

1. Description – ISO 639-3: lol

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

- Mongo, Mongo-Nkundu (aka Lomongo, Mongo), Niger-Congo (Niger-Kordofanian) (1)

1.3 Location (latitude/longitude):

- Democratic Republic of the Congo (-.60/24.3)

1.4 Brief history:

- “The Mongo inhabit the Congo Basin of Democratic Republic of the Congo which is characterized by high temperature, abundant rainfall, and high humidity. Equatorial forests cover more than 1,040,000 square kilometers of the 3.9 million square kilometers of the basin. The distribution of flora and fauna is uneven, however, creating local habitats that have led to variations in human life-styles.” (5pg1)
- “The Mongo began to enter the central part of the Congo Basin around the first century AD. The first migrants probably settled in the most favorable ecological niches, mainly along rivers, where fishing became a major productive activity. Other groups moved inland to engage in hunting and yam farming. The banana, which produced larger food harvests than the yam, became a staple crop around AD 1000. The colonial experience and the independence that followed drastically changed Mongo culture, as well as the cultures of all of the other indigenous peoples of the Congo. Many traditional Mongo beliefs and practices have survived, and they continue to be prevalent within the wider Congolese society today, despite the pressures to assimilate to the national culture. Clearly, the Mongo participate in the national economy and work within a national labor force. They attend private or nationalized schools, and they have converted to Christianity in large numbers. It also seems clear that the Mongo have retained their tribal or ethnic identity, which implies the survival of key aspects of their traditional culture.” (5pg1-2)

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

- “The Christian education of parents must of necessity delay the time of the daughter's marriage and will do so ipso facto as soon as Christian influence becomes sufficiently strong in the region.” (4pg218)
- “Instances of mixing have occurred because of colonization, outside the usual environment, between Batswá and members of tribes which are not acquainted with this race.”(4pg225)
- “Colonial law has given the extra wives of polygamists the freedom to go to a mission in order to be instructed in the Christian religion and to contract a monogamous marriage (provided the customary rules governing the dissolution of marriages are observed).” (4pg252)

1.6 Ecology (natural environment):

- “The first migrants probably settled in the most favorable ecological niches, mainly along rivers, where fishing became a major productive activity. Other groups moved inland to engage in hunting and yam farming. The banana, which produced larger food harvests than the yam, became a staple crop around A.D. 1000.” (2)
- “The climate of the Congo Basin is noted for its high temperatures, abundant rainfall, and high humidity. Equatorial forests cover more than 1,040,000 square kilometers of the 3.9 million square kilometers of the basin. The distribution of flora and fauna is uneven, however, creating local habitats that have led to variations in human life-styles.” (2)

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

- The population size is 2,182,000. (3)
- “The household compound (etuka) was the primary residence and the main unit of economic production and socialization. The average size of an etuka was generally between twenty and forty members.” (2)
A village is comprised of multiple household compounds ranging from 100 to 300 people. (2)

2. Economy

2.1 Main carbohydrate staple(s):

- Maize, palm kernels (2)
The Portuguese introduced maize in the sixteenth century. (2)

2.2 Main protein-lipid sources:

- Snails, edible insects (i.e. caterpillars, termites), antelope, boars, and elephants (2)
Beans, yams and proteins (2)
The Portuguese introduced these in the sixteenth century. (2)

2.3 Weapons: Bow and arrow, blowguns?

- Ropes with nooses – used to trap small animals (2)
- Nets, bows and arrows, and long stabbing spears – used to hunt and kill larger animals (2)

2.4 Food storage:

- “Some foodstuffs and medicinal plants, such as sweet bananas, hot peppers, and indigenous greens, were grown in small homesite gardens established near residences. Major crops, such as yams and bananas, were cultivated in larger fields, farther away from the homestead. The Mongo practiced shifting agriculture by rotating fields. After three to five years of cultivation, new fields were cleared, and the old fields were left to be reclaimed by tropical vegetation.” (2)

2.5 Sexual division of production:

- “A man, for his part, gives his attention not only to various political and social pursuits, but also to those tasks which are more difficult, more dangerous, more in conformity with his nature and constitution, such as hunting, fishing, cutting clusters of palm nuts, working in wood and metal, building the hut and annexes, weaving the nets and screens for fishing, felling the forest for cultivation (the woman burns the growth, then plants and cares for the crops).” (4pg245)

- “Women were given the monotonous task of gathering foods and forest products; men gathered only the items that were considered more prestigious.” (2)
The women are in charge of the household. She does everything from cooking to cleaning to taking care of the land. (4pg245)
In addition, a woman is apart of her husband’s economic family, but always remained politically tied to her own family. (2)

