

# Luguru

also known as “Waluguru”

Data source: eHRAF

Secondary source

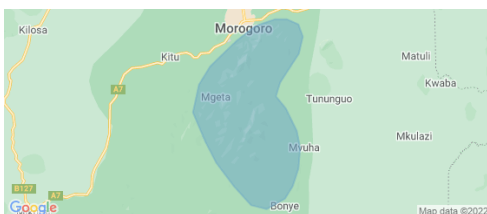
Entered by Anj Droë, Human Relations Area Files

*\* Data Source entry, prepared based on data sourced from an external project.*

*\* Secondary Source entry, prepared from a literature review by a Ph.D. RA*

Entry tags: Bantu Religions, African Religions, Religious Group

The Luguru (preferred name “Waluguru”) reside in the Uluguru Mountains in what is now the United Republic of Tanzania. This entry focuses on the Luguru around the time of 1925, during which time control of the region was transitioning from the recently dissolved German Empire to the United Kingdom. One of the main sources of information for this entry (Scheerder and Tastevin, 1950) is written in French, and while English translations are provided for some specific quotes, the work in its entirety remains untranslated. French to English translations were obtained through Google Translate and reviewed by a native French speaker. At the time focus of this entry, the Luguru were organized into 50 exogamous and matrilineal clans that lived in densely populated villages. These matrilineages played an important part in the traditional Luguru religion: lineage leaders could also perform the tasks of religious leaders, and lineage ancestors were considered sacred and propitiated. In addition to lineage leaders, the Luguru recognized other religious leaders including rainmakers and diviners, who were in charge of ceremonies and the propitiation of supernatural beings. The Luguru believed in both a supreme high god (mulungu) and ancestral spirits although most religious practices were devoted to the latter. For example, during naming ceremonies, one could take the name of a lineage ancestor, thereby inviting the spirit into their body. The more names one had, the more prestige they held, and could take on special tasks such as communicating with ancestral spirits. For the Luguru, religious beliefs were inseparable from almost all aspects of social and political life. Therefore, this entry considers the religious group to be coterminous with the society at large.



Date Range: 1910 CE - 1935 CE

Region: Uluguru Mountains ca. 1925

Region tags: Africa, Eastern Africa, United Republic of Tanzania

Uluguru Mountains, Morogoro Region, Tanzania ca. 1925

## Status of Participants:

✓ Elite    ✓ Religious Specialists    ✓ Non-elite (common people, general populace)

## Sources

Print sources for understanding this subject:

- Source 1: Divale, W. 2004. Codebook of Variables for the Standard Cross-Cultural Sample. *World Cultures: The Journal of Cross-Cultural and Comparative Research*.
- Source 2: Murdock, George P., and Suzanne F. Wilson. 1972. "Settlement patterns and community organization: Cross-cultural codes 3." *Ethnology* 11(3): 254-295.

Online sources for understanding this subject:

– Source 1 URL: <https://ehrafworldcultures.yale.edu/document?id=fn32-001>

– Source 1 Description: Beidelman, T. O. (Thomas O.). 1967. "Luguru." In *Matrilineal Peoples of Eastern Tanzania*, 26–34. London: International African Institute.

– Source 2 URL: <https://ehrafworldcultures.yale.edu/document?id=fn32-014>

– Source 2 Description: Scheerder, and Tastevin. 1950. "Les Wa lu guru." *Anthropos* Vol. 45 (no. 1/3): 241–86.

– Source 3 URL: <https://ehrafworldcultures.yale.edu/document?id=fn32-000>.

– Source 3 Description: Adem, Teferi Abate. 2020. "Culture Summary: Luguru." New Haven: Human Relations Area Files.

## General Variables

### Membership/Group Interactions

Are other religious groups in cultural contact with target religion:

– Yes

Notes: "Islamic influence seems to account for current beliefs in various evil spirits and devils (shetani) thought to possess persons" (Beidelman, 1967:34). Christian influences are also present: "The Holy Ghost Fathers have had long and far-reaching effects on the Luguru. They control most formal education in the area and have influenced nearly all aspects of local affairs" (Beidelman, 1967:27).



Is there violent conflict (within sample region):

– No

Notes: According to SCCS Variable 1649, Frequency of internal warfare (resolved rating), "Internal warfare seems to be absent or rare" (Ember and Ember, 1992; retrieved from Divale, 2004).



