

Anthropology

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Corvallis, 11 APR '85

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| S 1701 | 7/8 x 7/8 | S 1703 |
| S 1703 | 5 ³ / ₈ x 8 ³ / ₈ | S 1704 |
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Burial 1.

5/1/50. Burial of a young man, about 19 yrs of age, unmarried, no children, father dead. Chief Mokuha (hereditary) is his older brother by the father. The burial was at 4 PM. The boy, Segbe, died about noon today.

The grave, dug immediately beside an old grave, was 4 ft long, 2½ ft wide, & 3 ft. deep. It was rectangular [in length.] The grave was lined with four mats; bottom & sides. The dirt from the grave was flattered on top for the body.

Two men brought the body to the grave & placed it on the ground.

The body was wrapped, but not tied, in a mat. The boy was dressed in his own clothes; civilized, worn-out cap, a blue coat, & ~~two~~ short trousers.

2.

Two

Then men carried the body, between
It was wrapped in grass mats,
them, [in their arms.]

The body carriers ^{got into the grave & lined it with the mats} [also] [lined the] ^{the mats}
[grave], ⁺ placed a white country gown on
the boy, over his other clothing, [placed] ⁺ laid
the body in the grave after first
bending it into a crouching position
on the mound. ~~of~~ Before placing it on
the ground, a white country cloth
was placed ^{on} ~~over~~ the body & the
body was then ^{re} wrapped in the mat
in which it was carried to the grave.

~~The 2 body carriers,~~

The body was placed in the grave on its
back.

The 2 body carriers, still standing
in the grave, began to pull the
dirt into it from the mound, the
first four strokes ~~was~~ being done
by first the rt. elbow & then the

left of each. A third man helped with
 a shovel. [4]⁵ men worked each of
 the men a [civilized] hole, a hole.
^{The 2 men} [They] stayed in the grave, filling &
 stamping, until it was 4 or five
 inches from being level with the
 ground. All the dirt from the
 mound was piled on the grave. When
 this was completed, everyone departed.

There were 18 people (all men)
 present: 4 old men & 14 young &
 middle aged men. There was no
 sign of grief; a few were laughing;
 all but 2 or 3 were in constant
 conversation [and] all but the 2 workers,
 who only occasionally ^{the 2 workers} joined in with
 a remark or 2. One man ~~then~~ returned
 the picks, etc. to the owner (me).

Earlton
4.
The boy's ^[brother] nephews ^{had} buried & dressed him, & then the body was placed ^{in the house} left where it was at the time of death. The body was covered with a cloth immediately after he died. Death was ascertained by feeling for a heart beat or for a sign of air coming from the mouth or nostrils.

When the sickness became serious, the ^{all done} [fathers²] of the quarters had been [were] called. They sat down & questioned the boy about his ailment; where he was in pain, what caused the illness. His whole body was in pain.

Nothing ^{had} yet been done in regards to any spirit. This will come on the 4th day.

The people think his death was caused by his having S. I. ^{(sexual intercourse,} with

a woman before he reached the proper age for such a function. When ^{the young man} Segbe was in the hosp. in Zeyn, the people who carried him there asked him the cause of his sickness. ^{Some} have believed that it was S.D., for his body feet were swelling, a sign to many people that he has been indulging in S.D. before his time. The ^{also} questioners told him that if he confessed, he would not die. He did confess to S.D. Immediately one person was despatched to Wozji to tell Chief Maluba ~~that~~ about it.

The girl was called & denied the S.D. She was given ^{a test} [the Needle ordeal] & found innocent. ~~The~~ A woman ^{in the} returned to the ^{still in the hospital,} day, & told him he had called the name of the wrong girl & he should try again.

6.

The boy failed to call another name, leading most people to believe that he did have SD with a girl, but that he & the ^{real} girl had made a pact not to reveal each other. ^{Chief} Msluba & a few others decided to bring the boy back to Wozzi, as they believe that they have medicine (not magical) to heal this kind of sickness — effective, however, only if the boy ~~confessed~~ called the ^{girl's} right name. For both the boy & the girl ^{must} take the medicine to effect a cure for the one ^{who} [that] is sick.

When the boy was returned to the village ^{on 4/29}, he failed to confess. No physical force was used to make him confess.

The people at the grave were relatives from his quarters &

elsewhere. These relatives were
not necessarily blood relatives.

The boy's mother wanted
to go ~~into the~~ to the boy when she
knew he was dying, but she was
not permitted. She began to cry.
The people did not want her to see
the boy because the honna people do
~~not~~ not like to reveal a death
immediately, ^{not liking} ~~hoping~~, & believing, to
show failure, & hoping that they have
made a mistake & that the person is
still alive. The mother had been
visiting the boy earlier in the day.

When the mother could
not gain entrance, she stood
before the door, crying. ^{Some} ~~one~~ women
came & took her away, telling her
that he might still be alive. When
his death was announced, she &

& few other women close to the boy began the death wail,

The body was not washed, because he was not of sufficient age & importance to warrant all the functions ~~permitted~~ performed in a burial.

