

# **Bibliography on Mbulu**



**Ole Bjørn Rekdal**

**GeGCA-NUFU Publications, vol 11**



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## GeGCA-NUFU Publications:

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| Vol 1 | Simon, Vendelin (2002)<br>Local culture: Risk or resource in times of AIDS? A case study from Mbulu in Northern Tanzania. M. Phil. thesis, Centre for Women's and Gender Research, University of Bergen. ISBN 82-91878-06-4   |
| Vol 2 | Scott, Rolf and Trygve Tollefsen (2003)<br>Workshop in documentary filming, Tanzania 2003.  |
| Vol 3 | Rekdal, Ole Bjørn and Yusufu Q. Lawi (eds.) (2003)<br>Gender, generation and communication in times of AIDS. Proceedings from a workshop held in Dar es Salaam, Tanzania, 6-9 August 2002. ISBN 82-7815-088-5   |
| Vol 4 | Rekdal, Ole Bjørn, Astrid Blystad, Herman Malleyeck and Peter Gasheka (2004)<br>Datoga aeshegeda UKIMWI! (Datoga, let's beware of AIDS!): A culture specific HIV prevention film targeting Datoga communities in Tanzania. Bergen: Centre for International Health. (58 min., subtitles in Swahili and English). VHS version: ISBN 82-7815-102-4, DVD version: ISBN 82-7815-103-2. Web version: <a href="https://bora.hib.no/handle/10049/115?language=en">https://bora.hib.no/handle/10049/115?language=en</a> |
| Vol 5 | Gombachika, Belinda Thandizo (2004)<br>Experiences of HIV-positive pregnant women: A qualitative study from Lilongwe Urban, Malawi. M. Phil. thesis, Centre for International Health, University of Bergen. ISBN 82-7815-109-1  |
| Vol 6 | Tarimo, Edith A. Mroso (2004)<br>Assessing the impact of HIV/AIDS on informal care: A qualitative study from an urban Tanzanian context. M. Phil. thesis, Centre for International Health, University of Bergen. ISBN 82-7815-108-3   |
| Vol 7 | Lawi, Yusufu Q. and Bertram Mapunda (eds.) (2004)<br>History of diseases and healing in Africa. Proceedings of a workshop held the University of Dar es Salaam, 20th December 2003. ISBN 9976 911 76 9  |
| Vol 8 | Våga, Bodil Bø (2005)<br>The search for care and cure: Exploring health seeking behaviour in Mbulu District, Tanzania. Department of Public Health and Primary Health Care, University of Bergen. ISBN-10 82-7815-119-9, ISBN-13 978-82-7815-119-9  |

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| Vol 9  | Bell, Karin (2005)<br>Nursing care in an African context: A qualitative study from Haydom Lutheran Hospital, Tanzania. Department of Public Health and Primary Health Care, University of Bergen. ISBN-10 82-7815-120-2, ISBN-13 978-82-7815-120-2              |
| Vol 10 | Moland, Karen Marie, Nils Gunnar Songstad, Astrid Blystad (eds.) (2005)<br>Gender, generation and communication in times of AIDS. Proceedings from a workshop held in Bagamoyo, Tanzania, 23-25 November 2004. ISBN-10 82-7815-121-0, ISBN-13 978-82-7815-121-0 |
| Vol 11 | Rekdal, Ole Bjørn (2007) Bibliography on Mbulu.<br>ISBN: 978-82-7815-200-3  |
| Vol 12 | Øyaseter, Maria and Marie Grytdal Eilertsen (2006)<br>Locally provided HIV-information - A study from Haydom, Manyara Region, Tanzania, 2003. ISBN-10 82-7815-133-4, ISBN-13 978-72-7815-133-4.   |

GeGCA (“Gender, generation and communication in times of AIDS”) is a collaboration project between University of Bergen, Bergen University College, Department of History at University of Dar es Salaam, and School of Nursing at Muhimbili University College of Health Sciences. The project is funded by NUFU (The Norwegian Programme for Development, Research and Higher Education) for 2002-2007.

Full text versions of the publications above can be downloaded from <http://prosjekt.hib.no/gegca/>.

## Introduction

This bibliography is a spin-off product of my research involvement in Mbulu and Hanang District in Tanzania during the last two decades. As an anthropologist I have tried to keep an eye out for what has been written about this particular area, not just by researchers, but also by travellers, missionaries, colonial administrators, and obviously by people coming from the area.

One of the main difficulties in handling this material has been to decide on what to include. The original intention was to limit the bibliography to the topics over which I had the best overview: historically informed social and cultural anthropology. The placing of literature in clear-cut categories is often problematic however, and blurred division lines eventually made this bibliography slightly more comprehensive and perhaps more difficult to handle than I had anticipated.

The title itself represents a problem of definition. Mbulu District has been split up in smaller units a number of times during the last decades, and the geographical and administrative unit covered by the term today constitutes only a small section of what was known as Mbulu District five decades ago. What the sources in this bibliography have in common is that they are all, to varying extent, dealing with a topic that can be associated with the “old” Mbulu District of northern Tanzania (which now consists of Babati, Hanang, Karatu, and the new Mbulu District).

It is important to emphasize that this collection of material is not exhaustive. Twenty years of research experience has taught me never to underestimate the number of existing written sources and material on a given topic.

When searching for literature on Mbulu it is wise to keep in mind that there is considerable variation regarding what terms and ways of spelling are used of peoples and places. A part of the explanation for this is the extensive linguistic and cultural diversity in the area. In some cases more than 20 different terms/spellings have been used for the same ethnic group. The following examples can serve to illustrate the degree of variation among the three ethnic groups most frequently appearing in this bibliography:

Iraqw: Erok, Iraku, Iraki, Irak, Mbulu, Wambulu, Wairaqw, Mburu, Wamburu, Wamburru, Mburru

Datoga: Mangati, Wamangati, Mangatk, Datoog, Datooga, Tatog, Tatoga, Taturu, Barabaig, Wabarabaig, Barbaig, Barbayiig  
Hadza, Tindiga, Kangeju, Tindega, Watindiga, Kindiga, Wakindiga, Hadzabe, Hadzapi, Hatsa, Wahadza, Wahadzabe

Iraqw and Datoga culture are better covered than the other groups that may be found in the index list at the back of this bibliography. This is partly due to the fact that these two groups were the most numerous in the old Mbulu District, but is also related to the fact that Datoga and Iraqw have been the main focus of my own, and my wife Astrid Blystad's research during the last two decades. A number of other groups (e.g. Mbugwe, Ihanzu, Iramba, Nyaturu) which have primarily been living in areas bordering to other districts are not well covered in this bibliography. The same applies to other items in the index, such as "health" and "linguistics".

The relatively large number of publications on the Hadza derives from the fact that this relatively small group for various reasons has received substantial attention from researchers. The linguistic uniqueness of the Hadza, and the fact that some Hadza are still living as hunters and gatherers, are among the most obvious explanations for this remarkable degree of scholarly attention.

More than a decade ago I initiated a project which implied collecting, systematizing and copying the material I had collected on the Mbulu area. The collection was subsequently sent to various institutions in Tanzania with the intention of making the material available in the country, and among the people that inspired the authors to write their publications. Reports back indicates that the intentions behind the project were not fully achieved. The vicious circle of disappearing material leading to stricter rules for public access to the collection appears to be one of the factors behind the limited success of this attempt to "repatriate" literature on Mbulu.

The availability of internet and new technologies for digitalization of printed material opens up for possibilities that can secure better access to various types of resources. This bibliography will also be published as a web page and will be found at <http://prosjekt.hib.no/gegca/>. I would be most grateful for any suggestion on how such a web page can be improved, expanded and updated. I am particularly interested in corrections of errors and additions of publications I have forgotten or have been unaware of. The abstracts included are in most cases the



original authors' own, but they are relatively few. Additional abstracts, preferably from the original authors, would be highly appreciated.

Finally and most importantly: I will be grateful for help in adding more links to web pages (such as institutional open archives) where material referred to in the bibliography can be downloaded without violating copyright laws. The intention with establishing such a continuously expanding web page is thus not just to make readers aware of the existence of literature about this area in Tanzania, but also to provide direct access to the published material itself by building in links to full text versions and audiovisual material available through open internet sources.

Although this bibliography may be useful for researchers and outsiders who for varying reasons may be interested in the area, the main target group of this dissemination project is the people who live in or comes from Mbulu and neighbouring districts. It is high time they are given the chance to read what has been written about their own people and land.

Bergen, December 2007

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- 1 Thesis  
Aarsland, A. (1994). Egenomsorg blant iraqw-kvinner i Tanzania. En beskrivende pilotstudie med fokus på egenomsorgsproblemer blant iraqw- kvinner i to landsbyer. Master thesis, Department of Nursing Science. Oslo: University of Oslo. (Norwegian)
  
- 2 Book  
Aavik, A. (1952). *Kampen om grenser. Tanganyika og kristen misjon*. Oslo: Gry Forlag. (Norwegian)
  
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Abel, S. (1907). Expedition nach Iraku. *Deutsche Kolonialzeitung, Organ der Deutschen Kolonialgesellschaft*, 24(2), 16. (German)
  
- 4 Journal Article  
Africa Events (1990). Trespassers on their own land. *Africa Events*, Nov., 31-35.
  
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Africa Events (1993). Special Report, Tanzania: Where rights didn't apply. *Africa Events*, Apr., 30-31.
  
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Allen, C., & Fry, H. (1979). *Tales from the dark continent*. London: A. Deutsch.
  
- 7 Book  
Allen, C.M., & Shepperson, R. (2003). *Hippos in the night : autobiographical adventures in Africa*. New York: HarperCollins.
  
- 8 Book Section  
Ambrose, S.H. (1982). Archaeology and linguistic reconstructions of history in East Africa. In C. Ehret, & M. Posnansky (Eds.), *The archaeological and linguistic reconstruction of African history* (pp. 104-147). Berkeley: University of California Press.

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Aposporos, D. (2004). Elephant hunt - Armed only with spears, Barabaig men in Tanzania hunt elephants to prove themselves and gain favor with women. *National Geographic*, 206(July), 76-93.
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Arens, W. (1973). Tribalism and the polyethnic community. *Man*, 8(3), 441-450.
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Arens, W. (1979). *On the frontier of change. Mto wa Mbu, Tanzania*. Ann Arbor, Mich.: The University of Michigan Press.
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Arens, W., & Arens, D.A. (1978). Kinship and marriage in a polyethnic community. *Africa*, 48(2), 149-160.
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Bagshawe, F.J. (1924). The peoples of the Happy Valley (East Africa) Part I: The aboriginal races of Kondoa Irangi. *Journal of the Royal African Society*, 24(93), 27-33.
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Bagshawe, F.J. (1925). The peoples of the Happy Valley (East Africa): The aboriginal races of Kondoa Irangi. Part IV: The Goroa and their kindred Hamitic tribes, the Wambulu, or Erok, the Wasi, or Alawa, and the Burungi. *Journal of the Royal African Society*, 25(97), 59-74.
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Bagshawe, F.J. (1925). The peoples of the Happy Valley (East Africa) The aboriginal races of Kondoa Irangi. Part II: The Kangeju. *Journal of the Royal African Society*, 24(94), 117-130.

- 16 Journal Article  
Bagshawe, F.J. (1925). The peoples of the Happy Valley (East Africa): The aboriginal races of Kondoa Irangi. Part III: The Sandawi. *Journal of the Royal African Society*, 24(96), 328-347.
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Baker, J., & Wallevik, H. (2003). Poverty and wealth at the rural-urban interface: an actor-centred perspective from northern Tanzania. *Environment and Urbanization*, 15(2), 229-248.

*This paper describes the town of Mbulu, a district headquarters, and its interaction with its surrounds, especially with three villages selected for study. Despite Mbulu's small size (around 6,400 inhabitants), it performs a number of vital central place functions, reinforced by decentralization reforms that are transferring more funding, authority and decision-making to district governments, and serves the varied needs of a large and dispersed rural population. Drawing on interviews with households from each of the three study villages, the paper describes people's perceptions of the advantages and disadvantages of their village life, and the close links they have with the town. The paper discusses the striking socioeconomic differences among households within Mbulu and the villages and, through case studies, emphasizes the diverse reasons for this, and the role of both rural and urban components in the accumulation of wealth and the avoidance of poverty. The paper also highlights the importance of the local cultural context to social norms and behaviour, and in particular to the involuntary out-migration of young village women to town.*

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Barns, T.A. (1921). The highlands of the Great Craters, Tanganyika Territory. *Geographical Journal*, 58(6), 401-416.
- 19 Book  
Barns, T.A. (1923). *Across the great craterland to the Congo*. London: E. Benn Limited.

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Barns, T.A. (1923). Ngorongoro, the giant crater; and the gorilla, the giant ape. *Journal of the Royal African Society*, 22(87), 179-188.
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Baumann, O. (1894). Die Kartographischen Ergebnisse der Massai-Expedition des Deutschen Antisklaverei-Comites. *Petermanns Geographische Mitteilungen, Ergänzungsheft*, 111. (German)
- 22 Book  
Baumann, O. (1968 {1894}). *Durch Massailand zur Nilquelle: Reisen und Forschungen der Massai-Expedition des deutschen Antisklaverei-Komite in den Jarhen 1891-1893*. New York: Johnson Reprint. (German)
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Baynit, W.M. (1981). Contradictions of pastoral development. The Barbaig case in Tanzania. B.A. dissertation, Department of Sociology. Dar es Salaam: University of Dar es Salaam.
- 24 Thesis  
Bell, K. (2005). Nursing care in an African context: A qualitative study from Haydom Lutheran Hospital, Tanzania. Cand. San. Thesis, Department of Public Health and Primary Health Care. Bergen: University of Bergen. (Revised version published as GeGCA-NUFU Publications, vol 9).

*The purpose of this qualitative study is to focus on nursing care at Haydom Lutheran Hospital (HLH) in Tanzania, with an emphasis on aspects of nursing care that emerged as different from a Norwegian hospital setting. The data's was primarily collected through three months of participant observations and four in depth qualitative interviews of nurses. The fieldwork was carried out at the Intensive care ward (ICU) supplemented by corresponding participation at the medical and surgical ward. Relatives' presence and contribution in the care of patients, smalltalk and laughter as well as the handling of limitation in terms of equipment were the most manifest differences.*

*Other aspects that emerged as different were the handling of time and the organisation of work. The thesis includes points on assets and challenges of nursing care at HLH.*

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Berger, P. (1938). Die Südlichsten Hamitensprachen Ostafrikas. *Forschungen und Fortschritte*, 14(34), 392-393. (German)
- 27** Journal Article  
Berger, P. (1938). Die Datoga, ein ostafrikanischer Hirtenkriegerstamm. *Der Kolonialen Rundschau*, 29(3), 177-193. (German)
- 28** Book  
Berger, P., & Kiessling, R. (1998). *Iraqw texts*. Köln: Rüdiger Köppe Verlag. (Iraqw and English)
- 29** Thesis  
Bjørnsvik, T.E. (2005). Hvilken rolle spiller Norsk Luthersk Misjonssamband i den kulturelle globaliseringsprosessen i Tanzania? En studie av utviklingshjelpens kulturelle og religiøse påvirkningskraft. Cand. Polit. thesis, Department of Archaeology, History, Cultural Studies and Religion Bergen: University of Bergen. (Norwegian)
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Bleek, D.F. (1931). The Hadzapi or Watindega of Tanganyika Territory. *Africa*, 4(3), 273-286.

