

1. Description

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

Tiv, “Munshi”, “Munchi”, “Tivi”; Tiv; Bantu/Niger-Congo (2)

1.2 ISO code:

ISO 639-3: tiv (1)

1.3 Location (latitude/longitude):

Nigeria alongside the Benue River; (5.00, 7.50)

“The heartland of Tivland stretches from about 6 to 8 degrees latitude north and from 8 to 10 degrees longitude east, although Tiv settlements are also found north and east of that area.” (5)

1.4 Brief history:

“The Tiv say they emerged into their present location from the southeast. "Coming down," as they put it, they met the Fulani. The earliest recorded European contact was in 1852, when Tiv were found on the banks of the Benue. In 1879 their occupation of the riverbanks was about the same as in 1950. British occupying forces entered Tivland from the east in 1906, when they were called in to protect a Hausa and Jukun enclave that Tiv had attacked. The Tiv said in 1950 that they had defeated this British force, [and] then later invited the British in. The first British patrols of southern Tivland did not occur until 1911, which the southern Tiv refer to as the British "eruption." This year also marked the first arrival of Dutch Reformed missionaries from South Africa; they were joined, and then succeeded, by US Protestants in the 1940s and 1950s. Catholic missions arrived in the 1920s. The early administration, coming as it did from the east where Tiv had come under the influence (but not the hegemony) of Jukun and Hausa kingdoms, established "District Heads," who were influential men to whom the British gave authority in which other Tiv did not concur. That system was extended beyond the area of Jukun influence to other Tiv, causing disturbances. Beginning in 1934, the administration created Tiv experts--men who learned the Tiv language and stayed for far longer periods of time than most colonial officers stayed with any given people. Their reports provided a firm basis for administrative reform.” (5)

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

“The Tiv say—and archaeological sites confirm—that before the British "eruption" they lived in stockaded villages of perhaps 500 to 600 people. After the Pax Britannica became effective, they "went to the farm," establishing smaller compounds [of about 12 to 15 people and] spread more or less evenly over the land.” (2)

“The tide of Western culture is rising, and no barrier that we may raise can keep it back. Flowing mainly from the south, it brings with it much rubbish and undesirable surface matter, but is washing away, for good or bad, many of the old institutions.” (4)

“In 1926 there were half a dozen schools in Tiv country; in 1936 there were fifty-seven. [...] In the old days sons would stay with their parents, and in this way the lore and traditions of the fathers, and the spiritual life of the tribe, was carried on from one generation to the next. But young men who have been to school are not to be bothered with such old-fashioned stuff. They leave home at an early age to find employment and make money to *kem* a bride. For since the abolition of exchange marriage they are no longer dependent on their parents for a wife. The result is a cleavage, and the breakdown of tribal discipline.” (4)

“The most important of the family cults received a severe blow from the abolition of exchange marriage in 1927; [...] those which remain will probably not survive the unbelief of the rising generation. Christianity has as yet hardly touched the tribe as a whole, and until it becomes an effective force the Tiv will be left spiritually rudderless.” (4)

1.6 Ecology (natural environment):

“In the southeast, Tivland borders the foothills of the Cameroons, from whence the Tiv say they originally came. Some hills, especially in southern Tivland, are as high as 1,200 meters. The undulating plains of tall grasses (as much as 3 meters high), dotted with savanna trees, lose elevation until they reach the Benue, at about 100 to 120 meters. The Tiv, who are an expanding people, are well along in their occupation of the similar plain that extends northward from the river toward the Jos Plateau.” (4)

“Except for areas of very high population density, the southern part of Tivland is well wooded with deciduous trees growing in tall grass. [...] There is also heavy bush along the Benue and Katsina Ala Rivers. Between the southern marches, however, are the plains of central Tivland, undulating downland where wood is very scarce.” (6p9)

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

“The earliest estimate of the Tiv population, in 1933, was 600,000. In 1950 the count was about 800,000. By 1990, the figure had climbed to more than a million. The density of population in Tivland in 1950 was about 166 per square kilometer, but that figure is misleading. In the southern area, where the Tiv reside adjacently with the small groups of people [known] collectively as the Udam, the density rises to at least 1,430 per square kilometer.” (2)

