

## 1. Description

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

- Venda, TshiVenda, Bantu
- Other names: Chivenda, VhaVenda, Vhavgonu, Vhavenda, Vhenda, Ba Venda, VhaNgonu, Vhavenda

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

- [ISO 639-3: ven](#)

### 1.3 Location (latitude/longitude):

- South Africa (-23.483401/29.619141)
  - o Venda is located between 22° 15" and 23° 45" S. and 29° 50" and 31° 30" E. (5)
- The Venda also lives in Zimbabwe near the border with South Africa
- “The Venda traditionally occupy an area in and around the Soutpansberg Mountains in the northeastern section of [South Africa](#)'s Northern Province, close to the borders with [Mozambique](#) and [Zimbabwe](#).” (5)

### 1.4 Brief history:

- “The Mapungubwe Kingdom emerged in the 9th century. According to historical studies, King Shiriyadenga was the first king of Mapungubwe and Venda, who united the two and formed Vhavgonu or Vhavhenda. As with most of the other tribal peoples of Southern Africa, the Venda migrated southwards from Central Africa. They are regarded to be one of the last black groups to have crossed the Limpopo River. They first settled in the Soutpansberg Mountains. [...] Succession to the throne is a complex matter. History has been characterized by many disputes over occupancy of the throne. When Thoho-ya-Ndoui died, divisions arose between the different sub chiefs over disputes regarding the question of who was to succeed him. [...] There was an important social division in Venda society between commoners called ‘vhasiwana’ and the children of chiefs and their descendants known as ‘vhakololo’. One of the most interesting and distinct groups of people who later joined the Venda, are the African Semites known as ‘Lemba’. Lemba are believed to be the descendants of Semitic traders who entered Africa around 696 AD, or descendants of the lost tribe of Israel. DNA tests confirm they are indeed descendants of an ancient Jewish people. They keep to themselves, only marry within their own group and sometimes refer to themselves as Vhalungu, which means ‘non-Negroid’ or ‘respected foreigner’.” (1)
- Finally settled in region around 1700's AD (4)

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

- “Attacks by marauders in the first part of the nineteenth century changed settlement patterns.” (5)
- “Initial contact with whites occurred when Voortrekker leader Louis Trichardt came to the area in 1836. In 1848, the trekkers established a settlement named Schoemansdal. The Venda chief Makhado harassed them to such an extent, that the town was abandoned in 1867. This harassment was continued by Makhado's son Mphephu, and eventually led to the Mphephu War. As a result, Mphephu was defeated and fled to Zimbabwe.” (1)
- “Trade, warfare, and intermarriage with Tsonga, Lobedu, Zulu, Swazi, and other people have left their imprints on Venda culture. The Venda appear to have incorporated a variety of East African, Central African, Nguni, and Sotho cultural characteristics.” (1)

### 1.6 Ecology (natural environment):

- “Their new home was a beautiful place with fertile soil and rolling hills thickly wooded with forests of subtropical wild fig and stinkhout trees and indigenous ferns and flowers. The mountain itself was often shrouded in mist and whereas the surrounding countryside was hot and dry, the mountains received an annual rainfall of nearly 2,000 millimetres in places.” (3)

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

- Population size
  - o 666,000 in South Africa (1.7% of the population in 1995 (The Economist)). Population total for both countries 750,000. (2)
  - o The 1996 census indicated a total of 758,200 persons, but there are no recent estimations of the number of Vhavenda outside South Africa. (5)
- Home size
  - o 6-8 people

