

1. Description

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

- Sukuma, Swahili, Bantu

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

- ISO 639-3: suk

1.3 Location (latitude/longitude):

- Tanzania, between Lake Victoria and Lake Rukwa (1)
- "Sukuma region lies between 2°10' and 6°20' S and 31°00' and 35°00' E." (7)

1.4 Brief history:

- "Ancestors of the Sukuma were part of the extensive migrations of people speaking early forms of Bantu speech, in the first millennium AD. They, along with the Nyamwezi farther south, seem to belong to the same group as the Bantu of western Uganda." (8)
- "Sukuma proper is inhabited by roughly 1,000,000 people. They belong to the central Eastern Bantu and comprise, with the Nyamwezi and related tribes, a group very closely related in language and customs." (2 pg1)
- "There is no tradition extant about the original inhabitants of the area. According to the Sukuma themselves, before the arrival of the Hamitic families, the country was overgrown with bush, dense in some places and sparse in others. A European explorer described the Sukuma driving their cattle into the forest during the dry season. The country was everywhere sparsely populated. The scattered human colonies consisted of a hundred odd people under the leadership of an ntemi, a name which only later became the title of a chief." (2 pg2)
- "The history of the Sukuma and their alien rulers has on the whole been peaceful; internecine wars occurred here and there, but they were brief and not very bloody." (2 pg3)

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

- "When the Hamitic people from the north began a southward movement, several families penetrated to Sukuma via the west and south coast of Lake Victoria. C. G. Seligman writes in "Races of Africa" of the tribes round the shores of Lake Victoria and Lake Albert, among whom the Sukuma are included: "It seems that all these tribes have a Hamitic element brought in by the Bahima." These Hamitic families established authority over sections of the indigenous population. It is remarkable that the customs and language of these peaceful conquerors have been wholly absorbed into those of their Bantu subjects, and only tradition remains to tell of the invasion and the establishment of ruling dynasties in this wide area." (2 pg2)
- "First, there was a pandemic of Rinderpest, a contagious viral disease of cattle which is thought to have been reintroduced by European activities. This reduced the cattle population by as much as 90% and undermined the entire economic, social and political framework. An epidemic of smallpox swept through the human population and then, weakened, they were beset by an epidemic of jigger fleas which often crippled their feet, undermining their labour and mobility. Then there were the red locust plagues of 1893-95 and, as the century drew to a close, the impact of German pacification and procurement policies was felt and contributed to a growing famine." (6 pg3)
- Germans introduced cotton to the Sukuma in the early 1900s. (6 pg7).
- "Therefore the European population of this area consists mainly of government officials, missionaries and the employees of a few, but very important diamond and gold mines." (3 pg7)

1.6 Ecology (natural environment):

- "Sukumaland covers an area of about 19,000 square miles and is to a great extent uniform in its topography, altitude, geological structure and rainfall. The general altitude is 3,800 to 4,000 feet above sea level; the average rainfall over the whole area is about 30 inches a year, the heaviest rainfall occurring in the vicinity of Lake Victoria. ... The country consists of wide undulating plains, interrupted here and there by low ridges and mountain ranges of no great height. Characteristic of many parts of the country are the granite outcrops, which introduce some variation into the otherwise flat cultivation steppe." (2 pg1)
- "The Sukuma area is mostly a flat scrubless savannah plain between 3000 and 4000 ft. elevation. Twenty to forty inches of rain fall from November to March. High temperatures range from 79 to 90 while lows at night seldom drop below the upper 50's. (8)

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

- "The Sukuma are the largest ethnic group in Tanzania. The Sukuma are a Bantu-speaking people numbering over about 5.5 million, by current estimates." (8)
- "Population is very spread out among small farm plots and sparse vegetation." (8)
- "Mwanza (pop. 250,000+) and Shinyanga (pop. 40,000) are the other major cities among the Sukuma. These cities are 70%-90% Sukuma residents" (8)
- "The dispersal of settlement continued until the first years of independence, and villages passed through phases of expansion and decline as soils became worn out and the age structure of their populations changed." (7)
- "In Sukuma proper there was little menace from alien invaders, so that there evolved a type of scattered settlement with farmland surrounding each homestead. In the south, where Masai raids occurred, the people lived in close settlements, on the Nyamwezi pattern, for defence purposes." (3 pg3)

