



Catalogue

of the

Estelle Hamilton-Welsh  
Collection

(Housed in the F. S. Malan Museum)

as compiled by

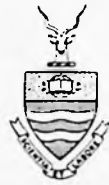
Mrs. Juliet Louw

for the collector

Published by the Fort Hare University Press



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UNIVERSITY OF THE WITWATERSRAND

*Johannesburg*





*Estelle Irene Bradbury Welsh*

*known as*

*E. I. B. Hamilton-Welsh*

*Born 29th May, 1881*

*Died 5th May, 1953*

UNIVERSITY COLLEGE OF FORT HARE

CATALOGUE

of the

ESTELLE HAMILTON-WELSH COLLECTION

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Mrs. JULIET LOUW

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## BRIEF BIOGRAPHICAL SKETCH OF ESTELLE HAMILTON-WELSH.

Estelle Irene Bradburg Hamilton-Welsh was born in the Transkei, on the 29th May, 1881, eldest daughter of Samuel Emslie and Amy Gush. Her father lost his life when the troopship Mendi was sunk during the first World War.

It was her mother who started her collecting by giving her two little beaded calabashes and telling her that it was her duty to collect these curios, because, as these Bantu became more civilized, they would all disappear and there would be no record of their fine arts and crafts left.

Mrs. Hamilton-Welsh was a keen sportswoman in her youth and had many trophies to her credit. She was also a good musician. Above all, her kindness and goodness to the needy and distressed, were well known. She was keenly interested in people in all walks of life, and was equally at home with countess or char. She loved young people and they adored her. When she died on the 5th May, 1953, her funeral was remarkable for the large number of young people attending.

As her sister, Kathleen Hare, was living in the Transkei after she herself had gone to live in the Transvaal, she used to go down from Pretoria to stay with her. As soon as word went round among the Bantu that she had arrived, the women in their red blankets would bring masses of lovely beadwork to her and she would be able to add to her collection. A fluent Xhosa linguist, she was able to talk them into parting with articles they were reluctant to part with. After long talks and arguments she was able to procure a whole *umkhwetha* and a diviner's outfit.

In 1936 her collection was displayed at the Empire Exhibition in Johannesburg. In 1938 the South African Government sent her to the Glasgow Exhibition with the Collection. When Queen Mary visited the Exhibition, Mrs. Hamilton-Welsh was presented to her. Queen Mary was most interested in the Collection and remarked on the marvellous sense of colour shown in the beadwork. She sent special greetings to the Bantu. The Princess Royal was also charmed with the curios and looked at them all. Other members of the Royal Family also saw the Collection. Soon after her return to South Africa she was given the opportunity to show her Collection at the Johannesburg Public Library. She was helped in the arrangement by Mrs. Gwen Hare, and a catalogue was prepared by Mrs. Juliet Louw, a sister of Eric Rosenthal. This Exhibition proved very popular.

In 1911 she married Frederick Hamilton-Welsh who now survives her ; he must be one of the few surviving members of the old Cape Mounted Riflemen. Her three daughters also survive her—Mrs. Walter Kirkwood, Mrs. " Dick " Niblock-Stuart, and Mrs. Paul Davis.





## A HISTORY OF THE COLLECTION

*By Estelle Hamilton-Welsh*

The Estelle Hamilton-Welsh Collection of African Arts and Crafts has been acquired by my late mother, Mrs. Gordon Emslie, and myself over a period of seventy years. Throughout these years only things worn and made by the natives themselves have been collected. I avoid anything that has been made to order. There are people who cater for the tourist trade only.

My mother actually began the collection with two small, plain snuff boxes. Beads were in short supply at that time—about 1896—at Idutywa, Transkei. I remember so well, when I was about 10 years old, her saying when we met a witch-doctor in all his furs, feathers, etc., “You know, I feel sure that those things of his and those that the natives make will be of great value one day, and I’d like you to take an interest in them.” From then on she used to barter for them with sugar, salt, etc.

My first piece of beadwork was given me by a schoolboy who liked my blue eyes! (Necklace was blue.) Alas, it was stolen off my wall at Roberts’ Heights (as it was then called—now Voortrekkerhoogte.)

Gradually beads became more plentiful. I always think that a people who make the lovely beadwork they do, must be happy. In fact in Native Territories I’m quite certain they are. If I had not been in mortal terror of witch-doctors in those days I might have acquired a lot. It was so safe then that we children wandered around and went for long walks into the country, and our parents never had an anxious moment. A little maid of about 10 years of age was quite enough to accompany us.

My mother had quite a struggle to get me really interested, and it wasn’t until I married and went to live in Pondoland, that I took it up in real earnest, and saved up tins, particularly paraffin, to barter with. A large one could get me practically anything. I think those were the happiest days of my life—sitting in a chair in the garden with all these happy, eager faces round me—ready to laugh at anything and everything. Being able to speak their language I could sort of get behind their thoughts of things. I always tried to impress on them to keep to their own mode of dress and not ape the European. When I went to that kraal with Dr. de Beer, (he said Chopi but *they* told me Ndebele, which is what I had thought they were) they wanted me to bring them old clothes, but I gave them a lecture on keeping to their own style of dress. I had a lovely afternoon there and got a very nice **mbehla** from a little boy. I have the full dress one but not an everyday one. It smells to high heaven at present! That is all by the way.

Any native article, especially anything made of grass or beads, which is seventy to eighty years old is ancient, owing to the undurable nature of the material. The dates mentioned are when they came into my or my mother’s possession. Some of the things were made long before I acquired them and have been handed down for generations.

When I explain my collection to natives, I tell them I am desirous of perpetuating the things they make. When they are dead and gone, the things they have made will live forever and be gazed on with wonder and awe, not only by the white people, but by their own race. To this latter fact they attach far more importance.

Without a knowledge of the language this collection would not have been possible. Apart from

the actual cost of the article, I often had to spend hours and days in wearisome talk before I could persuade them to part with it. Thus the back portion of the Ndebele skirt I waited sixteen years to acquire. Very often I was told "I must go home and think and discuss the matter in the kraal". By the time I got the article I had almost forgotten what I wanted.

There were occasions when I found a severe drought most helpful, though expensive, because I always felt I must not exploit them. Often I paid more than I was asked; in this way I gained their confidence and obtained many articles, which I would not otherwise have been able to add to the collection.

I found my friendship with the traders most useful. They usually have a great deal of influence and take a genuine fatherly interest in the natives.

What I say applies mainly to the natives of the Transkeian territories where I spent my girlhood and much of my adult life. These comprise the Xhosa, Nggika, Gcaleka, Fingo, Thembu, and Mpondo Tribes. The latter includes the Mpondomise.

Many things have two or more names. The chief reason for this is that no woman may use any name similar to the name of her father-in-law or the names of any male members of her husband's family. She may not use names commonly used by them or names that sound like their names. She has to talk around the subject or describe it, if there is no other means of identifying it. Certain names too are taboo to the boys during the *abakhwetha* or initiation ceremony. For this reason there are many alternative designations for everyday objects. Traders are driven frantic by this custom. A man may send his wife or daughter-in-law to pay a bill. It sometimes takes the trader hours of questioning to find out who it is that has sent the money. She may describe the man and say yes or no to questions concerning his identity, so that the trader has to discover it through a process of elimination.

It must be clearly understood that this is not a scientific catalogue. I have endeavoured to give the fullest information in my power regarding each article, its use, description and where I obtained it; also, wherever possible, its native name. Frequently, however, things have been given to me by people who have not any idea how or where they came into their possession. It is well-known too that natives are most secretive about many of their customs. I flatter myself, however, that where it was at all possible for a European to obtain information, I received the fullest explanation available. But I am not a scientist. I am merely someone who has spent a long life among the natives on a far more intimate footing than is attained by most people.

The late Prof. C. van Riet Lowe's estimate of the collection is appended :—

Archaeological Survey,  
University of the Witwatersrand,  
Milner Park,  
Johannesburg.  
4th February, 1948.

Mrs. W. A. Bowie,  
c/o Mrs. Estelle Hamilton-Welsh,  
Union Hotel,  
Church Street,  
Pretoria.

Dear Mrs. Bowie,

Mrs. Hamilton-Welsh tells me that it is possible that you may assist her in disposing of her precious collection of native arts and crafts in New York. I am extremely sorry that there is a possibility that this unique collection may leave the Union and I do wish to impress its value on you. Apart from the fact that it represents the work of a life-time, it has been made with unusual care and discretion under circumstances which can never recur. It literally marks the end of an epoch. Certain of the European factories from which the beads were drawn no longer exist, and whatever post-war beads may be sent to South Africa from such factories as may resume the manufacture of beads, they can never be quite the same as the pre-war stuff. Also the native arts and crafts are rapidly dying out and the time will very soon come when it will be impossible to get such material as we have in this collection. The civilizing process is like a juggernaut which is destroying everything primitive in its way. In this connection my mind goes back to the Roman occupation of Britain. Think how wonderful it would have been if there had been a Mrs. Hamilton-Welsh among the Romans to collect and preserve the ornaments and arts and crafts of the Islanders and if these arts and crafts had been kept in some museum for us to see and handle today! This thought is all the more striking when we recall that, as the present natives of South Africa stand in relation to us, so the illiterate natives of Britain stood in relation to the highly cultivated Romans upwards of two thousand years ago. And when we further recall how unique Mrs. Hamilton-Welsh's collection is, we realise how doubly valuable it is. It should be kept intact and should I feel be known as "The Estelle Hamilton-Welsh Collection." I would under no circumstances permit it to be broken up and dispersed. It is a great memorial to Mrs. Welsh and a great memorial to days gone by.

Believe me,  
Yours sincerely,  
(Signed) C. van Riet Lowe.  
(Professor C. van Riet Lowe, Director.)

The original catalogue was prepared by Mrs. Juliet Louw in 1938. The vernacular expressions have been edited by the Curator of the F.S. Malan Museum and the Head of the Department of Bantu Languages, University College, Fort Hare. Tribal names are spelt in the form recommended by the International African Institute. No other but minor changes have been effected.

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## INTRODUCTION TO BEADWORK

To the native peoples of South Africa their beadwork expresses the taste and skill of their women-folk. In early times, beads strung on fibre were the only articles of attire worn by many tribes. Patiently and beautifully did they fashion their ornaments, blending colours and designs to their tribal pattern.

Some tribes used a blue motif with red beads, others white with green and so on, until various sections of the tribes came to look upon various combinations of coloured beads as their exclusive right.

Beads were used too to decorate all sorts of household utensils. Although women and girls made and decorated the female attire, men also wore beads extensively, especially for ceremonial occasions. These were made by their wives and sweethearts. Game and cattle-skins usually worn by the primitive Bantu are nearly always adorned with beads of various colours, which are stitched on to them.

Before the arrival of European civilisation in South Africa, beads were fashioned from such materials as ostrich eggshells. They were carved and used as decorations by the Bushmen and Hottentots (See Bushmen Section.)

Early infiltration of Eastern trade from the East African coast brought old trade beads into the country for barter with the natives. Strung on gut fibre, these beads are usually large and uneven in size compared with the modern article.

Caton-Thompson, in her work on Zimbabwe, first gave prominence in South Africa to the importance of the study of beads to date an archaeological site. J. F. Schofield, in 'The Transactions of the Royal Society of South Africa,' describes a string found in a cave of barrel-shaped beads with a core of opaque, white glass, covered with deep red, transparent wound glass. According to native tradition, these were introduced into Northern Rhodesia by Arab slave-traders. The price of a slave was a girdle of these beads, sufficient to encircle the slave that was being sold.

In Bechuanaland a blue on white bead is popular. It is called "traina," probably because it was brought to Bechuanaland at the same time as the railway. It seems to be a German or Venetian imitation of native-made Nigerian beads.

Beads are found under dust and bat-guano in caves, in ancient rubbish-heaps, while natives hoe their gardens. They say they are old, "older than the old people's grandfathers."

Apart from those beads that were brought by Arab slave-traders, beads were first brought to South Africa by the Portuguese, then by the Dutch and finally by the English. Established colours and kinds are in use among each tribe. They are most conventional and will use only those in traditional use.

The various firms selling beads to the natives have to make a careful study of the types in demand in the different districts, otherwise they cannot sell their wares. The Royal colour of Swaziland is pink: hence in certain parts of Swaziland only the Royal Family may use them and they fetch a high price, whereas in other parts of South Africa they are cheap. Then again a red bead on a white centre (*igazi*) is very popular in the Transkei, but will not sell, for instance, among the Venda of the Transvaal. The selling of beads to natives is therefore a highly specialised trade, since no tribe will tolerate the slightest variation in the shades it uses.



A certain aloe, **ingcaca**, is grown in all parts of the Transkei. It is often used as a hedge round kraals, as animals cannot easily break through. The fibre is used for beadwork. It makes a very strong thread. All beadwork done on fibre is on the old side. The modern native uses ordinary cotton thread which does not hold the heavy beads.

When the leaves of the aloe are fully matured, they are cut and taken to a river or pool. They are beaten flat with heavy sticks and the fleshy part is washed off, until only the fibre is left. It is then dried, twisted and wound up for use.

In summing up, beads are worn as attire and decoration by natives of both sexes on head, neck, breast, waist, arms and legs, together with skins and cloths for everyday wear. During festivals and special dancing ceremonies, of which there are many, beads only are worn, with fringed girdles or bead aprons to satisfy Mrs. Grundy.

