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Kyoto University
TWO CHANGING INSTITUTIONS IN BASSARI SOCIETY: DESCENT GROUPS AND THE AGE-GRADE SYSTEM

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ABSTRACT Two institutions relate Bassari cultivators of the Senegal–Guinea border area to one another: the descent group and the age-grade system. Today, these two institutions appear to be changing. The age-grade system does not seem to be functioning properly. Many Bassari consider age-grade activities to be useless, and age-grade-based dances have decreased in number. Some terms specific to the age-grade system are now also used outside the system. Words usually used between people initiated in the same year may now be used between people who have no connection through age-grade initiation. This paper examines changes in descent groups and the age-grade system in Bassari society. After describing these institutions, I examine how they have changed and the meaning of these changes. In doing so, I argue that personal relationships are changing in accordance with institutional changes in Bassari society.

Key Words: Age-grade system; Bassari; Change; Descent group; Senegal.

INTRODUCTION

This paper examines descent group and age-grade systems in Bassari society and how these institutions affect human relationships. The Bassari are cultivators who live in the Senegal–Guinea border area. They call themselves alian (pl. bulian). The designation “Bassari” seems to be of Manding origin. Ferry (1991: 4), citing Tauxier, presented the following etymological tradition for this word. After arriving in the region, the Peul asked the Manding who the alian were. The Manding answered in their language, “They are lizards [basal].”

The Bassari number approximately 15,000–20,000 in Senegal and Guinea combined. Their staple crops are millets degaf (Sorghum vulgare), earthpeas (also called Bambara groundnut) uyal (Voandzeia subterranea), peanuts uitka (Arachis hypogaea), corn maka (Zea mais), rice malu (Oryza sativa), and fonio millet funyan (Digitaria exilis). They also engage in fishing, hunting, and bee-keeping, among other activities. In Senegal, the territory inhabited by the Bassari is administratively classified as the Région de Tambacounda, Département de Kédougou, Arrondissement de Salémata. Since the late 1950s, the Bassari have been migrating to large cities in Senegal, including Kédougou and Tambacounda. Some Bassari people have lived in these cities for a long time.

I conducted field research in Edane, a village of approximately 300 residents located about 16 km south of the arrondissement center of Salémata (Figs. 1 & 2). This area is surrounded by rocky mountains 300–500m high, which form a part of the Futa Jalon mountain range in Guinea.
Fig. 1. Map of Senegal
Excerpt from Nolan 1986 (with partial modification)

Fig. 2. Bassari villages
Excerpt from Gessain 2003 (with partial modification)
Kin relations and the age-grade system are very important, but are changing. Nolan (1986) noted that the age-grades perform few of their original functions, and the system itself is weak in the major city of Tambacounda. But even in villages, the number of age-grade dances has decreased, while the number of people – especially the young – who consider age-grade activities useless has increased. The Bassari age-grade system is losing its significance.

However, some words associated with the age-grade system are also increasingly used outside the system. For instance, terms in principle used only among men initiated in the same year are now frequently used among women and others who have no association with the age-grade initiation ritual. This suggests that rather than losing its importance, the age-grade system’s domain of influence has spread.

When examining whether the age-grade system is declining in importance, we encounter several incompatible phenomena. Thus, in this paper, I focus not on whether the Bassari age-grade system has lost its functionality and importance, but on how the age-grade system has changed, how these changes have altered relationships among people, and what the changes mean.

The second part of this paper describes descent groups and the age-grade system in Bassari society. In the third part, I use one case study to examine the function of the age-grade system. In the fourth part, I use two case studies to examine the differences between these two groups. The fifth part of this paper investigates these two groups have changed, and the implications of these changes. The sixth part summarizes my findings.

DESCENT GROUPS AND THE AGE-GRADE SYSTEM

I. Descent Groups

Bassari society is matrilineal, and two words in the Bassari language translate to “matrilineal descent group”: nung and athiran. One Bassari man I spoke with said that the word nung derives from a word meaning “stem of a busy yam” (Dioscorea praeienslis). According to this informant, the morphology of the busy yam, which has only one root but many leaves, resembles a nung. The word athiran derives from a word meaning “belly”.

1. Kinship terminology

In this section, I clarify the kinship terms used by the Bassari. Each word listed below is a referential term that is also used to address others.

1) syatya

Both sexes use syatya. It is also used reciprocally between grandparents and grandchildren.

2) faba

This means “father”.
3) numa
   This means “mother”.
4) ayuun
   This word is used reciprocally between mother’s brothers and sister’s children.
5) ashinyuun
   This means “my son”, although I do not know of a case in which this word is used to address one’s real son.
6) abionun
   This means “my daughter”, although I do not know of a case in which this word is used to address one’s real daughter.
7) abaie
   This means “my sibling”, although I do not know of a case in which this word is used to address siblings of the same mother. Abaie is usually used between siblings of the same father or between nung members of the same generation.

2. Nung
   Although there may be some regional variation, seven\(^3\) nungs exist in Senegalese Bassari villages: Benjya, Bouban, Bijyar, Bunang, Bangar, Bies, and Biyahanthi. People are automatically affiliated with their mother’s nung after birth, and members of each nung live separately within the Bassari villages. A nung is not an exogamic group. As a group, a nung does not possess any property, such as land, but some nungs do play a specific role in society.\(^4\) In Edane, the village chief is selected from the Bijyar men. Onuma, who are responsible for age-grade activities, are selected from the Bunang men, while the leader of the initiation society is selected from Buban men.
   The Bunang are special among the nungs. Although historical evidence is lacking, the Bunang are considered the oldest nung. People say that the Bunang own all Bassari land. Some also fear the Bunang, who they believe possess supernatural powers. One Bunang man told me that non-Bunang people are unwilling to marry a Bunang. People also say that speaking evil of, or initiating a fight with, Bunang people is uncommon. Note that only the Bunang nung have these characteristics, not the other nungs. In other words, the Bunang are unique among the nungs. Differentiating the other nungs is more difficult because their differences are not so clear. For example, the Bies and the Buban seem different only in name.

3. Athiran
   Athiran literally means “belly”. Unlike nungs, athirans are exogamic groups. Proper names do not exist for specific athirans. When asked to identify the members of his athiran, one man recounted only the names of his mother’s children. Then asked if his mother’s sister’s children are in his athiran, he said yes. When asked if his mother’s mother’s sister’s daughter’s children are members of his athiran, he responded, “Well, they are not members of my athiran.
Athiran are people who were born from the same belly. So my mother’s sister’s children are not the members of my athiran, either.” Another boy, J, also first recounted the names of his mother’s children when asked about the members of his athiran. When asked if “D”, his mother’s mother’s sister’s daughter’s son, is a member of his athiran, J said, “It is possible.” But after telling me that his mother’s brother is not a member of his athiran, J then decided that D is not a member of his athiran either. According to J, D and his mother’s brother are not members of his athiran, but his nung. I then asked him how B – who belongs to the same nung as J, D, and J’s mother’s brother – is classified. J responded, “We and B have only the same name. But I know that my mother’s mother’s sister is D’s grandmother. We know how we are related to one another.” (Fig. 3)

This exchange shows that athiran, in a strict sense, refers to people who were born from the same belly. But a mother’s sister’s children or a mother’s mother’s sister’s daughter’s sons are sometimes considered members of one’s athiran. However, strictly speaking, these people are classified as nung. The comments of J illustrate that nung has two meanings: people who have the same name, and those whose genealogical relationship is known. In this paper, when necessary, I differentiate between these two common references to nung by calling the former “clan” and the latter “lineage”.(5) Here, the word athiran means “people who were born from the same belly”.

Although J said that he and D know how they are related to one another, the relationship between two persons in the same “lineage” is not necessarily known. For example, J in Figure 3 and his mother’s mother’s mother’s sister’s daughter’s son – that is, his classificatory maternal uncle T – call each other ayuun, but J does not know his exact genealogical relationship to T. Among the members of a “lineage”, Bassari laws prohibit a man from marrying either daughters of his ayuun or siblings of the same father. But when I inquired

![Fig. 3. Genealogical relationship of J](image-url)
about the possibility of marriage with T’s daughter, J responded that it would be possible if he and T did not know each other well.

Other examples further highlight the concept of “lineage”. T, J’s mother’s mother’s mother’s sister’s daughter’s son, comes from Mbon. T left Mbon to work in Senegalese cities in the 1980s. After living in several other cities, he moved to Tambacounda. Then, he married a Bassari woman from Mali; they have five children, and T works as a photographer. Nine people (T, his wife, his five children, and his two ayuun) live in T’s compound. The first ayuun, D, who is T’s mother’s mother’s sister’s daughter’s daughter’s son, is from Engisara. The second ayuun is a woman from Etyolo, who is the daughter of T’s sister.