Is there violent conflict (with groups outside the sample region):

– Yes

Notes: According to SCCS Variable 1650, Frequency of external warfare (resolved rating), external warfare among the Luguru is rated 1.5, which is between "External warfare seems to be absent or rare (original code 1)" and "External warfare seems to occur once every 3 to 10 years (original code 2)" (Ember and Ember, 1992; retrieved from Divale, 2004).

Does the religious group have a general process/system for assigning religious affiliation:

– No

Notes: Because religious beliefs are inseparable from almost all aspects of social and political life, this entry considers the religious group to be coterminous with the society itself. Membership is consequently assumed to be assigned at birth.

Does the religion have official political support

– Yes

Notes: Because religious beliefs are inseparable from almost all aspects of social and political life, this entry considers the religious group to be coterminous with the society itself. Therefore, it is assumed that the religion has political support.



Are political officials equivalent to religious officials:

– Yes

Notes: Ethnographic evidence indicates that rainmakers could also be political leaders: "Prior to colonial rule, each local matrilineage formed the core of an independent political unit (cf, clans and lineages). Occasionally, however, an outstanding rainmaker or lineage leader exerted influence beyond his kin group (sometimes even beyond the Luguru) and obtained tribute (chamilandege or sengwa) from other groups" (Beidelman, 1967:28).

## Size and Structure

Number of adherents of religious group within sample region (estimated population, numerical):

– Estimated population, numeric: 100000

Notes: The Luguru currently number around 100,000 (translated from Scheerder and Tastevin, 1950:245).

Are there recognized leaders in the religious group:

– Yes

Notes: Ethnographic evidence indicates that multiple types of religious leaders are recognized. See Scheerder and Tastevin, 1950:272-278 for more information (note: in French).



Are leaders believed to possess supernatural powers or qualities:

– Yes

Notes: Ethnographic evidence indicates that certain types of religious leaders are believed to be able to communicate with the dead, among other supernatural powers (see Scheerder and Tastevin, 1950:273 for more information. Note: in French).



Powers are acquired by individual deeds carried out in the current life:

– Yes

Notes: The mganga's prestige is proportional to his achievements. The mganga is one type of religious leader among the Luguru. See Scheerder and Tastevin, 1950:273 for more information (note: in French).



Powers are inherited:

– Yes

Notes: The mganga, a type of religious leader among the Luguru, receives his

knowledge and power from a parent. See Scheerder and Tastevin, 1950:273 for more information (note: in French).

↳ Powers are culturally transmitted from another human (e.g. teacher):

– Yes

Notes: The mganga, a type of religious leader among the Luguru, receives his knowledge and power from a parent. See Scheerder and Tastevin, 1950:273 for more information (note: in French).

↳ Powers are associated with leadership office they assume:

– Yes

Notes: Ethnographic evidence indicates that different religious leaders have different supernatural powers. See Scheerder and Tastevin, 1950:272-278 for more information (note: in French).

↳ Are close followers or disciples of a religious leader required to obediently and unquestionably accept the leader's pronouncements on all matters:

– Yes

Notes: When the mganga's authority is established, the Luguru follow him without criticism. The mganga is one type of religious leader among the Luguru. See Scheerder and Tastevin, 1950:273 for more information (note: in French).

## Scripture

Does the religious group have scriptures:

Scripture is a generic term used to designate revered texts that are considered particularly authoritative and sacred relative to other texts. Strictly speaking, it refers to written texts, but there are also "oral scriptures" (e.g. the Vedas of India).

– No

Notes: No ethnographic evidence indicates the presence of scriptures.

## Architecture, Geography

Is monumental religious architecture present:

– No

Notes: According to Murdock and Wilson (1972, Column 6, Large or Impressive Structures), "There are no structures in the community that are appreciably larger or more impressive than the usual residential dwellings" (Murdock and Wilson, 1972:259,266; note: equivalent to SCCS variable 66).

Are there different types of religious monumental architecture:

– Yes

Notes: Ethnographic evidence indicates that religious monumental architecture devoted to the deceased was present (see Beidelman, 1967:33).

↳ Cemeteries:

– Yes

Notes: "The graves are marked with stones. Sometimes graves are made in one lineage area within a sacred grove of trees" (Beidelman, 1967:33).

Are there specific sites dedicated to sacred practice or considered sacred:

– Yes

Notes: "Sometimes graves are made in one lineage area within a sacred grove of trees" (Beidelman, 1967:33).

