1. Description
1.1 Name(s) of society, language, and language family:
- The Jju people of Nigeria, commonly called the Kaje people. Also called Bajju or Kache people. (2)
- Speak the Jju language (also called the Kache, Kaje, or Kaiji). (1)
- Part of the Niger-Congo language family. (1)

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

1.3 Location (latitude/longitude):
- Kaduna state, Kachia and Jema'a LGAs. (1)
- Located in West/Central Africa (Nigeria). (2)
- Located approximately 9.6-10.1°N, 7.8-8.2°E. (1)

1.4 Brief history:
- Kaje oral tradition asserts that their origins lie at Miango on the Jos Plateau. (9)
- Hausa and Fulani people came to Kaje land in early history to take slaves, plunder, and collect taxes. (9)
- Missionaries entered and Kaje (Jju) culture changed rapidly following WWII. (3)

1.5 Influence of missionaries/schools/governments/powerful neighbors:
- Christianity first entered the Bajju area in the late 1920's, and the first Bajju Christian conversions occurred in 1929. (3)
- Roman Catholic missionaries established a mission station in 1936. (3)
- Other denominations and missions to establish a presence include the United Native African Church, Church Missionary Society (Anglican), Baptists, Cherubim and Seraphim Church, Apostolic Church, Assemblies of God, and Methodists. (3)
- Today there are almost 200 churches on their land, and as many as 90% of the people identify as Christian. (3)
- Church now plays an important role in society, being a place of gathering and where problems are addressed in the community. (3)
- Introduction of Christianity caused a strong decrease in the occurrence of polygamous marriage patterns, traditional religious beliefs, and many other traditions and rituals. (3)

1.6 Ecology (natural environment):
- Jju is a Plateau language, meaning its people located on the Jos Plateau. Geographical features include bare grasslands, granite massifs, extinct volcanic cones, numerous rivers, and lakes. (7)
- Cool, rainy climate. (7)
- Mostly savannah grassland. (7)

1.7 Population size, mean village size, home range size, density
- Population: 300,000 - 481,000 (1,2)
- When a clan size got too large - encouraging incest - elders determined to split the group. Village size and density stayed relatively low as a result (3)
- Mean village size, home range size, and density evidence not found.

2. Economy
2.1 Main carbohydrate staple(s):
- Beans were consumed, along with various animal meats. (3)
- Grow millet, sorghum, "hungry rice", potatoes, yams, and green vegetables. (7)
- Also grew ginger, guinea corn, and citrus products. (9)

2.2 Main protein-lipid sources:
- Evidence found that they consumed chickens, goat, birds, bird eggs, monitor lizards, hyena, monkey, and farmed food such as beans. (3)
- Women were traditionally forbidden to eat chickens, birds, bird eggs, monitor lizards, hyena, monkey, and food prepared for the abvwoi. (3)

2.3 Weapons: Bow and arrow, blowguns?:
- Evidence that there was use of axes, fire (to burn people and property), sticks, machetes, catapults, guns. (5)

2.4 Food storage:
- Evidence on food storage practices not found.

2.5 Sexual division of production:
- Males farmed, often helping the families of his future wife when young. (3)
- Women were primary caretakers of the children. (3)

2.6 Land tenure:
- No evidence found describing land tenure.

2.7 Ceramics:
- No evidence found supporting the creation of ceramics.

2.8 Specified (prescribed or proscribed) sharing patterns:
- No evidence found describing sharing patterns.

2.9 Food taboos:

- Women were traditionally forbidden to eat chickens, birds, bird eggs, monitor lizards, hyena, monkey, and food prepared for the abvwoi. (3)

2.10 Canoes/watercraft?
- Evidence for use of canoes/watercraft not found.

3. Anthropometry

3.1 Mean adult height (m and f):
- Evidence on mean adult height not found.

3.2 Mean adult weight (m and f):
- Evidence on mean adult weight not found.

4. Life History, mating, marriage

4.1 Age at menarche (f):
- Evidence for age at menarche not found.

4.2 Age at first birth (m and f):
- Women married early, and had children early on in life. Having children meant being fulfilled. (3)

4.3 Completed family size (m and f):
- Evidence for completed family size not found.

4.4 Inter-birth-interval (f):
- Evidence for approximate inter-birth-interval not found.

4.5 Age first marriage (m and f):
- Woman is committed to man and generally moves in with him if it is discovered she is pregnant (3)
- Women and men could be married as young as newborns, however a marriage was considered complete after ceremony and conception of a child. (3)

