

MATERNITY AND FERTILITY

The Onnah tribe, as we have seen previously, adopts a series of complex rituals and magic around the role of the mother and fertilization. We have also seen how in the villages of this tribe the entities considered by the Parpars as evil, are for the Onnah symbols of the power of nature that embraces and envelops everything. They are therefore spirits, aphids, positive entities that help man in some very specific biological processes.

The Onnah consider these Na'Patoh to be fundamental and highly fruitful in carrying out certain natural and biological processes. Not only are they able to make the woman or man more fruitful; Thus, raising the chances of conceiving in the sexual act, but also have a function of

purifying the skin, helps the cleansing of the kidneys and urethral canal.

They stimulate mental and physical relaxation, regulate body temperature and allow breathing. It seems that these entities are therefore the elements that make up Gaia: air, water, fire and earth.

Often, in the case of conception, the Onnahs rely on elements such as water and fire. They are the opposite of each other and, by managing to make them coexist together through rituals and spells, their effect will bring a balance to the body.

This alignment of energies in the human body is classic of the Onnah philosophy: everything is in balance, there is no opposition between emptiness and fullness because they are part of the same container. This different mentality also

represents the social structure of the Onnah that we are going to briefly outline.

First, however, we see the Onnah clan from those who boast descent. Listening to the soothsayers, who are much more numerous than the shamans, it seems that the clan has three descendants who are worshipped daily by the tribes.

Mifurf, gatherer and fisherman, son of Musheen who symbolizes the way of life and nutrition of the tribe: the Onnah are skilled fishermen and gatherers, their livelihood depends on these two activities. They eat a lot of fish and collect seeds and grains that they use for their traditional recipes.

The Onnah are divided into many small communities, scattered almost everywhere on the coast of the island. They are much more numerous than the Parpars

and tend to split up so much that some villages are inhabited by a single family: this is perhaps because of their thought of not being tied to the tribe led by the One.

Another ancestor they boast in their descendants is Zurzur, the first fisherman and craftsman who, according to legends, founded the first Onnah village.

Zurzur, a descendant of Mifurf himself, would have caught the first fish from which he would have been able to understand the art of fishing. The story goes that, by fishing for this huge trout, she had revealed to him the secret of how to catch all the fish without ever failing.

Whether the story is true or not, many believe that he was a skilled fisherman and that he was the first to witness the entities of the sea. Many fortune tellers, under the influence of substances, say that she

dressed as a jellyfish and built weapons with the rocks on the seabed.

Unlike Parpar there is no reference animal, a totem in the clan, but a character: Zurzur, ancestor of fishing.

The last ancestor referred to is Skipik, known as the protector of pregnant women. This little man, depicted as a slender boy of short stature, carried pregnant women on his shoulders from the sea to the village and vice versa.

Some Onnahs claim that it was a distant descendant of Mifurf who, upon descending on Gaia, allegedly had an affair with a local woman. Thus was born this subject that today many women venerate as the protector of pregnant women.

Skipik, Mifurf and Zurzur close the circle of Onnah ancestors. Only one of these is divine, son of Musheen: the other two are

divine seeds, descendants of the god. It should be noted that neither Zurzur nor Skipik have inhuman powers or gifts, they are simply two traditional figures symbolizing fishing and fertility. Two of the cornerstones of the Onnah company.

These two have, however, two male antagonists who are worshipped and adopted by the men of the tribes. One is Sagoh'waré which protects the fertility of the man, makes the semen strong that allows the woman to become pregnant. The other is Chikip, another face and opponent of Skipik. Dressed in a cloak of seaweed, he comes out of the sea to steal and eat the children of pregnant women.

We have said that Mifurf is one of Musheen's sons and that Zurzur and Skipik seem to be descended from Mifurf himself. They are therefore the ancestors of the

Onnah and the direct descendants of the Mifurf lineage, but they are divine seeds, as we have seen.



