

## 1. **Description** –

### 1.1 Name of society, language and language family

. Bubi, Some comprehension of Tsogo and speakers are to understand getsgo and land of Gabon, Neger-Congo.

### 1.2 ISO 639-3 BUW

### 1.3 Fernando Po

1.4 Brief History: Linguistic studies have shown that the bubis were among one of the first to leave the Nigerian area. The tribe headed southeast to find a new location for their tribe to inhabit. They finally arrived on the Atlantic beaches between the Batanga and the Ntem, or campo, rivers. They lived in this area for a lengthy amount of time and during this time they formed sub tribes. During this time, they were encountered with other violent tribes that invaded them, and the bubis were subjected to violence, and slavery. The chiefs of the sub tribes decided that they needed to flea the country and cross the seas to a new land named Fernando Po, which is now Bioko Island. According to Antonio Anmeyei, the bubis had migrated here about 3,000 to 5,000 years before portugese explorer Fernando Po landed there in 1471. The sub tribes all formed in different areas around the Island, all speaking the same native language. There was a lot of hostile violence between the sub tribes. Their numbers were lessened dramatically because of the slaughter of their previous dictator Francisco Macias Nguema. Macias took reign after the country gained its independence from Spain in 1968. During Macias Nguema's reign he lessened a majority of the population by torturing, beating, and even executing. This occurred until 1979 when his nephew, who is now the current president, overthrew him and had him executed. Macias Nguema's reign of terror reduced the Bubi's population dramtically during his dictatorship, but those who remain are under the rule of a just as equally cruel and corrupt dictator Teodoro Obiang Nguema. The Bubis live in Bioko today, under the dictator- president of the larger Fang tribe. ( 1chp.1.) (4 chp.3)

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

the Bubi village was made up of neighbors, separated by stakes generally made of fern tree trunks. One of the bubis neighbors was Santa Isabel.

## 2. **Economy:**

“Primitive Bubi agriculture was limited to cultivating yams and malanga, as those foods formed the base of their diet. Everyone contributed to yam planting and cultivation — men and women, little children and grown children — but only women planted and cultivated malanga.” (1 chp 30). “ Each subordinate chief, with his family and dependents, prepared a parcel of land — larger or smaller, depending on what was being planted — and fenced it. Later they divided it among the adult men, in different sizes, according to the amount of seeds (*nkolu*) that each one desired to sow (*mohera* or *baepa*.)” ( 1 Chp 30)

### 2.1 Main Carbohydrate staple(s):

Yams, and Malanga are two of the main carbs and harvesting that the Bubis do. “The Bubi malanga (*ejem*) is much different than the American malanga. They brought it themselves from the continent, just as they brought the yam. Ejem cultivation is exclusively by the women. Its sowing generally takes place in May, when the yams are

grown and their branches become interwoven in large and small cords. They plant the malanga in the same fields, placing it between yam plants.” (1 Chp 30)

#### 2.2 Main protein-lipid sources:

Worms, buffalo, deer, antelope, porcupines, pangolins, and fish are some of the main proteins for the Bubi. “The Bubi have studied well the pastures preferred by antelopes and deer, and they know when, at twilight, the animals graze. Dawn they call *ope*, and dusk *esaha*. The Bubi arrived early at these times to wait behind a shrub or a trunk, or in the top of a tree. Then, when the beast was feeling most tranquil, he would feel a cruel dart thrown by a savage enter his body.” ( 1 Chp 35).

#### 2.3 Weapons: Bow and arrow, blowguns?

“In hunts in days of antiquity, they used darts (*bechika, mechika*); traps (*ekaso, sibètètètètè, boholo(N), siara, epeu, moholo (S)*); snares (*riparu (N), rinchi, ekaso (S)*, etc.), and the creel (*boatcho, moancho*). The general name for hunting was *ebeba* and *ebema*, and they used to hunt individually, in society with an entire village, or in various assemblies.” (1 Chp 35). “ It is widely known that the Bubi arrow or dart is made of wood, without an iron point, and that they hurl it by simply throwing it with the hand, not using a bow.” ( 1 Chp 35).

