

1. Description

1.1 Name(s) of society, language, and language family: Shangaan-Tsonga Culture, The Tsonga Language, Nguni Language Family, Niger-Congo Languages

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

1.3 Location (latitude/longitude): South Africa, Southern Mozambique -23.00/33.50

1.4 Brief history: The name Tsonga comes from the word “Ronga” meaning “from the east”. Some Northern Province Tsonga call themselves Shangana. The others call themselves Tsonga. The Tsonga people have been residing in mostly in regions in southern Mozambique.

1.5 Influence of missionaries/schools/governments/powerful neighbors: The passing of the Bantu Self-government Act (Act 46 of 1959) :The establishment of tribal authorities throughout South Africa; Gazankulu as the homeland of Tsonga-Shangaan.

1.6 Ecology (natural environment):various large rivers, Krugar National Park; the terrain varies between mountainous north and the woodland south.

1.7 Population size, mean village size, home range size, density: About 700,000 Tsongas lived in the rural communal territories in the east of Northern Providence of South Africa by the mid-1990s. The total area is 2,353 square miles

2. Economy

2.1 Main carbohydrate staple(s): not found

2.2 Main protein-lipid sources: not found

2.3 Weapons: Bow and arrow, blowguns?: spears for catching fish

2.4 Food storage: relied on fishing for subsistence, although goats, chickens and cultivation also important.

2.5 Sexual division of production: women play an important role in agricultural labor force and subsistence economy. In the Tsonga community, agriculture is practiced by women.

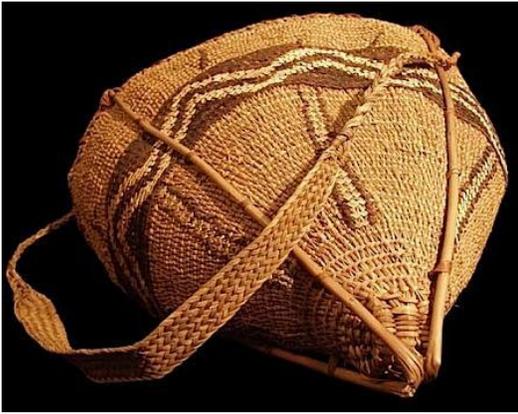
2.6 Land tenure: Land belongs more to the community rather than to any individual. Also, there is no tradition of private land ownership. Most of the land is used for stockbreeding (87%) and agriculture (4%).

2.7 Ceramics: Weaving and basket work as well as crafted pottery; wooden carving for utensils; Raw clay collected by women and molded by hand to make pottery items such as cups, beakers, bowls, and wide cooking pots. Women weave baskets and mats. Tsonga men sometimes carve wooden spoons, bowls and other household items. Men also make fish traps for the fishing tradition!

2.8 Specified (prescribed or proscribed) sharing patterns: not found

2.9 Food taboos: not found

2.10 Canoes/watercraft? During the fishing tradition men use conical baskets and are armed with spears and fish traps.



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): 11-12 years old

4.2 Age at first birth (m and f): Not found

4.3 Completed family size (m and f): can range; Mother, father, and children

4.4 Inter-birth-interval (f): Not found

4.5 Age first marriage (m and f): males and females must reach puberty to marry, which for Western culture is a very young age!

4.6 Proportion of marriages ending in divorce: Not found

4.7 Percent marriages polygynous, percent males married polygynously: Not found

4.8 Bride purchase (price), bride service, dowry?: *Lobola* is paid and both families sacrifice goats to exemplify the killing of one relationship and its replacement of another. Bride wealth is paid to the father and head of the family.

4.9 Inheritance patterns: Women do not inherit. The eldest son of the principal wife inherits the bulk of kraal property such as cattle and ploughs.

4.10 Parent-offspring interactions and conflict: Not found

4.11 Homosexual activities, social attitudes towards homosexuals: Not found

4.12 Pattern of exogamy (endogamy): clan exogamy is practiced.

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)? Information not found
- 4.16 Occurrence of sexual coercion, rape: Not found
- 4.17 Preferential category for spouse (e.g., cross cousin): Not found
- 4.18 Do females enjoy sexual freedoms? No
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: No
- 4.20 If mother dies, whose raises children? Widows and unmarried children of the deceased must be assured of continued support.
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: Not found
- 4.22 Evidence for couvades. No
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older) : No
- 4.24 Kin avoidance and respect?
- 4.24 Joking relationships? No
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations : patrilineal- decent is traced through the father's ancestry. In marriage, the female joins the male family.
- 4.26 Incest avoidance rules: Not found
- 4.27 Is there a formal marriage ceremony? Church weddings are fashionable. Couples marry to indigenous law and civil law.
- 4.28 In what way(s) does one get a name, change their name, and obtain another name? Not found
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) For male and female, marriage is usually preferred within the Tsonga community. They cannot marry from a group outside their own. Marriage should not take place within the same family meaning the same family bloodline or ancestry.
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? Marriages are arranged by the two families, not just the man and woman. A father cannot plan a marriage without his child's consent. Also, he cannot refuse a marriage without valid reasoning.
- 4.31 Evidence for conflict of interest over who marries who: No

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare: Not found
- 4.15 Outgroup vs ingroup cause of violent death: Not found
- 4.16 Reported causes of in-group and out-group killing: Not found
- 4.17 Number, diversity and relationship with neighboring societies (external relations): Not found

4.18 Cannibalism? No

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: Not found

5.2 Mobility pattern: (seasonality): Not found

5.3 Political system: (chiefs, clans etc, wealth or status classes): The Tsonga tribes are made of hierarchical patrilineal exogamic clans.