“If one assumes a constant proportion of error in the tax assessments between 1941 and 1951, the population increase is about 1.4% per year. [...] Generally speaking, the density is highest in the south central portions of Tivland.” (6p9)

2. Economy

2.1 Main carbohydrate staple(s):

Yam (*iyough*), guinea corn (*wua*), and bulrush millet (*ammine*); squash, oca, cassava; cucubrits (6p51)

2.2 Main protein-lipid sources:

Groundnuts and a variety of beans; goats, sheep, chicken (6p52)

2.3 Weapons:

Bows and arrows, poison, clubs, stones, Dane guns (6p25)

2.4 Food storage:

“The *afu* is a small mud hut built directly on the ground. The *ihungwa* or *abu tyumbe* is a deep pit over which a mud hut is built. Various roots crops are stored in these. The *kwer* is a mud structure built on posts and entered from a small door; a mud-pit style may be built beneath it. Some *wuna* are very like the *kwer* except in the arrangement of the platform posts; others are made of a small inverted cone of mud entered by removing the thatched top. The latter kind is used especially for storing groundnuts. Grain and other food may be dried on outdoor platforms (*daal*) and may also be stored in large sealed baskets placed in trees.” (6p16)

2.5 Sexual division of production:

“Men perform the heavy work of farming: hoeing mounds or ridges and preparing land for planting. Women do the lighter work of planting and weeding. Both sexes take part in pulling grass for clearing land. Women harvest yams and other roots and vegetable crops, but men and women perform complementary tasks in harvesting grain crops. (6p51)

2.6 Land tenure:

“Every married woman in Tivland has a right to a farm sufficient to feed her self and her dependants; it is the obligation of her husband to provide and perform the heavy work on it. Every man also has a right to sufficient land to make farms for his wives. [...] One has a right to sufficient land to meet one’s basic subsistence needs, and the territorial aspects of the lineage system regulates the relative spatial position in which people can exercise these rights.” (6p50)

2.7 Ceramics:

Pottery and calabash vessels (6p53)

2.8 Specified (prescribed or proscribed) sharing patterns:

None specified

2.9 Food taboos:

None specified

2.10 Canoes/watercraft:

None specified

3. Anthropometry

3.1 Mean adult height (m and f)

[Referring to Tiv males] “In appearance they are very well developed and proportioned.” (10)

3.2 Mean adult weight (m and f):

[Referring to Tiv males] “In appearance they are very well developed and proportioned.” (10)

4. Life history, mating, marriage

4.1 Age at menarche (f):

In looking at the median age in which Nigerian girls reach menarche, it can be estimated that this takes place among young Tiv women between thirteen and fifteen years old. (14)

“There are no rites or taboos related to menstruation in the Tiv- Benue State, except that a family must give a daughter in marriage when she begins menstruating.” (12)

4.2 Age at first birth (m and f):

4.3 Completed family size (m and f):

Sons are desired because the family unit is said to be an outcome of the male; therefore, a son is needed to continue the genealogy. (6)

4.4 Inter-birth-interval (f):

4.5 Age first marriage (m and f):

“On the issue of when a man or woman could get married, [ethnographers tend to agree] the age might range between 25 and 30 years. However, there is no law restraining anybody from getting married earlier than the age range just mentioned.” (7)

4.6 Proportion of marriages ending in divorce:

“A man seldom divorces his wife.” (6p77)

4.7 Percent marriages polygynous; percent males married polygynously:

All evidence has demonstrated that the society is polygynous with men taking multiple wives. (6)

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

“*Kem* marriage today refers to a cumulative bridewealth. It is [a very low payment, amounting often to one or two pounds, [and] a goat.” (6p72)

4.9 Inheritance patterns:

Land is not heritable because each individual owns his right as a right granted by “the world;” land is not inherited because no authority grants one access, but rather, it is taken by a man in accordance to how much he needs to provide for those who depend on him. (6)

“Land is not, properly speaking, inherited. It is a right of lineage membership. Ritual positions are not inherited. A man's personal property is taken over by his sons and grandsons, a woman's personal property by her daughters-in-law.” (5)

4.10 Parent-offspring interactions and conflict:

It is believed that when children behave, it is credited to the father; when children misbehave, it is said to be a result of the mother. (9)

Attitudes toward the birth of twins are represented in varying ways; it has been said that this is considered “Evil,” in which case the children are rejected or killed, but it has also been said that the belief is less and less held. (6) (9)

4.11 Homosexual activities, social attitudes towards homosexuals:

“The people may hear about homosexuality and bisexuality, and it may occur, but no one has ever seen it.” (12)

4.12 Pattern of exogamy (endogamy):

Exogamous marriages are evident in that men marry women outside of the tribe.