The names mentioned in the oval are just a few of the many tribes that make up the Onnah. The name of this clan, in fact,

means "multitude". Just as there are countless fish in the sea, there are many stars in the sky, so on Gaia there are many people and many communities. These names also include the Parpars and the Kunuk, who are considered to be a tribe of the Onnahs.

On the other hand, the Parpars do not consider the Onnah to be an extension of them, but a separate and even inferior clan. While the Onnahs all consider themselves men, Parpar and Kunuk consider themselves "individual" on the plane of descent.

But then, if what we have seen is true, are the Parpars descendants of Zurzur or Skipik? This answer remains very confusing: some fortune tellers believe that they are Zurzur and others Skipik.

Others think that they worship, in the form of totems (large horns) Mifurf, although the Parpars themselves say they are descended from Parpar, Musheen's ancestor.

In short, the thing is extremely complex and I don't think we will ever get to the bottom of it. However, this makes us understand a lot about this clan: first of all, they consider themselves as brothers and sisters, without distinction of inferior or superior.

In fertility and maternity rituals, the elements of nature indicate the union of all things to depict reality. Finally, the Onnah include within them other visions of other clans, see for example the Parpar entities, which is also common towards the Kunuk.

Then we understand well that the Onnahs are very open in mentality and in

their conception of the world around them. They do not consider themselves "superior" to anyone, much less flaunt their customs and traditions to other communities or villages.

The Parpars are very proud and consider themselves the most evolved tribe. The Parpar tribe, as well as the Kunuk tribe, is also made up of small communities.

In the north-eastern area of Mir-Uz we find other groups that we have not mentioned and that are small or almost insignificant for my research, although I have personally gone to a good number of them: there are the Maraki, Sakkani, Uttiri, Samfé, the Khittink'ul-Watt.

They are very numerous, but they all respond to the ancestor Parpar and use the same rites, customs and traditions of the dominant lineage.

The Onnahs all consider themselves as such, despite the names of the subgroups, and this tells us a lot about their way of living and thinking.

They share food with everyone, everything they find they give to those in need, even if it means depriving themselves of it. They eat in community at every meal at the same table and there are no castes, only social statuses.

These statuses are not "superior or inferior" but all travel on the same level. Simply, in this specific case, they outline a trade or profession. For example, if such man X is a craftsman (status) then this means that he manufactures objects for the community. This is the status that I was able to observe living among them.

Everyone eats together, this also leads us to compare with the Parpars: they eat

alone, in families, and only in the great feast of Feraferakanaah do they gather to eat together (obviously referring to the two castes seen above).

This means unity, sharing and acceptance of the other. Foreigners are welcomed, but with daily vigilance. Those who are strangers are viewed with a little distrust, but are treated with kindness.

Onnah chants, especially during maternity rites, are orderly and harmonious. While their Parpar neighbors use music in a convulsive and chaotic way, they play elegantly and harmoniously: instruments such as flutes, tambourines and long stringed instruments with hissing tones.

*They also have a particular instrument, called **Gungun**, which resembles a wooden melodic box: this wood is worked by*

cutting the material at different depths and stretching strings over the entire surface. Eventually, it is closed by a wooden panel with a single slit, large enough to pass a bow, similar to that of the violin, and producing magnificent and different sounds by plucking the strings.

A very slow process that requires exceptional skills. I was able to witness the manufacture and was very impressed by the skill of their artisans.

*We have said that fertility and maternity rites, in the Onnah language called **Oppah Funah**, are closely linked to the four elements. This name, formed by two words, means "uterus-birth" where uterus is the container of new life, but also the fertility of the woman. Man's takes a different name, just as man's reproductive apparatus is different.*

In these rites, the one who really does the most work is the fortune teller.

Soothsayers, in the Parparmi culture, are inferior figures to shamans (according to Parpars). For the Onnahs they are the supreme bearers of the voices of the ancestors, so much so that there are no shamans in their villages. They associate the figure of the shaman with evil and thus with something convulsive or unhealthy classic of Parpars.