2.6 Land tenure:

- “Personal property consists of the hut and the tools of the man, the furniture of the woman, and the domestic animals. These are movable and can also go out of the clan through inheritance. Should they leave their husbands, married women may taken with them whatever they have received or inherited personally from their *wife*.” (6pg5)
- “Land in traditional Mongo society was owned collectively by patrilineal clans. Individual men acquired usufruct rights over plots they brought under cultivation. All members of the community were entitled to use the forest which was regarded as “a relic of the ancestors” (Nelson 1994: 37).” (5pg3)
There are a few exceptions, but women do not own land. (2)

2.7 Ceramics: None found

2.8 Specified (prescribed or proscribed) sharing patterns: None found

2.9 Food taboos:

- During a pregnancy, the couples must not eat animals killed by carnivores, porcupines, anteaters, specific birds, crocodiles, gavials, turtles, heads of monkeys, large antelope, and fish. (4pg449)
These are all believed to cause great harm to the unborn child in one form or another. (4pg449)

2.10 Canoes/watercraft: None found

3. Anthropometry

3.1 Mean adult height (m and f): Not able to find

3.2 Mean adult weight (m and f): Not able to find

4. Life History, mating, marriage

4.1 Age at menarche (f): Not able to find

4.2 Age at first birth (m and f): Not able to find

4.3 Completed family size (m and f):

- “What one does encounter, just as in Europe for that matter, is a desire to have a child of a particular sex when, for example, the other is already abundantly represented in the household.” (4pg434)

4.4 Inter-birth-interval (time between having each child) (f):

- A woman goes into seclusion after the birth of her child for as long as she needs. During this time period couples abstain from sex. (4pg457)

4.5 Age first marriage (m and f):

The exact age of marriage is not known, but men are usually at a mature age and the females are young. (4pg38)

4.6 Proportion of marriages ending in divorce:

- “Divorce is almost always caused by the wife. As a matter of fact, this is quite natural. The man marries at a fairly mature age and therefore becomes involved when he is well aware of what he is doing, while the girl most often becomes engaged before the age of discretion and is thus unable to choose according to her own heart.” (4p38)

Divorce is technically seen as going against the law and is indissoluble. (6pg6)

4.7 Percent marriages polygynous, percent males married polygynously:

- There are no exact numbers on how many marriages or males practiced polygamy. Polygyny, although a common practice, typically means two wives, four at most. (5pg4)
“On the other hand, the polygamous man's heart must be divided. As we will see *suo loco*, he has a special love for one of his wives. His love for the first one deepens, becomes more rational, more deliberate, whereas his love for his favorite would seem to be more a matter of emotion in the strict sense of the word. As to the others, he has usually chosen them of his own will and perhaps has even seduced them to the point of making them leave a previous husband. It would therefore seem unfair to deny the presence of some affection toward them.” (4pg38)
Polygamy is only able to exist because of the clashing paternal and marital views. (6pg6)

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

- An *ndonga* is the keeper of the wedding. He is a neutral party between the bride and grooms family. If there is no *ndonga*, a wedding is not deemed legitimate. (4pg97)
- The heads of the clan or family are present when the bride price is paid. (4pg99)
The first bride price is called *likulá* or *ilulá*. (4pg100)
The majority of the bride price paid is called *walo* or *bombuluku*. (4pg116) It is made up of copper and brass rings, as well as other metals. (4pg119)
The last step of the bride price is a *bonto* or a slave. (4pg143)

- “If she is divorced, and her new husband pays the parents a bride price, they are required to return the bride price paid by the first husband. Thus, only a single bride price remains in their hands.” (4pg159)
- Paternally arranged - “This type of marriage usually involves substantial bride price to be paid in skins, iron knives and/or copper rings, and, in the past, male slaves. The bride price is paid to the bride’s father who may in turn use it to obtain a wife for his own son.” (5pg4)
- “In the first place we find those persons who themselves are the source of rights: the marriageable girls (*bibunanyi*) of the clan /A/ and the substitutes for women married into the clan /A/ — that is, the women who are married into the allied clan /B/ with the acquired bride price (*nikita*). /Ed. Clan A pays bride price for a woman from clan B, the allied clan. Then clan B uses this acquired bride price to obtain another woman in marriage, a “substitute.” This substitute is *nikita* to the original woman./” (6pg5)
- “The marriage of a bolúmbú always occurred very late, since a man who wanted to take her for his wife had to collect a good deal of wealth before he could take the risk of asking for her hand. Should his attempt prove fruitless, he was exposed to ridicule in the whole region.” (4pg28)
The bride price, jěngí, entailed the trading of the suitor’s valuables in exchange for goods like hens, ducks, mats, etc. (4pg29)
- Some men leave their own households in favor of their mothers’ if their bride price was denied. (2)

