

The Weltanschauung of Uganda
Akiki K. Nyabongo

Bakiga: This is a sturdy independent group who inhabit the district of Rukiga. They wear a single skin for clothing, and their hair is often worked in long tassels.

State-supervised cults: each really indep, but audited, priests apptd., etc. Not so rigorous as in myth - really each local god diff. from others same name; wider powers than myth ascribes. Not reproved. Each shrine had own trade - not expld in reasons; prob. just what one grateful god prob. will go on doing so. No universalized dogma - great for them whom others curse. There is worship of nature aspects,

but not material things. Less man more ideal in relig than myth
Worship and also magic - communion with gods who are
concerned - as well as spec. barter rites.

Relig. words: Rwakasike - new moon rest days
Rwakwenzij - new year bwerinde

Sasani - shrines - usually in groves - To partur. gods

Rituals used words not comprehensible.

Mbandeoa : relig. sects - founded by laymen - gather
from hygienic elements. like orthodox relig. attempts to
provide balance of self-control to self-denial. Some define ult.
reality as "Nyamubanga" "Kabamba Igume". Truth thru negation
Other sects have different views

Nyabongo - 2 -

Relig. dancing called kubina : kutega amahembe -
hands alone, + singing. Solo + chorus; kuchwa amugongo
Torso alone, twisting. Kuchacha or kufiba enda -
sort of tap dancing + abdomen muscles. These indoors
outdoors okungwika uma kondero - all night new
moon dance. Sides get saints - food; flesh; human blood greatest
~~Rain leaders apart from the~~
Each god for most part worshipped by particular family.

No "prayers" - just worship - ex. such things as saying
obusinge nemu nembe bikale natwe (peace be with you)
Six categories of tabus: ebizizo - relig.; ebitangwa - social;
ebiyensoni - moral; ebitalibwa - dietary; ebitagata - cattle protection
+ others which to content for pregnant women. Relig. ones concern fire - also

kyoro - for king to attend funeral; never complete house etc
all at once; recruits. before rain pleading, something, etc;
find young after mtg woman; menstr. o to take women or
fresh meat. If one into two snakes, mt stop kill both;
sneeze in public - unless mt person says "buka" - etc

Maize - incl. stick charmed. thrust in thatch; or spell using
pt. or smthg assoc. with person. Muurogo however is really
recog. profession. Rarer only if successful. Cure time 6 wks. reds
cast spells to destroy enemies etc. Muufum echoes after
diseases caused by spells etc. Basahu administers medicine -
useful herbs with spirit power. There are professional prisoners.
muereji spell witchcraft practices - would be killed by panama
fishers thrust in rectum

Mpumbango - 3 -

Prot. & phlophylaster fetishes - everything caused by beings;
so use techniques to control them to avoid males as
much as possible. Often in form of horns, rel. to female gods -
these ward off evil - decorated, filled with herbs etc

Also moulded of wood, clay. Also others round like amulets
Each very specific against partic kind of evil. There are
also nsiriba - containers with something in -
womas charms - also quite specific. But amulets recv
no offerings nor veneration - possesses only one virtue
Rugisa protective magic - bits of wood tied on etc. (distinction ^{unlike} me)

Various names for god Ruhanga; Ruzarara (paintless one)
Rumera (omnipresent one stands within you) Rutakumba;
Rutezinge; Unity & plurality of qualities & personality "Ruhanga

willing" .. If you're b. don't let anything destroy my house" etc

Ka (real being - invis, intang, indestr. ?? may be life or personality)

Katonda - creator: framed from kato (indiv) + munganda -

(! but tonda means create, be in embryonic state!)

Katikiro - soul of nation Katonda is f. of gods. - He is

dynastic ancestor & nature deity

Rubale - the various gods - nature powers, spirits & souls of the world.

Ru, creator + be many + he thanks. Many ^{of these} lesser gods. Kings are
also powerful & holy. Priests interpreted oracles, kept temples in order,
making sacrifices, etc. Each priest chosen by some community. A class
several orders of priests - at bottom are ~~not~~ those of bandits or
sects and mediums who talk with dead

Nyabango - 4 -

ku - short, thin; ki - short, fat; li - tall, well proportioned; lu - tall, slender; gu - large & broad;

mpako - "praise names?" - rapako = comfort, sympathy, ^{et} praise name - taken from deity - greeting but also constrains person so called to act nobly - act up to it.

Omwoyo - soul - dwells in body - after born voice to looks ~~out~~ thru eyes - May wander during sleep - contain consciousness everything encountered by it - corresponds to the substance of things

Dreams as common. with dead, portent of future events, met. obs., etc - Many specific interpretations. Man also possesses shadow - ki, turn are dangerous. Kimsa spirit - This less personal than soul. Applied to child not yet named ~~to~~ Short - zimbe - have evil powers -

(Bwomezi life ; zi root in both!) Worshipped - ritual in burial - Propitiated for favors or he will retaliate -

> Bullsacred - in rather there are sacred bulls for various gods
Trees may be sacred - as grove protecting clan, to cut the
trees leaves & roots needed ceremonially - ~~at the~~ ~~the~~
Sacred rocks repres. gods & carry power of prot. from evil.
Some special stones protect ghosts, others living, others babies -
growth stones, etc

Death means passing to new conditions - but continuing present
influences - hence honor computation. Various diff. ideas
imp. for one's personality to meet death properly - this determines
his later repute. Misdeeds req. purif. & purging. ^{rel. has little to} do with everyday
ethics esp. res



MAP OF AFRICA SHOWING THE LOCATION OF AFRICAN TRIBES

Published by the Field Museum, Chicago

nuuxi'ic—"want to marry"
 xinxalo'i'ic—"want a husband"
 xoc'lowi—"have a husband"
 ci'e'cilq^{wa}—newly married couple

WBC 7/14/30
 Kinship terms
 (Andrew and J
 Johnnie)
 (32)

| | |
|---------------------------------------------------------------------|-----------------|
| noxE ^{noxE} u ^u o ^o s | married couple |
| noxE ^{noxE} u ^u e ^e l ^l s | married couples |

WBC 7/16/30
 Age terms, etc.
 (Andrew and Johnnie)
 (51)

| | |
|-----------------------------------------------------------------------------------|-------------------------------------------|
| waiwexu ^x | girl just married |
| wexu ^x | (means) just married, having a husband |
| ta ^u ti ^{ti} na ^{na} x ^x Enu ^u | boy just married |
| oneqt ^{ti} | son in law (parents of his wife speaking) |
| cinuq ^o bt ^l ax ^{ti} Ex ^{ap} e | a long married couple |
| icxelue | my husband |
| ckult ^{ti} En ^{ex} | man |
| t ^{ti} kt ^{ti} mel ^x u | woman |
| tluxt ^{ti} Ex ^{ap} | old man |
| tluxu ^x po ^o el ^u x | grandfather (Johnnie informing) |

Age Classification Terms.

| | Tom Martin art ^{ti} 'lat | Johnnie Louie ark ^{ti} 'lat, ci'qale | Billie Joe |
|---------------------|--------------------------------------|------------------------------------------------------|------------------------------------|
| ✓ baby (newborn) | | | |
| " (still at breast) | | wa'iq'Ex ^{ap} , wa ^{ti} kult'tui't | |
| boy | t'tui't | t'tui't | wa'ikulinut, wa'ikultit t'tui't |
| girl | xi'xotem | xixu'tem | ninu't |
| little child | qwaqwe'o'ma | | |
| big child | tetaxa'p | | |
| girl (14-20) | | staq'omi ^x | |
| man | sq'altami'l ^{xu} | | |

| | | | |
|-------------|--------------------------|--------------------------|----------------------------------|
| woman | t'kutimi'l ^{ux} | | na'xonux |
| bachelor | suwiano'spta | ka'ituxomi'et | xastumna'xonux |
| spinster | stakami ^{xu} | seamantu'l ^{ux} | xastumta'iluit |
| old man | t'lat'la'xa'p | | wa'itq'lat'qlaxa'pe |
| old woman | paptuwi'nau ^x | | wa'ipuptuwi'na |
| dead person | tela'l | wa'ik'lal | ci'eq'ulami ^x |
| widow | | | wa'itkaiiska'itumil ^x |
| widower | | | wa'itkaiina'xanax |