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

Rights of *in genetricem* are not transferred to males when love affairs take place, as in the case between two of minimal exogamic lineages. *In genetricem* has potential to be transferred in cases between two minor exogamic lineage marriages. “Marriages within the major exogamic lineage are accompanied by a transfer of rights *in genetricem* but are without special prestige.” (6p28)

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

“The wife is believed to be responsible for determining the sex of the child.” (12)

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):

No preference appears to exist.

4.18 Do females enjoy sexual freedoms?

“A divorced woman is free to have sexual relations with any man. [...] Women abstain from sexual relations while breastfeeding.” (12)

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring:

“Between two minimal exogamic lineages open and often permanent love affairs are not only permissible, but commendable; their initiation may be accompanied by gifts and ceremonies.” (6p28)

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:

There is no evidence of the father of a child being born being asleep at the time of the child’s birth, but men are very often not present during childbearing. (6p63)

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

4.24 Kin avoidance and respect?

4.24 Joking relationships?

“As between individuals, especially the wives of age-mates, the relationship is always marked by friendly manners, sometimes by teasing.” (6p47)

“Age-mates themselves are supposed to be on a footing of friendly equality; they may, if they wish, indulge in teasing (*sengen*) each other, but it is by no means obligatory or even usual. Age-mates are the only people who wrestle with each other for fun.” (6p48)

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

“One of the reasons cited by Tiv for their preference for socially distant marriages [is that] marriage between people of sufficiently large lineage segments allows a man to lump his affines with his enemies and gives his children a large *igba* already disported to support him against his *ityo*.” (6p25)

4.26 Incest avoidance rules:

“Two individuals who have a common grandparents must not have sexual relations. [...] The marriage ward group may include only the descendants of one father or those of one father’s father’s father’s father.” (6p27)

“The marriage-ward group [recognizes that] sexual relations between members of a ward-sharing group are prohibited and are considered incestuous.” (6p28)

4.27 Is there a formal marriage ceremony?

“Marriage ceremonial is almost conspicuous by its absence; marriages are, however, celebrated. The statement of intentions before witnesses to validate the marriage through exchange of bridewealth, a feast of chicken, and the transmission of certain gift to the mother- and father-in-law suffice to allow the bride to be taken to her husband’s home. However, the marriage as such may be said not to exist legally until the payment of the bridewealth (or exchange), as until that time the guardian of the girl retains the right to take her back.” (6p73)

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

Several names are given to Tiv. “The midwife and/or the mother often give one name within 24 hours of birth: either a phrase indicating some incident which took place at the time or the name of some friend or prominent person present.” The father also names the son, as does the compound head. “A man later receives a name from his age-mates (most informally), nicknames, and may choose a name for himself.” (6p64)

“Women also acquire nicknames. [...] When a woman marries, her husband [and his] agnates call her ‘child of ___’ (her father’s name) or by the eponym of the lineage segment which she comes. Her own children call her by one of her personal names; the husband may himself give her a personal name.” (6p64)

4.29 Is marriage usually (or preferred to be) within community or outside community?

“Tiv are patrilocal; the women of the compound are brought in from outside groups.” (6p17)

“Tiv distinguish prohibitions on sexual intercourse and marriage by two criteria: individual kinship ties and common membership in certain groups. [...] The minimal exogamic lineage may be less than a segment-within-the-hut or greater than lineages associated with companion minimal *utar*. The major exogamic group is generally a large lineage of some eight to ten generations in depth with a population of some 8,000 people. [...] One might perhaps add that in a certain sense Tiv itself forms, in regard to the marriage of Tiv women, an endogamous unit.” (6p28)