4.9 Inheritance patterns:

- “Each clan has possessions that constitute the inheritance or patrimony of the members, the domain of the family. These goods are of two kinds: economic and dotal. The former are subdivided into real property, or inalienable property, and personal property. The real property of the clan consists of land and waters. The land is divided into: arable land, land for gardens, and hunting areas. These constitute common property, whose cultivation or usufruct is divided among the members of the clan: each one receives his garden land and hunting ground to clear; as soon as the user leaves it, that ground is free again for the community. Palm groves, of course, also remain common property of the members. A similar arrangement applies to water rights. Larger fishing areas remain common property and are, under the leadership of the clan head, communally exploited. Smaller fishing grounds, creeks, ponds, etc., are allotted to each member. In the case of common use or of an exceptionally good yield (large game, a rich haul of fish, large yield from a particular cultivation of common property, such as palm beer), these are divided by the clan leader and their respective shares allotted to all members.” (6pg4-5)
- “In addition, there are the slaves who can replace a *caput*. In the second place, there are the titles which represent a *caput*: the 153 so-called dotal securities (*baumba*). These dotal securities or titles are kept by the clan leader and, with the knowledge of his immediate successor, hidden somewhere in the ground. With the approval of the clan council, he may also lend them out. These dotal possessions or rights are also common property of the clan and are used to procure a wife for the clan members, each in his turn.” (6pg5)

4.10 Parent-offspring interactions and conflict:

- “If she has given him [husband] sons, they will want to keep their mother, and their entreaties combined, perhaps, with a feeling of compassion for one he has loved, might persuade him to keep her. Her sons will provide for her subsistence to which their father will make a contribution from time to time, and her daughters will take care of her and prepare her food. But some men will insist on getting rid of this burden in spite of everything. But they only succeed if they have no sons old enough to defend their mother.” (4pg34-35)

4.11 Homosexual activities, social attitudes towards homosexuals:

- “Homosexuality among the Nkundo does not seem to be the result of a special inclination for this vice; rather it has always been a last resort open to those who could not find a natural outlet for their passions. Although we cannot approve of this deprecation of instinct either on rational grounds or in adherence to the faith, we must admit that it was more excusable among these peoples whose social organization was disadvantageous to many young people. At the present time there is already much less sodomy because it has become easier to get married.” (4pg86-87)
Homosexuality, in recent times, is usually caused by separation from relations with the opposite sex. (4pg87)
Polygamist co-wives engage in homosexual acts. (4pg87)

4.12 Pattern of exogamy (endogamy):

- “The term, “exogamic clan,” often heard or encountered in writings, is also, at least in the Nkundo-Mongo society, very misleading. The group of persons with whom marriage is forbidden does not constitute any common entity; it differs from person to person.” (6pg11)
Some clans are laxer about marrying within a clan, but the general rule is no blood relation marriages. (6pg11)

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

- A husband is expected to be potent, if he is not, the wife has the right to leave him. (4pg34)

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

- A wife is expected to bear children, if she cannot, the husband has the right to leave her. (4pg34)

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

- “The Nkundó have only a partial notion of the phenomena of conception. They are well aware of which acts cause the procreation of children. They have a perfect knowledge of anatomy and a rich vocabulary pertaining to sexual life. But they know only as much about physiological processes as experience can teach them. Furthermore, they believe that the act of procreation must be repeated several times in order to produce its natural result.” (4pg438)

4.16 Occurrence of sexual coercion, rape

- “Thus it is generally known among the natives that young women used to seek refuge in their mother's house when the husband wanted to begin making use of his rights as a husband. The mother would try to persuade her daughter to submit to the law of life. But sometimes, if her child seemed too resistant, the mother made excuses for her and asked the husband to consider her daughter's youth. The man usually wanted to remain on good terms with his mother-in-law so he did not insist and resigned himself to waiting till nature influenced the spirit and heart of his wife.” (4pg74)

Today, husbands do not care if a girl is still an adolescent because girls are much more sexual willing and/or already had sexual experiences. (4pg74)

- Men who are denied by women tend to throw insults. Rape is uncommon. (4pg75)

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

- Marriage between two people who share lineal relationship is not allowed unless to the father or son's wife. (4pg240)
- “Marriages between individuals belonging to different groups (especially certain ones) seldom last. And since inhabitants of the centers have no fixed or stable residence, they intend sooner or later to go back to their tribe of origin.” (4pg67)

4.18 Do females enjoy sexual freedoms?

- The government recognizes “free women” who have sex with men for money. It has spread due the viewed luxury of such a lifestyle and the fact that women still have a sense of freedom. (4pg69)