J lives in the compound of his mother’s brother F, but he often visits T’s compound. J and D help T with work when there are a lot of customers in T’s photography shop, usually on Islamic holidays such as Tabaski or Korité and other busy days. J lives in Tambacounda for school, but his mother and mother’s mother G still live in Edane. G’s sister H lives in Engisara, which is close enough that G and H often visit each other. G’s daughter and G’s daughter’s children also often visit H and vice versa.

T’s mother died a long time ago, although G did not seem to have a close relationship with her, either because she was G’s mother’s sister’s daughter or because she lived relatively far away from Edane. Likewise, J and T never had a close relationship, although they have gotten to know each other better since J moved to Tambaconda, and although they do not know their exact genealogical relationship, J sees T as ayuun. I asked J’s brother DI about some relationships. “T and F are both your ayuun, but is there any difference between them? For example, are you more familiar with F than T? Is F considered a ‘true’ ayuun?” DI responded that no difference exists between T and F, and that people do not perceive one to be “closer” than another (Fig. 3).

This example suggests that specific knowledge of genealogy or the genealogical position is unimportant when considering one an ayuun. An ayuun member belongs to one’s “lineage”. For example, J did not know his exact relationship to T before arriving in Tambacounda. The following conclusions can be drawn:

1. “Lineage” does not have clear or well-known limits. For example, J said, “If I didn’t know T well, it would be possible to marry T’s daughter.”
2. The limits of “lineage” are defined by daily contacts. Affiliation with a “lineage” is an ascribed status, as is “clan” affiliation. But the limits of “lineage” are less clear than those of “clan”, and one’s “lineage” affiliation can be influenced by daily contacts.

II. The Age-Grade System

In Bassari society, men and women who are considered mature enough affiliate with an age-grade (anjex) and receive roles, duties, and prerogatives associated with that age-grade. Some age-grades engage in various types of communal labor, which helps those who need assistance, and the laborers later receive
payment in sorghum beer or honey-based alcohol. The age-grade members share the drink with other villagers. Both the labor and the drink are called atonbanyawon.

The relationships of some age-grades are conceptualized by kin terms (Table 1 identifies male and female age-grades). Men affiliated with the age-grade immediately above one’s age-grade are called faba (father). Men affiliated with the age-grade immediately below one’s age-grade are called ashinyuun (my son). Women affiliated with the age-grade immediately above one’s age-grade are numa (mother), and those in the age-grade immediately below one’s age-grade are abionun (my daughter). People two grades above or below are syatya.

As in kin relations, faba strictly supervise ashinyuun and will punish ashinyuun for committing errors. Numa are less strict than faba, but abionun are expected to respect numa. Syatya relationships are more friendly, indulgent, and at ease. Like real syatya, they can joke with each other.

Other terms also represent the relationships of age-grades. Two people affiliated with the same grade call one another banjex. This appellation applies even between men and women. People who have undergone initiation in the same year call each other initiya. Two persons who slept on the same bed in the communal hut [ambofor] during their initiation period call each other ingawon. Men call women affiliated to the age-grade immediately above their age-grade inbanira and vice versa. On many occasions, they dance together.

Age-grade relationships are superposed on kin relations. For example, all women who affiliate to one’s mother’s age-grade are called numa, and the children of someone who affiliates to the age-grade immediately below are called syatya.

Table 1. Names of age-grades

<table>
<thead>
<tr>
<th>Male Age-Grade</th>
<th>Female Age-Grade</th>
</tr>
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<tbody>
<tr>
<td>buhark (sing. ahark)</td>
<td>buhark (sing. ahark)</td>
</tr>
<tr>
<td>odepeka (sing. endepeka)</td>
<td>odepeka (sing. endepeka)</td>
</tr>
<tr>
<td>opidor (sing. epidor)</td>
<td>opidor (sing. epidor)</td>
</tr>
<tr>
<td>okotok (sing. ekotok)</td>
<td>okotok (sing. ekotok)</td>
</tr>
<tr>
<td>ojyar (sing. enjyar)</td>
<td>ojyar (sing. enjyar)</td>
</tr>
<tr>
<td>opalug (sing. falug)</td>
<td>opalug (sing. falug)</td>
</tr>
<tr>
<td>odug (sing. lug)</td>
<td>odug (sing. lug)</td>
</tr>
<tr>
<td>odumuta (sing. lumuta)</td>
<td>odumuta (sing. lumuta)</td>
</tr>
<tr>
<td>odinguta (sing. ringuta)</td>
<td>odinguta (sing. ringuta)</td>
</tr>
</tbody>
</table>
A. Odinguta and Odumuta

A boy’s first age-grade is *odinguta*. When he is considered mature enough, the boy’s elder neighborhood friends invite him to spend the night at the communal hut. Gessain wrote that this happens when the boy is about 8 years old (Gessain, 1971). The *odinguta* boy is then slapped on his back four times with the palm of a hand. He is also circumcised during the *odinguta*. After circumcision he enters the *odumuta* age-grade. To be *odumuta*, his back has to be slapped by an *odumuta* boy twice with the palm of a hand and whipped two or more times with a tree branch.

The boys of this age-grade perform a dance called the *odumuta* in the dry season (Figs. 4 & 5). The night before the *egub* – one of the communal labors in which one villager engages the laborers to harvest millet in exchange for drink given immediately after the work – the *odumuta* boys facilitate the harvest by pushing down the millet stems. The sound of their flutes, known as *atywloti*, can be heard the night before the *egub*. Although these activities are not considered *atonbanyawon*, the *odumuta* must sometimes perform *atonbanyawon* labor.

After initiation, the age-grade system becomes important for defining individual acts. Clearly, there are some hierarchical differences between *odumta* and *odinguta*, but their members are classified as non-initiated boys who do not have much work. After two or three years as *odumta*, the boys undergo an initiation ceremony and become adults. To undergo initiation, a boy must be considered mature enough, and then his parents must prepare for his initiation. Even if a father thinks that his son is not mature enough or that he cannot afford to prepare for the initiation ceremony, his son or his wife will often force him to have the son undergo the initiation ceremony. If the father still refuses, the son may have to watch someone get circumcised the same day as him, or even after him, in order to undergo initiation. The mother often takes pity on her son and asks his father to prepare for the initiation. If the father still refuses, a son may seek help from his *ayuun* or someone else of his “lineage”. About 10 days before the initiation ceremony, those who will be initiated begin to live at the location of the initiation ceremony [angol]. One year, an *odumuta* boy told me that he would not undergo initiation. I recounted the story to the boy’s elder brother, who explained to me that, “Even if you want to undergo initiation, and even if you know that this year you will be initiated, when
Two Changing Institutions in Bassari Society

asked, you may answer negatively. You feel shy [asyuxun] if someone thinks that you hurry to undergo initiation.” Yet, in reality, boys are in a hurry to be initiated. (An elderly man blamed this rush by boys and their mothers on the declining difficulty of the initiation, saying that the new initiates are beaten less than before.) One boy wrote a letter to his parents who were living in Tamba-counda at the time and asked me to give it to them. In the letter, he expressed a strong desire to be initiated and accused his parents of inaction. They were aware of his wish, he said. Some boys are so determined that they manage to undergo initiation without parental permission. After the initiation, the newly minted men enter the odug grade. Although the timing of initiation is said to depend on individual maturity, the relationships among individuals before initiation are also important factors.\(^8\)

In Edane and most other villages, people change their grade every 6 years. This change is marked by ekapa, in which opalug men are hit by ojyar men two times with a whip made from a branch of an angwara (unidentified) tree.\(^9\) The latest change of grade occurred in October 2003. In Egun village, however, people change their grade every 24 years, starting from the third grade after initiation to the fourth. So people belong to the third grade of 6, 12, 18, 24 years, depending on the individual.\(^10\) When I visited Egun, almost all of the men I met belonged to the third grade after initiation [ojyar]. Initiation takes place almost every 2 years, and people change grades every 6 years. Without other rules, this process might cause problems. Someone might only be an odug 1 year before moving up a grade. To avoid this, someone initiated after the eiyuk dance of the opalug grade – which occurs on the fifth year of a 6-year interval – will be an “initiated odumuta” [odumuta onithinitihi] until people change age-grades, instead of entering the odug grade immediately after initiation. Thus, boys initiated in 2002 were odumuta onithinitihi until the day of age-grade change in 2003. When everyone moved up a grade, they entered the odug grade.

