

## RELIGION

1.

The religion is a whole of beliefs, dogmas and practices of the reports/ratios of the divine man and the holy. religious practical in Cameroun depend of each people existants. is like with dimensions of a great ethnic diversity, is a religious diversity. indeed the religion consists of 45% from the animists, 35% of the Christians, 20% of the islamist. in the northern part for example, the religion is primarily islamist. people of this area of the country believe in a god called "allah" who passes necessary by a respect of the standards established by a chief called Lamido which is considered as god; in effect it is only the master, the only decidor on which the populations must referer. mais itself it exists there also a minority of the Christian companies just like in the other parts of Cameroun which assimilate several réligions in same time. is the case of the west which gathers Bamilékés, Bamoun and Tikar. the first by who constitute the same framework of the religion. so Bamiléké make of their religion occult sciences. exists many practices such as the worship of the ancestors, the funerais, the dances, the legendes and the necromancy (evocation of deaths to learn from them the future). in this direction, the practice of the religion is done according to beliefs' of each people. which is also the consequence of the secularity of the State Camerounais. in the southern part of the country, one often appeals has totemes which are either the spiders or of the savage animals which spontaneously protects the latter and in return, of the sacrifices are made to ensure perfect the symbioz. in short, the population makes the bed of several sects which thrive in the country.

2.

Religion is an essential element of a culture of peoples.

Following the ethymological meaning of << religio >> religion is a collection of beliefs and dogmas defining the relation op human beings to the holy. It's that everybody has a narrow relation with the absolute. And this relation is not depending on whether you are civilised or not. God has the same consideration of all people in the world. We can see as proff our blood that is red for all people : yellow, red, black and white.

A part from that the laws of the nature say that every people has specific elements that are distinguishing them form others. It's about certain practices, rituals. So this is the definition in the dictionary " Petit Lararouse Illustré 1989" : thje religion is a collection of practices and rituals owned by every of its believes.

So every people has its manner of doing, it's characterising them, their identity, their power. As exemple a tribe in Cameroon, Southern province, the Batanga. This small population of the Cité Balnéaire, could keep its traditional richness, even though the contact to the western countries – they kept the contact with themselves. For exemple if they do the cult of anchestors in Kribi (Ville Balnéaire) in the form of a festival. so once a year all Batangas are gathered.

The rituals are made in the water, the notables of different chefferies chose one precise place in the ocean, everybody is participating. The initiated work on the ground of the water, they are diffusors of people around the anchestors of the water, called MAMI WATER (Water.) The not-initiated make other things, groups of women and men danse and sing, the danse of "mami water".

This peiode is very important for the Batanga. It's for them the occasion to be purified and to be in harmony with themselves and the anchestors of the water, who often tell them rules and habits by the diffusors.

So it's important to understand that every people is full of specific elements of the own culture, its heritage, without that it would be lost – without elements defining the cultural, traditional and religios customs we cannot talk about a people.

(A. Siang)

3.

### **The PYGMEES BAKA of Cameroon in the South-West**

#### **A – MYTHOLOGY AND COSMOLOGY**

For the pygmees the origine was a creator God who made from an unformed but animated all things and all beings. The family of Pygmees got in his essence different personalities as WAITO the hero

civilisator who married his two sisters. This model apparently hierarchised is just more complicated. Since that point it will build a entity hermaphrodite  
With different faces giving life to the whole humanity pygmees and black.

#### I. RELIGION.

It is to know that the pygmees are small sized people living from (Jagd und Sammeln) .They believe in spirits especially this f the forest who is giving chance and power. It´s people communicating with the spirits of the forest around a divine saviour. They are initiated during traditional collective dances round a fire.

#### II – RITUAL PRACTIZES

For the baka pygmees of Cameroun, hunting is done in groups during ceremonies where the goddess NGANGA is reading in the flames the prediction of the process of hunting and the direction to be followed..For exemple for hunting an elephant you make a danse called MONJOYI which makes it possible for the hunters to become invisible. The most important ceremony is the one performed in the night by women of the camp during the YE, a danse of the pygmees. For the Baka the married women danse loudly in the dark to attract the pig. During the danse the women stamp machent et crachent leaves with a stick which is given back to the chief of hunters who now is hiding it. After the JAGD a fragment of the gorge is presented to a woman of the chief hunter who will lead the YE for that she throws this frgment into the forest offering to the spirit. The spirit in return is portecting them. It is said that after the death of an elephant his spirit intervenes during the ceremony called BOKELA

#### III - SACRALISATION of the forest

The initiation to JENGI signifying spirit of the forest is very important in the life of BAKA. It is giving to people and the community at all protection of the forest and for some old people initiated the power of guarding the forest.

4.

#### **RELIGION in the northern Cameroun**

Cameroun is a country of different ethnies, e.g. KAPSIKI in the grand north. In this region the society is hierarchised, means there is a chief called LAMIDO, who has all powers and is owner of all lands. The majority of pepole are moslems, the chief is assisted for his duties by a group, the LAMIDA. Here the religion is (heilig) and the women have no word to say concerning the marriage, because it´s the parents deciding on her husband. Here, you rarely practize what is called circonsision on men. Sometimes the women danse with her breasts shown to all. The KAPSIKIS practize different sacrifices and feasts. The existance of an immaterial is watching for the territory, it is called SHALA. This is connecting it to other believes in africa.

(H. Gadjui)