

Teda

Data source: eHRAF

Secondary source

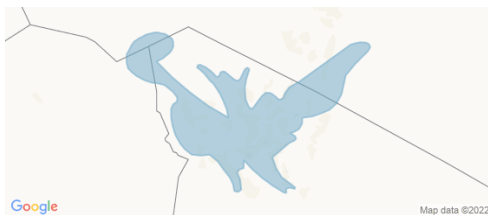
Entered by Anj Droë, Human Relations Area Files

** Data Source entry, prepared based on data sourced from an external project.*

** Secondary Source entry, prepared from a literature review by a Ph.D. RA*

Entry tags: Islamic Traditions, Religious Group

The Teda are a society of nomadic pastoralists part of a larger ethnic group known as "Tebu." They reside primarily in high plateaus of the Tibesti Mountains in what is now the Republic of Chad (Simpson 2011:1). This entry focuses on the Teda of Tibesti around the time of 1925. At this time, this region was part of French Equatorial Africa and therefore under the political control of France. Although the Teda live in a highly remote area, Tibesti is located along important caravan routes that have historically given the Teda both control over trade and a high level of contact with other societies and religious groups. The majority of Teda are Muslim, having likely been converted early in the spread of Islam across Africa (Simpson 2011:7). Prayer is very important, as are certain holidays, such as Ramadan, and pilgrimages. Among the Teda, Islamic practices appear to have been largely syncretic with the traditional Teda religion practiced before conversion to Islam. However, during the time focus of this entry, influences from an Islamic missionary group resulted in more fundamental practices of Islam among the Teda. For the Teda, religious beliefs are inseparable from almost all aspects of social and political life. Therefore, this entry considers the religious group to be coterminous with the society at large.



Date Range: 1935 CE - 1960 CE

Region: Tedas of Tibesti, ca. 1950

Region tags: Africa, Eastern Africa, Northern Africa, Egypt, Sudan, Niger, Middle Africa, Chad

Tedas of Tibesti, Chad, Niger, and Libya, ca. 1950

Status of Participants:

✓ Elite ✓ Religious Specialists ✓ Non-elite (common people, general populace)

Sources

Print sources for understanding this subject:

- Source 1: Divale, W. 2004. Codebook of Variables for the Standard Cross-Cultural Sample. World Cultures: The Journal of Cross-Cultural and Comparative Research.
- Source 2: Murdock, George P., and Suzanne F. Wilson. 1972. "Settlement patterns and community organization: Cross-cultural codes 3." *Ethnology* 11, no. 3: 254-295.

Online sources for understanding this subject:

- Source 1 URL: <https://ehrafworldcultures.yale.edu/document?id=ms22-008>
- Source 1 Description: Chapelle, Jean, and Frieda Schütze. 1957. *Black Nomads of the Sahara*. Paris: Librairie Plon.

- Source 2 URL: <https://ehrafworldcultures.yale.edu/document?id=ms22-002>
- Source 2 Description: Kronenberg, Andreas, and Frieda Schütze. 1958. "The Teda of Tibesti." In *Wiener Beiträge Zur Kulturgeschichte Und Linguistik*, HRAF ms: 1, 6, 144, 28 l. [Original: 14, 160 , 17 end plates]. Horn-Wien, Austria: Verlag Ferdinand Berger.
- Source 3 URL: <https://ehrafworldcultures.yale.edu/document?id=ms22-003>.
- Source 3 Description: Le Coeur, Charles, and Frieda Schütze. 1950. "Teda Ethnographic Dictionary Preceded by a French-Teda Lexicon." In *Mémoires*, HRAF ms: 1, 348 l [Original: 213 , 37 end plates]. Paris: Librairie Larose.
- Source 1 URL: <https://ehrafworldcultures.yale.edu/document?id=ms22-000>
- Source 1 Description: Simpson, Jan. 2011. "Culture Summary: Teda." New Haven, Conn.: Human Relations Area Files.

General Variables

Membership/Group Interactions

Are other religious groups in cultural contact with target religion:

– Yes

Notes: "It seems that a proselytizing effort is being made at present in the Toubou communities by the neighboring Muslim countries and by the Libyan colony" (Chapelle and Schütze, 1957:309). Toubou refers to the ethnic group to which the Teda belong, and is assumed to include the Teda.



