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Hazda

The Hadza are a modern human population residing in northern Tanzania, Africa. They are known for their unique lifestyle which closely resembles that of Paleolithic humans. The majority (>90\%) of their subsistence still comes from hunting and gathering, making them one of the last remaining societies to live this way. They are organized into camps, with the Dedauko and Sengele camps being mentioned in the context.In terms of culture, the Hadza language, known as 'hazane' or 'as the people', plays a significant role. They refer to themselves as the 'hazabee' or 'people'. Their culture also includes a strong tradition of sharing, as all foods gathered or hunted are brought back to camp and shared among the community. The economic system of the Hadza is largely based on subsistence hunting and gathering. They do not seem to engage in commercial activities or trade, and their survival depends on the resources available in their immediate environment. This includes hunting for game and gathering plant fibers, particularly from tubers. The text does not provide information on the political ideologies of the Hadza. However, given their lifestyle and social organization, it is likely that their political system, if any, is largely informal and based on consensus or the influence of elder or more experienced members of the community. The values of the Hadza seem to revolve around communal living and sharing. They live in close-knit communities and share the fruits of their hunting and gathering efforts. The text suggests that there may be some division of labor based on sex, but this seems to be a practical arrangement rather than a rigid social hierarchy. The kinship system of the Hadza is not explicitly described in the text. However, the mention of 'young Hadza' and 'parents' suggests that they have family structures. It is likely that these family ties play a significant role in their social organization. Their social organization appears to be relatively egalitarian, with men and women both contributing to the community's subsistence. However, there may be some division of labor based on sex, with men and women consuming slightly more of the foods they themselves gather or hunt. The Hadza live in camps, suggesting a form of communal living where resources are shared and decisions are likely made collectively.

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Tsimane

The Tsimané are an indigenous people who live in the Bolivian Amazon. They live a pre-industrial lifestyle that includes farming, hunting, gathering, and fishing. This lifestyle keeps them extremely physically active. Their diet is high in fiber and healthy fats from fish, lean meats, and vegetables, with few preservatives. The Tsimané culture is deeply rooted in their subsistence lifestyle. Their daily activities revolve around hunting, gathering, fishing, and farming. They have maintained these traditions for generations, providing valuable insights into the health benefits of a hunter-forager-farmer lifestyle. The Tsimané's cultural values emphasize physical activity and a diet low in saturated fats, which has contributed to their robust health, despite having little or no access to modern healthcare. The economic system of the Tsimané is primarily based on subsistence farming, hunting, gathering, and fishing. They do not rely on a monetary system as much as industrialized societies. Instead, their economy is based on the direct extraction and production of goods from their natural environment. The political ideologies of the Tsimané are not explicitly mentioned in the context provided. However, given their traditional lifestyle, it can be inferred that their political system may be based on tribal leadership or communal decision-making structures, typical of many indigenous societies. The Tsimané's values are deeply intertwined with their lifestyle and survival strategies. They value physical activity, a healthy diet, and a strong community. These values contribute to their overall health and longevity, despite the high levels of inflammation they experience due to frequent infections and parasites. Kinship and social organization among the Tsimané are likely to be based on familial ties and communal living. Their lifestyle requires cooperation and shared responsibilities, suggesting a strong sense of community. This social organization and their kinship ties help them to survive and thrive in their environment. Despite their lack of access to modern healthcare, the Tsimané have some of the healthiest hearts in the world and experience brain aging at a slower rate than their peers in industrialized nations. This has led researchers to use the Tsimané as a baseline for healthy brain aging and heart health.