"Kephwa" dug the grave, ~~the women also carried the body, laid the grave, etc. kinship stipulates the choice.~~ usually younger men, as no direction or special knowledge ^{the digging.} is necessary for [it].

The burial cloths ⁺ were the boy's own. ~~The white gown was provided by Mafaba.~~ The white gown & cloth ^{were} [was] the boy's. Any ~~one~~ relative may provide the mats; old mats may not be used, but old cloths may be placed on or over the body.

People came to the burial
chiefly to honor ^{chief} Moluba, ^{the boy's relative.} Perhaps
a few were there to honor the dead ^{one.}
[body.] Important people draw
~~more~~ other larger attendance.
~~Small~~ functions that people address
the spirit of the dead; this was
not done for this young ^{one} ~~spiritual~~
boy.

The mother was probably the
only person to severely mourn the
boy.

Women are not permitted to
~~attend the~~ be present at the grave
unless called for a special reason.
~~Such as~~ see Such a reason could be:

1) If the girl had confessed she would
have been at the grave to tell his
spirit, "I am no longer your lover; our
fact, the only thing between ^{us} has

been revealed; our relationship
is finished, & you are not to try
to come back & be my lover."

Then our man will get up & address
the spirit & say, "You have heard
what the girl [has] said, if you
come back & try to have anything to
do with this woman, we will
dig up yr body & burn it.

Burning ^{Burning} a dead body is the
greatest desecration to a body. The
spirit will also die. This
threat of burning ^{can be} [is] made to
any spirit at the time of burial.
The Mami people can ^{threaten} threaten ^a a
spirit in this manner at any
time the spirit does harm. [The Wanni,
the other way to destroy a spirit, is
gender than burning].]

340, 356
7. A sp ~~isolate itself~~ 309
colony ~~you~~
~~isolated in~~ 310
Keratin
found: 40c, 41a
Relate to 1 avolta 41a-
appearance of a sp: 44b-
what ~~note of sp. among~~ 48c-
20b-

8. ~~Destroy a sp.~~ Sp strain: 53b-
56b,
add. strain 56c; 60c-
going to it: 57a
Reason for going to it: 58c-58b

9. Destroy a sp. 43c-

11. (nor a woman)
Any person who wants to
give a map to the spirit may
visit the grave at time of burial
& do so. These maps, however,
have to do with previous secret
agreements between the dead & the
particular man or woman, & that
the secret is over & the agreements
agreements are terminated. [See
later for more on addressing
spirits].

The elbows ~~were~~ ^{were} used to ~~push~~ ^{pull}
the first dirt into the grave
to prevent the ^{body's} spirits from
following them into town to
harm them.

Stop reacting
abroad

No census is taken of the spirits. However, when a newly departed spirit is being fed, the people will call the names of a no. of the more important previously departed spirits (10-20, depending upon the size of the quarter). The spirit is called by the ^{earth} name of the departed: Yakpazuo, folomo, etc, & names received in the bush school. These names are called to inform them of what they are doing & for courtesy's sake. The names of the most important spirits are called first. They are not called already to the order of their death.

Definition of a spirit: it is that which
departs from a man when he dies &
journeys across the ^{river} to the home of
the spirits. There are 3 kinds of spirits:

1. zù tálá góvè: an evil spirit, ~~so~~
~~called because~~ of a zowò dies, or if
a member of many secret societies dies,
& his spirit is not properly fed or if
all the proper procedures are not
observed ~~at~~ in burying ~~the person~~ him,
his spirit will come back, passing around in
the town & in the bush, not having a regular
place to live. This is the most dangerous of
the 3 kinds of spirits. When it sees any
person on the road (whether it knows the person
or not), it will yell at him, through its
nose, not giving a word or sentence, but
only a sharp yell. The person becomes
speechless, & maybe he'll drop on the
ground right there & stay there until

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someone finds him, or, perhaps (rarely)
get up & return to town under his own
power. There are certain people in each
town who have the power to loosen
~~the~~ the unfortunate's tongue. There are the
moni people. If a moni ^{nerber} is not in
the town & the person's tongue is not
freed $\frac{1}{2}$ or 3 days, he will die.
There are some cases where the moni
has failed to loosen the tongue. Death
results. If a moni is not in town, they
will quickly go to other towns in
search of one. Note: all moni ^{nerber}
are not able to loosen such tongues. He
has no special name. (K^amoni ~~nerber~~ ^{nerber}
is called a moni nu.)

The zu tala gave ~~with~~ very well
at any time, as strays, or incorrect
nerber of the town of the deposited spirit,
etc.

Peter knows of no one in Wozzi who
has suffered such a death.

To prevent a spirit γ ing a
24 tala gone, ~~prevent~~ the people
see that burials are properly conducted
& spirits properly fed.

There are not many such spirits.