#### 2.4 Food Storage:

“The bubi would serve food on wooden plates, and they would also use shells from large ground snails and sea snails as plates. “ They found dry and hard shells of the fruit from the tree bobama made very handy and economical drinking glasses” ( 1 chp 34) .

#### 2.5 Sexual division of production:

The men in the Bubi tribe were mostly responsible for the hunting, building, making of the weapons, fishing, hunting, making of palm oils. The bubi women would create pots, weave baskets, household chores, cooking, planting and cultivating the malanga, and they would help their husbands with fieldwork.

#### 2.6 Land tenure: None found

#### 2.7 Ceramics:

There was some fundamental pottery, vessels in a variety of sizes, clay pots, basketry weaving, clothing bands (arm bands, leg bands etc.), and some elaborate bracelets.

#### 2.8 Specified (prescribed or proscribed) sharing patterns:

#### 2.9 Food taboos:

The Bubi do not like to eat many insects. ( 2. Chp. 5 pg. 42-43)

#### 2.10 Canoes/ Watercraft?:

### 3. Anthropometry

#### 3.1 Mean adult height (m and f):

No certain height as measured according to sources.

#### 3.2 Mean adult weight (m and f):

No certain height as measured according to sources.

### 4. Life History, mating, marriage

4.1 Age at menarche (f): 14-15 years old. (1 Chp. 14, p1)

4.2 Age at first birth (m and f) : Not found

4.3 Completed family family size (m and f):

No exact number was found, but Aymemi states that the law allowed the men to have many legitimate spouses. ( 1 Chp. 56, p1)

#### 4.4 Inter-birth-interval (f):

During the time a child is nursing, the women have complete freedom from their duties and obligations. This may continue until the infant can stand or walk. (1 Chp. 13, p6)

#### 4.5 Age first marriage (m and f):

Men at puberty have a ceremony accepting them into the category of the village's young men of marriageable age. ( 1 Chp. 14, p3)

Puberty for males typically 16-17 ( 1 Chp. 14, p1)

“ As soon as a girl becomes capable, which they place at about fourteen to fifteen years, the parent let her suitor know he may come for her as soon as he pleases.” ( 1 Chp. 14, p7)

#### 4.6 Proportion of marriages ending in divorce:

No percentage was given.

“ A forced divorce take place when the deceased of the family, or morimo, manifests and reveals to the mojiammo or tribal prophet that a man and wife, legally united in matrimony, cannot continue cohabitation. He compels them to a perpetual and absolute separation, with the threat of certain death of one or both spouses if they do not divorce in the time the mojiammo has prearranged.” ( 1 Chp. 18, p6)

“ The woman can obtain freedom by repudiation. The husband throws her out of the house.” (1 Chp. 18, p5)

#### 4.7 Percent marriages polygynous, percent males married polygynously:

No percentage was found.

“ Bubi law allows men to have many legitimate spouses (a bari b' eotto) and to bring into their homes all the women friends and concubines (a bari be rijole) who present themselves, who ordinarily would remain widows.” ( 1 Chp. 56, p1)

Custom does not tolerate a man to marry two full-blooded sisters. ( 1 Chp. 17, p7)

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

“ The Bubis, when they give a dowry to acquire a wife, strive expressly to buy the eoto, or virginity.” (1 Chp. 14, p10)

In times past a man, old or young, could claim a Bubi female as his wife even before birth. He could pay her dowry in installments. (1 Chp. 58, p11)

“ They would stipulate the price, which ordinarily would not exceed four hundred Spanish pesetas. The amount agreed and set in place, the claimant would begin his payments, at times with pieces of game or with big bowls of fish, at other times with bags of salt or with cans of oil. Sometimes payment was with long strings of chibo, other times with goats, and other times with physical labor, as the biblical Jacob.” ( 1 Chp. 19, p2)

#### 4.9 Inheritance patterns:

The abba's (Bubi King) office is hereditary. It doesn't go from father to son but from the eldest in the family to the next most ancient of the same family. (1 Chp. 55, p3)