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

“Young men who have been to school are not to be bothered with such old-fashioned stuff. They leave home at an early age to find employment and make money to *kem* a bride. For since the abolition of exchange marriage they are no longer dependent on their parents for a wife.” (4)

“Generally speaking, a very low payment [...] to the mother-in-law suffice to permit the bride to be taken to her husband’s compound.” (6p73)

“The marriage ward group is always genealogically defined and is usually of fairly shallow depth and limited span. It consists of male and female agnates, the females as marriage wards (*angol*) being

distributed among the males who will be their primary marriage guardians (*tien*, or *ingorogh*) and who as such formerly received the exchange woman and now receive the bridewealth.” (6p27)

Parental authority and public opinion are factors in selecting a marriage partner. (6p28)

“Marriage by elopement, or literally “stealing a wife”, is quite common.” In such cases, the father of the groom often goes to her compound to agree to pay a bridewealth in order to have the marriage regularized and agreed to. (6p73)

4.31 Evidence for conflict of interest over who marries who:

“The business of allocating marriage wards is, however, far from the sole cause for bringing together the men of this group: they are frequently concerned with the inheritance and re-allocation of wards and also with almost everything which is connected with the marriages of the wards of any one of them. Witchcraft, illness, bad dreams, and omens may be correlated with disputes over marriage wards; there are also court cases and angry affines, though here the groups as a whole is less often concerned.” (6p27)

“Tiv women are not allowed to marry non-Tiv.” (6p28)

5. Warfare/homicide

5.1 Percent adult (male) deaths due to warfare:

5.2 Out-group vs. in-group cause of violent death:

“Two equivalent segments which themselves fight each other will unite to fight a segment to which they together are opposable and equivalent.” (6p26)

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

“To strike a close agnate is a moral offence for which one’s agnates may justifiably bewitch one. To get into a fight with a non-Tiv is sometimes foolhardy, but certainly not immoral. To kill a non-Tiv provokes no magical consequences; to kill a Tiv (or a dog) is to invoke severe magical consequences. Tiv are highly indignant when gaoled for killing a foreigner in a brawl.” (6p26)

“The moral attitude to homicide—both in peace-time and in time of war—is on a scale of values determined by the social distance (in lineage terms) between the people involved. [...] Moral values tend to attach rather to relations between persons and groups than to actions themselves.” (6p26)

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

“The greater the distance genealogically, between two lineages inhabiting adjoining *utar*, the more likely they are to think of each other as potential enemies. [...] Between segments of some eight to ten generations in depth, the possibility of war (*tiav*) is admitted [by the Tiv], as is the use of poisoned arrows and Dane guns in the attempt to kill one another in fighting. [...] Between segments of the very large order...there is no hesitation speaking in terms of enmity and warfare.” (6p26)

“Counter-attack and the offensive as the best means of defence seem to have been a Munshi principle of warfare and the Munshi not only kept their frontiers but enlarged them, and somehow in the process, or perhaps on account of it, developed such a degree of mental vivacity and receptive power that in the opinion of one competent observer, ‘no other people in all Nigeria could compare with them in this respect.’” (15)

5.5 Cannibalism:

Cannibalism is not practiced among the Tiv, and their attitude toward those who do appears to be a negative one. “Cannibalism is a metaphor for antisocial misuse of other people, their property, and substance.” (8)

6. Socio-Political organization and interaction

6.1 Mean local residential (village) group size:

“The average number of people living in a compound in central Tivland is about 17 or 18.” (6)

6.2 Mobility pattern (seasonality):

“The personnel of a compound may change rapidly. [...] A compound may be swarming with children one week and almost without them the next. Men move from their agnatic lineages to their mothers’ agnatic lineages or to the other kinsmen quite readily for various purposes and lengths of time. Tiv emphasize the fact that they live where they want to live, irrespective of particular kinship relationships with other members of the compound and its head.” (6p19)

Tiv are nomadic in nature and “no ethnographic report on the Tiv would be complete without some reference to migration.” In asking why they always move, three reasons are given: “it is our nature,” “a search for new or more land,” and “the desire to escape the range of political influence of a man or group of men considered tyrannical.” (6p54)

