

Anthropology

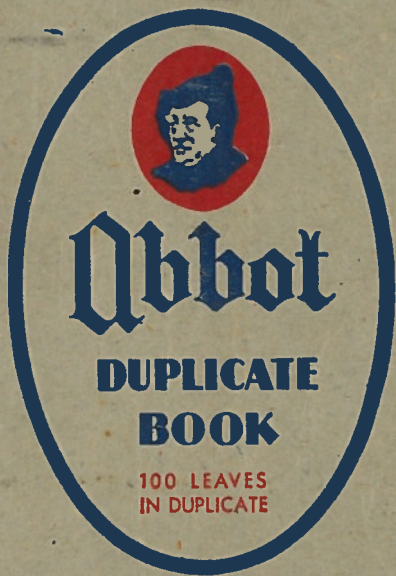
Wesley Sells

III

III

about 10,000
words

1950



REF. V8

III

6/1/50

1

A spirit does not impart
intelligence, & the only example of
their imparting knowledge is in the
case of the approval with the
~~the~~ kpava (see Vol II) whether Ziri's
~~is~~ death or cure is to be
determined.

Note, however, when a man finishes
building a house, say, he will
say, "goveitie (or: keea wove or
dee wove) te (or: na goveitie)
te loga kwo wulu* ge ~~tiye~~
na pelci lo. = my spirits (of his
family) helped me build my house.
Perhaps it is knowledge as well as
strength & skill that is imparted here.

Note, also: a man, say,
has a certain thing to do. He feels
that he cannot do it alone, \equiv
As spirits know the minds of people in

* thus alone power is accomplished a thing. This
is not limited to help from the spirits.

in such cases, a sp. will
 approach a man or a woman &
 say, "gè wōini gè vile è wulu."
 The man or the sp. will sit down & talk
 the matter over. Then the sp. will
 tell the man that anything he wants him
 to do for him, he the sp. will do it.
 He will ask the man, however, "ni"
 gè wōini, yà zoo é' kè bè? The
 man will say yes. Then the sp.
 will ask the man what he wants
 him to do. This question is asked,
 even tho' the sps can read people's
 minds, because the thing must be
 talked. Perhaps the man will say
 that he wants to see the greatest dances
 in the town, or the best songs, or
 he would like to have many
 children, or he would like to be
 respected by everyone. The sp. will

agree to make the non > that
 he denies to be. Usually the sp
 will say, "gè wòrni è nɔ
 vè zèca kwena nepe." Or: gè
 wòrni è è lei gila fe zèca
 kwena nepe. "The non will agree
 to do this.

A pause to go back a bit,
 Wes: the non can see the sp. while
 he is talking to him. Perhaps it is even
 the sp of yr dead mother or father.
 The sp looks like a person except that
 it is flat (see previous). It is
 dressed as the people dress here.
 The non & sp are sitting face to face
 during this conversation. The sp
 is just as any human is: if u
 touch him u can feel bones, etc.
 He talks (remembers even a word kaa geni
 can talk (see old & perhaps later). The
 non will recognize the sp: his
 dead father, mother, or etc..

Conversations such as this are 4
very common between men & women &
spies.

Peter believes this thing is
~~retreat~~ retroactive. Suppose a man in
the town is the best shoemaker. He
will receive some credit if the people
believe there is something behind him. ~~the~~
If it is a sp behind him, he will not
tell anyone, but the people will know
it is a sp because the shoemaker
will be seen making trips into the
bush, bearing gifts. Thus the people
will conclude that a sp. is behind
him to ~~make~~ make him such a
successful ~~block~~ shoemaker.

Another way the people will
know a sp is behind the shoemaker
is: the shoemaker will meet with others
in the town who have a sp behind them.
Because these others have had lovers

contact with ~~some~~ sps in such a capacity, they will instruct the smokes (if he is new at this sort of thing) in how to conduct his relationships with the sp. When a meeting is over, some of the people in the " will say, not in his presence but maybe to a very close friend, "now I know why so-&-so is such a good smoker," little by little the "secret" spreads until it is known by everyone in the town.

Peter does not believe such a conversation between a person & a sp takes place. When the association between the person & the sp. has been severed, then the person explains & reports the conversation.

The people in the town who have a sp. behind them are known as gove-vile pulu viaitie, or: gove keea via. In addition to telling the new recruits how to approach

the sp. often it > angry, &
 in general conduct his relationship
 with the sp, they will wash him
 certain leaves as an initiation;
 moreover, they will show him a
 certain other leaf with which to wash
 himself if the sp > angry with him.
 "gao" is the verb; sometimes the leaf
 is placed in a pot, the water poured
 into the pot, & then a person will
 pour the water on him with his
 hands; sometimes the person will
 perform this function for himself;
 sometimes the leafed leaf-water is
 simply poured over the person's foot
 head. Words are used in this
 ceremony, depending upon which
 society it is.

Another phrase to go back
 a bit, Was: the promise to give a
 person to a sp. This means that
 the ~~the~~ man (a woman) will say
 to the sp: "foloma ja e ga ya"

nui kwemagi mii zu," On; 7
gè fl vèea yè." This means
that fl is going to die; "giving" this
person to the sp means that the sp,
is going to cause ~~it to die~~ the
person to die &, even tho the person's
body, after he dies, is buried, it
is believed the sp. will use the
body. Just how, Peter, does not
know, for he is not a member of such
a society. The person will first
give his own child to the sp, & then,
having no ~~more~~ more children to give,
he will give others in the town,
~~perhaps~~ perhaps a man from his
very own house.

~~This giving of fl to the sp is
not known by the people until
the appearance of relatives between
the sp & the person.~~

Note, however, that it is very
hard to give a sp. to a person. A
child, or boy, has medicine to

protect him even when he is still
 in his mother's womb. The medicine
 is placed on the mother's ^{head} ~~head~~ to
 secure this protection for the child;
 when the child is born and
 other medicine is placed on his
 head to keep people with a
 witch, etc. ~~to~~ behind them from
 harming the child. As he grows
 older more medicine is provided for
 his protection.

Now, if I give 7l to a
 spirit & the sp. sets about robbing
 7l sick to die, ~~7l's medicine,~~
~~placed on his head as the medicine~~
 the medicine placed on 7l's
 head as a child to protect him
 will "catch" me. Perhaps this med.
 will team up with other medicine
 possessed by 7l to "catch"
 me.

7l gets sick or even dies
 before the medicine catches me. (This
 means that ~~the~~ ~~the~~ medicine is
 still effective after the owner's death. If,

however, the ones ~~were~~ ^{who} had
his medicines buried with him,
they lose their effectiveness be - for,
you see, they have been carried to
the sp world & are no longer here).

It is important to note, Wes,
that 78 sicknesses or dies before the
med. catches me. Now, sickness
brought on by medicine catching
you is different from a natural
sickness. cause (Kooove - 20 (boove.
zeebe #; boove = for nothing;
seebe faa laa/bu; faa = fever;
laa = mouth = polio mouth under it, =
= sickness caused by med, spp, etc.,)

boove zeebe is any sickness from
which the person recovers without going
to the ppl ~~to~~ to determine the cause.
The people say the sickness is
caused by something, but they do
not know what because the
person ~~does not go to~~ did not
go to the ppl to discover the
cause.

seebe faa laa bu = any sickness the cause of which has been determined by the spl. Ever a split fingernail is a seebe faa laa bu when the spl. determines its cause.

One reason a person does not go to a spl. to discover the cause of his sickness is because he has really done something bad, but in an attempt to have the people believe it is a boore zeebe, ^{he} ~~they~~ will not go to the spl.

Now note this: if I know Fl is sick; I know I have made medicine against him. I become ill & throw myself on the ground & call for ~~water~~ fire to drink & water to ~~use~~ warm myself. ~~Right away~~ (va ga yabu gè boale va ga zie gè wòole).

* = the rich person, not me.

* = Sadler

If I do not confess the
people will say that such & such
a kind of medicine caught me.
Perhaps they will not know
who owns the medicine, but
they will know the kind of
medicine by what it makes me
do. If I don't confess I will die
by the medicine's power.