“ The family real estate amounted to only their palm groves, which they owned. Houses fields, annually, were planted on a different site, and the houses, upon the death of notable members of the family, were moved to others places.” ( 1 Chp 56, p11)

#### 4.10 Parent-offspring interactions and conflict:

- Duty of the parents to educate, advise, and correct their children. (1 Chp. 56, 10)  
 “ When they were older, if they committed some disrespect against the father, the mother, or someone of the family, they all met together to deal with the punishment that must be imposed on the miscreant.” ( 1 Chp. 56, p10)
- 4.11 Homosexual activities, social attitudes towards homosexuals: Not found by sources.
- 4.12 Pattern of exogamy (endogamy):  
 Endogamous at the clan or tribal level (2 Chp. 10, p2)  
 Extogamous for close blood relations as in unions of children from the same uterus, also you couldn't have for spouses two full-blooded sisters. ( 1 Chp. 17, p.6,7)
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these “ other fathers” recognized?:  
 No of evidence of partible paternity.
- 4.14 What is the belief of the mother's role in procreation exactly? ( e. g., “ receptacle in which fetus grows”)  
 Not found, only that when a woman conceives God makes the soul of the fetus and that a deceased family member can buy it. (1 Chp. 13, p4)
- 4.15 Is conception believed to be an incremental process ( i.e., semen builds up over time)?: Not found
- 4.16 Occurrence of sexual coercion, rape:  
 “ If she has been forced and violated, then she is rebuffed for not having denounced the perpetrator of the brutality.” ( 1 Chp 19, p4)  
 “ If the young virgin resolutely refused to cohabit with the chief, resisting his flattery and caresses, she came to live in the rijata, in the position of borene or erere, principal wife of the botuku.” ( 1 Chp. 24, p13)
- 4.17 Preferential category for spouse (e.g., cross cousin):  
 None stated , only that the men marry within the same clan or tribe and the restrictions of close blood relations. (2 Chp. 10, p2) (1 Chp. 17, p 6,7)
- 4.18 Do females enjoy sexual freedoms?:  
 They are inspected for virginity. ( 1 Chp. 14, p8)  
 If she has been violated, then they say sad and bitter days await her (1 Chp. 14, p9)  
 “ If she remain a virgin, she receives praise, congratulations, wishes for happiness and sincere, cordial blessings from all. But, if the examination proves her to have been violated or raped, whether voluntarily or involuntarily, she stands before the public in extreme dishonor and shame.” ( 1 Chp. 19, p4)
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring:  
 None found.
- 4.20 If mother dies, whose raises children?:  
 “ Wet nurses are totally unknown, If a woman who has just given birth dies, the newborn is fed palm wine that is not fermented, mixed at times with juice extracted from other plants and given with a small spoon. Since they never could reconcile themselves to nourish these infants with goat milk, scarcely and lived to puberty.” (1 Chp. 56, p9)
- 4.21 Adult sex ratio: number of adult males divided by number by number of (reproductive) females: None found
- 4.22 evidence for couvades: None found
- 4.23 Different distinctions for potential fathers ( e.g., lesser/younger vs. major/older):

None found

4.24 Kin avoidance and respect?:

“ When they were older, if they committed some disrespect against the father, the mother, or someone of the family, they all met together to deal with the punishment that must be imposed on the miscreant. If he refused to carry it out, they informed the village chief, and he condemned him to compulsory work. If, humiliated, he asked for pardon from his family, they admitted him again into their bosom. But, if he remained rebellious and obstinate, the family rejected him, blowing over his forehead and spitting on the ground as signs they detested his abominable conduct. They hurl curses over him worse than those one reads in psalm 108.” ( 1 Chp. 56, p10)

4.24 Joking relationships: None found

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

Bubi society is matriarchal, lineage is traced by the mothers line. Importance is placed on having girls because they perpetuate the family. Girls are considered to be the eyes of the home. ( 2 Chp. 10, p2)

4.26 Incest avoidance rules:

They permit matrimonial unions between cousin, uncles and nieces, brothers and sister-in-laws. They also allow unions of children of the same father but of different mothers. ( 1 Chp. 17, p6)