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

“The head of the compound is the oldest male member, called by Tiv the “man of the compound” (*u ya*). His relationship to other members of the compound or to other compound heads within the lineage may be that of agnate, non-agnatic kinsman, slave, or stranger. [...] There is a rough correlation between assumption of full status as compound head and [a] new spatial arrangement [which comes to exist when a previous *u ya* dies, therefore, upsetting genealogical and physical closeness].” (6p17)

“The compound head has a certain amount of real authority within the compound. He must be consulted before a new hut is built. Anyone, kinsman or stranger, who wishes to come and live in the compound must have his permission (though it is not given without the tacit assent of the other members). [...] The industry, general behavior, cleanliness, and whole moral atmosphere depend to a large extent on the character of the compound head; [Tiv] admit that they often move about until they find one of congenial character.” (6p18)

6.4 Post-marital residence:

“In most parts of Tivland, every married woman has her own sleeping huts, at least after she has borne her husband a child. [...] A set of several sleeping-huts, grouped roughly as an arc behind a single ate is ideally occupied by a single, extended, polygynous, patrilineal family: that is, by a man, his wives and minor children, his unmarried adult daughters, and his sons with their wives and children.” (6p16)

6.5 Territoriality (defined boundaries, active defense):

“Every Tiv believes that he has a right to sufficient land to feed his dependants; thus, if land is short, he takes more. In practice, he always takes it from the person whose land bounds his own, but who is most distantly related to him: that is, he secures for himself the largest possible group of supporters in the dispute which he knows will almost surely ensue.” (6p55)

6.6 Social interaction division (age and sex):

“Age-sets [refer to a group of men whose association is explained in terms of their common age. [...] Youths know from an very stage who will be their age-mates, but the atual organization is not formed until they are about 18 or 20 years old.” Tiv may refer to older sets as their “elders” with the older sets referring to them as “youngsters” in return; the senior set may act as advisers for the younger set. (6p46)

6.7 Special friendships/joking relationships:

“A man and the wife of an age-mate, and the wives of age-mates call one another *mtene*. As between individuals, especially the wives of age-mates, the relationship is always marked by friendly manners, sometimes by teasing; in practice there is seldom more to it, though when individuals like each other they make much of this bond and may make it the avowed basis of a firm friendship.” (6p47)

“Age-mates themselves are supposed to be on a footing of friendly equality.” (6p48)

6.8 Village and house organization:

“Tiv domestic building are divided into three main types: sleeping-huts (*iyou*), reception huts (*ate*) and granaries. [...] The [sleeping] huts are thatched with sword grass braided into long strips which are wound around the conical roof frame from bottom to top. The mud floor is pounded to a smooth polished surface by special hardwood paddles. The door is generally the only opening; it is closed by a double mat of guinea-corn stalks.” The reception or communal huts exist in three varieties: the *tsum*, *ate*, and *dwer*; the name varies depending on the number of entrances and walls the hut has, as well as whether or not it contains posts to support its structure. “Within any of these reception huts there may be a large platform (*dzal*) built above the central fire; it is actually used for the storage of many types of food, but it is particularly associated with the storage of millet.” (6p15)

“The placing of people in the compound is correlated with the genealogical relationship of the adult males living within the compound. The reception huts are the visible keys. A man lives closer to his full brother than he does to his half-brother, and loser to his half-brother than to his father’s brother’s son. [...] Reduced to its simplest terms, and in Tiv ideal, the compound is arranged physically according to sets of full siblings at the varying generational levels. [...] People who are not kinsmen of any adult male within the compound are placed besides an age-mate or a man whose mother (father’s mother, father’s father’s mother, or mother’s mother) was a woan of the stranger’s agnatic lineage (at any level).” (6p17)

“A compound may contain as few as two or three or as many as forty or more huts.” (6p17)

6.9 Specialized village structures (mens’ houses):

“The reception huts are usually associated with the men. [...] Senior women occasionally have reception huts, but usually only when two living wives of a living man each have adult sons.” (6p16)