Soothsayers are also magicians and nature seekers. Every function related to religion and Onnah cults function. They are also tutors for future fortune tellers and know many things about the world. On rare occasions they are also mentors to young boys, who follow them to

understand the Onnah philosophy and tradition.

Each element of nature (water, air, earth and fire) requires a different ceremony. But what will change from one element to another for women's fertility and consequent motherhood? The answer is not articulated, but quite simple and intuitive.

Many women choose the element based on, first of all, the advice of the fortune teller himself who touches their head and massages her belly. This is used to identify the element and to ask the ancestor (in this case Zurzur) for his opinion.

The fortune teller sprinkles the woman with different oils and perfumes and makes her lie naked on a small bed. At that point he touches his head with one hand and his belly with the other: they are the two

opposite points, the North and the South, the Zenith and the Nadir. He then touches the thighs and neck, which are also a source of considerable energy, the same Mana also recognized by the Parpars.

After finishing, the woman's will is listened to and the fortune teller advises which is the best element. Usually they all agree to the man's words, but sometimes an agreement is found.

I remember seeing this ceremony accompanying a woman who wanted to have children and once the ritual was over she came out saying "I wanted water, but I guess it says earth: so we chose fire". I am not clear about the resolution of conflicts, that is, why the choice fell on fire and not on air: the Onnah mentality is strongly imbued with ancient traditions, dating back to the first split of the Parparmi.

In some Onnah communities, the minor ones in particular such as the Kenken or the Mur'té, there is the worship of Lipnap, then the daughter of Musheen who gives birth to strong and healthy children.

This cult, much more brutal than the others, is little practiced but still well rooted in certain communities. For example, as we will see later, women in these communities perform a very different fertility ritual, I would almost say "animalistic" or "wild".

I won't go into detail explaining everything, but there is what the natives call "the bride price". However, it is not a giving of basic necessities so that the woman marries the man for whom she has been destined.

It is about fertility and motherhood and therefore the woman, before conception, is

*shared by several men: usually the most fertile of the tribe precisely to give her more chances to have children. This custom, called **Mambé**, is exercised in two ways: consensually or theatrically.*

Mambé means "to penetrate" and already gives an idea of what is happening. The consensual way is the one sanctioned by the fortune teller, where the woman is made aware and is shared between the fertile men and the fortune teller himself.

In the theatrical world it is almost raped, that is, it is not consenting, but when the act is in progress it does not escape it. In a way she's Korakkan, a whore.

The topic of Mambé/Makné or "interpenetration" is very controversial, and I will not dwell on it again in this context.

The Onnah by whom I was welcomed, then the Palak tribe, like many others, performs fertility rites in a more civilized and harmonious way. Depending on the element that is chosen by the fortune teller, the woman will have to take part in the corresponding rite. I will list in broad outline what are the main differences without going into too much detail.

Before starting the rites there are formalities to be carried out, such as the exchange with the fortune teller of wooden statuettes, bronze thimbles, necklaces made of shells, symbolic earrings and the Sabitas (small dice carved and decorated and then dipped in fish fat). After giving these items to the fortune teller, the rituals of the elements can begin:

- Fire: the woman stands with her legs open in front of the burning fire. The*

fortune teller begins a graceful and harmonious dance around the fire evoking the name of Zurzur or the other ancestors. The rite ends with the sacrifice to the fire of the Sabitas.

- *Water: the woman immerses herself in the water up to her belly, raises her arms to the sky and sings a serene song. Together with the dancing on the beach, the ritual ends in a few minutes.*
- *Air: a pylon is prepared near the beach and it is strictly forbidden that anyone who sees it other than the fortune teller, if this taboo is broken the ritual will not work. At the foot of the pylon the objects given by the woman are placed and the soothsayer blesses them through special prayers. The woman will then*

have to climb the pylon naked and open her arms, feeling the air on her body. He will have to stay there all day, a long but very effective ritual.

