

1. Description

1.1 Name(s) of society, language, and language family:

The Caga People, Kichagga, they belong to the Bantu Language family.

1.2 ISO code (3 letter code from ethnologue.com):

E62

1.3 Location (latitude/longitude):

-3.30 by 37.50. They occupy Mt. Kilimanjaro.

1.4 Brief history:

Bantu speaking people arrived at Mt. Kilimanjaro around 600 years ago according to oral legends but the first written source was by Johannes Rebmann in 1848. They were a warring society that was taken over by Germany in 1886, and then the British in 1916. Under their control the Caga people changed from a warring society into an agricultural one.

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

Almost the entire population is Christian due to German missionaries.

1.6 Ecology (natural environment):

Fertile low lands surrounded by African Safari.

1.7 Population size, mean village size, home range size, density

Around eight hundred thousand.

2. Economy

2.1 Main carbohydrate staple(s):

Bananas.

2.2 Main protein-lipid sources:

2.3 Weapons: Bow and arrow, blowguns?:

Bows and arrows as well as spears were used during the clan wars.

2.4 Food storage:

The food is kept in makeshift mills until it is sold at the market.

2.5 Sexual division of production:

Men farm the bananas and coffee while the women run the household and sell the crop in the market.

2.6 Land tenure:

Is held by the men of the family and is passed down to the oldest son.

2.7 Ceramics:

Clay pots and art are common.

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

When a woman is pregnant she is not allowed to eat bananas or beer since they are considered "Male Food". Instead they rely on a diet of milk, sweet potatoes, yams, and butter since these are "Female foods".

2.10 Canoes/watercraft?

None.

3. Anthropometry

3.1 Mean adult height (m and f):

Could not find.

3.2 Mean adult weight (m and f):

Could not find.

4. Life History, mating, marriage

4.1 Age at menarche (f):

Around the early teens.

4.2 Age at first birth (m and f):

4.3 Completed family size (m and f):

4.4 Inter-birth-interval (f):

Around three to four years.

4.5 Age first marriage (m and f):

Varies greatly since girls can be married off by their parents at any time. Even as infants.

4.6 Proportion of marriages ending in divorce:

It is possible to divorce but it is an uncommon occurrence.

4.7 Percent marriages polygynous, percent males married polygynously:

Polygamy is technically legal and was used often in the past but is seldom seen now.

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

Generally a bride's purchase from the suitor to the father is made. Now it is less common and more Christian but is still used by some.

4.9 Inheritance patterns:

It is a patrilineal society where it passed from father to oldest son.

4.10 Parent-offspring interactions and conflict:

Children are taught small chores and are expected to pull more weight the older they get.

4.11 Homosexual activities, social attitudes towards homosexuals:

It is generally looked down upon and seen as a unusual and unclean.

4.12 Pattern of exogamy (endogamy):

They are the basic building blocks of the clan.

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?

There is only one father.

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")

She is the only mother. The Cage people are quite educated now and understand scientifically how babies are born.

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?

No. They understand how procreation works scientifically.

4.16 Occurrence of sexual coercion, rape

Rape is uncommon but was seen during the clan warring period.

4.17 Preferential category for spouse (e.g., cross cousin)

Somebody that is outside of their clan.

4.18 Do females enjoy sexual freedoms?

Yes. In more traditional families they do not since the parents wed them off themselves.

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

4.20 If mother dies, whose raises children?

The grandmother.

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females

About half and half.

4.22 Evidence for couvades

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)

4.24 Kin avoidance and respect?

Young children are expected to keep quiet until spoken to in public and especially around older family members such as grandparents.

4.24 Joking relationships?

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

Patrilineal.

4.26 Incest avoidance rules

Incest is forbidden.

4.27 Is there a formal marriage ceremony?

Yes. They used to be very long with several ceremonies but not they are much more Christian in that they are married in a church.

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

Parents give a name to their child and that child keeps it.

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

It is preferred out of the community so that the family can grow and depend on more people.

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

Marriages used to be exclusively dealt with by parents but now it is much less common.

4.31 Evidence for conflict of interest over who marries who:

Only between suitors and the father.

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

Could not find.

4.15 Outgroup vs ingroup cause of violent death:

Prior to European intervention, war between clans was very common. However killings within a group were seldom and forbidden.

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

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

Many clans fought with each other and even allied themselves for the purpose of land, food, and political power.

4.18 Cannibalism?

None.