4.6 Proportion of marriages ending in divorce:
- Exact proportion and numbers unknown.
- Couples who marry within the same clan undergo a division ceremony to dissolve the marriage (3)
    - Solid colored goat is sacrificed symbolizing the separation of a singular unit, the married couple. (3)
- Inability to reproduce was grounds for immediate divorce. (3)

4.7 Percent marriages polygynous, percent males married polygynously:
- Marital status of males by percent (today): (3)
    - Zero wives: 30.5%
    - One wife: 48.4%
    - Two wives: 14.7%
    - Three wives: 4.2%
    - Four wives: 2.1%
- 71.4 percent of married men are married polygynously. (3)
- Traditional marriage forms included monogamy, polygyny, and polyandrous polygynous marriages. (3)
- Polyandrous polygynous marital pattern has largely disappeared due to governmental, Islamic, and Christian missionary efforts. (3)
- Polygynous marriages are entered if the wife is unable to reproduce. (3)
- Polyandrous polygynous marriages are popular. Women would reside with one man, but was allowed to be involved in many marriages. Many men and women had more than one husband or wife. (3)

4.8 Bride purchase (price), bride service, dowry?:
- A man could obtain a wife with not brideprice payment, or with a very small one if she came from a different yaryi (section of the clan). (3)
- Gifts are given by the parents of the son to the parents of the daughter to arrange a primary marriage. (3)
    - Infant arranged marriage
        - Gifts included a ring, string of beads, or other token gift as a sign of the betrothal of the baby girl to the son. (3)
        - Man could also place a penny in the hand of the infant and state, "You are my daughter-in-law" (3)
        - Token gifts such as two hens and a cock could also be given to betroth a son to an infant female (3)
    - Child arranged marriage
        - Could occur anytime during female's childhood (3)
        - A token gift such as three chickens were given (3)
        - Children were informed of the arrangement and encouraged to visit each other (3)
        - Future son-in-law may begin to help female's family with farming to show worth (3)
    - After puberty marriage
        - Children made the decision, informed parents, and parents went through necessary gift giving steps (3)
        - Couple not allowed to be alone as premarital sex is forbidden (3)
        - Brideprice consisted of money, a hoe, chickens or a goat (3)
        - If parents disprove of marriage, children can pay the brideprice themselves (3)

- Gifted or paid arranged marriage commitments were never broken (3)
- Especially for secondary marriages, marriages by capture and wife stealing occurred. Exogamous rules were extensive. (3)
- Primary marriages were governed by martial alliances. (3)
- Secondary marriages occurred outside the bounds of the primary marriage. (3)

4.9 Inheritance patterns:
- Responsibility of care of elderly or ill parents falls on youngest son (3)
- Inheritance went through male line. (3)

4.10 Parent-offspring interactions and conflict:
- Responsibility of care of elderly or ill parents falls on youngest son (3)
- Failure to produce offspring could have resulted in the termination of marriage. (3)

4.11 Homosexual activities, social attitudes towards homosexuals:
- Marriage and procreation are essential parts to having a fulfilling life. Homosexuality does not fulfill this essential role. (3)

4.12 Pattern of exogamy (endogamy):
- They assert that traditionally they did not take wives from villages where they married "sisters". They sought wives outside the family, and through capture. (3)
- Choice of a marital partner was limited by exogamous rules that forbade marriage by a man to: (3)
    - A woman from his own clan (3)
    - A woman from lineage that another of his close kinsmen had already married into (such as persons already in the in-law relationship) (3)
    - A woman of his own lineage (also called yaryi group) (3)
    - A woman from the lineage of his mother or from other families closely related to his mother (3)
    - A woman from his father's mother's family (3)
    - A woman from the household of his father's sister's husband or his close relatives (3)
    - Two women from the same lineage (3)
- A woman was forbidden to marry into reciprocal kin categories (3)

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?
- If a person does not marry, it indicates that something is seriously wrong with him or that a man is impotent. (3)
- Marrying and then having children is essential as a man. (3)
- If a husband is infertile, he may request his brother to have sexual relations with his wife. This is otherwise considered adultery. (3)

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")
- Marriage and procreation provide for the continuity of one's family, lineage, clan, and ethnic group. (3)
- Infertility is a reason to end a marriage and send the bride back to her father's home with a refund of the brideprice. (3)

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?
- No evidence found that conception is believed to be an incremental process.