Clearly, not all people who belong to the same age-grade undergo initiation together. There are two or three “groups of initiation” per age-grade. Except for the fact that people who have undergone initiation in the same year can call one another “initya”, no difference exists between members of an age-grade. There is no proper name for people who have undergone initiation in the same year – who may be called an “age-set”. The general term to refer to a group that has undergone initiation in the same year is anutya. However, this word implies “initiated boys who have not yet formally entered the odug grade.” This group retains no significance after odug.

As mentioned above, odinguta and odumuta have few roles, duties, or prerogatives before initiation. Initiation makes a boy a man. Having entered the odug grade, a man is given several roles and must perform many atywuin. Villagers who speak French translate this word as “coutume” (meaning “custom” in English). Nolan (1986: 28) defined atywuin as “a complex cycle of obligatory rituals, ordeals and communal labor tasks”. According to an informant of Gessain (1971: 161), atywuin is “all things that one is obliged
to do from childhood to old age and that the old have done before you for a long time.” One person I spoke with described it as “something that makes you tired”. Here, the word is defined as “the things that people must do because they belong to an age-grade.” Hereafter, I use coutume to mean *atywuin*. Neither circumcision nor initiation is classified as coutume because the accomplishment of these events depends on the maturity of the individual. Basically coutume involve *atonbanyawon* (communal work). For example, when an age-grade dance is performed, the drink obtained by *atonbanyawon* is shared.

Table 2 lists the coutume of each age-grade. The following section identifies the age-grade characteristics.

**B. Odug**

One of the most obvious changes after entering the *odug* grade is the mode of greetings, which changes from simple to complex. Odug are permitted to have sexual relations with women, and in the rainy season *odug* can take part in *ofna* or communal labor. *Odinguta* or *odumuta* are not allowed to participate in this kind of communal labor in which villagers needing help invite the communal laborers to work for them in exchange for drink. *Odug* are also permitted to become *axore* and to dance, attaching leaves of a Palmyra palm (*Borassus flabellifer*) to any part of their body. *Axore* is a kind of Bassari mask that French-speaking Bassari refer to as “type-contraire” (contrary person).

In Bassari society, some verbal expressions can be used only by initiated men. *Odug*, for example, can use an expression “*yathingiri* (serious)” or a cry named *etar* (See Table 3). Furthermore, *odug* must help with agricultural labor for the village chief. This labor is called *apunan*, and the chief does not need to provide drink. *Odug* men performing *axore* work on the day of *apunan*. Because *axore* workers are considered the children of the village chief, *odug* who work as *axore* can eat anything in the chief’s field on the day of *apunan*. During the *apunan* in October 2003, the *axore* ate so much corn that the chief’s wife became angry and yelled at them. This *apunan* does not seem to count as coutume. When I asked an elderly man what coutume he did as an *odug*, he answered, apparently forgetting the good deal of coutume he did, that “If *atonbanyawon* of *rhanokathie* (see Table 2) has passed, [there is] only *atonbanyawon* of *apunan*. It is not coutume. It is something to enjoy.” I have also heard others say that “People have to do *apunan* for a village chief who has done a lot of things for his village. People do not have to do *apunan* for a chief who has not done anything, like the current Edane chief.” The *apunan* mentioned above was deliberately planned to coincide with the chief’s corn being well-ripened and ready to eat. In this case, the *apunan* was not considered coutume.

Every year after the harvest, in December or January, the Bassari hold the *ofelar* festival. *Ofelar* literally translates as “say each other”, which to the Bassari means “say goodbye to each other”. The *ofelar* festival also does not seem to be considered coutume and thus carries no obligation. But it is organized by *odug*, who share the *atonbanyawon* work.
### Table 2. Coutume of each Age-grade

<table>
<thead>
<tr>
<th>Male Age-Grade</th>
<th>Female Age-Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>odug</td>
<td>odoodug</td>
</tr>
<tr>
<td>1) rhanokathie</td>
<td></td>
</tr>
<tr>
<td>2) opinbi</td>
<td></td>
</tr>
<tr>
<td>3) watraxunume</td>
<td></td>
</tr>
<tr>
<td>opalug</td>
<td>odoopalug</td>
</tr>
<tr>
<td>1) ohamana</td>
<td>Similar to opalug</td>
</tr>
<tr>
<td>2) owda</td>
<td></td>
</tr>
<tr>
<td>There are two types of owda</td>
<td></td>
</tr>
<tr>
<td>a) owdaola or banuma</td>
<td></td>
</tr>
<tr>
<td>b) owdaola or othengushe</td>
<td></td>
</tr>
<tr>
<td>3) lid</td>
<td></td>
</tr>
<tr>
<td>4) bundjyar</td>
<td></td>
</tr>
<tr>
<td>5) shyahis</td>
<td></td>
</tr>
<tr>
<td>6) banin</td>
<td></td>
</tr>
<tr>
<td>7) eiyuk</td>
<td></td>
</tr>
<tr>
<td>8) banin</td>
<td></td>
</tr>
<tr>
<td>9) nywkrend</td>
<td></td>
</tr>
<tr>
<td>10) bingar</td>
<td></td>
</tr>
<tr>
<td>11) ipexyan</td>
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<tr>
<td>12) ekapa</td>
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<td>13) ekosyu</td>
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<td>odojyar</td>
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<td>3) angain</td>
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<td>4) osapar</td>
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<td>5) anewa</td>
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<td>opidor</td>
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<td>1) eiyuk</td>
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<td>odoir</td>
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<tr>
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<td>nothing special</td>
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<tr>
<td></td>
<td>odepeka</td>
</tr>
<tr>
<td></td>
<td>1) ohamana</td>
</tr>
<tr>
<td>buhark</td>
<td>nothing special</td>
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Table 3. Cries in Bassari society

<table>
<thead>
<tr>
<th>Name of cry</th>
<th>Age-grade accorded</th>
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<tbody>
<tr>
<td>eoie</td>
<td>odumuta</td>
</tr>
<tr>
<td>etar</td>
<td>odug/opalug</td>
</tr>
<tr>
<td>eiba</td>
<td>ojyar</td>
</tr>
<tr>
<td>ebayla</td>
<td>odebatya</td>
</tr>
<tr>
<td>etei</td>
<td>odebatya</td>
</tr>
<tr>
<td>etyokan</td>
<td>odebatya</td>
</tr>
</tbody>
</table>

The odug grade must accomplish the following coutume:

(1) **rhanokathie**

This coutume involves the announcement that the grade is “forming a new grade”, giving drink to the elders [buhark], and six atonbanyawon.

(2) **opinbi**

This is the name of one of the odug dances, and the only occasion in Bassari society in which the xylophone is played (See Table 4). The opinbi dance has not been performed in Etyolo or Ekes for a long time. Twelve atonbanyawon are conducted to obtain drink that will be distributed on the dance day.

(3) **watraxunume**

Odug work to get drinks to give to opalug who have completed their shyahis (the “clearing”; see below). Twelve atonbanyawon are conducted.

C. **Opalug**

Those entering the opalug grade are allowed to attach a bell [ohamana] to their body. During the first month, opalug have to wear a belt made of Palmyra palm leaves and the ohamana bell when they leave their homes. Like odug, they can become axore and dance with masks. But they can dance only at the festival organized at the chief’s home. They cannot dance when festivals are organized in other places. In 2000, villagers organized a festival to honor me, but they planned to hold it at my host’s house. Thus, the opalug did not have the right to dance. An opalug proposed that dancing to music from a cassette deck could take place slightly apart from the festival location. That is, my festival could be held in two separate locations. But this proposal was not approved by elders, who maintained that opalug can only dance at the chief’s home.

At the initiation ceremony, opalug dance the okerehe from the second day to the final day (Fig. 6 & Table 4).

During the final 2 years of opalug, ingesting honey is prohibited from September to December. The Bassari believe that an opalug will die if he does not observe this prohibition. Then one day in December, opalug men take drink to the home of the eldest man in the village. In his yard, a makeshift chair made of bamboo is erected, and every opalug sits on it. The eldest man drinks water with honey before squirting it in the face of the opalug men and making them drink it. The honey prohibition is thus removed. Then, the drink brought by the opalug is shared by those in attendance. This process is called ambisya.
Opalug must accomplish the follows coutume:

1. **ohamana**
   - To obtain permission to attach the *ohamana* (bell) to the body, opalug perform six atonbanyawon.

