

1. Description

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

- Shambala/Shambaa, Shambala/Swahili, Bantu

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

- ISO 639-3: ksb

1.3 Location (latitude/longitude):

- “The Shambala today occupy nearly the whole of the Usambara Mountains of Northeastern Tanganyika 15’ S. Modern Shambala country is officially delimited by the boundaries of the Lushoto District of the Tanga Province” (2 p7)
- West Usambara mountain range—northeastern Tanzania (3)

1.4 Brief history:

- “The traditional history of the Shambala does not claim any great antiquity for the state. It is recounted partly in the form of a genealogy which lists only three rulers before Kimweri, and it is quite specific in recounting how each of these rulers expanded his control by dispatching his sons to surrounding villages. If one puts any trust in such oral traditions, the area controlled by Kimweri was much larger than that controlled by any of his predecessors. Kimweri was an elderly man at the time of Kraph’s visits and Baumann places his death in 1869.” (2 pg20)
- “...this would put the formation of the state at around 1740. For the time being, the factors bringing about its formation and the duration of its existence must remain in the realm of guesswork. It is nevertheless quite certain that Arab influences were of some importance...” (2 pg20)
- “The rebellion and revolution which broke the kingdom apart in the late 1860s can be seen as a result of the coincidence of an extremely difficult dynastic situation and drastic change in the sources of support.” (1 pg146)
- “The involvement of political leaders in the intensive trade in slaves led to a transformation of the political culture of the Pangani Valley in general, and of Shambaai in particular. During the two decades before colonial conquest the community of interest between chiefs and subjects within Shambaai was destroyed. In its place there developed a sharp conflict of interest between the chief as slave trader and his subjects as exploitable commodities.” (1 pg171)

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

- “The Christian influence in Shambaai was spread by missionaries through education and preaching. Islam was spread in Shambaai by the Zigua, mainly in the trading towns.” (3)
- “Germans quickly appreciated the agricultural possibilities of the Northern Highlands...” (2 pg24)
- “It appears likely that the problems of soil exhaustion and serious erosion are relatively recent and are the result of increasing population and the stability imposed by European administration.” (2 pg15)
- “By then the Germans were thoroughly discouraged in their attempt to rule through the indigenous system and so brought in Akidas (Political agents from the coast) to accompany each royal chief in the pattern they had adopted elsewhere, following the style of the Sultan of Zanzibar.” (2 pg26)
- “Regardless of these upsets the Germans proceeded with their development of the area. They laid out the line for a railway, built a town below the mountains at Masinde, started rubber and coffee plantations, and began exploiting the cedar forests.” (2 pg27)
- Shambala were enlisted in the German army for World War 1. (2 pg27)
- “On the surface, local government appears remarkably stable under British administration.” (2 pg29)
- “The Christian influence in Shambaai was spread by missionaries through education and preaching. Islam was spread in Shambaai by the Zigua, mainly in the trading towns.” (3)
- “The Christian missionaries were the first to offer the Shambaa formal education. Generally young men were sent to these schools while girls were kept at home.” (3)

1.6 Ecology (natural environment):

- “Shambaai is a highland zone with identifiable plants and climate.” (1 pg17)
- “the Shambaa are people who live in a particular botanical environment” (1 pg 20)
- Temperature is largely _____ range but drops somewhat lower in the highest zone and increases towards the coast.” (2 pg12)
- “Most places receive between 40 and 50 inches of rainfall per year in two, or in some places three, rainy seasons.” (2 pg12)
- “The soils of most of the country are red to brown sandy loams broken by many outcrops of gneiss.” (2 pg12)
- “Rainfall had been of the greatest importance for the kingdom in the earlier period.” (1 pg173)

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

- “Villages vary from collections of perhaps eight to ten huts up to towns of over a hundred huts” (2 pg61)
- “Total Shambaa population is approximately 445,000 people.” (3)
- “Shambaa enjoy living in large villages where people of several lineages reside together.” (1 pg37)
- “Small, compact, densely populated chiefdoms were preferred...” (1 pg122)