2. Economy

2.1 Main carbohydrate staple(s):

- “All households grow maize using ox-drawn plows; poor households without steers or a plow enlist the help of wealthier relatives or pay a neighbor to prepare their fields. Some households also cultivate millet (for subsistence), and rice (for subsistence and cash).” (5 pg531)
- “Maize, sorghum, and rice are the main food crops sold, and cotton and tobacco are produced in substantial quantities. Other crops include groundnuts, beans, cassava, and some vegetables and fruits.” (7)

2.2 Main protein-lipid sources:

- Cattle, goats, and sheep (7)

2.3 Weapons: Bow and arrow, blowguns?:

- “Their function is to maintain village security against cattle thieves and other enemies, including witches in some areas. Members are armed with bows and arrows, which have proved to be effective weapons for them, and with whistles for sounding alarms.” (7)
- Later on, the Sukuma wanted firearms and ammunition. (9 pg389)

2.4 Food storage:

- Not found

2.5 Sexual division of production:

- “There is a strong sexual division of labor. In general, men do shorter, heavy tasks, and women do more repetitive chores. Cattle are mainly men's concern, as are ironworking and machine sewing. Only men hunt. Pottery is women's work. Some urgent tasks, such as harvesting, are done by both sexes. Most diviners are men. The state has been keen to draw women into politics, but only moderate progress has been made.” (7)
- “It is common for the Sukuma women to do the majority of the family's work.” (8)

2.6 Land tenure:

- “Land tenure is relatively flexible in the Rukwa Valley. Land within village boundaries is titled on 33 year leases, but as mentioned above, most Sukuma live outside these areas. Here, prospective settlers must be granted permission to settle, a decision based largely on whether surrounding neighbors consider an area to have sufficient land for cultivation; if there is too little, the expectation is that land conflicts will be more likely to arise, so permission is effectively denied by discouraging immigrants from settling. Sukuma report that in theory, cattle can be herded anywhere not currently cultivated or recently harvested. In practice however, it is rare for anyone from more than a few kilometers away to use areas near others' settlements.” (5 pg 532)
- “The basis of traditional land tenure was 'usufructuary right of occupancy' so a holder could not be deprived of his land as long as he occupied it and used it. The local authority allocated available land to those who wanted it and land could not be bought or sold or arbitrarily assigned to others. New land could be cleared from the bush by anybody, providing that it was not near cultivated plots. Thus control of the land was vested in the local community and not in the individual.” (6 pg6)

2.7 Ceramics:

- Women make pottery. (7)

2.8 Specified (prescribed or proscribed) sharing patterns:

- “Neighbors, and also kin, collaborate in many activities, and there are several ritual and secular associations and societies.” (7)

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):

- “Girls do not sleep in their parents' house after the first menstruation.” (3 pg39)

4.2 Age at first birth (m and f):

- Not found

4.3 Completed family size (m and f):

- “homesteads sometimes contained a dozen or more people, although most were smaller. They commonly consisted of a man and his wife or wives, their resident children, and perhaps the spouse and the children of one or more of the resident children. Other close relatives of the head of the homestead might also be present. Homesteads were the largest units in which members of one sex regularly ate together.” (7)

4.4 Inter-birth-interval (f):

- Not found

4.5 Age first marriage (m and f):

- Female- 18 to 20 years (3 pg40)
- Male- Not found 1

4.6 Proportion of marriages ending in divorce:

- No percentage but Cory states, "Marriage is taken as seriously in Sukumaland as anywhere else, even though a considerable number of divorces occur" (3 pg41).

4.7 Percent marriages polygynous, percent males married polygynously:

- There was no restriction on a number of wives a man took and Cory states, "They [wives] consider it entirely natural that their husband should divide his affection among several wives." (3 pg 52)
- "Polygyny is a common male ambition, but polygynous marriages are relatively unstable. Many men have been polygynous, but, with the main exception of chiefs in the past, older men are less polygynous than those in their forties." (7)

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

- "The payment of bridewealth.. Note. Cattle paid after the amount of bridewealth has been agreed, not cattle which may have been given to the girl's father at the beginning of the connexion." (3 pg51)
- "The payment of the additional bridewealth or, if none is to be paid, The entrance of the sister into the widower's house." (3 pg51)
- "The payment of bridewealth is the condition of a customary marriage and guarantees the legitimacy of the offspring, although the act of paying bridewealth does not legitimize the marriage" (3 pg13)
- "In bride-wealth marriage, a husband customarily acquires full rights over the children his wife bears. He should receive bride-wealth for his daughters and provide it for his sons, and his children should inherit from him. He also has customary rights to compensation for his wife's adultery." (7)