## 2. Economy

### 2.1 Main carbohydrate staple(s):

- Subsistence Farming but imports most food...little land due to apartheid..." (4)
    - o Peanuts, millet, corn, sorghum, wheat, beans, peas, sweet potatoes, sisal, tea, coffee, cotton (4)
  - 2.2 Main protein-lipid sources:
    - Raise cattle, chickens, goats, and sheep (4)
    - "Here the Oribi, Klipspringer, Bushbuck and tiny Duiker antelope flourished and the awesome crowned and black eagles had their home. Clear mountain streams abounded with fish and to top it all..." (3)
  - 2.3 Weapons: Bow and arrow, blowguns?:
    - Battle Axe – "Early collected Venda battle axes were styled much like others in Southern Africa. Their function was to display rank or authority, much like a staff or sceptre." (1)
    - Bow and Arrow – traditional
    - Spear – traditional
  - 2.4 Food storage:
    - Pots and various containers
  - 2.5 Sexual division of production:
    - "As a general rule, women work with clay and soil and men work with animals and wood, but there are exceptions, such as women collecting firewood as part of their domestic duties. Hand hoeing of land in preparation for planting and keeping the land clear of weeds are the work of women, but in commercial operations the mechanical preparation of land by means of cattle-drawn plows or tractors is a man's job, as is crop spraying." (5)
  - 2.6 Land tenure:
    - "All land is communal under the trusteeship of the chief, who allocates the use of land in the interests of his community. The fact that these chiefs do not have title deeds to the land that they traditionally claim has led the government to state that such communal land is state-owned and that the state need not pay royalties to the chief and his community for using resources on communal property." (5)
  - 2.7 Ceramics:
    - Clay pots of various sizes (decorated and simple)
  - 2.8 Specified (prescribed or proscribed) sharing patterns: Nothing Found
  - 2.9 Food taboos:
    - They forbid the consumption of pork (1)
    - They don't eat crocodiles because they are sacred
  - 2.10 Canoes/watercraft: None Found
- 3. Anthropometry (7p1285)**
- 3.1 Mean adult height (m and f):
    - Rural – 1674.1 mm (5'5")
    - Urban – 1678.9 mm (5'6")
  - 3.2 Mean adult weight (m and f):
    - Rural – 56.8 kg (125 lbs)
    - Urban – 64.0 kg (141 lbs)
- 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): Not Found
  - 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: Not Found
  - 4.7 Percent marriages polygynous, percent males married polygynously: Not Found
  - 4.8 Bride purchase (price), bride service, dowry?:
    - "Like many other customs, the marriage involves *lobola*, but what is different to the Venda is that the *lobola* custom is divided into two parts: the *vhumala* (usually eight cattle) that goes to the girl's father and the *ndzadzi* (always a cow and a calf) that goes to the mother." (11)
  - 4.9 Inheritance patterns:
    - "Traditionally, all land is communal, under the trusteeship of the chief. However, every man has indisputable rights to the land he occupies and uses. His sons are entitled to the use of his land but may also ask the local headman to allocate fresh portions of land. Movable property—livestock, household utensils,

and the proceeds of agriculture and trade—passes to the oldest son or, in the case of a polygynous marriage, the oldest son of the senior wife. This son becomes the undisputed head of the family unless he has disgraced himself in the eyes of the family, in which case the son next in line is appointed by the deceased's oldest sister with the consent of his brothers.” (5)

4.10 Parent-offspring interactions and conflict: None Found

4.11 Homosexual activities, social attitudes towards homosexuals:

- Not considered a bad or good thing
- Normal as long as the “couple” is happy

4.12 Pattern of exogamy (endogamy):

- Exogamy – “With more young persons moving to the major industrial towns and cities, traditional marriage practices are diminishing, with young men and women marrying for love. Cross-cultural marriages have become more common.” (5)
- Endogamy – Don’t have to marry inside Venda culture but it is usually the case (Not Strictly Endo.)

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

- One father recognized

4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”):  
Nothing Found

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?