2. **owda**
   - There are two kinds of *owda*:
     - (a) *owdaola* or *banuma*
       - *Atonbanyawon* is conducted to give drinks to the *onuma* (who are responsible for age-grade activities)
     - (b) *owdaola* or *othengushe*
       - *Atonbanyawon* is conducted to give drinks to each member of the *buhark* grade.

3. **lid**
   - Six *atonbanyawon* are conducted each year for 2 years. The drink obtained is taken to the place where the initiation ceremony is held [angol] and given to the elders. Opalug do not have the right to drink this alcohol.

4. **bundojyar**
   - *Atonbanyawon* is conducted to obtain drinks for distribution during the *ojyar* dance.

5. **shyahis**
   - This refers to “clearing”. Opalug in Edane, Ekes, and Etyolo go to a clearing located in Engisara to dance. As mentioned above, the *odug* must do the *wattraxunume* coutume after the *shyahis*. If they want to, *odug* men can reach *opalug* grade by participating in the *shyahis*. This is a kind of “grade-skipping”. However, no one in Edane did this. One man wanted to, but the *opalug* men refused. When asked for a reason, one *opalug* man said, “he had not accomplished a lot of coutume”, while another said, “he was still a child.”

### Table 4. Dances in Bassari society

<table>
<thead>
<tr>
<th>Dance</th>
<th>Age-grade accorded</th>
</tr>
</thead>
<tbody>
<tr>
<td>odumuta</td>
<td>odumuta</td>
</tr>
<tr>
<td>opinbi</td>
<td>odug</td>
</tr>
<tr>
<td>okerehe</td>
<td>opalug</td>
</tr>
<tr>
<td>atyumura</td>
<td>ojyar/odebatya</td>
</tr>
<tr>
<td>epeka</td>
<td>odepeka</td>
</tr>
</tbody>
</table>

![Fig. 6 Okerehe dance](image.png)
In Etywunungol, about 45 km west of Edane, I found that many boys “grade-skipped” after participating in the shyahis.

(6) banin

As part of the shyahis, opalug go to Engisara playing flutes [atywloni] and bells called the banin. They perform atonbanyawon to pay the “usage charge” for this banin.

(7) eiyuk

Opalug in four villages (Edane, Ekes, Eganga, and Epenge) work together during the year. They perform a dance called the eiyuk on the day the drink they obtained is distributed.

(8) banin

Six atonbanyawon are conducted to pay a “usage charge” for the banin bells used at the eiyuk dance.

(9) nywkrend

Atonbanyawon is conducted and the drink received is distributed between Edane and Ekes. On this day, they decide when to hold bingar.

(10) bingar

The opalug in Edane and Ekes perform atonbanyawon, first at the homes of onuma (who are responsible for age-grade activities). The onuma do not need to provide drink in exchange for the opalug’s work. Then, they work for someone needing help for 2 or 4 days. When going to or from an atonbanyawon, they must avoid meeting any odug. If they meet, the opalug have to insult odug. When asked about the significance of this act, one opalug man said, “We found it like this [ako suk kumi]”, meaning that this custom had already existed when he was born, and thus he did not know its significance. Ojyar dance on the day drink is distributed. Opalug go to a place called the yare to study the dance performed on the ekapa day. In the past, it appears that opalug used to be hit with whips on the day of the bingar.

D. Ojyar

For the ojyar, there are no atonbanyowon defined by coutume. However, ojyar assume many roles, including washing and burying the dead, announcing information to the villagers, and distributing drink (Fig. 7). They also have the right to perform the atywumura dance. They will no longer become axore (contrary

Fig. 7. An occasion of drink distribution
Two Changing Institutions in Bassari Society

person) by attaching leaves of the Palmyra palm at the chief’s home. Instead, they assume new tasks, such as taking care of new initiates as odubutya, another kind of axore. On the day of ofna (communal labor), an ojyar can participate in the distribution of drink even if he has done no work during the day. Ojyar are expected to carry a cup. When I was an ojyar and without a cup, I was gently teased: “Why don’t you have a cup even though you are ojyar?!?” Villagers explain the cup carrying by saying that ojyar are too old to drink the distributed beverages in one gulp. Taking a cup to the place where the drink will be shared used to be a perk allowed only for ojyar and above, but now even odug and opalug take a cup. Moreover, ojyar are supposed to be married, and so they are allowed to bring a container (called akaons, or in French, bidon [flask]) to take drink back home.

E. Okotok

Okotok may derive from the verb axot, which means “to finish”. That is, they have finished all of the coutume and have no atonbanyawon defined by coutume. But they have to act as banbar, a kind of axore, at the initiation ceremony.\(^\text{(17)}\)

F. Opidor

Except for assuming a role during drink distribution,\(^\text{(18)}\) opidor have no special roles or duties.

G. Buhark

People who finish opidor can be called anywparang (pl. enywparang) for the first 6 years. But, except for the name, there is no difference between anywparang and the other buhark. After opidor, all men are collectively called buhark. They have finished all the tasks.

B’ Odoodug

Women also enter the age-grade system. When considered mature enough, a girl’s neighborhood friends invite her to pass the night at communal hut. She thus enters the odoodug grade. But for the first part of the 6 years, the girls are not actual odoodug because they are only children 3 to 4 years of age. Upon reaching 6 or 7 years old, they begin to sleep at the communal hut.

C’ Odoopalug

When the ekapa coutume, which marks the change of age-grades, is performed, odoodug become odoopalug. Etymologically, Odopalug might mean “for opalug”, and the girls in this grade do atonbanyawon communal labor with their banjex (i.e., opalug boys).

They dance with one of the Bassari masks called the odinir and can take part in ofna (communal labor). And almost all girls undergo excision, ohathi, while in this grade.
D’ Odojyar

There is no noticeable difference between odoopalug and odojyar. Although their banjex (ojyar men) are relieved from atonbanyawon, they help with the atonbanyawon of the opalug. While in this grade, some girls may have their first child.

E’ Odebatya

Almost all women get married during this period. Odebatya women can vocalize the ebaty cry (See Table 3). Odebatya means “for ebaty”; that is, “those who can cry ebaty.” During the second year, the women undergo the indanin ceremony in the rainy season. Only women know exactly what happens during this ceremony. I have heard that elderly women take the participants to Mbon for secret activities, including activities with the women’s babies. This suggests that women are expected to bear children prior to participating in the indanin.

After the indanin, they can pronounce the etei and etyokan cries. These cries are used to “cheer masks up”. After indanin, they can also dance the atywumura dance (See Table 4). Odebatya must accomplish the following coutume:

1) indanin
   The odebatya complete 28 atonbanyawon to obtain drinks for the indanin ceremony. In Etyolo, the indanin seems to be called the dyanelimo.

2) andebar
   The odebatya in Edane and Ekes perform the andebar, for which they do six atonbanyawon in the first year, five in the second year, four in the third year, and so on until last atonbanyawon in the sixth year.

3) angain
   For the angain, the odepeka perform the epeka dance for the first time. Drink distributed on this day is obtained by the odebatya’s atonbanyawon.

4) osapar
   This word may mean “foot”. Odebatya give drinks obtained by atonbanyawon to the women who took them to Mbon for the indanin.

F’ Odosebkebatya

This word may etymologically mean “those who stop crying ebaty”. For the odosebkebatya, participants are allowed to dance the eiyuk. However, in Edane, the last two age-grades have not danced the eiyuk. This custom might be disappearing.

G’ Odoir

Women in this grade can take a container to ofna (communal labor).

H’ Odepeka

Like ojyar men, women in this grade assume many roles. They wash the bodies of dead women, announce information to villagers, and distribute drinks obtained by the atonbanyawon of female age-grades, among other responsibilities.
If the odebatya complete the indanin ceremony, the odepeka can then dance the epeka dance. They are prohibited from speaking and smiling when they are dancing the epeka (Fig. 8). They dance with one Bassari mask called an olukuta.

The odepeka must accomplish the ohamana coutume, described below.

1 ohamana
The odepeka do six atonbanyawon as a “usage charge” for the ohanana, which takes place when they dance the epeka.

1’ Buhark
After odepeka, women can be called odosebpeka for 6 years. This term literally translates as “those who stop dancing epeka.” But, except for the name, there is no difference between them and other buhark. Buhark can be translated as “the old” and refers to those who have finished all their tasks.

Whereas the names odoodug, odooopalug, and odojyar derive from the names of male age-grades, the names given to the age-grade from the odebatya grade onward derive from the characteristics of each age-grade. Further, from the odebatya grade onward, there are special coutume for female age-grades. These factors suggest that women effectively enter the age-grade system from the odebatya grade.

