Anthropology

Work, 1950.

IV

vol 4

about 15,000 words so far

1950

Abbot

DUPLICATE BOOK

100 LEAVES IN DUPLICATE

REF. V8

IV

Kindly return
to Wesley Sadler
1374 Savannah St., S.E.
Washington 20, D.C.

III. Spirits

A. Death & burial

1. Description of a burial

2. Feeding the sp.o. ~~53b~~
~~45 b, 46 b, &~~
~~may be 13a – 24a,~~
no feeding: 27 b.

~~3. Improper burial 27b, 29,~~

~~4. Why " " 27~~
~~& why.~~

2, cont: feeding a sp that died in MM; 51a.

~~5. Sp start 53b – 56b~~

~~6. 3 kinds of sp.o 13a – 24a~~
~~what they do: 45b; 46b~~
~~what makes~~

~~5. The sp. world: 24b;~~
~~41 b~~
~~rebirth 27; 43b.~~

a woman sees a sp. on the Woozi rd. I, 18 e –

3 kinds of sp.o: I 13a – 24a.
what they do & how t feed them; 45 b; 46 b

Resp. of a sp in the sp. world 24b –

Cond. of the sp. world; 41 b

Rebirth here 27; 43b.

improper burial 27 b, 29 or non feeding

why " ".

children

why

a sp sometimes punishes evil intentions III 66

The sp is to catch chatters, etc III 69

more about feeding: 53b

Sp stone: 53b–56b.

addressing the sp stone; 56c–

going to it: 57a–

reason for going to it: 58c–59b.

words uttered for add. sp stone: 60c–

Upaasva I 63c–

I - II kpacvaji

giving gifts to a sp then S-t. II 38-

approaching a sp. not then the stone:
II 85-

sp swears not to cross to this side
II 99-

violating a promise to the sp
III 12-

sps rode on dying IV 2

The way a sp. reveals himself; 30 a –

Calling your

Prevalence of spos in the town 31 ~~b~~ c

Revealing themselves 34 c, 35 c

When a person is pleased: 40

How a sp travels: 40 c ; 44 a

Relationships of spos to 1 another: 41 a –

How to destroy a sp: 43 c –

What a sp looks like: 44 b –

" makes a sp angry 48 c –

Feeding a sp that died at mon, etc, 51 a –

How a sp. by dancing or singing III 39

they are reborn into this family again.

A Loma man does not feed the sp of a Kpelle man, etc. Loma & Kp do not feed a sp together. ~~Apparently~~ As Peter says, they do not do their sp palaver together, & the tribes, according to the Loma belief are not together when they die. In other words, the Loma people believe that this particular sp world is for Loma people. When a person dies, he goes to his dead father's gto, to live, in the sp world.

Human sps were not animal sps at the time. Every living thing has a sp, but they do not believe that the human sp was once an animal sp.

Animals thus have a sp. There are animals in the sp world. How they got there the people do not know. Our animals

sp. is not fed.

Fales, rocks, etc do not have a sp. Our insect, as it is a living thing, is believed to have a sp.

There is rainy & dry time in the sp world just as it is here.

Everyone is afraid to die, rich & poor, slaves & free, good & bad. The love of life is strong. Extreme sufferers are not too reluctant to die, it appears.

The sps hold a vote (just the sps of yr gtr — yr relatrs) ~~whether~~ a person is to die. The unconscious state which so closely approximates death, ~~is known as Fijili gi ! ló vigilion~~ & from which the person eventually revives, the people say he was dead (sai ye ~~a~~ é valoa kɔnɔ; ~~sai ye~~ e zaani ye é " ").
vala

When such a person returns he is said to have been rejected by the spp. (gɔvɛitiɛ te ɣɛlɛni bá). When the person is able to talk he will tell the people what he saw in the sp world, how many people spoke to him; he will name those he recognized.

Ɣ fiyili gi is when a person is still breathing but cannot talk or answer a call. It is a faint, I believe, certain un-consciousness: tɔ́ viyilisu. When in this faint, he does not go to the sp world. For when he comes to he will say that he was not "to himself" (gɛ́ lɛ yeni ɓɔɔ yee ma).

A person rejected by the spp & returned to this world is considered fortunate. Usually such people are spoken of as ~~got~~ good people, tɔ́ gà nu vaɣɔ.

The reason: an evil person would never be repeated by the spo. But of course it does not follow that everyone who dies is evil.

When a chief or a low man dies, the people conjecture over the cause of his death. One will say he may have cheated his bro; or his kaa yeni carried him; he did something which he failed to confess. The spl brows — he brows — & he will tell the man's relatives & certain old people = if the dead man has, according to the spl, done something shameful to cause his sickness & death, & the relatives will not want everyone to know about it.

Add'l causes of a person's death: he was a witch person; working against the sp (such as going to the graveyard & talk to the sp while the others are not present); present a birdness or something good being done to yr relative (you present serene from ~~coming~~ carrying

and his intentions to give your relative a wife); making "killing" medicine against a person; "turn a person" over to the zowo to be "killed" by magical medicine.

Even a man as old as Old man Joy is included in the group just described. He is a Kawolo. A person so old that he cannot walk or can just barely do so (kawolo mama} wolo zaja - wolo zajagi ~~et~~ ɛ́ lɔ zoo ga ɔ́ ziɛ). When this kind of old old person ~~dies~~ gets sick, many people (but not all) do not go to the cpl & don't request med. to be made. They simply give him the medicine that they know or have; they will not want to spend money on him. Some will not make medicine at all. No cause is given for the ~~such~~ death of such a person (polo zaja ka ɛ́ lia la = oldness carried him).

If the old, old person is a chief, they will call the sopi, etc., not in hope of his getting well, but simply out of respect. From this it appears that an ordinary man receives only the treatment described immediately above.

(gowéitiz te fuo yeeni ma yaa ma = the spo rated in him).

Peter believes that the Dpas have more power, in the belief of the people than God, for they are constantly seeking them. In their expressions, however, they say that God is the most powerful, that he made all things. In reality, they are not afraid of God, X, so Peter says, they do not go to him for anything. A person, in passing, may say, Oh, God,

please do this for me." But in times of real trouble they go to the spos or to medicine.

When a person injures himself & is suffering, he ~~mute~~ mute say, "Oh, God, come carry me; gala, va é li ga zu." Meaning to make him die. But he doesn't mean that God is to do it; he is not afraid, we see, to have say this to God. But if he asks his father's or ma's sp to carry him, it is believed that it will come to pass. The only prevention here is for the ~~sick p~~ suffering people to go to the sp at once with a gift & ask the sp to forgive him & leave him stay on this side.

If a person makes this cry to a sp while he is alive, the sp will be right there on the spot with him,

the sp called appearing to him. This assures the person that this sp will carry him. ~~He does~~ The sp does not speak. He simply appears & goes away at once.

Such a request is very ~~[illegible]~~ rare refused; the person is always carried, except in the case described above. Thus this is a quick — the quickest, in fact — way to die.

Such a request however, is very rare. In a town the size of Woozi it will be done not oftener than 2 yrs.

The sp doesn't not carry the person because of love especially. Peter is not sure why it is. He says it is just a law (to gi).

The spirits make things on the other side just as they did here. But they are not creators

in the sense that God is.

Spos are more powerful than the people on this side. About 20 mins. walk from Yicha there is a ~~hole dug~~ ~~tun~~ tunnel dug from a hill there to the town, & spos use this tunnel to get to the town. It is believed that the spos dug this tunnel. Not evil spos did this. But ancestral spos of one qtr – of one qtr because the tunnel comes up in that qtr. This sp was not dug by all the spos of the town. Note that, Wes.

Wes, refers to the other examples of a sp's power: his making a fall down, bacon speechless, his fifiji, etc.

Women sacrifice and give gifts only to woman spos. ~~Because~~, If the spl advises her to give meat & meal for her father's sp, she will ~~give it to a man to~~ give it to another.

do it herself. But if the spl tells her to feed her father's sp, she will get a man in her qtr to do it for her.

The difference between feeding yr father's sp & sacrificing to it is: feeding is when u actually cook food for the sp; sacrifice is when u place raw rice or powdered rice or kola or palm nut (uncooked food) on the rd or to the sp then the sp stew. Feeding the sp = kɔ; sacrifice is faa nɛɛ or ~~zala~~ zaala wulo; you may use kɔ for sacrifice, but u have to explain it. Usually kɔ is usually for feeding.

The same ~~situat~~ exists between men & women sps as described above for women & men sps.

Men & women sps live in the same sp world.

The man has the same wife in the sp world ~~that~~ he had here.

x I am not to reveal this.

have never lost their wives so much that when they ~~come back~~ die they come back to carry this favorite wife with them. When such a love exists, the couple make an agreement before they die that they will never leave each other. This applies to when they are both here, but when ~~the~~ one dies the other will come back for her (or him) to carry her to the op world to be with him. The agreement is made on medicine. The name of the med. is called goo-yee i, It's formula is a secret. Privately: hair from each of their heads, for the arm pit, & pubic hair. The man's & the woman's hair is mixed together & ~~to~~ is tied ~~up~~ with ~~two~~ thread, It is not wrapped in anything.

The man & the woman will get a certain medicine leaf & squeeze the juice from it onto the

medicine (the mixed hairs). Certain words are said over the medicine, The most who said are: ~~it should~~ You (the man or the woman) should do whatever I tell me; then the other person will say it. All this is done in secret, no one's present, etc.

The leaf is bought & its use is explained at the time of purchase.

