

## **Questionnaire (put reference #:page # after each entry)**

### **1. Description**

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

Name of society: Buduma (4)

- it is generally thought that the name Buduma means “people of the grasses/reeds” in the local language, but it has also been suggested that it means “the people who swim” or “inhabitants of the lake” (1)

Alternate names: Boudouma, Yedima, Yedina, Yidana, Yidena (4)

Language: Buduma (4)

Language family: Afro-asiatic, Chadic, Biu-Mandara, B, B.1, Buduma (4)

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

bdm (4)

#### **1.3 Location (latitude/longitude):**

13°15'03.36" N

14°29'21.41"E

elev. 282 m

- (3)

#### **1.4 Brief history:**

- as traditionally efficient raiders, they caused fear among their neighbors; this also caused them to go relatively unstudied by Western scientists until recently (1)

- colonial powers conquered the region shortly after 1900 (1)

- colonial powers also saw an end to raiding practices

- “according to Y. Urvoy, [the Buduma] stem from a mixture of refugees from the lake shore” (1)

- were converted to Islam in the early 20<sup>th</sup> century, which was about 800 years later than their neighbors (1)

- known Buduma history goes back to about 1400 (2:35)

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

- have seem relatively little outside influence due to their isolation by the lake (1)

- up until the 1990's, had very little access to formal education (1)

- “colonization in the early 20<sup>th</sup> century led to enormous social disruptions in the area, due to the mere fact that it imposed peace when insecurity had formerly been the rule” (1)

#### **1.6 Ecology (natural environment):**

- live on the islands in Lake Chad (1)

- “a frightening natural environment where no mainland dweller ever dared to visit” (1)

- the islands are very isolated from the surrounding land (1)

- in the past half century, the size of Lake Chad has shrunk considerably; consequently, Yedina lifestyle has changed in many important ways (1)

- “Lake Chad islands are either low sand islands or, more often, unstable reed islands, floating and drifting in an every changing maze” (1)

- they are more or less immersed in an immense swamp, depending on the level of water that is constantly changing according to season and year (1)

- these islands are a haven for parasites and biting insects that cause widespread disease and high mortality rates in animals and humans (1)

- the environment alternates between arid and humid, depending on the season and year (1)

- because the popularity of fishing has increased among the Buduma, the population of fish in Lake Chad has significantly shrunk (1)

- in 1990, Lake Chad had dried up so much that it was possible to access the island by camel, cow, or jeep; previously, it had only been possible to access the islands by boat (2:4)

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

- the population size totals 54,800; 51,600 live in Chad and the rest are in Cameroon and Nigeria (4)

- two main different groups of people living on the Lake Chad islands (1)

- the bigger of the two groups live on the northern islands, are called “Buduma proper” by outsiders, and call themselves Yedina and speak the *yedinami* language (1)

- the smaller group lives on the south eastern islands, speak the same language, and have a fairly similar lifestyle, but are often referred to as Kuri, rather than Yedina (1)

- the term Buduma can either refer to the group of islanders as a whole (i.e. the Yedina and the Kuri) or solely the Yedina (1)

- live in small, scattered villages (1)

## **2. Economy**

### **2.1 Main carbohydrate staple(s):**

- millet (1)

- the Yedina do some millet farming (2:35)

### **2.2 Main protein-lipid sources:**

- predominantly cattle herders (1)

- traditionally did not value fishing and considered it a despised activity left for slaves and smiths, but it has become a more important resource since colonial powers took control (1)

- “fish and milk were the staple food of the Buduma, but they also traded butter and fish for millet” (1)

- the Yedina regard their cattle as their most precious possessions (2:35)

- they are very proud of their special breed of cattle, locally called *kuri*; these cattle are specifically adapted to their aquatic habitat and cannot be raised as purebreds outside of Lake Chad (2:35)

### **2.3 Weapons: Bow and arrow, blowguns?:**

- traditionally used harpoons and wide-stitched nets to fish (1)

- Europeans introduced fish hooks around 1925, which made harpoons and nets relatively obsolete (1)

- large wooden shields (2:86)

- bow and arrow, and throwing knives seem to have been unknown to the Buduma (2:87)

- used spears, lances, and daggers as armament (2:87)

