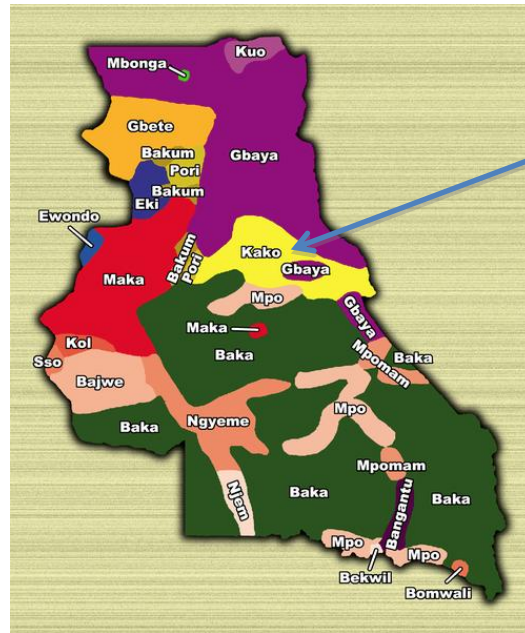


1. Description

1.1 Name(s) of society, language, and language family: Kako, language of Cameroon but also spoken in Central African Republic and Congo. (Source 1) The main population centers of Kako includes Batouri and Ndelele in the East Region of Cameroon. Once grouped with the Gbaya dialect cluster, Kako is now grouped as a sub-group of the Niger-Congo family. Alternate names include Dikaka, Kaka, Mkako, Nkoxo, Yaka (Source 2)



1.2 ISO code (3 letter code from ethnologue.com): ISO 639-3 kkj (Source 1)

1.3 Location (latitude/longitude): 4.30- 14.00 The Kako live to the south and the west of the Kadey River (Source 5)

1.4 Brief history: The Kako speaking population in Cameroon is about 125,000 persons mainly found in the East region of the country but is also scattered in other regions. (Source 2)

1.5 Influence of missionaries/schools/governments/powerful neighbors: 55% Christian, 45% Ethnic religions. Christianity segments- 3% Independent, 65% Protestant, 20% other Christian, 12% Roman Catholic. (Source 3)

1.6 Ecology (natural environment): Main commerce of the East Region of Cameroon consists of logging, timber, and mining. Bulk of inhabitants are subsistence farmers. The bulk of the territory has a population density of less than five persons/km. This is mostly a result of the area's thick forests, which inhibit settlement and support disease-carrying insects such as mosquitoes and blackflies. These factors make the East an unattractive target for development by both non-governmental organizations and the Cameroonian government, a fact that has only further prevented larger numbers of people from settling in the region. (Source 5)

1.7 Population size, mean village size, home range size, density. Population size 125,000. The majority of the population of the East Region is primarily situated in villages and towns along the few major roads that traverse the province. The traditional dwelling is a rectangular house made of sun-dried bricks placed in a wooden frame. Raffia palm fronds are a common covering, though metal roofing has become more common. (Source 5)

2. Economy

2.1 Main carbohydrate staple(s): bananas, plantains, maize, groundnuts, cocoyams, manioc, pineapples, oranges, mangoes, and yams. (Source 5)

2.2 Main protein-lipid sources: The dense forest and presence of tsetse fly prohibits much cattle raising, but various livestock are raised for subsistence purposes including pigs, sheep, goats, ducks, and chickens as well as horses and donkeys in the extreme northeast. (Source 5)

2.3 Weapons: Bow and arrow, blowguns?: Bows and arrows, spears, blowguns, and traps. In addition, firearms are becoming much more common in modern times. In bigger hunts, people set fire to areas of forest or grassland in order to flush out prey. Other hunters or dogs fight the animals into running toward armed men who kill them. (Source 5)

2.4 Food storage:

2.5 Sexual division of production: Hunting is strictly a man's job (Source 5)

2.6 Land tenure: Customary land rights exclude the women from proprietary ownership of land. Land ownership is only allowed by men (Source 7)

2.7 Ceramics:

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos: Taboos in eating parts of the animals like the heart, head, sexual organs, gizzard, or everything associated with the organs and substances connected with sex and reproduction of life. (Source 10)

2.10 Canoes/watercraft?

3. Anthropometry

3.1 Mean adult height (m and f): In Cameroon-- Male: 1.706 m (5 ft 7 in), Female: 1.613 m (5 ft 3 1/2 in)

3.2 Mean adult weight (m and f):

4. Life History, mating, marriage

4.1 Age at menarche (f):

4.2 Age at first birth (m and f):

4.3 Completed family size (m and f):

4.4 Inter-birth-interval (f):

4.5 Age first marriage (m and f):

4.6 Proportion of marriages ending in divorce: Because women enter in marriage mainly for reasons of financial benefit and social status, they will resolutely bring their marriage to an end when reciprocity fails. (Source 9)