WBC 7/16/30
Age terms, etc.
(Andrew and
Johnnie)
(51)

Everybody knows that a married couple are married.

| | |
|-----------|------------------------------------------------|
| nxōnxweoc | man/ and /p/ wife |
| ntqweltēm | pregnant woman |
| tqweltēm | parturient woman, at childbirth and just after |
| ✓cqocqocé | baby boy or baby girl, new born |
| ✓oxtilt | baby a few days old |

Average family has about three children

| | |
|--------------|---------------------------------------|
| exiitx | oldest child of a family, boy or girl |
| qēoc | second oldest child of a family |
| ctēēot | youngest child of a family |
| twahoełt | prolific in children |
| stuntumqēłto | several daughters of one father |
| ʔkococé | several sons of one father |

Baby left in a papoose board for about ten months.

| | |
|------------------|----------------------------------------------------------------------------------------------------------------------------------------|
| ✓qēłxqitexcimnox | babies a year old, about; crawling around |
| ✓hohueluéc | baby walking around |
| ✓qūtcqécēłix | baby running around out of doors |
| ✓qotcqtetuelix | child big enough to play all around by itself, and take care of itself. The word means "strong enough to do light outdoor tasks" |
| ✓xixotēm | little girl just born |
| ✓cqocqocé | little boy just born |
| ✓oxtilat | little baby, either boy or girl, less than a year old (about) |
| cēłcxomax | boy or girl at puberty (Johnnie informing) |
| ʔēłcxoma | boy or girl at puberty (Andrew informing) |
| xēłtqēłt | children just before puberty |
| ctaquxēłt | boy or girl after puberty (father speaking), till marriage. |
| ctaquxēmex | boy or girl after puberty (other than father speaking), till marriage |

ABC 7/19/30
New born child
(Johnnie and
Billy Joe)
(102)

Soon after a child is born, its parents come, so they could take the baby in their arms. ~~They~~ They give a big meal to all the old men and women, and the old men and women would be all sitting in a circle around the meal. They would pass the baby from hand to hand ^{in either direction} around the circle till it got back to the father or mother. ^{Each person} No presents given on this occasion. They would wish the baby good luck and wish the parents good luck with it. This done only for the first child of a couple, both for boys and girls. No special word for this occasion. They say qoqakciitina we're going to eat.

16-7-30
(Michel)

Naming child-
ren.

Soon after birth the child is given a name, usually that of a dead relative. After being given this first name by his parents a boy (or girl) may be told by an old relative that he may use his name. After the old man dies, the boy is never called by his original name again, but by that of the old relative just dead. X

Naming.
EC-4p2
(Cecile)

A BLESSING CEREMONY was held when the child and mother first came to the dwelling house to sleep, after the period of isolation (10 days). This was not a community affair, only a few friends and relatives came. They were not formally invited. There was no feast at this ceremony. A girl's grandmother or a boy's grandfather ~~would~~ held the child first, saying wai//kts'ki'ts (I am glad you are come), and giving it a name, usually that of some dead relative. The child was then handed to each of the guests, who held it for a moment, saying wai//kts'ki'ts and wishing it a long, happy life. The child was then called by this name until the

NAMING CEREMONY which occurred about a year later when the baby was going to eat solid food for the first time. This was more formal. The ~~killed a deer and gave it to his wife to cook; then he~~ father/sent or went himself to bring the Crier (suxtk'tsi/n) - served as official herald for the whole community), who came to the father's

Naming

Cecile
July 21

A second feast would be held when the child was about 1-1/2 years old at which the child would be given a name. The mother or grandmother would tie little bunches of roots together and give these all away to the assembled people; then she would give the child a name. time at the father's house. In summer all would eat outside, in winter if the house were small, they ate by turns inside. The mother, holding the child, would eat with the rest and feed the child its first solid food. The feast had no special name, was simply called s'a'i'm - "a feed".

Andrew: In old days, as soon as he was born, his mother named him after one of his own people. He grew up, if he wanted wanted his cousins wanted

Andrew's brother was given name ~~mpixtcin~~ when he was 15, named by his mother; and everybody knew that name. They gave a little feast and all the Indians came to know him by that name. And he went by that name till his mother died. He cried after his mother died. Andrew's brother told ~~///~~ Andrew, "I take pity on my name. My mother gave me that name and now she is dead. My mother is dead now and she ~~/~~ she can't call me by the name that she gave me. I want to change my name just because she's dead. My older brother had a name and I'm

WBC 7/16/30 going to take the name that he had." Andrew told his brother, "All right. Naming. (Andrew) (52) Do just as you think best." And he got everybody from here - from the South Half - and he got the Similkameen Indians and the ^{Pendikton} Spandikton Indians, and the Kettle River Indians - four countries -, and the Indians all gathered around that he invited to come; and he bought a lot of grub; and they killed two steers; and he told all the Indians that came: "I want you to stay here three days with me." And he got two women and two men - those were the cooks that he hired. They were there one day after the people got there, and in the morning after breakfast, and he told the people, "I want you to know what I've got in mind." He took a blanket and he put it on himself, and he took a shawl and he put it on himself, and he took ten dollars in silver in one hand, and another ten dollars in silver in the other hand, and he stood up. He said, "There's four of you different tribes, and I want you to take one blanket off of me - either tribe." And everybody was afraid to take one of the blankets; and they were trying to get one another to take one of the blankets for a solid hour. And one old woman was the only one who took courage and got up and took one of the blankets. And after she took the blanket she stood in front of him and told him, "I've got your blanket." And as soon as she got the blanket, she said, "I took your blanket, ckEtrocólah" (his new name). And another old lady from ^{Kettle} Pendikton got up and took the other blanket (shawl) and said, "I took your blanket, ckEtrocólah". And another one from Kettle River got up and took ten dollars from one hand and said, "I'm taking your money, ckEtrocólah". And another old man got up from the Similkameen, and took ten dollars and said, "I'm taking your money, ckEtrocólah." He thanked the people that took his stuff - the money and the blankets, and called him by this name, and explained that he had grieved to hear the name that his dead mother had given him. And after three days everybody came and shook hands with him and called him by the name that he wanted to be called by. So the people all left.

A baby is given a name ^{when} ~~as~~ about one year old, by its parents or grandparents- usually the same name as a dead ancestor. Jim says that the parents give a feast then and ask a number of neighbors. 20-25 people, or more. Maybe they have a speaker to announce it.

A feast is given also when the baby is born. This is called *cquikvaimalt*. About 25 people are asked. The family asks another women to come and cook for them. They ask a

speaker to go out and ask the people that the baby is born and for them all to come.

First names of children are gotten from dead relatives of the same sex- are given by the parents when children are too young to talk.

They are eating; after the meal they go away. ((Sounds pretty artificial to me. Never heard of it before))

The baby name might last all through life and be the only one the person has. Or other names might be given him frequently. At 20 or so the parents often give the child person a name again, - which is always taken from a dead ancestor. This is done because they wish to please the person-- an old person or anyone about to die might often ask that his or her name be taken by a child or grandchild, or less frequently by another relative, so that their name might be kept in use.