- Men care, but not a great extent, if the women have engaged in sex before marriage. (4pg70)

Women are considered free until a bride price has been paid. (4pg74)

- “They also received harsher penalties than men for social infractions such as adultery.” (2)

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring:

- There are relationships that exist between a man and another man's wife called concubinage. They do pay a bride price, but they trade presents, eat and share food, and help each other. They are addressed the by the same name, *bakalé*, that polygamists wives are called. (4pg315)

4.20 If mother dies, whose raises children?

- “If the mother's body shows no signs of evil-doing or of “the hatred of others,” it is thought that her death was caused by evil spells on the part of the child. Thereupon some kill the child to prevent it from doing harm during its whole life; others, on the contrary, spare it despite everything.” (4pg447)
- There is no exact answer except that a child legally belongs to the father and he does not lose those rights upon death. It is only by not performing the proper burial rituals can he lose custody. (4pg483-484)

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: Not able to find

4.22 Evidence for couvades

- A woman who just fallen pregnant has trouble finding caterpillars or fishing due to *wéká* and this is passed on the husband as well. He will have misfortune wherever he goes. (4pg442)

A husband can get rid of his *wéká* by going through certain processes, but a woman is stuck with it. (4pg442)

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

- “The great majority of fathers, if they have the means, procure a wife for their sons as soon as the latter are old enough to express a desire for one.” (4pg220)

The system used to favor older men, but they ended up monopolizing all the women. It made it very hard for young men find wives. (4pg220)

4.24 Kin avoidance and respect?

- “The Mongo use distinctive terms for kin on the mother's side and kin on the father's side in Ego's generation and the first ascending generation.” (5pg4) “All of the living members of the paternal clan constitute one extended family. In the bosom of that one family, all members of the same 151 generation also bear the same title. All of the members of the grandfather's generation are grandfathers. All the members of the father's generation are fathers, also including the female members. Thus, the sisters and female cousins of the father who belong to the *wise* are all called “female fathers”: *isomoto* or *faomoto* (from *ise* or *fafa*, father, and *bomoto*, woman). All of the older brothers and male cousins of the *wise* are *batomolo*; all younger brothers or male cousins of the *wise* are *bakune*; all sisters or female cousins of the *wise* are *nkana*. All of the children of brothers and male cousins, and also all of the children of sisters and female cousins who remain in the *wise*, are *bana* (children).

The distinctive terms are known as *wise* after the word for father, *ise*. (6pg3)

- An Engónjé never marries another Engónjé. (4pg29)

“All the Engónjé considered the bolúmbú their sister.” (4pg29)

4.24 Joking relationships? None found

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

- “Family property is transmitted down to children by seniority. Succession to leadership position is patrilineal by seniority.” (5pg4)

- “Indeed, the order of duty and responsibility, of authority and honor, are socially, legally, and politically determined by the order of birth. That order is determined by generation, and within the generation, by age: from the oldest father down the whole line of fathers to the oldest “child” in the whole row of children. The children of your older brother, even if they are younger in years, go before your own children.” (6pg3)

4.26 Incest avoidance rules:

- “When a clan has expanded too far, its leaders cross over the boundaries of blood relationship, and offenses against the law of exogamy occur. When such offenses are multiplied, further separation is gradually aimed at to make marriages possible. Such a situation between two parts of the same clan, who are striving for “legal autonomy,” is called *lonkana*, a term that signifies that unlawful relations exist between the two. It generally occurs between member groups that have the same male ancestor, but not the same female ancestor—that is, they are issue from different wives of the same founder.” (6pg7)
- 4.27 Is there a formal marriage ceremony?:
- There is no indication of a formal marriage ceremony, just the process of paying the bride prices.
- 4.28 In what way(s) does one get a name, change their name, and obtain another name?:
- “When the Nkundo wish, however, to indicate that name, they always refer to their descent from the ancestor-founder: “We are baseka Ngoi (descendants of Ngoi; we belong to the clan of Ngoi).” (6pg2)
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)
- “Among the tribes living on the left bank of the Luilaka any man who was rich and of good family could ask for the hand of a bolúmbú in marriage. Among the Inj□□, on the other hand, the requirements were more complicated. The suitor had to belong to another tribe or group. For instance, a girl who belonged to the Engójó group would be given only to a man from the Wesé, the Ng□mb□, or a neighboring tribe, but never to an Engónjó.” (4pg28-29)
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?
- “The Mongo have several modes of marriage to choose from. The commonest mode of marriage is parentally arranged, often by sending a formal intermediary.” (5pg4)
- 4.31 Evidence for conflict of interest over who marries who:
- “The question of a diversity of races can be considered only with reference to the Batswá. Marriages with them are strictly forbidden. Nkundó rules of behavior are very strict with respect to relations between Baotó and Batswá. It is unheard of that opposite sexes of the two races should mingle, even for a simple conversation. There would then obviously be no question of marriage.” (4pg223)
 - “The *bosóló* is always given to the first-born, regardless of sex, to the exclusion of the other children. If the eldest is a girl, she passes the *bosóló* on to her brother, first-born among the boys. This is a real seniority right, and it must be bought, or rather paid for, by the brother by giving his sister a present which most frequently consists of hens, money, small useful objects, or often a quantity of beer. The same rule applies if the eldest yields his right to a younger brother because the latter is passionately in love with her or — nowadays — because he does not want to take a second wife.” (4pg186)
- The *bosóló* is a special type of marriage inheritance. (4pg186)