- *Earth: a pit is dug and covered with moss and leaves, where the woman will have to sleep through the night. The fortune teller will light a fire and protect her in the night by asking for the blessing of Mifurf or Skipik.*

These are the main functions related to the rites of the elements, but they are also used for other things: before the beginning of a private dispute, to bless the dwelling, to bless newborns and to carry out other age transitions sanctioned by the community.

Everything is built around the elements for the Onnah, just as each element takes

part in life and refers to the temperament of men: fire is passion, water reason, earth strength/body/virility and air feeling/emotion/mood.

To conclude this paragraph on fertility and maternity rituals, we will see just a few customs and customs related to motherhood.

When the woman becomes pregnant, the fortune teller will have to create, in the woman's home, the perfect environment for the correct continuation of the pregnancy. Distinct from the elements, these practices apply to everyone.

During gestation, the woman will have to live isolated from her husband, according to the Onnah it is bad to have her husband by her side. This is for two reasons: the first, the most obvious, pregnancy is only female and needs attention that the partner

cannot give. Second reason, the vibrations emanating from humans would disturb the growth of the fetus.

The concept of vibrations is very broad and this will not be the place where it will be discussed. It should only be known that after the rite of the element, when the woman is actually pregnant, the man will give off negative vibrations for the fetus and for the embryonic development process. This happens in every village or community, whether it is the Palaks or any other tribe.

In addition to living separate from everyone, the woman will have to stay in an environment that favors the development of the fetus.

Together with the other women, usually in huts of seven or eight, an altar dedicated to Mifurf and his descendants is set up: the

hut is decorated with fires, plants and commonly used utensils.

Water is put in a huge wooden pot and heated so that you can wash: the hot water would give a relaxing effect to the women's body.

In addition to gifts they can receive from the other men and women of the tribe, the women keep busy with light manual work: making necklaces, small wooden figurines, containers and crockery.

The fortune teller will visit them every month to see how the child's growth is progressing. He will then take care of the birth and care of the baby in the first months, with the rites of birth: he is the gynecologist as well as obstetrician of the community and only he is taught medical and sterilization practices.

After the nine months of pregnancy, spent between these activities and the visits of the fortune teller who applies oils and ointments on the woman's belly, at the birth of the child you can finally return to family life. The partner can see the baby and his partner without any problems.

As we have mentioned, the fortune teller will take care of blessing the child in the name of Mifurf and his descendants, Zurzur and Skipik.

He will therefore have three bracelets: one around his neck and two on his wrists. Subsequently, he will choose which figure to turn to in moments of prayer. The religious choice is extremely personal and completely free: there will be no pressure from the family.

For the child the community life will begin, he will be breastfed and during the

community meals the concept of that unity that distinguishes the Onnahs will begin to take shape in his mind.

UNITY IN DEATH: MALE PROPITIATORY RITES

PUBERTY AND KAUE'

The Onnah, as we have seen, are a united people, a real multitude that feels part of something bigger. Mifurf taught men to share and fish, Zurzur and Skipik are two ancestors adored by women for the success of conception.

For men, things are a little different. This clan has two very contrasting faces within it. We have seen that they are united, they eat and feast together, they are always cordial with each other. But this set of characteristics is balanced by a "macabre" aspect that is part of male fertility rituals.

They are ceremonies and rituals that are intended to increase the reproductive power of the man's sperm and the power of penile penetration during coitus. They

are extremely private ceremonies, performed in small groups of initiates. This type of ritual is divided into two parts: the first when the boy enters puberty and then his semen begins to be fertile, capable of making a contribution to the birth of a new individual.

The second part occurs when the man wants to mate with the woman. In this case, an insemination is being planned to generate a child. The subject is very delicate and the fortune teller must weigh well the moves to be made before allowing the future father to mate.

Many years can pass between these two phases, that of the child and the adult: in that period of time the child will observe a flexible diet, but not too rigid. He will be able to experience casual sex, he will be

able to explore his virility through masturbation and live like any boy in the clan. Before mating to procreate, he will have to follow some taboos, including a strict and low-sugar diet, morning and evening rituals and other details that we will explain later.