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Blystad, A. (1992). The pastoral Barabaig: Fertility, recycling and the social order. Cand. Polit. thesis, Department of Social Anthropology. Bergen: University of Bergen.
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Blystad, A. (1995). Peril or penalty: AIDS in the context of social change among the Barabaig. In K.-I. Klepp, P.M. Biswalo, & A. Talle (Eds.), *Young people at risk: Fighting AIDS in northern Tanzania* (pp. 86-106). Oslo: Scandinavian University Press.
- 33** Book Section  
Blystad, A. (1996). La Chant qui Reveille la Terre. In T. Dorn (Ed.), *'Houn- Noukoun: Tambours et Visages'* (pp. 202-205). Paris: Editions Florent-Massot.
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Blystad, A. (1996). "Do give us children": The problem of fertility among the pastoral Barbayiig of Tanzania. In A.G.M. Ahmed, & H.A. Abdel (Eds.), *Managing scarcity: Human adaptation in East African drylands* (pp. 295-317). Addis Ababa: Commercial Printing Enterprise.
- 35** Book Section  
Blystad, A. (1999). "Dealing with men's spears": Datooga pastoralists combating male intrusion on female fertility. In H.L. Moore, T. Sanders, & B. Kaare (Eds.), *Those who play with fire: Gender, fertility and transformation in East and Southern Africa* (pp. 187-223). London: The Athlone Press.
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Blystad, A. (2000). Challenging encounters: Datoga lives in independent Tanzania. In L. Manger, & A.G.M. Ahmed (Eds.), *Pastoralists and environment: Experiences from the Greater Horn of Africa* (pp. 157-180). Addis Ababa: OSSREA.



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Blystad, A. (2000). Precarious procreation: Datoga pastoralists at the late 20th century. Dr. Polit. thesis, Department of Social Anthropology. Bergen: University of Bergen.
- 38 Journal Article  
Blystad, A. (2004). On HIV, sex and respect: Local-global discourse encounters among the Datoga of Tanzania. *African Sociological Review*, 8(1), 47-66.
- 39 Book Section  
Blystad, A. (2005). Fertile mortal links: Reconsidering Datoga violence. In V. Broch-Due (Ed.), *Violence and belonging. The quest for identity in post-colonial Africa* (pp. 112-130). London: Routledge.
- 40 Book Section  
Blystad, A., & Rekdal, O.B. (2004). Datoga. In C.R. Ember, & M. Ember (Eds.), *Encyclopedia of medical anthropology: Health and illness in the world's cultures* (pp. 629-638). New York: Kluwer Academic/Plenum Publishers.
- 41 Journal Article  
Blystad, A., Rekdal, O.B., & Malleyeck, H. (2007). Seclusion, protection and avoidance: Exploring the metida complex among Datoga of northern Tanzania. *Africa*, 77(3), 331-350.

*This paper deals with metida avoidance practices as they emerge in daily and ritual practice among the agro-pastoral Datoga-speaking peoples of Tanzania. The elaboration of the avoidance practices varies starkly between and within Datoga segments, but are commonly particularly elaborate in connection with death or death-like events and with birth or birth-like events. In the study area women may spend years of their lives with severe restrictions on their conduct in terms of movement and socialisation. We argue that in making sense of such avoidance phenomena the stronghold of Mary Douglas' 'dirt'- and 'pollution' concepts has hindered an understanding of the fact that the metida seclusion does not only*

*isolate substances perceived to be dangerously contaminating, but in similar ways secludes fertile and vulnerable elements in order to protect them. A Strathern inspired transition to a focus on bodies as open and dynamic systems that mingle with other bodies in intimate flows or exchanges of bodily fluids may be fruitful in this context. We indicate however that if not employed with caution, substituting a 'pollution'-concept with the concept of 'flows' may lead to challenges that are not entirely dissimilar to the 'generalizing' obstacles that have characterized the employment of Douglas' concepts.*

42 Journal Article

Borjeson, L. (2007). Boserup backwards? Agricultural intensification as 'its own driving force' in the Mbulu highlands, Tanzania. *Geografiska Annaler Series B-Human Geography*, 89B(3), 249-267.

*Why do farmers intensify, their agricultural practices? Recent revisions of African environmental historiographics have greatly enriched our understanding of human-environmental interactions. To simply point at poor farming practices as the main cause of deforestation, desertification and 0 (tier processes of land degradation is, for example, no longer possible. Tile contemporary analytical focus is instead on the complex and often unpredictable set of causal relations between societal, ecological and climatic factors. In the literature on agricultural intensification, conventionally defined driving forces, such as Population pressure and market demand, remain important explanatory factors despite a growing body of research that suggests more dynamic scenarios of agricultural development and landscape change. This article reports on a case where the common-sense logic of population pressure theory has dominated the historical narrative of a local process of agricultural intensification among an agro-pastoral people ill north-central Tanzania. By way of a 'detailed participatory landscape analyses' a more complex and dynamic historical process of intensification is suggested, in which the landscape and the process of agricultural intensification itself are in focus. It is concluded that the accumulation of landesque capital has been incremental in character, and that the process of agricultural intensification in the study area has largely been its own driving force based on self-reinforcing processes of change, and not a consequence of land scarcity and population*

*pressure. This result demonstrates the possibility and usefulness of reversing the Boserupian argument in analyses of agricultural intensification.*

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Börjeson, L. (2004). A History under siege: Intensive agriculture in the Mbulu Highlands, Tanzania, 19th century to the present. PhD thesis, Department of Human Geography. Stockholm: Stockholm University.
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- 45** Journal Article  
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Cooper, B. (1949). The Kindiga. *Tanganyika Notes and Records*, 27, 8-15.
- 54** Journal Article  
Crittenden, A., Richardson, M., Schoeninger, M.J., Bunn, H.T., & Pickering, T.R. (2003). Differential foraging strategies and diets of Hadza men and women. *American Journal of Physical Anthropology*, 80-81.
- 55** Thesis  
De Marez, L. (2003). Letter to an Iraqw: Ethnographic explorations in the land of the Iraqw, northern Tanzania. Licentiate in Social and Cultural Anthropology, Department of Social and Cultural Anthropology: Katholieke Universiteit Leuven.

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Dempwolff, O. (1913-14). Beiträge zur Kenntnis der Sprachen in Deutsch-Ostafrika, 10: Wörter der Sprache von Iraku. 11: Wörter der Tatogaspache. *Zeitschrift für Kolonialsprachen*, 7, 309-314.
- 57 Book  
Dempwolff, O. (1916). *Die Sandawe; linguistisches und ethnographisches material aus Deutsch-Ostafrika*. Hamburg: L. Friederichsen & co. (German)
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Diyamett, C.B. (1978). Commoditization of livestock in a predominantly non cash-crop growing area (a case study of Mbulu District). Master thesis, Department of Sociology. Dar es Salaam: University of Dar es Salaam.
- 59 Book  
Diyamett, M.L.N. (1972). *Iraqw wordlist*. Department of Foreign Languages and Linguistics, University of Dar es Salaam. (Iraqw and English)
- 60 Manuscript  
Doriye, J. (1971). Utani relationship. The Iraqw (manuscript), *Department of Sociology*. Dar es Salaam: University of Dar es Salaam.
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Dugmore, A.R. (1925). *The wonderland of big game. Being an account of two trips through Tanganyika and Kenya*. London: Arrowsmith.
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- 65** Journal Article  
Elderkin, E.D., & Maghway, J.B. (1992). Some West Rift roots. *African Languages and Cultures*, 5(1), 43-64.
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Enes, B. (2004). *Eventyret i Haydom: Haydom Lutheran Hospital 1955-2005*. Kristiansand: Fædrelandsvennen. (Norwegian)
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- 69** Journal Article  
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Faust, H.V. (1998). *Mang'ati: Encounters in the Old Africa*. Iron Mountain, Michigan: Mailbox Depot Inc.

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Fjose, O. (1994). *En ny gave - en ny oppgave: Norsk luthersk misjonssambands arbeid i Tanzania*. Oslo: Norsk luthersk misjonssamband. (Norwegian)
- 72 Book  
Fortie, M. (1938). *Black and beautiful; a life in safari land*. Indianapolis, New York: The Bobbs-Merrill Company Publishers.
- 73 Journal Article  
Fosbrooke, H.A. (1954). The defensive measures of certain tribes in North-Eastern Tanzania. *Tanganyika Notes and Records*, 36, 50-57.
- 74 Book  
Fosbrooke, H.A. (1954). *The Mbulu Highlands: problems of people, land and cattle (unpublished manuscript)*.
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Fouquer, R. (1955). *Irakou. Histoire d'un peuple et d'une mission*. Paris: Editions La Savane. (French)
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Freeman, L. (1982). CIDA, wheat, and rural development in Tanzania. *Canadian Journal of African Studies*, 16(3), 479-504.

*Dans le but d'évaluer la contribution canadienne à l'amélioration de la production vivrière tanzanienne, l'auteur étudie un important programme du CRDI cite comme exemple de transfert réussi de la technologie et du capital canadiens. A long terme, cependant, il accroîtra la dépendance des exploitations tanzaniennes aux importations et à la coopération internationale. Dans les domaines de*

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*la production et de la commercialisation, le programme ne se soucie guere de la majorite des Tanzaniens des regions rurales. La demonstration fait ressortir que le programme est en fait determine par les forces dominantes des deux pays.*

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- Primary objectives: We present the first data on non-facial fluctuating asymmetry (FA) in a foraging population, the Hadza of Tanzania. We compare Hadza FA with FA of college students in New Mexico. Subjects and methods: We measured FA on 10 traits using digital calipers, and calculated a composite FA value for 63 Hadza between the ages of 18 and 72. Main outcomes and results: We found Hadza FA to be significantly higher than US FA. Female FA was higher than male FA among the Hadza, but not among the US sample. Hadza FA increases with age, unlike US FA. We discuss possible influences on FA across the lifespan.*
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Hawkes, K., O'Connell, F., & Jones, N.G.B. (1995). Hadza children's foraging: Juvenile dependency, social arrangements, and mobility among hunter-gatherers. *Current Anthropology*, 36(4), 688-700.

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Hawkes, K., Oconnell, J.F., & Jones, N.G.B. (1991). Hunting income patterns among the Hadza - Big game, common goods, foraging goals and the volution of the human diet. *Philosophical Transactions of the Royal Society of London Series B-Biological Sciences*, 334(1270), 243-251.

*The assumption that large mammal hunting and scavenging are economically advantageous to hominid foragers is examined in the light of data collected among the Hadza of northern Tanzania. Hadza hunters disregard small prey in favour of larger forms (mean adult mass greater-than-or-equal-to 40 kg). Here we report experimental data showing that hunters would reduce their mean rates if they included small animals in the array they target. Still, daily variance in large animal hunting returns is high, and the risk of failure correspondingly great, significantly greater than that associated with small game hunting and trapping. Sharing large kills reduces the risk of meatless days for big game hunters, and obviates the problem of storing large amounts of meat. It may be unavoidable if large carcasses cannot be defended economically against the demands of other consumers. If so, then large prey are common goods. A hunter may gain no consumption advantage from his own big game acquisition efforts. We use Hadza data to model this 'collective action' problem, and find that an exclusive focus on large game with extensive sharing is not the optimal strategy for hunters concerned with maximizing their own chances of eating meat. Other explanations for the emergence and persistence of this practice must be considered.*

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Hawkes, K., Oconnell, J.F., & Jones, N.G.B. (1997). Hadza women's time allocation, offspring provisioning, and the evolution of long postmenopausal life spans. *Current Anthropology*, 38(4), 551-577.

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*Extended provisioning of offspring and long postmenopausal life spans are characteristic of all modern humans but no other primates. These traits may have evolved in tandem. Analysis of relationships between women's time allocation and children's nutritional welfare among the Hadza of northern Tanzania yields results consistent with this proposition. Implications for current thought about the evolution of hominid food sharing, life history, and social organization are discussed.*

**100** Journal Article

Hawkes, K., O'Connell, J.F., & Jones, N.G.B. (2001). Hadza meat sharing. *Evolution and Human Behavior*, 22(2), 113-142.

*In most human foraging societies, the meat of large animals is widely shared. Many assume that people follow this practice because it helps to reduce the risk inherent in big game hunting. In principle, a hunter can offset the chance of many hungry days by exchanging some of the meat earned from a successful strike for shares in future kills made by other hunters. If hunting and its associated risks of failure have great antiquity, then meat sharing might have been the evolutionary foundation for many other distinctively human patterns of social exchange. Here we use previously unpublished data from the Tanzanian Hadza to test hypotheses drawn from a simple version of this argument. Results indicate that Hadza meat sharing does not fit the expectations of risk-reduction reciprocity. We comment on some variations of the "sharing as exchange" argument; then elaborate an alternative based partly on the observation that a successful hunter does not control the distribution of his kill. Instead of family provisioning, his goal may be to enhance his status as a desirable neighbor. If correct, this alternative argument has implications for the evolution of men's work.*

**101** Journal Article

Hawkes, K., O'Connell, J.F., & Jones, N.G.B. (2001). Hunting and nuclear families: Some lessons from the Hadza about men's work. *Current Anthropology*, 42(5), 681-709.

*Hadza hunter-gatherers display economic and social features usually assumed to indicate the dependence of wives and children on provisioning husbands and fathers. The wives and children of better Hadza hunters have been found to be better-nourished, consistent with the assumption that men hunt to provision their families. Yet, as is common among foragers, the Hadza share meat widely. Analyses of meat-sharing data confirm that little of the meat from large prey went to the hunter's own household. These analyses also show that neither a man's hunting success nor the time he spent hunting made any difference in how much meat his family got from the kills of others. Here we address questions posed by this set of observations. What explains the better nutrition of the children of better hunters if they did not get differential rations of meat? If better hunters got no more meat for their effort and poorer hunters were not punished with less, what incentive could account for the continuing disproportionate contribution that some men made to the group's nutrition? If women were not dependent on their husband's hunting success for meat, an obvious incentive for women to marry hunters disappears. We briefly consider the implications of these patterns for the evolution of marriage and nuclear families.*

102 Journal Article

Hawkes, K., Oconnell, J.F., & Rogers, L. (1997). The behavioral ecology of modern hunter-gatherers, and human evolution. *Trends in Ecology & Evolution*, 12(1), 29-32.

*Modern day hunter-gatherers are an obvious source of information about human life in the past. But can modern people really tell us anything about other hominids, those represented only in the fossil record? In a world of state governments and a global economy, can present-day foragers even tell us much about life before agriculture? Some behavioral ecologists think so. Their findings show (1) that foraging practices are closely related to the character and distribution of local resources, (2) that men, women and children react to foraging opportunities quite differently, and (3) that sex and age differences in these reactions have important social causes and consequences. Some results directly challenge long-held views about hunter-gatherer economics and social organization, and the scenarios of human evolution based on them.*

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Hinderaker, S.G., Olsen, B.E., Bergsjø, P., Lie, R.T., Gasheka, P., & Kvale, G. (2001). Anemia in pregnancy in the highlands of Tanzania. *Acta Obstetrica Et Gynecologica Scandinavica*, 80(1), 18-26.

*Background. Anemia in pregnancy is common in Tanzania, but many areas have not been investigated. This study describes prevalence and determinants of anemia among rural pregnant women living at 1300-2200 meters above sea level in Northern Tanzania.*

*Methods. Three thousand eight hundred and thirty-six pregnant women from two rural divisions of Mbulu and Hanang districts attending antenatal clinic between January 1995 and March 1996 were assessed in a cross-sectional study. Blood samples were examined for hemoglobin concentration (Hb) and thick blood slide*

(BS) for malaria. Information on date of examination, village, age, ethnic and religious affiliation, gestational age, and parity was recorded. Altitude was derived from official maps. Main outcome measures were mean Wb level and risk of anemia defined as a Hb of less than 9.0 g/dl.

*Results.* Hb levels ranged from 4.5 to 18.1 g/dl, and mean was 12.1 g/dl. Twenty-three per cent had a Hb of less than 11 g/dl, 4.6% less than 9 g/dl and 0.5% less than 7 g/dl; standardized to sea level 36.1%, 8.8%, and 1.1%, respectively. The mean Hb increased by 0.3 g/dl per 200 m increased altitude, and the risk of anemia decreased with a factor of 0.6 per 200 m increased altitude. We found higher risk of anemia at higher maternal age (1.2 times increased risk per 5 years). Furthermore, the Datoga tribe had twice the risk of anemia compared with the Iraqw. The risk of anemia was only half at 3-4 months of gestation compared to at 7-8 months. The risk increased six-fold in the rainy season of 1995, and the risk was almost double among those with malaria parasitemia.

