1. Description
1.1 Name(s) of society, language, and language family: Boloki, Baloki, Boleki, Buluki, River Ruki (1)
1.2 ISO code: bkt
1.3 Location (latitude/longitude): 0.90, 18.70
   - Democratic Republic of the Congo; Equateur Province. Settlement exists on both sides of the Congo River upstream from Mbandaka. (1)
1.4 Brief history:
   - No written history. (2, p. 162)
   - Thought to have originated with the first movements of Bantu (2, p.159-160) c. 1500 BCE in the Western Bantu expansions (3).
1.5 Influence of missionaries/schools/governments/powerful neighbors:
   - The primary religion among contemporary Boloki is Christianity. (4)
   - Latinized Alphabet. (1)
   - Language shift towards Lingala. (1)
1.6 Ecology (natural environment):
   - Swamp-forest and wetland. (5)
1.7 Population size, mean village size, home range size, density: 4,200 total population. (1)

2. Economy
2.1 Main carbohydrate staple(s):
2.2 Main protein-lipid sources:
   - Small game – antelope, coypu (river rat), gazelle. (2, pg. 234)
   - Fish – No varieties named. (2, pg. 145)
2.3 Weapons: Bow and arrow, blowguns?: Spears, knives, and occasionally guns. (2, p. 68)
2.4 Food storage: No specific information found.
2.5 Sexual division of production:
   - Males fish, hunt, and work as blacksmiths; females farm, cook, and make ceramics. (2, pg. 140-148)
2.6 Land tenure:
   - Land is owned by those who clear it for farming. (2, p. 110)
   - Land surrounding a village is owned by the people of the village; land ownership is communal. (2, p. 109)
   - Sons inherit land from their fathers; the eldest son inherits the larger portion of property. (2, p. 111)
2.7 Ceramics:
   - “The pottery made by Boloki women divides itself easily into three kinds: 1. Saucepans of various sizes but only one shape. 2. Wine pots from 6 inches high to 2 and 3 feet high and broad in proportion. 3. Firepans or hearths for carrying fire in their canoes while travelling.” (2, p. 87)
2.8 Specified (prescribed or proscribed) sharing patterns: None specified.
2.9 Food taboos:
   - During a wife’s pregnancy, a father is prohibited a certain set. This set of foods varies from father to father. (2, p. 132)
   - “There is not a single article of food that is not taboo to someone…” (2, p. 294)
2.10 Canoes/watercraft?
   - Boloki make use of canoes in fishing and travel. (2, p. 235-245)

3. Anthropometry
3.1 Mean adult height (m and f): “The Boloki man is above the average height...” (2, p. 160) No specific mean found for men or women.
3.2 Mean adult weight (m and f): No statistic found.

4. Life History, mating, marriage
4.1 Age at menarche (f): No age given.
4.2 Age at first birth (m and f): No age given.
4.3 Completed family size (m and f): None.
4.4 Inter-birth-interval (f):
4.5 Age first marriage (m and f):
   - No specific age is given for males; however, Weeks always refers to husbands as “men” indicating post-pubescence. (2)
   - “Young girls and even babies are betrothed in marriage...” (2, p. 122)
   - Weeks mentions a “suitable age” for girls to marry, but does not specify a number. (2, p. 122)
4.6 Proportion of marriages ending in divorce: No number given.
4.7 Percent marriages polygynous, percent males married polygynously: No percentage given.
4.8 Bride purchase (price), bride service, dowry?:
   - A bride is worth the price of two male slaves and two female slaves. (2, p. 123).
4.9 Inheritance patterns:
4.10 Parent-offspring interactions and conflict:
4.11 Homosexual activities, social attitudes towards homosexuals: No information provided.
4.12 Pattern of exogamy (endogamy):
4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized?: No explanation found.

4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”): No explanation found.

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?
   ● “…among the Boloki it appears that every family has what is called a *liboma*, it may be a pool in the bush, or in the forest, or on an island… wherever the *liboma* may be it is regarded as the preserve of the unborn children of the family.” (2, p. 129)

4.16 Occurrence of sexual coercion, rape:
   ● “They would fondle their women, yet treat them contemptuously as inferiors…” (2, p. 78)

4.17 Preferential category for spouse (e.g., cross cousin): None.

4.18 Do females enjoy sexual freedoms?: No.

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: None.

4.20 If mother dies, whose raises children?: None.

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: No statistic given.

4.22 Evidence for couvades: None.

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): None.