These two rites of male fertility (Kaué for adolescence and Mandé for adulthood) are regulated by the soothsayer who follows the process from beginning to end. The man's family and his future bride are also accomplices. In Mandé it does not necessarily provide for a union and then fertilization: hence the taboo of sex before marriage. It often happens that you have casual relationships before joining or that one of the two parties decides to try other experiences.

It is not uncommon for the bride-to-be to mate with her man's brother or vice versa. This compacts the bonds between family members and unites this multitude more and more. It often happens that the future groom has intercourse with the bride's mother: this is to understand what can be expected from his future wife.

Adolescence, between 10 and 20, is therefore identified more as a phase of free exploration and realization of one's "self" in the community. Adulthood, from 20 onwards, is identified with the choice of a woman and the procreation of new human beings.

The Kaué is a ritual that the boy does not fully understand and refers, along a similar lines, to the insemination of Musheen's children of the great river that gave life to

living beings. This ritual, which I was able to witness, is truly macabre: death as a sign of life and life as a continuum of death.

All these macabre signs and ceremonies have a more symbolic meaning. The beginning of community life and the need to face dangers. The responsibilities and the awareness of being part of a "one" and not of being an individual. The meaning of hurting one means hurting the whole community.

In this celebration, held in large caves on the seashore very similar to those of the lake people in Gaia, they are surrounded by an atmosphere of very powerful spiritualism. Two very powerful, evil and severe male progenitors enter the scene. This evil is not evil in the sense of the term:

a lesson that comes from evil to lead to a greater good.

The ancestors, or male progenitors of the clan, are in direct opposition to Skipik, the transporter of pregnant women. They are said to be Zurzur's bastard children, but the versions are countless. The first is named as Sagoh'waré, the sperm donor, the drop that generates the storm. The origin of the male and his virility.

The second is called Chikip, Skipik's antagonist. This small man, hunchbacked and covered in a mantle made of seaweed, with spongy skin and sand hair, comes out of the sea in the night and attacks pregnant women by devouring the fetus. Skipik must therefore watch over the pregnant woman's sleep. This also makes us understand why the fortune teller takes

part in all female rituals: he is Skipik reincarnated.

In these rites, a mask and a human woman's head are used. This is the element that struck me the most: the head can be mummified or "fresh", that is, just cut off from a person's neck. Usually a head of a person who has already died is used, no matter if it is of old age or other natural causes. Some are even stuffed, so that they are as real as possible. The dead man's head is essential to sanction the Kaué and consequently the entry into adolescence of the child who becomes a boy.

In addition to the head, the initiate will have to wear a mask, symbolizing Chikip, it is full of details and ornaments: its structure is that of a face with a chin and a pointed nose. On the head appears a

colorful plumage, adorned with shells and pebbles taken from the sea.

The peculiarity, on the other hand, arises from the decoration above the forehead, a kind of rings that form waves, immersed in a sticky solution and then covered with the entrails of fish and seafood. This aspect represents Chikip's mantle, which comes out of the water covered with algae, slimy and saline like the sea.

The dead man's head will be the chalice from which Sagoh'waré, the collector of the male semen, will drink. At the beginning of the ritual, the new boy wears the mask and engages in an energetic dance, accompanied by drums and the use of instruments such as the Gungun seen previously or tall wooden sculptures equipped with strings that vibrate creating

distorted melodies, as if they were in the throes of an epileptic seizure.

After the dance, ritual shields are waved, decorated with anthropomorphic figures of Mifurf, Zurzur and Sagoh'waré. They are very special shields and would not be useful in a real war: they are used exclusively in male fertility rites.

After dancing again to the rhythm of the shields, the child undresses and is placed in front of the fortune teller who kneels holding the dead man's head at the height of the young man's penis. The jaw is open, so that Sagoh'waré can receive the seed and decree the transformation from child to boy, precisely enclosed in the word Kaué (child).