## XHOSA BEADWORK

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
1.	Isenge Necklet, very old.	Xhosa	Umtata	1914
2.	Isenge Necklet.	"	Cala	1934
3.	Isenge Necklet.	Ngqika	Umtata	1936
4.	Ingcaca Headband.	Xhosa	Umtata	1936
5.	Ingxowa Bag.	Thembu	Umtata	1936
6.	Amajikazi Earring.	Xhosa	Umtata	1918
7.	Iciba Belt.	Xhosa	Cofimvaba	1937
8.	Amatansana Seed-beads.	Thembu	Mazeppa Bay	1934
9.	Isenge Necklet.	Xhosa	Mazeppa Bay	1937
10.	Amagondwana Seed and bead chain.	Thembu	Cofimvaba	1935
11.	Ibhanti Bead waist-band for ceremonial occasions.	Xhosa	"	1930
12.	Intsimbi Necklet, very old.	Xhosa	Willowvale	1913
13.				
14.	Amajikazi Earring.	Xhosa	Benoni	1935
15.	Nganto Long plaited string of beads, old.	Ngqika	Umtata	1915
16.	Isigoxo Necklace worn by the girls who dance at the <i>intonjane</i> or Age of Puberty Ceremony. Pale blue (Presented by Mrs. Lawlor.) I do not remember the date I acquired this.	Xhosa	Queenstown	
17.	Amajikazi Earring.	Xhosa	Umtata	1936
18.	Ixhama Girl's wedding necklet, for dancing.	Bhaca	Mount Frere	1917
19.	Iphoco Girl's necklet.	Xhosa	Cofimvaba	1932
20.	Iphoco Old necklet, from the collection of my mother, Mrs. Emslie.	Ngqika	Idutywa	1887
21.	Ibhanti Bead Belt.	Thembu	Umtata	1915
22.	Umxhele Necklet.	Thembu	Cofimvaba	1942
23.	Iphoco Necklet with tab.	Xhosa	Mount Frere	1917
24.	Ukulombisa Necklet with long fringe.	Ngqika	Umtata	1936
25.	Umqala Collar, unusual, beaded on cloth.	Xhosa	Cofimvaba	1932
26.	Umqala Collar.	Xhosa	Cofimvaba	1936

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
27.	<b>Ingcaca</b> Head-ornament.	Thembu	Qamata	1930
28.	<b>Isidanga</b> Dancing necklet, very old.	Xhosa	Butterworth	1910
29.	<b>Ithumbu</b> Necklace, uncommon, very old.	Xhosa	Bashee	1909
30.	<b>Iphoco</b> Small necklace for a child.	Xhosa	St. Marks	1941
31.	<b>Nombisa</b> (meaning "to show off") Dancing-belt. The Headman's wife was very unwilling to part with this.	Xhosa	Cofimvaba	1940
32.	<b>Isenge</b> Necklace.	Thembu	Fort Beaufort	1937
33.	<b>Ingcaca</b> Head-dress worn by boys.	Thembu	Qamata	1936
34.	<b>Ithumbu</b> Necklet.	Xhosa	Idutywa	1900
35.	<b>Ingcaca</b> Head-dress.	Xhosa	Bashee	1910
36.	<b>Umxhele</b> Necklet.	Xhosa	Idutywa	1900
37.	<b>Isitimane</b> Belt.	Thembu	Cofimvaba	1936
38.				
39.	<b>Ingxowa</b> Man's bag.	Gcaleka	Mazeppa Bay	1929
40.	<b>Iphoco</b> Necklet.	Xhosa	Willowvale	1936
41.	<b>Isacholo</b> Bracelet.	Xhosa	Qamata	1936
42.	<b>Umxhele</b> Necklet.	Xhosa	Umtata	1932
43.	<b>Amaqhosha</b> Two bracelets.	Thembu	Engcobo	1930
44.	<b>Iphoco</b> Small necklet.	Thembu	Umtata	1936
45.	<b>Ingxowa</b> Beaded bag. Unusual because of its colouring in shades of brown, a colour very rarely used by Transkeian natives. (Presented by Mrs. J. Niblock-Stuart)	Thembu		
46.	<b>Isipaji</b> Young man's bag, carried when shopping.	Thembu	Umtata	1936
47.	<b>Ingxowa yokubhinqa</b> Woman's bag, new fashion with old ornaments hung on to make as much noise as possible.	Thembu	Umtata	1927
48.	<b>Isikhwama</b> Purse. I have noticed recently that the women make their purses to hang round their necks for safety.	Thembu	Cofimvaba	1939
49.	<b>Umqala</b> Collar.	Xhosa	Cofimvaba	1932
50.	<b>Igusha</b> Armlet.	Xhosa	Cofimvaba	1936
51.	<b>Amagasha</b> Anklet in beads, very old.	Ngqika	Umtata	1913
52.	<b>Amatansana</b> Latest necklet in seed-beads.	Thembu	Cofimvaba	1937
53.	<b>Isipeliti sokuxakatha.</b>	Ngqika	Willowvale	1942
54.	<b>Umthombothi</b> Seed necklace.	Thembu	Cofimvaba	1930

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
55.	Iphoco Necklace.	Ngqika	Engcobo	1934
56.	Isacholo Bracelet.	Xhosa	Bashee	1933
57.	Isikhwama Small purse.	Gcaleka	Mazeppa Bay	1937
58.	Amajikazi Earrings.	Xhosa	Umtata	1915
59.	Umxhele Necklace.	Ngqika	Umtata	1933
60.	Amajikazi Single earring, often worn.	Thembu	Umtata	1937
61.	Iphoco Necklet.	Xhosa	Bashee	1910
62.	Iphoco Necklet.	Xhosa	Bashee	1912
63.	Iphoco Necklet.	Thembu	Tsomo	1936
64.	Iphoco Necklet.	Xhosa	Ciskei	1933
65.	Indabati Necklet.	Thembu	Qamata	1936
66.	Ithumbu Necklace presented by Mr. Borchers, at one time Resident Magistrate at Indwe.	Thembu	Indwe	1900
67.	Iphoco Necklet.	Xhosa	Qumbu	1912
68.	Inkciyo Body-belt for little girl, worn round loins.	Xhosa	Butterworth	1936
69.	Icabu Melon seed necklet.	Thembu	Cofimvaba	1936
70.	Indoda Male necklace.	Thembu	Engcobo	1936
71.	Ingcaca Headband. Apparently some beads have been lost and others substituted.	Xhosa	Idutywa	1900
72.	Isikhwama Small purse for young girl.	Thembu	Umtata	1931
73.	Ithumbu Necklace.	Thembu	Umtata	1936
74.	Iphoco Child's necklace.	Xhosa	Umtata	1918
75.	Iphoco Necklace.	Ngqika	Umtata	1918
76.	Ingcaca Double headband.	Bomvana	Elliotdale	1933
77.	Ithumbu Necklace, very old.	Bomvana	Elliotdale	1900
78.	Iphoco Necklace.	Thembu	Engcobo	1937
79. } 80. }	Amanqashela Anklets for small children.	Thembu	Cofimvaba	1937
81.	Iphoco Necklet, very old. From the Emslie Collection.	Xhosa		1905
82. } 83. }	Izacholo Two bracelets.	Xhosa		1914
84.	Ingxowa Bag.	Thembu		1900
85.	Amagondwana Bead and seed chain.	Thembu	Cofimvaba	1935

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
55.	Iphoco Necklace.	Ngqika	Engcobo	1934
56.	Isacholo Bracelet.	Xhosa	Bashee	1933
57.	Isikhwama Small purse.	Gcaleka	Mazeppa Bay	1937
58.	Amajikazi Earrings.	Xhosa	Umtata	1915
59.	Umxhele Necklace.	Ngqika	Umtata	1933
60.	Amajikazi Single earring, often worn.	Thembu	Umtata	1937
61.	Iphoco Necklet.	Xhosa	Bashee	1910
62.	Iphoco Necklet.	Xhosa	Bashee	1912
63.	Iphoco Necklet.	Thembu	T'somo	1936
64.	Iphoco Necklet.	Xhosa	Ciskei	1933
65.	Indabati Necklet.	Thembu	Qamata	1936
66.	Ithumbu Necklace presented by Mr. Borchers, at one time Resident Magistrate at Indwe.	Thembu	Indwe	1900
67.	Iphoco Necklet.	Xhosa	Qumbu	1912
68.	Inkciyo Body-belt for little girl, worn round loins.	Xhosa	Butterworth	1936
69.	Icaba Melon seed necklet.	Thembu	Cofimvaba	1936
70.	Indoda Male necklace.	Thembu	Engcobo	1936
71.	Ingcaca Headband. Apparently some beads have been lost and others substituted.	Xhosa	Idutywa	1900
72.	Isikhwama Small purse for young girl.	Thembu	Umtata	1931
73.	Ithumbu Necklace.	Thembu	Umtata	1936
74.	Iphoco Child's necklace.	Xhosa	Umtata	1918
75.	Iphoco Necklace.	Ngqika	Umtata	1918
76.	Ingcaca Double headband.	Bomvana	Elliotdale	1933
77.	Ithumbu Necklace, very old.	Bomvana	Elliotdale	1900
78.	Iphoco Necklace.	Thembu	Engcobo	1937
79. } 80. }	Amangashela Anklets for small children.	Thembu	Cofimvaba	1937
81.	Iphoco Necklet, very old. From the Emslie Collection.	Xhosa		1905
82. } 83. }	Izacholo Two bracelets.	Xhosa		1914
84.	Ingxowa Bag.	Thembu		1900
85.	Amagondwana Bead and seed chain.	Thembu	Cofimvaba	1935

## FINGO BEADWORK

### INTRODUCTION

Fingos favour fine shades of pink, blue and white. A dark blue and pink mixture is also popular for deep necklaces.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
95.	<b>Ukubhinqa</b> Beaded flap for dancing.	Fingo	King William's Town	1920
96.	<b>Ingxowa</b> Bag of unusual design of white, blue, red, dark blue, beaded on cloth.	"	Umtata	1913
97.	<b>Isipaji sabafazi</b> Woman's bag. Presented by Mr. H. Bridger. Blue, red and white beads.	"	King William's Town	1931
98.	<b>Ingxowa</b> Bag. Presented by Mr. H. Bridger. Wide bead handle. Dark blue and red diamond design. Small bag in a different design attached.	"	Ciskei	1907
100.	<b>Ingxowa</b> Bag.	"	Ciskei	1890
101.	<b>Ingxowa</b> Beaded cloth bag.	"	Umtata	1936
102.	<b>Ingxowa</b> Bag, heavily beaded in pink and various shades of blue, white and red.	Bhaca	Mount Frere	1905
103.	<b>Ingxowa</b> Bag, presented by Mr. H. Bridger.	Fingo	Ciskei	1908
104.	<b>Ingxowa</b> Bag.	"	"	1905
105.	<b>Ingxowa</b> Bag, presented by B. Welsh.	"	"	1900
106.	<b>Ingxowa</b> Bag in diamond design, similar to beadwork that was found in a hut belonging to a witchdoctor (619-623) on the Basutoland Border.	"	Mount Frere	1911
107.	<b>Ingxowa</b> Bag, chiefly blue beads, with design in red, dark blue and white.	"	Cofimvaba	1914
108.	<b>Ithumbu</b> Wide necklace—woman's—in openwork design of blue, dark blue and pink, border of large, white beads.	"	T'somo	1934
109.	<b>Umqala</b> String of large blue beads with two white beads.	Fingo	Cofimvaba	1930
110.	<b>Isidanga</b> Old necklace with three tabs, white, blue, black and pink.	"	"	1934
111.	<b>Isidanga</b> Fringe of white beads.	"	Ciskei	1933

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
112.	<b>Isidanga</b> Necklet of blue, dark blue, white and a few pink beads, with fringe.	Fingo	Ciskei	1935
113.	<b>Ithumbu</b> Necklace. Wide lines of pink, blue, white, dark blue and black.	"	Tsomo	1936
114.	<b>Unqanto</b> Chain of twisted beads. Plaited, when worn round neck.	"	"	1936
115.	<b>Iphoco</b> Very old necklet of twisted white and blue beads. Netted pendant of black, pink, red, blue and white.	"	Ciskei	1900
116.)	<b>Amanqashela</b> Two anklets, light blue and white, with touches of red and green.	"	"	1925
117.)		"	"	1925
118.	<b>Iphoco</b> Narrow necklet, blue and white zigzag design, long strands.	"	"	1936
119.	<b>Ithumbu</b> Necklet.	"	Cofimvaba	1942
120.	<b>Inkciyo</b> Body-belt. Old pink beads and fibre fringe with green beads.	"	King William's Town	1910
121.	<b>Iqube</b> Necklace of pink and blue beads.	"	Cofimvaba	1933
122.	<b>Unqanto</b> Old string of big blue beads.	"	Willowvale	1923
123.	<b>Iphoco</b> Necklace with four tabs, white, dark blue, light blue.	"	Cofimvaba	1936
124.	<b>Iqube</b> Necklace in openwork, white, black, dark and light blue.	"	Bashee	1930
125.	<b>Iyokoza</b> Necklace in openwork, pink and blue with single white and black beads.	"	Ciskei	1933
126.	<b>Ipasi</b> Necklace, pink with treble stripe of blue and black. Edging of large white beads.	"	"	1931
127.	<b>Isinene</b> Fringed dancing necklace.	Fingo	Umtata	1918
128.	<b>Isipeliti sokuxakatha</b> Brooch, worn for dancing, blue and white strands with red beads on safety-pin.	"	Cofimvaba	1932
129.	<b>Umqala</b> Blue and white beads with cross and triangle design.	"	"	1932
130.	<b>Ibhanti</b> Bead belt, blue, with touches of pink, black, navy blue and white.	"	Ciskei	1936
131.	<b>Unqanto</b> Chain presented by Mr. H. Bridger. Blue, black and red.	"	"	1880
132.	<b>Isibambathando</b> (Lit. "Love-holder") Love-belt worn by young men or maidens, when	"	Tsomo	1936

