

Questionnaire

1. Description

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

Hausa society: Hausa language (also known as Abakwariga, Habe, Haoussa, Hausawa, Kado and Mgbakpa) is a West Chadic Afro-Asiatic language. (3)

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

HAU

1.3 Location (latitude/longitude):

The Hausa of Nigeria reside primarily between 10 1/2 and 13 1/2 degrees North latitude and 4 and 10 degrees East longitude. (4:1)

1.4 Brief history:

Originally Hausa was the language of only the Habe people of Northern Nigeria until this area was conquered by the Fulani in the name of Islam. The Sokoto Caliphane was established that incorporated fifteen states, and Fulani rulers replaced Habe ones. (1:1)

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

1.6 Ecology (natural environment):

The environment is comprised of forest reserves and cultivated and cultivable bush, (4:8) open, rolling country with many rocky outcrops and thickly-wooded watercourses. (5:15)

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

There are over 50,000,000 Hausa speakers in West Africa (1:1), with the largest concentration of 18,500,000 speakers in Nigeria. (3)

2. Economy

2.1 Main carbohydrate staple(s):

The main carbohydrates are primarily millet, maize, Guinea corn and rice, supplemented with peanuts, cowpeas, sweet potatoes, cotton, sugarcane cassava, and other root crops. (1:2)

2.2 Main protein-lipid sources:

The main protein-lipid source is beans (2:52),

2.3 Weapons: Bow and arrow, blowguns?:

2.4 Food storage:

2.5 Sexual division of production:

Men are responsible for agriculture, collecting activities, marketing, sewing, laundry, building repairs, and transport. Women cook, clean house, care for children, pursue craft specialties, and sometimes engage in trade. Both men and women are market officials ranked within Hausa hierarchy based on occupation, wealth, birth, and patron-client ties (1:2).

2.6 Land tenure:

Extended families often hold land jointly, frequently organized in a unit referred to as *gandu*. (5:22)

2.7 Ceramics:

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

2.10 Canoes/watercraft?

3. Anthropometry

3.1 Mean adult height (m and f):

3.2 Mean adult weight (m and f):

4. Life History, mating, marriage

4.1 Age at menarche (f):

4.2 Age at first birth (m and f):

4.3 Completed family size (m and f):

A man, his wife or wives, and his children make up the compound (1:2), though other family members, clients and their families may also live in the compound with them. (1:3)

4.4 Inter-birth-interval (f):

A woman tries to wait to become pregnant until her current child has weaned around two or two and a half years old. (2:5)

4.5 Age first marriage (m and f):

First marriages occur at the age of twelve or thirteen in large towns, younger in the villages. Most young men are married before the age of twenty, and in some other areas, before puberty. (2:18)

4.6 Proportion of marriages ending in divorce:

There is a high divorce rate among the Hausa thought to result from the easy access women have to the market and their ability to compete freely with men. (1:117, 118) In rural Zaria a sample of 89 men recorded as many as 24 divorces in the previous three years. (4:23)

4.7 Percent marriages polygynous, percent males married polygynously:

A Hausa man is allowed up to four wives and as many concubines as he can afford. (1:133)

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

A dowry is paid to the bride's father and the marriage is not legally recognized until this has been done. The amount varies depending on the affluence of the groom or the amount requested by the father. (2:13)

4.9 Inheritance patterns:

In early Hausa society, some groups had matrilineal inheritance: elite women were commonly queens or titleholders. (1:10)
A man's younger brother inherits his older brother's widow as well as children. (1:134)

4.10 Parent-offspring interactions and conflict:

A mother doesn't feed the child for the first three days of its life. (1:115) There is also a lifelong avoidance relationship between parents and children, often limited to the first-born children and lessened until the last-born children who may not be publically avoided at all. (1:116)

4.11 Homosexual activities, social attitudes towards homosexuals:

Homosexuality is considered an inversion of appropriate male sexuality. (1:108) There is a role among the Muslim Hausa for homosexual transvestites to sell food at ceremonies and serve as pimps for prostitutes. (1:109)

4.12 Pattern of exogamy (endogamy):

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

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")

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

4.16 Occurrence of sexual coercion, rape

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

Cousin marriage is preferred on either side, though patrilateral parallel cousin marriage (in the Fulani style) has greater prestige than any other form (1:3).

4.18 Do females enjoy sexual freedoms?

If a man is unable to impregnate his wife, he may turn a blind eye to adultery in hopes that she become pregnant. (1:134)

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

4.20 If mother dies, whose raises children?

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

4.22 Evidence for couvades

No

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

A man may bring in a mend to impregnate his wife and the husband will be the social father of the child adding it to the family . (1:134)

4.24 Kin avoidance and respect?

There is a lifelong avoidance relationship between parents and children, often limited to the first-born children and lessened until the last-born children who may not be publically avoided at all. (1:116)

4.24 Joking relationships?

A joking relationship of teasing and the right to certain possessions of the other occurs between children and their grandparents, between children of a sister and brother, or between a man and his elder brother's wife. (5:21)

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

Patrilineal descent is found in both traditional and Muslim Hausa; (1:108) kinship is primarily bilateral, though marriage is virilocal. (5:21)

4.26 Incest avoidance rules

4.27 Is there a formal marriage ceremony?

There is a formal marriage ceremony in which gender is separated. (1:135) The bride is never present at a traditional Hausa wedding, though the groom is if it is his bride's first marriage. The woman receives her guests and gifts in her father's home and her female relatives and friends make arrangements for the celebration. (1:136)