Is the cultural contact neutral:

– Yes

Notes: "If [the Teda] seem indifferent to outside competition and to big events that take place round about them, they are nevertheless not passive" (Chapelle and Schütze, 1957:30).



Is there violent conflict (with groups outside the sample region):

– Yes

Notes: "To keep from starving, the Teda were simply forced to set out on raiding expeditions for which camels were indispensable" (Kronenberg and Schütze, 1958:116).

Does the religious group have a general process/system for assigning religious affiliation:

– No

Notes: Because religious beliefs are inseparable from almost all aspects of social and political life, this entry considers the religion and society to be coterminous. Therefore, this entry considers membership to be default at birth.

Does the religion have official political support

– Yes

Notes: Because religious beliefs are inseparable from almost all aspects of social and political life, this

entry considers the religion and society to be coterminous. Therefore, this entry considers the religion to have official political support.



Are the head of the polity and the head of the religion the same figure:

— I don't know

Notes: According to SCCS Variable 757, Political and Religious Differentiation, there is some overlap between the roles of political and religious leaders (Ross, 1983; retrieved from Divale, 2004).

Size and Structure

Number of adherents of religious group within sample region (estimated population, numerical):

— Estimated population, numeric: 8000

Notes: "The population, estimated on the basis of censuses, at 8000 individuals, is divided very unequally between interior valleys, outer slopes with gradients in the shape of ruins, and the high tarso" (Chapelle and Schütze, 1957:56).

Are there recognized leaders in the religious group:

— I don't know

Notes: According to SCCS Variable 757, Political and Religious Differentiation, there is some overlap between the roles of political and religious leaders, indicating that religious leaders were present (Ross, 1983; retrieved from Divale, 2004). However, ethnographic evidence indicates that there were few to no religious leaders residing in Tibesti at the time focus of this entry: "There is not a single marabout [religious leader] among the Teda of Tibesti, and there are very few outside Tibesti" (Chapelle and Schütze, 1957:308).

Scripture

Does the religious group have scriptures:

Scripture is a generic term used to designate revered texts that are considered particularly authoritative and sacred relative to other texts. Strictly speaking, it refers to written texts, but there are also "oral scriptures" (e.g. the Vedas of India).

— Yes

Notes: "If there is a man among the assistants who knows the Koran, one then calls upon him to recite the fatiha which is concluded by all folding their hands in the sacred manner and repeating: "al fatiha" with impressive gravity" (Le Coeur and Schütze, 1950:6).



Are they written:

— Yes

Notes: "karanor, Karaye, karantor: to write and to read the Koran; in a wider sense, to teach oneself as one is taught in school" (Le Coeur and Schütze, 1950:78).

Architecture, Geography

Is monumental religious architecture present:

— No

Notes: According to Murdock and Wilson (1972, Column 6, Large or Impressive Structures), "There are no structures in the community that are appreciably larger or more impressive than the usual residential dwellings" (Murdock and Wilson, 1972:259,267; note: equivalent to SCCS variable 66).

Are there different types of religious monumental architecture:

— No

Notes: "The nomad has no other monuments but graves, obliterated in contries of sand, but eternal in mountainous countries where stone has served to cover the corpse" (Chapelle and Schütze, 1957:19).

Are pilgrimages present:

— Yes

Notes: "Teda from all over Tibesti, especially from the Maadna clan (Sididemi was himself a Maadna, his grave is situated on the territory of this clan) make a pilgrimage to it [Sididemi's grave] in order to have their wishes fulfilled" (Kronenberg and Schütze, 1958:95).

Beliefs

Burial and Afterlife

Is a spirit-body distinction present:

Answer "no" only if personhood (or consciousness) is extinguished with death of the physical body. Answering yes does not necessarily imply the existence of Cartesian mind/body dualism, merely that some element of personhood (or consciousness) survives the death of the body.

— Yes

Notes: "According to the Teda conception, human beings have a number of souls, the seats of which are several parts of the body" (Kronenberg and Schütze, 1958:103). Ethnographic evidence also indicates the presence of a belief that the soul survives the death of the body: "The idea that the sacrificial animals, though they are sacrificed at the Islamic laya festival, are available in the afterlife to the person making the sacrifice (see p. 112) seems strange" (Kronenberg and Schütze, 1958:121).



Spirit-mind is conceived of as having qualitatively different powers or properties than other body parts:

— Yes

Notes: Ethnographic evidence indicates that the dream soul can leave the body during sleep: "The mare [the dream soul] goes for a walk during sleep; when it returns, the human being wakes up" (Kronenberg and Schütze, 1958:103).