Now comes the holiest moment of the ceremony. Those present, often family members and other initiates, sing a song with their coarse and hoarse voices. The words are few and repeated until the end of the trial. The boy sings, masturbating and ejaculating into the dead man's mouth. Note how the penis never touches the same, it would be a sign of bad luck. When the boy has finished ejaculating, his head is raised in the air by the fortune teller who until then had remained genuflected.

The boy gets dressed and the dancing and music begin again. This particular ending serves to sanction the status of the child who has now become a boy. As I explained, the whole ritual is full of symbolism and metaphors that are very important to the Onnah.

Sagoh'waré symbolizes the river from which the sons of Musheen gave life to everything that exists in the universe. The mouth is a symbol of communication and welcome, of purification and allows you to speak using sounds. This is crucial for the Onnah. Masturbation is an important element in the development of the boy: the first contacts with his intimacy are sanctioned by the discovery of sexuality.

Ejaculation has a multiple meaning: it sanctions the act of creating, changing and transforming. Here, therefore, the transition from child to young person is directly linked to the creation of the world, a new world where the individual will be called to do new things and to insert himself into the community.

Another totemic meaning is the power that Chikip has over Sagoh'waré: the one who gives life is also capable of taking it away, as the stories of the Onnah tell. So the one who receives the semen knows that he can keep it or lose it and this translates into sexual relations between man and woman. You can give up the semen, but then take it back, for example by deciding to have coitus with another person or by applying coitus interruptus.

These sexual symbologies are the basis of the prosperity of the Onnah clan. We have seen rituals for female fecundity, each based on one of the four elements of nature. The woman does not have such rites of passage, that is, she does not go through an intermediate level.

During menstruation, the woman can be removed from the village in specially built buildings. The Onnah consider menstrual blood impure, as well as mating shortly after menstruation. That blood could ruin fishing and infect fish, which would die before they could even be caught.

After Kaué, the boy is free to experiment with casual sex and get an idea of what village life is like. From this moment on, they will change for him: he will begin to produce for the community and choose a possible partner to join and have children. This is where the rite of passage from boy to man, the aforementioned Mandé, will come into play.

**TABOOS AND BEHAVIOUR IN VIEW
OF THE MANDE'**

The Mandé sanctions, as already mentioned, the transition from boy to man. Some would say single to united, but often these two things coincide. When a man undergoes the Mandé it is practically certain that he will get married, although it does not always happen and it is a minimal number of cases.

In the statistics that I have been able to find, at the time of the Mandé 80% of men are already united or about to do so. That remaining 20% are still in the balance or undecided about the choice of partner. Considering that these individuals marry early and have many children, they form very large families and sometimes move to create their own settlement.

The period of Mandé (being a man) is defined when the boy has decided who to

unite with and to have children. This does not mean that in those minimal cases it is not celebrated, on the contrary it is given the opportunity to take part in this ceremony so that the undecided can become aware of what they want. Let's now focus on most cases.

Preparation begins four months in advance, months in which the new adult will have to follow some indications and taboos. First of all, he will have to follow a sugar-free diet and eat alone, without his partner or family. This diet will be very strict, and if it were abandoned man would be forced to wait a little longer and not become a man in the presence of the community.

The diet consists of vegetables and seeds. Fish only in the evening, twice a week. This

serves to implement sperm development and make the man more fertile. The woman should prepare these meals with suitable utensils and not watch the man eat. So the man will not have to watch the woman while she cooks.

During the Mandé it is not allowed to have intercourse, the woman must not look at her partner in a pretentious way and will have to look after the vegetable garden in his absence. This diet compensated with manual work, the construction of a conception hut where, after the rite, the two will retire to procreate.

In the hut there must be special ritual figurines, protectors of the home and prosperity. The bed must be made of banana and sago leaves, otherwise evil

influences will make the man sterile. These precautions serve to maintain the man's virility intact and facilitate insemination at the time of sexual intercourse.

There are other methods to increase the chances of conception in men, different procedures that are carried out in the presence of the fortune teller, who knows all the practices related to fertility and medicine well.