Naming
Ceremony
(cont)

The naming ceremony occurred inside the father's house, after the feast. The grandmother (for a girl) or grandfather for a boy, also gave the name on this occasion. If there were no grandparents, some other old person, not a relative, would give the name. The grandparent held the child up before the people and said "Well, I am going to name my grandchild -----." This was my (dead relative's) name. My grandchild will be like this person" Small bundles of berries, corns or other food which had been brought for the child by its relatives (to insure that it would grow up to be liberal) were then distributed to the guests, who departed, saying to each other "Well, So-and-So's child is going to be called ----- now". The name previously borne by the child was never used again.

WBC 7/14/30
"Rattlesnake"

Rattlesnake not called grandmother.

hostElqa'ia rattlesnake.

Rattlesnake called this when told to go away. Also a man's name, with no meaning. Man in the San Poil called this.

WBC 7/24/30
Names.
(Michel and
Johnnie)
(137)

Cousins not called by the same ancestral name; first one given the ancestral name has exclusive right to it till he gives it to his grandson; or if he abandons it by neglect, one of his cousins may have it.

Man who has power of four for five animals has only one power name - the name of his first power animal.

If people want to give a man a new (ancestral) name, they give him presents; if he wants to take a name for himself., he calls people together and gives them presents.

Boy called only one name at a time; when he gets his power name, people call him by this power name also - as a man.

thutsac wind

Andrew's mother gave him this name when he was a baby; later he called himself cillwapawockin; then his power told him to change his name to kelqot.

WBC 8.10.30
Naming.
(David)
228)

Parents naming a young child would give a dinner for their relatives.

Parent would say to his aunt, for example, "My mother is dead, and I'm going to give my little girl my mother's name, and I want you to come and approve."

So she'd say, "All right", and the parent would give a dinner to the relatives; and only the aunt would give a present to the little girl because she'd be glad that her sister's name was being perpetuated in the little girl. Any friends or relatives would come to this dinner.

WBC 7/16/30

Naming.

(Andrew and Johnnie)
(52)

Named baby girl after her great grandmother, or grandmother.

Father of girl gives a feast when the little girl is named. Only if grandmother is willing to give the girl her name. Either named after her father's mother or after her mother's mother. Same with boy, named after his grandfather or some male ancestor. Special men's and women's names.

No belief in reincarnation, says Andrew.

Nothing done at naming a child except a feast given by the parents.

Uncle sometimes gives feast for his little niece or nephew, to name the child after his mother or father, and gives little child a present. No presents given to guests at naming feast.

Details

WBC 7/16/30

Naming.

(Andrew and Johnnie)
(53)

Johnnie: No personal names refer to incident in life of individuals, as on the Plains.

Andrew: Some men, not very many, had names given them by their guardian animal at the vision quest. The man calls himself by this name. Name given by the power animal refers to some characteristic of the animal. No feast made for this naming. Animal says in the vision to the individual, "I'll give you the name S....., and you'll remember it when you have your power." The man calls himself by this name for the first time when he starts to dance at his first winter dance. This name sometimes conferred by power animal in sleep. The man would call himself this when he first danced, and the people would hear and always call him that afterwards. This kind of name given once to every man.

| | |
|--------------|-------------------------------------------|
| siniaotkwiet | power name |
| cnomakckwiet | power name |
| cumix | power |
| ckwiet | name that is given by relative, as above. |

No name tabu on dead.

34. Names. Child named when baby, shortly after birth. Any name may be given.

Parents pick name after child is born. Child named after dead relative. Old man may bequeath his name to a child. ~~For use after~~ When man dies, child drops old name and takes his. ^{The ceremony.} This man must be a relative. ~~People may change name~~ Person may change his name whenever he pleases. Person who likes to joke and make fun of people is type of person who ~~changes his~~ takes new name often. These new names are in addition to the old and are in the nature of nick names. Eg. Andrew's names: Sixa'apos'kya--Big mouth; Kt'q'ot--Lying-under-something; Kt'paqax'a--White-under-the-arms. Do not discard given name but take nickname in addition to be funny. No change in name at puberty.

288. Children can be given any name. No tabu on names of dead relatives.

216. E.G. Mi. When a person gets power, power gives him a name. Only first power gives him a name. Person takes power name when he or she grows up and starts to sing. He or she will tell people to call him or her by ~~the name~~ that name. Power might say, "See that. In the morning you are going to get killed. But if you do what I say you'll be saved." So he would tell people to call him by the name the power had given him as a condition of his ~~salvatio~~ safety.

1. Name given by parents.
2. Grandparent's name.
3. Power name.
4. Any other name person assumes.

19 195. E.G. Mi. Children were sometimes names right after birth, sometimes a couple years or so later. A child may take his grandfather's name as soon as his grda. gives it to him; he does not have to wait until grda. is dead.

to tell the people what his new name is going to be. Presents would be given out all around, to all the people. Occasionally a grown man would change his name, by repeating this operation of feast and presents. Occasionally a man would give himself a new name at the winter ceremonies -- it would come out in his song. A name would not be told a person by his power, nor was it dreamt of. One simply chose deliberately a name which had some connection with his power.

Names were given to children at birth; then again at 13 or so a boy would choose for himself another name which had the same connection with the power he had received. He would call a meeting of the people, at which he would give a big feast, and have a speaker

RC Names - 3

Michael
16-7-36

Some people keep their names all their lives. Fighters a long time ago kept their own names and did not change them. Sqts^{sq}ago'sum and Sqts^{sq}ipke'n -- two mean fighters, Moses people (Chief Moses) who always kept their names. But most people keep changing their name. They get tired of their name and change it. A person who likes to joke all the time keeps changing his name. He can be called all these names at once. Andrew Tilson gave himself such names: "Big Mouth" (^{səwa'palskan;} ~~sqts~~ ^{ka'eko't} ~~ipke'n~~); ~~ipke'n~~ (lying under something). ~~sqts~~ ^{ka'eko't} ~~ipke'n~~ ^{ka'eko't} ~~ipke'n~~

Such names are merely a matter of personal choice. Michel says a man does not change his name upon acquiring a ^{Power} ~~name~~ or a boy does not take a new name at puberty.

5-3-30
Cecile
IV-3
Name
Avoidance

There appears to have been no name avoidance of any sort. People were addressed and spoken of by name; there was no avoidance of the name of relatives-in-law. The names of dead persons were used in talking about them, but the lately-dead were not spoken of very often, simply to avoid giving pain to the bereaved relatives.

Mother-in-
law "joke"
(Cecile)
EC-IV-15a

Some men give themselves derogatory names, corresponding to "dog", "son of a bitch" etc., which they have taken when called the name by a mother-in-law who didn't like them. The son-in-law says, after his mother-in-law insults him in this fashion, "Well, I will be called that"; so he takes the name and tells his friends, and is thenceforth called by the name. The story of how the man acquired his name is frequently retold and much appreciated as a joke. Cecile remembered two local men who bore "mother-inlaw" names.

Changing
Name
RCIT-2a
Cecile

Sometimes a man's parents would wish him to change his name, taking that of a relative recently dead. The parents would then give a similar feast, when either the parents or the man himself would announce to the people that he would thenceforth be called So-and-So; again, the name previously borne would no longer be used. This feast could be at any time, while the boy (or girl) was still in the parents' house, or after marriage.

A man or woman could assume new names at any time - these would be in addition to the "given" name which would continue to be used. These assumed names were chosen according to the bearer's fancy and could be descriptive of incidents and experiences, or those dictated by a man's Power. Power names were not ceremonially assumed - A man would just decide to use the name and would tell others about it, informally.

There were no "secret" names --everyone could call a man or woman by any or all of his(her) names.

David
RHP
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Odd dope on ... NAMES

Most names were given by the person himself

The name of an ancestor could be given a child before he died.