Belief in afterlife:

– Yes

Notes: "The idea that the sacrificial animals, though they are sacrificed at the Islamic laya festival, are available in the afterlife to the person making the sacrifice (see p. 112) seems strange" (Kronenberg and Schütze, 1958:121).

Are there special treatments for adherents' corpses:

– Yes

Notes: "The dead are buried in the position prescribed in the Koran" (Kronenberg and Schütze, 1958:92). See Kronenberg and Schütze, 1958:35-36 and Chapelle and Schütze, 1957:242-243 for more information on traditions surrounding death.

↳ Cremation:

– No

Notes: No ethnographic evidence indicates the presence of cremation. Rather, evidence indicates that the deceased were interred (see Kronenberg and Schütze, 1958:36).

↳ Interment:

– Yes

Notes: "The corpse must be buried as soon as possible" (Kronenberg and Schütze, 1958:36).

↳ Cannibalism:

– No

Notes: No ethnographic evidence indicates the presence of cannibalism. Rather, evidence indicates that the deceased were interred (see Kronenberg and Schütze, 1958:36).

↳ Exposure to elements (e.g. air drying):

– No

Notes: No ethnographic evidence indicates the presence of exposure to elements. Rather, evidence indicates that the deceased were interred (see Kronenberg and Schütze, 1958:36).

↳ Feeding to animals:

– No

Notes: No ethnographic evidence indicates the presence of feeding to animals. Rather, evidence indicates that the deceased were interred (see Kronenberg and Schütze, 1958:36).

↳ Secondary burial:

– No

Notes: According to SCCS Variable 1850, Secondary Bone/Body Treatment: Original Scale, "secondary contact with the body or bones of the deceased does not occur" (Schroeder, 2001; retrieved from Divale, 2004).

Are co-sacrifices present in tomb/burial:

— No

Notes: No ethnographic evidence indicates the presence of co-sacrifices. However, ethnographic evidence indicates animals were sacrificed before and after burial: "Before interment, an animal is sacrificed . . . Ten to 40 days later, depending on the region, a very large [sadaqah] [offering] of sheep and goats takes place, and tibi is prepared" (Chapelle and Schütze, 1957:243).

Are grave goods present:

— No

Notes: No ethnographic evidence indicates the presence of grave goods.

Are formal burials present:

— Yes

Notes: "yuroso: grave—yurusoge: burial place [alternatively translated as cemetery in Kronenberg and Schütze, 1958], which is found far from the encampment, in the 'quarry'" (Le Coeur and Schütze, 1950:164).

↳ In cemetery:

— Yes

Notes: "yuroso: grave—yurusoge: burial place [alternatively translated as cemetery in Kronenberg and Schütze, 1958], which is found far from the encampment, in the 'quarry'" (Le Coeur and Schütze, 1950:164).

Supernatural Beings

Are supernatural beings present:

— Yes

Notes: Ethnographic evidence indicates that the Teda possess a belief in a variety of supernatural beings, including a supreme high god, previously human spirits, and non-human supernatural beings. See questions below for details.

↳ A supreme high god is present:

— Yes

Notes: According to SCCS Variable 238, High Gods, a supreme high god is "Present, active, and specifically supportive of human morality" (Murdock, 1962-1971; retrieved from Divale, 2004. Note: equivalent to Ethnographic Atlas column 34).

↳ The supreme high god is a sky deity:

— Yes

Notes: The Teda hold largely Islamic beliefs and in Islam, the supreme high god is considered to be a sky deity. Thus, it can be assumed that the supreme high god

propitiated by the Teda is a sky deity.

↳ The supreme high god has deliberate causal efficacy in the world:

— Yes

Notes: "According to their tradition, the Marmaria were so numerous that they were unable to find any more wives among the inhabitants and therefore married their own sisters. This angered God who scattered them with a gust of wind" (Kronenberg and Schütze, 1958:77).

↳ The supreme high god can reward:

— Yes

Notes: "The aspiration of the Teda is determined chiefly by their wish to own as many camels as possible. This is also sanctioned ideologically, for they believe that the wealthiest (wealthy in the sense of owning many camels) is at the same time the most superior morally, since wealth is God's reward for a moral conduct of life" (Kronenberg and Schütze, 1958:116).