I do not know the kind
of medicine (how it catches people)
that is probably Fl. Note that, was.

So I confess, & Fl's people
will bring the medicine that they
have placed on his head & all
other med. they believe is
probably Fl. I will give a
checkbox to the owner of the med.
to give to his medicine. He will
say to all the med: "a Ge bá (me)
ya'x valo na nii nepe ma'a 11EE
é* fe wo ya, to'va'a fe."

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If the man does not keep his promise to the sp, the sp will make him rich, & if ^{members} ~~members~~ of the same society do not help him by working him or by driving the sp away from him, he will die. In some cases, the man will simply go to the sp & tell him that he is unable to fill his promise; the sp will say that he in turn will not fulfill his promise to the man; & on that day their relationship will be ended, & there will be no palaces.

Some sps, however, are not so obliging, & they will kill a person. The members of the society can make a decision to drive the sp away. On sometimes the most people are called on to drive the sp away.

This sp. will never help the war again, even if the sp. is ^{of} the man's ~~own~~ father.

Peter's explanation on p4, this volume, is a bit thin here. The war, according to Peter, never had the original conversation with the sp; thus he's being sick because of his unfulfilled promise to the sp, does not hold water. A later ~~experience~~ explanation from Peter to the effect that the war, now sick, will tell the people that there is something behind him, & will confess the whole episode of promising to give a war to the sp for certain favors. However, all the people who help to drive the sp (the members of that society or the mooni people) away swear that there is a sp behind the war. ~~The~~ The sp plays no part in ~~the~~ the activities of this paragraph. However, if the war does not confess, his brother or

or folks will go to the spl to ascertain the cause of this brother or son's ~~of~~ illness. The spl may say that a sp is behind him, for he has seen that the man is a successful shaman & will thus know that he had something behind him; & too, the spl will have seen that the man has joined with the other gods ~~with~~ vike pulu via in the town.

An incident of washing in
Yicla: 1938

When the boy's bush is going to open, the women of the town gather all the medicine into place to wash it (gaaru wuof) wash the face [of the med.] because the boy's bush polars - some of the things done in the town in relation to the bush, that is - will defile (maa woola) the medicine.

* live medicine cannot touch the ground.

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The red. is placed in a fenced enclosure (this may be part of a dwelling, for all the men are made to leave) & there it is worked with the paper bag (probably not an actual working). A woman is placed on guard to prevent any man from entering.

One day a young man about 17 yrs of age accidentally stepped into the enclosure while the grandmaman stepped away for a minute. He saw the women there, naked, & the medicine, some in a ~~jar~~ ^{jar} some on the ground. The women rushed at him & caught him. They did not beat or hurt him. But they did tell him not to talk or fight or they would hurt him.

The women called the boy's mother & the " told her what the boy

had done. But the mother, as soon as she saw her son in this serious predicament, began to cry.

This boy was a Christian.

The mother told the mother that her son was steep being a Lion, that the erg. of the town must wash the god's water (City) from his head (te gala zāri wuo é wūmō), for the people behind that, many of which were old, believed that City could be washed off just as any society can membership can be washed off a person (in a different manner, tho).

The boy went to the erg, who said he could do no such washing, & referred the boy & the palmist to the missionary in Ziguinchor. He was told the boy that he should not attempt to leave City, but he make the palmist sit with the women ~~working~~ ~~by~~ ~~paying~~ with the women.

* by inviting him to eat rice in our
society house

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I forgot to mention that
when I had told the boy that ~~he~~ if
he would agree not to ~~be~~ stay in
City, they would make him a
better person by making him a
man who has relationships with
both the man's & the woman's
society [(Badla wu/0₂) (see
need take out) (see
old notes) = a person capable of
taking others out of this need].

The boy rtd to his town &
told the women that he would fix
the poles but he would not
tell them that he would ~~for~~
forseak City. She sd they would
not ~~then~~ put pressure on him
to leave City, but their kind *
actions & nice talk they would
influence him to leave City. But the
boy refused. Then they called his

father & explained everything to him. They asked him to pay a kerya of rice, chickens, & 1 goat to sacrifice to the medicine because the boy had defiled it.

The father gave all (he gave money in place of the goat), & the women gave them to the medicine.

The following day the boy was asked to go into the ^{pen} ~~house~~ to be washed. There was a pot of water with a bag leaves in it. An extra ^{thick} ~~large~~ piece of iron money (that no iron is allowed to see, & which had been carried there in the night) was placed beside the pot. The boy was stood on this iron, before the pot, to be washed. The boy was instructed to take all his clothes off, the women took all their's off,

then the old woman placed his 19
2 hands into the water, filled them with
water & raised them to her mouth &
drank all the water in them 3 times.

Then the boy was told to do as
she had done, only he was to do it
4 times. ~~After he drank~~

Next to the water pot there was
a small pot with 2 cola nuts
in it with dirt medicine (dirt,
feet of tree, blood, etc); there must be
dirt in it & thus it is called
Pols zale) over them. The red. was
not on a leaf. This small pot
had a clay top & it was on the pot.

The old woman took the nuts
from this small pot & took out the
2 cola nuts. When she took the
top off, some of the women looked in
& then ~~she~~ drew back, turning up
their faces in fear. This scared
the boy, causing him to shake. The
women grabbed him, telling him not

to be afraid.

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The woman held the 3 kolas in her hand & spit on them 3 times; then she gave 1 to the boy & told him to eat it. She transferred the other one to her left hand. The boy refused to eat the kola offered to him. When asked for an explanation he replied that he willingly drank the water because he had seen the woman ~~eat~~ drink one, but he had not seen her eat any of the kolas; therefore, he would not do so. (He was afraid the kola had poison in it: she had taken it from under the mud, remember).

The old woman then ~~also~~ told the boy that he had not given up City, & if he should do what he was told there. (The reference to City was a ~~retaliation~~ retaliation of a kind to Cioms, for Cioms next

about saying that the country
 medicine was not true. Thus the old
 woman ~~was~~ ^{was} not going to show him
 the same consideration ~~they~~ she
 would be shown a MOH (Cia).

Some of the other women
 agreed that the boy was it, in his
 stand; & then ^{the} old woman took the
 kola nut from him & she &
 one of the old women present
 took the kola about 15 feet
 away & decaffeinated the ~~that~~ thing
 in a soft voice (so that the boy
 could not understand) for about
 10 minutes.

When the women stood, the old
 woman took the same kola
 & broke it into 2 pieces & ate one
 half & gave ~~it~~ the other half
 to the boy to eat, which he did
 after she ate her half.

She told the boy that he

* & anything he had seen that a man
should not see

must remember the Kola nut 22
for it signifies death for him the
very day he tells anyone what
had transpired that day* - no
matter what he was when he
told.

Then the old woman
dipped her 2 beads into the
water 3 times, each time
pouring water on the boy's head.
After this, the old woman asked
an old woman standing behind the
boy to step forward & wash
him (his whole body) in the way
a person is ordinarily washed - in
other words a real washing.

Then the boy was instructed
to dress & go.

Henceforth the women were
very nice to him, inviting
him into their houses, & asking him

If the other boys had questioned **23**
him about the washing & what he
had seen in the fence, & if he had
told the boys anything. The boys had
asked him about the matter
many times, but he never told
them anything about it.

6/5/50

There is not an important sp
that anyone in town washes.

2 neighboring towns, such as
Woozi & Zelence, do not wash
one of the same important sp.

When the P. C. Chief
dies, many people will bring gifts
to feed his sp. But when the
individual wants help for a sp,
he will not go to the P. C.'s
spirit because he was a P. C.

on earth, but will go to
his father's ^{ora} ~~at~~ clothes
sp.

~~Peter~~ Peter believes that the
reason a P.C. or other official
is not worshipped (this point, that
is) is because the official is not
in office to help anyone, least to
help only his family, & it is his
family, therefore, that worships his
deceased sp. ~~Ever since~~ ~~6/5/50~~

in the old
days of hereditary chiefs, Peter
believes that the P.C., etc., sp. ~~was~~ ^{were}
not worshipped.