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	meeting for a dance. White and pale blue.			
133.	<b>Isinambisa</b> Dancing ornament, openwork in white beads. Line of blue down centre, also black and red beads.	Fingo	T'somo	1911
134.	<b>Unqanto</b> Beaded chain presented by Mr. H. Bridger, blue, large white and black beads.	"	Ciskei	1880
135. } 136. }	<b>Amaphoco</b> Button necklets, worn by young girls when their breasts begin to swell.	"	Ngqamakhwe	1890
137.	<b>Ibhanti</b> Belt, white and dark blue.	"	Ciskei	1936
138.	<b>Umqala</b> Beaded collar, blue, black and white with strands.	"	Cofimvaba	1932
139.	<b>Iphoco</b> Tab necklet, six tabs, rectangles of red, white, pink and black.	"	Bomvana	1932
140.	<b>Amehlo</b> Forehead band in blue and white.	"	Cofimvaba	1940
141.	<b>Ibhanti</b> Belt, very old, blue, black and white beads on fibre.	"	Bashee	1915
142.	<b>Amagondwana</b> Seeded necklet. These are the first dyed seeds I have seen in the Transkei. Deep purple, with tiny beads in between. The seeds are arranged in squares. The name of the seed is <i>khotso</i> .	"	Ciskei	1936
143.	<b>Isibambathando</b> Waist-band, pale blue and white.	Fingo	Engcobo	1937
144.	<b>Amajikazi</b> Large beaded ring, worn either as an earring or as a decoration at the back of the head.	"	Cofimvaba	1936
145.	<b>Imiliza</b> Bracelet, blue and white twisted beads with red.	"	"	1936
146.	<b>Ingcaca</b> Headband, old, stripes of blue, white, pink and dark blue beads.	"	Bomvana	1936
147.	<b>Isibambathando</b> (Love-holder) Belt worn by youths and maidens at dances. Light blue and white openwork.	"	Umtata	1930
148.	<b>Isibambathando</b> (Love-holder) Belt, blue, white, and a little black.	"	"	1915
149.	<b>Isipaji</b> Skin bag with two divisions, lightly beaded.	"	"	
150.	<b>Iphoco</b> <i>lamaqhosha</i> Necklet with buttons.	"	Ciskei	1937
151.	<b>Beaded Ornament.</b>	"	"	1936
152.	<b>Umqala</b> Necklet of large single blue beads.	"	Willowvale	1890



<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
153.	<b>Ingxowa</b> Small beaded cloth bag.	Fingo	Elliotdale	1921
154.	<b>Ibhanti</b> Blue bead belt.	"	Cofimvaba	1929
155.	<b>Umqala</b> Blue bead collar with fringe.	"	Umtata	1936
156.	<b>Ijikazi</b> Circular earring, beaded on wire, with bell.	"	Cofimvaba	1936
157.	<b>Incebeta</b> Long beaded fringed front worn by a herbalist, a witch-doctor, or as a maternity-front by women. This is very rare. The wife of a Paramount Chief is the only woman who may wear one of these.	"	"	1890
158.	<b>Iphoco</b> Child's pink and blue openwork necklace.	Fingo	Ciskei	1914
159.	<b>Unqanto</b> String of pink and black beads.	"	"	old
160.	<b>Isithombisa</b> Dancing necklace, wide white, with dark blue band and long knotted fringe. This was greatly admired by Queen Mary at the Glasgow Exhibition.	"	"	1936
161.	<b>Umqala</b> Collar beaded on grass with half-inch stripes of beading.	Fingo	Ciskei	1936
162.	<b>Ithumbu</b> Wide necklace, blue, with two pink bands and edging of large white beads.	"	"	1930
163.	<b>Iqhina</b> Wide necklace, bands of pink and blue with thin lines of black.	"	Mqanduli	1927
164.	<b>Inkciyo</b> Body belt presented by Mr. H. Bridger. This was at one time in the King William's Town Museum. Large white beads, with rhomboids of blue and red beads, fibre fringe.	"	Ciskei	1890
165.	<b>Umqala</b> Collar for dancing, beaded on cloth, fringe of white, dark blue and red beads with dark blue strands.	"	Cofimvaba	1932
166.	<b>Ingcaca</b> Head-ornament, white and blue fringe.	"	Ciskei	1932
167.	<b>Iphoco</b> Necklet for dancing. Blue, pink and dark blue with long strands.	"	"	1928
168.	<b>Ibhanti</b> Belt beaded on cloth. White with black triangles, blue edging, long thongs of brass-studded leather.	"	Butterworth	1890
169.	<b>Ingcubula</b> Anklet for child. String of white beads.	"	Ciskei	1932
170.	<b>Igusha</b> Armlet, double strand blue and white beads.	"	"	1932
171.	<b>Inkciyo</b> Woman's body-belt. Ring of blue, pink and white beads with multi-coloured flap. Presented by Col. Niblock-Stuart.	"	Bloemfontein	1940

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
172.	<b>Inkiyo</b> Fringed belt for dancing. This is worn by a girl at her <b>intonjane</b> or female initiation ceremony. It is very heavy, as the belt itself consists of two strands of small brass rings. Sometimes there are three strands. These are made by the men. They are strung on very narrow leather thongs. The front consists of a heavy curtain of white beads about five inches long edged with black beads. These belts are universally worn throughout the Transkei. A woman in the kraal is considered dressed if she wears one of these.	Fingo	Cofimvaba	1936

### MPONDO BEADWORK

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
201.	<b>Inkciyo</b> Child's body-belt, white fringe with red and dark blue triangles on belt, edging of big, black beads.	Mpondo		
202.	<b>Isidanga</b> Two ornaments for dances or beer-drinks.	„	Libode	1936
203.				
204.	<b>Ibhanti yomdlezana</b> Maternity-belt worn by the wife of a Chief to pull in the stomach-muscles after a confinement. It is the privilege of the first wife to distinguish her from the other wives in the kraal. They are usually four to five inches wide, but are also made wider. One rarely sees a Red Native woman with a protruding stomach. Red Native is the term applied to those Transkeian tribes that smear their clothes with ochre. Presented by the Venerable Archdeacon Hallward.	„	Port St. Johns	1897
205.	<b>Iphoco</b> Necklet, red, blue, white and yellow.	„	Bizana	1912
206.	<b>Isidanga</b> Necklace for dancing, with blue and pink plaited strands hanging down.	„	Mount Frere	1917
207.	<b>Isidanga</b> Necklace for dancing, blue, white and black.	„	„	1917
208.	<b>Ibhanti</b> Belt beaded on leather.	„	Bizana	1912
209.				
210.				
211.				
212.	<b>Isibhanxa</b> Nine strings of coloured beads.	„	„	1911
213.				
214.				
215.				
216.				
217.				
218.	<b>Iphoco</b> Necklet, heavy strands of blue and white beads on leather thong.	„	Ngqeleni	1933
219.	<b>Amajikazi</b> Blue and white earrings.	„	„	1932
220.	<b>Iphoco</b> Necklet, dark blue, white, red, green and yellow.	„	Mount Frere	1917

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
221.	<b>Ingxowa</b> Purse of black cloth edged with beads on a beaded string.	Mpondo	Mount Frere	1917
222.	<b>Iphoco</b> Necklet, red and white.	"	Bizana	1912
223.	<b>Iphoco</b> Necklet worn by young girl, blue and white with tab.	"	Mlengana	1930
224.	<b>Amajikazi</b> Earrings, may also be worn over forehead, two large rings, white and blue.	"	Libode	1935
225.	<b>Iphoco</b> Necklet with tab.	"	Bizana	1912
226.	<b>Ingcaca</b> Head-ring, heavy band of white, red, blue and black beads.	"	Mount Frere	1917
227.	<b>Isidanga</b> Dancing ornament, long, in red, blue and white.	"	Bizana	1911
228.	<b>Isacholo</b> Armlet, white and red with four large green beads.	"	"	1912
229.	<b>Iphoco</b> Necklet, pink string with nine multi-coloured tabs.	"	"	1911
230.	<b>Amajikazi</b> Earrings, brass rings with beads and buttons.	"	"	1912
231.	<b>Iphoco</b> Necklet, coloured string with five navy blue and white tabs.	"	Libode	1931
232. }	<b>Imiliza</b> Two bracelets, pink and black and multi-coloured.	"	Mount	1915
233. }		"	Frere	
234.	<b>Headroll</b> Worn by Mpondo headman, white with navy blue and red.	"	Bizana	1911
235.	<b>Amajikazi</b> Earrings, crossed reeds tied with string, lightly fringed with beads.	"	"	1912
236.	<b>Ibhanti</b> Belt, narrow, white and blue in lacy design.	"	"	1912
237.	<b>Ukubhinqa</b> Dancing necklet with bells and long strands.	"	Mlengana	1936
238.	<b>Inkciyo</b> Young girl's body-belt, white and blue with long white fringe.	"	Port St. Johns	1934
239.	<b>Iphoco</b> Necklet, white and dark blue with tab.	"	Bizana	1911
240.	<b>Iphoco</b> Necklet, white with dark blue triangles.	"	Mount Frere	1917
241.	<b>Ingcaca</b> Head-dress, strands of white and blue beads.	Mpondo	Mlengana	1936
242.	<b>Intsimbi</b> String of beads, blue and black.	"	Bizana	1912
243.	<b>Intsimbi</b> String of beads, light blue, dark blue and white.	"	Bizana	1912
244.	<b>Umqala</b> White collar.	"	"	1912

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
245.	<b>Ingcaca</b> Head-dress, very old, black and white, with fibre tassel.	Mpondo	Bizana	1911
246.	<b>Isacholo</b> Armlet, with strands, for dancing. Belonged to a prostitute since anything belonging to her has red tassels attached.	"	"	1911
247.	<b>Amajikazi</b> Earrings, white and blue with red strands.	"	"	1911
248.	<b>Igusha</b> Bracelet, red, white and pale blue with long, pale blue and white loops.	"	Libode	1936
249.	<b>Iphoco</b> Necklace, navy blue and white, with tab.	"	Bizana	1912
250.	<b>Isipaji</b> Purse, beaded on leather.	"	"	1911
251.	<b>Ingcaca</b> Head-dress, blue and black.	"	"	1912
252.	<b>Iphoco</b> Child's necklet on leather thong, white rectangle, patterned in blue, black and red.	"	Mount Frere	1917
253.	<b>Iphoco</b> Necklet for dancing; many strands of dark-blue, pink and white, with long fringe.	"	Mlengana	1936
254.	<b>Iphoco</b> Necklet with tab.	"	Bizana	1911
255.	<b>Iphoco</b> Necklet, blue, white, red and black, with tab.	"	Tabankulu	1912
256.	<b>Ingcaca</b> Head-dress, blue and white stripes.	"	Ngqeleni	1932
257.	<b>Ibhanti</b> Belt, royal blue and large white beads.	"	Bizana	1912
258.	<b>Isibhansa</b> Single string of large white beads with tiny coloured beads in between. It is about three yards long. This was in the Wedderburn family for about fifty years. The Wedderburns were unable to tell me what tribe it belonged to or from what place it came. In a newspaper picture, I saw a Swazi wearing one, hence it may be Swazi, although I had always assumed it was Mpondo.			
259.	<b>Ithumbu</b> Wide necklet, striped in light blue, dark blue, white and red.	Mpondo	Mount Frere	1917
260.	<b>Ithumbu</b> Wide necklet with narrow stripes of red, dark blue, light blue and white.	"	Lusikisiki	1933
261.	<b>Izizaca</b> Forehead-band, blue and white, fringed.	"	Ngqeleni	1936
262.	<b>Iphoco</b> Young man's necklet, dark blue, white, with tab.	"	Bizana	1911
263.	<b>Ithumbu</b> Wide necklet in white, pink and blue openwork.	"	"	1911
264.	<b>Iyokoza</b> Wide necklet for festive occasions, white and blue, with six buttons.	"	Libode	1927

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
265.	<b>Iphoco</b> Necklet of coarse beads in white, red, dark blue and mid-blue.	Mpondo	Bizana	1911
266.	<b>Iphoco</b> Necklet, white, dark blue and red.	"	"	1911
267.	<b>Iphoco</b> Necklet, lines of blue, pink and black.	"	Mount Frere	1917
268.	<b>Iphoco</b> Necklet, lines of white separated by narrow lines of red and dark blue.	"	Mount Ayliff	1917
269.	<b>Ithumbu</b> Chief's necklet, heavy beads in stripes of blue, white, black, red and dark blue.	"	Qumbu	1917
270.	<b>Iphoco</b> Necklet, narrow, heavy beads similar to 269.	"	Mount Ayliff	1931
271.	<b>Iphoco</b> Necklet, blue and white.	"	Bizana	1911
272.	<b>Ibhanti</b> Belt, blue and white.	"	Mount Ayliff	1917
273.	<b>Isigqizo</b> Anklet.	"	Ngqeleni	1936
274.	<b>Ingcaca</b> Head-band, white with red and black ends and brass studs.	"	Lusikisiki	1936
275.	<b>Ibhanti</b> Belt, beaded in white and blue on leather, with leather thongs.	"	Bizana	1911
276.	<b>Inkciyo</b> Young girl's body-belt.	"	Lusikisiki	1936
277.	<b>Isigqizo</b> Child's anklet.	"	"	"
278.	<b>Inkciyo</b> Beautiful white and black body-belt, with long fringe. Worn by girls when dancing at the <b>intonjane</b> or female initiation ceremony.	"	Libode	1930
279.	<b>Iphoco</b> Young girl's white and blue necklet with tab.	"	"	1934
280.	<b>Isigqizo</b> White and black anklet.	"	Ngqeleni	1930
281.	<b>Ixhama</b> Necklet, light blue, dark blue, pink, white and red.	"	Mount Frere	1915
282.	<b>Igusha</b> Beaded grass bracelet.	"	Lusikisiki	1936
283.	<b>Igusha</b> Bracelets of white beads, old.	"	"	"

## ZULU BEADWORK

### INTRODUCTION

The Zulu love bright colours and seem to have a larger range than other tribes. The names they give to the colours they use are extremely interesting and significant. White beads they call **ithambo** meaning "bone." Black beads are **isitimane** which is also a nickname for a very black person. It was the name of a regiment formed by the famous Zulu Chief Mpande. Blue beads they call **ijuba** which means "dove," while the name **umgazi** for red beads comes from **igazi** meaning "blood." **Incombo** is the young kaffir corn, when it is still yellow and this is the word for yellow beads. Another word for yellow beads is **iphuzi** meaning "bright," also applied to the yellow pumpkin.