↳ The supreme high god can punish:

— Yes

Notes: "May God punish him among us who is bad and works against us" (an informant in Kronenberg and Schütze, 1958:109).

↳ The supreme high god exhibits negative emotion:

— Yes

Notes: "Two women carrying goat bags filled with water follow the procession at a slight distance. Otherwise, no women take part in a burial, "for the women lament and God does not like that" (Kronenberg and Schütze, 1958:36).

↳ Is it permissible to worship supernatural beings other than the high god:

— Yes

Notes: Because other supernatural beings beside the supreme high god are propitiated, it is assumed that it is permissible to worship other supernatural beings (see Chapelle and Schütze, 1957:315 for more information).

↳ Previously human spirits are present:

— Yes

Notes: "During the day, the dead stay in their graves. At night, the oro (see above) ["life breath," soul] of the dead hover over the graves as will-o'-the-wisps" (Kronenberg and Schütze, 1958:104).

↳ Human spirits have deliberate causal efficacy in the world:

– Yes

Notes: "This is the conception that the dead ill-treat every living person they meet so badly that he dies, for the dead always want the living to come to them, that is, to die" (Kronenberg and Schütze, 1958:104).

↳ Human spirits have indirect causal efficacy in the world:

– Yes

Notes: "The woman who occupied this tent feared lest this dead person should give her small children nightmares; therefore she placed a rope several meters long, stretched on two stakes at chest-height between her tent and the grave" (Chapelle and Schütze, 1957:244).

↳ Human spirits have memory of life:

– Yes

Notes: Evidence suggests that previously human spirits have some ability to remember life: "If the deceased is a young man or woman who has not had time to enjoy life, its spirit comes back to haunt the living by uttering groans" (Chapelle and Schütze, 1957:244).

↳ Human spirits possess hunger:

– I don't know

Notes: Ethnographic evidence indicates that food is given to previously human spirits: "The Toubou make it clear that the flour thus offered is 'for the dead', and that the dead come to eat it" (Chapelle and Schütze, 1957:244). Toubou refers to the ethnic group to which the Teda belong, and is assumed to include the Teda.

↳ Human spirits possess/exhibit some other feature:

– Yes [specify]: Can be heard

Notes: "If the deceased is a young man or woman who has not had time to enjoy life, its spirit comes back to haunt the living by uttering groans" (Chapelle and Schütze, 1957:244).

↳ Non-human supernatural beings are present:

– Yes

Notes: "Like all Muslims, the Toubou believe in djinns, beings of both sexes, invisible but mortal" (Chapelle and Schütze, 1957:314). Toubou refers to the ethnic group to which the Teda belong, and is assumed to include the Teda. The Teda also believe in other supernatural beings: "The Teda imagine the world to be divided into two spheres: a concrete, visible sphere and a largely invisible, mirrorimage of this visible sphere, the world of the sabayin [another type of supernatural being, referred to elsewhere as devils]" (Kronenberg and Schütze, 1958:99).

↳ These supernatural beings can be seen:

— Yes

Notes: "Often, the wanderer will see a sabayin [also referred to as devil] that approaches him like a giant, tall as a palm tree; when you stand in front of him he will quickly turn himself into a rock or a palm tree" (Kronenberg and Schütze, 1958:99).

— No

Notes: "Like all Muslims, the Toubou believe in djinns, beings of both sexes, invisible but mortal" (Chapelle and Schütze, 1957:314). Toubou refers to the ethnic group to which the Teda belong, and is assumed to include the Teda.

↳ Non-human supernatural beings have knowledge of this world:

— Yes

Notes: "Because the sabayin [also referred to as devils] speak the truth, they are called upon for divination purposes" (Kronenberg and Schütze, 1958:100).

↳ Non-human supernatural beings know what will happen to you, what you will do (future sight):

— I don't know

Notes: Ethnographic evidence indicates that some non-human supernatural beings are capable of divination: "Because the sabayin [also referred to as devils] speak the truth, they are called upon for divination purposes" (Kronenberg and Schütze, 1958:100). However, it is not clear whether this particular practice of divination includes future sight.

↳ Non-human supernatural beings have other knowledge of this world:

— Yes [specify]: Medical knowledge

Notes: "The sabayin [also referred to as devils] always speak the truth, that is why they are called upon by marabouts treating a sick person, in order to learn the cause of the sickness" (Kronenberg and Schütze, 1958:100).