The family of the a P.C.,
say (like the chief dies), are
considered fortunate by the other
people, for a P.C.'s sp. has
much power. This is so, in
a decaying scale, about the
lesser chiefs. It is even so of
the relatives of a ^{gtr.} chief.

The following will show
the importance of a ^{sp} in the belief
of the people.

About 1934-35, ^{year} ~~to~~ the
~~civilized~~ people were beginning to \div
the towns into ^{qtas}, by rope, so as
to make it easier to count the
houses, ~~the~~ a rope in Yicha
divided ~~the~~ a kitchen which was
~~built~~ ^{built} over the grave
^{of the father} of a big chief, hereditary, of the town.
This chief had ^{to} more ^{power} ~~power~~, people, &
money than the duly elected town
chief. Had the ~~an~~ civilized people
prevailed in this \div of the town,
the kitchen would have been
of a necessity razed,

To phrase a bit: every
town is \div into 2 parts by the
native people. No rd or line
exists to show this division,
but it is well known to

everyone, ~~taa-zu~~ taa-zee yila =
 are divisions division of the town.
 Each \div has a name. In Wozzi
~~there~~ there are only 2 sections (the
 rd through Wozzi is not the
 the real dividing line), ~~one is~~
 called ~~taa-zee yila~~ the one
 on the other side - for my house -
 is called Kpoamu wui zu; the one
 on this side is called

* Now to pick up the
 story again, all the people
~~base~~ living in the half of the
 town containing the big chief's ^{grave}
 (the kitchen over it) and they
 would leave yila & go to the
 French side if the civilized
 people persisted in dividing the
 town so as to necessitate
 the ~~razing~~ razing of that
 particular kitchen.

The reason for a whole
 half of a town taking such a

united interest in the sp. & the
hitcher ins:

1. This big chief of one father's
group was covered by the hitcher
was the leader & he ^{was} said he
would go to the side if the
hitcher was spoiled, the people
said that they too would go
because they wanted to follow
him, feeling that he, the
living chief, was their ~~perfect~~
protector, & that if he went away
they would have no one
over them to protect them & help them.

2. This chief believed that
money, wives, & power that he
possessed had come through
the help of his father's sp.
Thus the sp. was helping the
people - indirectly, to be seen -

through the sp's living son,
this chief.

When this chief sacrificed
or gave gifts to his father's sp,
many of the people added their
sacrifices or gifts to the chief's,
believing, thereby, that the sp. would
be very pleased, & would provide
more help for the son, & ~~through~~
through his leadership, for them.

2. Had a son father been
broken this sp would not be
happy, & this half of the town
believed that this sp was ruling
all the other sps for this
section of the town. These
lesser sp. would \therefore be un-
happy. And thus everything in that
section of the town would suffer
unless: the real forms,
sacrifices & personal father's sp,
anything that we do for a sp—

For when a sp is 'worshiped', it **29**
will not accept gifts or
sacrifices (E le yee zeiya bu).

This shows quite clearly
that the each family has its
important sps to receive
sacrifices & gifts & are looked to for
help, it is possible for ~~an~~
~~important sp to be a central~~
an important sp to receive
worship for many people. But
note that the gifts & sacrifices
of those outside the family
are given to the son to give
to his father's sp, & it is the
son who is the giver of the
gift to the sp. Note, too,
that it is the reputation of this
living son to the people, & his
belief in the power & goodness
of his father's sp, which draws

sacrifices + gifts from them for the sp. Thus, we can go back & say that each family has its most important sp, ~~but that~~ & there is really no central sp receiving sacrifices across family lines. ~~The~~

~~The toona now worship~~
 a sp. When a toona man asks a sp. for something he is felizu: to felizu.

feli: to a tree:

According to Peter ~~to~~ people will ask a tree (banaz, cottonwood, a certain than bush [daawo i]), bia i, ~~di:li:mi:gi:~~, are common ones).

to
 Smeles cooked rice is given
 to the trees, sometimes powdered
 rice, or kela nuts, cotton.
 Of rice, the people say: to guoi
 (cottonwood) wozzu = he is feeding
 it. For the others, including the
 kelas, we say: to zaala
 wuloru guoi ma, o: to
 faa nee jeezu guoi ve. Ori
 to ask: to guot velizu.

Other objects the people
 sacrifice to: diili wu gi (a blind
 long-a-long hill), koko gi (a
 small long-a-long hill ^{*}
 about 16 miles high 4 or 8 or 10
 miles across), zic (water),
 kwosti (rock), siji gi (the
 regular long-a-long hill),
~~gasa i (a long~~
 gasa vele-vele ma (a
 long vine about thumb-thick
 that is composed of 2 twisted

strands). feli may be used
 for all, or lko or zaala
 wulo, as with the qooi
 above. (Cant tomorrow, see P43)

A person talks to a sp. in
 the same way he talks to
 medicine & in the same way he
 talks to God. Thus, a person
 talks to medicine the same
 way he talks to God. Trees,
 wine, etc. are included in
 this.

A later thought on the
 above: there is a slight difference
 in the talking to God: the people
 are not serious when they talk
 to God. This means: they talk
 to God any time - walking, etc -
 & often they laugh as they do
 so. Moreover, they do not

talk to him with the ~~same~~
 for a faith = to that with
 which they approach med. &
 sps. Peter says this faith
 is only God for something is
 not strong. Peter believes
 only water is a tree for
 something is more important to
 the people, for the people
 believe that God has commanded
 them to ask these objects
 for things. Note, too, that
 when a person is riding a
 tree, water, or, etc. for
 something he sits before the
 object & ~~holds a long~~
~~cord~~ addresses it for
 considerable length.

Note a conversation
 with a tree, long a-bug-hill
 etc: if a person brings

rice to a tree, say, he
 sap of the tree, "yà vaq
 n̄e ya. # gè vaa ga
 faa n̄e n̄i è wɔ zəbɔ
 n̄a. gè w̄tini è duu ve
 b̄e. "Osi, è duu la b̄e."
give

If the person has not also
 brought ~~any~~ along some kola
 nuts, the thing is completed:
 there is no more conversation.

If he is coming
 Kolas & rice, after the gift
 of rice is given, he will
 use the kolas & see if his
 request is going to be granted.
 He will ÷ the kolas as
 described in Vol. II &
 drop them & read them
 (also ~~as~~ as described ~~at the~~
 in vol II.)

Sometimes a person approaches
 one of these objects on the
 advice of the ppl. After he goes
 on his own, for there are
 sometimes seas. the town
 which one doesn't call it,
 which one approached — without
 the advice of the ppl.

Sometimes ^a ~~the~~ daawoi (see
 above) is used by some in
 the town, & if u want to make
 sacrifice to the daawoi, u
 go to the caves & he will
 carry u there.

The people ~~into~~ approach
 these objects for important
 matters, such as for a
 child (which is ~~very~~ very
 important); hunters to ~~see if~~
 get the ability to kill this.

gone.

The owner of the daawoi
never pay ~~for~~ ~~the~~ ~~fee~~
the person who wishes to use it.
The usual request is: ʎɛni
zɛi zu lɛfɛla ve: ~~big~~ give
me 7 different things (holas,
etc.); rarely are bananas
accepted). A daawoi or
any object's ~~ownership~~ ~~secured~~
above becomes popular ~~there~~
because of the object's advertised
success in granting requests.

Worshipping these objects is
a very common thing.

Peter believes that these
objects are approached more
than ops, because any single
gift will please them. While
usually for op or need you

have to take a more
elaborate gift & ^{offer} ~~actually~~
there is a ritual to pass through.

To receive good luck
(sìe n̄e mā = walk be
revert in me):

People posing thru the
luck offer pick a leaf &
place it in the diidi wū (see
above) & say, "sìe n̄e mā,"
by a traveller; "dòbòì n̄e
mā, by a hunter; to talk a
palmer, fái n̄e mā; etc.
whatever u are going to do.

6/6/50

A sp is interested only in
the people of his family, & also
in the friends he left behind
on earth. If yr friend dies, say,

we might provide a
 cloth for him. at his burial,
 & then he, the sp, will remember
 us & help us. However, the sp's
 interest is more in his family
 than in a friend.