4.27 Is there a formal marriage ceremony?:

Many rituals involved in the betrothal. ( 1 Chp. 16)

Length of the celebration depends on the power and wealth of the spouse. (1 Chp. 16, p7)

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

“ The second minister was the sheriff, whom they named tchoko o bouku or nook o mochuku, which means literally the eyes of the master; and the third was the whip or “knife of the master,” looba lo botuku.” ( 1 Chp. 21 p9)

Names given by trade when the males go through puberty, they are given a new name. ( 1 Chp. 14, p3)

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

Within the clan or tribe (2 Chp. 10, p2)

They follow the laws of family relations (1 Chp. 17, p6,7)

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

The pay a dowry to acquire a wife. (1 Chp. 14, p10)

The men can claim a wife before the birth and pay the dowry installments. (1 Chp. 58, p11)

There are two types of marriages: “ Marriage by buying virginity” and “marriage for mutual love.” ( 1 Chp. 15, p2)

4.31 Evidence for conflict of interest over who marries who: None found

## **Warfare/homicide**

4.14 Percent adult (male) deaths due to warfare:

No certain percentage was given. There was much fighting between the tribes.

“ One can understand why the Bubi population became so reduced. This state of things lasted from the time many regions rebelled against the supreme chief of Biapa until the celebrated Moka once again subdued them.” ( 1 Chp. 40, p15)

#### 4.15 Outgroup vs ingroup cause of violent death:

All fighting was ingroup and also outgroup ecause they fought tribe against tribe and Europeans from the outside. See below

#### 4.16 Reported causes of in-group and out-group killing:

“ The intra-tribal wars tell of continuous, bloody wars of one district against another, one town against another; one family against another; and endless private vendettas.” ( 3 Chp. 3, p4)

Out going fighting occurred when an English vessel stopped for fresh water and the crew were brutally killed by the Bubis. The Europeans were afraid to land on the island because the bubi people were so warlike. (3 Chp 3, p7)

“ Fights broke out over palm trees and available terrain for planting yams, malangas, and other edibles. This antagonism at times led to bloodshed.” ( 1 chp. 7, p2)

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

“ The Bubis were suspicious, unfriendly, and deadly to strangers who tried to land on their island.” ( 3 Chp 3, p5)

#### 4.18 Cannibalism?: None found

### **5. Socio-Political organization and interaction**

#### 5.1 Mean local residential (village) group size: Not found

#### 5.2 Mobility pattern: (seasonality):

The bubi clans had clamied their villages and land a long time ago, not much movement between tribes which could cause war. (1 Chp. 25)

“ After the harvest a large crowd of Bubis from all regions of the island joined together in the geights of bniapa or Moka to profess servitude to the supreme botuku of the tribe and to celebrate a solemn thanksgiving to the superior spirits and protectors of the race for the yam harvest.” ( 1 chp. 30, p16)

#### 5.3 Political system: (chiefs, clans etc, wealth or status classes): ( 1 Chp. 21)

All tribes have their own clans system, but are all similar

Botuka is the head chief of a tribe or district.

Baita which means nobles or pleabians.

Nobility is based soley on birth.

Bubi law prohibits people of different social classes to eat together.

The death of botuka- his successor comes from his advisory group of elders.

Abbe moto guards and preserves the sacred fire. ( 1 Chp. 55, p4)

Bubi society divides people by function: farmers, hunters, fishers and palm- wine collectors. ( 2 Chp. 15)

#### 5.4 Post marital residence:

Female resides in the spouses house. (1 Chp. 14, p8)

#### 5.5 Territoriality? (defined boundaries , active defense):

The tribes inhabited most of the island, and territory was very tight.