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare: Not able to find

4.15 Outgroup vs ingroup cause of violent death:

- “In general, the riparian Elinga were not very belligerent. The Nkundo treated them as their wives. Indeed after the fishing during the dry season, the Nkundo benefited from it by declaring them war. So they took the fish they captured at the dry season. It is why some Elinga and Nkundo signed a pact of friendship to avoid this kind of wars. There were some tough groups of Elinga that the Nkundo never defeated. We don't know much of the madness or the malice of the forebears, because their arrival from the upstream is not far from the arrival of the Whites. This is why some conflicts are solved verbally.” (8pg22)
- “When the Whites arrived in the beginning, our people didn't declare them war, but the Whites themselves, after having seduced the country, began to gradually introduce the war. It was a very murderous war. However, it didn't last. Our people didn't have any powerful weapons to fight them. The Whites took over because of their powerful weapons, and because of the presence in their rank of black auxiliaries. That is the reason why our people could not repulse the invaders. Even the braves among us didn't resist the Whites, and capitulated finally. They lived thereafter in peace, but it was a superficial peace.” (8pg29)

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

- “In the pre-colonial times, intertribal and intra-tribal warfare were common. The causes were usually to avenge an uncompensated murder or settle an unresolved dispute.” (5pg6)

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

- “In the past it was almost always necessary to force a passage through the barrier. The wife's family did not want to open and the husband's family did not want to pay, and so they came to blows. The group bearing the corpse tried to break down the barrier, while their adversaries tried to prevent them from doing so.” (4pg399)
- There are clans specialize in barring a corpse from being returned to its native clan. If it gets particularly nasty, the husband's clan has to pay. (4pg399)

4.18 Cannibalism? None found

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

- “Villages usually ranged in size from 100 to 300 people. As a cohesive unit, the village undertook certain large tasks, such as clearing the forest...” (2)

5.2 Mobility pattern: (seasonality):

- “Once established, big-men maintained or increased their power through land allocation, matrimonial exchange, and rights of appropriation, which were all expressed in terms of kinship and seniority. Young men were expected to follow the direction of their elders because they, too, would eventually inherit positions of power and prestige.” (2)

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

- “Political authority was based on wealth, but it was legitimized according to genealogical descent. (2)
- “Community affairs were administered by a council of compound elders and the *bokulaka* (village chief), an elder who had received the council's recognition as group leader.” (2)

5.4 Post-marital residence:

- The wife goes to live with her husband, starting from the time of their engagement. (4pg107)

5.5 Territoriality? (defined boundaries, active defense):

- “The household, village, and district were the three principal territorial units of Mongo society.” (2)
Each village forms their own active defense against outside attacks. However, when it escalates to war, villages band together into districts. Village chiefs, other important male seniors, and medicine men define districts. The latter are valued for their magic and divination skills in wartime. (2)

5.6 Social interaction divisions? (age and sex):

- Boys and girls are allowed to hangout. This often means playing games such as *imoto* where the girl cooks and the boy tastes the meal. (4pg73)
- There used to be a fear about relations between male and females being too sexual, but now days both sexes are free to explore and follow their passions. (4pg74)

5.7 Special friendships/joking relationships:

- “Friends seldom or never give signs of their affection, apart from gifts and mutual assistance. Men are seldom seen embracing, although women do so frequently.” (4pg32)
- Pacts called *boseka* are created between people of the same sex in the presence of a witness who trades gifts between the two parties. It can be made through mutual affection or mutual benefits. (4pg32)
- “In closing let us repeat that persons who bear the same name are often bound by a special friendship, give each other presents, and help each other. However, such a relationship does not entitle persons of different sexes to have intimate relations with each other, and if they do so such relations are treated as concubinage or simply adultery.” (4pg468)

