

1. Description

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

- Society: Swahili
- Language: Swahili/Kiswahili/Kiswahili
- Language Family: Bantu
- Language Group: Sabaki

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

- ISO 639-3: swh

1.3 Location (latitude/longitude):

- East African coast and its islands
- Kenya: 1° 16' S, 36° 48' E (6)
- Tanzania: 6° 82' S, 39° 28' E (6)

1.4 Brief history:

- “For the Swahili the described historical depth needed for any understanding of their institutions, and perceived by the Swahili themselves as an essential dimension of their present-day culture, is greater than for most Africa societies.” (1p*x*)
- “The Swahili are gardeners and fishermen rather than farmers, and in the larger towns also traders. [...] A main factor in the recent decrease of cultivation and the decline in population in the more remote settlements was the abolition of slavery around the turn of the century.” (1p8)
- “The Swahili have lived along this coast and its islands for over a thousand years, and there were communities before that which must have been very similar to theirs except for adherence to Islam and use of the Swahili language. Swahili society has derived its main characteristics from four factors: the nature of the coast; the trade between Africa and Asia in which the Swahili have played the role of middleman; their long subjection to colonial exchange and political systems; and their ethnic composition and the complex historical formation of their society.” (1p10-11)
- “For centuries, they were merchants in the ancient commerce between the interior of Africa and the countries of the Indian Ocean, dealing mainly in ivory, gold, and slaves from Africa and in cloth and beads from Asia. To their ports came sailing ships from Arabia and India and foot caravans from the African interior. The British abolition of the export of slaves in 1873 and slavery itself in 1897 in Tanzania and 1907 in Kenya destroyed much of their former economy, and their role of wealthy merchants has been taken from them during the 20th century by international companies.” (3)
- “They have never formed a single polity, but are a cluster of groups each with its own occupation, way of life, and ranked position. These groups include the descendants of the original merchants; of the Arab rulers of the Sultanate of Zanzibar who came in the early 18th century from Oman in Arabia to establish a colonial state; of later Arab colonists who came in the 19th and 20th centuries; and of the slaves (who number half the population).” (3)

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

- “The Swahili have stood apart from neighboring groups by virtue of having a literate and Muslim culture with economic and political ties both within Africa and across the Indian Ocean. [...] Yet we may see it as being doomed from its beginning. It has been subjected to continual colonial overrule, in various forms, for at least five centuries, a fact that has profoundly affected the formation and growth of the society and its culture. Swahili civilization was based on trade between Africa and Asia, the Swahili being middlemen and always dependent on events and trends which lay beyond their own control. The centers of economic and political power lay across the Indian Ocean, in the far interior of African, and in Europe; the Swahili coast has been at the periphery of their concerns, valuable but in the end dispensable.” (1p*vii*)
- “They conceive of themselves as a single ‘civilization’ (ustaarabu) that belongs to them and to them only, and that has been unchanging over the centuries (although today it is in sad decline). Clearly it has changed continuously, but it has nonetheless retained its essential characteristics and has proved resilient in the face of external attacks and influences.” (1p3)

1.6 Ecology (natural environment):

- “The coast itself, as a fertile stretch of soil that can be used for productive farming, is very narrow, in most places no more than ten miles wide. Most Swahili settlements have been in the same few fertile and well-watered places for centuries. [...] Between settlements most soils are sandy or of broken coral, both of which carry crops, although only with continuous labor.” (1p8)
- “The northern half of the coast is backed by a long stretch of semidesert, the *nyika*, pierced by only a few routes for easy movement, and which limits the fertile coastal strip to a few miles. In the south the *nyika* lessens in aridity and the coastal plain grows wider, finally extending far into central Tanzania. (1p3) [...] Between Ras Kiamboni and Cape Delgado lies the thousand-mile-long Swahili coast proper, tropical and fertile in most places, with many rivers, harbors, and offshore islands, part of both Africa and the Indian Ocean.” (1p5)
- “Southward the coast becomes green and watered, with many rivers, creeks, and islands, and with a reliable rainfall. [...] Long coral reefs offshore break the force of the sea along much of the coast. The northern part is flat, with long stretches of sandy beaches and extensive mangrove swamps.” (1p5)