Disagreements of the territories resulted in war. (1 Chp. 2)

#### 5.6 Social interaction divisions? (age and sex):

“ Although in her infancy and first years of adolescence she enjoyed entertainment and the delight of her young state, much too soon she was seen as enough grown with sufficient strength to be put to hard work, at times more than her strength allowed.” ( 1 Chp. 12, p1)

After puberty when the male presents himself to the botuku, he then presents to the chief of the young men under whose order he remains while single. (1 Chp.14, p3)

#### 5.7 Special friendships/joking relationships:

The bride, for the wedding ceremony, has a court of friends and bridesmaids and the young men sang songs to her. (1 Chp.16)

#### 5.8 Village and house organization:

Arches in the homes were called betapetape which they hung skulls, bones and feathers to ward off evil spirits.

The huts were mainly the same size and usually conformed to the topography of their village.

Houses were rectangular, walls constructed of stakes driven into the ground tied together with lianas. The roofline was angled for water run off.

Kitchen and bedrooms were often in the same area. ( 1 Chp. 25)

#### 5.9 Specialized village structures (mens' houses):

Two adoration huts were built dedicated to the spirit protectors.

The chief and his families lived in an area protected by a barricade. ( 1 Chp.25)

#### 5.10 Sleep in hammocks or on ground or elsewhere?:

Beds were of 3 to 4 planks of wood loosely constructed. ( 1 Chp. 56)

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

Each village has their own botuku and hierarchy. (1 Chp. 14, p2) (1 Chp. 21)

“ The chiefs in their most successful times had an advisory body that understood the tribe's most serious and important business. The chief presided at the assembly, which consisted of the main Bubi nobility. The first among them was the supreme priest (abba or bojiamme), which demonstrates that, even among the savage Bubi, religion never was separated from the state but, rather, both authorities walked together in agreement, mutually relying on and defending one another.” ( 1 chp. 24)

#### 5.12 Trade:

“As the needs of the primitive Bubis were quite limited, one understands that trade or commerce was scanty. It consisted only in exchanging goods, although at rare times they would exchange with Bubi money (chibo loho).” (1 Chp.38, p1)

Commercial transactions were made at bitobam or markets. (1 Chp.38)

#### 5.13 Indications of social hierarchies?:

“Among the Bubis there exists, the same as in all countries of the world, distinct social classes. The Bubis are free people and do not recognize slavery in its most strict form, which they call bopippi, bopibbi, bopimbi, but they do recognize a moderate and benign form of servitude, to which they give the name botaki or motaki. There exists, moreover, baita and babale which mean nobles and plebeians; and batuku and bataki, or masters and servants. Nobility is based solely on birth.” (1 Chp. 21, p1)

## **6. Ritual/Ceremony/Religion (RCR):**

### 6.0 Time allocation to RCR:

#### 6.1 Specialization (shamans and medicine):

Rojia or rohia- or chapel of the spirit protector was a place where they hoped the sick one would be cured. ( 1 Chp. 26, p6)

Witch doctors were consulted and used their sorcery and evoked the spirits. (1 Chp. 26, p8, 10)

At the time, there was little trust in European medicine. (4, p213)

#### 6.2 Stimulants:

liquor called “Palm Wine” is made from the tree. (1 Chp. 32 p1)

Wine is served at the wedding ceremony. “The attendees begin the banquet of rice, yams, meat, and wine, which they have already devoured with their eyes.” (1 Chp.16,p6)

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

Birth- a newborn is taken, by the family to find out which deceased family member bought its soul. (1 chp. 13, p3)

Puberty rites mostly for males, they bathe, adorn themselves, present themselves to the village botuku (chief) who gives them a new name. (1 Chp. 14, p2)

Females are inspected for virginity before marriage. (1 Chp.14, p8)

Elaborate burial customs for the districts Botuku, goats were slaughtered and the blood rubbed on the body. (1 Chp.29)

#### 6.4 Other rituals:

Arches built of sticks and hung with thousands of amulets were placed in front of villages to impede the entrance of bad spirits. ( 3 Chp. 4, p4)

They had rites of purification to insure agricultural and human reproduction. (3 Chp4)

#### 6.5 Myths:

God gave life and movement to everyone. (1Chp.41)

In all districts of the land in ancient times, a family called Bolaribo, (sons of spirit), whose job it was to keep the sacred fire burning at all times. (1 Chp. 41, p2,3)

God created everything, he had good and bad angels, the bujula abe, are good spirits and bajula abe, were bad spirits. (1 Chp. 41)

“ The supreme being, principal creator of the universe, is given the name of Rupe In the north, which means Great Spirit, and in the south they call him Poto, which is equivalent to Excellent Lord of Supreme Lord.” ( 1 Chp. 41, p3)

#### 6.6 Cultural material (art, music, games):

The Bubi danced and sang as part of the marriage celebration. ( 1 Chp.16).