~~Of this medicine~~

One of the 2 will keep the medicine (now it is the hair with the juice of the leaf), usually the woman. Each always promises the other that he will not take another lover. If the man does, the woman will tell him to leave the lover at once. If he does not do so, she will direct the med. to catch him. One way to do this is to place the med. on the dress when the husband is not there. As soon as the med. is heated by the fire, the man, wherever he is, will > just as

hesel as the medicine & he will fall down, sick, wherever he is. ~~Out with~~ The man will then tell the woman to take the med. from the dries. If she does not, he will threaten to reveal the secret. If When she removes it he gets well.

If the woman takes a lover, the man will ask her for the med so that he can put it on the dries. She will give it to him & he will put it on the dries & she will > sick. Or she can promise to leave the lover at once.

In a town the size of Worry there are about 15 such records. Or more, maybe 5 or 6 in one big qtr. It is a very common medicine.

The participants are either man & wife or living together as such.

Some men say that this promise is very hard & they tell

the woman that he would like to have a lover, but if he brings ~~her into his~~ the 2nd woman into her house, & the " " doesn't obey her, the man will get rid of her. The woman ~~may~~ might (not all do) agree to this. If she doesn't, the man will have to abide by this agreement.

He cannot take ~~another~~ a second wife unless the medicine is destroyed or the woman permits it.

Sometimes the 3rd or 4th or 5th, etc. wife is the one with whom he makes this agreement. In such a case he can live S. S. with his other wives, & no falsely.

Note that certain stipulations are made at the time of the marriage. For example, a 4th wife might ask her husband promise that he will have the other wives obey her, & if they do not, he is to put them out of the house — to get rid of them entirely. (The man will act

in such a way that the woman will want to leave & he will then get his money back. Another promise: all her demands be granted; be kind to her relatives or taking care of them.

The man & woman never have such an agreement with one than another person.

~~At~~ At the time of the agreement it may be arranged that the man may take some other wife or maybe an additional lover. But Peter has not heard of a man allowing his wife to take another lover. "Not one young man will allow his wife to take a lover," says Peter (WZZ 20).

6/21/50

This arrangement is ~~not~~ not a bad thing in the eyes of the people, but it can be made

going to die. So the agreement is sealed among them, disposing of the goo-yee as described above.

If the agreement is not sealed until one of them dies, the other one will be carried into the graveyard with the dead body. Carry here means that the person will walk. The living member reveals this secret agreement the day the ~~death occurs.~~ body is to be buried. (It is not difficult to guess that 2 people have such an agreement, as this actions reveal it). The living one will say to the dead body, "U saw how I kept the promise. Now, since u are dead, I am going to break it. Do not hold anything against me because of it; for u are already dead. This is no longer goo-yee between us."

* this is done even if they were only lovers, & not man & wife

If the sp. does not come the living ne t.> sick, the sp will return near the house in which the person lives, & will announce that he has come to carry this woman.* The sp cries at nite & talks thus it's mine! (gè vaa yáráà luo before = for).

Such a sp is now known as a maa-luo gore. The way the sp carries her is to cause her to sicken & die. Sometimes the sp makes this appearance & announcement even when the person is well.

The person's parents will ask her if he (or she) & the sp (when it was in this side) had a secret agreement. ~~Accordingly~~, ~~however~~ The person will confess it. Then the ~~girl, her par~~ person, his parents, the sp's relatives that are living, will go to the grave yd & she will speak

as recorded above. This finishes the matter. However, if the sp. entreaties to attempt to carry the person, it will be told to the [illegible] by ~~the~~ a [illegible] person. Sometimes, however, they wo person's people appeal to ~~the~~ the [illegible] to have the sp caught & tried before they ask the person if he has such a agreement with this sp. Thus it appears, that the people do not put up with such from a maa-luo gove.

Sometimes ~~such a~~ agreements lasts until the 2 members are old.

Sometimes the living person loves the sp so much that she does not make the confession which will set about freeing her from harm. Note, Wes, the

⊗ He was about 55 yrs old.

the importance of the confession). She will want to go to him. This love happens on both sides. (Note, Wes, that here it is possible for a woman's sp to > a man-who gave & sitten & make the man sicken & die.

To go back: the "mading*" whose burial I recorded, in Vol. I, I believe, had a wife who died within one month after he was buried. Even tho she was sick before he died, all the people in Worji believe that he & his wife had such a secret agreement & he "came back" for her.

* He was carried on 7n side when he was a child, as a slave, & grew up there. He was Loama from Worji. He ~~learned~~ learned to speak Mandingo, & had > one in Frith, see ⊗ above.

If a woman, say, loved a man very much & had wished to make one of these secret agreements

with him before his death, she would not make such an agreement with his sp, & his sp would not seek to make such an agreement with her.

Peter has heard, as reported above, of one of the persons of the agreement being the deceased one so much that she refused to make a confession & thus left him "carry" her. He also has not heard of a sp coming back & telling the person that he was not going to carry her. For, Peter says, this would indicate that the sp did not love her.

A very important note: if the sp simply makes the person sick — & does not appear & speak aloud (then his name are) it is not a maa-luo gore.

This answers my un-

written question: If a sp is considered as not living the person if he returns & says he will not carry her, how can it be considered a maa-luo gɔvɛ or if it does so. The one distinction between a gɔvɛ & a maa-luo gɔvɛ makes that clear.

When a husband goes to the sp world, he does not wait until his wife or wives are here before having a wife there, he marries anew there.

The sp. does not remain in the immediate vicinity of the grave at the time of burial. It may visit there, ~~[illegible]~~ however, as the people speak to the dead body at the time of the burial, it is believed that the sp is there then.

It is true ~~that~~ people are sometimes afraid to kill a certain kind of snake or an animal or a fish (it is usually a fish & or monkey) for fear a human's sp is in it. It is believed ~~that~~ animals bring in the sp region of ~~graves~~ ~~for~~ certain graves have the sp of the dead people buried there in them all the time. If we kill any of these animals we kill the sp at the same time, with the result that the killer will die. These places & ~~animals~~ are known, & to violate the law of not killing there will ~~also~~ result in the killer's death. The killer's death is brought about by the ~~that~~ sp's sp relatives.

This region is called faa lɔbɔ i (palms land or sacred land), or faa zu.

Such a region is created where there are 4 or 5 fine graves or ~~more~~. The family

well not make a nice farm
then + the bush will then grow.
~~Ferold~~ ~~Fo hen~~ Such a place > a
faa lɔ bɔ.

Such animals are called gɔvɛa.
For example: ~~koe~~ Kóia ya ga gɔvɛ.
(Peter does not know by a sp.
goes into then animals)

Peter figures ~~that~~ the sp has > an
animal.

~~Spo~~ ~~bire~~
Sps seem travel to the ~~sun~~ sun
or moon or stars.

A sp is responsible for the
rain coming, in ~~that~~ such a sp,
when ~~to~~ it was a living person,
was a member of ~~the~~ the society which
controlled rain: gbɔ. Not all gbɔ
societies can control the rain.
God, however, is also given credit for
the rain. Three powers are considered,
remember, in the success of things,
say a nice farm: God, sale, gɔvɛ,

with God getting by for the smallest bit of credit.

6/22/50

The sp changes <u>into</u> an animal, & not simply that the sp. is <u>in</u> the animal. How or why this is done is not understood. <u>Why</u> does it is also not " . zu-vele faa-fele = to ~~twist~~ twist, like a vine, = anything that cannot be explained except by the one who did it.

~~There animals — the monkey~~,

It appears that these animals ~~have~~ outlive this regular life span. I think the monkey span is about 6 ~~yr~~ yrs., maybe more, maybe less. But when the animal is a sp, the people believe that the " will then live as long as a human being does. When the sp dies (remember it is a sp, not an animal) it is born again on this side. Thus such a sp <u>does</u> die. There is no

way of identifying such a sp. when it is born on this side.

Sps live in the same kind of houses in the sp world as they did when on this side. There is food there, the same kind that is here.

Do the sps of a gtr ever sit down together — either here or on that side, to discuss how they can help living people in their gtr? The answer is NO. But they do have such a meeting to discuss & plan how they can harm the people in their gtr. If a person in the gtr is cheating the others, the sps will hold such a discussion about how to carry that person — i.e, make him sicken & die.

The thing the sps in the sp world are most interested in are: medicine (they have the same med. that as exists here; spls are there, etc.). Because when a sp. wants to harm anyone on this side, he cannot do it through his own power, but thru that of his

medicine. ~~the~~ The sp also uses his " to harm other sps in the sp world.

About the sp's natural powers & his powers thru medicine — it is exactly like it is on this side! a chief has a certain amount of natural power to help or harm people (after all, he is a chief!), but he chooses to rely chiefly on the powers of his medicine. It is thus with a sp.

A sp, is should be noted (be sure to note this), has more powers than a person & can do some things ~~that~~ people on this side cannot do; the chief of these is the power to heal the sick, an ~~attribute~~ accomplished higher developed among sps ~~that~~ among humans.

How they get this power, Peter does not know. But there is the belief that they have it.

The most powerful med. in existence is the med. given to us

by a sp (yr father or mother) in ~~of~~ a dream. During the dream the sp will ~~seem~~ appear, ~~on the~~ dream, looking just as it did when it was a person, & give the leaves to be used to heal & show u ~~how to~~ how to use them. The owner of such medicine will not ~~sell~~ give it away, anyone to buy it from him, & he will not reveal the secret.* He will tell others, however, ~~that~~ he has such a med. from his father's sp, received in a dream.