There is now a ^{gilt} law that if
anyone deliberately fights you, ~~or~~ by
~~or~~ copying some of the practices of the
evil spirits, you have a rt. to kill
that person — probably in a so called
self defence. If we do not want to
kill the person we can capture him &
force him to pay money to us, or we
can carry him into town & expose him
& force him to pay. Such a person (the
scarer) usually belongs to a secret society.
The rogue usually requests that he be
carried to a member of his society

of someone in town, as it will thus be easier to keep the matter a secret. The catches of the rogue will usually keep the whole thing quiet if he is sufficiently paid. The rogue always ~~put up~~ pays up, & Peter knows of no case where the rogue is revealed. [Note: all Koma men are members of a secret society, & between the members of these societies there is a certain sympathy & comradeship.]

Before this govt law was passed, people frightened others in the following ways:

- a. Climb a tree whose branches spread over the path & shake the branches as the passerby goes under. He will drop his load & the rogue will take it. The rogue (mao-luo nu) operates only at night).

b. The rogue will wait beside a steer crossing the path. When he has more cairn, he will run back & forth through the crates, at night.

c. The rogue will bore many holes, 2 fingers wide (considered by the prison as the mouth - each hole - of the spirit) in a log gourd (gbeke or ~~gou~~ gulu wook, or any kind of gourd) & place live coals in it & blow on them, being several paces from the road. He will make a noise to attract their attention. The prison will think it is a spirit & run or fall. They do not always become speechless.

A hunter will not shoot in such cases.

d. A rogue will take 2 sticks & pound them on the ground, hard, moving from place to place as he does so. This, too, is done in the bush.

Usually, ^{one} man (women never participate in this) works alone at this job of scaring a person. The chief reason is to steal the load that the person drops in his ~~scared~~ scared flight.

Remember, this scaring is no longer common, the goat her being what it is. Peter says it was being done, however, as late as 1936.

5/8/50 Zoya
Yesterday a woman, probably a middle-aged one (no gray hair), while coming from Zoya to Wozji, ~~was~~ saw

a good spirit on the rd. It was
during the daylight. The spirit
crossed the rd in front of her, bending,
~~It is being~~ bowing its head as it
did so, It was a ~~se~~ male spirit.
It did not speak, neither did the
woman. ~~It~~ It was seen as a
spirit because it did not speak.
Moreover, she experienced that certain
feeling that comes when one sees a
real spirit. It was as big as a
man. It was dressed in man's
clothes (thus she knew it was a male).

Note: a female spirit has female
characteristics - hair, etc - & dresses in
a woman's clothes. A male spirit has
male characteristics & dresses in
man's clothes).

Evil spirits cannot be
seen by everyone, only the women.

people or whoever undergoes the face washing ceremony in the bush.

2. (kind of spirit) *maa-luo* 𑄎𑄎𑄎, an evil spirit, less powerful & dangerous than the *zu* 𑄎𑄎𑄎. They frighten people — ^{sometimes} for no special reason, simply, it appears, because of their evil nature. Another reason is because a person has harmed or reflected the spirit in some way. You can harm a spirit by speaking against it. This can be done, for example, by accusing a dead person of an evil deed. If the dead person's injunctions (given while alive) are disobeyed, by them: an important person becomes an important spirit; an unimportant or poor person becomes a

21.

a spirit of life degree. Now,
suppose a law in a gts is
broken (each gts has its own laws),
This not properly enforced. These
laws are the result of from the
hands of the important people.
These, an important spirit would
> displeased & harm the one or
ones responsible for the infraction.
Another reason: if the spirit is
not regularly fed. at the a
spirit will also harm you if
you, without permission, enters
the secret place of the spirits near
the town.

(About these secret places: in
some of them anyone can go; but they
may not take anything from there
or cut anything there; nor take
anything there. ^{To} these secret places.

gifts are carried for the spirits,
 carried by the people of the
 spirit's qtr.) ~~or~~ There is no spirit
in Woozi that everyone in town
 worships in a united fashion. But
 if a man goes to worship his father's
 spirit, say, people from another
 qtr may go with him as he
 does so, giving him a gift say for him
 to sacrifice to the spirit. The
 distant person does not make
 the sacrifice, the latter may
eat the food of the sacrifice.
 The man's spirit will be
 advised by the person that
 the other person has provided
 the chicken for the spirit.
 The spirit will thus feel
 favorably toward the person of the
 gift. Sometimes, ~~the~~ on outside

person will give a gift to the person, asking him to give it to his spirit & ask the spirits help in a certain matter.

3. (kind of spirit) gove vago, a good spirit. This is what a person can do to make a spirit happy:

- a. Feed it properly & at least every 3 yrs.
- b. Live the people of the gts live in harmony.
- c. Perform sacrifices as decreed by the sandpayers: to the spirit, perhaps; to the sandpayers himself (a fine ~~cott~~ cloth, say); to another person; to burn a cloth on the road; — all in the interest of the welfare of the gts. Note:

Peter, in a few of the above cases (i.e.,
giving a cloth away) confuses "sacrifice"
with "gift."

A gove vago > a
maa-luo gove when any of the
above ^{rules} 3 are disobeyed. All maa-luo
goves were first gove vago's.
But before a maa-luo gove will
return to being a gove vago, the
services of the moni people must be
secured. (See later).