2. Economy

2.1 Main carbohydrate staple(s):

- “The Shambaa cultivate dozens of food crops, each of which is specially adapted, in some way, to the mountain environment, and each of which relates to the others as merely one of a total community of crops. A number of varieties of tubers, several kinds of medicinal plants, tobacco, and beans are all interspersed in the shade of banana plants in a typical Shambaa garden.” (1 pg18)
- Maize is an important crop. (1 pg23)
- “The main crops in order of importance are maize, beans, cassava, sweet potatoes, bananas, and sugar cane, In addition to these crops, wattle bark, vegetables, coffee, rice, cotton, and tobacco are grown for the market” (2 pg13)
- “The diet upon which the Shambala rely is predominately starchy, composed as it is of maize or cassava porridge varied by beans, bananas or sweet potatoes...and those people who keep cattle get some milk...” (2 pg13)

2.2 Main protein-lipid sources:

- “...keep cattle and small stock in significant numbers.” (2 pg12)

2.3 Weapons: Bow and arrow, blowguns?:

- “Blacksmiths traditionally forged iron tools and weapons.” (3)
- “Each man had his spear, his shield, his bow and arrows.” (1 pg123)

2.4 Food storage:

- Not found

2.5 Sexual division of production:

- “Men were responsible for planting and tilling the fields; women were in charge of weeding and harvesting.” (3)
- “While a commoner’s wives did most of the repetitive daily subsistence farming, the husband worked to increase his mai, which means wealth...” (1 pg33)

2.6 Land tenure:

- “...prior occupation, that is, first opening of new land and settlement on it, is evidence of exclusive rights to land except where abrogated by the burial of a royal chief whose spirit then animates the land, (2) such rights are inherited patrilineally by the male descendants of the first settler.” (2 pg49)
- “A royal chief may pre-empt land held by some lineage but if the lineage has given no cause through insubordination such pre-emption is simply a display of superior force and is regarded by everyone as essentially illegitimate.” (2 pg112)

2.7 Ceramics:

- Not found

2.8 Specified (prescribed or proscribed) sharing patterns:

- “The king needed to supply his courtiers and guests with the staple and livestock, and to provide starch, meat, and beer for public ceremonials.” (1 pg121)
- “Tribute was collected from the entire population... The amount of goods which came to the court was not related to the quantity of excess production at any given time and place, but to the quality of the relationship between a subject and his chief, and to the services which the chief provided.” (1 pg121)
- “Failure to observe these prohibitions requires the sacrifice of a sheep and an explanation to the ancestors; entrance into the nyumba nkuu calls for utterance of a verbal formula and other prescribed actions.” (2 pg47)

2.9 Food taboos:

- Not found

2.10 Canoes/watercraft?

- Not 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

4.3 Completed family size (m and f):

- “The smallest residential grouping recognized by the Shambala is the nuclear family consisting of father, mother, and children.” (2 pg32)
- “The several nuclear families joined by plural marriage are jealous of their rights and no husband would invite trouble by shifting property rights among them without their consent.” (2 pg33)

4.4 Inter-birth-interval (f):

- Not found

4.5 Age first marriage (m and f):

- Not found

4.6 Proportion of marriages ending in divorce:

- “Divorce is rare, and the woman's chances of remarrying if she does leave her husband are not good.” (5 pg508)
- “Adultery is usually not grounds for divorce, although repeated offences are considered sufficient grounds.” (1 pg108)

4.7 Percent marriages polygynous, percent males married polygynously:

- “The ideal familial pattern in Shambala terms is the compound polygynous family. Wives and children are regarded as a man’s greatest assets and nearly all men strive to fulfil this ideal pattern.” (2 pg32)
- “Each man sought to marry as many wives as he could support...” (1 pg31)

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

- “Evidence of legal marriage is the transfer of bridewealth from a man to the father and other kin of the prospective bride.” (2 pg33)
- “Bridewealth was given in exchange for wives, without whom the lineage could not increase. Normally, a father paid the bridewealth for the first wife of each son.” (1 pg34)

4.9 Inheritance patterns:

- “Inheritance is of the type known as the ‘house-property complex’ in which each child inherits from its own mother’s portion of the wealth.” (2 pg32)
- “The girls receive only a few household utensils, ornaments, and articles of clothing from their mother or sisters who predecease them, while the boys will receive the land and stock allocated to their mother by their father.” (2 pg32)
- “After the old man died, his sons became heads of indemnity-paying units, for the wealth was divided among them.” (1 pg35)