5.4 Post marital residence: unmarried boys share huts as well as unmarried girls.

5.5 Territoriality? (defined boundaries, active defense): None

5.6 Social interaction divisions ? (age and sex): Not found

5.7 Special friendships/joking relationships: Not found

5.8 Village and house organization: South African rural villages resemble a western-style grid pattern; street blocks with square stands

5.9 Specialized village structures (mens' houses): Huts are built with natural materials

5.10 Sleep in hammocks or on ground or elsewhere? Mozambican Tsongas still live in dispersed traditional homesteads in round walled huts with conical thatched roofs. Every wife has her own hut and unmarried boys share a hut. Also, unmarried girls share a hut.

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

5.12 Trade: Tsonga women get salt from salt-saturated soil according to a 1,700 year-old method for sale to other ethnic groups

5.13 Indications of social hierarchies? All boys are senior to all girls. Fathers take care and educate their sons while mothers focus more on educating their daughters. The nuclear family is the smallest tribal social unit. Authority rests with the father. Extended and polygene's (married sons and their dependents and/or married man with married brothers) are larger social units. The other social units are lineages that can in turn be put into groups of clans, descendants of a common progenitor of a distant past. Presumably, there is lineage and a clan hierarchy within a tribe.

6. Ritual/Ceremony/Religion (RCR)

6.0 Time allocation to RCR: Not found

6.1 Specialization (shamans and medicine): The Tsonga believe that all humans have particular powerful qualities. Those magical properties can be transferred to humans by using amulets or taking potions made of parts of plants or animal organs that the magical potion resides. The people use western clinics and hospitals well as diviners.

6.2 Stimulants: Not found

6.3 Passage rituals (birth, death, puberty, seasonal): There are birth rituals and marriage rituals within the Tsonga

tribe.

6.4 Other rituals: Religious rituals, purification ceremonies

6.5 Myths (Creation):

6.6 Cultural material (art, music, games): music and musical instruments play important tradition roles in customs and festivals. Whistle, flute-like instrument, harp and drums are used. Drums are used only during special occasions such as calling for a gathering of the village and announcing a death.

6.7 Sex differences in RCR:

6.8 Missionary effect:

6.9 RCR revival:

6.10 Death and afterlife beliefs: Death is seen as a way of joining the ancestral tribe. There are a number of rituals and rites when death occurs. However, death is seen as a curse as well. After the family mourns there is a ritual that they must go through to “cleanse the family from the dark cloud of the death of a loved one.

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): The Tsonga people believe in magic and ancestral spirits. They are revealed through illness, misfortune and dreams. 29% of the Tsonga are Protestant or Roman Catholic churches and 13% to the Zionist separatist church.

7. Adornment

7.1 Body paint: Not found

7.2 Piercings: Not found

7.3 Haircut: Not found

7.4 Scarification: Face scarring in the Shangaan-Tsonga is considered a sign of beauty. During the transition from youth to adulthood patterns are burnt into the skin.

7.5 Adornment (beads, feathers, lip plates, etc.): Beadwork is made by women. To beautify themselves, bead bracelets for ankles and wrists are worn by women of all ages.

7.6 Ceremonial/Ritual adornment: There are rituals for the death of a family member or village member. Also there is a religious ceremony.

7.7 Sex differences in adornment: Not found

7.8 Missionary effect: Not found

7.9 Cultural revival in adornment: Not found

8. Kinship systems

8.1 Sibling classification system: No two siblings have the same status.

8.2 Sororate, levirate: Not found

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

9. Other interesting cultural features (list them):

Numbered references; useful websites

<http://globalrecordings.net/en/langcode/tso>

http://kruger2canyons.com/learningcentre/kruger_people_tsonga.php

<http://ageconsearch.umn.edu/bitstream/92014/2/WOR112.pdf>

<http://orvillejenkins.com/profiles/shangaan.html>

<http://orvillejenkins.com/profiles/shangaan.html>

http://www.mongabay.com/reference/country_studies/south-africa/SOCIETY.html

<http://www.everyculture.com/Ma-Ni/Mozambique.html#b>

http://myfundi.co.za/e/Tsonga_culture,_traditions_and_rituals

<http://ehrafworldcultures.yale.edu/ehrafe/cultureDescription.do?profileSelect=0&cultureDescription=1>