↳ Non-human supernatural beings have deliberate causal efficacy in the world:

— Yes

Notes: "They [djinn] can do good and ill only to the people of a certain clan, and are powerless towards others" (Chapelle and Schütze, 1957:315).

↳ Does the religious group possess a variety of supernatural beings:

— Yes

Notes: "They believe in One God and in the Prophet, but fear the evil eye and the cheitan, the 'devils', with which they fill nature" (Chapelle and Schütze, 1957:308).

Supernatural Monitoring

Do supernatural beings mete out punishment:

— Yes

Notes: "According to their tradition, the Marmaria were so numerous that they were unable to find any more wives among the inhabitants and therefore married their own sisters. This angered God who scattered them with a gust of wind" (Kronenberg and Schütze, 1958:77).

↳ Is the cause or agent of supernatural punishment known:

— Yes

Notes: Ethnographic evidence indicates that supernatural punishment is meted out by the supreme high god: "According to their tradition, the Marmaria were so numerous that they were unable to find any more wives among the inhabitants and therefore married their own sisters. This angered God who scattered them with a gust of wind" (Kronenberg and Schütze, 1958:77). No ethnographic evidence indicates the presence of other agents of supernatural punishment.

↳ Done only by high god:

— Yes

Notes: Ethnographic evidence indicates that supernatural punishment is meted out by the supreme high god: "According to their tradition, the Marmaria were so numerous that they were unable to find any more wives among the inhabitants and therefore married their own sisters. This angered God who scattered them with a gust of wind" (Kronenberg and Schütze, 1958:77). No ethnographic evidence indicates the presence of other agents of supernatural punishment.

↳ Is the reason for supernatural punishment known:

— Yes

Notes: "According to their tradition, the Marmaria were so numerous that they were unable to find any more wives among the inhabitants and therefore married their own sisters. This angered God who scattered them with a gust of wind" (Kronenberg and Schütze, 1958:77).

↳ Done to enforce group norms:

— Yes

Notes: "According to their tradition, the Marmaria were so numerous that they were unable to find any more wives among the inhabitants and therefore married their own sisters. This angered God who scattered them with a gust of wind" (Kronenberg and Schütze, 1958:77).

↳ Supernatural punishments are meted out in this lifetime:

— Yes

Notes: "According to their tradition, the Marmaria were so numerous that they were unable to find any more wives among the inhabitants and therefore married their own sisters. This angered God who scattered them with a gust of wind" (Kronenberg and Schütze, 1958:77).

↳ Other [specify]

– Yes

Notes: "According to their tradition, the Marmaria were so numerous that they were unable to find any more wives among the inhabitants and therefore married their own sisters. This angered God who scattered them with a gust of wind" (Kronenberg and Schütze, 1958:77).

Do supernatural beings bestow rewards:

– Yes

Notes: "[The Teda] believe that the wealthiest (wealthy in the sense of owning many camels) is at the same time the most superior morally, since wealth is God's reward for a moral conduct of life" (Kronenberg and Schütze, 1958:116).

↳ Supernatural rewards are bestowed out in this lifetime:

– Yes

Notes: "[the Teda] believe that the wealthiest (wealthy in the sense of owning many camels) is at the same time the most superior morally, since wealth is God's reward for a moral conduct of life" (Kronenberg and Schütze, 1958:116). Based on the following ethnographic evidence, it is assumed that djinn bestow rewards in this lifetime: "In order to ask for the protection of Deli [a djinn], one sets in the ground a stone surrounded by small pebbles. One pours meal, salt and dates on it, saying: 'Demi heal me, in 15 days I shall kill an ox'" (Chapelle and Schütze, 1957:315).

↳ Other [specify]

– Yes

Notes: "[The Teda] believe that the wealthiest (wealthy in the sense of owning many camels) is at the same time the most superior morally, since wealth is God's reward for a moral conduct of life" (Kronenberg and Schütze, 1958:116).

Messianism/Eschatology

Are messianic beliefs present:

– Yes

Notes: "They believe in One God and in the Prophet . . ." (Chapelle and Schütze, 1957:308).

Practices

Membership Costs and Practices

Does membership in this religious group require celibacy (full sexual abstinence):

– No

Notes: No ethnographic evidence indicates the presence of required celibacy.

Does membership in this religious group require castration:

— No

Notes: No ethnographic evidence indicates the presence of required castration.