Names were bought not from the former owner, but from competing sisters and brothers and other relatives who wanted the same name for their children-- when a person wanted to get a name for his child. ~~((It was thus more like bri~~

Names were changed frequently, long ago. One might give himself a new name just as frequently as he wished. If the one he had fitted him, he would not want to change it; if it did not, he would ~~finish~~ try another

A present might be given to the first person to use the new name, when the subject decided on a new one for himself and asked a friend to use it at the next gathering of people. The announcement was most informal: this friend would just mention the name as he addressed the person, but in such a way that all the people could hear it. A really good friend would not have to be paid.

huctamitsa : walking blanket (for a woman)

cikomEnitsea : part of the blanket is floating

No two people would have the same name if they could help it-- never deliberate. If a person hears of another with the same name he doesn't like this, and gives himself another

Women do not change their names as frequently as men.

No change at all at marriage.

Women's names were different from names: they could be distinguished in the same way as ours are: particular ones are either masc or fem. Ex: long loose hair; unbraid-
sit-down skirt.

Examples: Mr Skunk (has no implication of bad smell or anything of the quality of
Coyote Foot that animal)
Mr Bear

These are all he could think of ((or would)) which could be translated into English. They were the name of the power of the owner.

B@@@4

NAMES

RHP

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Johnnie

ampcum: pitiful. This was a good name- girls would be kind to a man with this name.

Johnnie cil'quip: big buttocks. A man gave himself this name not because of his own buttocks were big, but in order to commemorate some famous occasion in which some person with them figured.

Names were not given, either to oneself or to another, to make him ridiculous.

Names were given only to relatives.

RC

Names - 6

Okanagon '30 RC

5-8-30

Women's Names.

Cecile

- Julie Josephine*
1. sun·ha'elks "War dance dress"
 2. gwa'el'kia'elks Sounds like "a red dress"
 3. tslo·ta'elks Ought to mean some kind of dress, but informants don't recognize.
 4. sinamta'elks Perfumed dress
 5. ts!um.ta'elks Sounds like a "fringed dress" (name of woman visiting Cecile)
 6. x!sum.ta'elks "a nice dress - good dress" - Henry Louie's grandmother
 7. salal'la'elks Lost dress
 8. tsutsma'elks "Sounds like "a fringe" on a dress - Joe Leo's mother - Joe Leo is man Paul Timento killed.
 9. tsu'xtsil't^{tu} "Telling the waters"
 10. q!e/nank't^{tu} "Twisting waters" - like a meandering stream.

Check up on girl's names given by Michal, 16-7-30

1. si'nt^{tu} "Perfumed waters"
2. sokapaxnē'elks Meaning not recognized - "something-dress,?"
3. samalamti't^{tu} Sounds like "slow waters"
4. skwa'ie'elks Blue dress
5. tsamaxana'elks Snow-dress
6. amtapi'tsa No meaning (Johnny's grandmother)
7. qwi'qwa'e't^{tu} Sounds like "black waters"
8. slaxūm.ta'elks No meaning -
9. kwalxonma'elks Dusty dress
10. slabopa'elks No meaning.

Names for
Girls.

- (1) si'ntk: - No meaning.
- (2) seld'ngn:ls
- (3) si'ntk: 'tk:
- (4) s'ngyo 'tk:
- (5) tan'ngn 'tk:
- (6) ant'pi'tsa (Name of Johnny Louise's grandmother)
- (7) k'wi'kwai'tk (sounds to Mrs. L and Michel like "black waters")
- (8) s'k: s'ngn'tk
- (9) k'wa'ngn'tk (might mean "dusty dress" -- "like when a girl is walking along and the dust comes up on her dress and gets it dirty")
- (10) s'p'a'tks - horizontal stripe around the bottom of a dress.

Names for
Boys.

- (1) s'nt'got: - bear
- (2) s'k'li'p - coyote (Also myth name for Coyote)
- (3) s'p'ni'ta - rabbit (Name of man at Inchilium who has Bluejay power)
- (4) s'k'k'ti'a - skunk.
- (5) s'p'ni'to'ta - badger.
- (6) oia'pka - No meaning.
- (7) s'ngn'tk: k'ni'mi'tk
- (8) k'lo'pka
- (9) s'ngn'tk
- (10) k'wa'ta'ngn'tsa

There is no structural difference between names for men and women; as with English names, certain names are recognized as men's names and others as women's. (as with George, Mary, William, Francis, Frances). Names do not necessarily have meaning, but in case they have, girls are never named after plants or animals. Boys are ^{often} named after animals and birds, never plants. (boys' names: s'p'k'mi'tk -- swan. asu'gi -- loon.)

See check
last
next page

WBC 8/8/30
Names.
(Michel and
Johannie;
(176)

Two people do not have the same name very seldom by chance.

Men's names:

| | |
|----------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| katiliáct | derived from Eliot. "arrows in his body and he's still walking" |
| nirqótsin | "spanning", like a rainbow, or a stick bent across a creek. |
| ciltiqEn | "lost on the mountain" |
| xilEkaxEn | "round wing" |
| ntsEcpEckwact | "no name" |
| ckilóc | this name has no meaning |
| inmachwict | "keeps walking" |
| xwaxwaqEn | "fox head" |
| intintamiloq | "grizzly bear's anus" |
| qestikEn | ! "rotten on the mountain" ! |
| sqelaumitsa | "grizzly blanket" (blanket of grizzly bear skin) |
| noleqin | "burning back". His brother gave him this name because he lied so much, and it was just like burning the backs of the people that he lied to. People would say, when a liar was coming, "There comes so and so, to burn our backs" |
| cpapEol ^a | "two smokes" |
| nxótEmqEn | "serrate head", "head like a saw" |
| chElxált | "daylight" |
| coqem | "moonlight" |
| sinoec | "sunrise" |
| siniólp | "lower intestine" |
| cqlékin | "deer fat" |
| qwalxummitse | "something went dry around his blanket." |

WBC 8/8/30
Names.
(Michel and
Johannie)
(177)

Women's names:

| | |
|--------------|----------------------------------------|
| qolápitse' | "red dress" |
| cipitse' | (some kind of a dress) "holler dress"? |
| locumtq' | (something about water) |
| cqetElq | "walk on the dress" |
| qwalxummitse | "something went dry around her dress" |

The female and male names above are all power names, from generations ago. Power animal always gives female protege a "dress" or "water" or other feminine style of name, as above.

RL

Names - 5

Okanagon '30 RC

Aug. 5, 1930
 Informant: Cecile Brooks
 Interpreter: Mrs. Louie

List of
 Names

Men's Names

1. ~~kwasta'x'n~~ - No meaning for informants
2. ~~nlage'kn~~ Sounds to them "like a bird or something picking its back"
3. ~~txwist'a'skət~~ "Like walking in the skies"
4. ~~sgəma'utkən~~ "Sounds as if it was a long neck - maybe like a swan's neck"
5. ~~slo'gəxən~~ "As if his moccasins had gotten hard - no good, shoe ready to throw away."
6. ~~ma'əgə'n~~ Like a big eddy - big swift place in the water.
7. ~~pakumti'tsa~~ Shining blanket
8. ~~g!əps:tsi'nəx'n~~ Coyote's ankle
(sounds...)
9. ~~xələka'x'n~~ As if he were twisting his arm.
10. ~~s'ai:sai'~~ No meaning for informants.

Check-up on men's names given by Michel - 16/7-30

1. ~~oia'pəkn~~ No meaning
~~kinəmi'lx~~
2. ~~kləpəkn~~ No meaning - (Susan Timontwa's name)
3. ~~galawi'la~~ "
4. ~~vi'ln'pəkn~~ "

Cecile

Women's
 Names.

5-8-30

Women's names most frequently have the suffix alə or əlx, meaning "dress, or "robe". The accent of the name in this case is always on the vowel of the suffix.