Once again, circumcision, excision, child birth, marriage, and initiation are not considered criteria for the coutume categories. These activities depend on the perceived level of individual maturity. Thus, these activities may have a different origin from the age-grade system and may have been introduced into Bassari society at a different time than the age-grade system. Likewise, because the 6-year-interval system varies across regions, this system may also have been introduced into Bassari society at a different time from (perhaps after) the age-grade system.19

FUNCTION OF THE AGE-GRADE SYSTEM

When asked why the age-grade system exists, one opalug man answered, “To respect each other.” He then continued, “If it were not for the age-grade system, people would behave as they want and would not think about the others. As we have the age-grade system, we can learn from the elders what to do
for each coutume and how to live. The age-grade is something like a school.”
Hawthorne (1998) called the age-grade system a “cross-cutting institution” and
noted that the age-grade system links people across the divides of descent
groups. This “cross-cutting” explanation seems to mesh with that explanation
by the opalug man (i.e., “If it were not for the age-grade system, people would
behave as they want and would not think about the others”).

The age-grade system indeed does seem to link people across the divides of
descent groups. A discussion I observed in October 2003 in Edane highlights
the functions of the age-grade system. This discussion took place among mem-
bers of the ojyar grade on the day of distribution of the atonbanyawon drink
obtained through opalug work. The drink was obtained for the binger (see
Table 2).

I. Case 1

Villagers say that on the day of the binger as well as the ekapa, ojyar
men used to whip opalug men, but now they have changed the system.
Now, instead of whipping opalug men, the ojyar force them to do aton-
banyawon work to get and distribute drink. They told the opalug to do
eight atonbanyawon – that is, to get eight pots of drink. The opalug
brought eight pots to the place where the drink would be distributed, but
the size of the pots was smaller than expected. When the current ojyar
were opalug, those enlisting the help of the opalug grade had to compen-
sate them with drink in a medium-sized pot called a bandobeti (goat’s).
But since the current opalug entered this grade, people have to give drink
in a big pot called a bandohei (cow’s). To obtain drink for this binger,
some opalug men had to prepare the drink themselves. They brought the drink
in goat’s pots, which prompted criticism. The opalug men defended themselves,
saying that Gafita, one of the ojyar, told them to prepare the drink in goat’s
pots. The ojyar discussion consequently focused on what exactly Gafita told
them to do. The discussion started when Gafita was asked to explain what he
had done. Gafita responded “I haven’t done anything” and started to explain
exactly what happened. One day, Gajyopa, who was in the opalug grade, spent
the night at the hut of Gafita’s wife’s classificatory daughter in Gafita’s com-
 pound. In the morning, Gajyopa met Gafita in the yard and asked him which
pot should be used for the binger (see Table 2). “Terume (another opalug boy)
says that they are preparing the drink in a goat’s pot. But don’t we have to
prepare the drink in cow’s pot?” Gafita responded:

I do not know well. We used to prepared the drink in goat’s pots before.
But it’s you who wanted to change the systems. For your banin (Table
2), people prepared the drink in a cow’s pot. Itam was criticized harshly
because he had prepared it in a goat’s pot. Watraxumume (Table 2) for
you as well it was in a cow’s pot that people prepared the drink. This
time you must also prepare in a cow’s pot. But if the others prepare it
in a goat’s pot you had better follow the others. Go and check in which pot they are going to prepare the drink.

Then Gajyopa left. Until the day described in this case study, Gafita did not know about the problem. But when he arrived, he learned that others had been saying that he had ordered the opalug men to prepare the drink in a goat’s pot.

After listening to Gafita’s explanation, two ojyar men delivered opposing views. One was Gajyopa’s classificatory brother. He criticized Gafita for citing the words of Gajyopa’s mother, or his classificatory mother. According to him, Gajyopa’s mother said that Gafita had told the opalug men to prepare the drink in a goat’s pot. The other speaker had a brother in opalug grade. He criticized Gafita for citing the words of one opalug man. When the atonbanyawon was held for his brother in the opalug grade, he heard one opalug man say that Gafita had ordered that the drink be prepared in a goat’s pot. So his brother prepared it in a goat’s pot. Both of these two ojyar men criticized Gafita for speaking for one of the members of their “lineages” or athiran. Therefore, difference in “lineage” or athiran created opposition between members of the same age-grade in this case.

One man changed the direction of this discussion des sourds (discussion between deaf people). He had been initiated earlier than the other members and was considered (or at least conducted himself as) a leader. He said:

They [opalug men] tell a lie. Gafita may have said, “We prepared it in goat’s pots”, but he had just shown an example. He didn’t tell them to prepare it in a goat’s pot. For the current opalug’s banin and waraxumume, people prepared some drink in a cow’s pot. They just wanted to blame it on Gafita to avoid responsibility. They used to prepare the drink in a cow’s pot. Why do they not know only this time in which pot to prepare the drink?

It is not Gafita who is wrong. It’s opalug who prepared the drink in a goat’s pot only this time. It is their problem, not ours. All we do is to get our share. From the next distribution of drink they will receive what new opalug obtain. But because they prepared it in a goat’s pot this time, new opalug will prepare it in a goat’s pot and so on down the line. It means that they will not be able to receive much drink. Anyway it is not our problem.

His words resolved the confrontation between Gafita and the two men speaking for members of their “lineage” or athiran. Instead, he made a new confrontation between two age-grades – the ojyar and opalug. This case suggests that the age-grade system functions to resolve confrontations between “lineages” or athiran.
THE DIFFERENCE BETWEEN NUNG AND THE AGE-GRADE SYSTEM

In the precedent section, I examined the relationships between nungs and the age-grade system, and showed that the age-grade system functions to bind several nungs (“clans” or “lineages”) and athirans. Here, I examine the differences between these two institutions by presenting two case studies.

I. Case 2

On 3 January 2004, P held a party at his house after his son’s circumcision. This type of party is called an esyuber. As mentioned above, in Bassari society, the timing of circumcision depends on an individual’s perceived maturity. Therefore, parties after circumcision are not always obligatory. If the parents prefer, parties can be held with only a small number of guests who give money or presents to the boy. However, a boy who received masks or axores as medical treatment when he was sick in his childhood has to have parties to which he invites his masks or axores. Some parties are obligatory on several occasions of his life, including the esyuber. On the night of 3 January, many people visited P’s home. Some lived in the same quarter as P, some were in the same nung as P, and some were in the same nung as P’s wife. The axores, the principal guests of the day, came around 1:30 in the morning with a man who assumed the role of their spokesman [sede]. Arriving at P’s home, the axores and their spokesman were invited into one of the huts, where they greeted P, P’s wife, and several members of their “lineages”. They were given some drink, which they shared with all the people in the hut.

Then they came out to the yard. The axores encircled P’s son and poured water on him. Then, the axores pointed to the boy with their index fingers and cried to pray for his good health, an act called engunba. P set the pot containing drink in the yard. A cock was slaughtered to determine whether anything was wrong with the boy by examining the color of the cock’s testicles. White indicates no problem, but black suggests something is wrong. In Bassari society, this practice is not uncommon, and I have witnessed it many times at these types of occasions. Usually the testicles are white, but in this case they were black. If they had been white, the distribution of drink would have started. However, after all the attendees had confirmed the color of the testicles, a discussion ensued over why they were black and what was wrong with the boy. During this discussion many people criticized P. Below, I examine their critique of P, which went on for more than an hour.

The first thing people suspect when seeing black rooster testicles is that someone is trying to steal the child’s “soul” [enjywn] to give it to supernatural beings in exchange for some fortune. Without referring to the soul, one of the axores asked, “What did P and his surrounding acquaintances think?” He was asking if P’s athiran had met together (had a discussion) before the party. Although at first he used the word athiran, he sometimes replaced this word with nung, suggesting that athiran was used as the synonym for “lineage” here.
In Bassari society – in the case of theft or adultery, for example – the individual receives blame, not the athiran or nung. But it is important to note that in this case the axore set the problem at the athiran (or “lineage”) level. The axore then asked a specific man (K) of P’s “lineage” to respond. Usually in this kind of case P, the host, would not have the right to make a speech.

But K said that after they had started to make the sorghum beer, P told his wife’s brother about the esyuber, but did not tell others. K continued, “I decided to do the esyuber by myself and I didn’t tell anyone [uno iertk gabat. ala mo pel ena].”

Note that K used a first person singular pronoun; he spoke as if he were P. K asked the axores if they had observed any bad signs on the way to P’s home. If not, he said, “The problem is that we did not meet to discuss the esyuber. And unless there is another problem, the situation is not so grave. Excuse us. Let’s continue this party.” Then the axores were criticized because they arrived so late. Someone else suggested that the pot should not have been placed in the yard before slaughtering the cock. But again the point of discussion came back to P.