Does membership in this religious group require fasting:

— Yes

Notes: Ethnographic evidence indicates that the Teda fast during the month of Ramadan: "bulum: liquid gruel of millet. . . it is particularly relished by the Teda in the time of Ramadan (ozum)—It is called: ozum sor: "cure for the fast," for, slightly acid and very nutritious, it instantly stimulates the Teda after a day of fasting" (Le Coeur and Schütze, 1950:26).

Does membership in this religious group require forgone food opportunities (taboos on desired foods):

— Yes

Notes: Evidence indicates that food taboos were present and clan-specific. For more information on each clan's taboos, see Kronenberg and Schütze, 1958:57.

Does membership in this religious group require permanent scarring or painful bodily alterations:

— Yes

Notes: Ethnographic evidence indicates that the Teda practiced scarring, circumcision, and facial piercing. See Kronenberg and Schütze, 1958:2, 21-25 for more descriptions of these practices.

Does membership in this religious group require sacrifice of adults:

"Adults" here referring to an emic or indigenous category; if that category is different from the popular Western definition of a human who is 18-years-old or older and who is legally responsible for his/her actions, then please specify that difference in the Comments/Sources: box below.

— No

Notes: No ethnographic evidence indicates the presence of human sacrifice.

Does membership in this religious group require sacrifice of children:

"Children" here referring to an emic or indigenous category; if that category is different from the popular Western definition, please specify that different in the Comments/Sources: box below.

— No

Notes: No ethnographic evidence indicates the presence of human sacrifice.

Does membership in this religious group require self-sacrifice (suicide):

— No

Notes: No ethnographic evidence indicates the presence of human sacrifice.

Does membership in this religious group require sacrifice of property/valuable items:

— Yes

Notes: "At the time of festivals, they kill a young bull if there are many people; they content themselves with a sheep or a hegoat if the ceremony is simply a family affair. For the [sadaqah] [offering] they sometimes kill ten or more goats" (Chapelle and Schütze, 1957:180).



Destroyed:

— Yes

Notes: "At the time of festivals, they kill a young bull if there are many people; they content themselves with a sheep or a hegoat if the ceremony is simply a family affair. For the [sadaqah] [offering] they sometimes kill ten or more goats" (Chapelle and Schütze, 1957:180).

Does membership in this religious group require sacrifice of time (e.g., attendance at meetings or services, regular prayer, etc.):

— Yes

Notes: From a description of daily routine: "Then she goes back slowly towards the area of the clean and sifted sand which separates the tent from the fence of the animals, and, turned toward the east, touching the sand face-down with each bow, she prays, passive and remote" (Chapelle and Schütze, 1957:135).

Does membership in this religious group require participation in small-scale rituals (private, household):

— Yes

Notes: "This [superstition elements] is not true of the [sadaqahs] [offerings] properly speaking, those which punctuate the important stages in the life of a human being: birth . . . circumcision . . . death . . . or those which seek divine protection for the labors and hardships of man . . ." (Le Coeur and Schütze, 1950:132).

Does membership in this religious group require participation in large-scale rituals:

I.e. involving two or more households; includes large-scale "ceremonies" and "festivals."

— Yes

Notes: "In the second instance, that of agrarian ceremonies that interest the community, the [sadaqah] is often preceded by a general assembly . . . which expresses the need for collective purification" (Le Coeur and Schütze, 1950:132).

Are extra-ritual in-group markers present:

E.g. special changes to appearance such as circumcision, tattoos, scarification, etc.

— Yes

Notes: Ethnographic evidence indicates that multiple types of extra-ritual in-group markers were present. See questions below for details.

↳ Tattoos/scarification:

– Yes

Notes: "... the young girls are also acquainted with a period of collective confinement lasting several days during which their lips and gums are tattooed blue. . . It is done around the tenth year and perhaps renewed later if necessary" (Chapelle and Schütze, 1957:219).

↳ Circumcision:

– Yes

Notes: "This life [childhood] ends for the boys with circumcision. This is customary around the 12th year . . ." (Chapelle and Schütze, 1957:216).

↳ Food taboos:

– Yes

Notes: Evidence indicates that food taboos were present and clan-specific. For more information on each clan's taboos, see Kronenberg and Schütze, 1958:57.

↳ Hair:

– Yes

Notes: "The hairstyle is characterized by the exaggerated freeing of the forehead. The hair, already piled very high, is yet shaved up to two or three centimeters from the top of the head. It hangs in a multitude of small symmetrical plaits close to the head to the level of the ears which are free at the bottom" (Chapelle and Schütze, 1957:194). See Chapelle and Schütze, 1957:194 for more information about hair styling.