4.9 Inheritance patterns:

- "The eldest son of a family, who is the main heir, represents the living link between his generation and the previous ones, i.e. between the living siblings and the long line of ancestors who have become spirits" (3 pg151)
- "A holding is inherited undivided, i.e. one of the sons must take over the whole estate or leave it." (3 pg122)
- "Only a son is entitled to take over the father's holding without asking permission of the authority. Any other relative, even though the family council may have agreed that he should take over the estate, must be allotted the estate by the authority." (3 pg122)
- "If there are no sons, but a daughter and her husband have been living on the holding of the father, or a sister and her family on the holding of her brother, these near female relatives are entitled to inherit the holding." (3 pg123)
- The inheritance pattern is patrilineal. (3 pg153)

4.10 Parent-offspring interactions and conflict:

- "As soon as a child displays understanding, it is treated by kinsmen and neighbours in a matter which does not differentiate between children of three, seven, or even more years of age...thus adults consider rather the age group to which a child belongs than its individual age." (3 pg87)
- Children are assets that help in the fields and with domestic chores. They are rarely punished because parents remember their faults when they were young, but they are expected to mature quickly. (3 pg87-88)
- "The bedroom of a hut is small and parents in talk and action pay little attention to their children's presence." (3 pg88)

4.11 Homosexual activities, social attitudes towards homosexuals:

- Not found

4.12 Pattern of exogamy (endogamy):

- "Two persons belonging to the same clan are allowed to marry if they cannot discover a common ancestor" (3 pg56)
- "Kizumo is the name given to a relationship of enmity between two persons belonging to two different clans, originating in an event in the past; a member of one such clan cannot marry a member of the other." (3 pg57)

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?

- "Only the man who has been named as father by the mother of the child and who has paid misango has the right to legitimize the child." (3 pg90)

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")

- Did not find anything specifically about procreation, but the Sukuma highly valued a woman's ability to reproduce. (3 pg40)

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)

- The Sukuma had freedom with picking whom to marry. "The ideal behavior for a girl while living in the maji is to have a few lovers, so as to gain sufficient experience for a good wife." (3 pg40)

4.18 Do females enjoy sexual freedoms?

- "In many cases the state of semi-virginity is retained for a long time. The behavior of the girls is not criticized by the community as long as they observe the conventions of their position which demand not chastity but discretion." (3 pg39-40)

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

- The Sukuma allowed the institution of concubinage. (3 pg53)

4.20 If mother dies, whose raises children?

- Children belonged to their father. (3 pg89)
- In some situations, a guardian takes control of the children. A guardian is usually a next-of-kin who is willing to financially support the children. (3 pg100)

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females

- Not found

4.22 Evidence for couvades

- None

4.23 Different distinctions for potential fathers (e.g., lesser/younger v s. major/older)

- None

4.24 Kin avoidance and respect?

- Not found

4.24 Joking relationships?

- None

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

- Patrilineal succession (2 pg4)
- "...matriarchal in clan lineage and naming system" (8)

4.26 Incest avoidance rules

- "Persons who can trace their descent from a common ancestor are prohibited from marrying." (3 pg55)

4.27 Is there a formal marriage ceremony?

- "Kulnja is the common form of customary marriage in which the preliminaries and the ceremonies themselves follow the prescribed customary procedure." (3 pg41)

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

- Matriarchal naming system (8)

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

- "...long term influx of other groups of primarily agricultural Bantu, possibly in many cases engaged in secondary migrations from opposite directions... These groups had a variety of socio-economic systems, including pastoralism, contrasting with those of the earlier immigrants from the south. In each case, however, the most significant factor of relationship was the power of assimilation. As is stated in a group of traditions, "they were quickly absorbed and lost their separate identity" or they soon scattered about, married with (local people) and became absorbed among them"" (9 pg380)

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

- "Sometimes meeting may be pre-arranged by parents or relatives, but it is a very strict rule that no pressure is exerted by the girl's parents in favour of any one suitor" (3 pg42)

4.31 Evidence for conflict of interest over who marries who:

- "A community spirit prevails among the village youth which does not allow a you man, and especially a stranger, to interfere in the love affair of another man." (3 pg40)

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

- Not found

4.15 Outgroup vs ingroup cause of violent death:

- See below- Most conflicts were outgroup. (9 pg387)