### **2.4 Food storage:**

- the technique of smoking fish was introduced to the area in 1935; this drove the demand for fish much higher than in the past, when fish was only dried (1)

### **2.5 Sexual division of production:**

- women and children gather the goat herds from the shores in the evening, and bring them back to camp (2:40)

### **2.6 Land tenure:**

- Because of the impermanent geography of the Lake (which empties and fills based on season and year) land tenure is not entirely permanent. However, mostly permanent structures are built, which implies that land is owned by individuals on a fairly permanent basis (2:32-36)

### **2.7 Ceramics:**

- have specialists for creating pottery (1)
- women use ceramic pots to cook with (2:92)

### **2.8 Specified (prescribed or proscribed) sharing patterns:**

- relatives are allowed to ask richer kin to share in times of need; the kin cannot refuse unless they have a good reason (2:72)

### **2.9 Food taboos:**

- no information found

### **2.10 Canoes/watercraft?**

- used reed boats to reach their base camps on the island on Lake Chad (1)
- use two types of canoes: a wooden one that is more efficient and is made by their neighbors, the Kotoko, and a reed canoe which the Buduma make themselves (1)
- the Buduma no longer use the wooden canoes, because they no longer have slaves to trade for the canoes (1)
- the reed boats are made from papyrus bound together with cords, are usually about 6m long and 1.5 m wide, and can carry heavy loads, including several cattle (1)
- since 1946, motorboats have been replacing traditional canoes; this has caused a further increase in reliance on fishing (1)
- Buduma boats have no sails and are navigated (and anchored) by long poles (2:93)

## **3. Anthropometry**

### **3.1 Mean adult height (m and f):**

- men are tall, often more than 6 feet, and women are slender (2:106)

### **3.2 Mean adult weight (m and f):**

- no information found

## **4. Life History, mating, marriage**

### **4.1 Age at menarche (f):**

- no information found

### **4.2 Age at first birth (m and f):**

- an average of 30 years per generation (2:35)

### **4.3 Completed family size (m and f):**

- no information found

### **4.4 Inter-birth-interval (f):**

- no information found

### **4.5 Age first marriage (m and f):**

- no information found

### **4.6 Proportion of marriages ending in divorce:**

- in case of a divorce demanded by the wife without an established reason, she had to refund double the bride price (2:70)
- recognized reasons for divorce were maltreatment, adultery, negligence, and inability to head the household (2:70)
- divorce is easy and frequent (5:4)

#### **4.7 Percent marriages polygynous, percent males married polygynously:**

- if a man was wealthy enough to afford multiple marriage settlements, he could acquire multiple wives (2:67)
- “Each man may have four or five free wives and almost any number of slave wives, according to his means. The average, however, is not more than two to three in all.” (5:5)

#### **4.8 Bride purchase (price), bride service, dowry?:**

- the groom’s family pays a marriage settlement (usually cattle and goats) to the bride’s family (2:66)
- a widow or divorcee was not as expensive as young, beautiful, and/or virgin girls (2:67)
- first marriages were often contracted with older women (2:67)

#### **4.9 Inheritance patterns:**

- the oldest male descendent of the deceased inherits the largest portion; the oldest male is then obligated to help his brothers if they fall into distress (2:81)
- the oldest son inherits the lance, dagger or sabre, pirogue, garments, and all truly personal property of the father (2:81)
- if a deceased man’s herd consists of an uneven number of cows, or there is one cow left over after the rest have been divided up between the sons, the mother or the widow receive it (2:81)
- as a rule, neither the mother, widow, sisters, nor daughters are considered for inheriting any of a deceased man’s cattle (2:81)

#### **4.10 Parent-offspring interactions and conflict:**

- no information found

#### **4.11 Homosexual activities, social attitudes towards homosexuals:**

- no information found

#### **4.12 Pattern of exogamy (endogamy):**

- starting in the 1960’s, because of low population problems, it started to become more common to marry outside the ethnic group (2:38)
- previously, ethnic endogamy was strictly enforced (2:65)

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

- no information suggesting that “other fathers” are recognized; children born out of wedlock are traditionally drown

