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Notes and References

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NOTES

1. The word Tudu is a pseudonym. Many names in this essay have been changed by agreement with my informants in order to protect their rights and sensitivities.

2. For a more thorough treatment, both of ethnohistory and of pertinent historical sources, see Faulkingham 1970:90-102.


4. The terms bamaguje (s.) and maguzawa (p.l.) used generally throughout Hausaland to refer to non-Muslims are not employed by the people of Tudu, although they are familiar with them. Rather, anne (s.) and arna (p.l.) are used to co-note the same categories.

5. A datum I am unable to analyze thoroughly with my materials, but which other observers may find of considerable interest, concerns the people's views of Allah's role in the development of the earth as it is today. As explained to me by several informants "The earth has always been. But until recently it was lifeless, undifferentiated, and filled with smoke. But Allah appeared and began sweeping. The old woman (Tsofuwa) told him to sweep here and there, and Allah did it. This had the effect of clearing away the smoke and differentiating land from water and earth from sky. And gradually Allah kept sweeping higher and higher into the sky. He's never been close since.' Who Tsofuwa is my informants could provide no clues, although they believe she is no longer living.

6. Unlike other "inheritable" spirits, Aljana's manifestations of misfortune are said to be numberless.

7. The village headman once remarked that there are just three primary craftsmen: blacksmiths, who by making hoes made possible the cultivation of land; barbers, who by circumcising males permitted sexual intercourse and reproduction—hence society; and diviners, who by their experience and knowledge opened the way to harmony with the spirits.

8. For a more thorough account of this event, see Faulkingham 1970:179.

9. Precisely the same process is occurring with Alu, his brothers and sons. Alu's younger brother, Haruna began sacrificing wajen uwa; and only rarely do Alu or his brothers take a sacrifice to Boy. Jaja, Haruna's eldest son, told me he expects to succeed his father as matsafi and that what are for his father wajen uwa...
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spirits will become for him wajen uba spirits.

10. This killing is not regarded as sacrifice. The Hausa word tsafi is used to denote the actually sacrificial killing of an animal. In this case, the rooster's death was described as yanki—the term used to describe everyday butchering of animals whose meat is sold in the market place.
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