A man never feeds his
 friend's sp. A man never
 feeds the sp. of his wife, a
 woman does not feed the sp. of
 her husband.

The burial mate, cloth,
 his cloths, everything that is
 placed in the grave with the
 body — everything is carried by
 the sp. to the sp world & used
 there by him. He does not
 depend upon these gifts, ^{gifts} however,
 but also upon the things he makes
 for himself in the sp. world.

The people have a sp. by dancing & singing. This is done in the case of an important sp. who is a member of the family. On the course of the singing they address the words to ~~go~~ her, giving him powerful names as they do so. This singing is accompanied by dancing. This dancing & singing begins on the day the death of this important person is announced and continues until the sp. is fed.

There are other times when the people dance & sing for a sp.:

1. During an ordinary period of dancing & singing - not started to honor a sp. - different people will raise a song about anything, & some will have as his song a praise to the sp.

2. When the people are

beating palm notes; 3). After they
are cutting rice 4). Generally -
whenever a large group is
gathered to sing & dance or to
work & sing.

The song usually makes
mention of some outstanding act
performed by the person while he
was still on earth. Suppose he
gave a cow to his people, the
song would include this. Or
if he helps them out of a
money problem, any outstanding
deed of kindness or power will >
be theme of the song.

^a
~~So~~ solo dance with the
musicians playing especially for
the dancer is called te ga:
to keeru ga. a te ga is very
used to honor a sp. ^a group
dancing is called kaa or
gaa wo; to yaeru or to
to yaa woos^a (gaa yaa woos^a).

~~So~~ When a group of
 people are jaa wosu & are
 in leeru ga, & a ray is raised
 in honor of a sp, then the
jaa wo & the te ga are also
 said to be in honor of the sp (not
 the dead nor or body).

Even when the people are
 dancing as the result of, or as an
 accompaniment of med. work, a
 ray can be raised in honor of
 a sp.

A sp. does not need
 to send lightning to kill a person
 or persons, just as he does
 not have to use a cutlass to harm
 them! He can ^{simply} send sickness &
 a whole family today & have them
 all die tomorrow.

About lightning, however:
 those who can control lightning
 here (gbo nu) continue with

this power in the sp. world, but
 a sp. news was lightning to
 kill people. They have, in fact,
 a simple method — sudden
 sickness, & death, or
 death without the preliminary of a
 sickness.

What is lightning, by the way? It is not a sp. gee bedz in the west: sky-gun; gee bedz gai = the thunderbolt; but of this = thunder; gee bedz gai is one that strikes rather nearby. Lightning = *mitämia*. gee bedz gai = the thunder bolt which, according to the Eskimo people's belief, strikes the ground & stays there. When lightning strikes the ground, the people of the lightning society go to the place & where the split in the ground made by the lightning ends, then they look for & find the thunder bolt: it is iron, about a foot long,

4 or 5 inches across, and about an inch thick. (Is this another example of fooling the people). Peter has seen several of them. Not every one can take it out of the earth. Only a gbo or a real zoro can take it out. Peter says there should be at least 6 ~~or~~ 20 in every town. gee This gee beds gai is used as medicine. It is powerful medicine.

~~Then~~
 Can't find page 32, this vol.
 There ~~are~~ is power in these objects, given to each object by God. The reason is, ~~this is~~ the spl, who has contact with God, is the one who decides that the people should worship these objects. It is the spl who tells the people that God has given power to these objects.

gaa-baa is the wd for 44

pages here. This day's observance
on this matter came from Peter
Harwood's mother.

A note about the spl: it
appears that the source of all
his power is wisdom is from God.
Especially in the following: If you go to
the spl & ask him ~~to~~ why
your mother is sick & he
says replies that it is a sp:
ever this life he has secured
from God. Or if he tells you to
~~not~~ receive such & such a
medicine to cure a sickness, that
inspiration has come from God,
he gets this info by tracing in
his sword & then reading the
tracings. Spl: gada bee nu,
gala nu.

Jaboo = JEE

Some things that are JEE: goat,

* boys & girls.
x = relative

children, car, leopard^{girl} — 45
— any seat may be yee, but
each person has at least 1 yee;
some have as many as 6.

The yee is inherited by
the children* from their father. The
mother's yee is from her father, of
course.

Instructors, by chance, a man
& his wife have the same yee.

Peter knows of one yee
A small bird called pōowá'i or
pōo wó'ó'i that makes its
members brother & sister: dié^x or
déye (depending on his age as
usually compared with yours),
keea if he is old enough to be
your father, dee. if she is
old enough to be yr mother,
seele if it is a younger woman.
The small name is kaa yōws =
relative. gá' fofomo gé jaag^x
borlaale gé yee ja ga pōowá'.

* = to own something with a person.

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a real ber (by blood) is stated as follows: to ga die gá to' gé k'ogei* jee ma (this is relationship through the father). Same father & mother: to ga die gé bogei lee ma Same mother & father: to ga die gé bogei lee ma gé bogei jee ma.

A man's feeling is much stronger toward a ~~person~~ blood ber than toward a poowa ber. Two poowa people cannot marry; she is yr sister, aunt, etc. Many people here poowa as this jee.

People who have the same jee (but it is not poowa) do not call each other ber, sister, etc. And 2 people of the same jee (other than poowa) can marry.

* See notes: Family Relationships

"gile yee via" is the 47
rare for people of the gile (dog)
yee. There are no restrictions
between such people as long as
they are not from the same quarter.
(I believe gtr here means family
blood family, ~~a family~~ & possibly
family by marriage for a stranger
from Zyr, say, who has taken
up residence in this gtr, &
even if he has the same yee,
can marry a person native to
that gtr & of his yee).

6/7/50

If ~~a~~ ~~you~~ ~~your~~ father has
~~1~~ or 2 or 5 or 10 yee,
which he in turn had received from
his father, ~~you~~ ~~have~~ ~~the~~ ~~same~~ ~~his~~ you
will have the same yee & the same
number of them. Another source of
yee is from joining societies.
Peter thinks every society has one or
more yee, & when you join that
society all its yees become your
yees. The society's yees are

* Patrons know this person.

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secured through the medicine of
the society, the medicine, that is, which
controls that society. The society is
named after this medicine.

~~There are some JEEs that no
person will have:~~ A barava
may be a JEE. Some of the
JEEs of a society are a secret.
Invented JEEs are not a ".

One person has the following
invented JEEs*: ^{barabig} dopa (deer),
gilewu (dog), wuo (big frog), teeve (elk).
deer. This person cannot eat
one of these JEEs.

There are different results
from ^{eating} ~~releasing~~ a JEE: 1). a man
or woman may ~~lose their~~ > sterile;
2). Or he or she may lose all
his teeth; 3). he or she will >
~~be~~ half crazy; 4). Bad luck
will follow him or her throughout
life; 5). become covered with
crabs, ~~of~~ 6). ~~you~~ ~~fall~~

d). the people in his order 49
get well later him if he cannot
satisfactorily answer why he has
eaten his yee. 1-6 are what
u get from eating or inhaled yee.

There are sure excuses for
eating y^{inhalated} yee: 1) eaten un-
happily; eaten in the dark;
or eaten ~~and~~ dried & is not
distinguishable; 2) because of
great hunger - while traveling, say.

There are other ways to
violate a^{inhalated} yee: 1) if y^{inhalated} yee is
dry, say, & u are present while
the people are burning the hair
off, u have violated y^{inhalated} yee
just as tho u had eaten it;
2) if u eat food from cooked
in a pot ~~that~~ in which y^{inhalated} yee had
been cooked & which had not been
washed carefully before cooking the
food u had eaten; 3) if u
sneezes on y^{inhalated} yee: if a dog yee

\neq ʒɛɛ is an invaluable possession.

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person & he swears on his
ʒɛɛ that he did such a thing, & he
is lying, he has violated his ʒɛɛ:
"gè liini za ɔɔɔɔ. gè gile
mi" = I went to 2. today. I ate
dog (= I ~~swear~~ I went). [After such
a statement, of course, ~~unless~~ that
dog a person will know that dog
is ʒɛɛ.] 4) hardly ʒɛɛ
when it is already cut preparatory to
cooking it.