↳ Are sacred site oriented to environmental features:

"Environmental features" refers to features in the landscape, mountains, rivers, cardinal directions etc...

– Yes

Notes: "Sometimes graves are made in one lineage area within a sacred grove of trees" (Beidelman, 1967:33).

## Beliefs

### Burial and Afterlife

Is a spirit-body distinction present:

Answer "no" only if personhood (or consciousness) is extinguished with death of the physical body. Answering yes does not necessarily imply the existence of Cartesian mind/body dualism, merely that some element of personhood (or consciousness) survives the death of the body.

– Yes

Notes: Ethnographic evidence indicates that personhood is not extinguished with the death of the physical body. The word *mlungu*, which is usually used to refer to the supreme high god, can also be used to designate particularly strong spirits of the dead, such as in the case of exorcising a *mlungu* that has taken residence in a person (see Scheerder and Tastevin, 1950:273 for more information. Note: in French).

↳ Spirit-mind is conceived of as having qualitatively different powers or properties than other body parts:

– Yes

Notes: After death, consciousness continues in the form of a spirit, suggesting that the spirit is ontologically distinct from the body (see Scheerder and Tastevin, 1950:273 for more information. Note: in French).

↳ Spirit-mind is conceived of as non-material, ontologically distinct from body:

– Yes

Notes: After death, consciousness continues in the form of a spirit, suggesting that the spirit is ontologically distinct from the body (see Scheerder and Tastevin, 1950:273 for more information. Note: in French).

Belief in afterlife:

– Yes

Notes: Ethnographic evidence indicates that personhood is not extinguished with the death of the physical body. The word mlungu, which is usually used to refer to the supreme high god, can also be used to designate particularly strong spirits of the dead, such as in the case of exorcising a mlungu that has taken residence in a person (see Scheerder and Tastevin, 1950:273 for more information. Note: in French).

Are there special treatments for adherents' corpses:

– Yes

Notes: "Burial and mortuary rites are conducted by clan joking partners (watani)" (Beidelman, 1967:33).

↳ Cremation:

– No

Notes: No ethnographic evidence indicates the presence of cremation. Rather, evidence indicates that adherents were interred. See Beidelman, 1967:33 for more information.

↳ Mummification:

– No

Notes: No ethnographic evidence indicates the presence of mummification. Rather, evidence indicates that adherents were interred. See Beidelman, 1967:33 for more information.

↳ Interment:

– Yes

Notes: "Authorities differ on their accounts of the mode of burial: some report that heads of corpses should point uphill and that men should lie on their right sides, women on their left; McVicar reports that the corpse is flexed, Kimmenade that it is not" (Beidelman, 1967:33).

↳ Corpse is flexed (legs are bent or body is crouched):

– Field doesn't know

Notes: "Authorities differ on their accounts of the mode of burial: some report that heads of corpses should point uphill and that men should lie on their right sides, women on their left; McVicar reports that the corpse is flexed, Kimmenade that it is not" (Beidelman, 1967:33).

↳ Corpse is extended (lying flat on front or back):

– Field doesn't know

Notes: "Authorities differ on their accounts of the mode of burial: some report that heads of corpses should point uphill and that men should lie on their right sides, women on their left; McVicar reports that the corpse is flexed, Kimmenade that it is not" (Beidelman, 1967:33).

↳ Corpse is upright (where body is interred in standing position):

– No

Notes: Ethnographic evidence indicates that corpses were interred horizontally: It [the grave] is given a depth of about one meter, and a niche is made in one of the walls for the corpse to lay in a horizontal position (translated from Scheerder and Tastevin, 1950:272).

↳ Cannibalism:

– No

Notes: No ethnographic evidence indicates the presence of cannibalism. Rather, evidence indicates that adherents were interred. See Beidelman, 1967:33 for more information.

↳ Exposure to elements (e.g. air drying):

– No

Notes: No ethnographic evidence indicates the presence of exposure to elements. Rather, evidence indicates that adherents were interred. See Beidelman, 1967:33 for more information.

↳ Feeding to animals:

– No

Notes: No ethnographic evidence indicates the presence of feeding to animals. Rather, evidence indicates that adherents were interred. See Beidelman, 1967:33 for more information.