Another suffix frequently found on women's names is tə - "waters". Women were never named after animals or birds.

or birds' names, they end most frequently in the suffix
 Such names seem to refer to some attribute of animal or bird.

WDC 7/2/24/30

Men's names:

Names.
(Michel and Johnnie
(196)

hichaca ~~deeee/ / / / / / / /~~ don't know how
cilhwapewckEn big mouth
kEiqot lies under something
huntoxsEnilhu tipi door
kūtelixeqolExEn running crane
tcixaxELix they've been driven

Women's names:

wopetqu towards water
chqotElke yellowjack t dress
chwictimElke walking dress
qolqeElke red dress
clintqu whirlpool (bearer of name had whirlpool power)
clematqu whirlpool (bearer of name had whirlpool power)
cklotElke sat on her dress
caiwElks
cilxemtqu towards water (rough water)

666666666666666666666666

cinomuxckwict power name
ckwict name given baby by its elders, name.

Some people named after famous warriors, etc. Power given a boy a name and tells him not to mention that name till he is a grown man. When he sings his first song, as a grown man, he mentions this name.

Men's names:

pukhpElExqEn white horse
molomElc iron head
tcidulpaooc fir back. The only name Johnnie has heard that refers to trees. This named after a lighting tree.

Nobody named after flowers because plants don't give you power. Many named after animals.

A boy might go and stay with relatives for a time when he chose,

but he would never run away to his aunt or uncle if mistreated at home.

(Cecile)
21-7-30
Children

He would be afraid that his father would bring him back and punish him more severely.

Whipping.

Children were whipped by their father when disobedient. If a boy (girl) were recalcitrant and home-whipping had no effect, a man could be hired to whip him. The man selected would be someone the child would be afraid of; he would whip the child and also give a lecture on behavior. There was no special name for this man. He would be paid with a blanket.

WBC 8/7/30
Child fetching
water.
(Michel and
Johnnie)
(173)

If you want a child to go and get water from the creek, for any purpose, you say, "Go and tear the devil-fish's quilt in two, show him that you aren't lazy." This in day or night.

The old people would tell the children, "If you tear the devil-fish's quilt all the time when you're small, he'll get mad at you and make you grow so you won't tear his quilt any more." They just told this to the children to make them get water when they were lazy.

Eg:
A boy will be sent out on errands after dark. This is as training to be alone after dark without being afraid. At puberty a boy and also a girl is sent out for entire summer by himself or herself. Boy doesn't dare be afraid to go out on power quest. His father would beat him and shoot arrows at him.

Child
Training
(Cecile)
RC-IV-3a

All the children of a household, boys and girls together, were given lectures morning and evening by the male head of the house - father or grandfather. In these lectures they were exhorted to be industrious, clean, liberal, etc. When they were strong enough to do so, at 9 or 10, they were sent out in the mornings to swim in the stream. They were not taught to swim by the elders, learned ^{by} themselves. Children were permitted to use the sweathouse, and sang the sweathouse song. If they were lazy, they were whipped. Little girls were taught tasks about the house, and were given little digging sticks, to accompany their mothers in the fields. Little boys were taught by the father or older brothers to shoot, make hunting & fishing equipment etc. They were not taken out on hunting expeditions until they were older and stronger.

Training
children
(Lucy Joe)
RC IV 67

An old man (grandfather usually) made a speech at the children morning and evening, telling them how they should act.

Children did little serious work, just "played around" until they were quite big. They were not taught to do things, just learned by watching their elders. Little boys would go for water and wood as soon as they were strong enough. Girls never even tried to make baskets or mats until they were big.

VW 172 a

Individual (Mary)

When small baby gets cross and cries, laid in shade unwrapped. Started to walk when about two years old.

Two year old taught 1. To watch out for snakes

2. Not to get burned at fireplace

3. Not to get into the food.

Given dried, meat, dried berries or camas for piecing. Training left to mother and grandmother. Father usually not home during day.

About 4 years old, child taught to run errands for older people.

About 7 years old, girl began to help with cooking, dug camas, picked berries and helped take care of the baby. Boy goes with father to hunt and fish. No duties around camp, except to help with the horses.

Disobedience: If child didnt mind, some old man would take some object way off from camp and leave it. Child would be sent after it at night. If child didnt bring it back, would whip child. Old man did whipping. One old man for every camp. (had no official name) Parents would whip children all over body with little switch. Slap children's face with open hand.

Tikulus (enemies or strangers with malice)

Girl's house. Just big enough for one to stand up in, with a big hole in the middle with a ladder, was occupied by an old women during the daytime all the year around. All the girls go there to learn to make bags, baskets, beads, mato, and all womens things. This house was usually near a berry patch, so the girls could get something to eat. Nothing similar for boys.

to their parents. These houses were used only, in permanent camps- none would be had when the people traveled about. Called ulakim. During menstruation, they'd leave.

David had never heard of the underground house for girls to learn arts and industries in under the instruction of an old women, and at ages from 8 to marriage.

cf. Lucy Joe's weaving house (?)

Mary Carden's Tenth Year

She was living with her Colville grandmother at Tukora'tum. In the spring, they went to Waterville, in April, and helped dig spiltum. It was still cold mornings. At the digging place, all of the bags were put by a sagebrush clump to protect them from the spring wind. Her grandmother would wrap Mary up and she would go to sleep. When she woke up one time, three jackrabbits were there; she was afraid and screamed and ran to the women.

One cold morning she and her grandmother got on a horse to go out. The horse began to buck, the saddle turned and they fell off, so the men caught the horse and patched the saddle. Then they started again.

She and two other girls were going to a spring thru the trees to get water one time. On the way, they heard something and were scared. They ran back and told their grandparents they had heard a cuni'na. That means 'coy' now, but it was something to be afraid of in those days.

The first of June they went up the flat from Waterville, crossed the river to Chelan Falls and went to anukuna'swilton, the town where Chelan now is. Big waves would throw suckers up in the tules there and the women would pick up the suckers.

Then they came to lains'l^{ux} and up to amaxrus'nan, which is one mile up on the bench on the west side of the Methow river, to get sunflower seeds. When the old people went out to get sunflowers, the little girls would go dig wild carrots. So Mary saw a rattlesnake there for the first time. All the girls ran back and they wouldn't dig any more. They were afraid in those days.

One day they were helping the old people work a doe with two fawns. Jumped right out of the sunflowers and ran into the brush. So everybody had more fun catching those two little fawns. Mary's people caught one. They killed it and ate it.

Mary Carden's Tenth Year

Her grandfather caught a little deer once and kept it for a pet once. He sold it to some white people at Bridgeport for five dollars because it was too hard to take around. He kept it about two months. When they took it places, they would carry it on a pack horse. Some people would catch little covies for pets. They fed the fawn flour and sugar mixed in water.

Next they went to Kali't'sman so Mary's grandfather could catch salmon during high water. This was about July. Her grandfather was a good fisherman and a big power man. At Waterville, he never hunted, just played the stick game, and won lots of blankets and horses.

In the mornings some people would go up to the lakes on the hills to get duck eggs. The little girls would go along. The big girls would see a duck fly from a nest; then the little girls would run to it. The big girls could wade faster thru the tules, and they would duck the little girls in the water so they couldn't get eggs so they would cry. Then the little girls would go off hunting by themselves.

From there, they went back to Twisp. The men put fish traps in the river to catch salmon. It was still July. When they went to get willows the little girls went horseback so there would be horse to take the brush back. The old people would cut the willows and the little girls had little knives to trim the. Then one man tied the willows in bunches to put on the horses. Then the little girls led the loaded horses back. It would take a week to get ready. Some people would put poles in the river in a tipi shape while others were getting the willows.

The little girls used to have fun watching the men take poles out in the river; several men would carry one pole. Sometimes they would have to walk clear under the water. Everybody would holler and have lots of fun.