4.10 Parent-offspring interactions and conflict:

- “The ties between father and son are close and strong, but etiquette demands formality and respect. A man may not eat with his father, sit while his father stands, call him loudly by name, make bawdy jokes in his presence, or disobey his orders.” (2 pg54)
- “...young children are fondled and played with by their father and are rarely disciplined by him unless their transgressions are of an extremely grave nature.” (2 pg55)

4.11 Homosexual activities, social attitudes towards homosexuals:

- Not found

4.12 Pattern of exogamy (endogamy):

- “The observance of exogamy and the possession of a name, a vague feeling of membership, and a few traditions of origin seem to be the major elements shared by the lineages of which most clans are composed.” (2 pg21)
- “The stress upon agnatic relatedness and virilocal residence produces a localized exogamous grouping or lineage which traces descent back to some known founder and is named after this founder.” (2 pg 33-34)
- “Rules of exogamy extend to the width of the total clan, though effective action is nearly always limited to the localized lineage.” (2 pg35)

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

- “Theft, elopement in which the lineage of the abductor refused to pay bride-wealth, adultery, rape, and sorcery all might involve the chief.” (2 pg107)

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

- Marrying the blood partner of one’s father (1 pg39)

4.18 Do females enjoy sexual freedoms?

- Not found

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

- Not found

4.20 If mother dies, whose raises children?

- No evidence found on what happens when the mother dies, but when the father dies, “If a man died when his children were young, there had to some way of ensuring that they would be cared for, and that their inheritance would be preserved for them. It was especially important that the group of guardians be wider than the brothers and half brothers of the dead man, for it was the interests of the younger brothers that had to be protected from the powerful and potentially greedy older ones.” (1 pg36)

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?

- “Extreme disobedience and the flouting of parental authority is taken very serious, and a father’s curse is a strong sanction, far stronger than disinheritance.” (2 pg54)

4.24 Joking relationships?

- Not found

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

- “The Shambala are a patrilineal people practicing predominately virilocal residence.” (2 pg21)

4.26 Incest avoidance rules

- “It is wrong to marry members of one’s own lineage, even when they are distant relations...Marriage to a cousin, even one outside the lineage, such as a mother’s brother’s daughter or a father’s sister’s daughter, is strongly disapproved. The individual young man is put into the position of choosing a wife from within a circumscribed area while being careful not to marry someone who is already a kinswoman.” (1 pg38)

4.27 Is there a formal marriage ceremony?

- “If a man has failed to perform the recognized marriage ceremonies, the children will belong to the mother’s kin.” (2 pg33)

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

- The patrilineal clan one is a part of has its own name. (2 pg21)

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

- “It is unwise to marry outside one’s own neighborhood.” (1 pg38)
- “There are a number of advantages to choosing a wife whose home is not distant, and whose close lineal relatives already have a good relations with the young man’s own relatives.” (1 pg38)

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

- “Fathers do not dictate the choice of marriage partners to their sons, who marry out of what they describe as feelings of personal affection, yet significant alliances between lineages grow up as a result of the choices by the young people.” (1 pg38)
- “One is told who one should not marry, and individual choice, enlightened by a perception of self-interest, takes care of the rest.” (1 pg38)

4.31 Evidence for conflict of interest over who marries who:

- “The father can, unless he is enthusiastic about the proposed marriage argue that it is not yet time for his son to marry, or that he does not have the wealth immediately available.” (1 pg39)

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

- Not found

4.15 Outgroup vs ingroup cause of violent death:

- “In spite of their poor quality, firearms seem to have been very important for Shambaa warfare. Perhaps this was because of the frightening noise guns made. Perhaps, inefficient as they were, the guns were still more effective than earlier weapons.” (1 pg141)

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

- The shambaa attacked kidnappers and slave traders. (1 pg181)
- “In Pare the 1880s are remembered as Kibonda, the period of violence. Political leaders no longer cared for the welfare of common people in their own territories.” (1 pg169)

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

- “This warfare seems to have taken the form of occasional raids, mostly on the part of the Teita, for slaves and cattle.” (2 pg10)
- “The key to victory was not how well one organized armies of Shambaa cultivators, but how well one organized a regional network of allies for trade and warfare.” (1 pg185)
- “...the rapid expansion of the political domination of the Shambala has brought many groups of differing tribal origin under their control and added to the diversity.” (2 pg15)