*Conclusions.* Anemia in pregnancy was common in this area of high altitude in rural Tanzania, but less prevalent than indicated by studies from most other parts of the country. The study confirms that preventing anemia is a challenge in preventive antenatal care in the highlands of Tanzania. Studies focussing on the specific etiologic agents are needed.

108 Journal Article

Hinderaker, S.G., Olsen, B.E., Lie, R.T., Bergsjø, P., Gasheka, P., Bondevik, G.T., Ulvik, R., & Kvale, G. (2002). Anemia in pregnancy in rural Tanzania: associations with micronutrients status and infections. *European Journal of Clinical Nutrition*, 56(3), 192-199.

*OBJECTIVE:* We studied the association between anemia in pregnancy and characteristics related to nutrition and infections. *DESIGN:* Cross-sectional study. *SETTING:* Four antenatal clinics in rural northern Tanzania. *SUBJECTS/METHODS:* A total of 2547 women were screened for hemoglobin (Hb) and malaria plasmodia in capillary blood and for infections in urine. According to their Hb, they were assigned to one of five groups and selected accordingly, Hb<70 g/l (n=10), Hb=70-89 g/l (n=61), Hb=90-109 g/l (n=86), Hb=110-149 g/l (n=105) and Hb> or =150 g/l (n=50). The 312 selected subjects

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had venous blood drawn, were interviewed, and their arm circumference was measured. The sera were analyzed for ferritin, iron, total iron binding capacity (TIBC), cobalamin, folate, vitamin A, C-reactive protein (CRP), and lactate dehydrogenase (LD). Transferrin saturation (TFsat) was calculated. Urine was examined by dipsticks for nitrite. MAIN OUTCOME MEASURES: Unadjusted and adjusted odds ratio (OR and AOR) of anemia with Hb<90 g/l. RESULTS: Anemia (Hb<90 g/l) was associated with iron deficiency (low s-ferritin; AOR 3.4). The association with vitamin deficiencies were significant in unadjusted analysis (low s-folate; OR 3.1, low s-vitamin A; OR 2.6). Anemia was also associated with markers of infections (elevated s-CRP; AOR 3.5, urine nitrite positive; AOR 2.4) and hemolysis (elevated s-LD; AOR 10.1). A malaria positive blood slide was associated with anemia in unadjusted analysis (OR 2.7). An arm circumference less than 25 cm was associated with anemia (AOR 4.0). The associations with less severe anemia (Hb 90-109 g/l) were similar, but weaker. CONCLUSIONS: Anemia in pregnancy was associated with markers of infections and nutritional deficiencies. This should be taken into account in the management of anemia at antenatal clinics. SPONSORSHIP: The study was supported by the Norwegian Research Council (NFR) and the Centre for International Health, University of Bergen.

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- 118 Journal Article  
Igoe, J. (2003). Scaling up civil society: Donor money, NGOs and the pastoralist land rights movement in Tanzania. *Development and Change*, 34(5), 863-885.

*Tanzania's pastoralist land rights movement began with local resistance to the alienation of traditional grazing lands in Maasai and Barabaig communities. While these community-based social movements were conducted through institutions and relationships that local people knew and understood, they were not co-ordinated in*

*a comprehensive fashion and their initial effectiveness was limited. With the advent of liberalization in the mid-1980s, they began to gain institutional legitimacy through the registration of pastoralist Non-Governmental Organizations (NGOs). Registered NGOs provided community leaders with a formal mechanism for co-ordinating local land movements and for advocating for land rights at the international level. The connections of pastoralist NGOs to disenfranchised communities, and their incorporation of traditional cultural institutions into modern institutional structures, resonated with the desires of international donors to support civil society and to create an effective public sphere in Tanzania, making these NGOs an attractive focus for donor funding. In spite of their good intentions, however, donors frequently overlooked the institutional impacts of their assistance on the pastoralist land rights movement and the formation of civil society in pastoralist communities. NGO leaders have become less accountable to their constituent communities, and the movement itself has lost momentum as its energies have been diverted into activities that can be justified in donor funding reports. A political movement geared towards specific outcomes has been transformed into group of apolitical institutions geared toward the process of donor funding cycles.*

119 Thesis

Igoe, J.J. (2000). Ethnicity, civil society, and the Tanzanian pastoral NGO movement: Continuities and discontinuities of liberalized development. PhD thesis, Graduate School of Arts and Sciences. Boston: Boston University.

*This dissertation examines the recent emergence of pastoral NGOs (non-Government Organizations) in East Africa as a response to the changing structures of international aid. It is based on twenty-five months of fieldwork conducted between 1992 and 1997 in Arusha Region, Tanzania. Ethnographic research concentrated on the pastoral Maasai but incorporated work among their Barabaig neighbors. Other activities included participant observation of pastoral NGOs and extensive interviews with local NGO leaders and western donors who provided development to these neglected ethnic groups and advocated for their land rights and cultural autonomy. The emergence of local NGOs in Tanzania reflects a global spread of*

*neoliberal ideology that prescribes civil society institutions as a counterbalance to inefficient state bureaucracies. Pastoral NGOs are one example of the types of organizations that are moving to fill the gap left by the decline of state-centered development throughout Africa. These organizations are expected to build on traditional social institutions in order to provide remote pastoral communities with access to new kinds of resources, institutions, and ideas. For example, an alliance of Maasai and Barabaig NGOs brought two distinct ethnic groups together as representing c'indigenous peoples" in order to increase their effectiveness in protecting pastoral land rights and to network with other international indigenous peoples' groups. One of the main findings of this research is that this view of pastoral NGOs is based more on donor rhetoric than an empirical understanding of these organizations. The international renown of the Maasai is frequently more important to donors than the effectiveness of their NGOs. The Barabaig, who have virtually no international recognition, have had more difficulty in establishing successful NGOs than their Maasai counterparts. Increased orientation to donor funding has now moved pastoral NGOs away from the community-based land movements from which they emerged. As a result, these organizations have experienced a wave of disappointment and recriminations from donors and constituents alike. This situation reflects a broader process whereby communities throughout the developing world are perceived as commodities of a global NGO industry run by local leaders and international donors who are more concerned with process than with outcome.*

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Jones, N.G.B., Hawkes, K., & O'Connell, J.F. (2002). Antiquity of postreproductive life: are there modern impacts on hunter-gatherer postreproductive life spans? *American Journal Of Human Biology: The Official Journal Of The Human Biology Council*, 14(2), 184-205.
- Female postreproductive life is a striking feature of human life history and there have been several recent attempts to account for its evolution. But archaeologists estimate that in the past, few individuals lived many postreproductive years. Is postreproductive life a phenotypic outcome of modern conditions, needing no evolutionary account? This article assesses effects of the modern world on hunter-gatherer adult mortality, with special reference to the Hadza. Evidence suggests that such effects are not sufficient to deny the existence of substantial life expectancy at the end of the childbearing career. Data from contemporary hunter-gatherers (Ache, !Kung, Hadza) match longevity extrapolated from regressions of lifespan on body and brain weight. Twenty or so vigorous years between the end of reproduction and the onset of significant senescence does require an explanation.*
- 133 Journal Article  
Jones, N.G.B., Smith, L.C., Oconnell, J.F., Hawkes, K., & Kamuzora, C.L. (1992). Demography of the Hadza, an increasing and high-density population of savanna foragers. *American Journal of Physical Anthropology*, 89(2), 159-181.

*This is a report on the demography of the Hadza, a population of East African hunter-gatherers. In it, we describe the results of a census, and our estimation of age structure, survivorship, mean age*

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*of women at childbearing, number of live children, total population size and density, and rate of change since 1967. We show that relevant measures fit closely the stable population model North 6 chosen by Dyson to represent Hadza demography in the 1960s. We compare aspects of Hadza demography with surrounding non-Hadza and with the !Kung. Among other things, we find that the Hadza have a higher population density, higher fertility, and a faster population growth rate than do the !Kung. These demographic differences are consistent with our expectations, which were based on differences in the costs and benefits of foraging in the two regions. We also show that Hadza demographic parameters display remarkable consistency over the past 20 years. Since neighboring populations have been encroaching on the area used by the Hadza, and Hadza foragers have been subject to interludes of externally imposed settlement, this consistency is surprising. We discuss some of the implications.*

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*In many savanna areas, semi-nomadic pastoral peoples have devised flexible systems of seasonal grazing for exploiting forage regimes at different times of the year. Herds and homesteads are moved in response to the vagaries of climate, in order to make best use of scarce and variable pasture resources. Very often, customary rules control access to common-property resources. In the last few decades, many of these finely tuned systems of resource use have been disrupted by land alienation and increasing marginalization of pastoralists within national societies. In the Hanang plains of Tanzania, the grazing rotation of Barabaig pastoralists has been transformed by the appropriation of wetter pasture areas for wheat farms within a bilateral agricultural development scheme. Internal evaluations and independent assessments have challenged the economic performance of the wheat project, which has also resulted in a range of negative environmental impacts. The Barabaig response has included legal challenges to the alienation of their land as well as an international campaign in defence of their perceived rights.*

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Lane, C.R. (1991). Alienation of Barabaig pasture land: Policy implications for pastoral development in Tanzania. Ph.D thesis, Department of Anthropology. Brighton: University of Sussex.
- 167 Book Section  
Lane, C.R. (1991). Wheat at what cost? CIDA and the Tanzania-Canada wheat program. In J. Swift, & B. Tomlinson (Eds.), *Conflicts of interest: Canada and the Third World* (pp. 133-160). Toronto, Ont.: Between the Lines.
- 168 Book  
Lane, C.R. (1996). *Pastures lost: Barabaig economy, resource tenure, and the alienation of their land in Tanzania*. Nairobi: Initiatives Publishers.
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Lawi, Y.Q. (1992). "Modernization" and the de-harmonization of the man-nature relationship: The case of the agrico-pastoral Iraqw of the old Mbulu District. In P.G. Forster, & S. Maghimbi (Eds.), *The Tanzanian peasantry: Economy in crisis* (pp. 45-57). Aldershot: Avebury.
- 170 Journal Article  
Lawi, Y.Q. (1994). Marrying a "ghost": notes on "woman marriage" among the Iraqw and its socio-demographic implications *Tanzanian Journal of Population Studies and Development*, 1(2), 84-90.

*Ethnographers and anthropologists dealing with Africa have often had to work on a practice variably referred to as "ghost marriage" or "women marriage" or "woman to woman marriage." This otherwise diversely practiced custom among many African societies is, in the case of the Iraqw people of north-central Tanzania, characterized by marriage of a young woman to a non-existent husband, hence the caption "marrying a ghost." The non-existent husband could be an elderly woman's son who died before marrying or, quite often, an imagined son of a woman who never had a male child. The practice*

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dates back to the pre-colonial days in many studied cases and several societies uphold it to date, although its scale and popularity may have declined significantly over the years. Ethnic groups known to have practiced this custom include the Zulu, the Igbo, the Nuer, the Lovedu, the Nandi and the Kuria of northern Tanzania. The present article revisits this aspect of African culture with two main objectives. The first is to document the specificities of this practice among the Iraqw people of north-central Tanzania. To the best of the author's knowledge this task has yet to receive attention in the literature. Secondly, an attempt is made to discern the social and demographic implications of this practice. The significance of this latter objective lies in the fact that although ghost marriage immediately evokes gender-related feelings and concerns with possible consequential demographic problems, a different image obtains when the practice is placed in its specific historical and social contexts.

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Lawi, Y.Q. (1997). Justice administration outside the ordinary courts of law in mainland Tanzania: The case of ward tribunals in Babati District. *African Studies Quarterly*, 1(2). (<http://www.africa.ufl.edu/asq/v1/2/1.htm>)

**172** Journal Article

Lawi, Y.Q. (1999). Where physical and ideological landscapes meet: Landscape use and ecological knowledge in Iraqw, northern Tanzania, 1920s-1950s. *The International Journal of African Historical Studies*, 32(2), 30.

**173** Thesis

Lawi, Y.Q. (2000). May the spider web blind witches and wild animals: Local knowledge and the political ecology of natural resource use in the Iraqwland, Northern Tanzania, 1900-1985. PhD thesis, Department of History. Boston: Boston University.

**174** Book Section

Lawi, Y.Q. (2004). Mythical rationalities and rational myths in rural articulations of illness. In Y. Lawi, & B. Mapunda (Eds.), *History of*

*diseases and healing in Africa. Proceedings of a workshop held at the University of Dar es Salaam, 20th December, 2003* (pp. 19-52). Dar es Salaam: Department of History, UDSM.

175 Journal Article

Lawi, Y.Q. (2007). Tanzania's Operation Vijiji and local ecological consciousness: the case of Eastern Iraqwland, 1974-1976. *The Journal of African History*, 48(1), 25.

*Tanzania's Ujamaa villagization campaign of 1973–6 was one of the greatest social experiments in postcolonial Africa. Occurring during a time of continuing hope for a better future for the nation, the experiment aimed to improve the lives of the majority of rural Tanzanians. Despite this noble intention, the attempt at rural modernization failed miserably in many respects. Discussions of these failures have tended to give prominence to tangible explanations, ignoring more nuanced and qualitative issues, including environmental concerns based on local cosmologies. In an attempt to fill this gap, the present article uses a case study of eastern Iraqwland in northern Tanzania to explore local articulations of the compulsory villagization campaign and to interpret them in light of ecological perspectives that were prevalent at the time in Iraqw village communities.*

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177 Journal Article

Legère, K. (1988). Bantu and Southern Cushitic. The impact of Kiswahili on Iraqw. *Zeitschrift für Phonetik, Sprachwissenschaft und Kommunikationsforschung*, 41(5), 640-647.

178 Journal Article

Liebenow, J.G. (1961). The legitimacy of alien relationship: The Nyaturu of Tanganyika. *Western Political Quarterly*, 14, 64-86.

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Lindström, J. (1988). FTP in Babati, Tanzania: Base-line and diagnosis study, socio-economic part. Arbetsrapport, 83. Umeå: Sveriges Lantbruksuniversitet.
- 181** Report  
Lindström, J., & Kingamkono, R. (1991). Foods from forests, fields and fallows. Nutritional and food security roles of gathered food and livestock keeping in two villages in Babati District, Northern Tanzania. Arbetsrapport, 83. Umeå: Sveriges Lantbruksuniversitet.
- 182** Report  
Loiske, V.-M. (1991). Social differentiation and rural urban links: The case of Giting village in the Babati area, Tanzania, *EDSU Working Paper*, vol 6.
- 183** Report  
Loiske, V.-M. (1991). Who has a reason to conserve soil? Lessons from Giting village, Tanzania, *EDSU Working Paper*, vol 12.
- 184** Book  
Loiske, V.-M. (1995). *The village that vanished: The roots of erosion in a Tanzanian village*. Stockholm: Department of Human Geography, Stockholm University.
- 185** Book Section  
Loiske, V.M. (1990). Political adaption: The case of the Wabarabaig in Hanang District, Tanzania. In M. Bovin, & L. Manger (Eds.), *Adaptive strategies in arid lands* (pp. 77-90). Uppsala: Scandinavian Institute of African Studies.

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Lumley, E.K. (1976). *Forgotten mandate: A British District Officer in Tanganyika*. London: C. Hurst & Company.

- 187 Journal Article  
Lupo, K.D. (1994). Butchering marks and carcass acquisition strategies - Distinguishing hunting from scavenging in archaeological contexts. *Journal of Archaeological Science*, 21(6), 827-837.

*Recently, the presence of specific types of cut marks on large bovid bones from Klasies River Mouth has been linked to the butchering of desiccated carcasses acquired by scavenging. This paper presents data from bone assemblages produced by contemporary hunter-gatherers which show that identical marks can be produced when carcasses acquired by hunting and stiff from rigor mortis are butchered. These data suggest that such marks may be very common whenever there is an interval between when an animal is killed and butchered. Such delays may be common among societies that use simple hunting techniques.*

- 188 Journal Article  
Lupo, K.D. (1995). Hadza bone assemblages and hyena attrition - An ethnographic example of the influence of cooking and mode of discard on the intensity of scavenger ravaging. *Journal of Anthropological Archaeology*, 14(3), 288-314.

