

Prairie Unitarian Universalist Society

Order of Service

December 19, 1993

**Prelude: Cerémonie du Bobé:
Chez Les Pygmées du Nord Congo**

**"The Pygmies showed by their conduct that
they are related to all that is best and noble
in human nature."**

Henry Morton Stanley, In Darkest Africa

Welcome, Julia Bonser, President

Joys and Sorrows

Chalice Lighting: The forest is NDURA

Song # 207 Earth Was Given as a Garden

**Why The Pygmies Dance
readings on Mbuti Culture**

Song # 21 For The Beauty of The Earth

**The Forest People
Read by Rick Ruecking**

Discussion

Offering, Introduction of Guests

GLOSSARY

AKAMI	"Noise" in the sense of conflict; opposite of ekimi.
AKA	One of the sub-groups of Pygmies, the Archers.
APUA'I	Sibling group of pre-adolescents - owners of the future.
BAMIKI BA'NDURA	How the Mbuti know themselves; Children of the Forest
BES	Egyptian god of mirth and dance; descended from the Dancers of God.
BOPI	Children's play area - others entering are subject to ridicule.
EBA	Father - Adult male
EFÉ	First man and one of the sub-groups of Pygmies - the net hunters
EKIMI	"Quiet" in the sense of peace; opposite of akimi
ELIMA	Women's festival when a girl reaches menarche and receives sexual instruction; culminates when young men painfully struggle through women's gantlet to see who will be her suitor -- only her chosen will succeed.
EMA	Mother - Adult woman.
MBUTI	Pygmy people of the Ituri Forest in north-east Zaire.
MIKI	Children
MOLIMO	Basic ritual of Mbuti people; ceremonial singing to the forest; the ritual instrument of the same name, a long tube which is blown and sung through to reproduce the sounds of animals and supernatural sounds of the "animal of the forest".
NDURA	The forest or the spirit of the forest
TATA	Grandparent
TORÉ	The name of God; the spirit of the forest.

one of many
many readings
in several
categories

FAMILY 2: The Mbuti recognize four stages of life -- child, sibling, adult, elder. Grandparent - TATA, Sibling- APUA'I, Child - MIKI, Mother - EMA and Father EBA. Each plays a role in the culture. Gender is directly related to procreativity and differentiated only at the parent level. Only when children are born or when children might be born is the sex act socially significant, and the only time that the Mbuti see any need to distinguish gender.