A spirit does have certain
responsibilities in the spirit world.
This for it is believed that a
spirit lives in the spirit world
just as he does here. If he is a
chief here, he is a chief there; if he
is a poor man here, he is a poor

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son nor the. ^{of} If a blacksmith
be - a blacksmith there; if a
pater be, a pater there; if a
civilized man be - a civilized
man there. There is pater work
in the spirit world. Thus, as
people are not always happy
here, they are not always happy
there. Farms are made there.
If a husband dies here, his wives
are inherited by his oldest son,
but when the wife ^{die} ~~die~~ they
would go again > the wives of
the 1st husband in the spirit
world. A near person here is a
near person in the spirit world, & so
when his wife ^{die} ~~die~~ goes to join him in the
spirit world, he is going to be
near to her there. When we die
here we are born again in the

spirit world; when a die in the spirit world u are ~~of~~ born on earth ("this side") over ~~and~~ over. A spirit dies in the spirit world (spw) from the same causes as exist here.

A person unrightly buried (his spirit not fed) will not cross into the spirit world, but will stay on this side of the river, thus he will ~~be~~ ^{not} be born on the earth again. Therefore, people with leprosy, etc, women who die in childbirth, children ~~do~~ do not cross the river & ∴ cannot be born on this side again. Children are an exception: their spirits are not fed, but they can be born again on this side; therefore they apparently cross the river.

This shows... course, the

continuation of life in the spirit
world, can't as it was here, unhappy
here, unhappy there; happy here,
happy there. Thus death does
not better one's condition.

It is probably fair to
assume that when a person approaches
the spirit properly, the sp. is
responsible to respond. Thus we
may say that a sp does
have responsibilities to people still
here.

I could not discover if the
spirits have any special privileges
here.

Angels spirits are feared, or
loved, depending upon the kind of
spirit it is, see above.

Spirits can make
mistakes, or perhaps it is ~~not~~ both

Chas.

to say that he can conduct himself
unwisely & thus bring about his
own destruction. (See moni spirit
& treatment of an unjust spirit).

A spirit bent on bringing harm to u,
will not confuse u with yr lies,
say, & harm him in mistake.

5/10/50

2 more kinds of people ~~who are not~~
whose spirits are not fed:

- a. Crazy person
- b. Dumb (unable to speak) people.

No matter who u are, yr spirit is not
fed if you have any of the difficulties:
deprived, crazy, etc.

~~Ques~~ Of an important man >
crazy, they would not feed his spirit for
fears that he would, in this cycle of
death, spirit, w-birth on this side, come back
to be born again. Apparently the desire to

present the re-birth here is greater than their fear of ^{the} frustrated spirit being unable to cross the river.

Here is the way the spirits reveal themselves to people:

1. By voice alone, it may be talking in the bush, but not directly to you. A spirit can address a directly in town, house, or bush. Only an evil spirit will call your name while others are present. Say you are in a house with others; it will call your name. When you go outside it will not be there. Then perhaps you will > sick. A good spirit may also call your name in such circumstances, but it will not make you sick. In regards to the call of an evil spirit: if you answer the spirit ("Ooo?"), you will > sick or speechless, perhaps it is the spirit. When you answer a good spirit,

nothing will happen to u. Remember: all spirits always speak thru ^{their} own. People, on hearing a spirit call them, will always listen carefully to see if it is a spirit that is calling. If they believe it is a spirit calling, they will not answer. Therefore, if a person answers, it is because he does not know it is a spirit. A spirit - good & evil - calls by addressing the using the person's name: wólōma (for wólōba).

When a spirit calls u (good or bad) & u go outside, u will not see it. A good spirit, one who was yr friend when u were young, will simply call yr name as it passes by, something ~ to a friendly greeting. It means nothing.

On the evening way, many spirits are in the town, only the moon people can see them. They enter the town when the moon is in the sky; they leave, to return to

return to the spirit world about 5:00 a.m. During this sojourn in the village, they are passing from place to place, speaking to one another (only on rare occasions can a hear this voices in this conversation: they do not talk to one another for living people to understand). Even when the moon is shining the spirits are abroad. If the people are dancing in the village, the spirits follow & dance with them. The people know the spirits are there, for the monsi people tell them so.

A spirit can be anywhere, here, Kpetia, etc. Peter thinks ~~for~~ the people believe a ~~one~~ spirit can be here & in Yieba at the same time.

Once a time a yr the people of Yieba go to a certain place to fish -
 - bafa wala = big anchovy - at night when the fish are in. This is during May or June, & during the dry season.

Many people will be there, fishing. They
 do not talk to one another; ~~they do not~~ ^{they} ~~fish~~
 anyone from where you want to be, for
 you must pass by politely, for
 you cannot be sure whether it is
 a spirit or not. Both the spirits &
 the people are fishing. There is no
 laughing. Many living people may be
 present, but we hear none speaking.
 For some of the spirits present may be
 evil, & to talk to me might bring
 misadventure or speechlessness.
 The fish are not: with the spirits.
 Note, however: if 2 people catch the
 same fish, ~~they~~ each thinks the
 other tigger is a spirit, & so,
 silently, they tug, & the survivor has
 no fear that the spirit will seek
 revenge.