If a person is eating with
you & he happens to have his
ʒɛɛ for the food, he will say to
u, "è mama. ʒɛɛ \neq ʒa."
Perhaps u will prepare some other
food for him.

Palm oil, rice, kola nuts
are not ʒɛɛ in this part of
Issna country — ~~people~~ Peter
believes.

The ʒɛɛ u mean is
more important than the one u

get from a society.

The penalty for violating a JEE given to u by a society is: When u join a society, med. is given to you, + if u violate ~~the~~ any law of the society, the medicine will not work (this is why, 1 result); + violating a JEE is violating a soc. law, + therefore yr medicine will not longer work for you. Another result: u get sick. These are the only 2 Peter knows.

The origin of this JEE is rather doubtful. It appears, however, that a JEE is the result of appreciation to the JEE object. For example, during the days of wars: if you happen to avoid engaging in combat because of the sighting of a certain bird, which you at the time interpret as a

warning to you, then from that
 time on that bird > yr gee &
 it will never eat it. This gee
 is inherited by my children; Peter
 does not know if the
 contemporary members of his family
 take it over at the time of
 its saving him.

Now days are new gees
 are created. For in these days
 there is no more murder no more
 wars (due to the govt's
 intervention).

But to go back - a gee, it
 appears, resulted in the old
 days as a result of a
 kindness the particular animal
 did for the person.

An inherited gee is
 rarely violated.

The penalty - in regards to

crow-crow or sterility, —
 may occur with the same
 year of the violation. (Crow-crow
 is very common, but sterility is
 not).

[Note here: sterility is often
 blamed on gonorrhoea, which the
 man knows he ~~got~~ gets from a
 woman. Thus: he is in sickness
 that came from a natural cause.
 And a woman believes she gets it
 from a man.]

You can get rid of a
 society gee if you are rich &
 the water people are the cause, your
 father or mother will give you to
 the water people & they will make
 you a water person & you thus
 procure a gee. Unless you get
 well you might not want to
 count as a water person, & you
 get out of the society, & then you
 no longer have that gee.

2). Another way: Every year a new society comes into existence; some last for 5 or 10 or more yrs, & some only a yr or so & then ~~disappear~~ disappear. All these members are thus enabled to eat the JEE which they got from the society.

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You can never get rid of an inherited JEE.

Even if a man & a woman have 4 or more JEEs in common (but not the proomu), & are not of the same gens, they may marry.

Yours attached to a person who shares ~~an or more~~ JEEs with it is not increased or entered if it share one or more JEEs with a person.

The reason people with the proomu JEE cannot

* See later in Relationships.

many is that it is believed ⁵⁵
they are of the same blood, * For
it ~~is~~ is believed that an
old ancestor — even before the
old war days — was saved by
the poowu ^{XX}. It is possible, it
appears, that the progeny of
offspring of this ancestor are
widely scattered.

A hunter can kill his
yeer, even if it is a town
animal. If u are not a hunter
u are not supposed to kill yr
yeer. But some people do, Peter
says, & he believes there is no
penalty for doing so. Note,
however, that a twin (youw)
will not kill a teeve, which
is his yeer (see § a former
volume).

XX is not a common bird; it is
something like a kpiligogo & smaller.

ma gee = prohibited law(n)

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There are some medicines that are not to touch the ground; they are kept hanging exp. If the owner or someone else allows it to touch the ground, the med. will not work. This is ma gee

nà salei ma gee ja ga nu le da zuwa, = My medicine's ma gee is that a person not place it on the ground.

e' nà salei ma gee wuq ba = He poured (put) ~~my~~ (spilled) the law of my med. e' nà salei ma gee gee = It has spoiled (done) the law of my medicine.

nà salei ma gee ja ga le laa zuwā = My med's law is that it not be placed on the ground.

ma gee ja ga - = It's law is -.

To enter a the secret place of a
 society to which u do not belong.
~~I have violated a rule e' faa~~
 ló bói ma gée jée = he broke
 the law of the ~~secret~~ sacred bush.
 Sacred bush = faa ló bói or
 ma gée ba ló bói.

If the sun hurts yr eyes
 when u look at it, you
 will say, "gaaruve ma gée
 ja ga foló" the prohibited
 law of my eyes is the sun = u
 can't look into the sun. [wes,
 remembers the Fable of Bòdó &
 his ma gée].

To disturb a person at a
 time which he has set aside
 to himself is: saada ma gée ja
 ga nu lè lia ma pèlèi la
 folóì ja gaa ló na.
 If the law is broken: gè saada
 ma gée jée.

‡ Perhaps he will beat us.

If a spy or member of 58
a society at a prohibited time
it ~~is~~ here ma gee jee. And
even if no one has seen you, you
will be punished by the society's
medicine; maybe you will be sick.

If a laugh at a person who
slips & falls down in a ^{cluttered}
place & he is angry, ^{abuse} with us
for laughing, it is said: zuuui
nii; ma gee ja ga nu
ma le . gee ma ye' loo ma.

To go back to people addressing
a tree. "They talk to the tree, but it
is the power placed in the tree by God
that hears them." As long as the
tree is there this power is in it.
If the wind or lightning destroys
it or if it decays away, the people
no longer go to it. If I asked
a person if he had made
sacrifice to a particular tree & the

* ma jee is also an undesirable possession.

tree had been destroyed, he 59
would say, ba, to sa uoozu

^{duyig}
He would not say that the person
had left it or been taken from it.
If a ~~person~~ person has received
not help from a tree, say, he
would not accuse the tree of
having no power. ~~In the past way~~
you will say: ga guleit
quoi gé uoozu le looni (fall)
ma = the tree cottened tree is
not good for me = it does not
help me.

6/8/50

Ma jee

What ever you do not want
done to u is yi ma jee; what
harms your ~~self~~. By summary it
is i what ever is forbidden.

è ma jee* ja ga nu le
jee ye ya loo na = yi ma jee is
that no one laugh at u when u fall.

If we are punished because we have neglected to give a gift to a sp, the only way to prevent the punishment from continuing is to give something to the offended sp. &

If we have been told by the ppl to ~~find~~ give something to yr father's sp, & you do not do so, there is no red. to protect us. The fault lies entirely with us. The remedy is the one in the paragraph immediately above.

However, suppose yr punishment is a serious sickness. In such a case the ppl will give us a temporary duty to perform until we are well enough to feed, or sacrifice to, your father's sp (or the offended sp). Perhaps he will tell the sick man to have someone carry a mound of powdered rice on the red

as a sacrifice. (The spl can let it
 stop here, not saying who the sacrifice
 is for, the man will obey, of course,
 because it is God speaking thru the
 spl. [This seems a bit vague, to
 be sure, but this is the explanation
 of it.] ~~X~~ It appears that the spl
 knows ^{who it is for,} but for some reason he
 does not reveal it). This carries
 the ground of powdered rice, ~~with~~
 this sacrifice, that is, will make
 me well & will carry me over
 until I am strong enough to
 perform the more exacting ~~and~~
 job of sacrificing to my father's sp.

Perhaps a friend or brother
 of the sick man will go to the
 spl on his own responsibility —
 not telling the ~~sick man~~ sick man —
 & ask the spl the cause of the
 man's sickness & what he should
 do to remedy it. ^{Perhaps} He will not tell
 the sick man about it until

he is well or nearly so.

Occasionally the living relic (not a friend in this case) will even perform the important task of feeding the sp. for the sick man.

About making medicine to protect yr self from an evil spirit: of a }su taka gōve,
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or a ma-a-luo gōve. Suppose we have built a new house, when it is completed - settled, etc. & people are ready to sleep there - we will go to a man (zawo or moni; they are the only people who have this kind of medicine) & buy medicine to put in his house & protect it against evil sps. Sometimes this medicine is called gōve zale, tho often it has no regular name. If a boy the medicine we also acquire

the ability to make it yourself
 & ~~take~~^{sell} it to others. The seller
 will tell us how to make it
 & where to put it. Sometimes he
 tells us to bury it in the house
 just inside the doorway. It
 stays there. It is not buried
 in a leaf or anything; just the
 naked or bare medicine. Or
 perhaps he will tell him to
 place it in a jar & set
 it right on the threshold.