4.18 Cannibalism?

- Not found

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

- “Shambaa enjoy living in large villages where people of several lineages reside together.” (1 pg37)

5.2 Mobility pattern: (seasonality):

- “The Shambaa villages were permanent because they were residences, and not the actual locations of most economic activities.” (1 pg29)
- “The departure from the homeland is nearly always the result of a quarrel among brothers over cattle or inheritance.” (2 pg39)

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

- “An outstanding attribute of this state is a clear separation of an elite from the rank and file. This elite which forms a royal clan possesses a virtual monopoly of important administrative positions within the state.” (2 pg1)
- “The chieftaincies form a three-step hierarchy of paramount, great, and lesser chiefs which is based upon the process of segmentation in a deep lineage system.” (2 pg2)
- “When the king was the father of his chiefs, his authority as father over sons reinforced the authority associated with his office, and the kingdom was characterized by tight centralization. When the chiefs were half brothers of the king, however, the habitual equality between men at one generation led to chiefly insubordination.” (1 pg37)

- "...the kingdom can be seen as a territory with a large number of commoner descent groups, over which there was a single governing descent group." (1 pg31)
- "Thus the royal clan controls not only the rulership, but also most of the subordinate chiefships above that of the leader of the commoner lineage-village." (2 pg23)
- "The council is an elaborate body of advisors and functionaries which must accompany every royal chief and which is explicitly regarded by the Shambala as a balance upon the voice of the chief and upon the desires of the royal clan in general." (2 pg121)

5.4 Post marital residence:

- "Residence is predominantly virilocal; residence with the lineage of a wife is not unknown but is far less common." (2 pg32)

5.5 Territoriality? (defined boundaries, active defense):

- "The borders of the chiefdoms at the edges of Shambaai were stable over long periods of time. Each chiefdom had a permanent town as its capital, as well as a number of permanent villages. A great many Shambaa villages have existed in their present locations for the past hundred to two hundred years, perhaps longer." (1 pg29)
- "Political boundaries may be relatively sharp, but in an expanding state they are fluid and shifting." (2 pg17)

5.6 Social interaction divisions ? (age and sex):

- "Traditionally, men and women were socially segregated, and this has formed the basis for all their relationships. Couples do not eat together at home. Mothers usually eat with their children while the father eats alone." (3)
- "All adult males are involved in the decision making process and the women play an indirect role through the influence they may exert upon their husbands." (2 pg58)

5.7 Special friendships/joking relationships:

- "When two men make the blood pact, they swear that if either one ever acts to harm the other, the guilty one will die as a result of the oath." (1 pg39)

5.8 Village and house organization:

- "The people live in close settlements which have the nature of lineage-villages" (2 pg21)
- "Some clans are very large, with lineages located in all sections of the country; some are small and may be composed of no more than two or three lineages." (2 pg21)
- "Each of a man's wives should possess separate dwelling space, separate fields, and a clearly demarcated portion of the total stock." (2 pg32)

5.9 Specialized village structures (mens' houses):

- "In general there is no set pattern to the internal arrangement of a village, although each should contain a bachelor's house for young men." (2 pg61)
- Villages have houses for guests. (2 pg18)
- "The bawa njama was the building at the capital where cases were heard." (2 pg124)

5.10 Sleep in hammocks or on ground or elsewhere?

- "A Shambala village consists of a collection of wattle and daub huts of various sizes. Many of the huts are rectangular, fifteen to twenty feet long, and ten to fifteen wide, with thatched roofs. Others are round and about ten feet in diameter." (2 pg61)

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

- "The Shambaa live in large villages consisting of several lineages (family groups)." (3)
- "Some clans are very large. With lineages located in all sections of the country; some are small and may be composed of no more than two or three lineages." (2 pg21)
- "It appears that clanship was one of the bases of political organization in Shambaai before the creation of the kingdom in the eighteenth century." (1 pg37)