↳ Secondary burial:

– No

Notes: According to SCCS Variable 1850, Secondary bone/body treatment: Original Scale, "secondary contact with the body or bones of the deceased does not occur" (Schroeder, 2001; retrieved from Divale, 2004).

↳ Re-treatment of corpse:

– No

Notes: According to SCCS Variable 1850, Secondary bone/body treatment: Original Scale, "secondary contact with the body or bones of the deceased does not occur" (Schroeder, 2001; retrieved from Divale, 2004).

Are co-sacrifices present in tomb/burial:

– Yes

Notes: "They [the clan joking partners (watani)] are also in charge of shaving mourners, sacrificing at graves during mortuary rites, and in rekindling household fires at the end of mourning" (Beidelman, 1967:33).

↳ Human sacrifices present:

– No

Notes: No ethnographic evidence indicates the presence of human sacrifices.

Are formal burials present:

– Yes

Notes: "The graves are marked with stones. Sometimes graves are made in one lineage area within a sacred grove of trees" (Beidelman, 1967:33).

↳ In cemetery:

– Yes

Notes: "The graves are marked with stones. Sometimes graves are made in one lineage area within a sacred grove of trees" (Beidelman, 1967:33).

## Supernatural Beings

Are supernatural beings present:

– Yes

Notes: Ethnographic evidence indicates that a supreme high god and previously human spirits were present (Beidelman, 1967:33).

↳ A supreme high god is present:

– Yes

Notes: "Luguru believe in a supreme being (mulungu) . . ." (Beidelman, 1967:33).

↳ The supreme high god is a sky deity:

– Yes

Notes: Ethnographic evidence indicates that the sky is the supreme high god's (mulungu's) residence. See Scheerder and Tastevin, 1950:271 for more information (note: in French).

↳ The supreme high god is unquestionably good:

– No

Notes: Ethnographic evidence indicates that good and evil are equally attributed to



the supreme high god (see Scheerder and Tastevin, 1950:273 for more information. Note: in French).

↳ The supreme high god has knowledge of this world:

– Yes

Notes: The Luguru profess belief in a supreme being, mulungu, mlungu or mungu (the strong one, or the all mighty). He is the master and the creator of the universe and governs events at his leisure (translated from Scheerder and Tastevin, 1950:271).

↳ The supreme high god's knowledge is unrestricted within the sample region:

– Yes

Notes: It is said of him [mulungu]: . . . mulungu created us, raised us, maintains us . . . (translated from Scheerder and Tastevin, 1950:271).

↳ The supreme high god's knowledge is unrestricted outside of sample region:

– Yes

Notes: The Luguru profess belief in a supreme being, mulungu, mlungu or mungu (the strong one, or the all mighty). He is the master and the creator of the universe and governs events at his leisure (translated from Scheerder and Tastevin, 1950:271).

↳ The supreme high god has deliberate causal efficacy in the world:

– Yes

Notes: The Luguru profess belief in a supreme being, mulungu, mlungu or mungu (the strong one, or the all mighty). He is the master and the creator of the universe and governs events at his leisure (translated from Scheerder and Tastevin, 1950:271).

↳ The supreme high god can reward:

– Yes

Notes: Ethnographic indicates that the Luguru gathered in sacred places to perform rites to mulungu in order to gain his favor (see Scheerder and Tastevin, 1950:271 for more information. Note: in French)

↳ The supreme high god has indirect causal efficacy in the world:

– Yes

Notes: Thus it is mulungu who scatters or retains the rain; it is he who assures or refuses abundant harvests; it is he who, in the end, brings them into the world or takes their life away (translated from Scheerder and Tastevin, 1950:271).

↳ Is it permissible to worship supernatural beings other than the high god:

– Yes

Notes: "Luguru believe in a supreme being (mulungu), but confine most of their ritual activity to propitiation of ancestral ghosts (wazimu)" (Beidelman, 1967:33).

↳ Previously human spirits are present:

– Yes

Notes: "Luguru believe in a supreme being (mulungu), but confine most of their ritual activity to propitiation of ancestral ghosts (wazimu)" (Beidelman, 1967:33).

↳ Human spirits have deliberate causal efficacy in the world:

– Yes

Notes: Ethnographic evidence indicates that previously human spirits can possess people and make them sick (see Scheerder and Tastevin, 1950:272 for more information. Note: in French).