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Ache

The Aché are an indigenous people of Paraguay, with a total population of around 1,500. They are hunter-gatherers living in eastern Paraguay and are known for their nomadic lifestyle. From the earliest Jesuit accounts of the Aché in the 17th century until their peaceful outside contacts in the 20th century, the Aché were described as nomadic hunter-gatherers living in small bands and depending entirely on wild forest resources for subsistence. This lifestyle is deeply rooted in their culture and has had a significant impact on their social organization. Their culture is rich and distinct. The Aché language provides clues to their origin. It has a Tupí-Guaraní lexicon, overlaid on a unique grammar structure not found in sister Guaraní languages. Early descriptions of the Aché emphasized their white skin, light eye and hair color, beards, and Asiatic features as identifying characteristics. Their subsistence practices and technology were considered extremely simple, and nomadism made them secretive and evasive. The Aché economic system is primarily based on hunting and gathering. In the 20th century, four different ethnolinguistic populations of Aché were contacted and pacified: the Northern Aché, the Yvytyruzu Aché, the Ypety Aché, and the Ñacunday Aché. Each of these populations was an endogamous dialectal group, consisting of multiple residential bands, with no peaceful interaction between the groups. Regarding political ideologies, the Aché suffered repeated abuses by rural Paraguayan colonists, ranchers, and big landowners from the conquest period until the latter half of the 20th century. Under military dictator Alfredo Stroessner, the Northern Aché, who had been the only inhabitants of nearly 20,000 square kilometers of rural Paraguay, ended up confined on just two reservations totaling little more than 50 square kilometers of titled land. This process was specifically carried out to pacify them, and to remove them from their ancestral homeland. The Aché's values are deeply rooted in their traditional tribal religion. They have a strong sense of kinship, with their society organized into small bands. These bands are endogamous, meaning they only marry within their own group. This has helped the Aché maintain their unique culture and language, despite outside influences. Their social organization is primarily based on these small bands. Each group is independent and there is little interaction between different groups. However, within each band, there is a high level of cooperation and sharing, particularly when it comes to food acquisition. This cooperative behavior is a key aspect of Aché social organization and is a testament to their strong sense of community and kinship.

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Machiguenga

The Machiguenga, also known as Matsigenka or Matsigenga, are an indigenous people living in the high jungle, or montaña, area on the eastern slopes of the Andes and in the Amazon Basin jungle regions of southeastern Peru. Their population in 2020 was about 18,000.

Lifestyle: The Machiguenga were traditionally hunter-gatherers but have transitioned to a sedentary lifestyle as swidden cultivators. They grow crops like manioc, maize, and bananas, and have begun cultivating commercial crops like coffee and cacao. Their main source of protein used to be peccary and monkeys, but due to scarcity, fish has become more important.

Culture: Most Machiguenga do not have personal names and are identified by kin terminology. They are primarily Christian but still hold animist beliefs. Formerly, shamans played a prominent role in society, but their functions have been taken over by healers. They used to wear a handwoven and homemade cotton tunic called a cushmas, and they build huts using palm tree poles and palm leaves.

Economic System: The Machiguenga are primarily agricultural, growing essential crops for self-sufficiency. The cultivation of commercial crops like coffee and cacao has become increasingly important. They also rely on fishing for protein.

Political Ideologies: Each extended family group in the Machiguenga society is governed by a self-appointed "headman". There is no mention of a broader political system or ideologies in the provided context.

Values: The Machiguenga value self-sufficiency, as seen in their preference for cultivating their own essential crops. They also value their traditional beliefs and practices, as seen in their continued practice of animism alongside Christianity.

Kinship: The Machiguenga are uxorilocal, which means that men move to live with their wives, who usually still live with their parents. This results in strong relations between mothers and daughters, while in marrying men may have a more vulnerable position.

Social Organization: The Machiguenga\'s social organization is based on extended family groups, each governed by a self-appointed headman. They do not have personal names within their own band and are identified by kin terminology. Outside their band or tribe, they are referred to by their Spanish names.

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Orma

The Orma are a semi-nomadic people residing in the southeastern parts of Kenya, particularly in the Tana River and Lamu districts. They are known for their tall and slender physique and handsome features.