Because: before the people

go to the place where the fish are in,
 the owner (heron) of the fishing place
 & a few people of the same family,
 will go to the fishing place &
 address the spirits, ~~saying~~
 telling them that the fish do not
 belong to them ~~the~~ alone, but ~~fit~~ to
 everybody, spirits & men, & if they
 should not have any
 while they are fishing. Before the
 fishing, they give the spirits powdered
 rice, uncooked, & cola nuts,
 placing them under a big tree right
 near the fishing place. Nothing is
 given to the spirits when the fishing
 is over.

2. Spirits reveal themselves
 by noise: "kwēē, kwēē", etc. This is
 the only noise they make. Sometimes
 only 1 kwēē is used. This is done

to attract the attention of the people there.
 Only evil spirits use this call. When u
 hear *kwèè*, day or night, u leave
 them off me, running. The spirit
 says *kwèè*. to reveal his presence,
 to scare the person, to rape him
 now. If u don't run away, the sp.
 will approach u & u will >
 risk. The beating of a stick in the
 bush can be taken as a sign of
 something evil: a *jiné* (ghost), a spirit (evil),
 or an animal.

3. A good or evil sp will also
 also reveal itself by a sign.
 Say u are traveling from *Wozji* to
Zogger & u reach a place
 where u feel cold ("creepy," Peter says)
 ('*kóólé bóo*) = (goose bumps),
 because then you know there is a

spirit, good or bad, there. You stop for
 a ~~bit~~ ~~bit~~, ~~if~~ ~~u~~ ~~do~~ ~~not~~ ~~hear~~
 anything, you go on, if you hear
 a bit, listening for a noise, whether
 in front of u or behind you. For if
 the noise is in front of u, u ~~stop~~ ~~at~~
 retreat yr steps to the town; if it is
 behind u, u go forward quickly. If
 u hear no noise at all, u
 can't yr journey. The noise a good
 spirit will not want to move u
 & will make no noise, an
 evil spirit will say kwēē.
 Get this: whenever u feel kwēē boo,
 u know a spirit is present.

Another way: if you are } by
 on the path & suddenly it } appearing
 looks dark to u (u cannot see
 clearly for a few moments), u
 know a spirit is present, and, as

above, you stand still & listen.

Another way: a will see the sp^{irit}
~~to pass~~ cross the rd before u, a distance
 away, going so fast that u will see
~~no more~~ than an outline.

A person will return at me;
 a brave one will advance to the
 spot where the sp was & stand there
 to see if the sp is there. If it is
 there the person will love to return; if it
 is not there, he will go on. The
 brave person will advance, hoping it is
 a good spirit; if it be fears a
 noise, he will know it is evil &
 will leave there at once.

A spirit does contact people not
 of his earthly family in the ways
 described above. He does, in the same ways,

contact people who did not know him when he was on earth.

If I die here my ~~best~~ ^{best} will spirit will appear to my best at the coast, looking as tho I were alive. When he comes to greet me, thinking I am alive, I will say to him, "I am not Peter, I am Flk (or etc), from — town." My best will say, "O, you resemble my best very much". Then he will go back & inform others who know me that he has seen someone who looks like me but is not me. A few days later, he will return and inform my people that I am dead, & he will say, "Yes, I saw Peter." And he will believe that the person seen was Peter's spirit.

It is in this way that a sp

Contacts were not of his ^{earthly} family.
 Another way is to see a person far
 off, among a group of people, who
 remind u of so & so who you think
 is ~~above~~ alive. When u approach u
 fail to find him. ~~That~~ If u were
 positive the person was ~~yes~~
 among u hour, then & he is not there
 then when u get close, then he knows
 the person is dead, & that it was
 his spirit he saw.

Note that if u ~~never~~ did not
 know the person when he was alive,
 u will not meet him in either of the
 2 ways described ~~in~~ above.

5/11/50

To please a spirit: ⁺ feeding
~~it properly & regularly.~~
 st.

5/11/50

You can tell when a sp. is
 pleased:

↳ Everything in the qtr. will go
 smoothly. People will not accidentally
 cut themselves with a cutlass or fall
 from a palm tree, be injured on a
 stick, will not > sick, not many
 deaths in the qtr, the rice farm will
 be satisfactory, etc. Undertakings will
 be prosperous if the sps. are happy.
 If the sps are angry, the
 above will be reversed.

a sp. travels as we do, on
 foot. They do not fly. It appears

that a sp. can move quicker,
super-humanly so, but it cannot
fly.

The relationship of the sps. to
one another: the ~~same~~ relationship
that the enjoyed on earth is
enjoyed in the sp world. Sps are
"born" in the sp world. Best note this
conflict: an old man dying here enters
the sp world as an old man & is
addressed thus, I say: how can he
thus be born in the sp world. Peter
answers that the moon people, who know
the secrets of the sps, can answer
that one, a ^{new} sp, will recog. his
mother then & will again > her son,
etc. There is work then for them to
do to earn money, provided by the
deported civilized people who, before
taking up their abode in the sp world,

provided work for others here.