- No

4.16 Occurrence of sexual coercion, rape:

- Nothing prevalent

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

- Cross cousin system is preferred

4.18 Do females enjoy sexual freedoms?:

- Females are allowed to “date” who they want but they usually wait until they are married to have sex

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: Nothing Found

4.20 If mother dies, whose raises children?: Nothing Found

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): Not Found

4.24 Kin avoidance and respect?:

- “It is the married woman's duty to give her husband respect, cleanliness, food and children. The husband in turn provides the home, food granaries, land and jewelry.” (11)

4.24 Joking relationships?: Nothing Found

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

- “Descent is unilineal through the male line, with one complicated and rare exception: In cases where a woman has married a wife or wives and children are born (fathered by the spouse's husband or other men she has allowed to sleep with her wives), technically, descent is on the female side. However, in practice the spouse is metaphorically seen as the “husband” because she married the wives and thus is addressed as “father” by the children; descent therefore is still on the “male” side.” (5)

4.26 Incest avoidance rules

4.27 Is there a formal marriage ceremony?

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?): Not Found

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

- People choose their partners but the wedding is arranged by parents or uncles

4.31 Evidence for conflict of interest over who marries who: Not Found

## **Warfare/homicide**

4.14 Percent adult (male) deaths due to warfare:

- No Number Found
- “...but have never been conquered by either the neighbouring tribes or the white settlers. This is partly due to the remote country in which they live, and also because of the natural protection of the mountains to the south and east, with the Limpopo River shielding them to the north.” (8)

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

- “Although there is evidence of internecine warfare in the past, physical conflict between clans no longer occurs. However, people seen as opponents have been killed under the guise of ritual murder. Between 1820 and 1850 many raids by BaPedi (Sotho), Swazi, and Zulu marauders took place. The coming of the first white colonialists was met with resistance, including the burning of the first white town in the Soutpansberg region in 1867. Further clashes with traders and government administrators continued until around 1900. Since 1994 many Vhavenda have been dissatisfied with the activities of the predominantly Sotho government of the Northern Province, and periodically talk of creating a separate province occurs.” (5)

#### 4.16 Reported causes of in-group and out-group killing: None Found

#### 4.17 Number, diversity and relationship with neighboring societies (external relations): Nothing Found

#### 4.18 Cannibalism?

- “Modern historians have expressed serious doubt regarding the earlier accounts of cannibalism among the indigenous peoples of South Africa. Dr David-Frederic Ellenberger, the missionary who recorded much of the Basotho history, wrote that Mohlomi once visited a group of Venda cannibals in northern South Africa, and stated that it was widely known that many Venda had been man-eaters for generations. Researchers could never find any proof that there were ever any cannibals among the Venda.” (10p63)

### 5. Socio-Political organization and interaction

#### 5.1 Mean local residential (village) group size: Not Found

#### 5.2 Mobility pattern: (seasonality): Stay in Homeland

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

- The ruler is the King or “koshi” (3)
- “Today there are 26 sub chiefs that trace their origins to the great man while a few others trace their ancestry to tribes that were later incorporated with the Venda. However, the true Venda can be divided into 2 groups. The western group is primarily of Singo origin and descended from leaders such as Mphephu, Senthumule and Kutama. The eastern group regarded themselves as descendants of Lwamonde, Rambuda, Tshivashe and Mphapuli.” (1)
- “After 1910 Venda was governed by the central government of the Union of South Africa (later the Republic of South Africa) under a system of commissioners until it received independence from the South African government in September 1979. Independence was rescinded in 1994, when all homelands and independent states created by the apartheid government became part of the democratically elected government of South Africa.” (5)

#### 5.4 Post marital residence: Not Found

#### 5.5 Territoriality? (defined boundaries, active defense):

- Defined Boundaries – “The eastern boundary of this region is formed by the Kruger National Park on the border of Mozambique. To the south is the Shangaan cultural group. The western boundaries are formed by agricultural farmlands and cattle ranches owned by English- and Afrikaans-speaking white South Africans as well as areas inhabited by the Northern Sotho. To the north is the Limpopo River, the international boundary with Zimbabwe, where many Venda people live under six chiefs in the southern and central parts of that country.” (5)
- “The only other inhabitants of this paradise were the Bushmen (San), and they were soon driven out.” (3)