---

* This means ~~that~~ u do not sell this medicine in any way. That is, you do not reveal the leaf or other ingredients used; & you do not sell this medicine after u yourself have made it — even tho the finished product will not reveal the nature of its ingredients. A 4 star note: when any medicine is sold, it is the nature of the leaf, its name, & its whereabouts. ~~Never~~ (see below) is the finished produced, made & wrapped, sold to anyone. This is not done. The only time a person will receive medicine in this "prepared" form is when he is sick & has been turned over

fn cont:
to the owner of the med. to be cured.
Here, of course, the situation is different and the deviation from the rule to common practice is understood. (See now the page [x]

Healing med. (balo zale) included med. that can heal a sickness, protect u from harm, watch over u in a journey, help yr farm, etc.
Killing med (nu vaa zale)* includes medicine that kills, that will destroy a farm, etc. Peter has never heard of a sp giving nu vaa zale to a relative in a dream; only balo zale is received thus.

The things the people in this side are most interested in are med & spos for these are life, protection, success.

[x] Cont from above: It is believed

* or: vaa zale

by everyone that even tho u ~~know~~ know the ingredients of the medicine, & the ~~pro~~ proportions of each, & the process for making it — even tho u know all this, the medicine will not be effective unless u buy it (géeq). Med. needed for very ~~bad~~ serious matters, such a leprosy, is never given away as a gift or out of respect or esteem; it is sold, even to yr own mother. The medicine will continue its function ~~if~~ ~~it~~ when it is given away — when it is simple medicine, such as ~~that~~ needed to cure a sore. Even this simple medicine will not work, however, if someone, seeing the owner make it, etc, filches the idea & the process for himself.

~~But~~ Before an effective med. changes hands on a sale, the Fulnes blesses it (é tuuye loo má), using the name of the person who had sold it to him (É tuuyé loo má folomo

zaala zu) "salei[1], saada[2] woo meni folomo ku[3] zaala zu". & 1.= the med, ~~addressed as a person~~, 2.= the one recieving the med; 3.= the one who sold the med. to the present owner. When saada sells it to Moluba, he will tell it to obey moluba through the name of the person who ~~just gave~~ sold it to him. In brief, it is the last owner's name for which zaala zu is used.

Note: the medicine in 1. above is not address as salei; instead the ~~person~~ # pin is used or the nickname (mamuse laa-zei) of the medicine. The above would thus be: saada woo meni _____. (See a previous volume for the kind of ~~such~~ nicknames used).

In spite of the need ~~of~~ for the owner's blessing to ~~not~~ make a medicine function, thus making the stealing of it unprofitable, & thus making it unnecessary for the

medicine medicine makes to
make his medicine in secret —
in spite of all this, a person
makes, in secret, the med. revealed
to him in a dream by his
father's sp.

There is no one sp. interested
in the whole town. And ~~the~~ all the
people in a town are not personally
interested in one sp. of the town.

Sps are more powerful than
human beings, but their power can
be broken: wuuni; burn the dead body;
to kill an animal that is a sp.
Limiting the power of a sp is done
by a public avoidance of any previous
arrangement with the sp when it was a
person; medicine ~~can~~ on or under
or near the threshold of a house.
Another way ~~be~~ will be recorded
tomorrow.

Sps do ~~play tricks~~ deceive
one another. This closeness is based

on the theory that eyes do the what they did here as demons. And people certainly play that decire on another here.

Remember that med. is used to decire. Suppose 2 people are trying to get the same woman for a wife. One will tell his med. that it should make severe advise his rival incorrectly in the procedure to win the girl. ~~Perhaps the~~ More specifically & accurately it is this: the med. will be instructed in having a third party ~~ad~~ inform the rival that the girl is not worthy, is unbearable, etc.

Or perhaps the ~~rival~~ man will have his medicine make the rival uncertain as to ~~whether~~ whether he should attempt to win the woman, or to ~~inf~~ misinform the man, saying perhaps that the ~~g~~ woman has a kaagani to which she gives all her children.

Spirits never die
with one another to secure attention from
the people on this side.

Mbuba Zonno, my labour
from Yiela has never heard of ~~a~~ med.
catching a sp. Peter, however, claims
that he has heard of it.

About 15 yrs ago a
man in Yiela was caught by medicine
for being a witch person (mata nu).
The people were discussing the power
of this medicine which had caught him.
One said that it is so powerful that
it has ever caught spes. At another
time, Peter says, he heard of a
med. that many people put in water
& sprinkle it wherever they do not
want a sp. to go; no sp, after the
sprinkling of this medicine, can go
there. If any sp. attempted to ~~go~~ enter
this place, it would be caught by
the medicine. (Peter does not know

what "catch" means here.
(More about this later).

The relationship of the spos to Gala: God is believed to be the maker of all people & spos. Even when the spos sp. are spls are "playing" in this sand, they call upon the name of God. Peter has not heard that the people call upon God to destroy or punish an evil spsn. ~~deliberately~~ If a man decides that some evil person or sp or anything is destroying his rice farm, say, he will call upon God, in a curse, to destroy it: núi é nà kpàlágí zu yala-yala su, gálá ka wɛlɛ ba ti = ——— God will see ~~to~~ him finally = God will see the person & punish him. Or: "núi é nà kpàlágí zu yala-yalasu, gala ka gé pé gé maazu = — God is above all of us = He will see the person (or sp or mata nu, etc) &

see ~~that~~ he is "rewarded" for his evil deeds. Or: "núi é nà kpàlà gi|zu yala-yalasu, gala* ka su loo bɛ́ = —— God will assure him = God will give him his just deserts. Or: núi é nà kpàlàgí zu yala-yalasu, gala* ka kulo po foloa = —— He will punish him. Peter (4 l) does not believe ~~that~~ the people believe ~~there~~ there "curses" (koto = é kotoni; koto a.) will be effective effected by God. For tho he curses the person (koto = to ~~how~~ invoke a curse upon a person) or force or sp ~~that~~ has brought him harm, he goes to a medicine man for ~~the~~ ~~help~~ help in preventing more harm & in catching the harmful person, sp, or force. This use of God's name is closely similar to the expression kaze lɛ gala ma.

---

* Instead of the above the following may be used: gé feea gala ——.

The relationships of the sps to reality: The same control we have with med. here is carried over into the sp world. We use the same medium that we use ~~to~~ here. (See above, p20 & perhaps later, about med. catch a sp).

A sp & his promises to you: it can fail in its " " ", depending upon yr actions. If we fail to keep yr promise to a sp, he will fail to keep his " to you. (See a previous volume). But — as long as you keep yr promise to a sp, he will fulfill his promise to us.

I asked Peter this question: ~~suppose~~ suppose Fl & Sons love a certain woman & ~~each wants~~ wants her for his wife; & Fl promises his father's sp gift if he will secure the woman for him; Sons does the same thing with his father's sp. Now suppose Fl gets the woman, but does Sons think

~~at~~ then about his father's sp never failing. Remember, ~~I~~ Sorra has faithfully kept his promise to his father's sp.

Peter's reply to this was that he has never heard of such a case. He went on to make this deduction, however: if 7l's father was a chief on earth & Sorra's father was not ~~that~~ high, then 7l's father, nor a sp, will have more power than Sorra's father's sp, & thus 7l emerges the winner.

(See more about this on 6/26/50)

How a sp. is recog. on this side as being that particular sp: a man's features, hair, actions are the same when he is ~~a~~ > ~~sp~~ a sp as when he was ~~on~~ living on this side. And anyone who ~~saw~~ knew him on this side will readily recog. him if he returns here as a sp.

Does a sp ever forsake the family or gh it left behind on this side? A sp does not simply pull out & leave

a family over displeasure or disatisfaction or pure meanness, and so any person might forsake his family on this side. For a sp, when it is displeased, does not show its displeasure in such a mild way; it is practic: it "catches" the offenders. (See more later, perhaps 6/26/50).

What is the sps' chief interest on this side? (See later, perhaps, ~~6/26/50~~).

A burial 8/1/50

An old man – not ~~very old~~ old, old – died ~~last night~~ yesterday aft. about 5. He was about 5'5", stoped. Name: Koi Koi. He was buried today at 10 a.m. The grave was on the hill where the young ~~boy~~ man was buried in the first of May, 1950.

The grave was [about] 3½' deep, 2' wide & 4' long. 4 men were hired to dig the grave, for at the conclusion of the burial, a refer of Koi Koi gave each of them 2 or 3 coppers.

The body was brought wrapped in a country cloth & [then] a mat. It was made into a small bundle. It was tied to a stick & carried by men, carried head first. It was placed on the ground ~~opposite~~ behind the grave & on the opposite side of the mound.

The body was unwrapped by

2 of the sepheus, one a man about 35 the other, Yakpawolo (Yakapazu), about 60 yrs. -

[The deceased had had a bim. This penus was between his thighs]. He was removed from the mat a bit & bathed by the sepheus, with 2 other people holding the body. The water was in a blood pot & it was cold. One sepher called for some dry white cloth (kobe), & one sepher rubbed off a thin paste of this & rubbed it over the body. Incidentally, the sepher washed out Koikoi's mouth - his teeth, that is, with water & his fingers.

The mat & cloth in which the body arrived were then spread on the ground [, unrolled,] & the body placed on them. Then a clean & ~~[illegible]~~ cotton cloth was placed over the body (not the head), & then a used [crinkled] blanket covered the body, all but the face. Some

de sliist'

had brought 4 new mats. All the mats, the cloths, the blanket were supplied by the people of the town — for his burial.

Yokpazao went into the house & rtd ~~to~~ with 2 fresh sticks or branches, one about 4' long, the other about 2 ft. Both were about ~~an~~ ~~as~~ 3/4" in circumference. The smaller one was placed beside the body & ll to it. The body was on its side, legs drawn up, ~~arms~~ arms around the head, facing the grave, which was less than a ft away. tsfs' is the name of this stick. Both were stripped of all leaves except three on the very tips. The ~~longer~~ longer one had 4 leaves on the tips. [This tsfs is also used by the women to keep off a path that men are not to enter. If the men ~~were~~ are finding a mais sp. in the house, 2 ~~would~~ are be placed across the doorway to show that an important thing is ~~being done~~ done in the house.]