The spirits eat, using the produce from their own gardens & farms. The sps meet ~~stragies~~ stragies (spirits) there. They fite there, the sores on a newly born baby on this side testifying to it.

A baby still in the womb is said to be yet in the sp world (govea^{laa 24}) or in gala ta. The Looma people use gala ta & govea^{laa 24} interchangeably. Peter: "gala ta is not a wd introduced by missionaries or other civilized. gala ta was used before my father was born."

A zolowo sp, say, might visit Wozzi, passing there while travelling, or it might come here to harm someone, a person known to him before ^{his} the sp's death here.

But the sp. does not come here
to visit other spirits it did not
know on this side.

Sp. help / another in the sp
world & they born or another, too.
Pete cannot say that he has
heard of their killing one another, but
he supposes they do, for witness the
sore or really four babies (see above,
Wes). When a sp dies or is
killed (?) he is born on this side.
Thus every time a body is born or
know someone has died in the
sp world. Note, however; that a sp.
killed by a wuani (then the
wuani people) will never appear
again in the sp world or return to
be born here. Another way to
completely finish a sp. for all
time & place is to burn it, by

during the body, or, if only
the bones remain, the bones. The
sp. will never be able to burn or
serve again. It is a terrible thing
for the sp. to be sentenced to
extinction.

Spirits travel alone, or in pairs
or in groups.

The sps do dress like people,
the women sps dressing like women,
the men sps like men. Children
spirits are never seen.

A sp looks like a person, the
all of them are short, below 7 ft tall's
height. However, a sp. may dress
himself up [as ^{people} ~~sp~~ do on earth
when they want scare people (even the
air from their clothing making a
passably rich)] to scare people
on this side.

Peter & many others, perhaps all of, believe that the sp. world is under the ground. (Yet, when there is that river they must cross, & ~~Peter~~, Peter, speaking of this habitat, says "that side.")

Even a child one day old has a spirit. However, a person's sp. is not fed until a man or woman is ~~entered~~ entering manhood or womanhood.

A child enters the sp. world without its spirit being fed because it is considered ~~powerless~~ ^{helpless}, & ~~therefore cannot have any~~ ^{therefore cannot have any} ~~contact~~ ^{contact} with the sp. world. An adult, however, must have his spirit fed before crossing over the river, thus indicating to the sp. on the other side that the new comer is ok, being

cleared by the people on this side.
This, of course, is giving this
stamp of approval that he be
born again on this side.

Peter says he does not know
if a ~~man~~ the sp. of a ~~suicide~~ ^{suicide},
~~thief, etc.~~ is fed, but Ziemba says
he knows of a suicide whose sp. was
fed. A murderer of ~~thief~~ does have his
sp. fed, & even one who commits one
of the kpalo sins.

In some towns a person who
confesses to killing another person by
supernatural power (for example, telling a
person that he is going to die; killing
with magical medicine is not
considered as supernatural power)
does not have his spirit fed. People
who kill with mag. medicine (rowo s't
Rayner) have their spirits fed.

"Throwing the body away" = not feeding the spirits of the person; the grave is made in the bush, not too near the town. In Yieba there is a "pool" (Kpī Kog Kake i), which appears to be an old ~~pool~~, but ~~near~~ dug & hand (even in ~~saints~~), a ~~body thrown away~~ natural hole, rather deep (6 or more feet).

A body thrown away is simply put in this & the dirt is ~~cast~~ dug from the river & poured in the body. About 2 feet of dirt eventually covers the body. ^{no "pool" is used for more than 1 body.}

Some spirits are respected & feared more than others because:

1. Of it's position before ~~at~~ he died.
(A chief on this side > a chief on that side).
2. A person's person, quick to > angry, sulky, etc, has the same characteristics when he > a sp.

found for things of the person. It
is found for people now " = W

Insanity, is caused by (titi nu,
Bolo ya^{nu}). When a person is crazy
the people go first to the a sandplayes
& ask him what caused it. Perhaps
he will label the cause as
a sp. of medicine (Peta has
never heard God & blessed for this).
If med: perhaps the vision person
stole something & that med. caught him
& made him crazy; or perhaps
med. catches him for doing some other
evil thing. Sometimes if one medicine
can make a crazy because a here
not treated it properly. A 3rd
reason for insanity is that a
person's Kaa geni will make him
crazy before really becoming his
Kaa geni.

An evil spirit may make a
person crazy because the person

has displeased it in some way. A good sp can also be angry if you, a chief, say, are not leading yr people properly; the sp may make u insane, permanently or temporarily. Insanity from an injury will also have its cause determined by the card player.

When an insane person dies his body will be thrown away for fear that he will be ban again into this world.

The biggest reason for a man's suicide is regret over what someone is doing to you: no real companions, abuse by neighbors (not because someone is making red, against him), disabled. Another reason for suicides is that a man is not capable of being S.I.