#### 5.6 Social interaction divisions ? (age and sex):

- Age – Being social with members of the same age was common.
- Sex – Interaction between sexes is not uncommon but mixing occurs prominently when the females are ready to marry.
  - “Traditionally, Venda women did not have the same inferior position and status in society as in many other African groups. In fact, women played an important role in educating the youth through the stories they told around the fire. Women were also entitled to own property. Their fathers usually gave the property to them and if there was no male heir, the eldest female relative could inherit. Within her own courtyard, a woman had total control. Instances have been reported of Venda woman acting as regents in the place of minors and one ruler ship was recorded as having passed through the female bloodline for many generations.” (3)
  - “Male and female roles are clearly defined, with the men responsible for livestock, ploughing and the building of huts, while the women do most of the harvesting as well as all the domestic duties.” (8)

- Royalty – “Even in naming objects, people would have to make distinctions between things belonging to the people and things belonging to the king. Due to the special customs surrounding royalty, the language spoken in the royal capital (called musanda) was also highly symbolic and differed from the language spoken by commoners.” (3)

#### 5.7 Special friendships/joking relationships: Not Found

#### 5.8 Village and house organization:

- External – “The king typically lived in the highest part of the village, with his wives and family in front of him. Others occupied the lower areas, protecting the king and his family.” (3)
- Internal – “The smallest unit is the household, which is a family or a group of families of the same lineage, who live together in a collection of rondavels (huts). This unit is called a mudi and falls under the jurisdiction of the father of the most important family. This person is referred to as the mukoma and succession to this position is usually hereditary, i.e. is passed to the eldest son. However, the head of the subgroup to which the mudi belongs to first has to approve his position officially. The mukoma is responsible for order and government in his own mudi and can expect obedience, free labour and tribute from the members of his mudi. In his judicial duties the mukoma is assisted by the council (khoru), with whom he discusses each individual case. Thereafter, the mukoma makes his decision. No votes are taken and should the mukoma make a decision contrary to the opinion of the council, he has to try to persuade them to accept his viewpoint. If he fails to do this, the matter is referred to a higher authority. This seldom happens, since the system is flexible and designed to avoid confrontation.” (3)

#### 5.9 Specialized village structures (mens’ houses):

- “The husband has his own sleeping area (*pfamo*), which is usually adjacent to the household of the senior wife...” (5)

#### 5.10 Sleep in hammocks or on ground or elsewhere: Not Found

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

- “Early Venda social organization consisted of small kinship groups, often dispersed among several households. These were organized into chiefdoms, and some were ruled by chiefly dynasties in the eighteenth century. Smaller chiefdoms often served as vassal states to larger and stronger chiefdoms, but they were neither entirely incorporated into them nor administered directly by a paramount chief.” (9)

#### 5.12 Trade:

- They trade anything they make, like ceramics and wooden figures

#### 5.13 Indications of social hierarchies?

- “The second level of authority is the kavhelo, which consists of several family units and falls under the authority of a headman, whose duties and privileges are comparable with those of the head of the family unit, but on a larger scale. A council of mukomas and the older men assists the headman in his own family unit. The third political level, the largest in Venda society, is formed by the lushaka, people from various districts who fall under the authority of the king (the koshi).” (3)

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

#### 6.0 Time allocation to RCR: Nothing Specific Found

#### 6.1 Specialization (shamans and medicine):

- Headmen or Chiefs performed ceremonies
- “Other than ministers of the many Christian secular churches, the mungome and the nanga are the main practitioners for the majority of the population. Chiefs, however, also play specific roles, particularly in regard to the tribal ancestors. Heads of households may perform ancestral veneration rituals, using libations of traditional beer at the sacred stones (elongated, highly polished river pebbles) that are planted in the ground with a bulbous plant, *luhomo*, at the rear of the homestead.” (5)
- Medicine
  - o “Traditional medicines are made from a variety of plants whose leaves, bark, roots, and juice are used for that purpose. These materials are combined with animal fat, brains, entrails, or genitals. Exceptionally powerful medicine is made by replacing the animal ingredients with ingredients from human beings. Herbalists work only with plants, while witch doctors use all of these ingredients. Modern clinics are found in most villages. When Western medicine does not provide the desired results, people resort to traditional medicines.” (5)