In this case it will stay there
 only as long as it takes us
 to address the medicine (me le
 be su tala gove va $\frac{33}{01}$ geni
 yōwu ta nepe ba ó le
 pelei wu). Then he ~~remains~~
 it & the house is protected.

This does not have to be
 repeated as long as the med. is
 living (sakei ya de su) $\frac{1}{1}$ [yr.
 medicine lives as long as we

do; no one ^{ever} ~~sees~~ throws
 his medicine away. The buried
 medicine stays there all the time
 & this is not repeated. But
 when it is singly placed ~~on~~
 the threshold, — this act may
 be (~~but~~ but is not necessary)
 repeated about once every 2 yrs.
 The man will ~~to~~ single
 place his med. on the threshold
 again & address it as he
 did before.

Take a new place the med.
 in a horn (cow, deer, etc)
 & dig a hole inside of the
 house & behind the doorway
 & bury the horn halfway,
 the mouth up. The mouth of
 the horn remains unsealed.
 The hole is refted with water
 & mud to ~~fix the horn secure~~
 the horn tightly. If it comes

love, he will simply
 secure it again. This half-
 buried horn stays there
~~forever~~, as long as the house
~~exists~~, stands.

Sometimes the ~~owner~~ owner of
 the medicine will simply lend it
 to us. He will come to the house
 & place the med. in a jar &
 place it on the threshold &
 address it. The owner
 addresses it. Then he will depart,
 taking the medicine with ~~him~~ him.

Note: this medicine
 - on threshold, under threshold,
 or in a half buried horn -
 is to ^{protect} the dwellers in the house
 while they are in the house.
 As Peter has never heard of an
 evil sp attaching a person
 while he is in the house, it
 may be assumed that this
 medicine is effective & is very
 powerful.

So if a person entertains evil intentions toward one of his relatives, he is often punished long before he puts his intentions into action, ~~the punishment being due for~~ ~~before the evil act.~~ On the basis of this it is safe to assume that the sp. of the gtr can read a person's stomach or mind (faa yowü ja küu zu, ~~long~~ [on: ki su] & vile bà).

The evil intentions > apparent to the other members of the gtr when the person becomes rich & makes a confession, or the spl divulges ^{to his people} his evil intentions (after the riches has > apparent, of course).

Another reason for believing a sp. can detect evil intentions (by the way: he appears not to be able to detect worthy ones; at least he does not reward them before they are done) is from the

following:

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On Yieba there is a gtr (Kuii) where the people bring in to carry their dead to be buried in ~~the~~ the bush about 30 mins. walk from the town; it is an old town spot (taa wuuli[⊗]). The place of burial (that particular area, that is) is called bolo da[⊗]. If anyone from this gtr has an ^{evil} intent against another person of that gtr, ~~he~~^{she} will be caught by ~~a sp. of the gtr~~ the spo of the gtr if he passes through this old town spot where that gtr has its bolo da.

The spo will tie the person's hands behind him & beat him with a switch (kolo baya). The person will cry & anyone passing nearby will go there to him & see his

X thus indicating that the person is an
important relig. leader.

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hands behind (but he will not
see the rope) & he will see the
mark of the noose on his
body. The person will then be
carried into town & he will
make his confession. And the
people will also want to
know who the person's intended
victim was.

The people will then
address the sp through
the sp tree, telling him that
the man has made his
confession & the sps should
leave him alone. Then the person
will recover.

Note: when a person is
buried with the full
ceremony^x - the people of the
gtr will address the body
at the grave (really talking to

x Or was on deed.

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to the sp.), telling ~~it~~ the sp
that if anyone in the gov cheats his
"boss" or has ever intentions against
him, catch him ~~for~~ for us.

~~It is very important~~ The sp does
also serve to catch the evil
doers. Catch = to, note the person
with: govei sōga.

6/15/50

Children never sacrifice to
a sp. People never sacrifice
to the sp. of a child that is dead.

You cannot deceive a sp.
People do not try to do so.

The people never lose faith
in the sp. Even if a fail to
receive what a have asked for
several times.

The sps are against such
charges as the following: a rev Aion

throwing away his medicines ⁷⁰
or failing to feed the sps (any
deliberate failure to feed the sps
arouses their displeasure)

The sps do not object to;
the new style haircuts, civil
clothing, square houses, korma
ready. The sps' dislike is
limited, it therefore opposes,
to anything that prevents sacrifices
& gifts to them & threatens their
importance. Sps, also disapprove
of neglect, as I have written
above, and remembers that ~~where~~
a korma man never goes long
without something to protect him,
& if he is neglecting his sps,
he is using something else. I
believe it is safe to say that
the sps. dislikes neglect, & not
attention.

Dreams

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Sp ~~to~~ often talk to people
thru dreams. Even tho the content
is not about death, to ~~me~~ some
people this indicates that someone
is going to die. Perhaps a sp
(father, mother, etc) will appear to
a person in a dream & tell him
~~about~~ & that something bad is
going to happen in the town. The
dreamer will believe & will tell
others about it. In the dream the
something bad was revealed to him.
Sometimes he will ~~not~~ tell others
what this is.

If there are an unusual
no. of deaths in a qtr, it is
possible that someone will dream
that such & such a an important
sp. of the qtr comes to him &
reveals the cause & the
remedy. The people will follow
~~the dreamer's dream~~

the dreamer's dream - 72
acquired advice.

Perhaps the sp will
appear in a dream to some,
advising that person to love
his son (the sp's) feed him, &
if he fails to do so, something
bad will happen to the son
or to the gts. The dreamer will
interpret this as a true warning
& will tell the son, & the son
will accept it as the truth &
will feed the sp. Perhaps the
whole gts will partake.

A dream is usually
= to the playing of sand. There
is a saying: rely upon dreams &
do not go to a spl (yee la
zè goo [the wd of a dream] na
e me /e gada be). There
are some people (of no particular
reputation or classification)

who do not go to a spl for
 as much as a yr, but depend
 upon their dreams to advise
 them & to keep them informed.
 (govei boni ma / ga ^{se su} ge
 keea wovei wo).

If a man, ever I find
 another gbr, dreams about
 you, he will tell u about it,
 & the you will act upon the
 advice in the dream.

Some dreamers are
 accurate in their dreams.
 For example, a man has gone
 to Futu. Some time in the
 town dreams of his return.
 He reveals his dream, & sure
 enough, that day, or one soon to
 follow, will see the return
 of that person from Futu.
 Of such an accurate dreamer
 it is sd: se' goo ja leve ma;
 his dream will come to pass."

Last week Chief Mamulu
 dreamed that someone was reporting
 him to the clan chief. He revealed
 it all the way from his gtrs to
 Peter's gtrs. That very evening
 a man from this town told
 Mamulu that he was going to
 report him to the clan chief.
 Such things happen often - the
 dream, the revealing of it, &
 its fulfillment.

If a woman dreams that
 a man comes to her & has s. d. with
 her, it is called gee geni. Such a
 dream means that the woman
 has been wanting to have a baby but
 has not succeeded. The s. d. in
 the dream indicates that when
 the woman has real s. d. in
 life, the result will result in
 a baby for her. ~~She & her husband~~
 While the woman is pregnant she
 will be carried to a gee geni
 which is called daawo, the name
 of a certain kind of thorn bush.

The reason for going to the daawo - it is the daawo which, in the form of a man, has had S.D. with the woman in his dream. There are 5 or 6 daawo's in a town the size Woyzi (20 or so in Zeyn), & they are owned by individuals. The ~~woman~~ woman will be taken by her husband or lover or go by ~~herself~~ herself to the owner of one of the daawo's (any owner); the owner will take her to his daawo & present a gift, from the woman, to the daawo. The owner will say to the daawo, "yaazu ke garannu nii va e yesu e dei ya." Now she will ~~be taken~~ ~~at~~ under the care of this daawo until the baby is born.