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

- “Total Swahili-Arab population in Kenya is about 112,000. About 58,000 mother-tongue speakers live in Somalia. [...] Peoples with Swahili as a mother tongue in Tanzania appear to be about 375,000, plus 1,700 Hadimu on Zanzibar, who are sometimes listed as a separate people. Mother-tongue speakers in all countries appear to be about 966,227.” (7)
- “In some areas the Swahili settlements are densely clustered, with large towns; in others there are only occasional villages along the shore.” (1p3)

2. Economy

2.1 Main carbohydrate staple(s):

- “The staple food of most wealthier communities has been rice, grown on the larger islands and in parts of the mainland, using both natural swamps and some irrigation; today much is imported. Poorer people (and formerly slaves) depend on other staples, mainly sorghums, millets, maize, and cassava [...]” (1p8)
- “The areas of deeper and better soil [...] produce rice, grains, cloves, citrus, and many other fruits.” (1p8)

2.2 Main protein-lipid sources:

- “fish, beef, goat, chicken, or mutton stew or fried pieces of meat, along with several types of vegetables or condiments, commonly including beans, leafy greens resembling spinach, manioc leaves, chunks of pumpkin, or sweet potatoes.” (9)

2.3 Weapons: Bow and arrow, blowguns?:

- shotgun, rifle, hunting spear, large traps (10)
- no bow and arrow

2.4 Food storage:

2.5 Sexual division of production:

- “Customary divisions of labor generally relegate the heaviest physical labors (for example, clearing of fields, cutting trees) to men and lighter tasks to women. Similarly, few women work with machines and other highly valued productive assets. Children as young as three or four learn to help their parents with household and field chores, although girls often shoulder a much greater work burden than boys, a pattern that often repeats itself as children grow into adulthood. Professional positions are usually occupied by individuals who have had post secondary school education. Successful businesspeople may or may not have formal education, but often have relatives, friends, or patrons who helped finance the establishment of their business.” (9)
- There is generally agreed division of labour between the sexes. On the whole the men are exclusively engaged in fishing with implements, whereas women (and children) catch fish with their bare hands. Collection of sea and land produce is done by both sexes. Any activity involving boats is men’s work, whereas women fetch water (a laborious task) and engage in domestic duties. All members of the society do agricultural work, often co-operating in the same task, as, e.g., both planting and reaping. Most crafts, e.g., cord-making and wood working, are men’s work; in other crafts (e.g., plaiting) women share. Women and children tend the flocks: women milk goats and sheep, but the care of cattle is men’s work.” (10)

2.6 Land tenure:

- Land in country-towns “is subdivided among an thrown open to all the citizens of a settlement, whereas a stone-town plantation, however large it may be, has been owned by a single lineage and kept exclusively for that lineage’s use and inheritance.” (1p103)

2.7 Ceramics:

- “The making of pottery (*kufinyanga*) is almost obsolete.” (10)

2.8 Specified (prescribed or proscribed) sharing patterns:

- “These settlements are not isolated. The country-towns have been and are more or less self-sufficient, but the stone-towns are not so; all are linked by patterns of exchange of foodstuffs, labor, many kinds of productive, technical, and processing services, religious cults, marriage partners, and in the past kingly dominance, representation, and protection in return for tribute and taxes.” (1p56)

2.9 Food taboos:

- no pork (8)

2.10 Canoes/watercraft?:

- “Part of the coast is the sea: the two cannot be separated. [...] The Swahili use the sea as though it were a network of roads. They have long known the compass, but a good captain of a sailing vessel relies more on his own skill and knowledge of the coast and its islands—and on magic—to make his ship fast and safe. The Swahili are, and seem always to have been, highly competent shipbuilders, and their sailing vessels and canoes are still made and repaired at several places along the coast.” (1p9)

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):

- “In the country-towns the average size of a domestic group occupying a typical dwelling house is about 3.5 persons. [...] Figures for Lamu houses [stone-towns] show an average of 4.5 persons to a household and 2.1 households in a single house.” (1p108)

4.4 Inter-birth-interval (f):

4.5 Age first marriage (m and f):

- “The age of first marriage varies greatly today. Traditionally a girl would be married as soon after puberty as was practicable, and a boy some years later. Today first marriages take place later: a groom needs to have earned enough money to make the heavy payments needed as gifts to the bride’s kin, and both may need at least to finish school.” (1p122)