#### 6.2 Stimulants: None Found

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

- “Ceremonies usually are accompanied by chanting, singing, music, and dancing. Rites of passage are important, particularly the passage from childhood into adulthood. They are conducted as a series of initiation ceremonies at the age of puberty for boys and girls. Such ceremonies are separate, except for the final one, the *domba*, in which the sexes come together for certain rituals. Births, marriages, and funerals are ceremonial occasions involving families, but there also are ceremonies to ensure the fertility of the land, good harvests, good rains, and the well-being of Vhavenda society.” (5)
- Boys Initiation – “Two distinctly different initiation schools existed in Venda. The ‘Thondo’ is the older of the two, which each Venda boy should pass through to attain manhood. Elaborate ritual governed the setting up, building, and maintenance of the school, under the dictates of a traditional healer. It was a highly secret school where boys were trained in the self discipline, endurance, manners, and tribal etiquette.” (1)
- Girls Initiation – “There are three phases of initiation for Venda girls; Vhusha, Tshikanda, and the Domba. Vhusha was attended as soon as possible after a girl’s first menstruation and then Tshikanda and Domba shortly before they were married. It could be held several times a year in the head-quarters of any district headman, but Tshikanda and Domba were held only at intervals of three to five years at the head-quarters of chiefs and certain senior headman and for girls of several districts. At Vhusha, girls were introduced to the secret milayo laws, meant to prepare them for their future roles as wives and mothers.” (1)

#### 6.4 Other rituals:

- “The taking of human life for ritual purposes has long been part of Venda tradition. Ritual murder is acceptable when it is used to attain peace and general prosperity for families that are plagued by troubles or for the safety and prosperity of the community, the clan, or the Vhavenda nation. It is not acceptable when it leads to personal gain in the form of monetary enrichment.” (5)

#### 6.5 Myths (Creation):

- Not Found – “The story of their origins is not clear...(6)

#### 6.6 Cultural material (art, music, games):

- Musical Instruments
  - o “Phala-phala’s were made from the horns of kudu or sable antelopes and used to call the people together for various gatherings. Each horn produced its own ‘note’ and according to Duggan-Cronin, weird tunes were the result. (1)
  - o “Venda drums are considered sacred and come in two forms. The smaller narrow example is held between the legs. A far larger round form usually has four elegantly carved handles where it is often attached to a pole or tree. Both types are called Ngoma, a generic name for drums over a large swath of Africa.” (1)
    - § It was believed that the Singo king could protect his people from attack by their enemies by beating a special drum called the ‘Lungundo’, ‘drum of the dead’. According to legend, the sound of the drum would strike terror in the hearts of the enemy and they would flee.” (1)
  - o “Xylophones were called ‘mbila’ and are claimed to be the finest musical instrument of the Venda. They were made from wood, calabashes, and plant fiber. The ‘keys’ were 3 to 4 inches wide, made of various thicknesses, and beautifully decorated with incised designs. Calabashes served as sounding boards and were attached in graduated sizes with plant fiber. Small apertures were closed by thin membranes.” (1)
- Music
  - o “Music and dance played an important role in the everyday life of the Venda people and musical instruments as well as song and dance were seen as vehicles through which status and power could be expressed.” (3)

#### 6.7 Sex differences in RCR:

- Each extended family has 2 lines of descent...Female line is important for religious occasions (4)

#### 6.8 Missionary effect: Not Found

#### 6.9 RCR revival: Not Found

#### 6.10 Death and afterlife beliefs:

- “The traditional belief is that after death a person enters the world of the spirits as long as he or she has undergone the initiation rites that make persons full members of adult society. The highest status after death

is that of an ancestor (when the deceased has had children), and it is usually the ancestor spirits of the mother's family that have the greatest influence over the living. The spirit world generally is perceived as being below, under the ground, in caves, or under deep pools of water such as Lake Fundudzi, where certain clans believe there is a complete village under the water where on a still, dark night the household fires can be seen and singing and dancing can be heard as well as the sounds of cattle and sheep.” (5)

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.)