4.24 Kin avoidance and respect?: None.

4.24 Joking relationships?: None.

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

4.26 Incest avoidance rules:

4.27 Is there a formal marriage ceremony?:
   ● “On the marriage money being completed the man takes a brass bracelet, and in the presence of witnesses he puts it on the child’s arm, saying, ‘This is my wife.’” (2, p. 122)

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

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

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?:
   ● Men petition the father or, in the case of free women, propose to them directly. (2, p. 122-123)

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 statistics found.

4.15 Outgroup vs in-group cause of violent death: No statistics found.

4.16 Reported causes of in-group and out-group killing:
   ● In-group: John Weeks notes that some slave wives had been murdered out of anger on the part of their owners. (2, p. 78)

4.17 Number, diversity and relationship with neighboring societies (external relations):
   ● “The Boloki are proud of their name and their origin; and the neighboring tribes acknowledge their courage and endurance, and prefer their friendship to their enmity.” (2, p. 166)

4.18 Cannibalism?
   ● John Weeks refers to Boloki as, “erstwhile cannibals” who sometimes murder their slave wives and, “invite their neighbors to feast with them on the body.” (2, p. 78)

**Socio-Political organization and interaction**

5.1 Mean local residential (village) group size: No statistic given.

5.2 Mobility pattern: (seasonality):

5.3 Political system: (chiefs, clans etc, wealth or status classes):
   ● Boloki have chiefs; associated with abundance of goods or wives. (2, p. 163-164)
   ● Witchdoctors are considered authoritative and dangerous. (2, p. 127)

5.4 Post marital residence:
   ● In the betrothal period before marriage, intended husbands build homes. (2, p. 124)

5.5 Territoriality? (defined boundaries, active defense):

5.6 Social interaction divisions ? (age and sex):
   ● Women are considered inferior. (2, p. 78)

5.7 Special friendships/joking relationships:

5.8 Village and house organization:

5.9 Specialized village structures (mens’ houses):

5.10 Sleep in hammocks or on ground or elsewhere?

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

5.12 Trade:
   ● No markets. (2, p. 114)

5.13 Indications of social hierarchies?

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

6.0 Time allocation to RCR:

6.1 Specialization (shamans and medicine):
6.2 Stimulants: None found.
6.3 Passage rituals (birth, death, puberty, seasonal):
6.4 Other rituals:
6.5 Myths (Creation):
   - Traditional Boloki religion recognizes a supreme being named Njambe. (2, p. 246)
   - Some believe that Njambe created the world and withdrew to allow it to function on its own. (2, p. 247)
6.6 Cultural material (art, music, games):
6.7 Sex differences in RCR:
6.8 Missionary effect:
6.9 RCR revival:
6.10 Death and afterlife beliefs:
   - Some traditional Boloki religious thought appears to hold that the deceased are reborn as *liboma* or that deceased spirits carry on having “spirit children” who become *liboma*. (2, p. 130)
6.11 Taboo of naming dead people?: No.
6.12 Is there teknonymy?: No.
6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.):
   - Traditional Boloki religion is more or less deistic; medicine men and witch-doctors can manipulate the spirits who are involved on earth for the benefit or detriment of members of the community.

7. Adornment
7.1 Body paint:
   - “I have noticed three kinds of tattooing among the Boloki. (1) A single line of elliptical punch-marks running from temple to temple just above the eyebrows. (2) A cock’s comb (called *likwala*) running from the tip of the nose in some, and from between the eyebrows in others, to the crown of the head. (3) A cock’s comb plus a palm leaf on each temple, or some other marking.” (2, p. 167)
7.2 Piercings:
   - Ear piercings. (2, p. 132)
7.3 Haircut: No information found.
7.4 Scarification: No information found.
7.5 Adornment (beads, feathers, lip plates, etc.):
7.6 Ceremonial/Ritual adornment:
7.7 Sex differences in adornment:
   - Males have right ear lobes pierced, females have left ear lobes pierced (left is a symbol of inferiority). (2, p. 132)
7.8 Missionary effect:
7.9 Cultural revival in adornment:

8. Kinship systems
8.1 Sibling classification system: Placed special emphasis on the eldest son. (2, p. 111)
8.2 Sororate, levirate: Sororate. (2, p. 130)
8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

9. Other interesting cultural features (list them):

Numbered references
2. Weeks, John H (1913) Boloki And Other Congo Tribes or Among Congo Cannibals. London: Seeley, Service, & CO. Ltd.