4.6 Proportion of marriages ending in divorce:

- “Divorce is common, but its incidence varies considerably from one town to another according to rank, mode of descent and residence, wealth, occupational mobility, and the position of a marriage in the life-history of a given man or woman. Divorces among patricians and the wealthier Hadhrami and Omani families are far less common than among other and poorer families. But in all Swahili communities divorce is generally accepted as a normal part of most marriages other than traditional patrician ones.” (1p124)

4.7 Percent marriages polygynous, percent males married polygynously:

- “Although many ethnic groups and Muslims allow polygyny (having more than one wife), the practice is decreasing in popularity, in part because of the influence of Christianity and the expense of maintaining several households.” (9)

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

- Zanzibar: “First a mahari (dowry) is negotiated between the couple’s families and the girl is given a sum of money or goods. On the wedding day, before the actual wedding vows are taken, she is asked three times if she’s consented to the marriage, if she says no at any time the wedding is immediately called off. If she agrees, vows are then taken with the witnesses present.” (4)
- First marriage: “...there are five categories of marriage transfers, three from the groom or his family to the bride or her family, and two made within the bride’s family.” (1p128-129):
 - 1. *Mahari*: “...marks the legality of the union. It is a payment transferred by the bridegroom’s lineage to that of the bride’s father or guardian, and is made directly to the latter. [...] The mahari varies within narrow limits; today it is about eight hundred shillings, or a little more among patricians and wealthy families and rather less among most others.”
 - 2. *Kitu/donatio*: “...it is found mainly among patricians and wealthier groups. It is transferred between the same parties as is the mahari but is a separate item. [...] This payment is much larger than the mahari. It amounts these days to between three and six thousand shillings...”
 - 3. “The third category of transfer comprises the many smaller payments and gifts made by the groom to the bride, her kin, her chaperon, and her assistants during the wedding.”
 - 4. *Hidaya*: gift from father to bride. “In the northern stone-towns, at least, this is composed of household goods of all kinds, furniture, clothing, and especially gold jewelry. All become the bride’s own property absolutely.”
 - 5. From father to daughter bride at the beginning of the *fungate*, or honeymoon. “Ideally a daughter should be given rights in either a house newly built or purchased for her by her father, or a portion of the father’s own house, by subdividing it, by adding on a higher floor, by building a new section across the street and joined to the original house by a bridge, or by purchasing other accommodation.”
- Later marriages have much smaller payments (1p129)

4.9 Inheritance patterns:

- Lamu: “The ownership of the main productive resources has until recently been limited to and controlled by the patrician lineages of the town, and marriage has as one of its principal functions the validation and maintenance of the ownership of these resources and other property.” (1p121)

4.10 Parent-offspring interactions and conflict:

4.11 Homosexual activities, social attitudes towards homosexuals:

- “Homosexuality is said to have been tolerated between slave owners and slave boys, and today during Ramadan when heterosexual intercourse is prohibited. It is frequent between visiting sailors and local males, and with tourists, although this last is strongly disapproved if the union becomes permanent (many of the local men and boys involved are not Swahili but ‘beach boys’ from upcountry groups). Homosexuality is often but not necessarily associated with *mashoga*, male transvestites who act as drummers and musicians at women’s festivities. In Lamu and rural Zanzibar, at least, it is disapproved if between adults or close kin, and I know of cases where continual homosexual behavior has led to ostracism and even banishment.” (1p121)

4.12 Pattern of exogamy (endogamy):

- “In both country-towns and stone-towns, marriage may be said to be endogamous...” (1p127)
- “*Kufu* means ‘rank’ or ‘social level’ [...] A proper or lawful wedding (*arusi ya rasmi*) should take place only between those of the same *kufu*. [...] In effect the usage means that marriages between paternal parallel-cousins have been and remain the preferred form for a woman’s first marriage in Mkomani.” (1p122)

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

- One father

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)

- “...some 65 percent of patrician first-born daughters’ first marriages during this century have been with paternal parallel-cousins, 25 percent with first and second cousins, and 10 percent with men whose kinship relationships are more distant or nonexistent.” (1p123)

4.18 Do females enjoy sexual freedoms?

- A girl is expected to be a virgin and “properly ignorant of sexual matters,” until her “sexual instruction” begins after her betrothal. (1p143-144)
- During the days of the wedding, a very formal and specific process leads up to intercourse. “When ready, he penetrates her—often against her will, it is said: statements made to me show the difficulties expected by both of them, and emphasize that the groom may have to use force as the bride is apprehensive, a remark that may reflect stereotypes of expected rather than of actual behavior.” (1p148)

- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring
- 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?
- “While the ethnographic literature frequently makes mention of joking, sexual license, or obligations between specified members of a society, among the Luguru of Tanganyika all three of these behavior patterns are to be found in a relationship, known as *utani*, between entire.” (5)
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations
- 4.26 Incest avoidance rules
- 4.27 Is there a formal marriage ceremony?
- “Merchant families kept themselves ethnically ‘pure’ by marrying only their own close kin, in expensive and elaborate weddings. With their present impoverishment most of the luxury and splendor have gone.” (3)
 - Lamu: “While marriage is an important rite of transition for both men and women, it is far more so for women, especially in the case of a first marriage; elaborate and costly weddings are rarely performed for later marriages.” (1p121)
- 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)?
- “Most [paternal parallel-cousin] marriages begin with the betrothal, the agreement between the two elementary families concerned that their children should be betrothed for a later marriage when they come of age.” (1p122)
 - Parents arrange first marriage, but later marriages give bride more freedom
- 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):
- “It is curious that some of the Swahili towns had the reputation of being warlike, others not. Mombasa, especially, was considered to be valiant and so was Pate. Kilwa, on the other hand, and Malindi had no reputation of military valour.” (10)
- 4.18 Cannibalism?

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size:
- “The average for most villages [...] does not exceed a couple of hundred.” (10)
- 5.2 Mobility pattern: (seasonality):
- 5.3 Political system: (chiefs, clans etc, wealth or status classes):
- “The socially superior—those generally referred to as ‘owners of the town’ (*wenyeji*) or similar terms—find many idioms with which to distance themselves from those whom they regard as socially inferior [...]” (1p1)
 - Many non-Swahili (Mijikenda) peoples currently “are closely related to the Swahili in language, live next to them and indeed often intermingle with them on the ground, and have for centuries been linked to them by trade, clientage, and mutual military protection. Yet neither they nor anyone else have ever argued that they are Swahili, and intermarriage has been rare.” (1p1)
- 5.4 Post marital residence:
- 5.5 Territoriality? (defined boundaries, active defense):
- 5.6 Social interaction divisions ? (age and sex):
- “Once fully married, a woman has the social standing and the degree of purity required of a patrician wife. She should carefully retain it and transmit it and transmit it to her own daughters.” (1p150)
 - House-seclusion
 - May not go out during daylight
 - Must be accompanied by a kinswoman, servant
 - Veiled
 - Must say prayers, read sacred texts
 - Performs acts of charity
- 5.7 Special friendships/joking relationships:
- 5.8 Village and house organization:
- “The coast of the Swahili is today a mixture of modern ports and cities, of remote fishing villages and semiruin towns. From the sea the voyager sees the Swahili towns and villages set along the water’s edge, some of the white lime-washed buildings above stone wharves and jetties, others of low houses set above the beaches and almost invisible beneath coconut palms.” (1pviii)
 - “Their settlements are always marked by their architecture, the houses being square and in the larger towns made of stone.” (1p2)

- “The merchants' houses, set in narrow streets and often two or three stories high, are elaborately designed and furnished, and in the past were of great wealth and luxury, with many domestic slaves.” (3)
- “There is also typically a Koranic school, a marketplace, hotels and coffeehouses, the official houses of government officials, and in some towns a fort. There are places for dances, religious performance, political meetings, and specialist activities such as rope making or storing mangrove poles.” (1p56)
- “A typical stone-town dwelling house covers an area of something under 250 square meters. Houses are usually oblong and built around a small central open courtyard.” (1p63)

5.9 Specialized village structures (mens' houses):

- “Among these symbols are mosques, tombs, houses, and forts and palaces, all physical buildings imbued with notions of ancestry, purity, honor, and reputation.” (1p60)