Apparently, P asked the axore spokesman when he should hold the esyuber. The spokesman told him, “It’s not the axore who tells you when to do it. Aren’t you with the old? Aren’t you with people of nung? You must discuss among yourselves. And your old will tell you when you should do the esyuber.” Nonetheless, P told his mother that he would hold the esyuber after he started to make beer. He also informed the oldest man of his “lineage” after making his decision. This old man happened to visit his home just 3 days before the party. P used the occasion to inform the man of his plans. Normally, one must first visit the oldest man of the “lineage” to announce party intentions and to ask when to hold the party. This breach of social protocol angered the old man so much that he was unwilling to go to the esyuber. He only forced himself to go on behalf of P’s wife.

P’s little brother, whom P did not tell of the esyuber, was also absent. Instead of taking part in the esyuber, he had gone to another home to have fun. K and the spokesman insisted that P’s error was so grave that it was well worth whipping him for it. But attendees finally said, “This time it is not because someone evil tried to steal the ‘soul’ of the child but because P was stupid. Thus, we forgive P this time and continue the esyuber.”

In this case, P received blame for doing things by himself. He was supposed to organize this kind of party by complying with the opinions of “lineage” or athiran members. In this discussion, despite the fact that the problem was first set at the athiran level, it was not the athiran but P himself who received blame.

II. Case 3

On the second day of the initiation ceremony, the masks and new initiates fight. Opalug and odug are disguised with masks. In 2004, 8 of 12 masks lost
the fight. People attributed this huge defeat to “medicine” [busyan] used by elders who were angry with the opalug. Earlier that day, some drunk opalug men had abused a village chief in the eldest grade verbally. Of course, this is not normal behavior, and the elders, including the chief himself, were all angry.

There was a meeting on the last day of the initiation ceremony. The chief angrily explained what had happened to all present. The individual responsible for the initiation ceremony told one opalug attendee to approach him and remove his shirt. He was preparing to have the opalug whipped. But it was not this opalug man who had landed on the village chief. The perpetrators—and even others who had not been involved—had avoided the meeting because they had expected criticism. The man facing punishment for the errors of others first said, “Only me? What will you do for the others? I can’t accept that only I will be punished.” But when someone at the meeting forced him to apologize, he then said, “I’m wrong. This is my fault [uno anuka wenu kume ga fel kumuni wa amenan mokand honu kume].” To apologize for someone else’s actions by using the first person singular pronoun indicates an attempt to identify himself with someone else at the language level. K had also used the first person singular pronoun when he spoke in place of P. But the case of K is different because P had been blamed, and K only spoke in place of P; at the end of the discussions, even K blamed P.

In contrast, this opalug man did not speak for someone who had committed the errors. He had been blamed and risked being whipped. He had been blamed because he was in the same age-grade as those who had offended the chief. This opalug man did not object to this system of blame. He first resisted only by saying “only me?” but not “why me?”; he only wanted to know whether the punishment would be shared with others. In this case, the object of blame was not the individual but the opalug grade.

Atonbanyowon work is also set up at the age-grade level so that not all members need to participate. Likewise, not all members of opalug must dance at initiation ceremonies. If too few people dance the okerehe or do atonbanyawon, the opalug may receive criticism, but again it is not the individual who is criticized but the opalug grade itself. However, there are some cases when an individual, not an age-grade, is blamed. When the opalug’s atonbanyawon drink was distributed in September 2003, one drunk opalug man used his cup to scoop from the pot. Another opalug man could not tolerate this and told him to stop drinking. The drunk responded, “This sorghum beer is obtained by our atonbanyawon work. But you don’t usually take part in atonbanyawon work, so you do not have any right to say something like this. It is not your sorghum beer but ours.” This shows that an individual who did not participate in age-grade activities was the object of blame. However, another opalug man whispered to me, “He should not say something like this because the sorghum beer belongs to the opalug.” This statement sets the problem at the opalug grade level, against the opinion of the drunk who blamed an individual by insisting on differences between members. Comparing this case with P’s case suggests the following two conclusions:
1) In a nung or an athiran, blame is distributed on an individual level. The nung or athiran never becomes the object of blame.
   2) In contrast, in an age-grade, the age-grade itself receives blame, not individuals.

These cases indicate that while there is never an occasion for which a nung or an athiran itself is considered a responsible actor, the age-grade itself is considered an actor responsible for some acts.

III. How to Represent Difference between Groups

Unlike a nung or athiran, each age-grade is clearly differentiated. First, in Bassari daily life, age-grades form groups more often than nungs or athirans do. Occasions when drink is being distributed are among the most striking examples. On such occasions, people gather age-grades together.

Drink is basically distributed to individuals but different quantities are distributed to age-grades. An age-grade drink will be shared among the age-grade members. As described above, the certain duties or prerogatives of age-grades also emphasize their differences. For example, only ojyar and more elderly men can perform the atywumura dance. If opalug men perform the atywumura, they or the opalug grade as a whole will certainly receive criticism at a later date. Any man older than the odumuta grade can cry the eoeie. But one odug man told me that he never cries eoeie. He said that as an odug he never wants to pronounce the odumuta's eoeie cry.

One day when drink was distributed at a villager’s home, one of the ojyar men transmitted some information to other villagers. He then told one opalug man to pass on what he had said to the absent villagers of his quarter. As mentioned above, this is an ojyar task, but there were no ojyar men from that quarter. The opalug man complained “Why? I’m not ojyar.” The other men present responded, “We do not tell you to pass the message to all of your neighbors. We just ask you to transmit the message to an ojyar in your quarter. After that it is the ojyar man who passes on word to everybody.”

Normally, after entering ojyar grade, people stop dancing as axore (contrary person), but it is also said that after initiation all men can be axore and attach Palmyra palm leaves to their bodies. When I was in the ojyar grade, I sometimes danced as an axore. At one festival, when some opalug men disguised as axore invited me to become axore, an ojyar man, who happened to hear our conversation said to me, “You must say the time for me to axore has passed [ei de ka xutya kume].” He was objecting either to the fact that I danced as an axore or to the opalug men’s invitation for me to become an axore, even though people say that after initiation men can be axore if they wish. Dancing as an axore is a requirement for odug or opalug, but this requirement has passed [ka xutyak] for ojyar. That is, the differences between age-grades are represented at an action level: for example, whether one can dance the atywumura, whether one transmits information, whether one dances as an axore.

Because each nung has a proper name, and some nungs have certain roles
and characteristics, the difference between nungs can be distinguished. But only Bunang have special characteristics. In addition, the members of a nung live separately in several villages so there are no set occasions on which the members of a nung gather together. Compared with the differences between age-grades, the difference between nungs is not represented at an action level but only at a discourse level. In this sense, the differences among nungs are less clearly represented than those of age-grades. Moreover, there is neither a general term nor a proper name for “lineage”, and thus the difference between each “lineage” is not represented at either an action or discourse level. Further, as mentioned above, people do not necessarily know all of the other persons in their “lineage”; that is, the limits of a “lineage” are unclear. These points suggest that the differences among “lineages” are less obvious than those of “clans”.

Athiran has neither proper names nor specific roles and characteristics. The differences between athiran are not represented at an action level or at a discourse level. The members of an athiran may live separately in several villages, and there are few occasions on which they all gather together, except when people try to treat a child of their athiran or when an athiran’s boy is initiated. Thus, comparing age-grades, “clans”, “lineages”, and athiran, the differences among age-grades are most clearly represented. As shown by Case 1, the difference between “we” and “they” tends to be clear in the age-grade system. Comparing “clan” with “lineage” and athiran suggests that differences between “lineages” and athiran are represented neither at an action level nor at a discourse level, so that the difference between “we” and “they” does not tend to be obvious.

CHANGES

The above sections have described the traditional functioning of descent groups and age-grade systems. These institutions seem to be changing now, as described in this part. First, I illustrate the age-grade and descent group situation in the city of Tambacounda as a basis for discussion.

As briefly mentioned in the first part of this paper, Nolan (1986) enumerated some characteristics of the Bassari in Tambacounda, including the following:

1. “matrilineages” occupy an important place;
2. the age-grade system performs few functions.