5.12 Trade:

- "Growing European demand for East African ivory stimulated trade..." (1 pg 135)
- "...a hunter who had made a big kill could divide up the meat and trade portions of it." (1 pg79)
- "While much of royal trade was left in the hands of aliens, for Shambaa subjects trade was essential to the household economy. The ordinary cultivators of the eighteenth century traded constantly in subsistence goods." (1 pg130)
- Markets were used to exchange goods with neighbors. (1 pg131)
- "At times five or six men banded together to make the three-day journey to Pangani, at the coast, to sell samli or tobacco for cowry beads." (1 pg131)
- "People traded, in other words, not only in order to acquire products that were scarce locally, such as iron or salt or cowrie beads, but also for the conversion of one form of wealth to another." (1 pg133)

5.13 Indications of social hierarchies?

- "There was a strong sense of the equality of members of a single generation who could, after all, inherit one another's wives and children." (1 pg37)
- "The localized lineages are associated into dispersed patrilineal clans which are named and, to a certain extent, ranked." (2 pg21)
- "In traditional Shambaa society, long before the era of the large-scale selling of human beings, there was a status which may, for want of a better word, be called that of a slave." (1 pg174)
- "A person increased his status and standing in the community by lending out his livestock. This enabled the person to build a network of supporters who could help in times of need." (3)

6. Ritual/Ceremony/Religion (RCR)

6.0 Time allocation to RCR:

- The royal clan practices ancestor worship more frequently than the commoner clans. (2 pg46)
- “Many such occasions are ceremonial in nature and have to do with ancestor worship, mourning, or rites of passage.” (2 pg42)

6.1 Specialization (shamans and medicine):

- “Diviners generally answer initial questions concerning the cause of trouble and determine the form that corrective rituals should take.” (2 pg44)
- Medicine men (1 pg32)
- Rain magicians (1 pg173)

6.2 Stimulants:

- Not found

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

- “Traditionally, the Shambaa held initiation ceremonies for both young men and young women. Initiation for boys began with circumcision at the age of three or four years. At that time a *kungwi* (mentor) was chosen for him. At puberty, the initiate undergoes the *gao* ceremony, in which he is instructed in acceptable behavior. In modern times, circumcision takes place in health facilities. The initiation ceremony has been shortened but is still required. Young women are not circumcised. However, they also go through a *gao* ceremony of instruction that is required before a young woman can marry or become a mother.” (3)

6.4 Other rituals:

- “...there is an initiation ritual which involves a kind of expression of loyalty to the state.” (2 pg1)
- “perform rituals to destroy the power of sorcerers.” (2 pg109)

6.5 Myths (Creation):

- “The articulation of royal lineages is genealogical, based ultimately upon the legendary account of the founding of the royal clan.” (2 pg2)
- “The story of Mbegha (or Mbega) is the most famous of Shambaa myths. Mbegha was a hunter from Ngulu Hills to the south of Shambaai. He was forced to leave his homeland after a dispute with his kinsmen over his share of an inheritance. Mbegha fled to Kilindi, where he became a blood brother to the chief's son. The chief's son died accidentally while hunting with Mbegha. This caused Mbegha to flee again, into the bush, to escape punishment from the chief. He lived in caves and camps, hunting wild animals. After crossing the Pangani River, Mbegha arrived on the southern escarpment of the Usambaras. The Ziai people saw the smoke of his campfire and approached him. Upon learning that Mbegha was a skilled pig hunter, they asked him to rid their village of pigs. He was invited to live in Bumbuli. There he grew famous as an arbitrator, hunter, and storyteller. The grateful villagers gave Mbegha a wife. Mbegha also helped the people of Vugha and was known as a lion slayer after killing a lion on the way to their village. He was made the chief of Vugha. Mbegha's son Buge grew to be the chief of Bumbuli. When Mbegha died, Buge succeeded him as king of all Shambaai.” (3)

6.6 Cultural material (art, music, games):

- “The Shambaa have a rich cultural heritage of songs and dances. Songs are used to teach younger people their history and expected behavior for when they are adult members of the tribe. Drums were traditionally used to transmit messages of approaching danger as well as important news such as the death of a king.” (3)
- “Traditional dances are still popular, especially at wedding celebrations.” (3)
- “Within this house are kept relics of past chiefs. These include a large drum associated with the soul of the ruling chief, stools, spears, swords, shields, and ritual paraphernalia of previous chiefs.” (2 pg46)