Green beads are **ubuhlalu obuhlaza** from "**uluhlaza**" meaning "new grass." (In connection with the Zulu word for green and blue, note the Introduction to the Zulu Love-letters.)

Striped beads are called **intothoviyane** which is the word for the large, striped grasshopper. Pink beads are **ubuhlalu obumpofu** from **impofu** meaning "poor" or "poverty."

Transparent brown beads are **umlilwana**, meaning "a low fire" while the word for dark blue beads is **inkankane** this being the word for the Common Ibis.

Large-sized beads of any colour are **amaphohlo** or **amaqanda**, the word for eggs.

A single string of beads is **ingeje**, while **umampapeni** is one square of beads with one or more bead-strings. A long, oblong piece of beadwork with one or more bead strings is **ulimi** signifying "tongue." **Igcagcane** is a necklet consisting of a number of connected small squares of beadwork.

In the "Annals of the Natal Museum" (1908) Father Franz Mayr enumerates a number of things that were used for beads by the Zulu before the white man came. This probably applies to other tribes too. The Zulu used circlets of lion and leopard-claws for men's necklaces.

Royal princesses wore stiff collars of heavy, solid brass rings, made by bending a brass rod into a spiral with two or three turns. These were **umnaka** or **ubedu**. They must have been most uncomfortable, since the head could not be turned without twisting the whole body.

Ordinary Zulu women often wore round their neck a fibre string carrying a perforated brass ball (**indondo**) about an inch in diameter. The ball would hang level with the top of the sternum.

Sometimes numerous little sticks were worn of the scented **umthombothi** tree (*Spirostachys africanus*.) Some of these I have found among the Xhosa, especially in the form of charms. They were worn threaded on fibre as a necklace and called **ubande**. Scent-powder was made from various scented plants, pulverized, mixed with clay and kneaded into balls. The Zulu called these **amaka**, the Transkeian tribes know them as **mpepo**. I have dealt with them in the section on "Charms."

Young men wore bushy ends of cattle-tails (**amatshoba**) above their elbows and below their knees. Regiments were distinguished by the colours of these tails. Boys and girls wore grass wristlets and anklets. These were not twisted in spirals as for the neck.

In Dingaan's day warriors wore necklets of small pieces of wood on fibre, one for every man killed.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
291.	<b>Isigege</b> Girl's belt, finely beaded in white, green and black with long front and back tabs.	Zulu	Jolivet	1930
292.	<b>Isithando</b> Necklet in coloured openwork pattern with black and blue fringe in front.	„	Umzimkhulu	1935
293.	<b>Isikhwama</b> Bag with band beaded in pattern, blue, pink, black, green and white.	„	Msinga	1900
294.	<b>Ibhijo</b> Belt beaded in a design of black, green, pink and white with studded ends.	„	„	1930
295.	<b>Imbacani</b> Red anklet in patterns of black, green white and blue.	„	Hluluwe	1947
296.	<b>Isithando</b> Round necklet in blue, white, black, red, and yellow with front tab in red, white and yellow.	„	„	1947
297. }	<b>Amagusha.</b> Two bracelets in black, white, red and blue with large beads at both ends.	„	„	1947
298. }				
299.	<b>Ipasi</b> Circlet in heavy beads, white, black, red and blue.	„	Durban	1940
300.	<b>Ifalteni</b> Anklet, blue with black, white, red, yellow and green design.	„	Melmoth	1940
301.	<b>Isimboza</b> Narrow fringed forehead band in pink and dark blue.	„	Durban	1940
302.	<b>Isigege</b> Large necklet, 2½ inches, pink, black and blue with long fringes both ends.	„	St. Michael's-on-Sea	1940
303.	<b>Ibhanti</b> Narrow belt for young girl, 1½" wide, blue, red, black, green.	„	Durban	1957
304.	<b>Ipasi</b> Female necklet with seven green tabs, one blue tab.	„	Hluluwe	1935
305.	<b>Isigege</b> Beaded belt in white, yellow, orange, black and red, zigzag pattern.	„	Krantzkop	1915
306.	<b>Ibulezi</b> Belt, four inches wide, white ground with bold design, blue cross in centre.	„	Eshowe	1942
307. }	<b>Ifalteni</b> Two anklets, blue centre, white edges, design in red, black, yellow, white, worn under the knee.	„	Melmoth	1947
308. }				
309.	<b>Isigege</b> Woman's narrow waistband with heavily beaded front.	Zulu	Hluluwe	1935
310.	<b>Isiheshi</b> Waistband with coloured fringe and front tab, red, yellow, green, black.	„	Krantzkop	1927
311.	<b>Isiheshi</b> Waistband for young girl, multi-coloured and fringed with hanging bead rings.	„	Mount Elias	1902



<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
312.	<b>Ibhanti</b> Belt, four inches wide, designed in stars and stripes, fringed at both ends.	Zulu	Eshowe	1912
313.	<b>Ibulezi</b> Shoulder-ornament, four bars, bright colours on beaded ground.	"	Empangeni	1944
314.	<b>Ingcubula</b> Head-dress, fringed, worn by young married woman.	"	Empangeni	1940
315.	<b>Isimbozo</b> Boy's head-dress, small, fringed.	"	Durban	1941
316.	<b>Iceci</b> Head-ornament. Beads at end of thin reed.	"	(Place and date not known)	
317.	<b>Isiqaza</b> Painted ear-rings Numbers 317-321 are all men's earrings. They are very characteristic of the Zulu men and the lobe of the ear must be greatly distended in order to wear them. They are pressed into the hole in the lobe of the ear.	"	Durban	1940
318.)	<b>Isiqaza</b> Mosaic ear-rings, both different.	"	Durban	1940
319.)				
320.	<b>Isiqaza</b> Three ivory ear-rings.	"	Roberts' Heights	1920
321.	<b>Isiqaza</b> Ear-rings, circular pieces of wood, painted green.	"	Johannesburg	1946
322.	<b>Isikhwama</b> (or <b>idavita</b> ) Wide anklet beaded on leather with wide leather fringes.	"	Eshowe	1934
323.)	<b>Amagusha</b> Two blue and white anklets with leather ends made out of old boots.	"	Durban	1938
324.)				
325.	<b>Ibhanti yokubamba</b> Beaded on leather presented by Col. Niblock-Stuart. Fine work in exquisite colours.	"		1942
326.	<b>Umbhinqo</b> Wide blue roll beaded belt. This may be Swazi. I do not know where it was obtained.	Zulu		1936
327.	<b>Isitimane</b> Beaded belt on leather, alternate irregular squares of brown and white.	"	Eshowe	1941
328.	<b>Isifociya</b> Multi-coloured waistband. This comes from an old Durban collection. The place where it was found is unknown.	"		about 1890
329.	<b>Ibhanti</b> Chief's belt, finely beaded in red, white and blue.	"	Richards Bay	1936
330.	<b>Utshotha</b> Narrow belt in pink and white.	"	Durban	1941

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
331.	<b>Isibamba</b> (or <b>isitimane</b> ) Festive female belt, white ground, red and black zigzag design, blue edge.	Zulu	Durban	1941
332.	<b>Isikhwama sokezo</b> Snuff-spoon holder, beaded on plaited rush case, green and white.	"	"	1943
333.	<b>Beaded Neckring</b> in stripes of various colours.	"	"	1940
334.	<b>Ipasi</b> Necklet in green, red, blue. Back in lacy design, front tab in pattern—very unusual.	"	Umzimkhulu	1935
335.	<b>Isigege</b> Girdle for a girl.	"	Eshowe	1912
336. }	<b>Ucu lofalteni</b> Two large seed anklets.	"	Durban	1946
337. }				
338. }	<b>Ucu lofalteni</b> Two small seed anklets.	"	Durban	1946
339. }				
340.	<b>Inqabanqo</b> Maid's stick beaded on cane for ceremonial dances. I saw these in use at the Royal Dance at Eshowe for the King and Queen in 1937.	"	Durban	1940
341.	<b>Ubuhlalu</b> Necklace worn by men and girls. They give it to each other as a token of love.	"	Johannes- burg	1948

## ZULU LOVE-LETTERS

### INTRODUCTION

Many of the rectangular patterns worn round a Zulu's neck are love-letters from female admirers. The message is conveyed by the pattern, the preponderance of certain colours and the colours themselves. With the use of a little imagination the message can be guessed at, but I feel convinced that only a Zulu can appreciate all the subtle shades of meaning expressed in each letter. They never tell us all they know.

The vast majority of Zulu are still illiterate. The practice of buying their wives with cattle drives a great many young men to the Rand for periods of years in order to earn and save up enough money to buy a wife. Meanwhile the girl at home is practically cut off from her beau, as both are unable to write. She therefore makes one of these love-letters and, when some other local youth leaves for the Rand she gets him to convey her letter to her admirer.

These love-letters are peculiar to the Zulu people. I have tried to trace them among the 'Transkeian natives, but, with a few exceptions, was told it was white man's nonsense, and, scornfully, something indulged in by the Zulu. The very few I saw in the 'Transkei were probably obtained from Zulu.

Zulu men refuse under any circumstances to part with these beaded love-letters, saying that if they sell or lose one, no amount of explanation will convince the girl it was not intentional.

They are worn tightly round the neck by men, they do not hang. Women do not wear them so tightly.

It is most interesting to note the Zulu does not appear to have separate words for blue and green. As far as I can discover he calls blue "dark-green" (*luhlaza kakhulu* or *luhlaza mnyama*.) A man who has lived always among the Zulu told me that, as the sky is blue, that colour is of no interest to the Zulu, for the sky is far away and has no connection with their food supply, whereas the green earth is of absorbing interest.

A native asked in a Johannesburg shop for "that blue crochet-hook." The girl behind the counter said to his bewilderment, "That is green, you fool." This is an example of the misunderstanding that arises between European and Bantu through failure to understand each other's languages.

The following are roughly the meanings of the colours when used in the Zulu love-letters :

<i>Colour</i>	<i>Zulu Word for Colour</i>	<i>Significance of Colour</i>	<i>Zulu Word for Significance of Colour</i>
White	<b>Mhlophe</b>	Love	<b>Ukuthanda</b>
Red	<b>Ubovu, or umbovu or ubomvu</b>	Tears	<b>Ukulila</b>
Blue	See introduction to love-letters	Faithfulness or Constancy	<b>Ukuqiniseka</b>
Green	<b>Ihlaza or ihlazi</b>	Jealousy	<b>Ubukhwele</b>
Yellow	<b>Imthubi</b>	Money	<b>Imali</b>

<i>Colour</i>	<i>Zulu Word for Colour</i>	<i>Significance of Colour</i>	<i>Zulu Word for Significance of Colour</i>
Pink	<b>Obumpofu</b> or <b>ithanga</b>	Poverty and Lost Love	<b>Impofu</b>
Black	( <b>Inyama</b> ) <b>Mnyama</b>	Grief and Mourning	

(The name for Zulu love-letters is " **esomuqala** " or " **incwadi.** " Another name is " **ubhala abuyise,** " meaning " one writes that the other may reply "). In the following list the meaning of each letter will be given in this column.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
341.	<b>White</b> I love you. <b>Blue</b> I will always be true to that love. <b>Red</b> I have wept bitter tears, because you do not return my love.	Zulu	Durban	1942
342.	<b>White</b> You have all my love. <b>Blue</b> I am faithful to you. <b>Pink</b> I am too poor to ask you to marry me. (Presented by Mrs. Eileen Cochrane)	Zulu	Pieter-Maritzburg	1937
343.	I am pure in heart and shall always be faithful to you. No one else is in my thoughts. (The Bhaca are a wild and unruly tribe near the Natal border). I imagine the letter was taken in some raid. It is one of the very few I have seen in the Transkei.	Bhaca	Mount Frere	1911
344.	This love-letter is from a man to a maid : <b>White</b> I love you truly. <b>Yellow</b> I am able to give many heads of cattle for you as I have much money. <b>Green</b> I am very jealous, as you are looking at other men.	Zulu	Durban	1941
345.	This love-letter is from a man to a Zulu maid : <b>Pink</b> I am very poor and can offer no cattle for you. <b>Blue</b> I shall be true to our love. <b>Black</b> Until I die.	"	St. Michael's-on-Sea	1930
346.	An innocent maiden offers her first love, but she is spurned, as the one she loves loves another. She is jealous of her rival and her heart is broken, so that she wishes she were dead. Presented by Mrs. Eileen Cochrane.	"	Pieter-Maritzburg	1936
347.	<b>Blue</b> I shall always be faithful to you. <b>Black</b> I mourn for you as one who has wandered far away. <b>White</b> My love follows you wherever you may go.	"	Durban	1941