*Recent research has shown that spotted hyenas (*Crocuta crocuta*) selectively scavenge bone assemblages produced by humans, in part, as a function of the amounts and types of nutrients associated with the bone. But the amounts and types of nutrients associated with bone in human-produced assemblages depend on how the bone was originally processed and subsequently discarded. Modern human populations often expose bones to heat and flames during food processing and trash disposal activities. The resulting bone assemblages contain very little nutritional residues and may be less attractive to scavengers with other options. This paper examines the influence of cooking and burning on subsequent scavenger behavior. Data derived from bone assemblages created by contemporary East African Hadza hunter-gatherers suggest that hyena scavenging*

*behavior is modified when bones are cooked or exposed to fire. These data show that bones that have been intensively exposed to heat or flames display low levels of hyena-induced surface damage. In some of the Hadza bone assemblages described here, low-density bones survive hyena ravaging in higher frequencies than might be expected from prior experimental research.*

**189** Journal Article

Lupo, K.D. (1998). Experimentally derived extraction rates for marrow: Implications for body part exploitation strategies of Plio-Pleistocene hominid scavengers. *Journal of Archaeological Science*, 25(7), 657-675.

**190** Journal Article

Lupo, K.D. (2001). Archaeological skeletal part profiles and differential transport: An ethnoarchaeological example from Hadza bone assemblages. *Journal of Anthropological Archaeology*, 20(3), 361-378.

*Skeletal profiles of medium-sized prey (> 40 kg) are often used by archaeologists as one line of evidence to infer prehistoric body-part transport patterns. However, recent theoretical and ethnoarchaeological research is divided over the types of bone assemblages that have the best potential for accurately reflecting transport and discard patterns. This paper quantitatively evaluates the usefulness of skeletal part profiles as evidence of differential transport from ethnoarchaeological Hadza bone assemblages. Skeletal part abundances from different types of Hadza sites (butchering sites, a hunting blind, and a residential base) are compared to previously reported observations of body part transport/discard decisions (O'Connell et al. 1988, 1990). Analysis of these assemblages suggests that observed Hadza transport/discard decisions are more accurately reflected by small-scale, single-event butchering stands. Larger-sized bone assemblages representing amalgamations of many butchering events poorly reflect observed transport and discard patterns. The results of this analysis show that under circumstances where prey are singly acquired, small sites may*



*reveal a far more accurate picture of prehistoric body-part transport patterns than large and highly visible archaeological sites.*

**191** Journal Article

Lupo, K.D. (2006). What explains the carcass field processing and transport decisions of contemporary hunter-gatherers? measures of economic anatomy and zooarchaeological skeletal part representation. *Journal of Archaeological Method and Theory*, 13(1), 19-66.

*This paper uses rationale derived from central place foraging models to explore the factors that guide the carcass processing and transport decisions of modern hunters. Using data derived from butchering experiments, I test different economic indices that purportedly reflect the field processing and transport decisions of contemporary African Hadza hunter-gatherers. The results show that no single index predicts part processing and transport for the species examined in this analysis. Processing and transport decisions are, however, patterned in ways that are consistent with theoretical predictions. While similar processes likely guide carcass treatment and transport decisions among all hunter-gatherers, different ecological, social, and historical constraints define the range of solutions to problems involving carcass treatment. In this specific example, intertaxonomic differences in carcass size and bone properties constrain how the trade-offs between field processing and transport costs are resolved. I conclude by suggesting ways in which analysts might make use of central place foraging rationale and models to explain variation in skeletal representation and abundances across time and space.*

**192** Journal Article

Lupo, K.D., & O'Connell, J.F. (2002). Cut and tooth mark distributions on large animal bones: Ethnoarchaeological data from the Hadza and their implications for current ideas about early human carnivory. *Journal of Archaeological Science*, 29(1), 85-109.

*Distributions of cut and tooth marks on the bones of large animals found in archaeological sites are increasingly used as sources of inference about the relative importance of hunting and scavenging in*

*early human diets, and (by extension) about the role of meat-eating in human evolution. Here we review the empirical basis for these inferences in light of ethnoarchaeological data from the Tanzanian Hadza, a modern East African foraging population. Comparison of the Hadza data with those produced by other actualistic work indicates that while there may be a relationship between cut and tooth mark distributions and order of consumer access (human- versus carnivore-first), it is less clear-cut than many have suggested. Application of these results to the analysis of Plio-Pleistocene archaeological collections is further complicated by inconsistencies in the ways cut and tooth marks have been defined and counted, and by significant differences between patterns observed in modern control samples and those reported at ancient sites. These observations indicate that cut and tooth mark analyses are unlikely to speak effectively to questions about early human carnivory in the absence of: (1) better-warranted, more comprehensive expectations about the potential range of variation in past human carcass acquisition strategies, (2) a larger, more rigorously designed set of control experiments that model the archaeological consequences of these strategies, and (3) a larger, more consistently analysed archaeological data base. Even if these requirements are met, the idea of meat-eating as an important catalyst in the evolution of early humans will remain highly problematic, mainly due to problems involving the frequency and short-term reliability of carcass access.*

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Lutwaza, G.N. (1984). Resettlement of pastoralists for development: Tanzania's "Operation Barabaig". Dar Es Salaam: Department of Urban and Rural Planning, Ardhi Institute.
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Maghway, J.B. (1989). A vocabulary of Iraqw. Occasional Paper. Dar es Salaam: Department of Foreign Languages and Linguistics, University of Dar es Salaam. (Iraqw and English)

- 195 Thesis  
Malley, A.L. (1970). Village development leadership effectiveness. The case of Dareda. Thesis in political science. Dar es Salaam: The University College.
- 196 Conference Paper  
Malley, A.L. (n.d). Dagharo Gharghara. Seminar paper, University College, Dar es Salaam.
- 197 Thesis  
Manda, P.A. (1995). Factors affecting the intensity of adoption of high-yielding varieties of maize: The case of small-scale farmers of Arusha Region, Tanzania. PhD thesis. Minnesota: University of Minnesota.

*This study examined factors affecting the intensity of adoption of high-yielding varieties of maize among 403 peasants of Arumeru, Babati and Mbulu districts in the Arusha region of Tanzania. It hypothesizes that village context influence farmers' socio-economic status, attitudes and exposure to information. These variables in turn influence the intensities of adoption of high-yielding maize varieties. Specifically, it was hypothesized that villages which are near the major urban center will have villagers with higher levels of: (a) education; (b) mass media use; (c) income; (d) contacts with extension agents. Education, mass media use, income and contacts with extension agents were expected to be positively associated with the intensity of adoption. Also the higher the density of modern services in a village, the less traditional will be farmers attitudes. Modern attitudes were hypothesized to be positively related with the intensity of adoption. Data for the study was mainly collected through face to face interviews with peasants.*

*The results of correlation analysis support hypotheses of negative relationship between village distances from the urban center with education, mass media use, and contacts with extension agents. No significant relationship was found between distance from the urban center and income. The findings support the hypothesis that the higher the density of modern services in a village, the more modern will be farmers attitudes. The results of multiple regression analysis showed mass media use and total family income as good predictors*

*of the intensity of adoption. Attitudes, contacts with extension agents and education were poor predictors of the intensity of adoption. The model explained 28 percent of the variation in the intensity of adoption.*

*Theoretically the study underscores the significance of integrating community and individual level variables in studies of adoption of innovations. Methodological recommendations are: the use of multivariate data analysis technique and the use of indepth interviews and informal discussions in data collection. Policy recommendations include: more investment and diversification in mass media services and in rural transportation; overhauling of the agricultural extension services; and either the provision of low interest loans to peasants or subsidized agricultural inputs and high-yielding seeds.*

198 Journal Article

Marlowe, F. (1999). Male care and mating effort among Hadza foragers. *Behavioral Ecology and Sociobiology*, 46(1), 57-64.

*Paternal care figures prominently in many scenarios of human evolution. Recently, however, such scenarios have been challenged on two scores. First, the level of male contribution may be insignificant. Second, male care may be provided as a form of mating effort, rather than parenting effort. In theory, since men can enhance their Darwinian fitness both by providing care to their own offspring if this raises offspring fitness and by pursuing additional mates if this leads to additional offspring, men should respond to payoffs from both mating and parenting effort. If men respond to payoffs from parenting effort, paternity ought to make a difference. And if men respond to payoffs from mating effort, mating opportunities ought to make a difference. I analyzed the impact of these two factors on variation in male care among the Hadza, a foraging society in Tanzania. Two predictions were tested: (1) biological children will receive more care than stepchildren, and (2) men will provide less care to their biological children as their mating opportunities increase. Both predictions were supported. These results suggest men provide care, in part, as parenting effort, and that they trade off parenting effort for mating effort when they have greater mating opportunities.*

199 Journal Article

Marlowe, F. (1999). Showoffs or providers? The parenting effort of Hadza men. *Evolution and Human Behavior*, 20(6), 391-404.

*Paternal care plays an important role in many scenarios of human evolution. Lately, however, this "Man the Provisioner" view has been challenged, The showoff hypothesis, for example, proposes that men hunt not to provision children but to gain extra mating opportunities, and some have suggested that male care among mammals is always a form of mating, rather than parenting, effort, This study, based on observation in a hunting and gathering society, the Hadza of Tanzania, tests whether men provide care as parenting effort. If male care were mating effort only, stepchildren should receive no Less care than biological children. My data, however, reveal that stepchildren do receive less care. This suggests that care is provided, at least in part, as parenting effort, Although lower direct care implies stepfathers are less motivated to care for stepchildren, resource acquisition data raise the question of whether stepfathers are less motivated, or simply less skilled.*

200 Journal Article

Marlowe, F., Apicella, C., & Reed, D. (2005). Men's preferences for women's profile waist-to-hip ratio in two societies. *Evolution and Human Behavior*, 26(6), 458-468.

*Women's waist-to-hip ratio (WHR) varies with age, and a lower WHR is associated with a higher estrogen-to-androgen ratio and possibly higher fecundity, at least in some populations. Consequently, it has been argued that selection has favored a universal male preference for a low female WHR. In previous studies using frontal pictures, men in the United States preferred a low WHR of 0.7, but men among Hadza hunter-gatherers and a few other small-scale societies preferred higher ratios. Unlike the actual WHR of women, measured with a tape around the waist and the hips and buttocks, the WHR in frontal pictures excludes the buttocks. Because frontal WHR gives only a partial picture, we used profile views of women to measure men's preferences for the profile WHR. Hadza men preferred a lower profile WHR (more protruding buttocks) than American men. Since Hadza men preferred higher frontal WHR but lower profile WHR, and*

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*since both contribute to the actual WHR, these results imply there is less disparity between American and Hadza preferences for the actual WHR of real women. We suggest men's preferences vary with the geographic variation in the shape of women who have wider hips in some populations and more protruding buttocks in others.*

**201** Journal Article

Marlowe, F., & Wetsman, A. (2001). Preferred waist-to-hip ratio and ecology. *Personality and Individual Differences*, 30(3), 481-489.

*Female waist-to-hip ratio (WHR) is widely cited by evolutionary psychologists as an example of an evolved male preference. Although many studies have found men prefer a low WHR, almost all have been conducted with college students. We tested men in a foraging society and found that they preferred high WHRs. We interpret this as a preference for heavier women, which we think should be common where there is no risk of obesity. Based on these results and others, we suggest that WHR preference varies with ecology.*

**202** Journal Article

Marlowe, F.W. (2003). A critical period for provisioning by Hadza men: Implications for pair bonding. *Evolution and Human Behavior*, 2004(3), 217-229.

**203** Journal Article

Marlowe, F.W. (2004). Is human ovulation concealed? Evidence from conception beliefs in a Hunter-Gatherer Society. *Archives of Sexual Behavior*, 33(5), 427-432.

*Several researchers have suggested that ovulation may not be concealed in humans living under natural conditions with minimal hygiene. Because measuring coital frequency in such a population is problematic, I tested this proposition indirectly by asking Hadza hunter-gatherers of Tanzania when a woman can get pregnant. If people ( 1) know that pregnancy is caused by sex, and people ( 2) say that women conceive in the middle of the menstrual cycle, we might infer that people think women conceive in the middle of the*

*cycle because most copulations occur then. If copulation peaks strongly around ovulation, it is not concealed. The Hadza know that pregnancy is caused by sex but most say conception occurs right after menstruation ends. Hadza conception beliefs therefore do not suggest that ovulation is more detectable in humans under more natural conditions.*

**204** Journal Article

Marlowe, F.W. (2004). Mate preferences among Hadza hunter-gatherers. *Human Nature-an Interdisciplinary Biosocial Perspective*, 15(4), 365-376.

*The literature on human mate preferences is vast but most data come from studies on college students in complex societies, who represent a thin slice of cultural variation in an evolutionarily novel environment. Here, I present data on the mate preferences of men and women in a society of hunter-gatherers, the Hadza of Tanzania. Hadza men value fertility in a mate more than women do, and women value intelligence more than men do. Women place great importance on men's foraging, and both sexes rate character as important. Unlike college students, Hadza men place considerable importance on women being hard-working, and Hadza women cite looks about as often as men do.*

**205** Journal Article

Marlowe, F.W. (2005). Hunter-gatherers and human evolution. *Evolutionary Anthropology*, 14(2), 54-67.

*Although few hunter-gatherers or foragers exist today, they are well documented in the ethnographic record. Anthropologists have been eager to study them since they assumed foragers represented a lifestyle that existed everywhere before 10,000 years ago and characterized our ancestors into some ill-defined but remote past. In the past few decades, that assumption has been challenged on several grounds. Ethnographically described foragers may be a biased sample that only continued to exist because they occupied marginal habitats less coveted by agricultural people.(3) In addition, many foragers have been greatly influenced by their association with*

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*more powerful agricultural societies.(4) It has even been suggested that Holocene foragers represent a new niche that appeared only with the climatic changes and faunal depletion at the end of the last major glaciation.(5) Despite these issues, the ethnographic record of foragers provides the only direct observations of human behavior in the absence of agriculture, and as such is invaluable for testing hypotheses about human behavioral evolution.(6)*

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Mathiya, I.B. (1981). *Ibada ya asili katika ya jamii ya Kiiraqw kuhusianisha na ya kikristo*. Thesis. Makumira: Makumira College. (Swahili)
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Mbee, G. (1965). Letter from Mbugwe, Tanganyika. (translated from Swahili and edited by Robert F. Gray). *Africa*, 35, 198-209.
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Meek, C.I. (1950). A practical experiment in local government. *Journal of African Administration*, 2, 21-28.
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Meek, C.I. (1953). Stock reduction in the Mbulu Highlands, Tanganyika. *Journal of African Administration*, 5, 158-166.
- 210** Journal Article  
Mehlman, M.J. (1979). Mumba-Hohle revisited: The relevance of a forgotten excavation to some current issues in East African prehistory. *World Archaeology*, 11(1), 80-94.  
*Large scale archaeological field work was undertaken in the Lake Eyasi basin of northern Tanzania during the 1930s under the direction of Ludwig and Margit Kohl-Larsen. Their excavations at Mumba Rock Shelter and the results of subsequent analyses of fauna, lithics, soils, burials and pottery are considered in some detail. More than 9 m. of deposit have provided artefacts ranging in type from Middle Stone Age to Iron Age. The Mumba Shelter is of*



*particular interest because its upper sediments document a high stand of Lake Eyasi in end-Pleistocene/early-Holocene times, and midden deposits both above and below the lacustrine interlude are dominated by snail shells (Achatina sp.). A lithic industry apparently transitional between Middle and Late Stone Age industries is associated with the inception of the escargotiere deposits, and a date for these phenomena indicates an age of c. 31,000 B.P. The excavation of witness sections at Mumba in 1977 has provided organic debris for radiometric dates and has served to clarify the Late Stone Age/Iron Age sequence of ceramic wares.*

211 Book

Meindertsma, J.D., & Kessler, J.J. (1997). *Towards better use of environmental resources. A planning document for Mbulu and Karatu Districts, Tanzania.* Mbulu: Mbulu District Council.