4.16 Occurrence of sexual coercion, rape
- Only limited evidence supporting the occurrence of sexual coercion and rape.
- Kaje youths need marriage counseling in order to avoid young marriages; unwanted pregnancies, sex abuse and consequent drop out from secondary school. (10)

4.17 Preferential category for spouse (e.g., cross cousin)
- Insist that wives are captured or married from villages where the women were not "sisters". Wives were sought outside immediate family. (3)

4.18 Do females enjoy sexual freedoms?
- Infertility results in wife being sent back to father's home and refunding of the brideprice. (3)
- Discovery of a pregnancy was grounds for immediate marriage. (3)

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring
- No evidence of gift-giving to extramarital partners, however secondary marriages were sought. (3)

4.20 If mother dies, whose raises children?
- Husband's brother and family can inherit wife and children if the husband dies. (3)
- Children automatically stay with the father's side of the family, however the wife has the choice to stay or leave. (3)
- Responsibility of care in the event of elderly or ill parents falls on youngest son (3)

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females:
- Evidence for adult sex ratio not found.

4.22 Evidence for couvades
- No evidence of couvades found.

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)
- Traditionally, eldest son married before his younger brothers (3)
    - This practice is being lost (3)

4.24 Kin avoidance and respect?
- Kin forbidden to marry each other or any close relatives (3)

4.24 Joking relationships?

- No evidence of joking relationships.

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations
- Patrilineal decent for all rights. (9)

4.26 Incest avoidance rules
- Rules against incest were strictly followed with marriage patterns (3)
- When the clan increased in population to the extent that intermarriage is desirable, the elders decided that a fission of the unit needed to occur to prevent incestuous relationships. (3)
  - Oftentimes, a physical, natural boundary existed between the units, such as a stream or forest. (3)

4.27 Is there a formal marriage ceremony?
- People call ritual separation into intermarrying units, "Ba ya trya". (3)
  - At the "trya yaryi" ceremony an elder sacrifices a goat that is one color, signifying that although they were one, they are now separating into two intermarrying units. (3)
  - The goat's blood was spread on the doorway of the elder's house to protect him from evil that may result from the separation of the group. (3)
  - Blood was also spread on the separation of the two units and slightly damp grass. The damp grass and blood would smoke and ward off evil when lit on fire. (3)
- Divorce ceremony when a couple is found to be too close in lineage as being from the same clan
  - The elders perform a goat sacrifice of a solid goat color, symbolizing the division of one unit, the married couple, into two units. The marriage is then dissolved (3)

4.28 In what way(s) does one get a name, change their name, and obtain another name?
- Father's, or male line of the family's name was kept. (3)

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)
- Primary marriage is chosen from a village with an established marital alliance (3)
- Secondary marriages can be chosen from other villages without marital alliances. (3)
  - Secondary marriage forbidden between groups who were yaryi to one another (3)
- Today, the system of marital alliances is in decay (3)

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?
- Infant arranged marriage
  - Man could also place a penny in the hand of the infant and state, "You are my daughter-in-law" (3)
  - Token gifts could be given to betroth a son to an infant female (3)
- Child arranged marriage
  - Could occur anytime during female's childhood. (3)
  - Children were informed of the arrangement and encouraged to visit each other. (3)
  - Future son-in-law may begin to help female's family with farming to show worth. (3)
- After puberty marriage
  - Children made the decision, informed parents, and parents went through necessary gift giving steps (3)
  - Couple not allowed to be alone as premarital sex is forbidden (3)
- Primary marriage, or first marriage, involves the marriage of "sisters", or women who have never been married. (3)
- Secondary marriages are subsequent and involve marriage of "wives", or women who have already been married. (3)
- Marital alliances between villages were formed, and primary wives were traditionally chosen from these alliances. (3)
  - Villages with marital alliances were usually within close proximity of one another. (3)
- Some villages were forbidden for marriage (3)
- Systems governing marriages are in decay today (3)

4.31 Evidence for conflict of interest over who marries who:
- Some villages were forbidden for marriage due to disputes, close kinship, etc. (3)
- When a man married more than one woman, often one bride was preferred and the other was "rejected". They were termed "apyya" and "arak", respectively. (3)

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:
- No evidence found indicating percent adult (male) deaths due to warfare.