Lifestyle: The Orma are primarily pastoralists, raising cattle, goats, and sheep. They are known for their distinct breed of white, long-horned zebu cattle, which are among the finest in Africa. The cattle serve as a means of survival, and men with more than 1,000 head of cattle are given special recognition in their communities. The Orma also consume maize, rice, beans, and chai. They live in round, wood-framed huts thatched with grass and woven mats, built by the women. During periods of drought, they migrate with their herds and leave the frame of their homes behind, only carrying the mats.

Culture: The Orma have a rich cultural heritage. Masculinity, bravery, and warrior ethics are highly valued, with spear throwing and fighting considered admirable skills. Special ceremonies are performed at the birth of children and a woman stays secluded for forty days after giving birth. The Orma are also known to practice circumcision for both sexes, although female genital mutilation has been a subject of controversy recently.

Economic System: The Orma's economy is based on pastoralism. Their cattle, particularly the zebu breed, are used as a bride price and are slaughtered at weddings and funerals. Despite the arid Tana region not being favorable for growing produce, the Orma also consume maize, rice, and beans. However, they must buy any produce from other tribes, which can be a challenging task due to the shortage of watering holes often leading to bloody clashes between tribes.

Political Ideologies: There is no specific information provided on the political ideologies of the Orma. However, it's noted that conflicts have occurred between the Orma and other ethnical groups, particularly over encroachment on agricultural land. Values: The Orma value bravery, masculinity, and warrior ethics. They also have a strong sense of community, with men who own more than 1,000 head of cattle given special recognition. Respect for elders and tradition is also evident in their society.

Kinship: The Orma trace their lineage patrilineally, or through the males. The firstborn child of either sex is named after one of the paternal grandparents. Although polygamy is allowed, an Orma man traditionally has only one wife.

Social Organization: The Orma society is organized around their pastoral lifestyle and kinship ties. Men who own a large number of cattle have special recognition in their communities, indicating a form of social hierarchy. Their society is also organized around Islamic religious practices, as the Orma converted to Islam three or four generations ago and are now almost exclusively Muslim.

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Yanomami

The Yanomami are the largest relatively isolated tribe in South America, living in the rainforests and mountains of northern Brazil and southern Venezuela.

Lifestyle: The Yanomami live in large, circular, communal houses called yanos or shabonos, with some housing up to 400 people. The central area is used for activities such as rituals, feasts, and games. Each family has its own hearth where food is prepared and cooked during the day. At night, hammocks are slung near the fire which is stoked all night to keep people warm.

Culture: The Yanomami have a strong belief in equality among people and do not recognize 'chiefs'. Decisions are made by consensus, often after long debates where everyone has a say. Tasks are divided between the sexes, with men hunting and women tending the gardens and collecting food. Both men and women participate in fishing. Wild honey is highly prized and the Yanomami harvest 15 different kinds.

Economic System: The Yanomami have a subsistence economy, relying on hunting, fishing, and horticulture for their survival. Hunting accounts for only 10\% of Yanomami food, but it is considered the most prestigious of skills and meat is greatly valued. Women tend the gardens where they grow around 60 crops which account for about 80\% of their food. They also collect nuts, shellfish, and insect larvae.

Political Ideologies: The Yanomami do not recognize a centralized political system or 'chiefs'. Each community is independent and decisions are made by consensus. They have formed regional organizations to advocate for their rights, such as Hutukara in Brazil and Horonami in Venezuela.

Values: The Yanomami value equality, communal living, and sharing. No hunter eats the meat he has killed; instead, he shares it out among friends and family and in return, he will be given meat by another hunter. They also value their land and have been fighting for their territories to be free of invasions.

Kinship: The Yanomami live in large communal houses where each family has its own hearth. They share their food among friends and family, indicating strong kinship ties.

Social Organization: The Yanomami society is divided by gender roles, with men hunting and women tending to the gardens. Decisions are made by consensus after everyone has had a say, indicating a democratic form of social organization. They have also formed regional organizations to advocate for their rights.