212 Journal Article

Mfinanga, S.G., Morkve, O., Kazwala, R.R., Cleaveland, S., Sharp, J.M., Shirima, G., & Nilsen, R. (2003). Tribal differences in perception of tuberculosis: a possible role in tuberculosis control in Arusha, Tanzania. *International Journal of Tuberculosis and Lung Disease*, 7(10), 933-941.

*SETTING: Arusha, Tanzania. OBJECTIVE: To determine tribal differences in knowledge and practices that might influence tuberculosis control. METHOD: Twenty-seven villages were selected randomly out of 242 villages in four districts. In each village, a general and a livestock keeping group were selected at random. The households were home-visited and 426 family members were interviewed. RESULTS: On average, 40% of respondents practised habits that might expose them to both bovine and human tuberculosis. The Barabaig tribe had a significantly higher number of respondents (50%,  $\chi^2(2) = 5.1$ ,  $P = 0.024$ ) who did not boil milk. Eating uncooked meat or meat products was practised by 17.9% of all respondents. The habit was practised more by Iraqw (21.1%,  $\chi^2(2) = 6.9$ ,  $P = 0.008$ ) and Barabaig (31.6%,  $\chi^2(2) = 5.6$ ,  $P = 0.016$ ) than other tribes. About 75% of the respondents had a poor knowledge of tuberculosis. CONCLUSION: All tribes had habits and*

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*beliefs that might expose them to both bovine and human tuberculosis. The Iraqw and Barabaig tribes practised such habits more than other tribes. Knowledge of tuberculosis was limited in all tribes.*

**213** Journal Article

Mfinanga, S.G., Morkve, O., Kazwala, R.R., Cleaveland, S., Sharp, J.M., Shirima, G., & Nilsen, R. (2003). The role of livestock keeping in tuberculosis trends in Arusha, Tanzania. *The International Journal of Tuberculosis and Lung Disease*, 7(7), 695-704.

*SETTING: Arusha, Tanzania. OBJECTIVE: To assess risk factors that might influence TB control in the general population and in livestock-keepers. METHODS: Of 242 villages in four districts, 27 were selected randomly. In each village, a general and a livestock-keeping group were selected at random. The households were home-visited and 426 family members were interviewed. RESULTS: On average, three-quarters of households practised at least one risk activity for transmission of zoonotic tuberculosis, and respondents had poor knowledge about tuberculosis. In the livestock-keeping group, the risks of having a tuberculosis patient in the family were determined by poor ventilation (OR 2.6, 95% CI 1.1-6.5), confining livestock indoors with people (OR 2.3, 95%CI 1.1-5.0) and multiple determinants including poor ventilation (OR 13.5, 95% CI 2.5-71.7). Risk activities and the risks of having a tuberculosis patient in a family were significantly higher in the livestock-keeping group. CONCLUSIONS: The respondents had limited knowledge about tuberculosis, and the households had practices that posed potential risks for both human and bovine tuberculosis infection. Poor ventilation and confining livestock indoors were associated with tuberculosis spread in the households. These risks were observed more in the livestock-keeping group than in the general population group.*

**214** Thesis

Mfinanga, S.G.M. (2004). Mycobacterial adenitis in Arusha, Tanzania: Epidemiology and diagnostic challenges. PhD thesis, Centre for International Health. Bergen: University of Bergen.

- 215 Book  
Mjølhus, M. (1972). *Mangati, Tanzanias krigerske nomader*. Oslo: Lunde. (Norwegian)
- 216 Journal Article  
Mojola, A.O. (1994). A "Female" God in East Africa -- or the Problem of Translating God's Name among the Iraqw of Mbulu, Tanzania. *Bulletin - United Bible Societies*, 170-171, 87.
- 217 Journal Article  
Monahan, C. (1997). Deconstructing the Hadza carcass transport debate and its relevance to hominid foraging behavior. *Journal of Human Evolution*, 32(4), A14-A15.
- 218 Journal Article  
Monahan, C.M. (1998). The Hadza carcass transport debate revisited and its archaeological implications. *Journal of Archaeological Science*, 25(5), 405-424.
- 219 Book Section  
Monbiot, G. (1994). The scattering of the dead. In G. Monbiot (Ed.), *No man's land: An investigative journey through Tanzania and Kenya* (pp. 133-150). London: MacMillan.
- 220 Journal Article  
Morris, A.G. (2003). The myth of the East African 'bushmen'. *South African Archaeological Bulletin*, 58(178), 85-90.

*Recent genetic studies of living African peoples have suggested that the KhoiSan in particular are of very ancient stock and that they share some ancient genetic features with living East Africans. Archaeological and linguistic evidence for an ancient KhoiSan presence in East Africa has been used to support these arguments. A re-examination of the archaeological evidence does not support this stance. In particular the bulk of the osteological evidence for KhoiSan presence in East Africa is flawed because it is drawn from a*

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*typological context where individual osteological features were interpreted as KhoiSan and the total morphological pattern was not considered. More recent studies of archaeological specimens and living East Africans have not confirmed any KhoiSan linkage with East Africa. Linguistic evidence is also equivocal and the clicks found in East Africa may represent the remains of ancient linguistic phonemes rather than remnants of KhoiSan languages. Without the support of archaeological and linguistic evidence, the genetic similarities of East and South Africans should be seen as a more distant commonality of underlying genetic features of all Africans rather than a specific KhoiSan genetic identity. (The terminology used in this paper conforms to that of Jenkins & Tobias [1977]. The spelling of KhoiSan was adopted by the session on Nomenclature of People at the Origins of Humanity Workshop at Stellenbosch in September 2002 as part of the HSRC Africa Genome Initiative).*

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Mous, M. (1992). *A grammar of Iraqw*. Leiden: University of Leiden.
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Mulder, M.B. (1991). Datoga pastoralists of Tanzania. *National Geographic Research and Exploration*, 7(2), 166-187.
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Mulder, M.B. (1992). Demography of pastoralists: Preliminary data on the Datoga of Tanzania. *Human Ecology*, 20(4), 383-405.
- Preliminary demographic data are presented on the Datoga, a semi-nomadic pastoral population of northern Tanzania. In comparison with other pastoral populations Datoga fertility is high. There is a marked seasonal distribution of births that is only partly associated with rainfall patterns. Survivorship chances up to the age of 15 are poor, and are independently affected by both length of the preceding interbirth interval and survivorship of the previous child. The results are discussed in the context of ecological and social factors that affect fertility and offspring mortality rates in pastoral populations.*
- 228** Journal Article  
Mulder, M.B. (1992). Women's strategies in polygynous marriage. Kipsigis, Datoga, and other East African cases. *Human Nature*, 3(1), 45-70.
- Both behavioral ecological and social anthropological analyses of polygynous marriage tend to emphasize the importance of competition among men in acquisition of mates, whereas the strategic options for women both prior to and after the establishment of a marriage have been neglected. Focusing on African marriage systems that are in some senses analogous to resource-defense polygyny, I first review the evidence of reproductive costs of polygyny to women. Then I discuss why the conflict of interests between men and women over mate number is often likely to be settled in favor of*

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*men. Using East African ethnographic data I examine the strategic responses of women and their families to polygynous marriage, focusing on four topics: mate choice (Kipsigis), attitudes toward incoming wives (Kipsigis), labor allocation and cooperation (comparative data, Kipsigis), and use of parental wealth (Datoga). The results of these quantitative analyses suggest that through a combination of judicious marriage choice and strategic responses within marriage, polygyny need not be costly to women in resource-defense polygynous systems. The conclusion is that a hierarchy of questions need to be addressed in the analysis of any polygynous marriage system.*

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*We report compositional data for several foods that comprise the annual diet among Hadza foragers near Lake Eyasi in northern Tanzania. Samples collected during daily gathering trips over three fieldwork seasons were prepared according to Hadza methods. All three types of honey show moisture and starch levels similar to United States' honeys but higher levels of protein, fat, and ash. Several samples had significant fat levels probably due to the inclusion of bee larvae. The macronutrient composition of six fruits is comparable to those of agricultural fruits, although they were somewhat higher in crude protein, carbohydrate, and energy and somewhat lower in fat. Baobab seed flour and fruit pulp are low in energy compared with most previously published results, partially because our study measured fiber directly, unlike the methods used in any other studies. Baobab seed is high in protein and fat as reported in other studies. Our field observations, in combination with our analytical data, suggest that baobab seed is an important source of energy and protein for these foragers.*

**234** Journal Article

Musiba, C.M., Tuttle, R.H., Hallgrímsson, B., & Webb, D.M. (1997). Swift and sure-footed on the savanna: A study of Hadzabe gaits and feet in northern Tanzania. *American Journal of Human Biology*, 9(3), 303-321.

*Data on footprints and gait of 54 Hadzabe, 6-70 years of age expand understanding of pedal morphology of unshod people and assist the development of ideas about the evolution of hominid bipedality and upright posture. Contrary to published data on gaits and pedal morphology of unshod populations, Hadzabe (also known as Hadza) from northern Tanzania exhibit values of stride length, relative stride length, and walking speeds that exceed those of rural and small-town populations. In all observable plantar features, including foot indices, an interdigital space between the hallux and second toe, fanning of the foot anteriorly, and foot angles (in-toeing and out-toeing), Hadzabe feet are comparable with those of never-shed Machiguengas in Peru. On average, Hadzabe hallucal gaps and ball widths are narrower than those of Machiguengas and other unshod short people. Hadzabe feet are also characterized by valgus halluces versus the varus halluces of never-shed Machiguengas and certain*

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*West Africans. Although characterized by a valgus toe, Hadzabe hallucal angles, which do not exceed 20 degrees, are lower than those of Northern Hemispheric urbanites and shed rural populations of the Southern and Northern Hemispheres. Hadzabe also exhibit less medial and lateral rotation of the hip joint than Machiguengas do. The heel and the longitudinal arch impressions of the Hadzabe footprints closely resemble those of the Laetoli bipeds in the manner of weight distribution during locomotion. The striking similarity of footprint impressions, especially the heel and the longitudinal arch, between Hadzabe and Laetoli hominid footprints clearly imply that the pedal features of the Laetoli printmakers are remarkably humanoid.*

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Ngowi, H.A., Kassuku, A.A., Maeda, G.E.M., Boa, M.E., & Willingham, A.L. (2004). A slaughter slab survey for extra-intestinal porcine helminth infections in northern Tanzania. *Tropical Animal Health and Production*, 36(4), 335-340.

*A survey on extra-intestinal porcine helminths was conducted at three slaughter slabs that receive pigs from Mbulu, a district endemic for porcine cysticercosis in northern Tanzania. Seventy carcasses of pigs between 1 and 2 years old were examined between December 1997 and March 1998. The examination involved ante-mortem lingual examination for Taenia solium cysticercosis followed by post-mortem inspection. In addition, a laboratory procedure was performed to determine whether any of these domestic pigs were infected with Trichinella species. Parasites detected were Ascaris suum (44.3%), Echinococcus granulosus (4.3%) and Taenia hydatigena (1.4%). The*

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*lack of cases of porcine cysticercosis in this study compared to previous studies suggest that pig traders are conducting their own ante-mortem lingual examinations before purchasing pigs in the rural communities where the parasite is still highly prevalent. It is concluded that improved meat inspection could prove useful in reducing the local population's risk of infection with these parasites. The results of this study have revealed the parasites of agricultural and public health importance in the targeted communities. Further epidemiological investigations are required to better determine parasite prevalence and impact in order to formulate appropriate and cost-effective strategies for control.*

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Niamir-Fuller, M., Lugando, S., & Kundy, T. (1991). *Pastoral displacement: Changes in natural resource management and pastoral production among the Barabaig of Tanzania (unpublished manuscript)*.

### 246 Thesis

Nkonya, E.M. (1999). Modeling soil erosion, fertility mining, and food worth quality enforcement: The case of wheat in northern Tanzania. PhD thesis, Department of Agricultural Economics, College of Agriculture. Manhattan, Kansas: Kansas State University.

*This research develops a soil conservation model for smallholder farmers who apply little or no fertilizer. Empirical results drawn from northern Tanzania imply that ignoring the fertility mining problem in model specification leads to overestimation of profits for farms that apply little or no fertilizer. Wheat cultivation in the Hanang wheat complex, northern Tanzania erodes an average of 11 mm of soil each year. The rate of soil fertility mining averaged 22.2 kg of nitrogen/ton of wheat. Consequently, wheat yields in HWC have been decreasing. The effectiveness of pricing policies that may encourage farmers to adopt soil conservation methods depends on the curvature of the soil erosion function. When the erosion function is convex, increase in output price is likely to encourage farmers to adopt soil conservation technologies. However, when the soil erosion function is concave, increase in output price may lead to more soil erosion. Since fertilizer*

*prices have been increasing, increased research funding for alternative sources of industrial fertilizer may reduce the current rate of soil degradation in northern Tanzania.*

*Part II of this research examined the international trade for foods with uncertain quality attributes. The relative effectiveness of the following policy instruments are discussed: enforcement of import quality, penalty to firms importing poor quality foods. and tariff on imported foods. It is shown that enforcement is the most effective instrument for reducing importation of poor quality foods. This implies, for the government of Tanzania to check the current upward trend of importation of poor quality foods, it needs to increase its current efforts of enforcing the quality of imported foods.*

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O'Connell, J.F., Hawkes, K., & Jones, N.B. (1988). Hadza hunting, butchering, and bone transport and their archaeological implications. *Journal of Anthropological Research*, 44(2), 113-161.
- A study of Hadza hunting and scavenging practices, patterns of medium/large mammal carcass dismemberment and transport from kill sites to base camps, and subsequent processing and disposal of bones reveals archaeological bone assemblage formation processes among these hunter-gatherers in northern Tanzania. Body part transport patterns are highly variable, but they probably are understandable in terms of the goal of maximizing net nutritional benefit relative to the costs of field processing and transport. The Hadza data have implications for some widely held views about patterns of bone transport among hunters, for particular reconstructions of past human or hominid behavior based on those views, for the problem of distinguishing hunting versus scavenging as contributors to assemblage composition, and for current thought about the suitability of modern hunters as a source of inference about the prehistoric past.*

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Olsen, B.E., Hinderaker, S.G., Bergsjø, P., Lie, R.T., Olsen, O.H., Gasheka, P., & Kvale, G. (2002). Causes and characteristics of maternal deaths in rural northern Tanzania. *Acta Obstetrica et Gynecologica Scandinavica*, 81(12), 1101-1109.

*BACKGROUND: To assess causes and characteristics of maternal deaths in a poorly characterized area. METHODS: A health facility- and population-based study, with an audit of case series on maternal deaths, was done in two divisions with 42 villages (population 143 000), in Mbulu and Hanang districts, Arusha region, Tanzania. In 1995, all known deaths of women between 15 and 50 years, who were residents of the study area, were recorded from all the health facilities and villages in the study area. Supplementary data from the health facilities were collected in 1996. Verbal autopsies, health facility and antenatal records, and additional oral information were used to assess each maternal death. RESULTS: Forty-five maternal deaths were identified, 26 in 1995 and 19 in 1996. Thirteen of the deaths were direct, while 32 were indirect. Hemorrhage was the main cause of direct obstetric deaths and cerebral malaria of indirect death, accounting for 20 cases, with most of them occurring during an epidemic season. Twenty-four of the women, including 10 of those dying of malaria, died postpartum. Most of the deceased women sought help at a health facility as the first place of seeking help, and used the hospital ambulance. Fourteen of the deaths (31%) were considered possibly avoidable under the prevailing circumstances, with delay in seeking help being most common. CONCLUSIONS: Addressing malaria as a major cause of maternal death, both in*

*pregnancy and postpartum, in epidemic-prone areas, and increased community and family awareness of when to seek help could be important factors in reducing maternal deaths.*

268 Journal Article

Olsen, B.E., Hinderaker, S.G., Kazaura, M., Lie, R.T., Bergsjø, P., Gasheka, P., & Kvale, G. (2000). Estimates of maternal mortality by the sisterhood method in rural northern Tanzania: a household sample and an antenatal clinic sample. *British Journal of Obstetrics and Gynaecology*, 107(10), 1290-1297.