4.15 Outgroup vs ingroup cause of violent death:
- Causes of violent death include war and disagreements among neighboring villages. (8)

4.16 Reported causes of in-group and out-group killing:
- Governing disagreements is a cause for killing and warfare. (5)
- Inter-ethnic disputes were based on disagreements between land, control of fishing and hunting areas and the ownership of various resources. Armed classes occurred on a small scale. (8)

4.17 Number, diversity and relationship with neighboring societies (external relations):
- Marital alliances between villages would allow for alliances against common enemies. (3)
- Many alliances formed due to proximity (3)
- During wartime, women were forcefully captured while outside home. (3)
  - Because of this, men kept fully armed when out with wives, and walked behind her to watch her. (3)

- Traditionally, the Kaje, Kagoro, and Katab were enemy villages, which engaged in war and marriage. (9)

4.18 Cannibalism?
- No evidence found supporting the occurrence of cannibalism.

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:
- Evidence for local village size not found.

5.2 Mobility pattern: (seasonality):
- No evidence found suggesting mobility. Assumptions can be drawn that the people remained relatively stationary aside from clan fission. (3)

5.3 Political system: (chiefs, clans etc, wealth or status classes):
- Inability to produce children is usually blamed on the wife, yet both the husband and wife's families will make the family a mockery. (3)
- Men achieved social status by being actively involved with traditional religious practices, such as the abvwoi. (3)

5.4 Post-marital residence:
- Male was responsible for family - they lived off of him. The mark of a successful man was that he was able to provide sufficient food to feed his family for an entire year. (3)
- In the event of a divorce following patrilineal decent, the children remain with the husband's family. If a woman is inherited she is allowed to remain with her children. (3)

5.5 Territoriality? (defined boundaries, active defense):
- Physical boundaries were placed in between neighboring clans such as rivers and rock formations. (3)
- Defended land, women, and children from attackers with violence. (3)

5.6 Social interaction divisions? (age and sex):
- No information found governing the relationship between people based on age and sex, other than women were looked down upon. (3)

5.7 Special friendships/joking relationships:
- No evidence found supporting special or joking relationships.

5.8 Village and house organization:
- Bajju proverbs state that women are no different from children. Women were treated as inferior. (3)
- Men were in charge of the home and village. (3)

5.9 Specialized village structures (mens' houses):
- Mother village was referred to as "aribazzwak". (9)

5.10 Sleep in hammocks or on ground or elsewhere?
- Sleep and live in dwellings that have oblong bases with pinnacled overhanging roofs. (9)
- No evidence found asserting sleep was done in hammocks, on the ground, or elsewhere.

5.11 Social organization, clans, moieties, lineages, etc:
- Broke up into smaller villages called yaryi when one village got too big. (3)
- Married outside of their clan to avoid incestuous lines. (3)

5.12 Trade:
- Specific information on trade not found.

5.13 Indications of social hierarchies?
- Those who did not marry or have children were looked down upon. (3)
- Infertile couples were made a mockery of by family. (3)
- Men involved with religious practices were viewed as socially higher up than others. (3)
- Male kinsmen ranging in five generations were referred to as "azzwak". (9)

6. Ritual/Ceremony/Religion (RCR)

6.0 Time allocation to RCR:
- Church is attended by 95% of population today. In the past most men were abvwoi. These religious groups helped govern the town, and consumed time from the majority of the population. (3)

6.1 Specialization (shamans and medicine):
- Practice extensive horticulture. (9)

6.2 Stimulants:
- No evidence found for the use of stimulants.

6.3 Passage rituals (birth, death, puberty, seasonal):
- An individual fulfilled his or her role in society after marrying. (3)
- Marriage and procreation are essential parts of life. (3)
- Birth often marked the beginnings of an arranged marriage (3)

6.4 Other rituals:
- Men experienced anxiety over possible loss of their wives, and used a number of magical means to induce their wives to return to them if they had left (3)