The feli-ma-wo nui, (the deputeer)* the man who ~~assumed the~~ held the tofo in his hand & repeatedly tapped the body as he spoke, was an elder, (a mumuti.) He who had been associated with the deceased during his lifetime.

He stood on the opposite side of the grave: The spirit stone, gozo wati, was about 7 inches long, about a ½" across at the ~~thick~~ part, ~~tapering~~ tapering to about a ¼" at each end. It was made of iron. This was placed in his left hand. Koikoi was on his left side.

The ~~fetish~~ feli ma-wo nui (to velizu pomai ma) [was: pomai; not gozoi] began to address the body. He said: "You are on yr way going [to the spirit], & u are not to look back. If u look back [if u come to take anything (again) for here], we will

* gè velini zunui ma ga e li zozo e va ga kazoi.

~~At the conclusion of the~~ ~~despatching~~

While this despatching was going on Yakpaguo & one other man were placing 3 mats in the grave, 2 around the sides, 1 on the bottom.

At the conclusion of the despatching, the Fei-ma-wo nui threw in tofsi into the grave, but Yakpawo threw it out. This happened 4 times.

Then the body was bundled up in the clothes, blanket, & mat & placed in the grave, 2 men bending it to 2 men in the grave, 6 or 8 others in the grave cut off part of the cloth on which the body was lying.

1. Burn the bones. This is an idle threat. If not ~~but~~ burning, the wanni will be called to catch his sp.

burn burn you[1]: ~~If u > an wit sp(maa bro~~ If u fight anyone (maa lao bo), we will burn u.

"Your daughter is no longer yours, but ~~mine~~ ours. The children & yr ~~too~~ lives are no longer yours, but ours." [To prevent the sp from attempting to return for their possessions. The sp. is not to dwell ~~upon~~ upon & denie the possessions it has left behind.].

"We who are living here now - make us well."

Koboi (an adult) interrupted to say: "The woman that u have been loving & the children in her house - make them well. They have given u a cross-cloth to carry (te vaani ga seye jila è lii la)."

The feli-ma-bo nui then told the body about one of the things

that had happened to Koikoi when he was alive: how his mother & father came to this town, " the " managed to bow him, " he was captured & made a slave to how he, the "brother" (the feli-ma-wo nui) & others [their names retained] redeemed him; how, after he was redeemed, he was ungrateful to this feli-ma-wo nui; how the feli-ma-wo nui determined that from then on, as long as Koikoi lived, he would do nothing for him. How he, the feli-ma-wo nui, instead of doing kindnesses for Koikoi, did them for chief (hereditary) Mulba. The feli-ma-nui was very ~~not~~ pleased (the polesses finished), he said, with the dead man, for when ~~the~~ Mulba & others had asked him to take care of the dead body, he had at 1st refused; but Mulba & the others

talked to him nicely & so he had consented to officiate as he was the only "i", ~~the~~ koikoi was to keep ~~him~~ the feli-ma-wo nui, in good health, & not come to cotch & widen him.

[(Peter) believes that the tracing of ~~the dead body~~ the burying of the dead man was done to inform ~~& warn~~ the people assembled there.]

While the despatching was going on, Yokpazuo & I ~~the~~ other ~~was~~ were placing 3 mats in the grave, 2 around the sides & 1 on the floor. At the conclusion of the despatching, the feli-ma-wo nui threw the topsoil into the grave & tries; and the Yokpazuo threw it out, to remain, ~~on the~~ finally, on the ~~grave~~ ~~ground~~ ground, over the grave.

Then the body was bundled up in the cloths, blanket, & mat & placed in the grave, never touching it to see in the grave,

Then 1 of the sexters in the grave cut off part of the country cloth on which the body was lying. [The reason for this, in Yiela, is to make it possible for the sp, when he arrives in the sp world, to receive the cloth, new.]

The tofo ~~that~~ was lying beside the ~~grave~~ body was placed in the grave.

Then the 2 sexters, standing in the grave, began to fill it with dirt for the mound. Each made the 1st 2 strokes with his elbow, first one then the other. The younger sexter began with his left, Yap. ~~Dyer~~ began " " right. If this is not done, the sp will follow the sexters into the tomb.

[The sp stone was placed in the dead man's hand ~~to place the~~ & kept there during the despatching.]

The sp stone is placed there to remind the dead man that when he is the people feed the sps through that stone he is (Peter say "he is ~~to be~~ invited) to be present. [Moses 7l adds that the sp is to be in the stone [This will bear checking, Wes]. Peter says that] whenever, he is to be called, he will be called thru the stone. The deceased had often used this same stone in addressing sps.

Moses says ~~that~~ after the man is buried (sometime after his sp is fed), he can be brought back into the house

The ~~awe~~ awe, reverence, & grief evident at an Aaronic funeral ~~needed~~ were not in evidence here. There was ~~something~~ more talking back & forth, more discussion & occasionally a bit of laughter.

An interesting incide occurred when the men were digging the grave & unearthed some old bones. There were about 4 or 5 of them. I was particularly interested in the upper & lower jaws. There were a total of 25 teeth, apparently in good condition. The centre front tooth in the top jaw was missing. The jaw was enormous.

About 30 men, young & old, were present at the burial. Chief Moluba was there, but not town chief Mawalu. Bishop Ile was not in town.

*gɔlɔ-wolo laya = not edible; the seed is used as a plaything; these leaves are used to cover the cooking rice,

† to cook kola nuts in.

Worzi
Aug 29, 1950

This morning at 4 A.M. Laawuo's baby became ill; at 5 a.m. it was dead. Apparently the infant was well before 4 a.m. I had not seen the child for about 6 weeks; Rey saw it recently & said it had a cold. In any case, the infant, in the eyes of the people, did not die from a natural cause.

At 8 a.m. 2 men from Mamulu's qtr, & 2 old women, & the grandmother, carried the baby, dressed in old & worn clothing, to a spot about 70 yds back of my dining room. The men dug the grave with my hoe, making it about a foot deep, a ft long, & 9 inches wide. The body was placed in the grave, the face covered, & big leaves* were placed to completely cover the cloth around the baby. No leaves were placed at the sides or bottom of the grave.

When the grandfather, Mamuly, was placing the baby in the grave, he said, "gala, we do not know what brought about this, but we know it." Then the baby was placed in the hole & covered as described above; then covered with the dirt.

This statement indicates that the cause of the death was unknown to them, but that they, the people, knew that sorcery caused it.

Then Mamuly said to the baby, "We know that yr death is caused by sorcery; so listen to what I am going to tell you." Then he asked the ~~of~~ woman who had carried the baby to give him the salt she was carrying of the Kula ~~not~~ nut. Then Mamuly opened the baby's left hand & placed the salt, after taking it from the leaf in which it was carried to the grave, ~~& pl~~ in

it. Then he took the red kola (a whole one) & placed it over the salt in the baby's hand & placed the infant's hand in them. He said to the {spirit / body: "Whosoever has caused yr death, before this salt dissolves you should catch the person & kill him (or her)."

~~The grandmother~~

He said old woman, not the grandmother & not to me who carried the baby, said, ~~that~~ "When u catch the person, let us know before u kill him." Meaning: if the persons is made to be ill, he should confess before dying.

Mamuly repeated this instruction to the baby's {spirit / body. ~~The~~ Then Mamuly: "What I have told u, let all be done, unless yr mother is not a real child of mine (nii bɔgɔpɛ gè boga yè, be ba te pɛ te yɛ, kini te ya ani è lee lɛ ga duu bɔgɔ). and unless I did

not many years grandmother (kɛ̃ni te ja ani gɛ̃ lɛ̃ è lee dée jeeani). Unless you ~~are not~~ & yr mother & yr grandmother were a slave (kɛ̃ni te ja ani è lee dée, e vɛɛ è va wɛ lɛ gaa wɔɔlɔ.)" anyone not a slave.

Why this last series was said: if u get a woman who is not lawfully ~~wed~~ wed to u, there is not much blessing in ~~that~~ person (the woman). For long blessings (tuuye) are given to the husband & wife by the girl's parents at the time of the marriage. ~~For~~ Slaves captured in war have ~~not~~ no ~~blessings~~ placed upon them by the parents at the wedding — for there was no wedding.

At the end of the ~~one~~ "ave" mamah told us ~~that~~ not giving the child a proper burial (?) will make the

child angry with the person who caused its death & thus be equally anxious to catch this person.

The significance of the salt & the kola nut: Salt: it is not long before the salt will be dissolved, & thus the sp. of the child will quickly catch the evil person. Kola: it is the custom to give this red kola nut (only this red one) to the medicine when u are instructing it to catch someone, indicating to the medicine that yr heart is red (zii bocei); ~~apparently~~ or that yr eyes are red toward a person: gaàzù boeive sná: red eyes against a person means that u want to harm him. This does not mean that the eye actually becomes red or inflamed). So the kola ~~shows~~ is to tell the baby's sp. that it is to fix a red eye against

the person that killed her.

Red eyes is not ordinary eyes. It means intense eyes.

The ~~the~~ a baby does not have a proper burial & the sp is not fed, the above indicates that an infant — even an <u>infant</u> — does have a spirit.

given by Liz. & Gertrude Howard / 9/1/50

The burial of a woman, middle-aged, child-bearing. Wife of Chief Mo/Ubq.