*OBJECTIVE: To estimate maternal mortality in two samples of a population in northern Tanzania. SETTING: Rural communities and antenatal clinics, Mbulu and Hanang districts, Arusha region, Tanzania. POPULATION: From a household survey 2,043 men and women aged 15-60, and from an antenatal clinic survey 4,172 women aged 15-59. METHOD: The indirect sisterhood method. MAIN OUTCOME MEASURES: The risk of maternal deaths per 100,000 live births (maternal mortality ratio), and the lifetime risk of a maternal death. RESULTS: The risk of a maternal death per 100,000 live births was 362 (95% CI 269-456) and 444 (95% CI 371-517) for the household and antenatal clinic surveys, respectively. The lifetime risk of maternal death was 1 in 38 and 1 in 31, respectively, for the two surveys. A significantly lower risk of maternal death was observed for the respondents attending antenatal clinics closer to the hospital than for those attending clinics further away: 325 (95% CI 237-413) compared with 561 (95% CI 446-677) per 100,000 live births. Lifetime risk of maternal death was 1 in 42 and 1 in 25, respectively. CONCLUSIONS: The risk of maternal death per 100,000 live births in this area were comparatively high, but in our survey substantially lower than in previous surveys in Tanzania. Increasing distance from the antenatal clinics to the hospital was associated with higher maternal mortality. There was no significant difference between results based on household and antenatal clinic data, suggesting that accessible health facility data using the sisterhood method may provide a basis for local assessment of maternal mortality in developing countries.*

269 Journal Article

Olsen, B.E., Hinderaker, S.G., Lie, R.T., Bergsjø, P., Gasheka, P., & Kvale, G. (2002). Maternal mortality in northern rural Tanzania: assessing the completeness of various information sources. *Acta Obstetrica et Gynecologica Scandinavica*, 81(4), 301-307.

*BACKGROUND: To assess the completeness of various information sources and the subsequent estimates on maternal mortality. METHODS: Maternal deaths in the study area, rural northern Tanzania, in 1995 were identified from hospital records, health centers and dispensaries, registration by village leaders, follow up of an antenatal cohort, and a household survey. Data from some of these sources were also obtained in 1996. RESULTS: In 1995, 22 of a total of 26 maternal deaths were identified at the Haydom hospital. Three of the 15 deaths (20%) reported by the village leaders were not identified at any health facility. Four deaths were found in the antenatal cohort and one death in the household survey. Only two deaths were reported by the official statistics. Of the identified maternal deaths, 85% were found from health facility data. Including data from 1996, a total of 45 maternal deaths were identified; 13 of which were direct and 32 indirect obstetric deaths. The 1995 estimated maternal mortality ratio, based on reports from the multiple source registrations, was 382 (95% confidence interval 250-560) per 100 000 live births. The antenatal cohort yielded an estimate of 322 (95% confidence interval 160-580). The ratio based on official figures for 1995 and 1996 combined was 123 (95% confidence interval 70-200). CONCLUSIONS: Even a high quality routine registration of maternal deaths will miss a small proportion of cases. Investing in better registration of direct and indirect obstetric deaths will give better insight into this important health problem. Estimates based on official reports showed substantial underreporting.*

270 Journal Article

Olsen, B.E., Hinderaker, S.G., Lie, R.T., Gasheka, P., Baerheim, A., Bergsjø, P., & Kvale, G. (2000). The diagnosis of urinary tract infections among pregnant women in rural Tanzania; prevalences and correspondence between different diagnostic methods. *Acta Obstetrica et Gynecologica Scandinavica*, 79(9), 729-736.



**BACKGROUND:** To assess the prevalence of dysuria, dipsticks positive on nitrite and leukocyte esterase and positive Uricult dip slides among pregnant women in rural Tanzania. **METHODS:** 3,715 pregnant women were examined for dysuria and had their urine tested with nitrite and leukocyte esterase dipsticks and Uricult dip slides, at their first antenatal visit in 1995-96. **RESULTS:** The prevalences of positive symptoms and tests were as follows: dysuria 32%, nitrite 40.3%, leukocyte esterase 65.6%, and Uricult dip slides 16.4%. A general log-linear model where all four variables were analyzed simultaneously showed poor correspondence between the diagnostic methods. Odds ratio with 95% confidence intervals were as follows: dysuria vs. nitrite [1.6 (1.4-1.8)], dysuria vs. leukocyte esterase [1.2 (1.0-1.4)], nitrite vs. leukocyte esterase [4.2 (3.6-4.9)], and leukocyte esterase vs. Uricult [1.4 (1.1-1.7)]. Dysuria and nitrite were not associated with Uricult dip slide. **CONCLUSION:** A high prevalence of positive tests, but a poor correspondence between the methods was found, emphasizing the need for more attention to the problem of urinary tract infections among pregnant women in developing countries, and the need for better screening tests for urinary tract infections in these countries.

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Patil, C.L. (2003). Sociality and health among the Iraqw of North-central Tanzania. *American Journal of Human Biology*, 15(2), 278-279.
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Patil, C.L. (2004). Weanling needs and the next pregnancy among the Iraqw of Tanzania. PhD thesis. Columbus, Ohio: Ohio State University.

*Abstract: The reproductive process is characteristically biocultural and evolutionary. A woman concurrently manages her own biosocial needs and the needs of those dependent on her while pregnant. This negotiation process takes place in a specific social and ecological context which is the source of constraints and buffering mechanisms. The birth of a child creates an atmosphere of social change for a mother, her most recently weaned child, and the newborn. This study was carried out from September 2001 to November 2002 among the Iraqw, a group of Southern Cushitic speakers residing in northern Tanzania. A sample 45 women were selected to assess the impact of increasing fertility on young family development in the context of social change. This longitudinal study examined biological, social, economic and demographic variation in relation to pregnancy, birth, child growth, and health. The primary objectives of this research were: 1) to identify if there are changes in child growth rates or morbidity throughout the birth transition; 2) to identify if changes in maternal body composition are reflected in the body composition of her children; and 3) to determine whether a mother's social environment is associated with outcomes of pregnancy and child growth and morbidity. Results from this initial study have raised many questions. There is no clear finding that the birth of a sibling creates a vulnerable period of time for the index child. However, there are protective behaviors that indicate that mothers (and newborns) are nutritionally buffered during this time and that mothers nutritionally buffer some children under certain circumstances. There is ample evidence to suggest that social networks are critical to health and well being and that shifts in gender ideology in this younger generation may confound negative effects. Future research will focus on the*

*details of social networks and the effects of shifting gender ideology in the context of reproduction and child caretaking.*

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Pender-Cudlip, P. (1974). The Iramba and their neighbors. In K. Ingham (Ed.), *Foreign relations of African states* (pp. 55-67). London: Butterworks.
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Perham, M. (1976). *East African journey. Kenya and Tanganyika, 1929-30*. London: Faber & Faber.
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Pike, I.L., & Patil, C.L. (2006). Understanding women's burdens: Preliminary findings on psychosocial health among Datoga and Iraqw women of northern Tanzania. *Culture Medicine and Psychiatry*, 30(3), 299-330.

*This preliminary, community-based study examines major stressors identified by Iraqw and Datoga women of Mbulu District, Tanzania, and describes steps in creating a culturally specific questionnaire to assess mental health burdens. This area of Tanzania is remote, with limited access to goods and services, and is undergoing dramatic social and economic changes. Iraqw and Datoga reside in close proximity and often intermarry but have different cultural and subsistence responses to this rapid social change. Data were collected from May to October 2002, with 49 Datoga women and 64 Iraqw women interviewed. In-home interviews were conducted to have women (1) free-list their primary concerns and (2) answer questions from a translated (in Datoga and Iraqw) and modified standardized mental health questionnaire. Both groups of women identified hunger, the lack of animals, particularly cattle, and*

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*health/illnesses as the most common major stressors. Other frequently cited stressors included crop failure, general fears of violence, paying taxes, and no money for basic needs. Additional refinements are required for the mental health questionnaire, with strengths and limitations discussed. Such data, while preliminary, augment efforts to analyze the emotional burdens associated with dramatic social change.*

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Rekdal, O.B. (1994). *Kulturell kontinuitet og sosial endring. En studie av iraqw-folket i det nordlige Tanzania*. Bergen: Norse. (Norwegian)
- 289 Journal Article  
Rekdal, O.B. (1996). Money, milk, and sorghum beer: Change and continuity among the Iraqw of northern Tanzania. *Africa*, 66(3), 367-385.

*This article focuses on the symbolic qualities of sorghum beer and milk among the Iraqw of northern Tanzania. The author illustrates how the villagers in a southern Mbulu village handle and make use of these two products, and seeks to illuminate the manner in which they both become associated with qualities that are perceived as positive and desirable. With the spread of the market economy, and of money as a medium of exchange, the symbolic content of sorghum beer and milk has come under considerable pressure. As products in demand, they may today circulate in impersonal relations which lack the social and religious qualities that they traditionally communicated. The monetisation of sorghum beer and milk has not, however, caused a breakdown in established practices, or in the structures of meaning in which such practices are embedded. The article illuminates some of the processes which seem to be of importance in explaining this remarkable cultural continuity in the face of fairly radical social change. The examples of sorghum beer and milk seem to reflect and highlight more general dynamics of change and continuity among the Iraqw, and it is suggested that they may help to shed light on certain seemingly paradoxical ways in which the Iraqw have been conceived by outsiders and by members of neighbouring ethnic groups.*

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Rekdal, O.B. (1998). When hypothesis becomes myth: The Iraqi origin of the Iraqw. *Ethnology*, 37(1), 17-38.

*The now-rejected Hamitic hypothesis, depicting Caucasoid peoples from the north as responsible for a number of precolonial cultural and technological achievements in Africa, served to legitimize European intervention and colonization on the continent. This article discusses how the Hamitic hypothesis was modified and revived as the origin myth of the Iraqw of Tanzania. Written sources and the oralization of written sources have significantly promoted the current widespread recognition among the Iraqw that they originated in Iraq or Mesopotamia.*

- 291 Journal Article  
Rekdal, O.B. (1999). Cross-cultural healing in East African ethnography. *Medical Anthropology Quarterly*, 13(4), 458-482.

*Examples of cross-cultural therapeutic relations have been mentioned frequently in ethnographic accounts from East Africa but have rarely been the object of in-depth description and analysis. Colonialist ideology, structural-functionalist anthropology, and a number of more recent medical anthropological contributions have been biased in ways that have drawn attention away from what is a prominent feature of African traditional medicine: the search for healing in the culturally distant. A focus on the dynamics and ideology of cross-cultural healing may be crucial for an understanding of processes generated by the encounter between biomedicine and African traditional medical systems. As is exemplified by the Iraqw of Tanzania, widespread acceptance and extensive use of biomedical health services may not necessarily mean that people abandon traditional beliefs and practices. Quite the contrary, the attribution of power to the culturally distant implies an openness to the unfamiliar, the alien, and the unknown, which may have facilitated the introduction and acceptance of biomedical health services.*

- 292** Thesis  
Rekdal, O.B. (1999). The invention by tradition: Creativity and change among the Iraqw of northern Tanzania. PhD thesis, Department of Social Anthropology. Bergen: University of Bergen.
- 293** Book Section  
Rekdal, O.B., & Blystad, A. (1999). "We are as sheep and goats": Iraqw and Datooga discourses on fortune, failure, and the future. In D.M. Anderson, & V. Broch-Due (Eds.), *"The poor are not us": Poverty and pastoralism in Eastern Africa* (pp. 125-146). Oxford: James Currey.
- 294** Film or Broadcast  
Rekdal, O.B., Blystad, A., Malleyeck, H., & Gasheka, P. (2004). Eshageada UKIMWI Datoga! (Datoga, let's beware AIDS!): A culture specific HIV prevention film targeting Datoga communities in Tanzania. Bergen: Centre for International Health (Published as GeGCA-NUFU Publications, vol 4, version 2 completed November 2006). (<https://bora.hib.no/handle/10049/115?language=en>)
- 295** Booklet  
Rekdal, O.B., Blystad, A., Malleyeck, H., & Gasheka, P. (2006). *Eshageada UKIMWI Datoga! A culture-specific film project from Mbulu/Hanang, Tanzania*. Bergen: Bergen University College. (<https://bora.hib.no/bitstream/10049/117/1/Rekdal2006Eshageada%20%283%29.pdf>)
- 296** Thesis  
Rogers, P.J. (2002). The political ecology of pastoralism, conservation, and development in the Arusha Region og northern Tanzania. PhD thesis, Department of Political Science. Gainesville: University of Florida.
- 297** Journal Article  
Rottland, F. (1993). Comparative vocabulary: Datooga-English and English-Datooga. *Manuscript*.

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- 298** Journal Article  
Ruttan, L.M., & Mulder, M.B. (1999). Are east African pastoralists truly conservationists? *Current Anthropology*, 40(5), 621-652.

*Controversy exists among anthropologists, conservation biologists, and development workers as to whether the concept of the "ecologically noble savage" is a myth. Central to this debate are the problem of how to identify conservationist behavior and the issue of whether sound management of common property is likely to evolve. While social scientists have documented instances of restraint in the use of resources, those who adopt an evolutionary perspective are challenged to identify the selective mechanisms whereby such altruistic conservation acts might be maintained in a population. Here a game-theoretical approach is used to analyze the case of pastoralist grazing reserves. We demonstrate that under some conditions conservation can be the result of narrow self-interest and there is no collective-action problem. However, the range of these conditions is much broader for wealthy individuals, and thus the wealthy may also find it advantageous to coerce others into conserving. In conclusion, we propose an extension of the definition of conservation that is of greater generality for use in nonforaging populations and incorporates the essential political element of how conflicts over resource use are resolved.*

- 299** Thesis  
Sanders, T. (1997). Rainmaking, gender and power in Ihanzu, Tanzania, 1885-1995. PhD thesis. London: University of London.

- 300** Journal Article  
Sanders, T. (1998). Making children, making chiefs: Gender, power and ritual legitimacy. *Africa*, 68(2), 238-262.

*This article explores indigenous notions of power and chiefly legitimacy among the Ihanzu, a relatively small Bantu-speaking community located in north central Tanzania. Particular attention is paid to local ideas and ideals of gender--that is, the cultural categories 'male' and 'female', as well as the relationship between them--in an effort to show the complex ways in which gender categories, when combined, are powerful and capable of effecting*



*transformations of different sorts. Men and women, by combining male and female fertilising fluids, create children. Similarly, male and female chiefs, through royal incest, bring forth male and female rains. It is suggested that the strategic combination of the cultural categories 'male' and 'female' provides the underlying transformative model both for sexual reproduction and for rainmaking. And it is through the combination of gender categories that chiefs legitimise their own positions, first by producing rain and, second, by metaphorically giving birth to all Ihanzu people each season. But whether for chiefs or commoners, it is argued that power frequently comes in gendered pairs.*

**301** Book Section

Sanders, T. (1999). "Doing gender" in Africa: Embodying categories and the categorically disembodied. In H.L. Moore, T. Sanders, & B. Kaare (Eds.), *Those who play with fire: Gender, fertility and transformation in East and Southern Africa* (pp. 41-82). London: The Athlone Press.

**302** Journal Article

Sanders, T. (1999). Modernity, wealth, and witchcraft in Tanzania. *Research in Economic Anthropology*, 20, 117-131.

**303** Journal Article

Sanders, T. (2000). Rains gone bad, women gone mad: Rethinking gender rituals of rebellion and patriarchy. *Journal of the Royal Anthropological Institute*, 6(3), 469-486.