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

- "The history of the Sukuma and their alien rulers has on the whole been peaceful; internecine wars occurred here and there, but they were brief and not very bloody." (2 pg3)
- "Another consequence of an expanding population was escalation of inter-community and inter-ntemiship conflict. The primary causes for this have usually been cited as, first, cattle-thievery and secondly, competition for Malambo (dry season watering places)." (9 pg387)
- Conflicts were caused by ruling family problems and border disputes. (9 pg 387)
- "Being subjected to the tumultuous warfare of the northern Unyamwezi region, many of them were victimized through military defeat or abduction." (9 pg389)

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

- The Sukuma fought with the Taturu and Masai in eastern Usukuma during the nineteenth century. (9 pg387)
- The Sukuma have grown so large because of the migration of tribes joining the Sukuma. (9 pg 378)

4.18 Cannibalism?

- Not found

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

- Not found

5.2 Mobility pattern: (seasonality):

- “Perhaps it is such movements over large areas which explains the broad similarity in culture of most of the Nyamwezi peoples, and also their political disunity in pre-colonial times.” (9 pg379)

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

- “The political life in a chiefdom has always centered round the chief and still does so... As befitted his [chief] semi-sacerdotal position, he was surrounded by his courtiers, the banang’oma, whose positions were hereditary and confined to a few families. Their most important function was the election of a new chief from among the sons of the sisters of the former chief... the actual administration of the country was in the hands of the banangwa, the village headmen.” (3 pg8)
- “The people themselves were organized in two groups or clubs- the ihane and the elika, of which the elika was the more important. Its members were mainly the younger generation, though graduation from it did not necessarily depend on the attainment of a certain age or social position... The members of the ihane are the banamhara, which means elderly men, but here again the age-group idea is not strictly adhered to.” (3 pg8-9)

5.4 Post marital residence:

- “A man "marries," and a woman "is married." Residence at marriage varies but is increasingly neolocal. Patrivirilocal residence is most common when bride-wealth is paid, but sons often move away eventually.” (7)

5.5 Territoriality? (defined boundaries, active defense):

- “Injected into this modified commercial operations was a concept which was virtually new to the Sukuma- that of territoriality. It became important for the first time to maintain control over land through which trading caravans were likely to pass, the ultimate purpose being to exact hongo (transit and hospitality tolls) from the itinerant traders.” (9 pg389)

5.6 Social interaction divisions ? (age and sex):

- Eldest sibling is seen as the link between his ancestors and his siblings. (3 pg151)

5.7 Special friendships/joking relationships:

- Not found

5.8 Village and house organization:

- The villages were comprised of huts of individual families. The village was usually surrounded by land used for agriculture and grazing areas for the cows. (3 pg39).
- Fathers were the head of the household and women carried out the daily domestic chores. (3 pg41)

5.9 Specialized village structures (mens’ houses):

- “At the age about ten years boys cease to sleep in their parents’ house and move into the maji. This is a simple hut, in no way distinguishable from the other houses of the village... Boys, adolescent men, bachelors of any age, married men who have quarreled with their wives and wish to punish them by their absence, and passing strangers may use the maji as a lodging-house.” (3 pg39)

5.10 Sleep in hammocks or on ground or elsewhere?

- They sleep in small huts forming villages. (3 pg39)

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

- “Information from a local source indicates that the larger group called Sukuma divide themselves into 2 groups called the Sukuma and Balatulu, then further sub-groupings called clans. The Kisomao are reported to live in the Busumabu area. The Kinakiya are more similar in culture and seems to share kinship with the Balatulu. This source reports that the major clan is Kamba, a name most sources do not even mention.” (8)
- “The main structural elements of the kinship system are oppositions between male and female, senior and junior, and proximal and alternate generations.” (7)

5.12 Trade:

- Cotton became a cash crop for the Sukuma. (6 pg7)
- “However, by 1875 cattle had become a major source of wealth. They represented a system of exchange, insurance and investment in an economy without money, central government or banks.” (6 pg9)
- “Local caravans down to the coast ceased in colonial times, but people continued to go as porters and migrant laborers. Shops were largely owned by Asians and Arabs, but after independence local shopkeepers became common in the villages and towns. Private trade was discouraged by the state for many years, and cooperative shops and state trading agencies were established. The private sector has persisted, however, and there are many successful businesses, especially among the Sukuma.” (7)
- Traded cattle, fish, grain, and salt for tobacco, beads, and metal ornaments (9 pg388)
- 5.13 Indications of social hierarchies?
 - “There are more poor than rich men in Sukumaland.” (3 pg100)
 - “The Sukuma were also spared the depredations of slave traders which occurred in other parts of the country.” (2 pg3)
 - “For an indefinitely long period secret societies have thriven in the home areas. These societies are organized to the extent that any person who wishes to become a member must undergo an initiation, a hierarchy of members is acknowledged, certain rules of discipline are followed and the societies have specific purposes.” (3 pg5)