When the baby is born she will take her child to the owner & together they will go to the daawo & ~~give~~ thank it & to ask it to

* te lopo'i wuoni = they weaved the cloth

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take care of the baby until it grows up.

After she is pregnant the daawo is not to go to the woman again in the form of a man, for if he does the pregnancy will be spoiled (Touaa Kogi Jalama Jala-jala). You see, if the woman is not carried to the daawo & committed to his care, he will return to the woman in a dream & have sex with her again & spoil the pregnancy.

~~daawo is safe (mad)~~

When the child grows up (i.e., when the child is ~~not~~ weaved ^{*}) the parents will give a gift to the owners of the daawo in appreciation. Cloth is always the gift; occasionally something is added to the cloth.

If in a dream that a person dies,

* mata = witch.

(ani ya ze na' ^{ga nu} e' za) 77
it indicates that ~~the~~ ^{person has} ~~been~~ overcast.

Old people (yr father or mother or even older) are the interpreters of yr dreams. There is no special class for this. These old people know the meaning of every dream. They have received this info from their mother, father, etc).

There is no ceremony about interpreting the dream. Indeed, the older person can give a the interpretation while u are walking in the town.

mata^{*} nu = ~~a person who~~
~~eats others~~ ja ga nu i ya nu mi =
a person who "eats" people. These mata people are evil. A person is dismissed as a mata nu by a medicine which catches him. You see, my " catches him & he, the mata nu will come to see & confess. This mata mother is always causing trouble. For, you see, when a

mata nu eats a person that
person dies.

All right, if you dream
that u have eaten a person, u
will confess it or reveal it at
once to the people, for if u
do not, if that person whom u
ate dies, the red, that is u
that person's bad will catch u.

You will confess this dream,
that is, if u are not a real
mata nu.

If u do not know the
person who gave u the body in
the dream, u will ist wake
the announced in yr town,
& then go outside & stand in
yr gate & say: "You do not
give me this body, u better
stop." You & the red. will
talk it if u don't stop it, " = ya'i
e' nu zuoi veeea zèea, è lè

balsa*, wà salea wa
 bo anit ani le balsa." If a
 recognized ~~a~~ the person
 who gave u the body (a real mata
 nu goes and gets a body; it is
 not given to him), u announce
 the name of the person to the
 people in yr house. Then
 or least u will go out of
 the house with u & walk
 up & down ^{outside} or around the house
 of the donor, abusing him
 nastily. They do not call his
 name if they " " enter " house.
 They do it loudly & sincerely.
 The people in the grt night
 encourage them; ~~or~~ ^{some}
 sometimes they laugh & encourage
 him.

~~The people~~
 Sometimes 4 or 5 people
 will live in this 1 house, & as

* There are more females mata nu's than
men.

the person's name is not 80
called, no one knows for
sure who it is. The giver of the
body is respected by the dreamer
as being a real mata nu.*

And the people in the
house will not know which
one of their group has given the
body. But the dreamer believes
that the donor knows he is the
one.

Important note: the person
eaten in a dream will die.
If the dreamer knows whose body
he ate, he will announce it.
The "eaten" person will be rescued,
will go to the spl to discover
what he should do to prevent his
death, he will gather his
medicines & caution them; if
the spl advises him to seek
his ops, he will do so. He
will not seek help from God.
It is possible that he will

thus prevent his own death.
 But — for people — if the
 dreamer did not recognize
 the body, everyone will be
 concerned.

Such a dream is a very
 bad one. So bad that even
 if a dream of eating any kind of
 meat (cooked, raw), a must
 confess it. If a knows who gave
 a the meat, a will go to his
 qts & say: U who g do not
 do me kindness in the dream,
 don't do it at night (wei wai
 we le faa nei jee nu ve ga
 folo, a we le bega faa
 nei-jee vaq va be ga kpidi)

4 dream interpretations. 6/16/50

If a dream that a cow is
 chasing a from the direction you
 were going, it means that this
~~cow is near~~ is a bad thing in
 that direction for a & you will the

Car is trying to prevent u
 fr going there. It is yr medicine,
 now functioning, as the car in the
 dream, which protects you, the med.
 has chased the evil away.

II However, if in the dream
 the car throws u down, the
~~rearing~~ or kick u, the rearing is
 that yr medicine is displeas'd with
 u & is going to catch u. Most of the
 time u know if the medicine wants
 to catch u. (If u promise the
 med. that u will not do a certain
 thing & then go & do it, u know
 that the med. will catch u). The
 med. does not forgive a broken
 promise such as the following:
 I promise to ~~not~~ do
~~not~~ anything for yr wife, such as
 buy a cloth for her, help her buy
 cutting palm nuts, help her people.
 This kind of promise is made as a
 result of a quarrel with his

wife. Such a promise ^{in regards} (to you
child, relatives, etc) will bring the
red side of brother. You swear
or the red side not to do this thing.

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When the red catches you (by
making you rich; this is the way it
catches a person), you go ~~to~~ to it
& say that you want to be relieved
of the promise, & you give a kola ~~in~~
out to your red side to satisfy
it & ~~be~~ leave alone, & you can
~~be~~ well. If you are so ill
that you cannot give this gift,
a husband or relative (not your wife
or any woman) will go to the red,
& make it for you.

The Other interpretation of
dreams: If a person is
seriously ill & another person
dreams that the sick person is
dressed neatly, the sick person
is going to die. He will announce

this to his own people in the
 a.m., & they will have no
 hope of the man's recovery. They
 will not let the relatives in the
 sick man's house know about
 the dream, and the sick man is
 not informed. Peter says he has
 never heard of a case where the dreamed
^{up} sick man of the dream did not
 die.

IV Another; if a dream of a
 person with white chalk over his
 (or her), that person is going to die.

The I-IV above are interpretations
 accepted by everyone.

The following ^{usual} ~~dreams~~ are
~~many~~ The other interpretations
 are open to discussion among
 the people: if a dream that a
 secure man than any man,
 some people will interpret it that
 you will receive money; others

say it means bad ~~two~~ luck. 85

Some people believe their
dreams & rely upon them for
guidance, so much so that they
will not visit a spl for a year.
~~or~~ A successful dreamer can
build up a reputation for himself
along this line.

To look to Mamulu's dream
of his ~~is~~ being reported to the
clan chief: just before he had
this dream he visited me & told
me that he no longer wanted to
retain the chieftainship of the
tribe. He knew, among other things,
that some people were against him.
Then the dream occurred.

It appears that the people
do not understand or believe that
such a dream as the above is
the result of daylight dwelling upon
it.

The people have no understanding 86
of the subconscious working during
~~after~~ sleep. They believe they can
dream of a place they have never
seen before ~~that~~ never ~~had~~ heard
described - & yet give an
accurate & detailed description
of it. Such dreams are reported
to have taken place.

This is what happens if a
person dreams that he visited
a place that was forbidden to him;
~~the~~ the dreamer will confess
to a member of that society that
he visited there in a dream. The
people will "purify" him of this
misdeed by washing him.

In such severe violations
such as dreaming that he visited
the moon secret bush (moni ~~hpa~~ kpa)
kpa kpa)+

(2 other names are; moni
 kpalaa^{-ve}, sasa si) or
 the Devil Society bush (pols
 kpaala^{-ve} or kpaabu^{-ve}),
 you wait, not reporting it at
 once, hoping that this bad
 omen (such a dream is taken
 thought to be an evil person) will
 not cause ~~him~~^u to > sick. If
 u > sick, u report it to a
 member of the society whose bush
 u so sinfully ~~was~~ violated
 in yr dream. The members
 will then try to heal u; except
 in the case of the devil bush,
 in which case, tho they profess
 to help u, they really are
 trying to cause yr death. The
 healing is brought about by
 a leaf ploughed in water to be
 drunk, etc. — this is with the

moni society. Not so 88
with the Devil. His leaf will
be a prison or.

The society members will
have first questioned the dreamer
carefully, & if he has
really penetrated the secrets
than his dream, they (Devil Soc)
will not let the person live.