*This article reconsiders the argument that 'rituals of rebellion' be seen as women's ritual response to everyday patriarchal structures - an argument originally suggested by Gluckman, but recently evoked by Spencer, the Creiders, and others - in light of recent anthropological theorizing on gender. Using as an example one such women's ritual among the Ihanzu of Tanzania, I show how this particular formulation reduces complex notions of gender and gender practices to unnuanced, monolithic, and all-encompassing gender-systems, both in everyday and ritual realms. This it does, first, by conflating gender ideals with gender behaviours and, second, by*

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*ignoring people's conflicting ideas about gender. By problematizing these contradictions, I demonstrate how Ihanzu women's rites are not about rebellion but gender complementarity, played out by women dancers embodying both genders simultaneously. Above all, this case compels us to rethink, fundamentally 'rituals of rebellion' and 'patriarchy'.*

**304** Journal Article

Sanders, T. (2002). Reflections on two sticks: Gender, sexuality and rainmaking. *Cahiers d'Études africaines*, 166, 285-313. (<http://etudesafricaines.revues.org/document144.html>)

**305** Thesis

Sanka, S.M. (1993). Semantic deviation in Iraqw oral poetry. Master of Arts thesis. Dar es Salaam: University of Dar es Salaam.

**306** Book

Schneider, H.K. (1970). *The Wahi Wanyaturu*. Chicago: Aldine.

**307** Journal Article

Schoeninger, M.J., Bunn, H.T., Murray, S.S., & Marlett, J.A. (2001). Composition of tubers used by Hadza foragers of Tanzania. *Journal of Food Composition and Analysis*, 14(1), 15-25.

*Data are presented on three edible species of tuber (*Vigna frutescens*, *Eminia entennulifa*, and *Ipomoea transvaalensis*) consumed by Hadza foragers in northern Tanzania. These species are collected almost year-round by Hadza women but previous analyses of their macronutrient composition are variable and provide results based on the analysis of whole tuber. We examined only edible portions of tuber by simulating chewing in the presence of salivary amylase and by removing from analysis the typically expectorated inedible component. Edible portions of the three peeled tubers ranged from 42.5 to 91.8 g/100 g dry wt., were low in protein (2.3-6.9 g/100 g dry wt.), and contained 19.6-26.0 g/100 g of starch, The sum of monosaccharides and disaccharides ranged from 6.2 g/100 g in the *Vigna frutescens* to 48.3 g/100 g of edible portion of*

*Ipomoea transvaalensis*. In addition, our analysis of 5 samples of *Vigna frutescens* had a 5-fold range in energy available to consumers, an important consideration for energetic studies. This range was due, in part, to the variation in edible portion (20.8-75.4 g/100 g of edible dry tuber). Our data, in comparison with those reported previously, show generally lower energy levels and higher levels of indigestible material for some of these tubers. These discrepancies are likely due to differences in analysis of whole tuber versus edible portion, method of measuring indigestible carbohydrate, and age of tuber.

- 308 Book  
Schultz, J. (1971). *Agrarlandschaftliche Veränderungen in Tanzania*. München: Weltforum Verlag. (German)

- 309 Journal Article  
Sellen, D.W. (1998). Infant and young child feeding practices among African pastoralists: the Datoga of Tanzania. *Journal of Biosocial Science*, 30(4), 481-499.

*Breast-feeding and weaning practices were observed for a cohort of 81 children under 3 years of age in the context of a longitudinal study of social, ecological and nutritional factors affecting growth in a semi-nomadic population of pastoralists in northern Tanzania (WaDatoga of Mbulu District). The adequacy of indigenous infant and young child feeding practices was assessed in relation to current international recommendations. Objectives were to provide baseline data for future investigations of any changes in young child feeding practices which accompany population shifts towards settlement and non-pastoral modes of subsistence, and to improve understanding of the strengths and limitations of indigenous feeding practices in this type of population. It was found that while breast-feeding was universally initiated, other aspects of young child feeding practices do not meet current international recommendations. Prelacteal feeds are commonly used, supplementary feeding with non-human milks usually occurs before 4 months of age, use of solid foods normally begins later than 6 months, and breast-feeding does not continue until 2 years of age for the majority of children. The data have*

*implications for the design of breast-feeding promotion and improved weaning food interventions among African pastoralists.*

**310** Journal Article

Sellen, D.W. (1999). Growth patterns among seminomadic pastoralists (Datoga) of Tanzania. *American Journal of Physical Anthropology*, 109(2), 187-209.

*Anthropometric measurements made on 470 individual children (age 0-18 years) from a seminomadic population of Datoga pastoralists living in northern Tanzania were used to describe patterns of child growth. Comparisons with reference growth curves derived from American samples suggest that pastoral Datoga children grow poorly in this region. Body compositional changes with age differed markedly from the reference population. There were negligible fat gains through childhood, even among females. Comparison with data on other East African pastoralists showed that population growth performance is intermediate between that of nomadic and settled pastoralists. Little catch-up growth occurs during childhood, and adolescence appears to be delayed among males. The results contribute to the growing database on health indicators for African pastoralists and suggest a need for further research to investigate mechanisms for growth stunting in these populations.*

**311** Journal Article

Sellen, D.W. (1999). Polygyny and child growth in a traditional pastoral society - The case of the Datoga of Tanzania. *Human Nature-an Interdisciplinary Biosocial Perspective*, 10(4), 329-371.

*In this paper I use measures of childhood growth to assess from both an evolutionary theoretical and an applied public health perspective the impact of polygyny on maternal-child welfare among the Datoga pastoralists of Tanzania. I report that the growth and body composition of children varies in such a way as to suggest that polygyny is not generally beneficial to women in terms of offspring quality. Cross-sectional analysis of covariance by maternal marriage status revealed that children of first and second wives in polygynous marriages grow relatively poorly, that this is correlated with maternal*

*physical status, and that the pattern is not modified by household wealth. I discuss how the dynamics of sexual conflicts operating during the formation and maintenance of marriages may be important factors in the etiology of poor child growth in this population, leading to complex patterns of variation in anthropometric indicators of both women and children. The theoretical conclusion is that improved evolutionary models of polygyny should be designed to examine the potential for adaptive tradeoffs between the currencies of offspring quality and quantity for all types of parents in a polygynous population. The practical conclusion is that a better understanding of the relationships between marriage practices and health outcomes would assist in the development of culturally appropriate health and nutrition interventions.*

**312** Journal Article

Sellen, D.W. (2000). Age, sex and anthropometric status of children in an African pastoral community. *Annals Of Human Biology*, 27(4), 345-365.

*The study objective was to explore sex differences in anthropometric status of children from a semi-nomadic population of Datoga pastoralists living in northern Tanzania and test the hypothesis that any differences would be related to age- and gender-specific work activities. Anthropometric measurements made on 438 individual children (0-18 years) were used to assess the association of various anthropometric measures of achieved growth status with age, sex and season of measurement. There was a high overall prevalence of indicators of undernutrition but the risk of undernutrition was not uniformly distributed within the child population. Comparison of cross-sectional mean anthropometric scores suggested that children over 5 years, girls 5-8 years, boys 9-12 years and teenagers were found to be at highest risk of undernutrition as assessed by various indicators. Although the prevalence of all indicators of undernutrition showed a significant increase with age, the prevalence of indicators of undernutrition did not show a statistically significant sex difference within any age group. There was little evidence of sex-preferential treatment of children or strongly biased sex ratios or mortality rates. Taken together, these results indicate that the anthropometric status of children may be associated with the age- and gender-specific*

*pattern of work activities typical of this population. Possible mechanisms through which anthropometric status may be influenced by work activities are hypothesized.*

**313** Journal Article

Sellen, D.W. (2000). Seasonal ecology and nutritional status of women and children in a Tanzanian pastoral community. *American Journal of Human Biology*, 12(6), 758-781.

*Anthropometric dimensions for 180 women and 347 individual children (0-18 years) from a seminomadic population of Datoga pastoralists living in the Eyasi and Yaeda basins of northern Tanzania are used to assess the nutritional status of the population and the magnitude and prevalence of changes between late wet season and late dry season sampling periods (1989-1991). Results reveal high prevalence of undernutrition among both women and children. Almost one-half of all women were chronically energy deficient (BMI < 18.5) and were estimated to have very low fat stores. Moderate seasonal decreases in fat stores were observed in longitudinal, and also inferred in cross-sectional, samples of the women. The decreases were more marked among lactating individuals. Almost one-half of all children showed evidence of growth retardation due to undernutrition. There was some limited evidence of decreased adiposity among children in the dry period relative to the wet period. Although drier ecological conditions are associated with decreased fat stores among both women and children, the change is of small magnitude.*

**314** Journal Article

Sellen, D.W. (2001). Weaning, complementary feeding, and maternal decision making in a rural east African pastoral population. *Journal Of Human Lactation: Official Journal Of International Lactation Consultant Association*, 17(3), 233-244.

*A small-scale, prospective study of breastfeeding and weaning practices was conducted in a seminomadic pastoral population in northern Tanzania (Datoga of Mbulu District, Arusha Region). Focus group participants suggested that weaning patterns are strongly influenced by seasonal factors, and individual mothers often stated*

*an intention to introduce adult staple foods and terminate breastfeeding at the end of the long rains. However, a combination of maternal self-perception, assessment of infant well-being, and indicators of household food supply influenced the actual progression of weaning for individual children. The results suggest that interventions to promote exclusive breastfeeding and improve complementary feeding practices in rural East African pastoral populations could build on maternal attention to infant-centered cues and address household-level constraints on caregivers making decisions about young child feeding.*

**315** Journal Article

Sellen, D.W. (2002). Sub-optimal breast feeding practices: Ethnographic approaches to building "baby friendly" communities. *Integrating Population Outcomes, Biological Mechanisms and Research Methods in the Study of Human Milk and Lactation*, 503, 223-232.

**316** Journal Article

Sellen, D.W. (2003). Nutritional consequences of wealth differentials in East African pastoralists: The case of the Datoga of northern Tanzania. *Human Ecology*, 31(4), 529-570.

*Among African pastoralists evidence that wealth is associated with other measures of household success is scant and the significance of wealth differentials for family welfare remains poorly understood. Predictions that wealth in livestock is associated with increased adequacy of household food supply and with improved child nutrition are tested with longitudinal data on herd size, household composition, food supply, and anthropometric status collected in 1992 for a sample of traditional Datoga households (n=20) living in the Eyasi basin in northern Tanzania. Although a majority subsisted below poverty cutoffs estimated for east African pastoral populations, there was large variation among households in measures of wealth and resource availability. Individuals in relatively wealthy households did not appear to benefit either in terms of adequacy of household food supply or in terms of average growth performance of young children. Theoretical and methodological challenges in the study of the*

*relationship between wealth and health in nomadic pastoralists are discussed.*

- 317** Thesis  
Selvik, E. (1998). Channelling flows of blood and water. A study of gender, fertility and seclusion practices among Iraqw people in Tanzania. Cand. Polit. thesis, Department of Social Anthropology. Oslo: University of Oslo.
- 318** Thesis  
Setréus, J. (1991). Datoga - Warriors transgressing moral order. Unpublished student paper, Kulturanthropologiska Institutionen. Uppsala: Uppsala University.
- 319** Journal Article  
Sherry, D.S., & Marlowe, F.W. (2007). Anthropometric data indicate nutritional homogeneity in Hadza Foragers of Tanzania. *American Journal of Human Biology*, 19(1), 107-118.

*We analyzed body mass index ( $BMI = wt/height^2$ ) and percent body fat ( $BF\%$ ) in adults of the Hadza, an egalitarian society with a strong food-sharing ethic, to examine variation in energetic status in relation to sex, age, and time of year. Data collected from 26 camps over six field seasons gave a cross-sectional sample of 238 males and 235 females and a small longitudinal sample ( $n = 54$ ). We found that mean BMI showed no sex difference [ $20.1 \pm 1.6$  (SD)  $kg/m^2$ ] for males and  $20.3 \pm 2.2$   $kg/m^2$  for females] and remained similar, regardless of age or time of year. Mean  $BF\%$  showed a significant sex difference, as expected [ $10.6 \pm 3.2$  (SD)% for males and  $19.0 \pm 7.0\%$  for females ( $P < 0.0001$ )], with two significant age departures from uniformity: (1) males in the prime age group (30-45 years,  $n = 79$ ) had a higher mean  $BF\%$  (11.7%) compared to other ages ( $P < 0.03$ ), and (2) females in the extreme elderly age group ( $> 75$  years,  $n = 11$ ) had a lower mean  $BF\%$  (11.3%) compared to other ages ( $P < 0.004$ ). In the longitudinal sample, we found no significant change over time in mean BMI or  $BF\%$ . However, relative change in  $BF\%$  fluctuated within individuals by as much as 20% of initial values for both sexes. Taken collectively, our results support the idea of*



*broad nutritional homogeneity among the Hadza, but indicate that subtle, potentially important differences in energetic condition exist as well.*

**320** Thesis

Sieff, D.F. (1995). The effects of resource availability on the subsistence strategies of Datoga pastoralists of north west Tanzania. PhD thesis, Institute of Biological Anthropology and Wolfson College. Oxford: University of Oxford.

**321** Journal Article

Sieff, D.F. (1997). Herding strategies of the Datoga pastoralists of Tanzania: Is household labor a limiting factor? *Human Ecology*, 25(4), 519-544.

*Datoga herding follows a cyclical pattern depending on the availability of grazing and water: This analysis focuses on two questions; (a) Is the herding strategy followed by individual households limited by the amount of labor available to that household? and (b) does the herding strategy followed by individual households influence the dynamics of cattle herds? The results show that the availability of labor on a household level does not influence either the herding strategies used by individual households, or the dynamics of cattle herds. This suggests that once minimum labor requirements are met livestock productivity is insensitive to additional labor inputs.*

**322** Journal Article

Sieff, D.F. (1999). The effects of wealth on livestock dynamics among the Datoga pastoralists of Tanzania. *Agricultural Systems*, 59(1), 1-25.

*Data on the dynamics of the cattle and small stock herds belonging to the Datoga are presented. Overall the Datoga are struggling to survive. They have been alienated from more fertile areas, and consequently they are poor and herd productivity is low. This is due to the low reproduction rate of cattle, and the high commercial offtake rate of both cattle and small stock. The high commercial offtake rate*

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*is driven by subsistence needs and most income is used to buy grain and veterinary products. However, there is considerable variation between households, and compared to poor households, wealthy households have a comparatively low offtake rate of livestock, in terms of both mortality and sales; Consequently, they are managing to retain their livestock holdings, or in a few cases to increase the size of their herds. However, wealthy households are in the minority, and the majority of households are caught in a declining cycle of poverty, and will eventually be forced to drop out of the pastoral system.*

- 323** Thesis  
Simon, V. (2002). Local culture: risk or resource in times of AIDS? A case study from Mbulu in Northern Tanzania. M. Phil. thesis, Centre for Women's and Gender Research. Bergen: University of Bergen. (Revised version published as GeGCA-NUFU Publications, vol 1).
- 324** Thesis  
Skjelstad, P. (1994). Barabaigene - en utsatt minoritet i Tanzania. Mellomfagsoppgave, U-landsstudiet. Oslo: Bislet Høgskolesenter. (Norwegian)
- 325** Book Section  
Snyder, K. (1999). Gender ideology, and the domestic and public domains among the Iraqw. In H.L. Moore, T. Sanders, & B. Kaare (Eds.), *Those who play with fire: Gender, fertility and transformation in East and Southern Africa* (pp. 225-253). London: The Athlone Press.
- 326** Journal Article  
Snyder, K. (2001). Being of "one heart": Power and politics among the Iraqw of Tanzania. *Africa*, 71(1), 128-148.