Men dug the grave. About 4' deep, 3' wide, 4' long. The mound of dirt was to the body's left after the body was placed in the ground. Old & young women carried the body to the grave, tied on a stick, wrapped in 3 mats. Body wrapped in used cloths. Did not bathe the body. Rubbed white ~~chalk~~ chalk on her face & the front part of her body, all ~~the way~~ of her torso, that is. She was seated in the mat while this was being done. Her arms were folded across her chest. A clear white handkerchief ~~[illegible]~~ tied on her hd. A lite blue shawl-like cloth ~~[illegible]~~ draped around her neck.

Clean dark drawers were placed on her backwards, but the draw-string was not drawn. Gertrude ~~[illegible]~~ added, later, an old woman

why this string was not clean
tightly; the woman did not know.
After washing she was laid on the
mats — not yet on the mound —
& the 2 mats were placed ~~on the~~ at
the hd of the mound, but not on it —
& 3 women sat on it &, to music,
danced in a sitting position, becoming
quite frenzied; the music became
rather rapid. The music: a ~~bow~~ bow
~~that~~ a tap with a stick; a gourd
within the ~~set~~ set. The 3 or 4
musicians were also chanting. This
music & dancing lasted about 5 mins.
The mourners were standing.
While the women were "dancing"
another woman sprinkled water on
them with leaves, taking the water from
a jar. A 4th woman sat
down to join the "dancers", &
she resumed "dancing" after the
others got up. The total dancing was

about 5 mins. One of the women was the sister of Ayiluba, the husband.

Then the ~~3 mats~~ woman, still lying on the 3 mats, was lifted & placed on the mound. Her naked (drums on & shoulder & bad cloth) body was then covered with 2 clean (probably not new) white country cloths. The body was facing the grave. ~~One old woman stood at the head of the grave~~ One old lady (Kailabo, the hd zowo in town) carried 3 kolas (white) & a bracelet ~~&~~ were placed in the dead woman's hand (couldn't see which hand).

Then 2 women, one from each end, began ripping the top country cloth, making the piece about 2 strips wide. When they were about a foot from the middle they stopped.

Then a tofo (1) was secured (about 4 or 5 leaves on the tip) & given to the zowo woman, ~~& placed~~ who stood ~~at~~ so that the body was between her & the grave,

& she topped the body with the leafed end as another woman spoke to the body (?). Gertrude could not hear what she sd; it was raining too hard.

A 2nd woman addressed the body while the 2ond began to top it. This 2nd woman talked a long time. She told the body, "The other time I was in the farm, u came on the farm & told me u would not lie with ~~mulubo~~ again. "After we ~~sho~~ scratched the farm," u sd, ~~you sd~~ 'I will leave him.' After we scratched the farm we pulled the grass. And I told u ~~that~~ if you were going to leave M, I ~~will~~ ~~lie~~ ~~not lie~~ intend to lie with him [both were his wives, Wes]. "~~Once~~ Once, this speaker went on to say, the dead

woman (Geedua) & molubo's sister argued, & geedua tried to blame me [the speaker] for it. ~~His sis~~ Cloth was taken from m's sister & given to me [the speaker]. You made me to understand that the 2 of us should leave M, but I did not leave & am still with him. (During this speech another woman reminded the speaker of the above cloth matter).

This address was done ~~to~~ so that the living would have no ments with the dead, & the dead would not come back to bother them.

Another woman came up & said, "We (the dead woman & that whole house) were called in council (probably in this big house & were called by molubo) to select someone to be the headman (to replace the former headman who

had left M). They told us to select a bridesman & we told them ~~to give~~ (M. & his brothers & perhaps his sisters) ~~that~~ they themselves should chose the bad man. And ~~the~~ M's people chose you (geeduo) to be the bridesman. You sat in the form & told me ~~that~~ we & M. had quarelled & said ~~that~~ he had not wanted to chose us as bridesman [M. probably said this to hurt her], ~~that~~ he had been urged to do so by the other sisters of his family. After we finished sitting the form, & admired it ~~that~~ we had finished & it told us ~~that~~ ~~M.~~ it had told M. ~~that~~ we had finished sitting, but did nothing about it [he did not give the food to cook, a customary courtesy]. And a council (of all the wives) was

held to discuss this. After we talked the matter we decided that M. was at in his stand & Geedua was wrong. I [the spoke] took 25¢ & bought meat with it & gave it to Geedua to give to the women to cook."

Now M's sister, the one mentioned by the 1st sister spoke to the dead body; "You always had a bad thing to say about me; u were never pleased with me. I hope that while u are dead now u will not continue to be angry with me."

Then the women repeated almost everything that the 3 speakers had said. At the end of each section, a musician would ~~sing~~ sing 3 times on the musical bow. The rhythm was . . . , . . . , etc.

* Rare fotha.

To go back – before the Zowo repeated, she (the Zowo) said something (gestures could not ~~interpret~~ the words, tho' she heard them clearly) to the body, & the assembled women chanted a response.

While 3 three women were addressing the body, Mzuluba Yaka, Geedud's brother,* came down & ~~begged the to bold~~ asked them why they did not hold something over her face to keep her head covered. He gave them the Wuigi umbrella he was carrying to do this, for it was raining hard. Then he offered them his raincoat to cover the body, & they refused. & Mzuluba Yaka cried, real tears, & some of the women carried him away.

When the Zowo had repeated what the 3 women had said, she told the body

* If they had few secrets, he would have fallen at the grave & talk to the body. See p38 here.

that nothing was on this side for her now, that the little girl who was at the coast, she (the dead woman) should not show herself to her. She (the body) should not (nu me le za ve ko ma) have anyone died here at ~~that~~ childbirth, & the town not burn up (yabu me le loo taj zu). Tafe kpedz te ya, te kpedzi loo ga luo vele (or he kill himself with a gun) e' me le va ga wulu vele. Then "yes, sir" * that is here (a grave now) that u & he have not talked anything (or secrets)*. You are going now. You have told us that u will not live with M, that u would go out of the house, & this is the way u have gotten out of the house. When u go, don't look behind. There is nothing here for you. The little girls that

well in the house under us, are not yours any more. M. is not yrs anymore. You should bless (tuuye) everyone in the house, & your son's wife, who is in pregnant, let her die safely; & yr daughter, at the court, let her die safely. If u score anyone in the house, they (tá è zo) will catch u & ~~burn~~ burn u.

Then the kelas & the bracelet were taken from her hand & 2 women stepped into the grave & laid ~~it with~~ the sides with 2 mats. Then they folded the mats on which the body was resting over the woman, leaving the rt side open, & taking the 2 ripped pieces of country cloth were left outside the mat. ~~This~~ The ~~two~~ women in the grave held on to this open mat & helped another woman,

or the opposite side, lowered the body into the grave. Each of the women in the grave tied a piece of the ~~tow~~ tow country cloth around her thigh, the woman at the head, to her right thigh; " " " " foot, " her left ". Then they tore the cloth lose from the main part of the " & the folded ~~that~~ end of the mat over the body & folded down the mats lining the side of the grave, & packed all the mats down tightly with their ft & legs. Then the women towed the tops into the grave, stick end ~~for~~ first, throwing it across the mound to do so. One of the women towed it back to her. ~~This~~ At the third toss in, one woman in the grave caught it & broke it in half (not separated) & dropped it on the covered body. Then the elbows were used, first the rt. by each, then the left & then ~~the~~ finally

the left again, to fill the grave, & then they used their hands to fill the grave, & then the others were helped, with, hoe & sticks, to push the dirt to the edge of the grave, from which the 2 in the grave pulled it into the grave. When the mats were covered with soil, ~~they~~ the 2 in the grave untied the cloths from their thigh & tossed it out of the grave & a woman washed ~~it~~ them it there, in a puddle made by the rain. ~~It was~~ They were brought back to town, along with 1 of the mats not used.

To ~~get~~ go back —

before they unwrapped the mat to draw the body, 1 woman got down on her knees, &, while talking,

Out

touched the mat with his elbows, 1st the rt & then the left. Some of the sitters touched the mat, but not with their elbows. The remainder of the white chalk used to whiten Geodwo was timed into the grave by the rows.

To go back - after the body was placed in the ~~wood~~ round, one man stood at the head & said, chanting, "eeee, eeee, Kalamo, seleeeee (Gertrude does not know the meaning of these words).

Here: The man had sent word that the only thing Geodwo had told him was that she was going to die for him (gà zaozú è vàa má), because after he comes to Worzi, he does not stay to work for Multa, & after he goes back to his Uncle, he does not stay there. And when he do that

& people talk about us, it hurts me. i, she was ~~dying~~ dying of a broken heart (gà zaazy é vaa ma gà zii zu li).

The son had told her t forget all that, that when she got well ~~the w~~ she & he would talk & decide where he would stay, with M. or with the uncle.

about noon on Sun, Sept. 10 the hunters of this town "washed their guns" & gave the medicine to a man": "kpɛdɛ wuai ta sale veeai". A better name, according to Peter, is: "dosoitie ta wuai e vɛɛ sale veeai va": "The washing of the hunters & the giving of medicine."

I saw an unusually large crowd of men on "Chief" Moluba's piazza, & when I walked over I saw 16 guns, 8 modern & 8 other, the other being either very old fashioned or from French side, or homemade.

The purpose of this event was to prevent hunting accidents & to afford the old man (formerly the oldest hunter – old because of his medicine, not because of age #1) an opportunity to turn over the hunting medicine (doso zale)

to a younger man. For if this old man, who is somewhat blind & can no longer hunt, were to die without turning ~~off~~ over the medicine ~~the~~ his blessing would not be on it &, ∴, even if the ingredients of the medicine were known, without his blessing it would not be ~~a~~ hunting medicine, it would have no power. (Yes, this blessing for the owner of medicine is necessary to make the medicine work, even if u know all the ingredients & know where to get them).

