

woman's house, people will leave the house and go to live in another house with their remaining pigs. The soul of the dead pig is believed to be still in the house in which it died. Other pigs would also die if they stayed there. (Reported by WEMEN.)

NDIKA

Before slaughtering a pig, the men will tap it on its head in order to frighten the pig's soul, which will then leave and join its ancestors. When its soul has left, they club the animal to death. (Reported by EMAU.)

KUMA

According to our people's belief the soul of a slaughtered pig goes to our deceased parents ⁸. (Reported by PALXKA.)

GOLIN

My pig had fallen from a cliff and died. So my mother took a leaf from a *kewa* reed and wrapped some of the dead pig's bristles into it. Then she tied this little package to a stone picked up at the spot where the pig had died. On reaching home, she hung the package with the stone on a rafter under the roof, above the pigsty. Later on she unwrapped the reed leaf, in which the pig's soul was believed to be, and threw it on the floor, saying: "From now on the pig's soul will stay here and watch over the other pigs, so they won't fall from the cliff." – During the great pig festival the women paint the pigs red or blue round their eyes and smear the red juice of a pandanus fruit on the animals' heads. The idea behind is, that if the pigs went to the place in the bush where the dead pigs' souls are staying, the latter would laugh at them if they arrived without this paint. The name of this place is *kaul*. (Reported by KUMULGO.)

KARIZOKO

Sometimes a pig that is intended for slaughtering on the next day, does not come home at night but stays in the bush. Whenever this happens, people say: *Poi momona tono emigo, vono nomgura amu-ngguai* "The pig hasn't come home to sleep because it has been warned by its shadow." – A man has a *kara momona* but a pig has only a *momona*. The word for "shadow" is *momona*. A man's *kara momona* cannot be seen ⁹. – When a pig has been slaughtered and eaten, and a grunting noise is heard later on in the pigsty at the spot where it used to sleep, people say: "Our pig's soul has come back." (Reported by GENE.)

⁸ They are believed to rear the pigs' souls.

⁹ Other Gende tribes call both the human soul and the pig's soul *kara momona*. – It would seem that the Karizoko think more highly of the human soul than do other Gende tribes such as the Gegeru and the Duakai, whose terminology does not distinguish between a human soul and a pig's soul.