4.7 Percent marriages polygynous, percent males married polygynously:

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

4.9 Inheritance patterns:

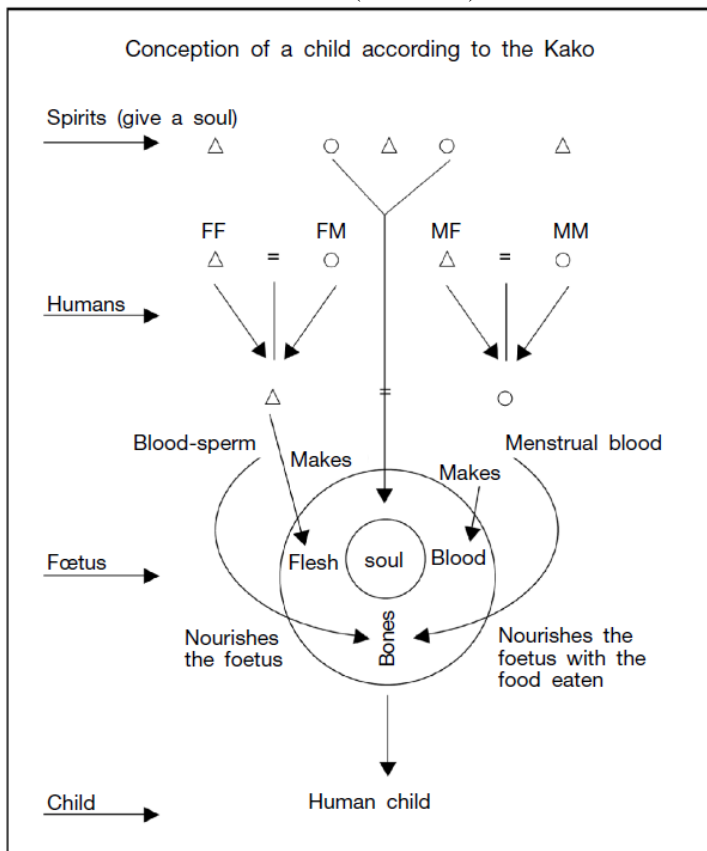
4.10 Parent-offspring interactions and conflict: From weaning onwards, children get used to a hierarchical relationship with their mother that disallows public expressions of mother's emotional and physical commitment to the children. There is no play, no talk, no cuddle; the relationship is one of authority and obedience. In this way children learn to be emotionally independent of the mother and to fit in a wider network of kin who care for them. (Source 8)

4.11 Homosexual activities, social attitudes towards homosexuals:

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?

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows") The "female sperm" facilitates the entry of the male sperm, which makes its way to a place where it encounters menstrual blood. The foetus is formed from these "pieces of blood." During the pregnancy, the couple engages sexually in order to nourish the foetus, the man with his sperm and the woman with what she eats. (Source 10)



- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?
- 4.16 Occurrence of sexual coercion, rape
- 4.17 Preferential category for spouse (e.g., cross cousin)
- 4.18 Do females enjoy sexual freedoms?
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring
- 4.20 If mother dies, whose raises children? Grandmothers mostly claim their daughters' children by preventing the children's fathers from transferring bride wealth or signing a birth certificate. (Source 9) The woman has to deal with her husband's lineage (both his patrilineage and his matrilineage) who can claim their children born in marriage (Source 9)
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females
- 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?
- 4.24 Joking relationships?
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: Grandmothers mostly claim their daughters' children by preventing the children's fathers from transferring bride wealth or signing a birth certificate. (Source 9) The woman has to deal with her husband's lineage (both his patrilineage and his matrilineage) who can claim their children born in marriage (Source 9)
- 4.26 Incest avoidance rules
- 4.27 Is there a formal marriage ceremony? Out of all relationships women enter into, they generally accept only one to be a formal marriage in which they move to their husband's place and give up their rights in biological children in exchange for goods, money, and social respect. An often-heard argument for doing so is that suffering for a husband makes a woman a "good" woman. (Source 9)
- 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)?
- 4.31 Evidence for conflict of interest over who marries who:

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare:
- 4.15 Outgroup vs ingroup cause of violent death:
- 4.16 Reported causes of in-group and out-group killing:
- 4.17 Number, diversity and relationship with neighboring societies (external relations):
- 4.18 Cannibalism? For great hunters and warriors, the Kako of Gabon have the right to eat human flesh, but he must have killed many men. Women and children in the Kako of Gabon are excluded from eating the flesh of all "cruel" animals and humans. (Source 10)