5.8 Village and house organization:

- “The household compound (*etuka*) was the primary residence and the main unit of economic production and socialization. The average size of an *etuka* was generally between twenty and forty members. Each compound was largely autonomous in its internal affairs and was led by a senior elder, who was commonly referred to as "Tata," or "Father." Several compounds in the same area generally formed a village.” (2)

5.9 Specialized village structures (mens' houses):

- Some of the Mongo settlements have clubhouses where bachelors can hang out together. (5pg2)

5.10 Sleep in hammocks or on ground or elsewhere?:

- “The Mongo live in settled communities often consisting of one to six hamlets separated by bush and swidden fields. Each hamlet is composed of a double row of dwellings arranged close together on either side of a single road. Near many Mongo communities there is a settlement of dependent Twa.” (5pg2)

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

- “Naturally the Nkundo-Mongo know very well that all the Mongo clans are descended from a common ancestor. They even believe in the common descent of all people. However, in clan unity they only go back to that ancestor who made their group legally autonomous, who made himself independent.” (6pg3)
- “Another cause of splitting is the voluntary or obligatory withdrawal of one of the members. When he establishes himself outside, begets a sizeable progeny, and acquires a patrimony of his own, the relations with his own clan become less frequent; and the separated fraction gradually begins to settle smaller lawsuits, to maintain its own graveyard, to bury the umbilical cords of its children in its own territory, to take on its own name, and to refer to its own founder. Often also at the source of this estrangement lies the refusal of a certain fraction of the clan to submit to the authority of the clan members.” (6pg7)
- “The ideal domestic unit in Mongo society is a three-generation patrilocal extended family locally called known as *linkudu*.” (5pg4)

5.12 Trade:

- “According to Nelson (1994), the Mongo were only marginally involved and affected by international trade in slaves and ivory which reached the Congo Basin beginning in the eighteenth century. But they were directly affected later in the nineteenth century as the success of this trade lured outsiders into the basin for the first time, ultimately resulting in the conquest of the Congo by Belgian colonialists from 1880s-1960. In the course of this occupation, the Mongo, like many other Africans, adjusted their work patterns to adapt to changing demands and opportunities associated with international commerce in rubber, palms and other forest products. The Mongo were also active participants in a wider inter-ethnic trade within the Congo Basin. They obtain imported good and fish from the boat owning “water people” along the Congo River in exchange for agricultural and forest products (Nelson 1994:30).” (5pg3)

5.13 Indications of social hierarchies?

- “The Mongo distinguished gradations in social status in three broad categories: those with authority, those with inferior status,

and those with no voice at all in local matters. At the top of village society were the leaders of compounds, who were the dominant "big-men" of the Mongo. They administered the internal affairs of their compounds, delegated tasks and managed food production, acted as arbitrators of disputes, and represented the compounds to the outside world. Within the villages, they formed the councils of elders that governed according to ancestral laws and regulated external relations. These village leaders held special signs of office, consumed the best portions of the hunt, had the most wives, and received respect and deference from the entire community." (2)

- "Refugees, maternal kin, and slaves were other groups with low status in Mongo society. They were all considered inferior to the resident kin group and were dependent upon the reigning big-men. The refugees were groups of people, usually comprising one or two household compounds, who had fled their homes because of war, famine, or epidemics." (2)
- "Most slaves were captured as a consequence of small-scale warfare. Separated from the protection of their kin, slaves had no rights. They were completely dependent on their patrons—politically, economically, and socially. In most cases, slaves were well treated even though they remained socially inferior. Their masters, who provided the slaves with wives and land, ensured their loyalty through controlled assimilation. Masters also protected their slaves from the abuse and exploitation of others." (2)
- Women were at the bottom of the social hierarchy. (2)

6. Ritual/Ceremony/Religion (RCR)

6.0 Time allocation to RCR:

- "Faith and religion didn't exist in our tradition, for the reason that the people didn't do anything towards God. God was acknowledged and called *Mbombianda*. One evoked him to curse someone. But they didn't know how to venerate God nor knew his power. All the importance was rather given to the spirits, to the manes, and to the fetishes." (8pg22)

6.1 Specialization (shamans and medicine):

- They believe in the powers of sorcerers, magicians, and diviners to help and hurt people through spirits. (5pg7)
"As a consequence, the Mongo seek to reverse misfortunes, including illness, infertility and bad luck, by consulting mediums who would prescribe charms, spells and prayers." (5pg7)

6.2 Stimulants:

- There are drugs called *lisola* used to fish. (4pg442)
- "A lot of people became furious because of the use of hemp. They didn't support the provocations of their friends." (8pg22)