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
348.	<b>White Centre Pieces</b> Our hearts are joined together in love. <b>Green and Red</b> Tears and jealousy must be buried. <b>Double necklet of white beads</b> Nothing will mar our united love.	Zulu	St. Michael's-on-Sea	1930
349.	<b>White</b> I love you. <b>Red</b> I am shedding many tears. <b>Dark blue</b> I am mourning your absence. <b>Blue</b> I shall be faithful to you.	Zulu	Umzimkhulu	1912
350.	A love-letter from a maid to a man. It indicates a girl of substance, shown by the wide neck-band. The meaning is : <b>White</b> I love you with all my heart. <b>Blue</b> I will never love another. <b>Yellow</b> I have much to offer you as my father is a rich man. <b>Green</b> Yet you make me jealous, as you pay attention to another. <b>Red</b> I am so unhappy. <b>Black</b> I wish I were dead.  Presented by Mrs. Eileen Cochrane.	„	Empangeni	
351.	The two white beads on each string indicate pure love. The meaning is "My true love hath my heart and I have his." One of the few I have found in the Transkei, probably obtained from a Zulu.	Mpondo	Libode	1936
352.	<b>White</b> I love you. <b>Black</b> I mourn for you deeply. No one can ever take your place. <b>Pink</b> I have lost my love.	„	Bizana	1912
353.	<b>White</b> You have all my love. <b>Blue</b> I will always be faithful to you. <b>Red</b> I shall be very sad. <b>Black</b> Should you come to any harm and die.	Zulu	Eshowe	1930
354.	<b>White</b> I love you very much. <b>Blue</b> I will always be true to you. <b>Green</b> I am jealous of another who might take your love from me. <b>Red</b> Because of this I shed many tears.	„	St. Michael's-on-Sea	1940
355.	Love-letter from a man to a maid : <b>Meaning</b> : I love you very much and would give ten cows for you. I am always faithful	„	Eshowe	1940

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	to you but I am depressed and unhappy, and consumed with jealousy, because you do not return my love.			
356.	Prostitute's Love-letter. Anything belonging to a prostitute always has little red woollen tassels on it. This is probably in the nature of a charm, which will bring her luck and eliminate competition in her profession.			

## CLAY BEADS

### INTRODUCTION

Most of the clay beads in my possession are made by Southern Sotho. They seem to have specialised in them to a greater extent than other tribes. It is wonderful how even the strings of beads are. They must have entailed many hours of delicate moulding. I think they baked them in a hole in the ground.

These clay beads are in various shapes and in shades of black, grey and brown. An old missionary from Basutoland told me they no longer trouble to make them. He has been in Basutoland over sixty years. It was only through him I got them and even he found it difficult.

The Sotho word for beads is **talama**

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	(All these were presented by the Rev. George Dieterlen, Morija Mission, Basutoland)			
361.	Necklace Round grey beads with markings.	S. Sotho	Morija	1932
362.	Necklace Round smooth grey beads.	"	"	"
363.	Necklace Round red and grey beads with ridges.	"	"	"
364.	Necklace Small round smooth red beads.	"	"	"
365.	Necklace, Small reddish ridged beads.	"	"	"
366.	Necklace Small round reddish ridged beads.	"	"	"
367.	Necklace Flat grey criss-crossed beads with small round beads.	"	"	"
368.	Necklace Flat reddish beads with criss-cross pattern.	"	"	"
369.	Necklace Flat grey beads with criss-cross pattern.	"	"	"
370.	Necklace Round red ridged beads.	"	"	"
371.	Necklace Red egg-shaped dotted beads.	"	"	"
372.	Necklace Red egg-shaped smooth beads.	"	"	"
373.	Necklace Red beads in various shapes.	"	"	"
374.	Necklace Large ridged beads.	"	"	"
375.	Necklace Red round patterned beads.	"	"	"
376.	Necklace Round beads marked with crosses.	"	"	"
377.	Necklace Small black round ridged beads.	"	"	"
378.	Necklace Assorted dark beads.	"	"	"
379.	Necklace Black beads of various sizes.	"	"	"
380.	Bracelet Round and long beads, light-grey, patterned.			

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
381.	<b>Bracelet</b> Round black beads.	S.Sotlo	Morija	1932
382.	<b>Bracelet</b> Irregular black beads.	"	"	"
383.	<b>Bracelet</b> Round grey beads.	"	"	"
384.	<b>Bag</b> Made of reddish beads of assorted shapes, large.	"	"	"
385.	<b>Bag</b> Small round grey beads.	"	"	"



## BEADED BODY-BELTS FOR WOMEN

### INTRODUCTION

I have many of these interspersed among the beadwork of the various tribes and consider my collection very good. The Transkeian tribes all call them **inkciyo**. They are worn round the loins. A woman in the kraals is considered dressed if she wears one of these.

My own old Xhosa servants, Flora and Annie Nkile, who have been with me for many years, told me that these heavily beaded and fringed belts are worn by women and girls from the age of two years. Married women wear more elaborate ones than girls. Unmarried girls frequently use them as a kind of mechanical contraceptive, so Annie told me. They tuck them up between their legs and feel they can then risk intercourse. Annie told me too that they are handed down from mother to daughter for generations and for this reason old women may not wear them, in case they are soiled and rendered unfit to hand on.

Today most of the women in the Transkei wear body-belts consisting of a waist-belt of three or four rows of small, brass rings hand-cut by the native men, with a front apron of beads or strands of beads in white, edged with navy blue or black.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
388.	<b>Ibhanti</b> This is worn round the loins but is a belt only, having no fringe or apron like an <b>inkciyo</b> . It matches 389, being made of similar beads. Formerly it was in the King William's Town Museum. It is made of large white beads, alternated with small navy blue beads.	Fingo	King William's Town	1887
389.	<b>Inkciyo</b> This and 388 are said to have been taken at the annexation of Pondoland. It consists of a waist band of dark blue and black and large white beads here and there. The large beads prove it is not less than fifty years old. The front is a curtain of blue, white and red and a few light blue beads. It hangs in a heavy fringe about 9" long. This one is supposed to have belonged to the wife of the Paramount Chief of that time. It was taken by an American, who was in the Cape Mounted Rifles, Sergeant-Major Henneburger, who gave it to me.	Mpondo	Lusikisiki	1877
390.	<b>Inkciyo</b> Waistband. Blue, white and red, fringed with large black beads. The front is a	Fingo	Ciskei	1880

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	apron, 5" x 9½" of solid beading in a blue, white zigzag design on a pink ground. This was also formerly in the King William's Town Museum and presented to me by Mr. H. Bridger.			
391.	<b>Inkiyo</b> The waistband is a leather belt ½" wide with a 1" fringe in red, edged with black and white beads. The apron is of solid beading, 9" x 6" with a diamond design in red and blue on a white ground and a narrow fringe of red beads edged with white and black. Presented by Mr. H. Bridger.	Fingo	Cisk i	1880
392.	<b>Ibhanti</b> (or <b>inqwemesha</b> ) Strands of the tendrils of some climbing plant, dotted with large blue yellow and red beads. This was given to me by an Ndebele woman, but I have learnt since that it is a Swazi bridal belt.	Swazi	Roberts' Heights	1937

## BRASS RINGS

### INTRODUCTION

It took me thirty-five years before I got any of these rings. There are no marriage or engagement rings among primitive natives. Instead they gradually acquire rings after marriage. The men make them for their womenfolk of brass. Some are elaborately carved, others are plain with hooks and points. The women use them to scratch each other's faces in fighting over men. They are very dangerous weapons.

In his book, "The Essential Kaffir," Dudley Kidd says these brass rings are extremely rare. I acquired all mine in the last ten years. If it had not been for Upimpe I would not have been able to get any at all.

Upimpe was a Xhosa boy of about sixteen years, who worked for my sister, Mrs. Hare, wife of the Deputy-Sheriff for Cofimvaba District, Captain Robert Hare, descendant of the famous Hare after whom Fort Hare, the native college, was called. Mrs. Hare let her garden-boy go home and Upimpe came from the kraal to take his place. He seemed to grasp the idea of the collection and became quite enthusiastic, so that he never did any work during his sojourn in Cofimvaba, but roamed the streets with me unknown to Mrs. Hare, waiting for the Red Natives (See Section on Costumes) to come to the village to shop. Then we would waylay them for their possessions. He would argue and catch hold of their hands, saying in Xhosa, "Come on now! You *must* give this woman these rings!"

Often they succumbed to the sight of a handful of silver, after first refusing resolutely to part with them. I was always quite relieved, when they took them off. Their fingers were so dreadfully swollen from wearing them. The girls in particular took quite a long time to slip them off their fingers. One could see the relief on their faces, when they were off.

Some I managed to get through a witch-doctor. At the time I was in Cofimvaba there was a severe drought, which probably accounted for the fact that Upimpe's arguments eventually wore them down. A consignment of mealies arrived together with me and for the price of a bag of mealies, they were prepared to part with things that would otherwise have been unobtainable.

Captain Allen Gardiner in "Narrative of a Journey to the Zoolu Country" states that in 1836 Shaka's and Dingaan's warriors cut the hands off living women in order to obtain their rings and bracelets.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
394-410	Imisesana Brass rings with sharp points, very old.	Fingo and Thembu	Cofimvaba and district	1936
411-419	Imisesana Ten brass rings in designs.	"	"	"
420-424	Imisesana Five plain brass rings.	"	"	"

## SNUFF-CONTAINERS

### INTRODUCTION

The Xhosa word for snuff-container is *iqhaga*, the Zulu is *ishungu*. In Xhosa a large snuff-box is *igula* and a small one *iqhaga*. Snuff is *igwada*.

Snuff has been taken through the centuries. The natives mix their snuff with dried and powdered aloe leaves (*ingcaca*) because they say it makes it stronger. No adult native formerly was seen without his snuff in his little bag. Should snuff be difficult to get or if he were mean, he was always protected from the necessity of offering it to his friends by carrying it or his tobacco in a pouch made from the scrotum of a sheep. It is an unwritten law that snuff contained in this may not be offered to anyone. As far as I have been able to ascertain, the scrotum of an animal is sacred. Should anyone undesirable handle the pouch or tobacco from it, the owner of the pouch might be adversely affected. It would be an insult to married women (who use snuff and tobacco freely), to be offered it from this pouch. The scrotum pouch is *isende* or *isandlwane*.

The natives believe snuff keeps away colds and cleans the passages. It is cheaper than tobacco, which may account for its slightly wider use.

The earlier snuff-boxes were small gourds, with stoppers of wood or mealie-cob. The gourds became highly polished through constant use. Through droughts the seed of the small gourds became very rare. Then they used larger gourds. These were not easy to carry, even in the big goatskin bags. The women took to beading them, which made them even more difficult to carry about. They attached a beaded chain and used these only for festive occasions.

Traders introduced small metal boxes, some with a mirror outside the lid on top. These were a source of great joy and pride and gourds fell into disuse. These metal boxes had very elaborate, long, beaded chains attached to hang the box round the neck.

One of the earliest forms of snuff-boxes, which entailed weeks of labour, was made by scraping the mucous lining off the inside of a freshly-killed beast. This is worked up between the hands until it is like a paste. Then it is moulded round a stone to the shape of a gourd, pricked with a fine stick and indentations made something like the markings of a honey-comb. After these have been moulded they are put to dry till they are hard as stone. This is a long process. I have two of these. One was taken to Edinburgh long ago by a Presbyterian missionary, the Rev. W. Gavin, for the Centenary Celebration of some missionary society and given to me there by the wife of Professor Patterson after having lain in an attic in Scotland for many years (No. 453.) I consider mine beyond price. They are probably a hundred years old or more.

Cartridge-cases are beaded and used as snuff-boxes, in short anything that is small and will hold snuff.

The Sotho carve their snuff-containers out of horn, usually in the shape of human figures. Two of these were given to me by the Rev. Dieterlen at Morija. The Zulu also favour horns for making theirs. These are all small. Captain Allen Gardiner in "Narrative of a Journey to the Zoolu Country" describes a wooden snuff-box and a spoon as used then (1836). A witch-doctor gave me one of these with a wooden snuff-spoon attached.