- “According to early Venda tradition, the king had great authority, grounded in spiritual powers. He approached the ancestors on behalf of the people. These powers were also filtered through to the mukoma who approached the ancestors on behalf of the household. As an extension of this belief, the king was regarded as a living ancestor and had to be treated with the utmost respect. This included approaching him on hands and knees and addressing him in the polite third person plural. [...]Because the king was considered semi divine, everything he did was praised, even his most common, everyday behavior, e.g. eating and drinking.” (3)
- “Water is an important theme to the Venda and there are many sacred sites within their region where the venda conjure up their ancestral spirits. They believe ‘zwidutwane’ or water spirits, live at the bottom of waterfalls. These beings are only half visible; have only one eye, one leg, and one arm. One half of man can be seen in this world and the other half in the spirit world. The Venda would take offerings of food to them because zwidutwane cannot grow things underwater.” (1)
- Sacred Lake
  - o “...they even had an enchanted lake high up in the wildest part of the mountain range.” (3)
  - o “One of the most sacred sites of the Venda is Lake Fundudzi, which was formed by a huge landslide in the Soutpansberg mountain range. Suspicion surrounds the lake, which is fed by the Mutale River, yet does not appear to have an outlet. It is said that you can sometimes hear the Tshikona sing, although no one appears to be present.” (1)
  - o “high in the Soutpansberg Mountain Range lies Lake Fundudzi, the sacred lake where the White Python, the god of fertility, lives and mystic water sprites play. The surrounding forest is deemed sacred and no one will dare to tread there for fear of awakening the ancestral spirits that guard the forests. (3)
- Believed the spirits of the Bushmen there before them remained in their territory...“They left behind the spirits of their dead who, according to Venda legend, roamed freely in the forests and waited for weary travelers in the shadows of trees that stood alone, inviting the unsuspecting traveler to rest in its shade.” (3)

## 7. Adornment

7.1 Body paint: None Found

7.2 Piercings: None Found

7.3 Haircut: Always short

7.4 Scarification: None Found

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

- “Venda women wore extraordinary beaded belts, snuff tins, and blanket pins. Beaded tin panels were worn on the chest and called ‘Khambana Ya Fola’. Bead colors chosen and beading techniques used resembled those of the Venda’s North Sotho and Shangaan neighbor. However, on closer inspection details are easily identifiable to be Venda.” (1)

7.6 Ceremonial/Ritual adornment:

- Boys – “...*vhahwira* costumes were introduced by the North Sotho, which include the Ba Roka and Lobedu. [...] They had magnificent costumes with headdresses surmounted by animal figures, with underskirts trailing the ground with dramatic effect.” (1)
- Girls – “Mother of a young baby wears a thong around her waist to prevent the baby crying when she is away. A post- initiate of Vhusha school wears thahu. Post- initiate of Bomba wears "the feather" and her woman's backskirt.” (1)

7.7 Sex differences in adornment:

- “Doll type objects called ‘thahu’ were worn under a beaded open worked belt on girls’ rears pointing downwards. [...] Thahu were worn as adornment. It is suggested they were specifically there to promote fertility.” (1)

7.8 Missionary effect: Not Found

7.9 Cultural revival in adornment: Not Found

## **8. Kinship systems**

8.1 Sibling classification system: Not Found

8.2 Sororate, levirate: Neither Found

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

- “Cross-cousin marriages are preferred but not compulsory, and a young man's choice of a wife may differ from that of his parents. If a girl vehemently dislikes the man to whom she is betrothed, subject to the consent of the man, the betrothal may be broken and other arrangements made. Bargaining, usually through a third person, about the bride-price and marriage arrangements can take a long time.” (5)

## **9. Other interesting cultural features (list them):**

- The “Master of the Round Mouth” was of Venda origin. (1)
- Sankhambi and the Baboons – Traditional oral story about a man playing baboons in a game of Mancala.
- “Africa’s Fight Club” – one on one bare knuckle boxing between two Venda males is a tradition they still practice today

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