#### **4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”)**

- no information found

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

- no information suggesting this to be the case

#### **4.16 Occurrence of sexual coercion, rape**

- no information found

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

- no information found

#### **4.18 Do females enjoy sexual freedoms?**

- once married, there are very strict punishments for adultery for women (2:70)

#### **4.19 Evidence of giving gifts to extramarital partners or extramarital offspring**

- a child born out of wedlock is traditionally drowned (5:4)

#### **4.20 If mother dies, whose raises children?**

- because of the patrilineal descent and patrilocal patterns, it is implied that the father's family cares for the children if the mother dies

**4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females**

- "there can never have existed real excess of women" (2:67)

**4.22 Evidence for couvades**

- no information found

**4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)**

- each child only has one recognized father

**4.24 Kin avoidance and respect?**

- no information found

**4.24 Joking relationships?**

- no information found

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

- patrilineal system for inheritance for material goods, plus no mention of bilineality or matrilineality, suggests that rights or associations are inherited patrilineally as well

**4.26 Incest avoidance rules**

- no information found

**4.27 Is there a formal marriage ceremony?**

- it is the obligation of the bride's parents to provide for the wedding celebration (2:68)

- a *marabou* asks the bride and groom's party whether they agree to the intended marriage 3 times each, reads the *fatiha*, and then declares the union legal; neither the bride nor groom actually attend this part of the ceremony (2:68)

- marriage festivities last for 2 or 3 days and are filled with dance, music, and food

**4.28 In what way(s) does one get a name, change their name, and obtain another name?**

- a kind of soothsayer or magician, *mai tettü*, gives a child a name on the fourth or eighth day after its birth (2:73)

- in modern times, the Qur'an is used to choose a name, and the *mai tettü* is no longer asked for help (2:74)

**4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)**

- the Buduma practice tribe exogamy, but traditionally stayed within the Buduma ethnicity group (2:82)

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

- traditionally, men formally declared their desire to marry a girl to her parents; if they accept, the marriage could then be contracted (2:66)

- frequently, parents promise their daughter when she is still very young; the groom's family offers an advance instead of a later marriage settlement; if the girl later disapproves of the match, she can annul the marriage and "declare for another man" (2:66)

- in the past, brides were also stolen, especially when women were scarce (2:66)

**4.31 Evidence for conflict of interest over who marries who:**

- incurably disease or deformed people are not usually allowed to procreate, and are thus locked in their huts at night; children of these people are drowned (2:74)

**Warfare/homicide**

**4.31 Percent adult (male) deaths due to warfare:**

- because the Buduma mostly participate in sneak-attack/raids, and are feared by mainlanders, it is not suggested that many adult males die due to warfare

#### **4.32 Outgroup vs ingroup cause of violent death:**

- in-group causes of fighting: strife between patriline (1)
- the Yedina are accommodating to refugees, provided they assimilate and embrace Yedina cultural identity (2:14)
- the Yedina enslaved many prisoners of war (2:14)
- the Yedina were traditionally politically segmented and attacked and raided each other (2:14)
- in-group cause of fighting: a betrayed husband has the right to kill the miscreant if he catches him in the act or has proof of his guilt (2:70)

#### **4.33 Reported causes of in-group and out-group killing:**

- same as for 4.32

#### **4.34 Number, diversity and relationship with neighboring societies (external relations):**

- as traditionally efficient raiders, they caused fear among their neighbors (1)
- “they used to be extremely efficient raiders, dashing out from the lake waters at night, taking back cattle and people on their reed boats and disappearing into a frightening natural environment where no mainland dweller ever dared to follow them” (1)
- raiding used to be an important part of the Yedina economy in precolonial times; they raided for cattle and slaves (1)
- slaves were most often employed as cultivators and fishers (despised activities) (1)
- as Lake Chad dries up, more and more islands are becoming part of the mainland, putting the Buduma at odds with mainland pastoralists and farmers (1)
- created a peace treaty with their neighbors *Shehus* of Borno because of the natron trade (2:21)

#### **4.35 Cannibalism?**

- no evidence to suggest this is present; the dead are buried

### **5. Socio-Political organization and interaction**

#### **5.1 Mean local residential (village) group size:**

- live in small, scattered villages (1)