The men were late fixing the trap and didn't have time to fix a platform above each hole in the trap, so they built a fire on each side of the river that night and the men speared.

Mary Carden's Tenth Year

The men take the first catch, clean it and roast it. The only part of the insides that they cooked was the fring under the gills. They boiled this with service berries and bitter root and called it sk'alo'ps. Then the men divided up all the salmon with every family, but the men kept the heads and the sk'alo'ps. Then all the bones were put up on a drying rack because if some wild animal ate the bones, the men couldn't catch any more salmon. The next day the men built ^{small} corrals behind the holes to catch the salmon. They used dip nets then.

They staid in Twisp country the rest of the summer while the women got berries. When the salmon began to spawn, then the people scattered out going up different streams while the men speared them. Mary came back to Tukora'tum in September.

In the fall, the children would all get together on the sandbars and play with rocks. They would play that they were building fish traps and catching salmon, or would put rocks around for cattle and play that they owned lots of cattle. Just before the snow falls when the people go to their wintering places to build winter houses, the children would get poled and build winter play houses. The little children were the play children. The big boys and girls were the fathers and mothers. They would take the names of older people that they knew. They used these tent play houses all winter long.

When snow came they couldn't play outside because it was too cold. The children played in their play tents then. Sometimes when guests came, the children would sleep in these play tents to make room.

Mary staid in Tukora'tum until spring came when they went back down to Waterville, and her people made rounds like this every year.

Child too big for cradle carried on back in sling. Made of split a, with a wide strip about 9 inches long and long ends. The baby sits on its mother's back with its arms about her neck. It sits upon the broad part of the sling, the ends of which pass ^{over} under the mother's shoulders and are held by her in front and a sash crossed upon her chest. It was possible to carry a child and a pack at the same time. The child was, for example, frequently set on top of a load of wood.

Unmarried and Education

Little girls would go along to the digging with their mothers. When too big for the board they were just tied to the back. If the babies were asleep, the boards would be put down. When they were big enough they were just allowed to run about and play. When about nine or ten they could be expected to help. They would have little digging sticks and little sacks. The sticks for the little girls were made for them by the men just as were their mothers'. This was of wood, pointed and with a handle, ^{which} had a hole and a piece of buckskin in it for security of fit.

First kill.

The first roots dug or berries picked by a girl - which would be when she was about nine years old, - were given to the old people to eat. This was so that she wouldn't be lazy in later years. A boy would give his first kill to the old people too. This would help him to be a good hunter. *But any old people*

When she was a girl she would awaken to hear some old person talking to her. It might be either of her grandparents. They'd say, "Go and wash your face in the creek. If you wash it with warm water you'll get blind right away." They would make her go swim in the creek even when it was full of icebergs.

Each woman would take care of her own children, whether or not another wife of her husband had any. But the children were supposed to mind all their elders. In the old days they were all good and did as they were told. They were sketched when they were bad.

In the evening just before bedtime they were spoken to again. Grandparents would speak only to their own grandchildren. They tell them not to steal or to be mean, or to answer back.

Her mother was a very good budgetter. As a child, she would go along with her with her own little digging stick the point of which she kept sharp herself by whittling. She had her own basket too which her mother had made for her. Her mother would talk to her and tell her to be a good rustler too. She would think that it was a scolding and she would cry.

Her grandson Smith's mother died when he was a baby. They stayed up nights keeping him awake by feeding him with milk. In the old days they would have used broths of grouse and deer, berry juice, and so forth.

Child
Training

Boys Puberty

209. At puberty if a boy sleeps late in the morning, he will be a sleepy head
E.G. all his life. If he is waked up early, he will always get up as soon as he
Mi. wakes up. The same is true of a girl.

WBC 8/18/30

Fasting. No fasting at periods other than puberty.
(David)
(241)

160. When boy's voice changed, his parents send him to top of Fire Mt. or out
E.G. somewhere else to look for his cumax. Boys ~~build~~ build sweat houses along streams
as girls did. This practice was more prevalent among boys than ^{among} girls. Boy
would go from one mountain top to another and would stay on all the mountains he
could. Michel knows of no case of two girls being on Fire Mt. at same time, tho
theoretically, if this should happen, they would build fires on opposite of peak.

E.G. 110. Boy's puberty. Age of boys kept track of. When ready to change their ^{count years?}
E.G. 109. voice, parents tell boys to build sweat house and swim in cold water. If he does
(swimming every morning during)
everything his parents tell him to, when he gets to be 16 or 17 yrs. old, he can go
out and kill any animal. W. presents given at boy's puberty

110.
E.G.
Belly
Joe

Boys' Puberty

Lucy Joe

RC 14 52a

As soon as a father noticed that his boy's voice was changing, he would send him out to swim and do all kinds of work so that he wouldn't be lazy. The power quest and piling rocks was before this, when the boy was about 9 to 12. He must be about 13 before he killed his first deer; L. J. doesn't know about giving meat of first deer to old man to eat.

Cecile

RC 14-5

PUBERTY OBSERVANCES FOR BOYS - Cecile says she does not know so much about this, and refers us to the man for information. Evidently, however, boys had some sort of observances comparable to those for girls and called by the same name - apsuwi'st. The boy's father decided when it was time for him to go out. The boy also would make a sweathouse for himself up in the mountains, and would stay out alone for several weeks, though he did not dance to the dawn and twilight. Just before going home he would look for Power - this might be his first quest, or a search for more and different powers if he already had some. He too would pile rocks in the mountains to indicate how many nights he had spent there.

WBC 8/18/30
Puberty, boys
(David)
(241)

Boys at puberty would be taken by his father way up into the mountains, and father would build sweat house for him; and boy would wander in the mountains every night for six nights and sweat in the same sweat house every day for six days, Without eating; then he would come back to the village and eat. He would break his fast very gradually, eating perhaps a little deer meat, till his appetite got good again; ~~then~~ then he could eat all he wanted. Girls had to fast like this for six days, but have a separate house ^{afterward} ~~later~~ for about a year

1.1
She didn't stay in the little house when she was a ~~slilxomxax~~-her aunt told her about it. Here rather confused. Apparently she was saying that she didn't recognise her first menstruation as such, and that very slight flow was very common.

They kind of hit a young girl, and they tell her, "See what ~~we~~ are doing? That's so they'll never get old or ~~x~~ blind." When they bring the girl food, they bring her dried dog salmon, and she puts it up on poles and ~~hailers~~, "~~P~~xpox, ~~p~~xpox, ~~enkalip~~." That was because when ~~enkalip~~ brought the salmon up he demanded of the maiden that he be paid and she consented. She said, "You can go way over to the ocean. When the white people come in here, if they get after you and kill you, and take your right arm to the white people, you'll be a lot of money all the time forever."


The cry of the ~~slilxomxax~~ means "Coyote take pity on me." She ~~x~~ puts the salmon up as a reminder of the time that coyote brought them up. After she takes them down she wraps them up and gives them to an old lady who puts them under her pillow. Once when the people were starving nine of them were saved by smelling of this.

The girls song ~~the~~ to twilight is a different one.

The house for the ~~slilxomxax~~ was not the one used by the women who were menstruating. She has to be all alone in it, and it is farther away from the village. She takes about ~~six~~ days to dance all by herself at night, that is, twilight and dawn. The boy at puberty doesn't go off by himself that way. The girl doesn't eat all the time she is up there. Day before she goes back to the village she puts a rock in her dress and goes to the top of a hill. Here she loosens her belt and lets it fall through. This is so she will have an easy time when she has a child.

When she quits going to the house she is a ~~st~~xakmix-maiden. In the old days they would give whole lot for such a girl.