The purpose of the hunting medicine will increase yr skill as a hunter; & if the hunter ~~works~~ kills & wants to selfishly keep all the medicine for himself & he is a curse is given to him by those who he has refused, the curse will have no effect. In short; nullify the effects of this curse.

The med. will also: if u shoot at a dangerous animal & hit it, it will die rt then, in the smoke (E 2a duuli/ 24) & not merely suffer a wound & charge you; it will cause a leopard to assume a position enabling u to shoot it in a vital spot. [Aside: Even today, when a hunter kills a leopard (it is such a fierce animal), he will carry it to an important chief — chief or PC or a person who is a "Chief" because of his ~~wat~~ wealth — & give it to him. The chief will then give a wife to the hunter. The leopard then belongs to the chief, but he shares the meat with the town, keeping only the skin for himself ~~Z~~. A dead leopard's face is always covered, for if a person sees its face he will be scared & will

be afraid to walk in the bush, day or nite, by himself. Once, before Peter attended school, in ~~the~~ or early month of 1938, or 1937, Peter accompanied a hunter & ~~a dear~~ his dead leopard to ~~Fourka~~ Zugos. There were about 50 people day. ~~All~~ People came, with music, from other towns. Peter was a musician. They ~~have~~ played for 4 days & the chief ~~put~~ pd & fed the musicians (there were ~~4 of them~~) about a 100 musicians).]

The procedure of the ~~gun washing~~ & medicine giving & the gun washing (it was in that order, Wes):

The man to whom the dose zale was given was the son of the man who had given it to the present holder. The present holder, the old man, told him he suffered before he received this

medicine. For he was disciplined by the man who gave him the medicine. (This med. is not available for all hunters, ever, so Peter thinks, for all in this town). Then the old man place a lengthy blessing on the medicine. One of the things he said: "è (the med.) kwìni ga gèllaa nɔʷʷ woni ga tamaa gɔ̀ʷʷ vee è zɔlɔ wosu, sie tamaa zu nà kalamɔ̀i é suo lamaa wulòni zeea è (med) vaa ma. nii é keeni gè na yeeni e yeni ga borelaale gè kwìni ga gaa-baa ya e è ya, tei gè è zɔlɔ woni, è vileni (this) ga tamaa (you did it work successfully). nà vaa na gà sa è leresu zunui nii wɔ, góo meni yee nepe e ye velei è kee la gàqzu."

Then the old man said to

* The [illegible] had given it into his keeping.

the med. again: "nii gè bosu yè gà bosu yè nui zaala zu* é è veeni zèea. zunui nui (the med. mix it) woo meni e vile zéea.

Then the old man blessed the medicine, saying:

9/20/50

"salei é è woo meni gala ge kee la (may God do as I say) or (God do so). ani vèle ja na gè solo wo na da é è woo meni gala ge kee la (If that is the way I prepared it (med.), as described above), it will obey u). é faa nee la yè gala ge kee la (the medicine lay a burdens for you; may God make it so). . . "

The above is only part of the blessing; I did not get it all & Peter cannot remember all. The pt. in a blessing, however, is that God should help us to fulfill what we are saying to the medicine, & that goodness may follow the person to whom the med. is being given — this also to be by God's help.

The medicine was composed of the following: Kola nuts; some sharp grass (gaava i); 4 new & tender palm leaves ~~(moei)~~ ~~(moei)~~ ~~(moei)~~ (moei gi); several "twin leaves" (yoo tife). These & a few other kinds of leaves, the names of which Peter does not know, were in a farmer plowed before the old man who was giving the medicine. This comprised the

medicine ~~that was given to him~~ had been turned over to him years before & which he was now giving to the ~~son~~ son of the man who had entrusted it to him.

Two buckets of water were brought by 2 women. Medicine ~~was~~ had already been placed in the water by the 2 women. This med. ~~[illegible]~~ & the reasons for its being in the water ~~was~~ is a secret not to be divulged. Incidentally it provided the only secret in the whole affair.

At the conclusion of the old man's blessing upon the med. (described above), the medicine ~~from~~ in the former was poured into the 2 buckets. Do not forget that there was already a secret med. in the buckets.

Then ~~the~~ each bucket washed

* with stood

his gun in the water & then stripped off all his clothes & bathed himself with it, dipping it out by handfulls in the regular bathing fashion.

As the hunters were bathing, they made confessions (the wunzu* raa woni) about selfishness (any) ~~&c~~; one non confessed to S.I. with his wife during the day (~~no~~ no woman could be present during these confessions); one non confessed to cursing a woman with a curse ~~that~~ no non should use on a woman; many of the bathers said that if he had unthinkingly said an unpleasant word to a woman (one that a woman will often leave a man for if it is used in her), that they forget it & not take it seriously (whether said in the past or to be " " " future).

All these sins confessed are immediately washed away by the bathing. This includes the sins to be committed in the future & which he confesses now.

Each hunter said, while bathing, ~~that~~ ill luck should not follow him in life. The seduce should also prevent them from seeing a YOO TEEVE (see preceding about twins) or NENI ZUO (any animal which, if a hill, will result in ~~misfor~~ misfortune to you or to yr family: death, sickness, or accidental hurting accident by it). About NENI ZUO: NENI is the worst sin known to the Lossa people. It never ~~could~~ ~~the~~ confess that it here committed a NENI sin in public; always confessed in private. If a sick man confesses to a NENI sin, ~~at~~ only elder people would be

Omit

~~was~~ permitted to stay in the house where he was. NZNI is a more serious sin ~~that~~ a kpalo sin (see last terms notes in Mk. file on sin).

The ~~of~~ punishment of killing a NZNI SUO is retractive: if you have killed a ~~beast~~ bush animal & ~~suff~~ sudden misfortune falls upon ai or your family & the Witchdoctor says it is because u have killed a certain animal while hunting (any kind of animal). This animal then becomes a NZNI ZUO & the hunter is guilty of killing such.

Everyone believes in spirits: the spirit of their particular ancestors, the ancestral spirits of others, evil spirits, etc.

The spirits do resent the people changing from the old way to the new, when it prevents the living from feeding them. The spirits do not resent, for example, the people building new style houses or wearing short trousers in place of a loin cloth.

Note: ~~Some be~~ Some living people do not look favorably upon the new way.

I have personally noted that people in the spirit world are born here again. ~~It is sent them by dead mother's or dead father's spirit. It is also done then the~~

~~intercession of the dawo (or dawo),~~
~~or the dii li wii, zig (water),~~
gulu (tree), ~~sendplayes the myt~~
~~by following the advice of the~~
~~sendplayes, reduce.~~

~~These interviews being~~
~~this about as follows: when yo~~
~~mother dies, say, you go to her~~
~~for help all the time.~~

Whenever a person dies it is expected that he will be born again when he dies. May be 5 times or. Not all re~~borners~~ borne are recognized. A reborn person is recognized as such thru his resemblance to the person who was living on through the information of the sendplayes.

The reborne ~~man~~ is

is born only of swans of the same quarter from which the reborne originally came.

A double exception: a 3rd way of telling if a child is a reborne is if he is so different from the other children of his mother. The difference lies in that his way is not as good as the others. Moreover, this reborne is not necessarily a goner now of the same quarter, but he can be from any other source unknown.

Not all reborneeses are surprised as so-+-so the bird here before.

A reborne of any source receives no special honors or attention, except in the case of a reborn goner, in which case he gets a bit of extra attention.

Even a reform chief gets no extra attention.

There are no spirits that did not derive from a living person, i.e., all spirits are the result of a dead body.

The mono people here learned how spirits are created, that is, how they come about. But this is not divulged.

And only the mono can tell u about the source, etc. of the 1st spirit.

~~The~~ Nothing is known about the spirit that is within u when u are still living. However, it is the sp that enters the spworld & becomes you in the sp world.

From Esther Boer:

Subject: woman who nurse for non-nursing (because of pregnancy) breasts:

lactation = period of nursing.

pendulous breast = long, drooping.

~~P~~ Koto, the Yicla woman who is nursing an infant & who claims she has never been pregnant, has never missed a menstrual period until this present month. She has been nursing the baby for several months, right then at the hosp. in Zozo. The baby is about 3 months old. The baby's mother died soon after the baby's birth, & Koto has been nursing it since the death of the mother. ~~The~~ Koto has an ample (?) supply of milk; manual expression brings a free flow of milk.

The baby is also getting additional formula. The breast supply is not enough at present to support the child. It began with a few drops when she first came to the hosp, then, with continued sucking the amount has increased.

Bate ~~Belvin~~ describes her breasts as small; as are the nipples. The areola does not have the appearance of a woman who has had a pregnancy.

Enter babies the woman's ~~statements~~ about no pregnancy before this. She has, I doubt: the woman cite be pregnant now. There are no indications, however, other than the present milk supply, that she could be pregnant, & she has just missed a period in a history of regular periods.

Bobe figures that she began nursing the child about 3 months ago. The pregnancy could not be 3 months old. Thus, there was at least a small milk supply before the possible pregnancy.

The woman gives no outward sign of pregnancy. Esther, however, says that, at this time, no sign is not conclusive.

Bobe knows of several women, one of her grandmothers, who, after going through a long period of several yrs of not nursing, had children put to the breast & produced milk. Not all ~~who~~ such women who put the child to the breast get milk. Some produce sufficient milk to

to support the baby entirely.

The milk supply in such cases often increases the larger the child sucks.

One grandmother was nursing a child of her own (a walking child - boy) when her daughter-in-law had a baby & died in days or month after, & the grandmother stopped nursing her own child & nursed the grandchild & can't to do so for at least 2 yrs. The child said ~~not~~ no supplementary food. The grandmother's tribe is ZELEMEE.