*This article explores local understandings of and experience with democracy in an Iraqw community in northern Tanzania. At independence, President Julius Nyerere in his development of a one-party state, argued that democracy in this new nation state would be*

*modelled on that which is found in indigenous, pre-colonial political systems. In the Iraqw homeland, pre-colonial 'democracy' was expressed in elders' councils in which male elders made decisions on behalf of the rest of the community. Differences of opinion were voiced but eventually the group would come to one opinion to achieve the state of being of 'one heart' before decisions could be put into effect. While Nyerere claimed that this practice of democracy and achieving consensus would provide the model for the post-colonial state, in actuality the state drew more on colonial models characterised by top-down decision-making and autocratic governance. Overlaying both the pre-colonial and post-colonial political systems is an ideological emphasis on 'unity'. This article explores how the central notion of unity is expressed and perceived among the Iraqw in Tanzania and how it forms the screen through which people view democratisation*

**327** Journal Article

Snyder, K. (2006). Mothers on the march: Iraqw women negotiating the public sphere in Tanzania. *Africa Today*, 53(1), 78-99.

*This article explores the role of women's marches among the Iraqw in rural Tanzania. It focuses on the role of mothers in gender identity and how this role gives women the moral authority to act collectively. It shows how gender roles have been redefined in the colonial and postcolonial era. In particular, it focuses on the effects of the imposition of a divided public/private sphere and the subsequent devaluation of the social roles of women, and specifically mothers. Finally, it examines how Iraqw mothers, through the cultural institution of the protest march, are seeking to reclaim a role in the public sphere.*

**328** Thesis

Snyder, K.A. (1993). "Like water and honey": Moral ideology and the construction of community among the Iraqw of northern Tanzania. PhD thesis. Ann Arbor, Mich.: Yale University.

*This dissertation examines the complex relationship between Iraqw notions of moral ideology and social action and behavior. In Iraqw*

*moral ideology, harmony and consensus are necessary for the fertility and prosperity of the community. Analysis focuses on structural contradictions; and conflicts which threaten community harmony and on what actions are taken to control discord and fragmentation. Beginning with a review of spatial and territorial organization (both pre-colonial and state construction), discussion then turns to an analysis of the local, regional and national political and economic environment in which the Iraqw are situated. This environment, together with ties based on descent and kinship often compete with individuals' ties to their local community. Since independence, changes in the local agrarian economy have led to an increasing emphasis on ties with kin over relationships with neighbors to meet household needs. After focusing on the material aspects of Iraqw life, discussion moves to an examination of the ideational focusing on cosmology and divination. pollution. moral codes and ritual. Through beliefs and practices, social categories are created and reinforced. Attention centers on gender. generational and religious categories and the social situations which provide the arena for cooperation or conflict between members of these categories. One key event - the performance of a community-wide ritual, provides the material for analysis of ideology and action, and an understanding of how local fragmentation between groups has led to social change in the Iraqw community. Through an examination of ritual and the performance of oral prayers, this study analyzes how Iraqw elders attempt to assert, legitimize and reclaim their authority within the community through their knowledge of "tradition" and the past. The central focus of this dissertation is how ideology relates to action, how individuals draw upon and invent "tradition" to negotiate specific situations and finally how local ideology is challenged or reinforced by national and Christian ideologies.*

**329** Journal Article

Snyder, K.A. (1996). Agrarian change and land-use strategies among Iraqw farmers in northern Tanzania. *Human Ecology*, 24(3), 315-340.

*This paper explores the variety of factors which influence Iraqw farmers' land-use strategies in northern Tanzania. Based on archival research, oral history, and detailed field research, this study illustrates the ways in which access to and availability of resources*

*through social networks and markets over time are critical to farmers' decisions about how to use their labor and land. This detailed local study of agrarian change examines how wider regional processes of change affect focal conditions. It demonstrates that population growth neither results automatically in intensification nor in degradation of the resource base. The paper also attempts to explore how ideas about farming and "progress" shape farmers' decisions about land use.*

**330** Journal Article

Snyder, K.A. (1997). Elders' authority and women's protest: The masay ritual and social change among the Iraqw of Tanzania. *Journal of the Royal Anthropological Institute*, 3, 561-576.

*Anthropological theories of religion have demonstrated the role of ritual in supporting structures of power and authority. This article focuses on the relationship between ritual, ideology and authority over time in an Iraqw community. The analysis incorporates attention to changes in the wider political-economic context in which ritual is performed. In so doing, it illustrates the limits of ritual's effectiveness in securing consent to, and recognition of authority. The ritual authority of male elders in Iraqw communities is increasingly dependent on legitimation by elder women, because the key ritual - the masay - no longer communicates universally shared values. This article thus explores competing arenas of value and the effects that wider ideological debates in Tanzanian society may have on the future of the masay ritual.*

**331** Journal Article

Snyder, K.A. (2002). Modern cows and exotic trees: Identity, personhood, and exchange among the Iraqw of Tanzania. *Ethnology*, 41(2), 155-173.

*This article examines forms of personhood and identity among the Iraqw of Tanzania. It explores how ideas of personhood have changed from the precolonial era to the present as the Iraqw have been incorporated into the wider regional, national, and global political economy. Drawing on the literature from Melanesia, it*

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*investigates how ideas of the individual versus relational person play out in an African context. It illustrates how Iraqw are, through exchange systems, connected to different communities and social networks, each with different emphases of the person.*

**332** Book

Snyder, K.A. (2005). *The Iraqw of Tanzania. Negotiating rural development*. New York: Westview Press.

*The Iraqw people of Tanzania are an agropastoralist, patrilineal society organized around kinship and clan ties overlaid with the formal structures of the Tanzanian state. In this ethnographic study of the Iraqw, Snyder (anthropology, Queens College, City U. of New York) reports on cultural change from 1990 to the early 21st century, offering chapters on community organizational structures; kinship, marriage, and circumcision; land use; and religious beliefs and practices. Throughout, she seeks to draw connections between cultural change and shifting relations to the colonial and postcolonial state.*

**333** Thesis

Songstad, N.G. (2002). Coexistence and conflict: political domains in a local community in Tanzania. Cand. Polit. thesis, Department of Social Anthropology. Bergen: University of Bergen.

**334** Book

Stephenson, J. (2000). *The language of the land : living among the Hadzabe in Africa*. New York: St. Martin's Press.

**335** Journal Article

Stevens, A., Morissette, J., Woodburn, J.C., & Bennett, F.J. (1977). Inbreeding coefficients of Hadza. *Annals of Human Biology*, 4(3), 219-223.

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Stuhlman, F., Schleicher, A.W., & Meinhof, C. (1915-1916). Sammlung von Wörtern der Taturu-Sprache. *Zeitschrift für Kolonialsprachen*, 6, 154-160. (German)
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Sturdy, D. (1936). Agricultural notes. *Tanganyika Notes and Records*, 1, 52-56.
- 338** Thesis  
Talle, A. (1974). Økonomiske dilemmaer i kombinasjon av buskapshold og økonomisk jordbruk. Mag. Art thesis. Oslo: University of Oslo. (Norwegian)
- 339** Book  
Talle, A., & Holmqvist, S. (1979). *Barheida og dei tre konene hans*. Oslo: Det Norske Samlaget. (Norwegian)
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Ten Raa, E. (1966). Procedure and symbolism in Sandawe riddles. *Man*, 1(3), 391-397.
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Ten Raa, E. (1969). The moon as a symbol of life and fertility in Sandawe thought. *Africa: Journal of the International African Institute*, 39(1), 24-53.
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Ten Raa, E. (1970). Couth and uncouth - Ethnic, social, and linguistic divisions among Sandawe of Central Tanzania. *Anthropos*, 65(1-2), 127-153.

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Tenga, G.M., & Mugongo, B.T. (1991). Honey hunters and beekeepers. A study of traditional beekeeping in Babati District, Tanzania, *Working Paper, 161*. Uppsala: Swedish University of Agricultural Sciences.
- 344** Book Section  
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- 348** Journal Article  
Tomikawa, M. (1966). Locality Groups of the Datoga. *Kyoto University African Studies*, 1, 207-230.
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*The subject of this study is the role of women in Kanisa la Mungu la Tanzania (the Church of God in Tanzania). Teachings of the Church of God were first brought to Tanganyika in 1959 by missionaries Ralph and Gertrude Farmer and Stanley and Marion Hoffman. Missionaries initially developed two mission station stations, Kaiti and Mt. Guong, at Mbulu. These centers were the birthing places for the development of differing philosophies of mission and church growth. Discipleship and training of national leaders have provided the church with strong leaders on the verge of the twenty-first century. In the beginning of the establishment of the church in Tanzania, there were few women pastors and leaders. In 1996, women provide a third of the pastoral force. They are planting churches and actively involved in evangelism. Women also contribute to the church through the organization of women's groups. These groups address the needs of*

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women and organize self-help projects. Through the recording of oral history, as presented by women in the church, a history of Kanisa la Mungu la Tanzania is recorded. Five case studies of women clergy are presented and experiences of other women clergy and leaders are incorporated, as the lives of women in the church are examined, anthropologically and theologically. Challenges lay in the future for Kanisa la Mungu la Tanzania and women leaders in Kanisa la Mungu la Tanzania. The church continues to struggle in the process of becoming a Tanzanian church, out from under foreign leadership. In these struggles, women are providing leadership and encouragement, as they are increasingly becoming able to share their gifts with the church and community.

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Vaagland, H., Blomberg, B., Kruger, C., Naman, N., Jureen, R., & Langeland, N. (2004). Nosocomial outbreak of neonatal *Salmonella enterica* serotype Enteritidis meningitis in a rural hospital in northern Tanzania. *BMC Infectious Diseases*, 4(1), 35.

*BACKGROUND: Clinicians at Haydom Lutheran Hospital, a rural hospital in northern Tanzania noted an unusually high case-fatality rate of pediatric meningitis and suspected an outbreak of an unknown agent or an organism resistant to the empirical therapy. METHODS: We established a provisional microbiology laboratory to investigate the suspected outbreak. Blood and spinal fluid specimens were taken from children below the age of seven years with suspected meningitis. The blood and spinal fluid specimens were inoculated in commercial blood culture bottles and locally prepared Thayer-Martin medium in slanted tubes, respectively. The bacterial isolates were sent to Norway for further investigation, including susceptibility testing and pulsed-field gel-electrophoresis (PFGE). RESULTS: Among 24 children with suspected meningitis and/or septicemia, five neonates had meningitis caused by *Salmonella enterica* serotype Enteritidis, all of whom died. Two children had *S. Enteritidis* septicemia without meningitis and both survived. Genotyping with PFGE suggested a clonal outbreak. The salmonella strain was resistant to ampicillin and sensitive to gentamicin, the two drugs commonly used to treat neonatal meningitis at the hospital. CONCLUSION: The investigation reminds us that nontyphoidal salmonellae can cause meningitis associated with very high case-fatality rates. Resistance to multiple antimicrobial agents increases the risk of treatment failure and may have contributed to the fatal outcome in all of the five patients with salmonella meningitis. The investigation indicated that the outbreak was nosocomial and the outbreak subsided after hygienic measures were instituted. Establishing a provisional microbiological laboratory is a valuable and affordable tool to investigate and control outbreaks even in remote rural areas.*

**360** Thesis

Våga, B.B. (2005). The search for care and cure: Exploring health seeking behaviour in Mbulu District, Tanzania. Cand. San. Thesis, Department of Public Health and Primary Health Care. Bergen: University of Bergen (Revised version published as GeGCA-NUFU Publications, vol 8).

*This project has a focus on the health seeking behaviour of people in Mbulu district in rural Tanzania, including both the professional and the folk health sector. Earlier research on health seeking behaviour in*

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*sub-Saharan Africa indicates a picture of simultaneous use of the two health sectors, particularly in relation to illness conditions of long lasting character and with diffuse symptoms. The project assessed the patterns of health seeking behaviour in a landscape of diverse healing options in general and in connection with tuberculosis (TB) patients' choice of treatment in particular. The project's data collection had a vantage point at Haydom Lutheran Hospital (HLH) in Haydom Town, Mbulu District, and took place from September to December 2002. The collection of data was primarily based on qualitative structured interviews with TB patients admitted at HLH, but field observation, unstructured interviews and conversations with diverse health personnel and healers were also a central part of the study. A literature review focusing on the central concepts of the study and earlier research on health seeking behaviour was moreover an integral part of the study. The findings reveal a landscape of numerous and starkly diverging healing options, and complex reasoning behind the choice of particular treatment alternatives. A true blend of structural and cultural factors that guide peoples' intricate health seeking behaviour emerged in the course of the study. The works of Arthur Kleinman's on the meaning of illness and suffering are particularly drawn upon in the discussion of the material.*

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*Background: Previous surveillance among antenatal clinic (ANC) attendees within the remote rural Manyara and Singida regions in Tanzania identified an imminent but still, relatively low HIV epidemic. We conducted a population-based HIV study to identify risk factors and validate the representativeness of ANC-based estimates.*

*Methods: Using a two-stage cluster sampling approach, we enrolled and then interviewed and collected saliva samples from 1,698 adults aged 15-49 years between December 2003 and May 2004. We anonymously tested saliva samples for IgG antibodies against HIV using Bionor HIV-1&2 assays(R). Risk factors for HIV infection were analysed by multivariate logistic regression using the rural population of the two regions as a standard.*

*Results: The prevalence of HIV in the general population was 1.8% (95% CI: 1.1-2.4), closely matching the ANC-based estimate (2.0%, 95% CI: 1.3-3.0). The female to male prevalence ratio was 0.8 (95%*

CI 0.4-1.7). HIV was associated with being a resident in a fishing community, and having recently moved into the area. Multiple sexual partners increased likelihood of HIV infection by 4.2 times (95% CI; 1.2-15.4) for men. In women, use of contraceptives other than condoms was associated with HIV infection (OR 6.5, 95% CI; 1.7-25.5), while most of the population (78%) have never used condoms. Conclusion: The HIV prevalence from the general population was comparable to that of pregnant women attending antenatal clinics. The revealed patterns of sexual risk behaviours, for example, close to 50% of men having multiple partners and 78% of the population have never used a condom; it is likely that HIV infection will rapidly escalate. Immediate and effective preventive efforts that consider the socio-cultural contexts are necessary to reduce the spread of the infection.

405 Journal Article

Yahya-Malima, K.I., Olsen, B.E., Matee, M.I., & Fylkesnes, K. (2006). The silent HIV epidemic among pregnant women within rural Northern Tanzania. *BMC Public Health*, 6, 109.

*BACKGROUND: Many national antenatal clinics (ANC) based HIV surveillance systems in sub-Saharan Africa have limited coverage of remote rural sites, a weakness that compromises adequate estimation, monitoring and development of effective preventive and care programmes. To address this void in rural Manyara and Singida within Northern Tanzania, we conducted antenatal clinic-based sentinel surveillance. METHODS: We consecutively enrolled 1377 counselled and consenting pregnant women attending ANC clinics for the first time during the current pregnancy. The study was conducted in six antenatal clinics, within three divisions of rural Manyara and Singida regions in 2003/2004. Interviews were conducted and blood samples for routine purposes were collected and tested for anti-HIV IgG antibody anonymously, using Bionor HIV-1 & 2 assay. RESULTS: Among enrollees, 94% (1296/1377) participated fully. The overall prevalence of HIV was 2.0% (95%CI: 1.34-2.97). The highest HIV prevalence was among women aged between 15-19 years in both rural and remote rural populations. The odds of HIV infection was 4.3 (95%CI: 1.42-12.77) times among women reporting more than one lifetime sexual partners compared with those with one*

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*partner. HIV infection was associated with history of genital sores or foul smelling discharge, OR 6.8 (95%CI: 2.78-16.66) and age at first pregnancy (2.5 times higher likelihood of infection if before the age of 18 years versus at a later age). CONCLUSION: Including rural remote sites, as part of the national ANC routine surveillance, is crucial in order to discover imminent silent epidemics such as the one described in this paper. Scaling up HIV prevention efforts is mandatory to prevent the imminent escalation of the HIV epidemic highly associated with a history of sexually transmitted infections (STIs), multiple sexual partners and pregnancies at a younger age. Ignorance of relevant knowledge and low utilisation of condoms underscores the urgency for large-scale preventive efforts. Research to capture a wider representation of the risk factors in the general population should be a priority to enable further customised HIV prevention efforts.*

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