In Tambacounda, matrilineages have been given new functions, such as providing food or housing for newcomers and advising members on getting jobs. Matrilineages function not only for newcomers but for Tambacounda inhabitants. For example, by maintaining relations with villagers, Tambacounda residents can ask others still in the village to care of their domestic livestock. Without noting “clan” and “lineage” differences, both of which are referred to as nung, Nolan always used the word “matrilineage”. Although Nolan did not distinguish between “clan” and “lineage”, it can be inferred that he used matrilineage to refer to a “clan”. However, it is not “clan” members who help newcomers on some occasions; rather, it is members of the “lineage” or athiran who do so.
A newcomer may stay at the house of a fellow “clan” member. Some women will only stay in Tambacounda briefly because they must work in neighboring villages pounding late millet majya (*Pennisetum* *gambiense*). Those who intend to stay in Tambacounda for more than a month are always taken care of by members of their “lineage” or *athiran*.

As in the case of J and T described above, a man can discover members of his “lineage” that he was previously unaware of and develop a closer relationship with them by moving to Tambacounda. In short, the “lineage” in Tambacounda has not only received new functions but also expanded its limits.

As mentioned above, the Bunang *nung* is considered to have certain characteristics for which they are feared. I first heard this in Tambacounda, and even in this city the Bunang’s characteristics are well known. As also discussed above, in Edane, a village chief is selected from Bijyar men, and an *onuma* (who are responsible for age-grade activities) is selected from Bunang men; however, in Tambacounda, there is no village chief. As Nolan (1986) stated, the age-grade system functions little in Tambacounda, and there is no *onuma* office that decides issues, such as what work each grade does. That is, the “clan” has little function in Tambacounda; rather, “matrilineages” occupy an important role. It is important to note that the “lineage” or *athiran* not the “clan” has become important among the Bassari of Tambacounda.

Nolan (1986) listed some reasons for the declining importance of the age-grade system in Tambacounda:

1. there is no communal hut;
2. there is no *apunan* because there is no village chief in Tambacounda;
3. there is no *atonbanyawon*;
4. some people came to Tambacouna to flee coutume.

From my observations, *atonbanyawon* is not performed in Tambacounda, so there is no occasion for drink distribution based on age-grades. Further, there are few occasions for which age-grade dances are performed. This may be the case not only in Tambacounda but also in the villages. For example, the number of age-grade dances is also decreasing in village settings. As noted above, the *eiyuk* dance of the *odosebkebatya* grade has not been performed in Edane recently. Likewise, in Etyolo, neither the *opinbi* dance of the *odug* grade nor the *odumuta* dance of the *odumuta* grade has been performed for a long time. In Eganga, a festival called *oferal* has not been performed for several years. According to the son of the Eganga village chief, there are not enough *odug* men doing *atonbanyawon* to obtain drink for this festival. Many *odug* boys instead live in cities for school or for work. Besides, many people consider coutume activities useless.

Further, the words *intya* and *ingawon* (traditionally used by persons initiated in the same year and who slept in the same communal hut during initiation, respectively) are now used between persons who were not initiated in the same year. For example, men and women can use these words with one another. I do not know how long these words have been used this way, but the usage is now quite common. Neither *intya* nor *ingawon* can be classified into a second per-
son singular pronoun, meaning that both the addressee and the addressed can use these terms and be *initya* or *ingawon*. Use of words such as *faba* or *numa* inevitably marks a difference between two persons, but calling someone *initya* or *ingawon* erases the difference and creates a homogeneous and equal relationship between them. In this context, some kin terms—such as *syatya* or *abaie*—also erase differences between people, creating a homogeneous and equal relationship between two persons. But these words are used only when there is a presupposed relationship. For example, C calls his *initya*, B, *faba* because C’s father and B are affiliated with the same *nung* (more precisely, B is C’s father’s sister’s son). I lived in B’s compound, so B is my father as well. Therefore, C calls me *abaie* (brother). C also calls the son of B’s wife V *abaie*. But V always refuses to be called *abaie* by C saying, “B is not my father. I live with him only because my mother is there.” This usage extends the normal function of this word enough so that V can refuse to be called *abaie* by C. But there is a presupposing relation, at least from C’s point of view, that justifies this appellation.

Extended usage of *initya* or *ingawon* does not presuppose a relation. Rather, two people can have an *initya* or *ingawon* relationship *ex post facto* by using these words. That is, *initya* and *ingawon* are intentionally misused to relate two persons in a new, equal relationship. The relationship between two persons in an age-grade extends beyond the limits of the age-grade system.

In Bassari society, people mainly relate to each other based on differences in sex, age, *nung*, age-grade, and some appellations—*faba*, *numa*, *ashinyuun*, or *abionum*, for example. Differences are clearly marked, and Bassari society is based on the allocation of roles, duties, and prerogatives along these differences. Hereafter, these kinds of relations are termed “relation 1”. There is now also “relation 2”, by which people are homogeneously and equally related via *initya* or *ingawon* relationships.

Even today in Bassari society, differences between people are of great significance, and people mainly relate to one another by “relation 1” type relationships. But *initya* and *ingawon* relations have spread, and increasingly people relate through “relation 2” situations. In short, the “relation 2” type relationship may be proportionally increasing in Bassari society. Further, while the “clan” has declined in importance, the “lineage”/*athiran* has become more important in Tambacounda. As mentioned above, age-grades have clearly marked differences, and each age-grade has certain roles and prerogatives (i.e., through “relation 1”). Likewise, each *nung* has a name and some roles or prerogatives. “Clans” are also related through “relation 1”.

In contrast, separate “lineages”/*athirans* are not given proper names. Even though “lineages” or *athirans* are related by “relation 1”, “lineages” are indistinguishable and thus could be considered homogeneous and equal.

Thus, while “clans” (with clearly marked differences) have become less important, “lineages” (for which differences are little stressed) are increasingly important. This can be considered either a shift from “relation 1” to “relation 2” or a relative increase in the proportion of “relation 2” in Bassari society.
CONCLUSION

The previous section suggested that “relation 2” type relationships are becoming more important in Bassari society. Here, I address why this change is occurring. As noted at the very beginning of this paper, the *nung* and the age-grade system are important institutions that relate people to each other in autonomous village-level communities. However, villages are no longer autonomous entities. Villages function at the periphery of the Senegalese political system, and people must also leave their villages to earn money.

Village life and the function of villages are changing in Bassari society and such changes may be responsible for the shift from “relation 1” to “relation 2” type relationships. That is, in an autonomous village setting, institutions that mark differences among people within a village – such as *nung* and the age-grade system – are important. However, as a village’s dependence on outside entities increases, differences within the village become less important.

Although institutions marking differences within villages have been declining in importance, differences still remain important but are stressed at another level. While many people say that coutume activities are useless, they also say they have to maintain practices, such as initiation ceremonies. It is often said that men are not Bassari unless they undergo initiation. In fact, Bassari who live in Senegalese cities such as Dakar, Tambaconda, and Kédougou, take their sons back to their home villages for initiation. They tend to stay in the village only for the 6 days of the initiation ceremony. They do no coutume after the initiation ceremony. In 2004, a man from Kaolak who had brought his two sons to Edane for the initiation ceremony said that it was impossible for his children to do coutume because they had to go back to school or work in Kaolak and could not stay in the village longer than 6 days. They had to skip school or work to attend the initiation ceremony.

Coutume activities mark differences between age-grades, while initiation marks the difference between Bassari and non-Bassari.

Here, I present another example of a shift from differences among *nung* to differences between Bassari and non-Bassari. Coniagui, Manding, and Peul societies seem to have had some relations between *nung* and clan. Prior works have conceptualized this “relation” by words such as “correspondence” or “equivalence.” According to Delacour (1912: 373), Beban, Bangar, Biyaketyi, Benang, Biyantyen, and Bedyar correspond to Ayou, Biyebane, Ayougel, Beneon, Ayantyen, and Bighes, respectively, in Coniagui society. Chataigner (1963: 99) stated that Benang, Bendia, Bangar, and Boubane are equivalent to Sadiakhou, Kamara, Damfakha, and Keta, respectively, in Manding society. Gessain (1963: 49) noted that Bendya or Bidyar correspond to Diallo in Peul society and that Bonang, Buban, Bendya, and Biyankentz correspond to Damfage, Keita, Sadyago, and Camara, respectively, in Manding society. Ferry (1991: 479-480) also noted that Bouban, Bejyar, Bounang, Benjya, Bangar, Bies, and Bayanhansh correspond to Keita, Kamara/Danfakha, Danfakha/Bambara, Sadyakho, Bambara, Keita, and Kamara, respectively.
I met a man who worked as a driver in Kundara, a Guinean city. Although his family name was Benjya in Bassari society, the family name written on his identity card was Camara. According to him, Benjya became Camara in cities. I do not know of other cases of this kind of name “correspondence”. The Bassari and non-Bassari differentiate each other according to nung. Young men who live in cities such as Tambacounda, for example, are called by their Bassari family names by their friends. The Bassari’s family name is usually their father’s nung name. That is, the family name itself is not concordant with the nung system in Bassari society. Moreover, while in the “correspondence” system people change their name into the corresponding name of the other society, in this case, people have kept their Bassari name in relations with non-Bassari people. Thus, in the first system, Bassari people relate to non-Bassari people without erasing the nung differences, in the latter system Bassari related to non-Bassari regardless of nung differences and whether they insist differences exist between Bassari and non-Bassari people.