The moni & some other
societies will try to have the
dreamer > a ~~member~~ member
of their society when he > well.

It is the medicines of the
societies that catches the dreamer
& makes him sick.

There is no special
belief when a person dies in his
sleep.

It appears from all of
the above that a person, in his

dreams is really functioning as
 a responsible, awake individual,
 & as such is responsible for his
 acts, ~~which were the performed~~
~~while he was asleep, are~~
performed

The punishment given to a
 mata nu (witch person):

When the person is sick & confesses
 that he is a mata nu, the people
 will try to ask the mata nu
 where he keeps the medicine ~~that~~ with
 which he kills people (the people
 believe that all mata nu's
 kill people supernaturally). The
 people call this medicine the
 jili digi (it is a small pot).
 Some sick mata nu will show
 where the pot is; others will
 not.

Whether it is revealed
 or not, the people will ~~not~~ call

* for the y-d will make them fall.

some moni people. The moni 90
will work themselves with medicine,
not in the town, but nearby.

The washing will prevent the
y-d from making the moni ~~fall~~
find ~~the~~ ^{the moni} ~~or~~ ^{the} ~~red~~ ^{as}
as she draws near to the y-d. *

The med. that remains in the
bucket from the ~~washing~~ washing
will be carried into town, where
no person will hold it.

The y-d is ~~usually~~
usually hidden under a pile of
rock; so the moni people will
begin looking there, going from
qtr to qtr until they find it.
Sometimes the search will reveal
another mata nu's red (y-d),
but they will not be able to tell
where it is.

When they find ~~that~~ ~~one~~
~~is~~ a y-d, all the people
who are uncovering the rock will
fall back flat on the ground, they

* Women Moni, not men, search for the
xx apparently used ab. of supernatural objects, y-d.
see CRD next page!

will fall hard, with thumps. 91
Peter says that ~~one~~ of the fallen
ones, even tho they must remain
on the ground for 15 mins, recovering
from the fall, will not be
hurt, for the person with the
bucket of reviving medicine
will sprinkle it over all the fallen
~~people~~ ^{people} & all those who have already
gotten up. ~~After~~ (in a sitting or
kneeling position). They continue
to sprinkle the inert ones
until they get up. The person will
be all it, unharmed. It is a
woman* who has the med. in
the bucket.

6/17/50

Note - the people fall over
after the y-d is discovered (jili dijii
to'a = the y-d threw her down).
It is the force of the discovered y-d
which knocks the people over, y-d na
0aa-bai, or; y-d marifigi (force).

fitigi is used of sps, med, etc.
 It is not the sp or med. or y-d that
 makes a sick, but its fitigi (fou).
 gavei marifigi, salei marifigi,

After the fallen people have
 gotten up - after having seen the y-d -
 they will be searching, grabbing - for
 the y-d is small & can move
 under its own power. Perhaps it will
 escape & run over to another pile of
 rock, the people after it. (y-d ya
 bizezu). The people chase the y-d
 on their knees. They will crawl to the
 y-d's new hiding place & they will
 scatter the rocks (maybe the pile is
 about 2 1/2 feet high) looking for it.

When the y-d is seen again
 under this 2nd pile of rock, or when the
 women are crawling behind it, the
 y-d has fitigi & thus makes the
 women fall down again. It
 makes them fall down again & again
 until it is caught.

When the j-d is about 93
to be caught (it is tired now),
one of the women will grab it & hold
it in her hands. The fitigi of the j-d
is so strong that it will knock the
woman down with great force &
cause her hands to come open. The
j-d will drop on the ground.

~~Another person~~ The procedure for
removing a fallen person, described
above, is repeated here.

Another woman will attempt
to grasp the rebounded j-d. Each
grabbler tries to drop the j-d
& drop it in the bucket of red,
carried by the woman. This woman,
not sure of the whereabouts of the
j-d will be running among the
people, ~~and~~ being ready to receive
it into the bucket.

The force of the j-d will
throw people ~~back & forth~~ ^{pt. of left}, causing
great confusion, & the people will
> get 994.

Finally one woman will

grab it & manage to drop
it into the bucket. This separates
the j-d from his fitigi.

Note - a toad (devo i)
is always beside the j-d in
its hiding place. The toad does
not have power like the j-d & it
is easily caught the 1st time the
j-d is discovered. The toad is
promptly dropped into the bucket.
This toad has a ^{string of} beads (kwe gi)
around its waist (This is a real
~~bad~~ string of beads like the kind
women wear around their neck &
waist). The owner of the j-d
is supposed to be the one who
placed the beads there.

After the j-d & the toad
are in the red bucket, the moni
will carry the bucket into a
house. Only moni people will
be allowed in this house. 10 or
15 minutes later the moni will

bring the pot & frog outside,
 still in the bucket. And everyone
 will be called to see the *j-d* &
 the frog. The bucket is a regular
 water bucket. If no bucket is
 available a pot is used. Any
 bucket or pot may be used. If
 there are many who want to see
 them, they have to look at it in
 turn, *may be* in groups of ten.

The pot is shiny, rubbed so
 by the owner. The pot is clay. The
 pot, before it is burned, is
 rubbed with ~~an~~ a rock or round
 piece of iron to make it smooth. (all
 pots have this done to them). But
 what makes the *j-d* so
 especially smooth is the blood of
 people. (Note - medicine is
 dark & shiny because the ~~has~~
 blood of a chicken or other
 animal is rubbed on it. But
 the *j-d* is shiny just such
 red, because it is human

* nor a woman; but Peter has seen
only the pot of a woman mata nu.

blood that is used on it). 96

There is a string of beads
around the neck of the pot, placed
there by the owner. The hair
of a person (or persons) is ~~some~~
is the pot.

After the people have seen
the pot & the frog, the moni will
carry ^{them} ~~it~~ into their bush, Peter
does not know what happens to
them there.

The rich mata nu, ^{*} whose
pot this is, has now lost her
power to kill people supernaturally.
The moni will strip her of all
power to harm. The person in
this no longer a mata nu,
& she ~~is~~ becomes a good
person. She is not beaten, etc.
For she has undergone a bigger
punishment - loss of her power,
Note that in addition to the J-d's
power to kill people for us, it

* a/b4 sub.

has the power to give ^{the owner} ~~it~~ many children, or anything ~~to~~ ask of it. 97

A Big Note — throughout the search & scramble for the pot, & its final capture, no bystander sees the pot until it has been caught, placed in the red bucket, carried into the house by the moon, brought out again, & ~~then~~ the bystanders are invited to look at it. The same applies to the frog.

The significance of the beads on the ~~frog~~ frog & pot; to make them look fearful (e' maa yiki = to make it look fearful; kwēxgi ya x-di wo bu agee e' maa yiki ^{sub} = the beads are on the pot's sub to make it fearful).

Another hiding place (in addition to the rocks) is

in a well, under the water. 98
Anyone who drinks this well water
will get a cough. Many babies (some adults)
~~will~~ die from this cough,
brought on by the j-d being in
the well. Thus all the red. in
the town ^(village) well ~~attempt~~ be lined up
against the j-d over of the
j-d & the mata nu will
usually be caught within 6
months. Occasionally ~~however~~,
the mata nu's power is so
great that ~~for some~~ she will ~~never~~
stay off the j-d power of the red.
for as long as 6 months. But
eventually the red. will catch
her.

When the mata nu is
caught by the red. & says that
the j-d is in the well (or even
if she does not indicate its
hiding place), the moon women
will search for it until it

The pot hung in the well is a rare thing.

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is found.

The water is boiled out of the well. They grab it, & the description of its power, escape, & capture is the same as that described above for the rocks. The moni women will work out the well & purify the water.

Once there was a woman in a village near ~~the~~ Yielq. She placed her f-d in the well. In less than 5 months many babies died, & Peter, his mother, etc. had coughs, & everyone in the village wore a piece of monkey skin around his neck, this being the med. to fight the cough. This woman was not seriously ill (but she was in bed), & she expressed that it was her pot in the well which was causing the cough. The moni women, after they caught the f-d, beat the woman severely. Her sickness went & she died. She did not die on the day of the sickness.