↳ Human spirits can punish:

– I don't know

Notes: Ethnographic evidence indicates that previously human spirits can possess people and make them sick. However, it is unclear whether this is done in punishment (see Scheerder and Tastevin, 1950:272 for more information. Note: in French).

↳ Human spirits have indirect causal efficacy in the world:

– Yes

Notes: "Independently of the living, ancestral ghosts ostensibly controlled local rainfall patterns critical to agriculture" (Adem, 2020:6).

↳ Human spirits exhibit negative emotion:

– Yes

Notes: Those who took on the name of an ancestor wore a bracelet that, if taken off, would anger the ancestral spirit (see Scheerder and Tastevin, 1950:274 for more information. Note: in French).

↳ Human spirits possess hunger:

– I don't know

Notes: Food is given to ancestral spirits, but there is no explicit ethnographic evidence for hunger (see Scheerder and Tastevin, 1950:272 for more information. Note: in French).

↳ Human spirits communicate with the living:

– Yes

Notes: "Having as many ancestral names as possible advanced the social standing of a person by making them an important medium between the living and the dead" (Adem, 2020:6).



Only through specialists:

– Yes

Notes: "Having as many ancestral names as possible advanced the social standing of a person by making them an important medium between the living and the dead" (Adem, 2020:6).



Does the religious group possess a variety of supernatural beings:

– Yes

Notes: "Luguru believe in a supreme being (mulungu), but confine most of their ritual activity to propitiation of ancestral ghosts (wazimu)" (Beidelman, 1967:33).

## Supernatural Monitoring

Is supernatural monitoring present:

This refers to surveillance by supernatural beings of humans' behaviour and/or thought particularly as it relates to social norms or potential norm violations.

– Yes

Notes: Ethnographic evidence indicates that supernatural monitoring may be present. See Scheerder and Tastevin, 1950:271-272 (in French) and Beidelman, 1967:29,32 for more detail.



Supernatural beings care about performance of rituals:

– Yes

Notes: Ethnographic indicates that the Luguru gathered in sacred places to perform rites to mlungu in order to gain his favor (see Scheerder and Tastevin, 1950:271 for more information. Note: in French) Additionally, they put food on their [the clan chiefs] graves, for fear that, if neglected, they will possess people and make them sick . . . (translated from Scheerder and Tastevin, 1950:272).

Do supernatural beings mete out punishment:

– I don't know

Notes: Ethnographic evidence indicates that previously human spirits can possess people and make them sick, and that the supreme high god (mulungu) has to retain rain or refuse abundant harvests. However, it is unclear whether such supernatural action is conducted as punishment (see Scheerder and Tastevin, 1950:271-272 for more information. Note: in French).

Do supernatural beings bestow rewards:

– I don't know

Notes: Ethnographic indicates that the Luguru gathered in sacred places to perform rites to mulungu in order to gain his favor and receive relief from plagues or drought. However, it is unclear whether such supernatural action is done as reward (see Scheerder and Tastevin, 1950:271 for more information. Note: in French).

## Messianism/Eschatology

Are messianic beliefs present:

– No

Notes: No ethnographic evidence indicates the presence of messianic beliefs.

## Norms and Moral Realism

Are general social norms prescribed by the religious group:

– Yes

Notes: "A series of rites served as opportunities to inculcate desired values and skills in children" (Adem, 2020:4).

# Practices

## Membership Costs and Practices

Does membership in this religious group require celibacy (full sexual abstinence):

– No

Notes: No ethnographic evidence indicates the presence of required celibacy.

Does membership in this religious group require constraints on sexual activity (partial sexual abstinence):

– No

Notes: No ethnographic evidence indicates the presence of required sex restrictions.

Does membership in this religious group require castration:

– No

Notes: No ethnographic evidence indicates the presence of required castration.

Does membership in this religious group require forgone food opportunities (taboos on desired foods):

– Yes

Notes: "Luguru are also said to have certain patrilineal groups whose only function seems to be to

transmit food prohibitions" (Beidelman, 1967:28). Additionally, "Pregnant women should not eat certain beans (kunde), eggs, twin-bananas, or pregnant animals" (Beidelman, 1967:28).

Does membership in this religious group require permanent scarring or painful bodily alterations:

– No

Notes: "The Luguru did not circumcize traditionally . . ." (Beidelman, 1967:32). No ethnographic evidence indicates the presence of any other permanent bodily alterations.