It is the custom of Zulu women to carry three small, round gourds about the size of a plum attached to each other by means of a beaded or plain string or fibre. These are called **idosha**.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
427.	<b>Iqhaga</b> Chief's snuff-box for visitors. Large old gourd, beaded.	Xhosa	Bashee	1950
428.	<b>Ishungu</b> Wooden cylinder, 1½" across, 3" long, with small beads in stripes of navy blue and white. Beaded chain from which cylinder can be detached.	Zulu	Durban	1941
429.	<b>Iqhaga</b> Beaded gourd, partly covered with white and blue beads in a triangular design.	Xhosa	Idutywa	1893
430.	<b>Iqhaga</b> Gourd with large beads in various colours.	Mpondo	Lusikisiki	1897
431.	<b>Ulelo</b> Gourd with design in wire. There has been much discussion as to how it was possible for this hard gourd with its narrow aperture to be embroidered with this wire. The stopper is a tiny portion of a gourd. This was bought at a sale of native-made articles.	Shangana	Bloemfontein	1913
432.	<b>Iqhaga</b> Large gourd. It has a row of spotted beads such as fascinated Dingaan in 1836, according to Captain Allen Gardiner. This is a Chief's snuff-box covered with large blue and piak beads. It is used by the head of the kraal to hold snuff for distinguished guests. For many years it was in the King William's Town Museum. Presented by Mr. H. Bridger.	Fingo	King William's Town	1880
433.	<b>Iqhaga</b> Metal box with mirror on the lid. Very long thick twisted chain of blue and white beads.	Mpondo	Flagstaff	1932
434.	<b>Iqhaga</b> The blue striped beads are identical with those on a doll dressed by a Fingo woman over sixty years ago in the Seymour district.	Xhosa	Bloemfontein Location	1942
435.	<b>Iqhaga</b> Gourd with large blue and white beads.	Fingo	Ciskei	1910
436.	<b>Ulelo</b> Curved polished horn with ivory stopper and thick chain of many-coloured beads. Presented by Mrs. Laurie Pool, whose father got it from a native at Lydenburg in the Boer War (1900). He bought it as a memento for his wife.	Shangana	Pretoria	1910

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
437.	<b>Iqhaga</b> Large gourd given to me by a witch-doctress. Covered with blue beads with a fringe of white.	Thembu	Cofimvaba	1934
438.	<b>Iqhaga</b> Heavily-beaded gourd in coarse beads with long triangles in black, the top a close network of coarse beads. Beaded stopper.	Bhaca	Mount Ayliff	1912
439.	<b>Ishangu</b> Wooden cylinder, green with touches of white and small white chain. Opens both ends.	Zulu	Durban	1940
440.	<b>Ishungu</b> Medium-sized gourd, top very heavily beaded with heavy fringe of red beads, edged with white and beaded stopper. Presented by Mrs. Walter Kirkwood.			
441.	<b>Idosha</b> Woman's snuff-box. Gourd in small, beaded leather case with broad beaded leather strap and pink and blue beads.	Zulu	Bloemfontein	1942
442.	<b>Iqhaga</b> Very small, closely covered with blue, red and white beads.	Mpondo	Bizana	1912
443.	<b>Fekwana</b> Small cartridge, beaded in green and white. Attached to a string of round hand-made clay beads. Most unusual.	S. Sotho	Morija	1936
444.	<b>Iqhaga</b> Copy of the original wooden snuff-boxes made when snuff-boxes were first used, with wooden spoon attached. Given to me by a witch-doctor.	Mpondo	Lusikisiki	1938
445.	<b>Ulelo</b> Plain horn, top decorated with finely interwoven wire strands. Given to me by a witch-doctor.	Shangana	Nylstroom	1932
446.	<b>Idosha</b> Three round gourds on red and white string.	Zulu	St. Michael's-on-Sea	1942
447.	<b>Iqhaga</b> Wood-and-iron snuff-box. Given to me by the witch-doctor Solomon Daba. It had belonged to his family for at least 60 years. I got it only because he thought his clients would not be sufficiently impressed by such an old snuff-box and that he should get a more modern one with a mirrored lid and heavy ropes of beads. My brother-in-law is Deputy-Sheriff at Cofimvaba and very down on witch-doctors.	Thembu	Cofimvaba	1936

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	Solomon Daba will give me nothing through my sister. I must get things direct from him. He wore many treasures round his neck, but would part with nothing but the snuff-box.			
448.	<b>Iqhaga</b> Plain gourd, small. From the collection of Mrs. Gordon Emslie. This is one of the items which started this collection.	Xhosa	Idutywa	1890
449.	<b>Ulelo</b> Gourd inlaid with shells. The maker must have got the shells from the coast or from a native from the coast.	Shangana	Northern Transvaal	1930
450.	<b>Iqhaga</b> Gourd beaded in red, white and black with chain in same colours attached.	Mpondo	Bizana	1912
451.	<b>Fekwana</b> Carved horn, female figure with wooden stopper. Presented by the Rev. Dieterlen.	S. Sotho	Morija	1933
452.	<b>Idosha</b> Single, plain, female gourd, with single string.	Zulu	Eshowe	1934
453.	<b>Iqhaga</b> Snuff-box made from the lining of the stomach of a freshly killed beast. (See Introduction.) It has a few white beads round the neck of the gourd, a small, white chain and white and black beaded stopper.			
454.	<b>Container</b> to carry pipe-cleaners, polisher and small pipe or small bag of tobacco, rare and valuable. Has large opening and no lid. Beaded in fine navy blue beads.	Fingo	Ciskei	1910
455.	<b>Iqhaga</b> Large gourd, beaded in large pink and blue beads, old and rare. I got an Ndebele woman to mend it with fine white beads, hence the mixture of old and new. Formerly in the King William's Town Museum. Presented by the late Mr. H. Bridger.	„	„	1889
456.	<b>Iqhaga</b> Snuff-box, large, beaded in fine beads, pale blue and white, beaded stopper, short chain.	Mpondo	Flagstaff	1920
457.	<b>Iqhaga</b> Plain gourd, date and initials inscribed: A. M. 1916. Given to a bank clerk by a native messenger.	Thembu	Umtata	1916
458.	<b>Iqhaga</b> Plain gourd. Bought by a member of the van Breda family from a native a hundred years ago, as she needed something as a		Johannesburg	1945

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	darnier for stockings. It has been used as a darnier since then and was given to me by Mrs. Meeser, née van Breda, who knew nothing about the tribe it came from.		Johannesburg	1945
459.	<b>Ishungu</b> Small cartridge-case, beaded in loops like a muff. Red, white, blue and yellow beads. Presented by Mrs. Edgar Baker.	Zulu	Eshowe	1934
460.	<b>Ishungu</b> Wooden cylinder, beaded in pink and red.	Zulu	Empangeni	1943
461.	<b>Iqhaga</b> Chief's box for guests, to hold tobacco. Large gourd in dark blue and light blue beads, with white beads at neck. Small beaded chain. It lay in Mr. Bridger's attic for forty years.	Fingo	Ciskei	1910
462.	<b>Iqhaga</b> Gourd, finely beaded in white, with long black triangles.	Mpondo	Flagstaff	1920
463.	<b>Ishungu</b> Gourd, round, very closely beaded in rectangles with beaded stopper and chain	Zulu	Durban	1940
464.	<b>Idosha likagwayi</b> Plain, polished black horn, stopper lost.	Zulu	Durban	1941
465.	<b>Iqhaga</b> Gourd beaded in black and white, neck plain	Mpondo	Libode	1913
466.	<b>Iqhaga</b> Beaded in dark blue and light blue diamond pattern with white beads in between, fringe, neck plain.	Fingo	Ciskei	1890
467.	<b>Ulelo</b> Embroidered in wire.	Shangana	Northern Transvaal	1930
468.	<b>Iqhaga</b> Gourd, beaded in black and white, blue and green beaded stopper.	Mpondo	Ngqeleni	
469.	<b>Female Figure</b> Carved from horn.	S. Sotho	Morija	1932
470.	<b>Tinder-box</b>	Xhosa	Baziya	1936
471.	<b>Iqhaga</b> Gourd, very highly polished through use, worn dark brown, long and narrow. One of the original items from the collection of my mother, Mrs. Emslie.	Xhosa	Idutywa	1880
472.	<b>Iqhaga</b> Smaller gourd also very highly polished through use. From the collection of my mother, Mrs. Emslie.	Xhosa	Idutywa	1880
473.	<b>Idosha</b> Small plain female gourd.	Zulu	Eshowe	1910
474.	<b>Iqhaga</b> Snuff-box made from scrapings of freshly-killed beast, plain, with iron chain. (see Introduction to snuff-boxes.)	Thembu	Idutywa	1890



## WATER-GOURDS

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
479.	<b>Water-Gourd</b> Each link on the chain is made separately. I do not know which Rhodesian tribe made this or No. 480.		Livingstone	1925
480.	<b>Beaded Water-Gourd</b> Large.		Livingstone	1925

## COSTUMES

### INTRODUCTION

Married women used to wear skin skirts. These are now worn as underskirts. I have some very fine specimens. Unmarried as well as married women wear a beaded **inkciyo** or body-belt with a fringe. According to a Xhosa woman with whom I spoke about it, these are a protection against pregnancy. (See introduction to Beaded body-belts.) As I mentioned there old women may not wear these. I have discovered since that, besides the danger of their spoiling them, the young women think they may become infertile if someone old has worn their **inkciyo**.

The Transkeian women wear very characteristic clothes. They buy kaffir-sheeting, a kind of thick, soft, flannel-like material, and make up their costumes, skirts and loin-cloths. They use ochre, which is found in the Transkei, crush it to powder, mix it with fat and smear their costumes with it. This helps to make them weather-proof and protects them from heat and vermin.

Mpondo do not use ochre on their clothes. For other tribes it is a sign of mourning to leave off the ochre.

The ochre is of two kinds. One is a fine red powder, which is imported and sold in the shops. The other is a light yellow colour. This is found in the Transkei in rock form. It is collected, loaded on wagons and taken to be crushed and ground to powder.

When a girl is to be married, she is painted with ochre all over. In 1946 I was going to East London when I saw sitting by the roadside a native girl, stark naked and painted red from head to foot. She was probably drying herself. This is the first time I have seen a naked woman in the Transkei, although in the kraals a native man or woman is considered dressed if their genital organs are covered.

If a girl is reluctant to marry, her parents strip her and paint her themselves. They often paint their faces in a grotesque fashion.

Ochre in the early days was used in place of clothing to protect the body from the drying effects of the sun.

Transkeian natives are referred to as "Red Natives" owing to their habit of using ochre on everything. The native word for a Red Native is **iqaba**.

Many Red Native women wear a skirt, the pattern of which was copied in the nineteenth century from the crinoline skirts of the missionaries' wives. The cut is still just the same, but they have never worn the crinoline with it.

Their clothes are always heavily braided, the more rows of braid the woman wears on her dress, the wealthier her husband is. Traders' wives usually braid the skirts by machine at a penny a yard, but a Christian native woman with a sewing machine will do it too. When in mourning for a Chief, no braid is worn.

The Red Native women wear only the skirt, they do not cover the breasts with any special garment, except when pregnant, when they wear an **incebeta**, a straight front, braided and decorated with a few beads. It may also be entirely of beads. The latter are also worn by herbalists and are very rare.

The top wrap of the Red Native or **iqaba** costume is worn under the arms or over the shoulders and fastened with a safety-pin or a beaded pin. It is worn only when it is cold or for visiting.

The Red Natives are all the Trankéian natives, except the Mpondo, who have not become Christian. The costume is so becoming, it seems extraordinary that they should have to discard it on adopting Christianity.

The natives are great on airing their clothes. One frequently sees everything they possess airing when one passes a hut.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
481.	<b>Isikhakha</b> Beaded skin skirt. Made from the skin of a beast. There are four rows of white beading. From the centre hang several strands of leather decorated with beads and the tops of mineral-water bottles. They like anything which swings and makes a noise. Presented by the Ven. Archdeacon Leary.	Mpondo	Bizana	1911
482.	<b>Umbhaco</b> Beaded skirt for witch-doctor's serving-maid. This was made of blue cotton material with a deep border of multi-coloured beads, very close together. Above this is a row of buttons, a few blank inches, another row of buttons and beading. The figures and birds are beaded and have a decided Egyptian appearance. The maid is a member of the witch-doctor's household and waits on him. He is very particular about her appearance.	Thembu	Colimvaba	1937
483.	<b>Incebeta</b> Beaded, black maternity front. The woman, who sold it to me, returned later and implored me to give it back to her six months later, saying that she had never ceased to regret having parted with it, but it was such a lucky find that I had to harden my heart. It has clusters of green and pink beads right round the edge at intervals. There is a delicate tracery of beads and on either side a leaf-design in white beads. The belt part consists of a leather band with buttons and two short pieces of beaded leather hanging down the front.	Ndebele	Roberts' Heights	1942
484.	<b>Ityali</b> Wrap of <b>iqaba</b> costume. Also called <b>umbhaco</b> or <b>ibhayi</b> . It is a straight piece of cloth, ochred and decorated with black braid in many rows and a triangular design. It is	Xhosa	Umtata	1918

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	worn with the Transkeian crinoline skirt. The braid is split and laboriously stitched on.	Xhosa	Umtata	1918
485.				
486.	<b>Umlingo</b> or <b>incopho</b> Beaded grass belt, female.	Xhosa	Umtata	1931
487.	<b>Ityali (imibhaco)</b> Beaded loin cloth. Alternate rectangles of white and blue beads, 3" x 4", edged with a narrow strip of beads. Worn by young men when courting or dancing. A great deal of beadwork is worn on these occasions. On one occasion a trader weighed the beads worn by a young man and found they weighed 36 lbs. Witch-doctors wear these loin-cloths too. Presented by the Ven. Archdeacon Leary.	Thembu	Cofimvaba	1934
488.	<b>Umbhaco</b> Skirt of <b>iqaba</b> costume ochred with sixteen rows of braid, worn with 48+	Xhosa	Umtata	1918
489.	<b>Ingxowa yebhokhwe</b> Ochred skin bag, female, made of goatskin. Carried with <b>iqaba</b> costume when the woman goes to the store. The hairy part is inside. It is capacious and holds the woman's long pipe, tobacco and any small things she may purchase.	Thembu	Bashee	1910
490.	<b>Ingxowa</b> Beaded cloth bag. Usually carried by men. Made of kaffir-sheeting, lightly beaded.	Xhosa	Idutywa	1920
491.	<b>Ingxowa</b> Braided cloth bag, white kaffir-sheeting with black braid and narrow edging of black beads, to be carried on festive occasions.	Mpondo	Ngqeleni	1930
492.	<b>Ityali</b> Beaded loin-cloth. White and blue beads with stripes of blue and white in the material. Presented by the Ven. Archdeacon Leary.	Mpondo	Flagstaff	1935
493.	<b>Umlingo</b> Beaded grass belt worn by first wife. Lightly beaded with strands of leather hanging down for fastening.	Mpondo	Bizana	1911
494.	<b>Incebata</b> Maternity front. Straight piece of cloth, ochred with a little braid and a few beads, very soft and pliable. It is always white with brown markings.	Ngqika	Elliotdale	1936