These precautions are innumerable, I will mention some of them and explain their meaning. Let us remember that for the Onnah there are no demonic or evil presences, but negative or positive influences. The only possible "demons" therefore everything that can lead to abandoning these instructions, are only

the two antagonists: Sagoh'waré and Chikip.

- 1. Massaging the pubic area and glans penis with Kaha leaves (a plant similar to the palm tree, with a thinner trunk and wide leaves from which a fine sugar is obtained) this will serve to keep the whole reproductive system functioning, thus keeping the sperm strong.*
- 2. Wet your hands in a solution made of water, sago ointment, and Kaha leaves and rinse your face three times. This will make the hands that have to grasp the woman's hips stronger during intercourse. Getting his face wet keeps Chikip away.*

3. *Immerse yourself up to the abdomen in cold water and then in hot water, three times in a row. This will stimulate the testicles to produce more semen and make the same stronger when it comes into contact with the vagina.*
4. *Dancing on Chikip's mask, forcing him to go away and let the coitus bear fruit.*
5. *Stretching your leg muscles and buttocks will help keep your pelvis more responsive.*
6. *Wearing leggings of leaves and reeds, almost a chastity belt, with which the man will walk and run every day for about two months.*
7. *Singing and gargling with a special infusion of mint and cinnamon,*

material that the natives receive from the acolyte cities.

8. *Every week, before sunset, go moss hunting in the woods, with nothing on.*
9. *Trimming pubic hair*

These are just some of the precautions that the man must follow during the Mandé. From this point of view we can say that the ritual is not just a celebration for its own sake: it is a path of growth, which culminates with the actual ritual and one has the rank of adult.

At the end of these four months, the boy is finally ready to become an adult. The venue for the ceremony is on the low hills flanking the Obah River. Here all the tribes

of the Onnah clan gather and perform the ceremony as a large community. If Kaué was limited to the village only, the transition from boy to adult involves all the villages in the area.

The fortune tellers are found first, so that they can arrange the totems and make sacrifices to guarantee Mifurf's gaze. In this ceremony, the fathers of the new adults wear a very large and bulky fish-like mask, which limits their movements. This mask depicts Mifurf in one of its forms. As an ancestor and fisherman, he is symbolized as a fish or crab.

The women wear a breastplate made of crab bones and claws. Their headdress is composed of Musheen horns and around their necks a heavy goatskin stole cascades down to their knees.

As soon as they have all gathered on the hills, they start dancing to the rhythm of music and simulate a ritual fight with dance shields. The totems and the various statuettes are illuminated by intense flames, the atmosphere is that of a great village festival, where everyone has fun and sings. Women dance attractively and men must resist the urge to tame them.

The scene is similar to the festivals of Kunuk abundance, with the exception that there are no gifts to be shared and riches to be given away. After this long phase of celebration, the soothsayers begin to sing in chorus, there are a few stanzas that are repeated endlessly, as happens in the Kaué and recite more or less the following:

"Cave, cave, luh luh nannah, sot ke didis v'bon".

"Look, look, slowly it is approaching, the time to sow the seed".

This phrase is repeated until the men have taken up the ritual totems and insulted the antagonists: we see how similar the use of insult is, as well as in Parpar transvestism where the whore Korakan is insulted. In this particular case, the insults go to Sagoh'waré and Chikip, the two opposites of Zurzur and Skipik. To do this, women enter the scene.

With ritual movements they purify the seed of men, restoring order in the universe. Often it is the women that the new adults have chosen, who will become their companions at the end of the ceremony. After this clash between the sexes, the rite ends with a solemn prayer and other dances. Strong liquors are drunk and finally

men rub their penis with nettle so that no one dares to harass their sexual power.

After hours and hours of celebration, the adults go to the huts built and impregnate their women. This officially marks the end of the Mandé and all the taboos that man had to respect lapse.

The following day the adult man and father will begin to have further responsibilities, obviously fatherhood and the growth of a child require commitment and perseverance. Remember that before having intercourse, the woman has already completed the fertility rites and is therefore ready to welcome the sperm into her uterus.