Another case: a woman of Zokolobu gave birth to twins there. She had no milk. The mother & 2 babies & the grandmother came to the hosp (1950 - about March). The ~~grandm~~ children were put on formula (they arrived at the hosp. when they

were about 2 wks old (maybe 10 days), & were in a bad shape — no food. The grandmother nursed 1 of the children, giving it breast milk. At 1st she had no milk, of course. This grandmother was definitely past the child bearing age (this was the daughter's 11th pregnancy). Baby is sure she had had a long break in nursing.

~~(The arrows at the top, are my~~

10/2/50

Report of Peter Howard's conversation with Koto, the Yizla woman who is now nursing a child at the Kopp. & who claims she has never been pregnant. Peter questioned her on Friday, Sept. 29, 1950, from 10 a.m. – 11:05 a.m.

1st – the woman is not from Yizla; she isn't even Loma. She is Kpelle. ii Peter got Edith Cummins, graduate nurse, to question her. Edith is Kpelle. Edith's report: the woman is not herself: she is a little off mentally; she is not from around here, according to her speech; she has never been pregnant (the woman says); she has never missed her period until last month. She asked the people Why (the people living near her in the Kopp), & they replied that it is because she is nursing this child.

My cmd: wait; investigate more. Don't believe all u hear.

Back to Spirits 10/2/50

Does anyone or anything have control of a person's spirit before he dies? NO.

Where does a person get his sp? nobody knows?

How does it answer him? nobody knows.

The person does not know when his sp. enters him to take up its abode.

The sp. that is behind you ~~(or an evil person could ~~[illegible]~~ evil medicine that someone is making a spirit you.~~ can protect u from evil medicine. note that when a sp. gets behind you it is the result of an arrangement u & the sp have come ~~[illegible]~~ to through a discussion. You make such an arrangement only with a sp. that u know can protect you (maybe your mother's sp). The sp. fits this evil medicine with its (the sp's) own medicine.

It is not a hard thing for the sps to fite against the medicine that the people have on this side, because there is only 1 kind of med. that can catch (10 percent) a sp, ~~& the sp. can easily fite against this med. & be victorious~~. The name of this med. is doso i. doso is ~~used~~ placed behind a door to prevent a sp. from entering the house. If the sp. tries to enter the H, it will catch (so) the sp. Peter does not know what the doso would do with the sp if the doso caught it, for he has never heard of a sp. entering a house that is guarded by doso. doso is a secret medicine placed in a cow horn. The ingredients are burned & then covered with oil & then placed in the horn, & u cannot ascertain, for that position, the ingredients

of the dead.

The medicines on this side will not fite against a sp, because it is believed that more than 1/2 of the people who die are killed by medicine, & this reds therefore holds that they have no one fight against persons they have already killed; the dead sp, you see, is already under the medicine's control; the red. should do something more worthwhile than ~~fot~~ bother a sp that he has already killed.

There are a few medicines that fite against sps, & Peter guesses that there are ~~people who die when sp~~ the sps of people who died for a cause other than that of a medicine.

What causes the people to believe that more than 1/2 of deaths in this village are caused by sedaire?

10/3/50

When a Loma man is sick he always goes 1st to the Spl & the Spl says, "yr sickness is caused by keeping evil in yr mind against someone" (ni; é kɛɛ è zeebɛzu to ga bɔvɛlaale faa ta ja è wuu+, zu+ e vile nu va). "Or: you have violated some laws (of what not to see or where not to go - whether in a dream or in reality +). (ɔɔ bɔvɛlaale è yada maajɛɛ wua ba). "Or: you have gone against the law of yr own ancestors (è yà zalei maa-ɲɛɛ wua ba). "Or: you are 'witching' a person to die (yà mata jɛɛzu nu ma ga é za).

In all these things, if yr sickness is caused by 1 of these, yr death is caused by medicine. This means: if you have violated the law of a group of people, there is always medicine which binds the people together & this medicine will catch you. When you violate the law of these people, you are really violating the medicine. In other words, a violation of 1 of the above ~~brings about~~ automatically brings about the violators death thru the medicine attached to it. Thus (according to Peter) it is believed that more than 1/2 of the deaths are caused by medicine.

Peter does not believe this includes infants, but it would include a ~~boy too~~ child puberty age. ~~Thus it appears that even if~~ so it appears that when a child can talk & understand speech — & thus ~~at~~ reveal ~~#~~ or gleam secrets — you are old enough to be affected by the medicine.

[Do the spirits ever tell the people when to plant rice, etc? NO.

[Do they help a hunter to be successful? Yes. If it is not the hunter's med. that helps him to make a kill, it is a sp. And thus a hunter who does not have med. to help him kill, must rely upon a sp. And when he kills, he says it is a sp that has helped him.

[How does he know this? If he does not have med. to help him, presto facts, it is a spirit. (nà numaitic ta wovreive = it is my people's sp who did this)

Or: nà gorreitieve = my spirits = includes yr ma, father, bro, sister, + other former close relatives),] Even if a man has neglected his bro's sp, say, for a long time, he would certainly include him in the ~~[illegible]~~ relatives

~~that~~ nà gɔveitiɛ te ɓɔni bà ge suo vaa, And he would believe ~~that~~ the neglected sp. of his bro ~~wou~~ helped him to kill.

It appears from this ~~that~~ a neglected sp. of 1 of yr relatics will help u. Peter reasons thus; the spso know our condition better than we know theirs (the spsо') condition. ~~Our~~ The explanatn of this is: a splayer will not advise a poor man to feed his ~~relatics' or relatics'~~ ~~sp~~ father's sp, because he knows ~~that~~ the man is not rich, & in addition, the spl, knows ~~that~~ the spso are aware of the man's poor condition.

If a poor man becomes rich, the spl determines ~~that~~ his father's sp. did it, the spl will tell him to feed his fathers' sp & will also be able to tell ~~us~~ the man what he

has done to his father's sp.

By way a sp. helps a hunter to be successful is to help the man, through a dream, to get medicine that will help him to kill. This applies to blacksmithing, shoemaking, etc., fishing, etc. In the dream the man's father's or mother's sp. will come to him in his dream & show him some leaves & how to use them to become effective medicine. When the man wakes & remembers the dream, the med. becomes the dreamers med., & the man will thank the sp by feeding it (often a bird), but we never keep the source of the med. a secret from their neighbors. Med. which comes to us ~~in a dream &~~ through a sp. in a dream is the strongest of all medicines & never fails. It is ever stronger, by far, than the

medicine given to us by a zowo. Dr Yiala you never sell such a medicine. You mite make it for overse but we do not give it to him. The medicine is good only for the purpose for which the sp. designates it in a dream.

At what age do the people begin to teach their children about the spirits? Peter says this is not actually taught; you simply see it & hear about it as a child & through contact gain knowledge about it. A parent may tell of one of the ~~wonderful~~ helps given to him by his father's sp, say. Of course, this info. is not restricted to the children; it is told to everyone.

~~A fetish will metimes appear~~
A child, about 12 yrs & a member of the lineage, will accompany

his father & the ceremonies performed in the town. In this & other ways he ~~learn~~ learns about the spirits.

11/13/50

One day this year, in 71 guests, 2 hunters went to hunt. While hunting, one shot at a bush hog near an old bug-a-bug hill. He killed the hog. While the 2 hunters were cutting the hog where it fell, a man came along & asked them for one meat.

About this old bug-a-bug hill (sigi polo zaja = no bug-a-bugs in it): it is said by the people ~~[illegible]~~ that a ghost lives in this b-a-b hill: jine gi = ghost. This ghost changed into a man & this was the 3rd man who

come up & asked the 2 hunters for a piece of the hog. ~~&~~

The 2 men gave a piece to this man (the ghost). ~~&~~ The ghost had just recently killed an animal himself, but the 2 hunters did not know this. The ghost had killed his meat with a gun. Note: when the ghost appeared to the 2 men & when he hunted successfully with his gun, he was a real person. The 2 men did not know the identity of the man who asked them for meat; he was a stranger to them.

After the 2 had given him some of this meat, he asked for gun-powder. They had none to give him, so the ghost took them to an old farm where a kitchen still stood. While they were in this old kitchen, the

ghost gave each of the men 25¢ worth of the animal he had killed & told them to carry the 2 pieces into town & sell it & buy gunpowder for him with the proceeds.

While the 2 hunters were going to the town, the ghost followed them, walking by their side, but the 2 men were unaware of his presence. When the 2 reached the town they went to the mkt to sell the meat. (The 2 were still unaware that this man was a ghost). While the 2 were in the mkt the ghost showed himself as ~~the same~~ a person. The 2 men did not know him. The ghost asked the 2 men about the price of the meat. They men told him 25¢ - 25¢. The ghost bought both pieces for 50¢.

The 2 men informed the man (the ghost) that the meat

was not theirs. They went on to tell of the nature of their errand.

After this disclosure the ghost led to the old kitchen; the 2 men bought gunpowder with the 50 P. ~~When~~ Then the 2 led to the old kitchen, still not knowing that the man was a ghost. The ghost then showed them the 2 pieces of meat & asked them if they recognized it. They admitted that they recog. it. The ghost then complimented them on this honest behavior. Then the ghost said that he was going to bless all the hunters through these 2 men, because of this fair actions. The ghost confessed that he had thought that the men would increase the price of the meat. Had they increased the price of the meat, he would have caused them to kill a person through a

hunting accident. He said that he had ~~been~~ been going to do this by making a person appear as an animal to them. But when the "animal" fell dead it would be a human body. Then the ghost announced that he was a ghost & not a real person. His voice, by the way, was a regular human's voice.