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

- "Each clan has a designated cemetery where deceased members are buried. Male burials involve no ceremony or special rules. The corpse of women who are wives within the clan must be ceremonially transported to their respective birth village in order to be buried in the clan cemetery there. However, a husband may obtain his clan's permission to bury a deceased wife in the clan cemetery by paying required fees. Mourning for a deceased spouse requires observing several taboos and seclusion for some time." (5pg7)
- "Lineage members organize seclusion-ending festivals for new mothers who are secluded from their husbands after delivery as they also do for grieving spouses. Naming and circumcision involve very little festivity." (5pg7)

6.4 Other rituals:

- "For the first pregnancy the period begins with the following ceremony: The woman's mother smears her daughter's head and all of her body with a red paint called *ngóla*. This paint, usually used as make-up, is used here as a mark of affection and given to honor and congratulate the future mother on this happy occasion. When the *ngóla* is somewhat hardened, the mother smears her daughter's hair with it and rolls the hair into little balls, using an iron *bosóngó*, which is the instrument usually used for hairdressing. Then she gives her daughter a hen and some bananas to eat. From then on the pregnant woman may no longer eat hens, for the consumption of this bird (which the Nkundó place in the same category as ducks) and its eggs would stop the normal development of the fetus." (4pg444)
- "When a native wanted his favorite daughter to become *bolúmbú*, he had first to obtain the consent and financial support of all his kin. Then enormous preparations were made, for everything had to be special — beverages, various foods, dances. On the date which had been set and made known through messengers to the entire region, an enormous crowd gathered at his house. Public festivities went on day after day. In an address suited to the occasion, he announced to those assembled his intention to set his daughter up as a *bolúmbú*." (4pg27)

A daughter being named *bolúmbú* was a way for a wealthy man to show his affection for his favorite daughter. After the ceremony she never had to work again and would only wear furs. The ritual could happen any time between three years of age and adolescence. (4pg.27-28)

6.5 Myths (Creation): None found

6.6 Cultural material (art, music, games):

- Their art is mainly contained to verbal acts such as folktales, poems, proverbs, and songs. (5pg7)
- "Nkundó dances change periodically, as is the fashion in Europe. Old dances are given up after a time and are replaced by others which are newly invented or recently introduced." (4pg55)

6.7 Sex differences in RCR: Not able to find

6.8 Missionary effect:

- “Evangelization has added a second difficulty. Catholic marriage is indissoluble. Catechumens and Christians who wish to marry must therefore be careful. Before admitting them to religious marriage, we require that at least the *walo* be paid. But the young men know the temperament and value of their fiancées only through experience.” (4pg426)
- “No one complains with regard to the faith. With the exception of some old people that refused to be baptized. In spite of it, one doesn't complain with these imports of the Whites. Some refuse being baptized before their death, others accept it. The laws of the faith are more coercive than ours; from where the refusal to be baptized.” (8pg31)

6.9 RCR revival:

- “But, all account made, we thank the Whites to have brought us the faith. And we estimate that if everything that the White had brought was as the faith, our country should live in peace as at the time of our forebears. They appreciate especially the fact that the faith extols the virtues of conjugal fidelity. A lot of people want to know the foundation of it. But it is regrettable to note that the faith is not even deep-rooted in our country. Maybe that there is an obstacle, we don't know much of it. To say truly, in our country no one complains that the Whites brought the faith. We thank the Whites vigorously for it.” (8pg31)

6.10 Death and afterlife beliefs:

- “In Mongo-Nkundo language, Eloko refers to a dwarf-like creature that dwells in the forest. Many believe them to be the spirits of people living near the forest. They normally haunt in the forest with their strong spell and viciously long claws. According to the African folklore, Eloko eats only human flesh and resides in hollow trees. Besides that, the Eloko has beard of grass and wears clothes made from leaves. Stories among the natives described Eloko being the servants for the death god, Ilela. Eloko carries a bell that is used to inflict powerful spell on its victims.” (9)

6.11 Taboo of naming dead people?

- “It is the father's right to choose a name for his child. Sometimes he asks for the family's opinion. Preferably he gives names of his relatives, deceased or living, or sometimes his own. But it is proper to respect the mother's feelings also.” (4pg467)
If there are multiple painful childbirths it is attributed to dead people fighting over the newborn being given their respective name. The solution is to give the child a name not attached to either person. (4pg467)

6.12 Is there teknonymy?

- There is not teknonymy because people they are referred to by their ancestor-founder.