The house near the village is built for the girl by her mother, or an aunt. Up in the hills she has ~~no~~ house. When she comes back to the house she'll just sleep all the time. Then she takes a sweatbath in a house she builds for herself, and then she ~~is~~ feels better. The sweat house too is near the village, not up in the mountains.

161. When girl went into tipi, she would wear same clothes she was wearing when
E.G. she began to menstruate, thruout her stay. Would braid her hair in two braids,
one on each side of head, and would ^{fold} ~~roll~~ up braids and tie them with buckskin, so
that they ~~hang~~ rolls hung down on her cheeks. May be undone for combing. 
Girl painted her face with red, yellow. Red vegetable paint had to be put on
over pine pitch. Girl would use only one color of paint according to expediency.
Does not color entire face, but may paint cheeks or forehead. Girl had to use
scratching stick to scratch herself anywhere. She could pick up her food with ^{Hang around make!} ~~Keep in lodge!~~
her hands. Buries her menstrual fluid.
Boy is not supposed to scratch himself with his hands during quest for power
from age of c. 16-18 yrs. Uses scratching stick. First excursion into mountains
lasts all summer.


162. Head scratcher made of hard wood or deer horn. ^{Can you get shape?}
E.G. ^{Hang around make?}
162. When girl in puberty tipi, she must face east when she sleeps. If she faces
E.G. ^{Does she sit or lie?}
west she will have a short life. ^{Would she like to travel?}

192. Girl in menstrual lodge slept lying down. The blankets were kept down
E.G. below the shoulders, but this was the way all Indians slept, as keeping the
M1. blankets over the eyes was supposed to produce weak eyes and ultimate blindness.

The girl's scratching stick was kept hanging up in ~~lodge~~ tipi over the
head of her bed along with her comb. The girl had to sleep with her head to
the north and her face to the east, i.e. ~~on her~~ she had to sleep on her left side.
There was no tabu against looking at the sky.

A girl who first menstruated in the fall and had to wait until
spring before going on vision quest was under no disabilities with respect to
getting power, when she did go out.

164. / Girl builds pile of rocks on top of Fire Mt. to ^{have} ~~have~~ her work and so her
E.G. / parents will know she has been there.

159.  Blood that comes from a girl is not very good. She might step over a man's
E.G. head and cause him to get hurt of something.

158. E.G. Puberty ceremonies. Boys and girls go to fire mountain at age of about 14-15. Girl lives in separate tipi. When girl comes to top of mountain, ^{when?} she makes big fire, which lights up surrounding mts. All the animals can see that mountain. Finally one of the animals decides to give her his power. Mother builds tipi for a girl at her first menstruation away from the village. Girl stays in this tipi a week or more up to three months. ~~On way up to mountain girl~~ [?] ~~builds herself a~~ Girl could go to top of Fire Mt. If girl began to menstruate in fall, she would stay in tipi until spring, and then would go ~~up to mountain top~~ to look for cumix. While girl was living in tipi, her mother would bring her cooked food. Girl could not eat anything bloody. No woman is supposed to eat bloody meat while menstruating or while pregnant with her first child. When girl is out looking for cumix, she must kill her ~~own~~ own food, and consequently eats bloody meat. She is expected to eat very little food, however.

Amulet
Moving on upstream and building a new sweat house. Would do this along all the creeks around Moses Mt. Mother of girl would build first sweat lodge, then girl would build her own.

If girl chose to go to top of Fire Mt., she does not have sweat house before going or en route. Builds fire on top and dances around it all night. Would stay on Mt. all summer generally, so as to get as many cumix as possible. ~~Mother builds girl~~ At girl's first menstruation, mother builds her a tipi away from others. Girl stays there a day or so, then starts out either for Fire Mt. or out on streams. When she comes back in fall, she lives in same tipi, until at least six months are up. Then she would take a bath, change her clothes, and return to her parents. A lazy girl would be required by her parents to stay in tipi longer than energetic girl.

WBC 7/14/30

Girls' puberty.

(Johnnie) and go out only early in the morning and early in the evening.

(38)

WBC 7/14/30

Marriage.

Andrew.

(38)

Parents couldn't force the girl to marry. Some never married, preferring to stay single. *(Hearaphunkers?)*

WBC 7/14/30

Girl's puberty.

(Johnnie)

(38)

(Andrew)

Girl at puberty seclusion could eat no fresh meat. Tried to get power, just as boys did.

During puberty seclusion of girls under duenna nobody sees them. As soon as night comes, girl leaves tipi and travels all night looking for power. Stays for 6 months in tipi thus. Then grandmother tells her to leave seclusion; girl

WBC 7/14/30

Girl's puberty

((Andrew and

Johnnie)

(38)

(Andrew, cont.): then wanders for ten or 15 miles, finds a place where no one would see her, stays there alone for about three days or a week; then returns to her father's house at night when no one would see her.

(Johnnie:) Scratching forbidden by fingers, have special scratching comb of wood. Food brought to girl during seclusion. Old women supposed to make nothing for the girls to use during seclusion; they should know how to make food for themselves. Girl in seclusion in hills had ~~food~~ food brought to her; she was "just like a sick person". Girls's seclusion tipi was about 100 yards from the other houses; no women, men, or children allowed to look at these girls, or come near the tipi. A man infringing this rule would lose all his power. This was a tule mat covered tipi.

Okanagon '30 RC (5-3-30)

Girl's
Puberty
RC-IV-4

The twilight dance lasted without interruption from sunset until dark. As she danced the girl sang, repeating the song over and over (-- one note, A sharp?)

qInqEguntmi'.....n
Help me

sInqEgultsi'.....n
Twilight

The rhythm of the jumping and singing was as follows:

qInqEguntE mi'.....n sInqEgultsi'.....n
leap down leap down leap down leap down

After the twilight dance the girl lay down where she was and slept until the first light of dawn, when she rose and danced again, this time facing the east and singing

qInqEguntmi'.....n
Help me

sInqEgultsi'.....n
Dawn

until it was full daylight. Then she swam in a stream - even in winter when she had to ~~swim~~ break the ice to get in. After this she would usually return to the menstrual lodge and would eat, perhaps food brought by her mother or sister. During the entire period she ate only twice a day, morning and evening, and then very little, just enough to keep alive.

Each morning after dancing in the hills, she would make a pile of rocks before returning to the menstrual hut or home. There is some confusion as to this - Cecile saying at one time that she went in the hills to dance the last three nights before returning to her mother's house, and piled rocks each of the three mornings; at another time she stated that the girl danced to twilight and dawn every day, and piled rocks each time. It seems certain that she danced to twilight and dawn every day during the period, and piled the rocks, presumably to indicate how many times she had danced. The piling rocks on each of three mornings probably refers to the power quest, which was usually repeated for three nights, piling rocks before the boy or girl returned home each morning. A quest for power was evidently sometimes included in the puberty rites, but not always. The puberty rites, for girls at least, had to be gone through whether the child had already been sent on a power quest or not.

5-3-50
Cecile
ACIV632
Puberty

Puberty - 1

Chanagan *30 BC

The AGE OF PUBERTY for girls was about 15 yrs. in the old days. this is later than at present, when girls often mature at 12. Cecile's explanation is that in the old days girls at puberty ate no fresh meat, but this hardly explains why puberty came later: Boys reached maturity at about the same age or a little later (?) The period was recognised, for girls, by the first menstruation; for boys, "a boy's father knew when it was time". A boy or girl at puberty was called *sikyo'nan*. The period of the puberty rites was : *apaw'i'sth*.

Girl's
Puberty

Cecile says that customs for girls at puberty were much "stricter" than for boys. At her first menstruation the girl retired at once to the menstrual lodge, where she remained until the flow stopped. (See previous days' notes) Before she went out, her mother or grandmother arranged her hair, wrapping the part which was ordinarily braided tightly behind each ear. Until the end of her isolation and dancing period, she must not comb her hair or even touch it, lest it fall out.