#### **5.2 Mobility pattern: (seasonality):**

- family members switch from one economic activity to the other depending on season and water level (1)
- the Buduma move around the lake area to pursue trade, but do not move their homes; “the women hardly go beyond a distance of 40-50 km during their lifetime” (2:15)
- “considered semi-nomadic” (2:15)

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

- divide into many patrilineal groups
- they have multiple chiefs, who have very little authority (1)
- the Yedina were traditionally politically segmented and attacked and raided each other (2:14)
- chiefs appoint their successors, which can be (are often?) relatives (2:48)

#### **5.4 Post marital residence:**

- the bride moves to the natal home of her husband, i.e. patrilocal (2:68)

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

- a very distinct boundary is created by the lake between the Buduma and their neighbors (1)
- compounds of houses are defined with roughly woven straw mats acting as walls (2:41)

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

### **5.7 Special friendships/joking relationships:**

- no information found

### **5.8 Village and house organization:**

- divide small, scattered villages into patriline (1)
- were traditionally politically segmented (2:14)
- villages are loose, unsystematic units of pointed, round houses; sometimes these settlements are loosely grouped around tall trees (2:87)
- sons build their houses near to their fathers (2:88)

### **5.9 Specialized village structures (mens' houses):**

- a palace of the chief, constructed of head-high mud walls, topped by pyramid shaped lumps of earth forming pinnacles; pillars mark the gate, and are topped with hippopotamus skulls (2:41)

### **5.10 Sleep in hammocks or on ground or elsewhere?**

- they place their beds in the following structure to protect themselves from mosquitoes at night: "a light circular frame, just big enough for a bed, is covered with a tightly knit mosquito-proof mat, the edge of which is dug all around into the sand" (1)
- houses are pointed, circular reed huts, with a single or several ostrich eggs mounted on top (2, 40)
- sleep on woven mats on the ground (2:41)

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

- they claim that the Sao are their ancestors on the female side (which, from a linguistic point of view, makes sense since the Yedina language belongs to the Kotoko group, and the Kotoko people themselves stem from Sao ancestry) (1)

### **5.12 Trade:**

- trade has become more important since colonial powers took control in the early twentieth century (1)
- "traded fish and butter for millet and clothes from Borno" (1)
- traditionally traded their neighbors, the Kotoko, slaves, in exchange for wooden canoes (1)
- had a monopoly over the transportation and trade of natron across Lake Chad (2:22)

### **5.13 Indications of social hierarchies?**

- traditionally owned slaves, which implies that the slaves had very low social status and were forced to do despised labor (1)
- the Haddad (slaves) group were/are considered social pariahs (2:55)

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

### **6.0 Time allocation to RCR:**

- no information found

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

- a certain family is entrusted with the ritual drum, *tumbal*, which is used to assemble troops to war and to greet returning troops; also used for dance, circumcision festivities, and to announce a death (2:42)
- the Haddad caste (slaves) performed the legal matters, oath-taking, and marriage arrangements, as well as circumcision (2:55)

### **6.2 Stimulants:**

- "intoxicants seem to be unknown to these islanders" (5:2)

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

- traditionally practiced circumcision for young men (17 or 18 years old); is practiced today when the young men are 12 or 13 (2:55)
- “according to custom, the two betrothed had to take a bath in the lake on each of the two days preceding the wedding; it was a symbolic farewell – washing off the past” (2:68)

#### **6.4 Other rituals:**

- despite having converted to Islam as a group, “certain rites are performed annually to the lake or a stone or a large tree,” depending on the Yedina sub-group (2:18)
- before very important undertakings, the Yedina traditionally sought the advice and assistance of a mythological creature/giant snake that lives in the lake (2:19)

#### **6.5 Myths (Creation):**

- a myth: The Yedina’s ancestor believed his brother to be dead, and so married his brother’s widow. The brother was not dead, however, and he returned, causing the ancestor to flee. The ancestor hid on the islands on Lake Chad and lived off fish. A calabash washed ashore the islands, and was full of millet. The ancestor wished to meet the person who cultivated the millet, so climbed into the calabash and drifted back to the lakeshores, where he met the cultivators, who were the giant Sao people. The ancestor married a Sao woman, and took her back to his brother’s place in order to collect his share of cattle. Then, the ancestor took his cattle, wife, and some craftsmen back to the lake islands and the Yedina have lived there ever since then. (1)