↳ Dress:

– Yes

Notes: The turban is a long piece of thin white linen which often has a narrow red band at the two ends. . . . Often, an amulet is sewn into the material. This is a little bag of leather containing verses from the Koran" (Chapelle and Schütze, 1957:191). See Chapelle and Schütze, 1957:191 for more information about clothing.

↳ Ornaments:

– Yes

Notes: Ethnographic evidence indicates that women and children frequently wear ornaments. See Chapelle and Schütze. 1957:193-195 for more information.

↳ Other:

– Yes [specify]: Nose piercing

Notes: "Their [girls'] right nostril is pierced; into the hole is inserted a small piece of wood the diameter of which is increased in time until the hole is finally large enough so that the girl may wear a nose ring" (Kronenberg and Schütze, 1958:21).

Does the group employ fictive kinship terminology:

— Yes

Notes: "A godfather and godmother are assigned to each child" (Chapelle and Schütze, 1957:216).



Fictive kinship terminology universal:

— Yes

Notes: "A godfather and godmother are assigned to each child" (Chapelle and Schütze, 1957:216).

Society and Institutions

Levels of Social Complexity

The society to which the religious group belongs is best characterized as (please choose one):

— A tribe

Notes: According to SCCS Variable 237, Jurisdictional Hierarchy Beyond Local Community, the Teda have one level of jurisdictional hierarchy beyond the community, which is indicative of a tribe (Murdock, 1962-1971; retrieved from Divale, 2004. Note: equivalent to Ethnographic Atlas column 33).

Education

Does the religious group provide formal education to its adherents:

— Yes

Notes: "... some Teda children go to their Koranic schools which the Teda parents prefer to the French school because there one learns how to be a good Muslim, and, above all, because the best students are not in danger of being sent out of the country, which is what the French do ..." (Le Coeur and Schütze, 1950:105).

Is formal education available to the group's adherents through an institution(s) other than the religious group:

— Yes

Notes: "... some Teda children go to their Koranic schools which the Teda parents prefer to the French school because there one learns how to be a good Muslim, and, above all, because the best students are not in danger of being sent out of the country, which is what the French do ..." (Le Coeur and Schütze, 1950:105).

Bureaucracy

Do the group's adherents interact with other institutional bureaucracies:

— Yes

Notes: "Since their occupation, the French appointed so-called canton chiefs whom they granted certain powers, and themselves took over administration and adjudication" (Kronenberg and Schütze, 1958:114).

Public Works

Does the religious group in question provide public food storage:

– Yes

Notes: "In the villages they have silos with dates and cereals" (Kronenberg and Schütze, 1958:8).

Does the religious group in question provide water management (irrigation, flood control):

– Yes

Notes: "While one person (husband or wife) draws water from the well and lets it flow into the channels [to the gardens], another person opens and closes the channels that surround each of these [garden] squares, in order to flood it for a certain time" (Kronenberg and Schütze, 1958:10).

Does the religious group in question provide transportation infrastructure:

– Yes

Notes: "Certain routes seem to have been used very much in olden times. They are not constructed roads but simple trails that innumerable caravans have impressed on the rag, hollowed out like a furrow in the sandstone and lava" (Chapelle and Schütze, 1957:24). For further description of paths and routes used by the Teda, see Chapelle and Schütze, 1957:24-25,169).

Taxation

Does the religious group in question levy taxes or tithes:

– I don't know

Notes: It is not clear whether taxes were levied by the Teda or by the French: "It has been only since the Turkish occupation . . . that derdai Šai [Teda chiefs] succeeded in levying taxes . . ." (Kronenberg and Schütze, 1958:68).

Are taxes levied on the group's adherents by an institution(s) other than the religious group in question:

– I don't know

Notes: It is not clear whether taxes were levied by the Teda or by the French: "It has been only since the Turkish occupation . . . that derdai Šai [Teda chiefs] succeeded in levying taxes . . ." (Kronenberg and Schütze, 1958:68).

Enforcement

Does the religious group in question provide an institutionalized police force:

— No

Notes: According to SCCS Variable 90, Police, the Teda do not possess a specialized police force (Tuden and Marshall, 1972; retrieved from Divale, 2004).