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

A baby receives its name during the naming ritual. The first part is for men only and includes the baby receiving its name. The second part involves ceremonial drumming (by males) and the women eat, dance, and talk. (1:135) The ritual takes place on the seventh day of its birth. A son is usually named after one of the twenty-five prophets mentioned in the Koran, but may also be named after one of the companions of Mohammed, or one of the ninety-nine names of God prefixed by the word "Abdul" meaning "servant of." Females are often named after an important woman in religious history, (2:6) and the father can choose the name for his child of either sex without his wife's consultation. (2:7) Children are also named after the day of the week on which they are born. (2:8)

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

Cross-cousin marriage is currently practiced, though matrilineal cross-cousin marriage is thought to be the traditional form. Also found are parallel cousin marriages on the brothers' sides. (5:21)

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

A father may arrange a marriage, particularly for a younger child before they reach adolescence. (2:19)

4.31 Evidence for conflict of interest over who marries who:

Warfare/homicide

4.31 Percent adult (male) deaths due to warfare:

4.32 Outgroup vs ingroup cause of violent death:

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

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

4.35 Cannibalism?

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

Due to the size of the Hausa people, this varies immensely.

5.2 Mobility pattern: (seasonality):

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

Colonization imposed foreign British government and indirect rule. (1:17, 1:50)

5.4 Post marital residence:

Patrilocal (2:19) and Virilocal (5:21) are the patterns for post-marital residence.

5.5 Territoriality? (defined boundaries, active defense):

5.6 Social interaction divisions ? (age and sex):

Females maintain strong relationships to other females as most activities are divided by gender. (1:137)

5.7 Special friendships/joking relationships:

Women have special intimate relationships to their friends and female relatives; these ties of friendship supersede the ties of kinship and marriage. (1:137)

5.8 Village and house organization:

The Hausa are organized into large centralized states (1:1), some living in villages, large towns, or cities. (2:47)

5.9 Specialized village structures (mens' houses):

5.10 Sleep in hammocks or on ground or elsewhere?

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

5.12 Trade:

Trading is very important in Hausa society. Though they do not participate in much direct trade with far outside countries, they trade within Southern Yorubaland, Ghana, Adamawa, Tibati, Ngaundere, Bornu province, areas around Fort Lamy, Agades

and Niamy, as well as internal trade within Hausaland between provinces, towns, villages, and parts of towns. (2:52, 53)
Among the items traded out are: goats, beans, rice, smoked fish, chicken, fowls and turkeys, potatoes, onions, pepper, salt, locust bean cakes, groundnuts, guinea corn and maize, hand-made caps and gowns, native medicines, handbags, cushions, and leather-made goods. Goods traded in are kolanuts, cassava ground in palm oil, palm oil, timber, oranges, coconuts, bananas, sponges, pineapples, brightly colored cloths, pans, enamel plates, shoes, coarse grass mats, plastic drinking bowls and tools. (2:53)

5.13 Indications of social hierarchies?

6. Ritual/Ceremony/Religion (RCR)

6.0 Time allocation to RCR:

6.1 Specialization (shamans and medicine):

There are shamans or diviners who work with spirits to ensure good and counteract evil. (1:5)

6.2 Stimulants:

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

The passage to adulthood is considered parenthood: no person is an adult until they are a parent. (1:115)

Circumcision of the male should be done at age seven, though in some villages they are eight or nine; (2:11) this may be done in groups or alone. Girls are not circumcised in Hausa culture. (2:13)

6.4 Other rituals:

The naming ritual is an important ritual in Hausa culture. The first part is for men only and includes the baby receiving its name. The second part involves ceremonial drumming (by males) and the women eat, dance and talk. (1:135)

6.5 Myths (Creation):

The creation myth of the spirits is syncretic with Muslim and pagan stories: Allah called Adama ("the woman") and Adamu ("the man") to Him and bade them to bring all their children, but they hid some of them. When Allah asked them where their children were they lied and said that they had brought them all. Allah told them that the hidden children would belong to the spirit world. (1:106)

6.6 Cultural material (art, music, games):

6.7 Sex differences in RCR:

Both in weddings and the naming ritual, the genders are separate. (1:135)

6.8 Missionary effect:

6.9 RCR revival:

6.10 Death and afterlife beliefs:

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

No

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

Many Hausa practice syncretic Islam and some syncretic Christianity. They combine family spirits with relations to the primordial spirits of a specific site thus gaining a sanction for claiming the site's resources. Shaman's or diviners work with spirits to ensure good and counteract evil (1:5). The more wealth and power one has, however, the more strictly they adhere to Islam. The religion is spirit-centered and the spirits form hierarchies of good and evil. Spirit position is a common element but most of these participants are from the lower classes. (1:6)

7. Adornment

7.1 Body paint:

7.2 Piercings:

7.3 Haircut:

7.4 Scarification:

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

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment:

7.8 Missionary effect:

7.9 Types of clothing:

8. Kinship systems

8.1 Sibling classification system:

8.2 Sororate, levirate:

A man's younger brother inherits his older brother's widow as well as children. (1:134)

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

9. Other interesting cultural features (list them):

Adoption, particularly with the first-born, is an important feature of kinship. This happens after weaning at two years old. After the dead have been buried and condolences received, the wife, wives, or concubines begin a period of four months and ten days of mourning. The women avoid all finery, do not have their hair done, use cosmetics or get married. At the end they take frequent baths, dress beautifully and make themselves attractive for other suitors. (2:25)

Numbered references

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