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	<b>Induna's Costume</b> Nos. 495-499 comprise an entire costume worn by an <b>induna</b> or counsellor.	Zulu	Richard's Bay	1947
495.	<b>Ibheshu</b> Back-skin, made from the skin of a calf			
496.	<b>Umutsha</b> or <b>isinene</b> Front made of tails of wild animals.			
497.	<b>Isiyaya</b> Side tails. This name is given to the side tails and front tails together.			
498.	Same as front tails.			
499.	<b>Amabecu</b> Leopard-skin head-dress. Worn only by an <b>induna</b> or Chief.			
500.	<b>Ityali</b> Beaded loin-cloth, dark blue and white stripes, edged with white beads.	Fingo	T'somo	1936
501.	<b>Ingxowa</b> Bag of braided kaffir-sheeting with a few beads. Black beads on leather thongs.	Thembu	Cofimvaba	1933
502.	<b>Ingxowa</b> Kaffir-sheeting, bag, male.	"	"	"
503.	<b>Umbhaco kanondindwa</b> Nos 503, 504, 505, 508, 509, 510, 511, and 512, comprise a complete costume for a prostitute. Everything she wears is decorated with bright red tassels, of a special shade, the sign of her trade.			
504.	<b>Ityali</b> Prostitute's cape, beaded in various designs, also with red tassels.	"	"	" 1933
505.	<b>Incebata</b> Prostitute's bust bodice, decorated with beads, china buttons and red tassels.	"	"	1910
506.	<b>Inyhwagi</b> Woman's skin bag. I am not sure of the tribe but it is probably Transkeian.	(probably Thembu)	Bashee	1910
507.	<b>Umbhaco</b> Skirt of white cloth. The twenty rows of black braid suggest prosperity.	Mpondo	Mlengaoa	1910
508.	<b>Icephe</b> Prostitute's spoon, beaded with red tassel.	Mpondo	Mlengana	1933
509.	<b>Head-dress</b> Of prostitute, beaded, with red tassel.	"	"	"
510.	<b>Igusha</b> Bracelet with red tassels, therefore belonging to a prostitute.	Mpondo	Mlengana	1933
511. } 512. }	<b>Izipeliti zokuxakatha</b> Two brooches with red tassels.	"	"	"
513.	<b>Ibhanti</b> Brass and leather belt	Thembu	Cofimvaba	1940

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
514. } 515. } 516. }	<b>Ibhanti</b> Buckled brass body-belts, modern style, made of three or four strands of wire. I have among the Brasswork Section the instruments they used to make the wire strands (2377 and 2378). They used to wear five or six separate wire rolls round the waist. Later they put the strands into steel buckles every few inches to make them more solid.	Thembu	Cofimvaba	1936
517.	<b>Inkciyo</b> Beaded fringed loin-belt, very heavy fringe. Triangular design in navy blue round the belt, which is edged with heavy beads. The waist-belt consists of a treble string of several hundred small, brass rings.	Thembu	Umtata	1915
518.	<b>Inkciyo</b> Beaded fringed loin-belt, similar to 517.	Fingo	Ciskei	1935
519.	<b>Inkciyo</b> Beaded fringed loin-belt, similar to 517 and 518, but with black beads and a treble row of rings. All three are very heavy so that they do not blow about.	Thembu	Idutywa	1917
520.	<b>Inyamakazi</b> Fur hair-ornament. These ornaments are very hard to get. They are worn by young boys at the weekly dances at the trading-station, where boys and girls gather to dance, while their parents shop. They are worn like a cockade. I procured two through a trader's wife to whom, presumably, the boys owed money. I found them determined not to sell. They are made of tails of wild animals and are worn attached to a cord, which encircles the head.	„	Cofimvaba	1935
521.	<b>Inyamakazi</b> Fur hair-ornament, similar to 520.	„	„	1935
522.	<b>Isicoco</b> Zulu headring. This is worn by married men. It may not be worn till the Chief gives permission. It is made in various ways. Rush or palm leaves may be twined or sewn into the roots of the hair. Over this is spread the dried waxy juice exuded by a certain tree insect. This is first mixed with charcoal. The ring is then polished. It is part of the hair and cannot be removed. Two men were driving along a country road late at night	Zulu	Natal	1932

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	very merry. They met a Zulu coming from a beer-drink in the same condition as they were. They gave him a few more drinks and then cut off the ring. Later they gave it to me, but would not tell me where they had got it, being very ashamed of the whole escapade.	Zulu	Natal	1932
523.	<b>Intonga</b> Beaded walking-stick. Presented by Mr. H. Bridger.	Fingo	King William's Town	1890
524. } 525. } 526. }	<b>Induku</b> Beaded walking sticks. Presented to my brother-in-law, the Magistrate E. C. Welsh, on the occasion of his marriage, by the reigning Chief at that time.	Xhosa	Ngqamakhwe	1890
530.	<b>Induku</b> Walking-stick, heavy, with shaped bone handle.			

## COSTUME OF FINGO GIRL

### INTRODUCTION

It took me over forty years to collect this complete costume and then I managed it only because in 1941, my friend Solomon Daba, the witch-doctor at Cofimvaba, issued an order that such a costume had to be brought to me. No one dared ignore this. Previous to this all requests on my part met with the reply "Uhuh," which, together with a shrug, means, "The conversation is closed. No further discussion, please."

This is understandable, because this costume is not only expensive, but takes months to make. The four to five thousand buttons required take many months of saving before they can be bought at the trader's. Unlike the London Costers, they will have no pearl buttons, only china ones. There is no design, only straight rows of buttons across and up the fronts.

Eventually I was able to get half of an old costume, which I was able to supplement with half a new one. No girl in the district wanted to part with a whole costume, so that two girls each brought me half. They asked a big price, saying they had come many miles.

These china buttons have been unobtainable since the war. Natives will not easily take to something new such as plastic buttons.

The skirts are very short. The Fingo favour mostly pink and blue beads. They use more pink than other Transkeian tribes. Fingo costumes are always ochred.

Solomon Daba himself made no profit out of my purchase of these and many other things. Having my collection explained to him, he just sent me the people and allowed them to keep the money. I could never have influenced him had I been unable to speak his language. They do not like an interpreter.

The accessories, such as bracelets, necklets, anklets, I collected over a period of many years from other Fingo. Owens in his *Diary* (1836) mentions that the natives were paid in buttons.

Seeds in many cases took the place of beads during the war. In doing this the natives reverted to what they used in ancient times before the white man brought beads.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
541.	<b>Ibhayi lamaqhosha</b> Heavily-buttoned top-wrap. Ten rows of buttons, then a diamond design in black braid, then ten more rows of buttons up the sides, edged with a wool fringe. Brought to me at Cofimvaba from Bityi.	Fingo	Cofimvaba	1941
542.	<b>Umbhaco</b> Heavily-buttoned skirt. Made exactly like the top with a button in the corner of each diamond. The bottom skirt often has a little black braiding and is edged with blue beads. Both wraps are ochred. There is a double row of buttons at the	„	Qamata	1941



belt. It was brought to me at Cofimvaba from Qamata.

543. **Amagondwana** Bead and seed anklet. These were made frequently during the wartime shortage of beads from brown seeds grown in the district.

For Fingo necklaces, ear-rings, head-dress, purse etc. see Section on Fingo Beadwork.

Cofimvaba 1939

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543. Amagondwana Bead and seed anklet. These were made frequently during the wartime shortage of beads from brown seeds grown in the district. For Fingo necklaces, ear-rings, head-dress, purse etc. see Section on Fingo Beadwork. Cofimvaba 1939

## COSTUME OF MPONDO WOMAN

### INTRODUCTION

Mpondo always dress in white. They never ochre their clothes. Many years ago they went into mourning on the death of a Chief and have never reverted to ochred garments.

All Transkeian women wear a skin underskirt. When menstruating they wear a heavy cloth underskirt, also braided, with beads round the edge. This is never ochred, even amongst the Red Blanket natives.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
566.	<b>Umbhaco nelente</b> Machine-braided cloth skirt. The braid consists of very narrow strips of black cloth, turned in on both sides—very laborious work, which must have taken months and is a wonderful example of neatness and patience.	Mpondo	Mlengana	1935
567.	<b>Ityali</b> Hand-braided top-wrap. A remarkable piece of work. This was exhibited on the stall of the Royal School of Needlework at the Empire Exhibition in Glasgow in 1938, as an example of primitive needlework. It was considered quite outstanding for a primitive native. The very many yards of narrow black braid have been turned in without a faulty edge and the hemming stitches are absolutely even. It is edged with blue and white beads all round.	,,	Bizana	1935
568.	<b>Iqhiya/Idukhu</b> Black silk kerchief. This is <b>not</b> native work, but is nearly always worn by Mpondo women.			
569.	<b>Isitshaba amanqashela</b> White beaded anklets, several rows of semi-transparent white beads.	,,	Libode	1935
570.	<b>Umbhaco</b> or <b>isikhakha</b> Underskirt made from the skin of a beast.	,,	Bizana	1912
571.	<b>Ubulunga</b> Charm worn by all married women. Taken from the tail of a beast her father gives her when she marries and made into a necklace. The beast (usually a cow) is her own property and that of her children. Her husband cannot dispose of it, nor can	,,	Elliotdale	1929

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	it be attached for debt. The necklace is put round her neck when she marries and she never takes it off. It is supposed to keep her husband faithful to her and protect her and her children from evil spirits. It is universally worn among Transkeian natives. This was specially made for me by a Mpondo woman. She would not part with hers.	Mpondo	Elliotdale	1929

## WITCH-DOCTOR'S COSTUME

### INTRODUCTION

It must be clearly understood that witch-doctors and witch-doctrresses will not disclose the purposes and sources of their charms, amulets, and medicines. It is only by a great deal of persuasion that one gets any information, and then the chances are that they are deliberately misleading one. Today there is always the danger of being regarded as a police trap.

I have several complete costumes of tribal witch-doctors, including all the regalia, necklaces, head-dress and so on.

There are several kinds of doctors known to the Bantu, the *inyanga*, who doctors fleshy ailments, and the witch-doctors, male and female, whose function it is to exorcise evil spirits. The word for spirits (either good or bad) is *amadhlozi*.

Witch-doctors and witch-doctrresses sometimes put spells on certain victims for payment.

There are also rain-doctors, who are said to have the power over lightning.

The great wizards (*izangoma*) have unlimited power over the spirit world. The *izangoma* in olden times were the chief performers in smelling out evil-doers and officiated in the trials by ordeal. Today the power and influence of the native doctors over their people is still immense. Often this power is abused and the *inyanga* uses his prestige to fool his patients and become wealthy at their expense.

Among the primitive tribes ritual murder still takes place. Often human medicine (*muthi*) is wanted for a brew and someone is sacrificed. These forbidden sacrifices and rituals are always hushed up and rarely come to the notice of the European authorities. The poison-cup method of trial left no loop-hole for the unhappy victim. They were always guilty after drinking from the poison-cup, since they never survived to establish their innocence.

Witch-doctors wear no colours, only blue and white. To impress his clientele, he must be clothed in gorgeous apparel. He is very particular about the cleanliness of his person and surroundings. One wonders if, despite his quackery, he has an inkling of the relationship between dirt and disease. I have paid many visits to the kraal of Solomon Daba, the witch-doctor near Cofimvaba. He lives there with his many wives and everything is always spotless.

Solomon Daba is one of the best-known witch-doctors in the Transkei. Always he manages to evade the arm of the law and the natives are sure this is due to his supernatural powers.

Solomon carries a charm famous in the district. He calls it *ntombazana*. He told me an old witch-doctor instructed him to dig in a certain spot, where he could find this. Having paid two beasts to the old man, he dug quite deeply and there it was.

Actually it is a double coconut or coco-de-mere, the very large two-lobed seed of a palm growing on the Seychelle Islands in the Indian Ocean. These drop into the sea and are occasionally washed up on the Pondoland coast. Their arrival is a thing of mystery to the natives, who have never seen the plant on which they grow and do not know from whence they come. Hence magic powers are attributed to them. I have been told by Mr. Ivy, the taxidermist and antiquarian from Pretoria, that they fetch up to £25. There are not many in the country. Mr. Ivy had one and I have heard of one in Zululand and one in Johannesburg.

It is said that the possessor of one of these will never have anything but the best of good fortune.

Solomon Daba shakes **ntombazana** and portions of the dried pith come out. These he sells for large sums, a pound or two at least, and they are carried in small horns or leather bags specially made for the purpose.

It is a fact that in the recent war some soldiers of my acquaintance carried bits of **ntombazana** with them all the time.

Nothing would have induced them to part with them and they came through the war unscathed.

**Ntombazana** means "girl" and the charm is so-called because it resembles female genitals.

Solomon Daba would come to town in his ordinary clothes looking like any native. He has been known to be called to Johannesburg, many hundreds of miles away, and on his return was in possession of a large wad of notes.

The first time I explained to him my interest in natives, their customs, charms and amulets, his interest was roused and he invited me to visit him at his kraal. Three women friends accompanied me. He received us in full regalia, carrying **ntombazana**. We were treated to tea in his hut and he proudly showed us his latest purchase, an organ. We had to listen while he tried to play it to us. After being treated to an organ solo, we asked him to read the bones, which he did most successfully.