6. Ritual/Ceremony/Religion (RCR)

6.0 Time allocation to RCR:

- The Sukuma performed the ritual of dancing whenever they possessed the chance; “All over Sukumaland in the evenings when the moon is shining the younger people meet for dances.” (3 pg6)

6.1 Specialization (shamans and medicine):

- “This complex strategy, especially as it includes the use of powerful medicines and objects, is pre-scribed by an *mfumu* (pl. *bafumu*; medical practitioner).” (4 pg38)
- Snake charmers and porcupine hunters (3 pg5)
- “...the diviner (*mfumu*) is a key figure in religious life; diviners interpret the belief system for individuals and groups. They decide which forces are active and help people to deal with them. Although it is not strictly an hereditary art, people often take up divination when a misfortune is diagnosed as having been induced by a diviner ancestor who wishes them to do so. There are often several diviners in a village, but only one or two are likely to attract a wide clientele.” (7)

6.2 Stimulants:

- “However, there are consistencies in successful com-petition strategies, a long process involv-ing the fortification of the dance field through architectural devices and em-powering and protective substances, the personal enhancement of dancers through marking the body with such substances, and strategies for the actual dance per-formance involving movement or song composition, costumes, the use of addi-tional implements or "attraction devices" and, above all, timing.” (4 pg38)
- “Like the history of the founders of the two Sukuma dance societies, the win-ner of a dance competition is thought to have not only better performers but also stronger substances than his opponent. Prior to the competition, bugota, or em-powering materials made from different herbal and nonherbal sources, are embed-ded in the dance field, hidden in objects, disguised on the opponent's side to cause "harm," worn or cut into dancers' bodies, and sometimes used publicly as part of a dance.¹⁵ While each side uses such sub-stances to "destroy" their enemy's power, they also employ bugota to shield them-selves from potential danger.” (4 pg40)
- “In analyzing the contents of one med-icine bag, Makula distinguished between several different types of bugota, one for protection (*lukago*), one for attraction (*samba*), and an aggressive variety for be-witching the opponent (*malogo*).²⁴ These general categories of Sukuma medicines are used both on and off the dance ground...” (4 pg42)

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

- “Funerals are important rituals for bereaved families and their kin and neighbors. Neighbors dig the grave and take news of the death to relatives of the deceased who live outside the village.” (7)
- “Ceremonies within a few days of birth symbolize a baby's future as a male or female member of society.” (7)
- “There are no formal age groups or ceremonies of initiation into adulthood.” (7)

6.4 Other rituals:

- “Throughout Tanzania, the Sukuma are ad-mired for the spectacular appeal of their dance performances (Fig. 4). Annual com-petitions, occurring after the harvest sea-son from June to September, draw large crowds in rural Usukuma and provide a forum for the richest display of Sukuma arts, including song compositions, drum-ming, body movement, costuming, and the use of masks, dance objects, and fig-ural sculpture. With a diversity of perfor- 38 mance styles, Sukuma dance itself is not easily defined or taxonomized.” (4 pg38)
- “In addition to ritual focused upon individuals and attended by their kin and neighbors, there is some public ceremonial at village and wider levels. Chiefly rituals are still sometimes performed, and there are ceremonies to cleanse a village of pollution when a member dies.” (7)

6.5 Myths (Creation):

- None found

6.6 Cultural material (art, music, games):

- Dancing is a major part of the Sukuma’s lives. (4)
- “Sukuma dance fig-ures were consid-ered so shocking by early twenti-eth century cath-olic missionaries that many deemed all Sukuma dance "immoral." Used in provocative perfor-mances to entice the crowd, Sukuma fig-ures are manipulated in a variety of ways, but most memorable for some spectators (including these missionaries) are the sex-ual simulations performed on the dance ground.” (2 pg37)
- “Dance figures were once frequently em-ployed in competitions by Bugobogobo and Bukomyalume performers to excite the crowd. Those who remember when Sukuma figures were a regular part of dance competitions recall their use to sim-ulate sexual relations.” (4 pg44)
- “As the drumming began, the dancers opened their performance with the crowd evenly divided.” (2 pg37)
- “the Sukuma dance to the music of drums to celebrate the various events of life.” (8)
- “Disparate interpretations of the dance sculpture suggest the ability of the figures to become many different characters. Through costuming and the accumulation of materials, including paint, the addition of hair (usually wildebeest tail), and cos-tumes, the figures are transmutable.” (4 pg45)