Pottery was very basic (1 Chp. 33, p2) also colorful wooden bells (2 Chp.18) “ They had different games or dances, such as the loopo, boatte, cacha, etc.” (1 Chp.30, p13)

#### 6.7 Sex differences in RCR:

The greatest bojiammo is the abbe mote. Only a man can be the supreme pontiff or holy man. (1 Chp.55) Women of purit are of great value and to be revered by the bubi people. (1Chp.14,p9) Northern Bubi recognized a feminine god name Visila. (1Chp.42)

#### 6.8 Missionary effect:

“Father Antonio Aymemi lived on West Africa’s Fernando Po island, now called Bioko Island, working with the indigenous Bubi tribe as a Catholic missionary from 1894 until his death in 1941.” (1 Introduction,p1). Not much is said about the effect only that they know God to be the universal creator while also honoring spirits and souls of the deceased.(1 Chp.43,p1,10)



#### 6.9 RCR revival:

Christianity is prominent but traditional beliefs still exist. (2 Chp.5)

#### 6.10 Death and after life beliefs:

They believed that a deceased member of the woman's spouse, a morimo, buys the soul of their baby and will be its protector through life. (1 chp.13,p4) A witch doctor is called to a sick person by the family and he places two stones on his chest to see if the person will die. (1chp.28) The Bubi took great care in taking deceased to the cemetery. They believed the spirit would follow the cadaver and haunt the family so they tried to trick the spirit away from the body. (1chp.28)

6.11 Taboo of naming dead people?: None found

6.12 Is there teknonymy?: None found

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

There was ancestor worship with the morimo buying the soul of the infant. All of their duties and obligations were to the morimo. (1Chp.13,p4) The ancient Bubi were mostly spirit worshippers, devoted specifically to one of the innumerable spirits they had. (1chp.45) Rupe, the supreme being who created all and oversees all. (3chp.3) That is the name for God. "The Bubi wear personal amulets to protect themselves from evil spirits and curses." They believe in the effectiveness with the utmost faith. (1Chp.46)

### 7. Adornment

7.1 Body paint: None found

7.2 Piercings: The Bubi had multiple piercings on their ears. They would have wooden pieces in their lobes, such as toothpicks. The piercings in the ears were done more often in women than in men. They did not have many nose, or lip piercings. (4, p37)

7.3 Haircut: They have short hair, and there's not a lot of hair jewelry, they also did not use hair powder. (4,p37)

7.4 Scarification: They had scars on their chest, just below the neck, scars going onto their stomach, they expressed certain social relationships, served as other purposes (4,p40-41)

7.5 Adornment (beads, feathers, lip plates, etc.): The Bubi had arm bands worn by boys, made from snail shells, right below the knee (also snail shells). A band worn by women was woven by plants. (4,p35)

7.6 Ceremonial/Ritual adornment: Necklace, which was made out of snake vertebrae, a bandana also made from snake vertebrae, and a wooden bell meant to be worn on their arms- To call the good spirits and to call away the bad spirits. (4 p137)

7.7 Sex differences in adornment: Not found

7.8 Missionary effect: They have civilized in society, business, and religion from European influence. (4, p213)

7.9 Cultural revival in adornment: None found

### 8. Kinship systems

8.1 Sibling classification system: The older children are held in higher regard than their younger siblings and looked to in performing chores and more responsibility.

8.2 Sororate, levirate: Neither, the widow can never spouse again.

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): the Bubi tribe typology has both blood related kin and kin

resulting in marriage in the ribila re rejole, which is marriage by buying virginity and the only true legitimate marriage to the Bubi.

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