5.10 Sleep in hammocks or on ground or elsewhere?

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

- “Most African peoples are rural farmers, with their own indigenous religions, but the Swahili are urban dwellers with a Muslim and literate civilization.” (3)
- “Swahili communities have always been politically complex and rift by factions of many kinds. Their internal structure has been a balance between various kinds of social groupings: between the spatial units of towns and quarters, between moieties, lineages, families, and many kinds of social categories and factions.” (1p54)
- “The Swahili are urban dwellers and their civilization has been an urban one. The basic social unit of their society is and has been the ‘town’ (*mji* or *mui*). Towns vary greatly in size, from densely built-up centers such as Mombasa, Zanzibar City, or Lamu to settlements loosely dispersed over a wide area. [...] The Swahili terminology for these settlements is based on criteria of social structure rather than of size or density.” (1p54-56)
 - Divided into *stone-towns* and *country-towns*:
 - *Stone-towns*: most dwellings built of coral blocks and are permanent; usually larger in population; “main streets and connecting alleyways”
 - *Country-towns*: most dwellings “made of less permanent materials” and not permanent; usually smaller in population; often more spread-out layout
 - “Towns are composed of smaller spatial units known as *mitaa* (sing. *mtaa*).”

5.12 Trade:

- “The nineteenth-century slave trade was controlled by the Omani sultans from their capital of Zanzibar City. [...] Over half of Zanzibar is coral and until in the advent of the sultanate the settlements lay around the coast, with fishing, coconut products, and rice as the main productive resources. The Omani introduced clove growing, taking over the formerly little-used forested area in the western half of the island, where the clove plantations still exist. Cloves remain the main export of Zanzibar, although more are grown on Pemba Island to the north.” (1p8)
- “Behind the coastline much of the land is not very fertile, although parts of it have supported productive grain plantations and have been a source of copal, orchella, aromatic woods and resins, and other export items.”
- “The monsoon winds cover most of the western Indian Ocean as far south as Madagascar, and the ocean trade has been organized around them as far back as historical knowledge goes.”
 - NE monsoon November — March: “This is when the dhows come from Arabia and India carrying salt fish and many kinds of consumer goods.”
 - SW monsoon July — September: “...ships sail north with grain, mangrove poles, and other produce, and in the past with slaves and ivory.”
 - “The basic pattern is unchanging and reliable, summed up in the saying *Kasakazi mja naswi, Kusi mja na mtama* (‘The northeast wind comes with fish, the southwest wind comes with sorghum’).” (1p9)

5.13 Indications of social hierarchies?

- “Swahili friends have told me that they would most certainly not talk about anything except in superficial terms with younger visitors, male or female. (The notion *siri*, “secret,” is central in everyday behavior in the Swahili towns.)” (1pxi)

6. Ritual/Ceremony/Religion (RCR)

6.0 Time allocation to RCR:

- “There are five *vipindi*, hours of prayer each day [...] before sunrise, at noon, at four, at sunset, and late in the evening.” (1p113)

6.1 Specialization (shamans and medicine):

6.2 Stimulants:

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

- Lamu: “For [the woman] the marriage marks the transition from a young girl (*msichana*) to pure wife (*mwanamke*); her purity is the basis for the purity of her lineage. The wedding itself is thus a rite of transition for the entire lineage, a corporate group that is renewed and perpetuated by the first marriage of an eldest daughter.” (1p121)
- “There are four main transition rites among the Swahili. Initiation makes a child into a marriage-able adult, and a wedding completes the process to social adulthood; initiation and wedding rites together form the *arusi*, a word that is usually translated into English as “wedding”; having a child makes a woman or man into a mother or father; and death changes that status into widowhood or widowerhood and into ancestorhood.” (1p141)

6.4 Other rituals:

- “Maulidi evening meditation on stories of the prophet; Ramadhan and Id-Il-Fitr, other common Ids.” (8)

6.5 Myths (Creation):

- “Four main categories of Swahili myths can be distinguished. They include myths of creation of the world; the poems of and about Fumo Liongo; the written chronicles of certain towns, especially Kilwa, Pate, Lamu, Vumba, and Mombasa; and accounts, mainly in oral tradition, of the early relations between the towns and their external conquerors, the Portuguese and the Omani Arabs of Zanzibar.” (1p28)
- Creation: “Today it is obligatory to accept the ‘standard’ Islamic [creation] myth...” (1p28)

6.6 Cultural material (art, music, games):

- Music: large assortment of drums, tambourines, few stringed instruments (*zeze, kinanda, kabusi*), wind instruments (*siwa, barugumu, gunda, chuku, zomari*), bells and rattles, gong, xylophone
- Many dances, often used for rituals
- “The writing of prose has until lately largely been confined to utilitarian purposes such as historiography, theology, title deeds, etc. Even then the existing MSS. are not many. For African standards the amount of written poetry on the other hand is overwhelming.” (10p110)