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

Varies from a few households to a few dozen.

5.2 Mobility pattern: (seasonality)

None

5.3 Political system: (chiefs, clans etc, wealth or status classes):

Prior to European intervention, local chiefs (mangis) ruled small clans of people with common decent. Once the Germans arrived they instituted a system where only chiefs that were loyal to them would remain in power while the others were killed or exiled. Once

Tanzania gained its independence, chiefdoms were outlawed and replaced with local government.

5.4 Post marital residence:

5.5 Territoriality? (defined boundaries, active defense):

Fences are built to surround a person's coffee/banana farm to define where their land ends.

5.6 Social interaction divisions ? (age and sex):

5.7 Special friendships/joking relationships:

5.8 Village and house organization:

There are no specific villages or organization to the houses. Generally a family lives in the midst of its own coffee/banana farm. These plantations spread far and wide across the mountain with little to no order.

5.9 Specialized village structures (mens' houses):

After a man and woman had children the father would build/live in a separate hut with his older male children while the wife, unmarried daughters, and young male children lived in the old hut.

5.10 Sleep in hammocks or on ground or elsewhere?

On a bed of straw.

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

Prior to European influence, clans of common descent were lead by chiefs. Men are the heads of both the household and farming production. It is a patrilineal society where the oldest male receives all of the inheritance.

5.12 Trade:

Coffee and banana farms are the main source of income for the Cage People. They sell it across the world and with each other.

5.13 Indications of social hierarchies?

6. Ritual/Ceremony/Religion (RCR)

6.0 Time allocation to RCR:

Varies greatly.

6.1 Specialization (shamans and medicine):

Christian priests are prevalent.

6.2 Stimulants:

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

When the children reached the age of 12 they were put through a ceremony called "Kisusa". It's purpose was to curb a child's unruliness by having elder women sing songs of morality and then having a goat sacrificed. As the children puberty both sexes are circumcised though female circumcision is now discouraged. Afterwards they go through separate ceremonies. The boys go through "Ngasi" where they live in the woods and are taught how to be a man. The girls go through "Shija" where they were instructed in how to be a wife and have a child.

6.4 Other rituals:

In the indigenous religions amulets for good luck are often found. Also at times spells, curses, and general witchcraft is practiced.

6.5 Myths (Creation):

Those who believe in Christianity believe that God created the world and mankind. In the indigenous religions, Ruwa is the name of their God. He did not necessarily create mankind but he is looked upon as their liberator and provider.

6.6 Cultural material (art, music, games):

6.7 Sex differences in RCR:

None.

6.8 Missionary effect:

Missionaries from both Catholics and Protestants are prevalent and have converted a majority of the people to Christianity. If not fully converted, they are at least adapted to the indigenous religions.

6.9 RCR revival:

6.10 Death and afterlife beliefs:

In Christianity they believe that the soul will go to either heaven or hell. In the indigenous religions they believe that their ancestors care about their worldly actions. If they like what you are doing they will help you in life. If not they will bring you bad luck.

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.):

Most Cage people are either Christian or Islamic but in the indigenous religions, there is a great focus on a person's ancestors. A person's ancestors have a fleeting opinion of what they are doing in the worldly realm and can interject with either good or bad luck. As such people make an effort to ensure their ancestors approval through sacrifices and ritual ceremonies.

7. Adornment

7.1 Body paint:

During certain ceremonies body paint is used.

7.2 Piercings:

7.3 Haircut:

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.):

“Kangas” and “Kitenges” are colorful beads that women wear for fashion.

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment:

Boys wear shorts but women only wear shorts when playing sports. Also it is uncommon for either males or females to wear shorts when they reach adulthood.

7.8 Missionary effect:

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system:

The oldest boy is in charge of all his younger siblings.

8.2 Sororate, levirate:

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

1. <http://www.everyculture.com/wc/Tajikistan-to-Zimbabwe/Chagga.html#b>
2. <http://www.encyclopedia.com/topic/Chagga.aspx>
3. Moore, Sally Falk (1986). *Social Facts and Fabrications: "Customary" Law on Kilimanjaro, 1880-1980*. Cambridge: Cambridge University Press.
4. Gutmann, Bruno (1926). *Das Recht der Dschagga*. Arbeiten zur Entwicklungspsychologie, edited by Felix Krueger, vol. 7. Munich: C. H. Beck. Translated by A. M. Nagler. New Haven: Human Relations Area Files.