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

- sing intoned prayers, entreaties, and pleas; can be considered lyrical epics/poetry (2:51)
- women create and sing songs for their children (2:58)

#### **6.7 Sex differences in RCR:**

- no information found

#### **6.8 Missionary effect:**

- converted to Islam, but very slowly in the early twentieth century (1)

#### **6.9 RCR revival:**

- no information found

#### **6.10 Death and afterlife beliefs:**

- beliefs about the afterlife now stem from Islamic tradition; the soul goes to heaven after a person dies; it is not known what the beliefs for the afterlife were before conversion to Islam (2:75)
- When a person dies, the nearest relations gather together and make a coffin. The hair and nails of the deceased are cut off and hidden in the ground secretly. The corpse is then washed with hot water and wrapped in white cloths, then laid on its side in the coffin with the hands, placed palms together, between the knees. The family mourns for the whole of the next day, after which the coffin is lowered into a deep hole and buried. (5:6)

#### **6.11 Taboo of naming dead people?**

- no information to suggest this is the case

#### **6.12 Is there teknonymy?**

- no information found

#### **6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)**

- traditionally use magic/spells/charms to weaken/defeat enemies (2:45)
- worship ancestors, at least the important/powerful ones (2:48)

## **7. Adornment**

### **7.1 Body paint:**

- not present

### **7.2 Piercings:**

- traditionally, everyone wore earrings, but after the conversion to Islam, only women pierce their ears (2:105)

### **7.3 Haircut:**

- men wear their hair at its natural length until their marriage, either plaiting it or tying it in a knot (2:105, 111)
- after the conversion to Islam, men began all shaving their heads (2:119)
- the women plait their hair, with the area near the ears puffed up; the plaits end in finger-long fringes; this is sometimes called a “helmet hairstyle” (2:112,117)

### **7.4 Scarification:**

- with the exception of two short cuts at the corners of their eyes, men have no scarifications (2:105)
- \*contradicting information: the men have two small vertical cuts on either side of the nose, two more on either temple, and one down the middle of the forehead for scarification (2:106)
- the women may have small, parallel cuts on their cheeks and one down the middle of the forehead (2:109)

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

- after a couple is married, the husband traditionally gives the wife one or two silver bracelets (2:69)
- finger-rings, formed from a silver cylinder with pointed ends, are very popular (2:83)
- silver ear-hangings, bracelets, and anklets are worn (2:83)

### **7.6 Ceremonial/Ritual adornment:**

- no information found

### **7.7 Sex differences in adornment:**

- women wear lots of necklaces made of fluorescent material, plastic, “cheap *doublé*,” and other “talmi” (2:83)
- traditionally, women adorned their hair with silver, crescent shaped clips, cowry shells, and white glass beads (2:83)
- traditionally, both men and women wore earrings, but after the conversion to Islam, only women do (2:84)
- women wear numerous bangles, up to ten, on their arms (2:105)

### **7.8 Missionary effect:**

- while traditionally bead necklaces were very popular, but after the conversion to Islam, this practice stopped (2:83)
- traditionally, both men and women wore earrings, but after the conversion to Islam, only women do (2:84)

### **7.9 Types of clothing:**

- slaves and the poorer population wear only a leather apron tied around their hips (2:84)
- in modern times, also sometimes wear a plain, shirt-like gown called a *bubu* with baggy short trousers made from locally woven materials or European cotton (2:85)
- women usually wear a large piece of cloth that is held in place by a knot across the left shoulder (2:86)
- wear little white caps or a turban (2:86)
- go bare foot, or the wealthy might wear leather sandals (2:86)

## **8. Kinship systems**

### **8.1 Sibling classification system:**

- no information found

### **8.2 Sororate, levirate:**

- the eldest brother of a dead man succeeds to all the wives of the deceased and shares the property with the latter's children" (5:5)

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

- no information found

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

- in order to adapt to the harsh, marshy environment, the Buduma developed an important method of swimming; they use *ambach* floats (made from a small aquatic tree that is twice as light as cork) as a floatation device while swimming; this allows them to swim "as fast as any man;" the ambach float is very easy to carry and transport, and every family owns at least one (1)

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