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

- “The worship of ancestors played a central part in the traditional religion of the Mongo. People believed in a number of different deities and spirits, including a Supreme Being, but these were approachable only through the intervention of deceased elders and relatives. Prayers for healthy children, success in battle, or safe journeys were therefore addressed to the ancestors.” (2)
- “The practice of witchcraft was also a part of Mongo culture. Villagers attributed most types of misfortune—including illness, infertility, bad luck, or extreme poverty—to spells or charms in operation against them. These, in turn, were most often attributed to a competitor's greed, ambition, or hatred. At the same time, significant good fortune or success was perceived to be linked to the possession of beneficial charms and amulets, of which the witch doctor possessed more than anyone else in the village.” (2)
- There are two love philters, *efóndé* and the *bontálá*, which are used to lure both young girls and married women. They are charms. (4pg91-92)

7. Adornment

7.1 Body paint:

- They like body decorations, no proof of whether or not that includes body paint. (5pg7)
- Both women and men wear tattoos, but it is more common among women. For women, it is considered more sexual and often located near the sex organs. (4pg60)

7.2 Piercings: None found

7.3 Haircut: None found

7.4 Scarification: (If nothing is found, talk about ancestors)

- “Ancestors are remembered and honored with prayers and sacrifices.” (5pg7)
- “Ancestral spirits are an integral part of the religious belief; they are considered to be part of the community of the living and to have human attitudes, values, and appetites.” (7pg377)

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

- They are fond of brass rings and beads that are colorful. (5pg7)
- “Parents take great interest in the adornment of their children; from a very early age they are seen wearing belts of trading beads, bracelets, rings around the ankles made of iron, copper, or brass, and in addition, at the present time, glass beads above the knees.” (4pg47)

7.6 Ceremonial/Ritual adornment:

- Bolúmbú Ceremony – “Two relatives or two of the father's wives then stripped off the girl's clothing and dressed her in valuable furs, especially in part of the pelt of a striped antelope called *mpangá*. In some villages she was permitted to wear leopardskin in front as well as in back.” (4pg27-28)

7.7 Sex differences in adornment:

- As the children become older, the more clothes they wear and the clothing differs depending on sex. (4pg47)

- “The boy acquires a thin strip of cloth which is attached to his string or belt simply by folding back the two ends. The cloth falls between his legs without being tight, allowing for great freedom of movement and the circulation of air; this is an excellent precaution against perspiration due to extreme heat, but it is not very effective protection against indiscreet looks, at least in certain positions. The fabric made of raffia may be decorated to a greater or a lesser extent. [...] The length of the hanging borders is dictated by vanity. The string was often replaced by a raffia belt or — among prominent men — by a leather thong.” (4pg47)
- The women wear a raffia belt that ties around their stomach. In the center of the raffia belt is a ball of raffia fibers that can range from 3-20 centimeters long. The length is dependent on both age and modesty. (4pg47)
 - “The *nkásá* is unknown beyond the Jwalé and the Luilaka. In that region the women tie a string (or a belt of beads) around themselves and attach a second piece of cloth to it.” (4pg48)

7.8 Missionary effect:

- “At present the *nkásá* is no longer worn except by a few elderly inhabitants of villages far from the main communication lines. Everywhere else the ancient mode of dress has been replaced by materials imported from Europe. The women wear at least a *sangatúmbó*, a kind of short skirt which falls from their loins at least to the middle of their thighs if not further. Middle-aged men in the interior have simply changed the material of their garment but not its form. The younger ones, on the contrary, have frankly adopted the European mode of dress.” (4pg48)

7.9 Cultural revival in adornment: None found

8. Kinship systems

8.1 Sibling classification system:

- “The impression one gets is rather that the Nkundó love their children as such and also because, whatever their sex, they greatly contribute to the reinforcement of his social position; the two motives are inseparable in practice.” (4pg434)
- “Among the Nkundó, giving birth to a child outside of wedlock has never from time immemorial been considered a grave misdemeanor.” (4pg79)
 - An illegitimate child is treated the same as legitimate children. It becomes apart of he/she mother clan and is seen as adding power and wealth. Many clans have originated this way. (4pg80)
 - The man may choose to adopt his son by paying for him. (4pg81)
 - If a mother dies before the child is born, the lover has to take responsibility and deal with the consequences of it. (4pg82-83)
- “As long as they are free, that is, as long as no bride-price payment has been made for them, a woman's sisters or cousins are considered by her husband as his wives, and he calls them so (*baáli*).” (4pg273)

8.2 Sororate, levirate:

- Two men can choose two swap sisters with no bride price in a marriage called widow inheritance. (5pg4)

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): None found

9. Other interesting cultural features (list them):

- “The same question may be raised with respect to another strict rule of decorum which forbids a man to look his mother-in-law in the face.” (4pg48)
- “The woman, on the other hand, readily strips off all her clothing. This behavior is extremely common; a woman undresses completely whenever she experiences great sorrow or intense anger. Luckily for propriety's sake some friend or relative always hastens to cover at least the essential parts. For a woman who throws off her clothing exposes herself to the mockery and jeers of spectators.” (4pg51)

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