Does membership in this religious group require sacrifice of adults:

"Adults" here referring to an emic or indigenous category; if that category is different from the popular Western definition of a human who is 18-years-old or older and who is legally responsible for his/her actions, then please specify that difference in the Comments/Sources: box below.

– No

Notes: No ethnographic evidence indicates the presence of human sacrifice.

Does membership in this religious group require sacrifice of children:

"Children" here referring to an emic or indigenous category; if that category is different from the popular Western definition, please specify that different in the Comments/Sources: box below.

– No

Notes: No ethnographic evidence indicates the presence of human sacrifice.

Does membership in this religious group require self-sacrifice (suicide):

– No

Notes: No ethnographic evidence indicates the presence of human sacrifice.

Does membership in this religious group require sacrifice of property/valuable items:

– Yes

Notes: "Small propitiations are made at all life crises, usually by scattering flour and beer or other food on a gravestone; chickens or goats are slain only on more important occasions" (Beidelman, 1967:34).



Destroyed:

– Yes

Notes: "Small propitiations are made at all life crises, usually by scattering flour and beer or other food on a gravestone; chickens or goats are slain only on more important occasions" (Beidelman, 1967:34).

Does membership in this religious group require participation in small-scale rituals (private, household):

– Yes

Notes: "Small propitiations are made at all life crises, usually by scattering flour and beer or other food on a gravestone; chickens or goats are slain only on more important occasions" (Beidelman, 1967:34).

Does membership in this religious group require participation in large-scale rituals:

i.e. involving two or more households; includes large-scale "ceremonies" and "festivals."

– Yes

Notes: Ethnographic evidence indicates that large-scale rituals, such as naming ceremonies, are conducted by lineage leaders. See Beidelman, 1967:33 for more information.

Are extra-ritual in-group markers present:

E.g. special changes to appearance such as circumcision, tattoos, scarification, etc.

– Yes

Notes: See questions below for more information on specific extra-ritual in-group markers.



Circumcision:

– No

Notes: "The Luguru did not circumcize traditionally, but today the custom is universal" (Beidelman, 1967:32)



Hair:

– Yes

Notes: Hair was shaved in a variety of different circumstances. See Beidelman, 1967:32-33 for more detail.



Ornaments:

– Yes

Notes: Ethnographic evidence indicates that those who take on a deceased spirit's name wear a brass bracelet (see Scheerder and Tastevin, 1950:272 for more information. Note: in French).

Does the group employ fictive kinship terminology:

– Yes

Notes: "Joking relations exist between Luguru and certain tribal groups such as the Mbunga, Pogoro, Zaramo and Nyamwezi; they also exist between some Luguru clans which provide certain ritual and burial services for one another; and they exist between classificatory cross-cousins" (Beidelman, 1967:28).



Fictive kinship terminology widespread:

– Yes

Notes: "Joking relations exist between Luguru and certain tribal groups such as the Mbunga, Pogoro, Zaramo and Nyamwezi; they also exist between some Luguru clans which provide

certain ritual and burial services for one another; and they exist between classificatory cross-cousins" (Beidelman, 1967:28).

## Society and Institutions

---

### Levels of Social Complexity

The society to which the religious group belongs is best characterized as (please choose one):

– A tribe

Notes: The Luguru do not have jurisdictional hierarchy beyond the community, which is reflective of autonomous bands and villages (SCCS Variable 237, Jurisdictional Hierarchy Beyond Local Community; retrieved from Divale, 2004). However, Murdock and Wilson (1972; Column 10: Descent) indicates that the Luguru have matrilineal descent with dispersed sibs. Additionally, the Luguru live in segmented communities with sibs integrated by matrilineal descent. Source of information: Ethnographic Atlas (Murdock, 1967), Columns 19, 20, 22. Because the Luguru have cross-cutting kin ties, they are most accurately described as a tribe.

### Education

Is formal education available to the group's adherents through an institution(s) other than the religious group:

– Yes

Notes: "The Holy Ghost Fathers have had long and far-reaching effects on the Luguru. They control most formal education in the area and have influenced nearly all aspects of local affairs" (Beidelman, 1967:27).

### Bureaucracy

Do the group's adherents interact with a formal bureaucracy within their group:

– No

Notes: "There was no formal unification of this highly acephalous society until colonial rule" (Beidelman, 1967:28).