People who ~~cannot~~ are
 unable to love SD ~~due~~ ~~is~~ one
 excused for parties work & all
 public duties. He can > an elder
 in a town, but hardly a chief (for such
 a man's wife would leave him);
 he dines with the people, feeds
 sps, etc. The people feel sorry for
 him. ~~Therefore~~

The causes for inability to love
 SD are: born with it, ^{or} due to sickness.
 (Evil sp or mad. could have caused
 the sickness, remember). a S.D.-less
 man's spd is fed.

a suicide's sp is fed.

A 3rd cause for suicide:
 suffering from a bad disease &
 no one to care for him.

Peter has never heard of a
 woman suicide.

People who die in ~~the~~ ^{the} ~~top~~ ^{of} or
at Fuestre or at Mr. ~~line~~
their sp fed.

If ~~we~~ ~~are~~ ~~buried~~ a person
is buried in Mr. ~~say~~, ~~the~~ ~~news~~ ^{person's}
people are told about it, they
will address him through the
sp. stone that is in each gr.
They will say, "Tomorrow we will
feed a ~~line~~, in this house." ~~The~~
~~following~~ ~~day~~ ~~the~~ ~~sp.~~ ~~will~~ ~~be~~
~~present~~ ~~in~~ ~~the~~ ~~house~~ ~~&~~ ~~the~~ ~~people~~
~~will~~ ~~feed~~ ~~it~~ ~~then~~. After being fed
the sp crosses over to the ~~news~~.
Such a sp still cannot cross
until it is fed. Note, however,
a person who dies in Mr. ~~will~~
relatives present, ~~say~~ ^{will} feed
his sp ~~then~~. Big sps, however,
are ~~also~~ fed in this ~~line~~ ~~town~~

even if they have been fed in
Mm, say.

Feeding a person's sp in
when the the house when it has
also been fed elsewhere is
called: tɛ pɛ/ɛ wu (= entering a
person into the house: gá fà
fɛ' lɛ'zù pɛ/ɛ wu). If the
person's sp. has not ~~been~~
previously been fed elsewhere, &
is fed in the house, there is no
special name, & is simply called
màwɔvɛi wɔ = fed his sp.

It is also possible to
tɛ (person) pɛ/ɛ wu even when he
is ~~being~~ buried in his town.
Only a few persons persons - 3 to 6,
about - receive such as this.
Such a person's (not a woman) sp. is
fed on the regular day after burial;

4 then, ^{5 ml} one days later his sp
is called, ~~then to~~ through the
sp stone & he is ~~to~~ fed
in the house (the pale wu).

A man's sp is fed (4) days
after he is buried & a woman's body
(3) days. The sp. is never fed before
burying the body.

The spirit stone each gtr has
one: good ~~water~~ water. It can be a
~~staff, bones, spear, supra~~ (the
blacksmith's tool to beat his iron), sword,
fayer ring. It is never an actual
stone. It is kept by one of the important
men of the gtr, in a bag, or, if he
chooses, temporarily to place it in a corner
uncovered. ~~There is no set~~ special
~~place for it~~ It is customarily kept in
one place however, tho' this place
may be changed from time to time.

✱

To Peter, it is medicine, but it is not called sale. Some gave woti are very, very old. They are always kept in the house, but it is permissible to take it, for sometimes it is in the med. box (~~Kols bo~~ Kols bo gi) with ~~the~~ other medicines.

When it is a finger's ring it is ~~never~~ may be worn all the time.

If a sword, it is kept in the house, & if he desires, carry it when travelling. He would not use the sword to cut with. If he is going down & returning at once, he may carry the gave woti, but if he is going to stay there to work, etc., he cannot carry it (but note this: the kind of person who would want to go down to work would never be

entrusted with the spirit stone
in the 1st place. The stone
passes on to his younger, but
or to another important man in
the qts when he dies.

If the stone is lost or
spoiled (by breaking, say), a new
one is prepared. The people of the
qts will gather together &
tell the spirits of the dead of
the qts that this is not the
stone that which we can
now call your. It is then the
new sp stone.

Women love this new sp stone.
∴ there are 2 stones in the same qts,
1 for the men, 1 for the women. If
a man wants to address a
woman sp he must use the a
man never, ^{personally} addresses the sp of
a woman. He calls the woman in charge

of the woman's sp
 stone & gives the msg to her to
 debies. (This is done only ~~with~~ on the
 direction of the Head of the
 has advised the man to
 entreat such & such a
 woman spirit). The process is
 reversed if a woman wants to
 get into touch with a male sp.
 Note: on the day of burial, at
 the grave, ^{a man or woman} the ~~sp~~ may go
 directly to a body (m or w) &
 address the sp.

5/14/50

The ceremony of addressing the ^{man's}
 sp. stone: Done on 2 occasions occasions:

1. When the harvest is brought in
 one is given ^(to) the sp. stone - in the
 form of Kpodo. Each person of
~~the~~ the ~~go~~ go (or each house)

* ~~Remember the~~ * the following is about men; remember that the
 women have their own part.