As soon as the first menstruation ceased, the girl went a long distance away from any people's dwellings, and built herself a small sweat house. Here she sweated for a good part of every day, interspersing the sweats with returns to the menstr. lodge where she was busy with basketry and other tasks. In the sweat house she used the regular sweat-house *Shagawisitz* song as other women used it, asking sweat house to *sitz* help her to be strong, not lazy and to get her wishes.

Every evening during the period of isolation (about 4 weeks after the first menstruation ceased) she went up alone into the mountains and danced, at twilight and again at dawn. As soon as the sun set she began dancing, always facing the west and leaping sidewise, a long distance to the right, then back a long distance to the left. The dance was simply a jump into the air and sidewise, with both feet together. A girl who was light on her feet would leap very high and cover considerable distance in one sidewise bound.

Puberty
(Lucy Joe)
BC IV 56a

A long time ago the girls at puberty (~~s/Exomxax~~) used to pile rocks like the boys, but Coyote was the one that changed things, so she didn't have to pile rocks any more, and only the boys did it. The piling of rocks by the ~~s/Exomxax~~ had nothing to do with Power. The reason for the change: Coyote used to have control of the girls at puberty. After he was "changed" and banished to the ocean, he lost control and the girls did not have to pile rocks any more. The boys went on piling rocks, but that was always while they were looking for power. L.J. doesn't know if girls ever piled rocks during power quest.

Drinking
tubes
(Lucy Joe)
BC IV 55

Drinking tubes were made by pushing the pith out of an elderberry shoot. Men often carried these with them on a hunting trip.

Girls at puberty were not permitted to touch a spring or stream with their lips -- lest the stream go dry. They used elderberry tubes, or found a dish-shaped rock from which they drank until their period of isolation was over. Menstruating women also used a tube or dish-shaped rock to drink from.

A - No fish meat.
Am. - same.

C.B.
N.M.

When a girl reaches adolescence she goes off to a little hut away from the family house. In the evenings she goes off to the mountains by herself to try to get power. She stays in this little hut for some months. Several girls may use one at the same time. When she goes back to the home of her parents, she must go out to the little hut every month during her menstrual period.

While out there the girls keep themselves occupied during the day with weaving and other handicrafts. In the morning they may go swimming in the creek but they may not use the sweat house. The women do not cook out there, but have food brought to them by their mother or sister. A woman who had a small baby might take it along, but when ^{children} ~~they~~ were weaned they would stay at home and be looked after by the father or a neighbor or relative.

35a

The girls who were menstruating might eat anything but fresh meat and the first of the maize or berry crop.

While the girl was going up to the mountains at night to try to get power she would pile rocks up in the morning before leaving, *to come back to camp.*

The girl in the hut did not need to be taught how to do things, as she already knew. She made not simple but usable baskets, etc.
She can take menstrual baths after she stops menstruating.

Puberty
Cecile
1924

They stopped having girl's puberty rites a long time ago — Cecile says because they got lazy. Girls and boys at that age used to have to swim early in the morning, and run in the mountains, and they would be strong and well. Now they are weak Look at Eddie — he can hardly move around ((except gallop horseback))

III
Cecile
8/4/30

100

The girls at their first menstruation retired to the regular village menstrual hut, but each would have her own sweathouse ^{menstruating house} way off in the mountains. She would build this herself after the pattern of all the others but rather smaller as it was for her own use only. It was covered over with fir boughs and earth. Sometimes she would stay ^{up} there over night too.

Boy's
1st hunt

Cecile
FV-5

A boy did not go on his first hunt at this time, but usually waited some years, until he was 19 or 20. Cecile does not know of a combination 1st-smoking, 1st hunting ceremony at about this time; believes that Billy Joe's account of such a ceremony refers to some other tribe ((Billy Joe comes from Canada (tribe not known) and his mother was Wenatchee)) However, at the time of his first deer-killing, the boy would bring the deer home/the old men of the community would be called together and these would eat some of the meat before the boy ate any. The same thing was done with his first bear. This was done "so he would get lots of deer and bear later on".

(Puberty)

RC

Puberty - 5

Puberty
(Cecile)
RC IV-5a

There were no observances when a boy or girl returned from their puberty-isolation period. They simply returned to their parents' house and went on with the routine of life. A girl thereafter was called stakini'x - maiden. From this time on she was always carefully supervised and chaperoned by a woman relative; when she went out to dig roots or gather berries, or for any reason, she must always be accompanied by her mother, grandmother or aunt.

If a menstruating woman came too near a man who had power he would punish her and she would just go on menstruating until she took pity on her. Then he would kill a deer and give her a bit of the liver or kidney to eat. He would put it down on a rock and say, ^uCome over here and take this. He would go away and then she would eat it and be better.

A girl cannot wash or comb her hair while she is menstruating. ~~They~~ ^{she} cannot sweat bathe, ~~wash~~ wash her clothes, or wear decorated clothing. When it is time for her to leave the house, she goes down to the water and swims, and she combs her hair and changes her clothes. The dress she was ^awearing she leaves in the house for the next time-unwashed. In the old days the girls did not ^{wear} ~~were~~ breechclouts ordinarily and might use just anything ~~xxx~~ soft while they were menstruating, ^aas she was by herself and wearing special clothes anyway.

~~sh~~ / ~~xo~~ ~~xxx~~ x

girl the first time she menstruates

sqogentoo ^tku

menstruation

shelme ^lhuta

menstrual lodge

If a man came near the menstrual lodge he would lose his power.

Cecile knows of no scratching stick in this region, nor drinking tube

1/1/30
Cecile
M.M.

RC

Menstrual Customs - 1

Menst.
Customs

Women were permitted to make mats, sacks etc. while in the menst. lodge. It was allright to use these things in ordinary household use.

Lucy Joe

RC 1647

Diatomaceous earth was used to clean the menstruating woman's dress when she was ready to return to the regular dwelling house. A little girl might be playing about, the menst. woman would tell her to bring her a different dress and the clay, so she could go back home. She cleaned the dress she was wearing, swam in the creek and put on the clean dress, then she was ready to go home. The dress worn during the period was always hung up in the menst. lodge until the next month. Her deerakin cape was also left hanging in the lodge, another worn for every day.

When food was brought to the woman in the menst. lodge, she was not permitted to leave any of it over until the next day, or bring any of it into the dwelling house.

The only food tabu was on fresh meat. A menstruating woman might eat fresh salmon, and any kind of dried meat. She could eat fresh berries etc. at any time. # She must not comb her hair while menstruating, but she was permitted to scratch without a stick.

Menses-
(medicine)
Cecile
RC IV-9a

Sometimes women menstruated for about 10 days; then they would make a medicine (not known how) which they took each month; this would reduce the period to about 3 days.

Menstrual lodge (Mary)

Women in menstrual lodge dug pit about 2 feet deep, put hot rocks in bottom, filled with green grass; then woman would lay across it. Women were not permitted to go in sweat lodge in old days. Because of menstruation, if a woman went in sweat house, man would be unlucky in everything. Sweat house symbolized man's luck and power.

VW 126a

Menstrual taboos (Suszen)

On a deer hunt, women built a menstruation lodge on edge of camp and staid there during their periods. These were still used when Suszen was 18 years old. (46 now) During menstruation, women couldnot help men in any way. The men did not see or talk to them until they came back. The women wore special clothes during this time. If they should cook for men, men would get sick, lose his power and game would be scared away. The women had to go in the sweat lodge, then bathe in the river and put on clean clothes before returning.

At Brewster on the hill on the other side of the Columbia are some rocks which were Coyote's 8 section house and to one side is a small pointed hill, which was a womens menstruation lodge.

Women who do not have periods are considered as men and are not subject to tabboos. Suszen has a sisterinlaw who never has periods.