- Women underwent purification ritual after mourning the death of their husbands, before they married again. (3)
  - Her head was shaved and she was bathed in this ritual (3)
- Arranged marriages often began with a ritual-like capture (3)
  - Men would try to capture bride. When she was caught, the marriage would begin. (3)
  - Upon her capture, her closest friend would weep until she filled a mortar to indicate her love for the bride (3)
  - Today, a modified version of the capture occurs, called a cong. Her friends escort the girl from her parent's home to her husband's. (3)
  - Brides and friends traditionally weep, even if they are joyful at the marriage. (3)
- Abvwoi men used intimidation rituals to keep their wives with them. (3)
  - A large log placed on top of the house of a woman meant she was not allowed to leave her husband. (3)
  - Leaves spread around a home meant that a woman could not leave her husband. (3)

6.5 Myths (Creation):
- There is evidence of some beliefs in reincarnation. No evidence found telling of creation beliefs.

6.6 Cultural material (art, music, games):
- No evidence found showing the creation of cultural material.

6.7 Sex differences in RCR:
- Women were traditionally not allowed to take place in religious ceremonies. (3)
- Men were in charge of religious groups and actions. (3)

6.8 Missionary effect:
- Missionaries brought religions such as Islam and Christianity. (3)
- Missionaries changed marital patterns. Polyandrous polygynous martial patterns have largely disappeared. (3)

6.9 RCR revival:
- No evidence found for RCR revival. Christianity and Islam are taking over, and traditional religion is being forgotten. (3)

6.10 Death and afterlife beliefs:
- Belief that when a person dies, they have "gone home" to meet ancestors. There is a belief in a great beyond and afterlife. (4)
- Men were thought to be able to use the people and other commodities buring along with him. (4)
- Traditionally, loosely believed in the concept of physical reincarnation in which a man may be reincarnated as a woman or bird or animal. (6)

6.11 Taboo of naming dead people?
- No evidence for taboo of naming dead people found.

6.12 Is there teknonymy?
- No evidence of teknonymy found.

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)
- Approximately 45% are Christian, and 33% are Evangelical (2)
- Traditional religion
  - The "abvwoi" was a man's secret ancestral organization and important to the traditional Banju religion. (3)
    - Boys aged ten and older were initiated into the abvwoi. (3)
    - Main function of the group was to keep women and children submissive to men. (3)
    - Men would insist that spirits knew everything the men and children were up to, when in reality they would send people to accompany women, and then report back. This information reported was used for intimidation purposes. (3)
    - The masquerades who represented the ancestral spirits would reprimand and discipline women for indiscretion. (3)

7. Adornment
7.1 Body paint:
- No evidence of body paint, however "tribal markings" are noted. (9)

7.2 Piercings:
- Women used lip-disks. (9)

7.3 Haircut:
- No evidence found specifying haircut preferences.

7.4 Scarification:
- No evidence found documenting scarification.

7.5 Adornment (beads, feathers, lip plates, etc.):
- Women has lumbar adornments, lip plates, and tribal markings. (9)

7.6 Ceremonial/Ritual adornment:
- During the mourning period of an elder, a woman wore small ropes (spirit ropes) until the memorial celebration. During the memorial celebration, they were given to the abvwoi men. Women who wore these ropes were not allowed to leave their husbands. (3)

7.7 Sex differences in adornment:
- Women traditionally wore a mushroom-shaped adornment in the lumbar region. (9)

7.8 Missionary effect:

- Missionary effect on adornment is unknown.

7.9 Cultural revival in adornment:
- No evidence of cultural revival in adornment.

8. Kinship systems

8.1 Sibling classification system:
- Ancestors referred to as "mother" or "father", while descending generations were called "child". (9)
- Youngest sibling in charge of taking care of mother or father who were unable to work due to illness or age. (3)

8.2 Sororate, levirate:
- Sororate
  - Strictly forbidden. Those of close relation to family or wife are forbidden for secondary marriage. (3)
- Levirate
  - Following a man's death, in order to keep the family together and the blessing of that household within the family, the deceased's brother, son, or other close male relative can inherit his wife or wives. (3)
  - Marriage bonds extend to the husband's family even following his death (3)
  - Woman must give consent to be inherited. Brothers of deceased husband leave her alone during 3 month mourning period, and after purification she is sent gifts of tobacco that if accepted, signified her inheritance. (3)

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):
- No information on other notable kinship typology found.

9. Other interesting cultural features (list them):
- The Jju people participated in headhunting, and preserved the heads of those they had killed. (9)

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