He said that all the hunters had not been fair with ~~the~~ other people ~~who were not hunters~~, in that they did not sell the meat at the regular price. Therefore the ghosts were displeased & had met to decide how to make ~~the all~~ the hunters suffer. This will be brought about by ~~making the~~ turning a person into a animal (é' maa veli ga suo) & make that animal appear before

before a hunter in the bush. The hunter would kill the animal only to find that it was in reality a person & that he had killed it.

However, since the 2 ser were fois to this ghost, he would bless all the hunters through them.

The sacrifice of the blessing (baloi [blessing] gè vaaru bosu [dry] ga wiè to ga gè wò valò [bead] zaalai [sacrific] lz ga wiè) he would kiv them. ~~Then~~ When they went into town, they were to call all the hunters & tell them that they should look for meat, rice, etc. with which to make a good feast. They were to prepare this feast & let all the town people take part in it. The important

part of the feast was to be done by ~~a bug~~ any old bug-a-bug hill seas ~~the Wooji~~ this to be done by the hunters.

The ~~n~~ ~~ser~~ relayed this msg to the ~~Wooji~~ Turia people. The 1st feast was held ~~U~~ in 7 rend Guinea. That is, was, all the foregoing took place in 7r Guinea not more than 4 months ago.

[Peter does not know where ghosts live. The people believe they live in the bush, but Peter says this is probably an unsatisfactory conclusion].

During this 1st feast we were referred to ~~[illegible]~~. That very day he went with the bush to make an animal trap. When he bent ~~over~~ the stick over to make the trap, it became dark; when he left the stick stand up straight, it > lite. This

went w several times. Then the same ghost appeared to the man & told him that because he ~~would~~ had refused to take part in the feast, he would die within three days. He was allowed 3 days of grace because he was to go to the town & report his fate & the reasons for it to the people. The ~~doomed~~ man did this & died on the 3rd day. By the way, the man ~~had~~ told the doomed man that this sacrifice was to be performed in all the towns.

These ~~of~~ sacrifices were to all the ghosts.

This story spread over into this country, the hunters of each town ~~obeys~~ making this sacrifice. Finally it reached Worzi & was performed here on

Sunday, Nov. 5. Peter believes that this washing was in no way connected with the previous one, held on the chief's piazza on Sunday, Sept. 10.

This Nov 5 sacrifice followed the outward appearances of the 1 performed on Sept 10, except: 1). It was held before the old b-a-bug hill on the red side of the rd leading to Fiatua. 2). A sacrifice was placed at the foot of the ~~hill~~ bug hill & the ver addressed it. 3). Sure, maybe all, fried this guano at the end.

There is no doubt that this story was believed by all in Wogi. everyone in the town — all — participated.

This whole story from Fr side, couched as it was in terms & practices that the people could understand, worked on what is probably this most nes-

worked emotion, fear, & was thus obeyed (perhaps it was not altogether believed) by them. Is it possible to describe this religion in 2 words: coaxing, requisitions?

Peter believes that several accidents which have recently occurred ~~will~~ on Sunday will cause the people to ~~believe that~~ observe Sunday by not working on that day. Here again: fear, the miracle worker.

11/14/50

The cause of death: spirits, sprayer, red, etc.? The sprayer, being a person, can cause another person to die by making medicine against him.

The people do not say that God killed such a person, but that the wan of God carried him (gala koo ya é lia la).

Peter does not know what gala koo means here, other than the literal transl. This is a very common expression, probably used almost universally.

Gala koo may be used on the occasion of any death. You may know that a sp or medicine caused the death, but u may still use this expression.

The 2 ~~main~~ main causes of death are med. & spirits, with med., according to Peter's personal belief, leading all causes of death.

a ~~with~~ witch (mata) may cause death, but note ~~that~~ a witch is a person turned into a witch (é maa woteni ga mata). Note, however, ~~that~~ there are some witches who are not real human beings, i.e., not from human beings.

If Folma accidentally kills Seno ~~in the town~~ with his gun, we cannot tell who really killed Seno until the Spl is visited & declares the killer, a sp or sedure. (Only the Spl can determine the cause).

The spl mite say:
1. Fl has offered his sedure, & the sed. has made him kill S.
2. Fl's parents' sp. ~~that~~ is the cause: Fl has not been feeding his Father's sp. regularly; etc.

3. A person witched Sowo (nu ta ja e mata jee Sowo wa): thru the powers of his (the witch's) medicine.
4. A person witched Fe ——.
~~5.~~ Peter has never heard that the Sployer said that God cured the death.

Who created the place where the spirits live. (See later).

~~Where~~ Who chooses the place for a grave? The dead person's relatives ~~choose the~~ of his gto choose the place: When the town is built, the 1st ~~burial~~ place use for a grave becomes the burial area for that gto.

The people cannot remember when every person is buried.

When a boy or girl reaches the age of puberty & there is no special contact made with the spirits.

To pause a minute & discuss the important stages in a person's life whereat there are religious observances:

1st. When he is circumcised (ta sei na kpo to na). (te seini kpoto na = they circumcised him. te fl seini kpoto na). Circumcision can take place at practically any age: before 2 yrs or as late as ~~20~~ 20 yrs or ages, ever after being married & have a baby. At the time the {(oth people) parents} & friends will kill a chicken for him & they will gather to eat the rice. The one who did the circumcision receives a fee: a tin of rice & a chicken & ½

kola nuts. A chicken is always included. Some do not charge this: maybe ~~in~~ chicken & money; etc.

Special men do the circumcising. It is believed that some are ~~by~~ born with the power to circumcise. ~~Others~~ Others are trained to it. (Sei-kpote-ma vea; towo-leve-~~wo~~-wo bea). Only those who have been circumcised are allowed to be present at a circumcision. (See later).

11/15/50

The highest ~~good~~ point in Loma life is to > a zowo, i.e, the leader, in the pɔlɔ society, which is the leading society; it is known in Eng. as the devil society. pɔlɔ is the highest society, but not the most secret, mɔni is the most secret society.

Incidentally, the polo society is the doorway to all the societies, for u must belong to the polo before u can belong to any other society.

Never for attaining this highest good: society fees go to the top zouro, tho a lesser zouro also gets some fees.

The above, of course, is according to Peter's opinion.

Other reasons for wanting this job: respect, fear of the zouro.

[Note: when a person wants to > a chief, he has several zouros behind him, making medicine for him so that he can attain this position].

The finest thing u can do for your friend is to give him a wife.

Speaking of things or gifts that are valued: if the employer suggests that a certain gtr give a feast for a sp, say or to serve as a sacrifice to a sp to obtain peace for the gtr from that sp, the person who provides a lot of the rice needed, say, is doing a very fine thing for the gtr.

~~Note:~~ Even if w present some extra rice to meet the grt demand, say, you are not pleasing the people as much as when you present it for a feast.

[Note: a person just does not come out & give a bucket or so of rice to the people of his gtr when there is no special reason for it.]

To make a sacrifice for a person who is away, at Christmas,

say, for him to make lots of money or to have good health while there, is a fine thing to do for that person.

Another good deed: for one person of a qtr to, on his own, inquire of the cardplayers, what the qtr must do to obtain peace with a sp; etc. The whole qtr, houses, will perform the sacrifice.

The first thing a person can do for the people of his town is to ~~talk~~ speak well of your town ~~where~~ wherever it is being attacked by others, to defend it, to inform the attackers that they have been misinformed. Also: to help in any public work when, if the work was not done the people would be fined.

The origin of fire: It is said that the 1st fire was gotten from a rock by a hunter (Yabu mawugi doso ya e solo woni kwsti va). When he went into the bush he > so cold & did not know what to do. So when he reached a place where there was 1 huge rock he saw a little rock there. He took the small rock & started rubbing it on the big rock. Fire came forth (Yabuy wulo na); not Yabu beli-beli (sparks). ~~aly.~~ He now got wood & placed it on the fire, & when it > big he took some of the burning wood into town. In this way the people obtained their first fire.

Fire is not a spirit.

Here is a way fire is used with medicine. If u ~~have~~ are making medicine to protect yr house, you take the medicine & burn it a bit. and as the

medicine sputters as a result of the fat that has been rubbed on it, this is considered as the angry exclamation of the medicine. You then tell the medicine that just as u have made it suffer & sp angry, you are to catch the rogue who attempts to harm my house & make him suffer & > angry.

Another use of fire in medicine: When a person goes to the WC ~~on~~ in yr garden or in any other place where u do not want him to go, u. take a small bit of the stool & wrap it in a leaf & hang it over the fire in yr house or in the kitchen or yr farm. When the stool > very dry that is a sign that the person has been made to >, then his dried stool, very dry in his own stomach, i.e., very constipated.

Another way ~~way~~ to punish for this misdemeanor is to place either cold or hot ashes on the offenders stool, wherever it is found. This will make his bowels run so much that he will ⊃ sick. In other words, when used thus, ash is a medicine.

Another way: see previous decision of use of fire with the goo - J ξξ.

7/17/51

The burial of the leading yada Ber nu of Wooze, & one who was ~~also the~~ probably also the relig. leader of the town.

The unusual features of this burial were as follows:

~~1. The yaa (the Deceased's medium) was taken from the dead diviner's supply~~

1. Before dada, the dead man, died, he gave his yaa to another man. So, when dada was lying on the mound, the man placed some of the yaa

another way ~~way~~ to punish for this misdemeanor is to place either cold or hot ashes on the offenders ~~blood~~, wherever it is found. This will make his hands rise so much ~~that~~ he will > such. In other words, when used thus, ash is a medicine.

Another way: see previous discussion of use of fire with the goo – f 22