Each person gets each house, if there is more than 1 person in a house) brings some kpoole. Not everyone brings his at once. This is brought in the evening. The caretaker of the store places the sp. store on a fresh barava leaf (in the caretaker's house), & he ^(caretaker) squats (see 34) before it, saying: "This is the rice ~~that~~ ~~this~~ ~~man~~ ~~has~~ ~~brought~~ ~~for~~ ~~you~~." & molo niinei ja gè kuloa yè" = this is ~~and~~ by the bringer of the ~~rice~~ rice to the caretaker, & the caret. repeats it to the store. This ~~rice~~ rice is given, not to the store, but to one of the spirits worshipped by the giver (his father, if he is dead). ~~The~~ rice is one of the kpoole is ~~spread~~ squatted on the sp. store; the

remains of the *kpodo* is the property of the caretaker. He eats some & divides the rest among the girls, perhaps, or among his (the caretaker's) family. Only people in that *gto* (one family) - a visitor not included here, in the family - may eat the rice.

If the rice given is too heavy to present to the *sp stw* himself he can send it by someone in his family.

When addressing the *stw*, you call it by a nickname. *sp: koto kpodo; ka⁺wala, kpala*. These names indicate that the *sp stw* is powerful.

The reason for giving the *sur* rice: the *sp stw* & *gr* father's spirit have helped us during the

farming season & have helped the rice
to grow well. If the farm was a
failure, I would tell the
cousins to address his father
through the op-stue, informing him
that the rice did not grow well
that year, & next yr will be
please help his rice to grow nicely; &
that there should be happiness
in his home throughout the year.

There were about names: ~~all~~ no
powerful medicine is ~~not~~ ^{it} called by its
real name, but by a nick name
(ma-muse laa-zei = a name for a
person to fit the occasion & which he
himself creates), because the
powerful nickname of paves (indicating
paves) that we give yr medicine

will show people that it is powerful. Another reason: it shows the medicine that the owner realizes it's (the medicine's) power. Be sure of this: every medicine does have a real name, the name by which it is known when it is discussed or desired. The nickname is used by the owner only when he is addressing his own medicine. Some real names of medicines are: baala me la (sheep horn), kpäkpä kpägba (a use of this medicine: to prevent a person's incurring a debt you have with him).

2nd occasion for addressing the sp. stone: when we want to give a ~~gift~~ gift to a sp. for any

reason. a possible gift: chicken,
goat, (no cloth as a gift, only as
a sacrifice through the instructions of
the sand players), ~~and~~ cold nuts,
& other edibles. ~~But~~ Usually, but not
always, this giving is done through the
advice of the sand players.

3. When we are eating a
spirit into the house (te pe/ri wu).
See above.

Back to # 2: In giving a chicken to a sp
^{then} to the sp stone your hand it's head
against the sp stone to kill it (a-zi
gizima side); if the sp stone is a
ring, you give the chicken's head
a symbolic knock on it, & then the
fatal knock on the ground or ~~some~~ some

handy spot object. (Pete says that on Ziema side they ~~use~~ kill it with a knife).

The blood is allowed to drop on the sp stone, the coutoker then takes over the chiken just as he does the kpoolo.

There are other ways to kill the chiken, but this is the only 1 Pete knows.

When the above is #2 ~~is~~ are given to a spirit the verb is zaala wulo. If the giving is done through the advice of the sandpayers, he tells the giver how to present the gift.

If we have not been advised by the sandpayers in yr ^{giving} ~~giving~~ to the spirit, ~~cola nuts~~ a gift of cola nuts will not be

enough. You must add a
chicken or a goat ~~to it~~, etc., to it.

Even a cow. You give this
just as we did the bread, &
the stone will deliver the gift to
~~the~~ the spirit. This gift is also
in the charge of the courtiers, &
the men (get this: not the women)
of the family will share in it.

"Family" ^{ever} includes family not being
living in the ~~gls~~ gts.

A person never talks with
his own spirit while he is
still alive.

A living person can
communicate with the spirit
wold thru medicine: kpaava i .

kpaava is a brass bucket.
 There is one in ~~the~~ Wozji, but
 some towns have 2 or 3. An old
 man has charge of the kpaava in
 this town; he is also the head of
 the moni people in this town. Peter
 does not know how such a person
 comes to own a kpaava. The kpaava
 is just an ordinary ~~the~~ brass bucket;
~~usually~~ it is not closed. ~~It is~~
 The owner in Wozji is also a
 sandplover. all kpaava owners
 know to Peter (he knows 3 in Yielka)
 are moni members & are sandplovers.

Known for journeying to the
 op would via the kpaava: to
 discover if a rich friend or relative
 will live, getting the information from
 yr father's spirit or from another.

spirit well known to you (the most common reason); Peter does not know of any other reason.

The kpaava is used on the advice of the sandplayers; & after he, the spl, cannot get this the information simply by playing in the sand; or if the people want ~~an~~ the information immediately (for the spl often gives certain do's & don'ts, which require some time).

When the kpaava is used:
 Any one can gather in the house.
 Usually the journey (gà liizu govea laa zu) is made at night, for during the evening the spirits, as the people here, have ~~more~~ more freedom in this work. The sandpl will