6.7 Sex differences in RCR:

- “Male dance teams are the most common, but some female and mixed teams perform.” (7)

6.8 Missionary effect:

- “Catholic missionaries are frequently re-membered expressing their disapproval of the figures, and some even considered all Sukuma dance "immoral" because of the eroticization of some dance sculp-ture.⁵⁵ Philippo Ibalabala suggested that "the priests thought the figures were shetani [evil]. They didn't like to see peo-ple dancing with them." (2 pg49)
- Missionaries introduced Christianity, but only about 10% of the Sukuma are Christian. A church has not been able to be established to reach the people. (8)

6.9 RCR revival:

- The dancing of the Sukumas has always been part of their culture.

6.10 Death and afterlife beliefs:

- “The dead become ancestors who may continue to affect the lives of their descendants and demand appeasement. The idea that the dead live on in their descendants is expressed in terms of shared identity between alternate generations.” (7)

6.11 Taboo of naming dead people?

- None found

6.12 Is there teknonymy?

- None found

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

- “Ancestor worship- Very often a tambiko kitambo, or public sacrifice, is recommended either by a profession diviner or by the parish elders after divination to check the influence of evil spirits. This ceremony can be performed by the parish elders alone. Tambiko kisumo, the sacrifice on behalf of an individual, is performed either by or in the presence of an elder who receives his share of the meat of the sacrificial beast, but often also by the senior members of the family, while the parish elders of the neighbourhood are traditionally invited to attend.” (2 pg69)
- “The vast majority have retained a belief in divination, magic, and spiritism.” (8)
- “Ancestor worship is the main element in the religious complex. Chiefs' ancestors are thought to influence the lives of the inhabitants of their domains, but ordinary ancestors only affect their own descendants. Belief in witchcraft is widespread and strong.” (7)

7. Adornment

7.1 Body paint:

- Painted their bodies for dances (4 pg45)

7.2 Piercings:

- Not found

7.3 Haircut:

- Not found

7.4 Scarification:

- None

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

- The Sukuma wear beads and feathers during dances. (4)

7.6 Ceremonial/Ritual adornment:

- “...personal enhancement of dancers through marking the body with such substances, and strategies for the actual dance performance involving movement or song composition, costumes, the use of additional implement or “attraction devices” and, above all, timing.”
- “He performs with Mariam in dance competitions with a large group of men, all of whom wear women's clothing. Dressed in a red skirt, floral blouse, and a woman's head wrapper and carrying Mariam in a blue rayon Chinese gown, Mashomali epitomized the idea of the spectacle.”(4 pg49)

7.7 Sex differences in adornment:

- Not found

7.8 Missionary effect:

- “Among the more ostensible manifestations of change were the wearing of more clothing made of imported cloth, not because it was utilitarian but because of prestige.” (9 pg391)
- Adoption of Western style dress (4)

7.9 Cultural revival in adornment:

- None found

8. Kinship systems

8.1 Sibling classification system:

- Elder son has more duties and rights compared to the rest of the siblings. (3 pg151)
- “The roots from which spring affection and trust between siblings are apparently not rational. Family life itself does not emphasize brotherly or sisterly love and sentiments between siblings are not the subject of teaching. Experience may have taught the members of an unsophisticated society that for safety and security the bond between siblings is more important than that between parents and children, the main function of which is to protect the baby and the young child against the various dangers of nature until it is strong enough to fend for itself.” (3 pg151)

8.2 Sororate, levirate:

- “A man is not allowed to marry his wife's sister so long as his wife is alive, nor is he allowed to marry his step-daughter so long as her mother is alive.” (3 pg56)

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

- Some puzzling Crow features (father's sister's son = father) have been reported for the traditional Sukuma terminology. (7)

9. Other interesting cultural features (list them):

- “The Sukuma, like so many other Bantu, does not breed stock for quality, being primarily concerned to increase the number of beasts in his possession without regard to the economic management of his herd.” (3 pg5)

- “Money seems to him a perishable commodity and he can live without it.” (3 pg6)

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