6.7 Sex differences in RCR:

- “Women can never sacrifice to the ancestors and should not even be present when offerings are made.” (2 pg44)

6.8 Missionary effect:

- Christianity was spread by missionaries. (3)
- “...one could learn Islam without taking it as seriously as the Shambaa religion of the ancestors.” (1 pg200)
- “Both Christian and Muslim holidays are celebrated with public observances. The major Christian holidays are Easter weekend and Christmas. The major Muslim holidays are *Eid al-Fitr*, *Eid al-Hajj*, and *Maulid*. Religious holidays are a very special time for family gatherings.” (3)

6.9 RCR revival:

- “The Shambaa are trying to reverse this cultural erosion by recording their cultural values and history.” (3)

6.10 Death and afterlife beliefs:

- “There was a sense in which the father retained control over all he had given, even after his death. If the ghost of the father was angered by his son's behavior, the ghost could reclaim the dependents who were really his own... The ghost's influence over descendants through male links continued for as long as the ghost's name was remembered, after which the dead man's spirit joined a collectively influential body of ancestors.” (1 pg32)

6.11 Taboo of naming dead people?

- Not found

6.12 Is there teknonymy?

- Not Found

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

- “The public worship of royal ancestors not only requires submission to existing authority, but also gives public expression to the ongoing structure of authority.” (2 pg1)
- “*Mufika* (ancestor worship) was important. The Shambaa believed that ignoring one's ancestors, especially one's deceased father, was sure to lead to misfortune.” (3)
- Ceremonies directed to the ancestors are differentiated from other classes of ceremonies by the Shambala and are termed *mufika* or *muviga*.” (2 pg43)
- “Witches are also a matter of concern to a chief. In Shambala conceptions, witch power is beyond the control of the individual.” (2 pg109)

7. Adornment

7.1 Body paint:

- Not found

7.2 Piercings:

- Not found

7.3 Haircut:

- Not found

7.4 Scarification:

- None

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

- “This was in addition to gifts of dresses, shoes, perfume and beads to the prospective bride during courtship...” (2 pg147)
- Cowrie beads (1 pg131)

7.6 Ceremonial/Ritual adornment:

- Not found

7.7 Sex differences in adornment:

- “Married women cover their heads and clothes with two pieces of *khanga* cloth.” (3)

7.8 Missionary effect:

- “The Shambaa dress code has been greatly influenced by the Tanzanian coastal people who are mainly Muslim.” (3)

7.9 Cultural revival in adornment:

- Not found

8. Kinship systems

8.1 Sibling classification system:

- “Not only is age within a generation stressed in the terminology, it is also important between generations. The terminology stresses the alternation of generations, classing males of ego's generation with males of grandfather's, and females of ego's generation with grandmother's.” (2 pg54)
- “The sons of the senior wife were expected to provide leadership for the group of half brothers.” (1 pg35)
- “Thus all siblings and cousins are distinguished as to whether they are older or younger than self. This is of great importance to inheritance and the right to claim bride wealth.” (2 pg53)

8.2 Sororate, levirate:

- “Leviratic marriage is important within Shambala kinship and can be seen to be of utmost importance in defining the membership of this village.” (2 pg65)
- “Tendencies towards fission within these lineages have been countered by the merging of collateral lines which is facilitated by leviratic marriage...” (2 pg38)

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

- “The terminology reflects this through the wide application of terms for cognatic kin which are identical with those applied to agnatic kin. The most important kin relations outside of one's agnatic group are with matrilineal cross cousins and with mother's brother... Matrilineal cross cousins, on the other hand, are called by the same terms as own siblings are treated in similar fashion to siblings.” (2 pg53)

9. Other interesting cultural features (list them):

- “System of war drums could bring thousands of soldiers together at very short notice in Southern Shambaa.” (1 pg123)
- “People knew that since there were no mosquitoes in the mountains, there was no malaria. And so, even before Koch established the link between malaria and mosquitoes, the Shambaa were hesitant to sleep even for one night in the plains, for fear of returning with a fever.” (1 pg20)
- The Shambala believe, “A boy is like a seed, you can't divide it, but a girl is like a sunflower which is sent out over the country.” (2 pg32)
- “Shambaa specialists were usually paid in livestock, or they converted their earnings to livestock.” (1 pg34)

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