Does the religious group in question provide institutionalized judges:

— Yes

Notes: "His [the derdai, leader of the Teda's] most important duty is, as justice of the peace, to preserve the social integrity of the group and try to settle all controversies and find a peaceful solution to difficulties that may arise" (Kronenberg and Schütze, 1958:67).

Do the group's adherents interact with an institutionalized judicial system provided by an institution(s) other than the religious group in question:

— Yes

Notes: "Since their occupation, the French appointed so-called canton chiefs whom they granted certain powers, and themselves took over administration and adjudication" (Kronenberg and Schütze, 1958:114).

Are the group's adherents subject to institutionalized punishment enforced by an institution(s) other than the religious group in question:

— Yes

Notes: "While her husband . . . is in prison for some defiance of French authority, the wife often remains for long months alone with her children . . ." (Le Coeur and Schütze, 1950:6).

Does the religious group in question have a formal legal code:

— Yes

Notes: "When he assumes office, every derdai [leader of the Teda] reviews the common law in effect and adjusts it to existing needs" (Kronenberg and Schütze, 1958:80).

Are the group's adherents subject to a formal legal code provided by institution(s) other than the religious group in question:

— Yes

Notes: Because the Teda interacted with an institutionalized judicial system provided by the French, it is assumed that the Teda were subject to a formal legal code from an external institution: "Since their occupation, the French appointed so-called canton chiefs whom they granted certain powers, and themselves took over administration and adjudication" (Kronenberg and Schütze, 1958:114).

Warfare

Does religious group in question possess an institutionalized military:

— No

Notes: "However, the [Tedas] did not constitute a military force . . ." (Chapelle and Schütze, 1957:47).

Do the group's adherents participate in an institutionalized military provided by institution(s) other than the religious group in question:

— Yes

Notes: "And this time the [Tedas] are put in uniform. They serve in the Arab contingents, some of them ride combat vehicles and will participate in the liberation of Fezzan by the troops of General Leclerc" (Chapelle and Schütze, 1957:54).

Written Language

Does the religious group in question possess its own distinct written language:

— No

Notes: According to SCCS Variable 149, Scale 1 [of Cultural Complexity] - Writing and Records, mnemonic devices are utilized, but no writing or records specific to the religious group (Murdock and Provost, 1971; retrieved from Divale, 2004).

Is a non-religion-specific written language available to the group's adherents through an institution(s) other than the religious group in question:

— Yes

Notes: "He [a chief] had, at this period, three adult sons: the eldest, his probable successor, attended the French school of N'Guigmi; he spoke and wrote our language correctly, was familiar with the post, with European habits and rules of the administration" (Chapelle and Schütze, 1957:129).

Is a non-religion-specific written language used by the group's adherents through an institution(s) other than the religious group in question:

— Yes

Notes: "He [a chief] had, at this period, three adult sons: the eldest, his probable successor, attended the French school of N'Guigmi; he spoke and wrote our language correctly, was familiar with the post, with European habits and rules of the administration" (Chapelle and Schütze, 1957:129).

Food Production

Does the religious group in question provide food for themselves:

— Yes

Notes: Because the religious group is coterminous with the society itself, this entry assumes that the religious group provides food for themselves. The Teda depend primarily on large-scale agriculture (SCCS Variables 207, Dependence on Agriculture, and 232, Intensity of Cultivation), with pastoralism (SCCS Variable 206, Dependence on Animal Husbandry) as secondary means of subsistence. Their diet is supplemented by gathering (SCCS Variable 203, Dependence on Gathering) (Murdock, 1962-1971; retrieved from Divale, 2004. Note: equivalent to Ethnographic Atlas columns 7 and 28).



Please characterize the forms/level of food production [choose all that apply]:

—Gathering

— Pastoralism

— Large-scale agriculture (e.g., monocropping, organized irrigation systems)

Notes: Because the religious group is coterminous with the society itself, this entry assumes that the religious group provides food for themselves. The Teda depend primarily on large-scale agriculture (SCCS Variables 207, Dependence on Agriculture, and 232, Intensity of Cultivation), with pastoralism (SCCS Variable 206, Dependence on Animal Husbandry) as secondary means of subsistence. Their diet is supplemented by gathering (SCCS Variable 203, Dependence on Gathering) (Murdock, 1962-1971; retrieved from Divale, 2004. Note: equivalent to Ethnographic Atlas columns 7 and 28).