Uchibori (1989) noted that the intervention of the “State” (kokka in Japanese), which indirectly manipulates people through a middle category that involves individuals, has greatly affected the birth of “ethnic groups”. The state defines this middle category of “ethnic group”, which, through state reinforcement, increasingly becomes a static entity. Declaring one’s ethnicity not only sets a person apart from others but also confirms a common identity with people who use the same name. This process gives substance to an “ethnic group”. As mentioned above, Bassari villages have increasing contact with and dependence on outside entities, possibly due to state incorporation of Bassari society. Since the French colonial period and the birth of the République du Sénégal, the Bassari are increasingly considered “a static middle category” – “a static ethnic group”, such as the Wolof and the Peul. State incorporation means that the Bassari are situated differently than before. Whereas differences used to be primarily distinguished among Bassari within a village, today difference is increasingly distinguished between Bassari and non-Bassari. Thus “relation 2”, which erases differences and creates homogeneous and equal relations, may occupy a more important place in Bassari society today.

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Two Changing Institutions in Bassari Society

NOTE
(1) Malinowski (1945: 50) defined “an institution” as “a group of people united for the pursuit of a simple or complex activity; always in possession of a material endowment and a technical outfit; organized on a definite legal or customary charter, linguistically formulated in myth, legend, rule, and maxim; and trained or prepared for the carrying out its task.” Hereafter, I use this word to mean “a group of people”, following the essence of Malinowski’s definition.

(2) Although they live in Senegal, the Bassari say “to go to Senegal” instead of “to go to cities”. They conceptualize the region of Bassari villages as “lian”, or “pays Bassari” (land of the Bassari).

(3) Previous works diverge regarding nung names. For instance, Delacour listed the Beban, Bangar, Biyakethyi, Benang, Biyantyen, and Bedyar as the “6 grand families” and then stated, “except for these principal families there are 2 or 3 others which involve only limited number of people” (Delacour, 1912: 373). Chataigner (1963: 99), who was a commandant of Cercle à Kédougou, reported that as of 1 September 1944, Benang, Benjya, Bangar, Boubane, Biyahentj, Bejyar, Bïes, and Bemoun were the names of the Bassari clan. Lestrangé (1955: 46) also recounted that ayagant’, ayes, ayantya, aban, emun, and asoso were the principal nung of the Bassari. Gessain (1963: 146) stated that Aban, Ages, Benjya, Bonang, Bemoun, Bukwol, Asoso, and Bangar corresponded to Bianguinch, Bangar, Boubane, Bindia, Bijar, Bouang, and Bangonine of the Sarr in 1952. Gessain hypothesized that this divergence in nung names was due to some names being found only in Guinea or only in Senegal and the fact that some names represented only “one fraction of lineage” [une fraction de lignées]. For example, Bangonine, as cited by Sarr, is “one fraction” of Benjya. According to a villager in Edane, Bangonine is only found in Guinean villages; in Edane, there are only a few occasions for which this name has some significance. Although I heard only “Bangonine” as a name of “one fraction” of Benjya, Gessain (1963: 147) also cited Bapei, Babadj Boran, or Bararan as a name of a “fraction” of Benjya (see also Dupré 1965: 113).

(4) In this sense, nung is not a group but a category.

(5) Previous works have not differentiated between the two, so they have seen nung as an exogamic group (Gessain 1971, Lestrangé 1955, Nolan 1986). However, “clan” is not an exogamic group.

(6) According to Bidiar (1980: 42), who grew up in Edane, they used to be hit six times with a whip.

(7) The difference between odinguta and odumuta is that the latter can use the word amun.

(8) The time of initiation depends on the individual’s maturity and economic situation. For instance, Gessain (1971: 161) stated, “After having been odumuta for 2 or 3 years, boys are initiated around 15 or 16 years old in Etyolo, when they are judged mature for this new step and when their fathers are ready, having enough millet to prepare beer”. But she does not say anything about the position of individuals in the age-grade system before initiation. The relations between individuals before initiation are also important in determining when odumuta can be initiated.

(9) They used to be hit three times, but the ekapa conducted in 2003 suggests that the number of hits has decreased.

(10) According to Gessain (1971: 165), it is from the second grade after initiation to the third grade that change occurs every 24 years in Egun. I visited this village only once, so I do not know much about Egun’s age-grade system. But Gessain’s description is not concordant with my observations. From what I observed, it is from the third grade to the fourth grade that change occurs every 24 years.

(11) Although greetings change after initiation, this is not an institutionalized rule. The boys
initiated in 2002 had greeted people in an adult way even before initiation. However, from my observations, usually the people surrounding the boys started greeting them in an adult manner after initiation.

(12) This does not mean that no boys had had sexual relations with women.
(13) Atonbanyawon and ofna differ in the day the drink is given. For atonbanyawon, drink is given at a later date, whereas for ofna, drink is given immediately after work.
(14) Referring to apunan, Dupré (1965: 152) stated that a village chief has a privileged position in the age-grade system. However, given the case here, I have some difficulties agreeing with Dupré’s opinion.
(15) At the ambisya of 17 December 2001, each opalug man was told to bring palm wine in three 4-liter containers. This drink was not obtained from performing atonbanyawon but was prepared by each opalug man.
(16) To be odubutya, they wear a skirt made of the bark of an apes tree.
(17) To be banbar, they have a small branch of a tree and a small piece of apes bark.
(18) When drink is distributed, people gather together one age-grade to another in the yard. The host tells ojyar men to set the pots containing drink in the yard. The ojyar ask the okotok to draw a circle somewhere to mark the place where the pots will be set, an act called anbek. These days, people use pots with three legs, but in the past, people used corn-shaped vases. Traditionally, the circle indicated where to dig a hole to accommodate the base of the vase. There is no longer a practical reason for this act, but okotok men still do it to indicate where to set the pot. After setting a pot on the circle, the ojyar give some drink to the okotok grade for this work. This drink is shared between okotok members. Then, the ojyar give some drink to the buhark. It is said that this drink is given to announce to the buhark that drink has already been set. The owner of the house cannot assume the role of distributor, even if he is an ojyar. If there are no ojyar, the okotok men set the pots and distribute the drink. To the ojyar of the host family, they give drink and say, “We are sorry. But it is your home so you cannot distribute. So we will distribute in your place.” One ojyar man sits in front of the pot, scoops the drink with a cup, and pours the drink into a container held by two “servants”. Drink is then distributed from the individuals in the eldest grade to younger ones by these “servants”. One serves the men; the other serves the women. When the drink has been distributed to the odug grade of men or odojyar grade of women, an ojyar man scoops the surface (kuxut) of the drink in the pot and gives it to the buhark. And the ojyar man gives some to the okotok. This drink is called apoxutan. If there is enough drink to serve everyone a second time, they repeat the distribution. If not, the ojyar tells the host, “It is finished (kagotok)”. Then the host distributes a small amount of drink to respected people. Whatever remains (edaka) is distributed to each age-grade, not to individuals. After distributing edaka to every age-grade, the ojyar man shows the pot to the opidor men to check that there is really no drink left. The opidor receives some drink for assuming this task. Then the distributor and two servants receive their share. It is said that drink distributors risk attack by someone dissatisfied with the distribution. Thus, they get more than the others for assuming such a dangerous task.
(19) Gessain (1971) inferred the same thing, even stating that the age-grade system was introduced before circumcision and clitoridectomy.
(20) This practice is called angona.
(21) It takes about 10 days to make sorghum beer. So the decision to make beer is almost synonymous with the decision to hold a party.
(22) Initiation ceremonies always start on a Saturday and end the following Thursday.
(23) Other relations can be classified as “relation 2”, such as “inyinapura”. The word inyapura is normally used to call and refer to one’s lover. But in Edane, I know of no case of this
word being used between actual lovers. Instead, this word was used between a man and a woman, two men, or two women, who are not at all lovers. People use this word beyond the limit of its normal usage to create a homogeneous and equal inyapura relationship.

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