6.10 Sleep in hammocks or on ground or elsewhere?:

Tiv do not sleep on the ground, as is evident in Tiv men’s refusal to marry a woman of a tribe considered MbaShoSho (“one who does not wear clothes and sleeps on the ground”). (6p28)

Beds are crafted by men. (5)

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

“The Tiv lineage system is a common rule or scale on which varying activities are zoned; it also provides a similar scale of social distance by which moral values may be measured.” (6p25)

“The tar refers to territorial segments with political relevance and a fixed relative position to each other in space; it also refers to the land in a sense of political activity. The segment (*ipaven*) refers to a lineage segment in a genealogical system giving the order of segmentation and determining the social distance between *utar*. *Nongo* impersonally refers to the span of any lineage and to the lineage group, or living members of any lineage segment. Speaking in terms of individual placement within this system, a Tiv refers to his lineage group (*nongo*) and to his *ityo*. In reference to his *ityo*, a Tiv takes his place by criteria of descent; it corresponds in span and depth to any of the increasingly inclusive segments of the lineage system. The *ityo* is a qualitative category of lineage filiation, applicable to particular segments of the lineage system for a particular individual. This dual aspect of classification is important. The *utar* and segments define the relationships between groups and describe a structure; the system to which they refer is concerned only with the position of groups. It does not give the place of any individual in a group; that is best discovered by reference to *ityo* and *nongo*.” (6p25)

6.12 Trade:

“Some young men spend several years doing part-time trading, being at home perhaps half of the time.” (6p18)

Tiv import cloth, enamelware, and gardening tools for European markets. Tiv export cash crops, such as rice and cotton. “They associate trading with insufficiency of money” and markets with “insufficiency of food.” (6p53)

“Markets meet every five days except in areas associated with mission compounds, where they are held on Fridays or Saturdays. Every area in Tivland maintains a calendar built on five-day market cycles. Goods move from smaller markets to large central markets, from which they are exported, particularly in the south.” (5)

6.13 Indications of social hierarchies:

7. Ritual/Ceremony/Religion (RCR)

7.0 Time allocation to RCR:

7.1 Specialization (shamans and medicine):

“Herbal medicines are known to most Tiv elders. The masters of specific *akombo* specialize in the medicines associated with that *akombo*. Only after the *akombo* ceremony is carried out can the medicine be effective.” (5)

7.2 Stimulants:

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

“The birth of a child is a time for rejoicing, and drumming and singing almost always take place.” (9)

When they begin their menstrual cycles, women are marked with scars along their abdomen to represent womanhood. (5)

7.4 Other rituals:

Circumcision is performed on boys; the time in which is performed varies greatly. "Most boys are circumcised between age six and thirteen." (6p64) Circumcision takes place anywhere from eight days after birth to four years. (12) "The object of performing the rite by is a stream is that 'Evil may flow away with the water.'" (3)

7.5 Myths (Creation):

7.6 Cultural material (art, music, games):

Poetry and song appear to be popular art forms of the Tiv; they are not noted for exceptional painting or sculpting abilities, counter to individuals of many Nigerian cultures.

7.7 Sex differences in RCR:

7.8 Missionary effect:

"Some Tiv have converted to Christianity, and a lesser number have adopted Islam; but their traditional religion, based on the manipulation of forces (*akombo*) entrusted to humans by a creator god, remains strong." (11)

"The influence of Christian Missions is growing, and there seems to be no doubt that some of the ideas of the younger generation are gained from this source." (9)

7.9 RCR revival:

7.10 Death and afterlife beliefs:

"The Tiv say that they do not know whether there is an afterlife and that a funeral ceremony is like calling down the path to a person who is departing--one cannot be sure how much of the message the person heard." (5)

7.11 Taboo of naming dead people?

7.12 Is there teknonymy?

There is no evidence of teknonymy.