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size:
- 5.2 Mobility pattern: (seasonality):
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): Lineage communities ruled by a chief chosen on the basis of customary criteria and nominated by the administration. They can be elders, deans of age or people chosen for their personal qualities, moral, or political reference. (Source 7)
- 5.4 Post marital residence: Husband's house (Source 9)
- 5.5 Territoriality? (defined boundaries, active defense):
- 5.6 Social interaction divisions ? (age and sex):
- 5.7 Special friendships/joking relationships:
- 5.8 Village and house organization: The majority of the population of the East Region is primarily situated in villages and towns along the few major roads that traverse the province. (Source 5)
- 5.9 Specialized village structures: The majority of the population of the East Region is primarily situated in villages and towns along the few major roads that traverse the province. (Source 5)
- 5.10 Sleep in hammocks or on ground or elsewhere?: The traditional dwelling is a rectangular house made of sun-dried bricks placed in a wooden frame. Raffia palm fronds are a common covering, though metal roofing has become more common. (Source 5)
- 5.11 Social organization, clans, moieties, lineages, etc: Classically viewed as male-dominated, polygynous and patrilineal society. However matrilineages do exist side by side with patrilineages. Women's contributions to their matrilineages are closely linked to polyandrous relationships that, due to gender-blindness, have also been overlooked in previous research in the area. (Source 9) Social kinship (e.g. fosterage) is much more valued than biological kinship since social kinship is based on personal offerings, mutual commitment and sharing. Kinship must be obtained, negotiated, fed and performed. (Source 9)

- 5.12 Trade: In Cameroon, Internal markets deal mainly with cattle, locally produced foodstuffs, and textiles, sewing machines, and radios. Trade in capital equipment and construction materials is practically restricted to the local industrialists and government contractors. (Source 11)
- 5.13 Indications of social hierarchies? Lineage communities ruled by a chief chosen on the basis of customary criteria and nominated by the administration. They can be elders, deans of age or people chosen for their personal qualities, moral, or political reference. (Source 7)

6. Ritual/Ceremony/Religion (RCR)

- 6.0 Time allocation to RCR:
- 6.1 Specialization (shamans and medicine):
- 6.2 Stimulants:
- 6.3 Passage rituals (birth, death, puberty, seasonal): Young Kako men perform their Midimu dance after circumcision rites as a formal precondition admission into the society of adults. (Source 6)
- 6.4 Other rituals: Dancers work themselves into a trance and communicate with the spirit world during ceremonies and rituals. Members of the ntsham society of the Kaka people dance to bring about spiritual possession. (Source 4)
- 6.5 Myths (Creation):
- 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:
- 6.11 Taboo of naming dead people?
- 6.12 Is there teknonymy?
- 6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) 55% Christian, 45% Ethnic religions. Christianity segments- 3% Independent, 65% Protestant, 20% other Christian, 12% Roman Catholic. (Source 3) [See also: 6.4 Other Rituals]

7. Adornment

- 7.1 Body paint:
- 7.2 Piercings:
- 7.3 Haircut:
- 7.4 Scarification:
- 7.5 Adornment (beads, feathers, lip plates, etc.):
- 7.6 Ceremonial/Ritual adornment:
- 7.7 Sex differences in adornment:
- 7.8 Missionary effect:
- 7.9 Cultural revival in adornment:

8. Kinship systems

- 8.1 Sibling classification system:
- 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

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2. http://en.wikipedia.org/wiki/Kako_language (Source 2)
3. <http://www.joshuaproject.net/people-profile.php?peo3=12436&rog3=CM> (Source 3)
4. http://en.wikipedia.org/wiki/Dance_in_Cameroon (Source 4)
5. http://en.wikipedia.org/wiki/East_Region_%28Cameroon%29 (Source5)
6. <http://www.britannica.com/EBchecked/topic/721941/African-dance/57100/The-social-context?anchor=ref519861> (Source 6)
7. <http://www.law.emory.edu/wandl/WAl-studies/Cameroon.htm> (Source 7)
8. Notermans, Catrien (2004) Sharing Home, Food, and Bed: Paths of Grandmotherhood in East Cameroon. *Africa* 74(1): 6-27. (Source 8)
9. http://findarticles.com/p/articles/mi_hb3103/is_1_74/ai_n29117685/?tag=content:coll (Source 9)
10. Being Extraordinary Humans. HAU: Journal of Ethnographic Theory 1 (1): 391–406 © Maurice Godelier. Attribution-NonCommercial-NoDerivs 3.0 Unported. ISSN 2049-1115 (Online) (Source 10)
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