6.7 Sex differences in RCR:

6.8 Missionary effect:

6.9 RCR revival:

6.10 Death and afterlife beliefs:

- “Burial is typically a communal affair: all householders in the settlement are supposed either to attend and/or to contribute to the costs. People are buried in the same field as their kinsmen (ambilaterally reckoned) and often therefore a corpse is transported over a long distance. [...] Men and women alike are buried facing Mecca; hence at this longitude all graves are oriented along a more or less east-west axis.” (10p105)

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

- “In most ethnic groups, [the mother] is recognized by her eldest child's name and called, for example, ‘Mama Kyaruzi,’ after her eldest child of the same name.” (9)

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

- The Swahili “have long been Muslims. This has marked them off from most of their neighbors and those of the interior, from their former European rulers, and from the present rulers of Kenya and Tanzania; and it gives them in their own eyes the status of a chosen people.” (1p2)
- “The town has a central ‘Friday’ or congregational mosque, where all townsmen worship together on Fridays, and there are usually smaller local mosques also.” (1p56)
- “The Swahili recognize various categories of nonliving intermediaries. [...] The *mizimu* (also known as *koma*) are everywhere the spirits of the ancestors; but in some southern country-towns they also include the spirits of places, although the distinction is not as clear as the English terms imply. The *majini* are of several kinds, but all are nonancestral (although they may assume human form). Whereas contact with *mizimu* is typically by sacrifice and exorcism, that with *majini* is typically by their possession of the living and by the making of a spirit-contract so that the spirit will serve the living.” (1p172)

7. Adornment

7.1 Body paint:

- “The uses of henna, cosmetics, fragrances, aromatics, and unguents are complex and important in Swahili culture in general.” (1p151)

7.2 Piercings:

- “Many women in Lamu and Pemba have the nose pierced (*diwi*) to contain a nose ornament (big: *hazama*; small: *kisharafa*), but the ornament (silver or gold: *yasi*; wood: *pingo ya kiasi*) in the ear lobe is more general. Pendants hanging from the lobe, such as *ibamba*, are more locally restricted. The same is true (amongst the Bajun) of the small golden discs (*kideve*) of which up to twenty are inserted in the ear rim. Silver or gold pendants were formerly worn under the chin (*majebu*). Nose studs (*kipini*) of silver or gold are also fairly common.” (10p111)

7.3 Haircut:

7.4 Scarification:

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

7.6 Ceremonial/Ritual adornment:

- very elaborate and symbolic for almost all rituals

7.7 Sex differences in adornment:

- “Kanzus alone or with western jacket, kikois with western shirt, kofia. Women wear traditional coastal dress, buibuis sometimes, veil sometimes worn.” (8)
- “The men do not usually wear ornaments with the exception of an occasional silver ring and very frequently the rosary (*tasbihi*)...” (10p112)

7.8 Missionary effect:

- very open to missionaries

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):

- “Anthropologists and historians have often tried to produce a definition of a community or group whose composition and boundaries are more or less fixed at any moment in time, and which can then be compared with other communities or groups. But any such atemporal and fixed definition is lacking among the Swahili, who define their identity and those of their neighbors according to the historical moment. If it is useful or proper to be incorporated and counted as Swahili, then one is so counted; if it is not, then one is not so counted.” (1p2)

Numbered references

1. Middleton, John. *The World of the Swahili: An African Mercantile Civilization*. New Haven and London: Yale University Press, 1992.
2. <http://www.linguata.com/swahili/swahili-language-faq.html>
3. http://www.pbs.org/wonders/fr_rt.htm
4. <http://www.mambomagazine.com/in-deep/tradition/the-island-aisle>
5. <http://www.jstor.org/pss/668454>
6. <http://www.worldatlas.com/webimage/countrys/af.htm>
7. <http://strategyleader.org/profiles/swahili.html>
8. <http://orvillejenkins.com/profiles/swahili.html>
9. <http://www.everyculture.com/Sa-Th/Tanzania.html#b>
10. Prins, A. H. J. *The Swahili-speaking Peoples of Zanzibar and the East African Coast (Arabs, Shirazi and Swahili)*. London: International African Institute, 1961.