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

"The Tiv scheme is essentially a magical one. The fear of spiritual forces permeates the Tiv consciousness; to him the unseen world and his present sphere are but thinly veiled from one another, and signs and portents are to be seen constantly." (9)

"Ideas which are common to [the Tiv] are: that sudden deaths of young people are due to the work of sorcerers; that all diseases are due to the action of evil spirits; the idea of spirits dwelling in pots; the killing and eating of people by witches." (9)

8. Adornment

8.1 Body paint:

"Body painting is especially popular in the south, through even there it is most commonly confined to the face or arms. The patterns used are those found in scarification generally; in addition one finds very lovely curvilinear designs. Camwood mixed with oil or water may be smeared [over the body]; it may be worn for ornamentation, certain celebrations (marriage), or ritual purposes." (6p68)

8.2 Piercings:

“Both sexes pierce the ears at a very early age—between six and twelve—but nowadays only the women wear earrings.” (6p67)

8.3 Haircut:

“Hair may be braided close to the head, hanging down the neck, puffed into balls, or combed over a pod on the top of a woman’s head. Men may shave all the head, leave a stiff crest running down the centre from forehead to neck, wear a pigtail, or, more usually, just close cut. The face may be completely shaven (including the eyebrows); mustaches are common. [Sideburns are also seen.] Many old men wear beards. [...] Ornaments are often worn in the hair, especially by women.” (6p68)

8.4 Scarification:

“Public opinion finds scarification both attractive and, as distinctive of Tiv, something to be proud of.” (6p67)

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

Men and women wear armbands; ivory is the most desired. Women sometimes wear brass anklets and beaded necklaces. Men sometimes carry tongs, metal adzes, and scepter-like rods. Dyed leather bags are seen as “a prized possession.” (6p68)

8.6 Ceremonial/Ritual adornment:

“On great occasions, Tiv men may wear various articles of European or more especially Hausa clothing.” (6p67)

8.7 Sex differences in adornment:

Women tend to wear adornment for fashion purposes, whereas men, in addition to such, also adorn their tools and weaponry.

“Blacksmiths’ tongs (often elaborately ornamented and attached to a long string of heavy beads) may be worn over the shoulder by men of substance and importance. Such men carry elaborate metal adzes and occasionally almost scepter-like rods. Men carry bags sometimes made of bush-car fur, more often made of leather dyed red with guinea corn, incised, and ornamented with tassels. Half the men who use a walking stick use a spear, generally of the type with a slender, twister point; [...] they are sometimes ornamented by being incised over black bands. Young men often carry fly whisks...hung from the waists or neck; the sheaths of daggers and matchets vary from the most utilitarian make-shift to highly finished and elaborately engraved wood and leather-work.” (6p68)

8.8 Missionary effect:

European clothing appears to have an appeal. Some Tiv wear European-style clothing because it can be purchased in large markets. Hausa-style clothing may be worn by men; it is especially accessible for those who live nearest towns and roadways. Some young men even wear tennis shoes. (6p67)

8.9 Cultural revival in adornment:

9. Kinship systems

9.1 Sibling classification system:

“Tiv terms of consanguinity are characterized by a distinction of the lineal from the collateral. [...] A man addresses as ‘my sibling’ every collateral relative, no matter how remoter and therefore irrespective of generational differences between the speaker and the addressed. [...] Within the *ityo*, however, when there is a considerable disparity in age between two men, the elder tends to address the young as ‘my child’ rather than ‘my sibling’; the younger, however, calls the elder ‘my sibling,’ though he may qualify it as ‘senior sibling’.” (6p59)

“People who share both a father and a mother at any level are called wangban--as is anyone with whom a kinship relationship can be traced by two paths.” (5)

9.2 Sororate, levirate:

The Tiv are not levirate, but often, in the case of widows, they will go to a brother of the deceased. “The person who inherits the widow is almost always within the same compound as the late husband. Some libeages allow sons to inherit their father’s wives, others admit brothers only; of these latter, some prefer that the widows go to half-brothers, others to full brother as it is felt full brothers will take better care of the children.” (6p78)

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

10. Other interesting cultural features

“One of the most notable features of the Tiv is their rapid expansion.” (6p10)

“Tiv are particularly adverse to sitting on the ground, and will sit on anything—leaves or even a spear shaft—to avoid it.” (6p16)

Tooth filing is a practice of the Tiv. (6p66)

The practice of geophagy by pregnant women exists, thought to be due to the calcium-deficient soil and the Tivs’ status as a nonmilk-drinking tribe. (13)

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