Do the group's adherents interact with other institutional bureaucracies:

– Yes

Notes: "The Germans introduced resident akidas over the Luguru and in the 1920's the British established a Native Authority, first under two sultans chosen by the British from among a number of prominent lineage heads. In 1936, these were consolidated under one sultan, later aided by an assistant sultan, with subchiefs and headmen with a common Native Authority and common system of courts and administrative clerks" (Beidelman, 1967:28).

### Public Works

---

Does the religious group in question provide public food storage:

– No

Notes: According to SCCS Variable 20, Food storage, food was stored in individual households (Murdock and Morrow, 1970; retrieved from Divale, 2004).

Is public food storage provided to the group's adherents by an institution(s) other than the religious group in question:

– No

Notes: According to SCCS Variable 20, Food storage, food was stored in individual households (Murdock and Morrow, 1970; retrieved from Divale, 2004).

Does the religious group in question provide water management (irrigation, flood control):

– Yes

Notes: "Limited irrigation from mountain streams is practised in the west" (Beidelman, 1967:27).

Is transportation infrastructure provided for the group's adherents by an institution(s) other than the religious group in question:

– Yes

Notes: Their main center, Morogoro . . . is on the rail line that crosses the territory from Dar es-Salaam to Kigoma, on Lake Tanganyika (translated from Scheerder and Tastevin, 1950:245).

## Taxation

Does the religious group in question levy taxes or tithes:

– No

Notes: "Occasionally, however, an outstanding rainmaker or lineage leader exerted influence beyond his kin group (sometimes even beyond the Luguru) and obtained tribute (chamilandege or sengwa) from other groups. Such a trend was not, apparently, completely institutionalized" (Beidelman, 1967:28).

## Enforcement

Does the religious group in question provide an institutionalized police force:

– No

Notes: According to SCCS Variable 90, Police, the Luguru do not possess a specialized police force (Tuden and Marshall, 1972; retrieved from Divale, 2004).

Does the religious group in question provide institutionalized judges:

– No



Notes: Ethnographic evidence indicates no presence of institutionalized judges. However, lineage heads resolved small disputes in some cases: "As recently as the 1990s lineage heads continued to have a role in managing minor disputes over the inheritance and transfer of lineage lands" (Adem, 2020:6).

Does the religious group in question enforce institutionalized punishment:

– No

Notes: Punishment for offenses was common, but no ethnographic evidence indicates that such punishment was institutionalized (Beidelman, 1967:32).

## Written Language

Does the religious group in question possess its own distinct written language:

– No

Notes: According to SCCS Variable 149, Scale 1 [of Cultural Complexity] - Writing and Records, no writing or records specific to the religious group were utilized (Murdock and Provost, 1971; retrieved from Divale, 2004).

Is a non-religion-specific written language available to the group's adherents through an institution(s) other than the religious group in question:

– Yes

Notes: "Most Luguru, like other Tanzanians, also speak Swahili, the national lingua franca" (Adem, 2020:6).

## Food Production

Does the religious group in question provide food for themselves:

– Yes

Notes: Because the religious group is coterminous with the society itself, this entry assumes that the religious group provides food for themselves. The Luguru depend primarily on small-scale agriculture (SCCS Variables 207, Dependence on Agriculture, and 232, Intensity of Cultivation), with hunting (SCCS Variable 204, Dependence on Hunting), fishing (SCCS Variable 205, Dependence on Fishing), and pastoralism (SCCS Variable 206, Dependence on Animal Husbandry) as secondary means of subsistence. Source of information: Ethnographic Atlas (Murdock, 1962-1971), retrieved from Divale, 2004; Variables 203-207, 232.



Please characterize the forms/level of food production [choose all that apply]:

- Hunting (including marine animals)
- Fishing
- Pastoralism
- Small-scale agriculture / horticultural gardens or orchards

Notes: Because the religious group is coterminous with the society itself, this entry assumes that the religious group provides food for themselves. The Luguru depend primarily on small-scale agriculture (SCCS Variables 207, Dependence on Agriculture, and 232, Intensity of Cultivation), with hunting (SCCS Variable 204, Dependence on Hunting), fishing (SCCS Variable 205, Dependence on Fishing), and pastoralism (SCCS Variable 206, Dependence on Animal Husbandry) as secondary means of subsistence. Source of information: Ethnographic Atlas (Murdock, 1962-1971), retrieved from Divale, 2004; Variables 203-207, 232.