He gave an exact description of my family, my husband's personal appearance, characteristics and the work he was doing. He told me I would never want for money. One woman present he pointed out as being very unhappy and worried, picking on one with three sons and a daughter in the army.

On my return three years later, he looked at me and said, "You have lost someone very near to you." He looked at the sky and said, "Yes, in an aeroplane and he was not alone. Others were with him. One day I will wash my ears and say what happened."

With such and much other evidence of the witch-doctor's power of seeing past material things, I have always appreciated why simple natives respect the word of the witch-doctor more than the white man's laws. Natives will under no circumstances disclose the name of the witch-doctor consulted. Even threat of imprisonment will not induce them to do so. They prefer serving a term of imprisonment with hard labour to incurring the wrath of the witch-doctor.

Recently at Libode, Pondoland, five women and a man served eight days imprisonment and then were released, as the Magistrate realised that they would not give in and supply him with the information he wanted concerning the witch-doctor's identity.

Even white people of good standing must sometimes bow to his superior powers, especially if they wish to keep their native servants. A well-known Bloemfontein woman, wife of a prominent official, was faced with a staff of servants, who refused to sleep in the servants' room saying they had been bewitched. Unbeknown to her husband, she called in a witch-doctor from the location and paid him £6 to purify the rooms before peace was restored to her kitchen.

Once Solomon Daba was arrested for wife-beating. He swore the policeman responsible would be carried out of his house feet first three days after his arrest. The policeman did get very ill. He was terrified and demanded, long before he was well, to be removed from this part of the country. They took him away by car and, as it happened, he was carried out at his front-door feet first. He may have been poisoned by some native under Solomon Daba's influence and this is probably what he feared.

To sum up, natives, even in this enlightened age, often live under the shadow of the witch-doctor. Until the Government put a stop to people being smelt out, the terror was sometimes unbearable.

The shadow of death hung over every kraal, the minute something went wrong. This has been stopped to a large extent, but has by no means ceased entirely. Moreover a witch-doctor is seldom hanged for causing a death. He will evade the law by such sophistries as, "I said he was guilty. I did not say, 'Kill him.'"

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
586.	<b>Ityali</b> Beaded loia cloth with blue and white beading. Worn by elder boys and men after dances. Presented by the Ven. Archdeacon Leary.	Mpondo	Flagstaff	1911
587.	<b>Uphondo</b> Large medicine-horn, containing some kind of powder for illness.		Transkei	1917
588.	<b>Ifhubalo</b> Charm of animal-claws and horns, worn to give strength.	Thembu	Cofimvaba	1930
589.	<b>Iselwa lamanzi</b> Gourd for carrying running water. A witch-doctor will never use water which has been standing. His attendants may have to go miles to fetch him water for drinking and washing from a running stream or preferably a waterfall.	"	"	1935
590.	<b>Amazinyo</b> Necklace of animals' teeth worn to give strength.	"	"	1917
591.)	<b>Amanqashela</b> Eight goatskin armlets.	"	"	1937
592.)				
593.)				
594.)				
595.)				
596.)				
597.)	<b>Amanqashela</b> Armlet of wild catskin.	"	"	1940
598.)				
599.				
600.	<b>Isiqqoko</b> Monkey-skin hat with deep, white bead fringe. All witch-doctors wear a skia hat of some kind, usually of monkey-skin. The fringe comes just below their eyes, so that they may see and not be seen.	"	"	1935
601.	<b>Amakhubalo</b> (All charms are <b>amakhubalo</b> ). This is an old necklace given to me by someone who could tell me nothing about it. It is obviously a witch-doctor's. There is a similar one in the Albany Museum, Grahamstown. It is made of roots and bone with symbols on it. The design is also on a necklace of pieces of wood,	"		1850



<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	which I got from an Ndebele woman. This latter has obvious Christian influences as it includes a cross.	Thembu		1850
602.	<b>Iphoco lemfene</b> Necklace of monkey-tails on beads.	Thembu	Cofimvaba	1936
603.	<b>Ikhubalo</b> Necklace of white roots with two horns. Used when the doctor attends a patient in the kraal. Some of the roots are taken off the string and put into the centre of the fire to burn. Then the smoke rising from the fire will disperse any evil spirits lurking in the corners to work against him.	"	"	1937
604.	<b>Uphondo lweyeza</b> Ivory medicine-horn on chain made by hand, each link separately. There are 4 strands of chain. Probable date 1840.		Transkei	1900
605.	<b>Itasi</b> Shoulder straps. Ropes of beads, six strands, blue and white. This is worn with full dress.	Thembu	Cofimvaba	1937
606.	<b>Unqanto</b> Four ropes of blue and white beads.	"	"	1932
607.	<b>Unqanto</b> Blue necklace, four strands of beads, worn with full ceremonial dress.	"	"	1910
608.	<b>Uqina</b> Blue and white beaded leather bag with long fringe and ropes of beads. For carrying charms of special significance.	"	"	1917
609.	<b>Ingxowa</b> Catskin bag, very fine specimen, beautifully beaded. This is the only beaded catskin bag I have seen.	"	"	1939
610.	<b>Imisila yemfene</b> Skirt of monkey-tails fastened on to leather band with rows of beads and buttons. Given to me by Solomon Daba.	"	"	1935
611.	<b>Amakhubalo</b> Charm, three duiker's horns. One holds medicine against illness, one against spirits, one against cattle-sickness.	"	"	1911
612.	<b>Itasi</b> Leather bag and contents of medicines, charms, etc. on blue bead string.			
613.	<b>Itshoba leyeza</b> Hair-switch for sprinkling medicinal water.	"	"	1912
614.	<b>Umcephe</b> or <b>isigubhu</b> . Gourd for holding medicinal water, beaded. The gourd is carried by the doctor's attendant when visiting a hut or kraal, where an epidemic is raging. Certain herbs are mixed with			

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	the water and put into the gourd and the contents sprinkled around with the switch (613).			
615.	<b>Umcephe</b> Gourd, beaded round edge, also for medicinal water (damaged).		Transkei	1929
616.	<b>Itshoba</b> Riding-switch, used on festive occasions, if the witch-doctor goes on horseback. Made of horsehair with beaded handle.	Fingo	Butterworth	1939
617.	<b>Ingubo yenyamakazi</b> Kaross. The more skins are in it, the greater the divining-power. It is said to bring pleasant dreams. I obtained this from Solomon Daba and it is made of the skins of thirteen animals.	Thembu	Cofimvaba	1937
618.	<b>Ijuba legqira</b> Long necklace of eight strands of blue beads, similar to witch-doctrress's necklace 631. Small closed bag attached with diamond design and fringe of black and white beads. About 1½ yards long. The bag is closed, which shows at once that the article belongs to a witch-doctor, and is used for divining. He fingers it while he talks, very often to gain time, while deciding on a victim during smelling-out.		Matatiele	1914

#### Note on No's 618-626c

Mrs. Amy Haynes of Butterworth recently read of my exhibition at the Africana Museum in Johannesburg in 1947, and very kindly sent me these articles. They were found in a witch-doctor's hut during a serious native rising in the Transkei in 1914 by her brother, who was amongst the troops sent to quell the rebellion. The witch-doctor had fled, leaving these things in his hut. I am very fortunate in securing these valuable articles, which must have been made 60 to 100 years ago, at least to judge by the beads. All were found where the rising took place at Matatiele on the border of Basutoland and East Griqualand. Hence the work is possibly Sotho, although the design and colours are favoured by all native tribes.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	Similar ones will be found among my Transkeian beadwork. The witch-doctor is said to have been a Mpondo, but he lived almost in Basutoland. It is very difficult to draw sharp divisions between native territories, as the Bantu move about so much.			
619.	Ibhanti Belt, sky blue beads with diamond design in red, blue and white, fastened with leather thongs, part of witch-doctor's regalia.		Matatiele	1914
620.	Isidanga Necklace, consisting of two long streamers and narrow neckband to match belt 619.		Matatiele	1914
621.	Ingcubula Anklet on fibre and skin with triangle design of black and red, fringe of white, edged with black.		„	1914
622.	Isikhwama Very handsome beaded bag, same design as 619 and 620.		„	1914
623.	Igqaza Circular wooden box to hold the witch-doctor's mirror. The bead work on this is very old. The wood is unseasoned and cracked.	Mpondo	„	1914
624.	Unqanto String of old red, white and blue beads, very roughly made. I estimate them at 100 years old.	„	„	1914
625.	Iphoco Necklet of very old beads, three tabs.	„	„	1914
626.	Isigqizo Single anklet, black, and white beads.	„	„	1914
626a.	Amajikazi (Not found with the things from Matatiele, should be with Zulu Beadwork). Earrings made on cotton, therefore modern, but the beads are old.	Zulu	Johannesburg	1940
626b.	Bit for the witch-doctor's horse. The Basuto are great horsemen and this, though found in the Mpondo witch-doctor's hut at Matatiele, is probably Sotho.	S. Sotho	Matatiele	1914
626c.	Unqanto String of red beads ( <i>igazi</i> ). Very old.	Mpondo	„	1914

## WITCH-DOCTRESS'S COSTUME

### INTRODUCTION

A witch-doctress is known as **igqirakazi**. The ornaments or apparel of a witch-doctress (or of a witch-doctor for that matter) are not necessarily confined to their particular tribe. Anyone with a reputation may be summoned to a place a hundred miles away or even to Johannesburg. Should they see a necklace or a charm they fancy, they do not hesitate to acquire it.

The initiation of the witch-doctress is very strenuous. During the last month she sits in a hut alone and no food passes her lips. She is kept alive by a mixture of potent herbs given to her by the witch-doctor. This is to enable her to become psychic. I have been told it is amazing what they can foretell at that time.

When she has completed her initiation, she has a dream. Whatever animal she dreams of is the animal whose fur she must wear on her clothes, a limited choice in the Transkei in these days.

Being a witch-doctress runs in families. Sometimes a girl feels a call. It is certainly a very paying profession. A missionary told me of a family, who had been Christian for four generations, whose daughter became a witch-doctress. Solomon Daba, the Cofimvaba witch-doctor, was training two of his wives for this calling.

They never expose their bodies. When I was arranging the skirt on my witch-doctress model, my Xhosa servant girl was exceedingly amused and shocked, saying, "Do not you know that no witch-doctress ever shows any part of herself?"

A witch-doctress uses no ochre.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
627.	<b>Umbhaco</b> Cloth skirt with the fur of the animal or animals of which the witch-doctress dreamt during her training.	Thembu	Engcobo	1935
628.	<b>Ibhayi</b> Cloth wrap with fur.	„	„	1935
629.	<b>Isikhakha</b> Leather sheepskin skirt. This is unusual, they normally use goatskin. This one is heavy and long. It is well cut and many skins have been used.	„	Ngqamakhwe	1940
630.	<b>Ukuvakala</b> Small divining gourd. Beaded and closed with a small hole near the top for listening to the spirits within.	„	Umtata	1915
631.	<b>Isidanga</b> Long beaded blue necklace, six strands, one yard long, very rare. This is worn at the <b>intonjane</b> or female initiation ceremony by the girls and by witch-doctresses.	„	Queenstown	1915
632.	<b>Ingxowa</b> Large, white bag, for keeping charms, hand-braided, edged with large white and small blue beads. Presented by Mrs. Lawlor.	„		

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
633.	<b>Imiliza</b> Double blue and white beaded bracelet.	'Thembu	Cofimvaba	1929
634.	<b>Isikhwama</b> Beaded leather purse on long double rope of blue and white beads. Unusual, used for collecting her clients' money. Also called <b>isipaji</b> .	"	Qamata	1933
635.	<b>Unokrwece wokuthwasa</b> Bead and shell necklace. Used for divining. The doctress holds the shell to her ear and hears things.	Gcaleka	Mazeppa Bay	1935
636.	<b>Icephe</b> Beaded spoon.	Bomvana	Qhora	1935
637.	<b>Ingxowa</b> Kidskin bag and contents, 36 pieces, too varied to specify, including bones, old rags, feathers and unrecognisable bits and pieces. Presented by witch-doctor Solomon Daba.	'Thembu	Umtata	1918
638.	<b>Ikhubalo</b> Long bark and root necklace. This is a charm, the roots are powdered and administered to the sick. Solomon Daba procured this for me at a smelling-out.	'Thembu	Cofimvaba	1927
639.	<b>Isidanga</b> String of blue beads, four strands. Also worn by girls at the <b>intonjane</b> or female initiation ceremony. Rare.	'Thembu	Cofimvaba	1933
640.	<b>Ikhubalo</b> Charm, root and bark necklace. Worn for purposes which the witch-doctress would not disclose.	Ngqika	Idutywa	1911
641.	<b>Umqala</b> or <b>Intsimbi</b> Bristle necklace, bordered with white beads.	'Thembu	Umtata	
642.	<b>Iphoco lenyamakazi</b> Necklace of animals' tails.	Gcaleka	Mazeppa Bay	1918
643.	<b>Unqanto</b> Single string of white beads, used for divining.	'Thembu	Umtata	1932
644.	<b>Isigqoko</b> Fur head-dress edged with deep fringe of white beads. The fringe hangs over the doctress's eyes, so that she can see without being seen.	'Thembu	Engcobo	1936
645.	<b>Isidanga</b> White beaded necklace on the head-dress with two long strands on either side.	"	Libode	1932
646.	<b>Inqwemsha</b> Waist-belt of copper-wire, worn only by witch-doctresses.	"	Cofimvaba	1935
647.	<b>Intshengula</b> Snuff-spoon, belonging to a witch-doctress, beaded in blue and white.			

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
648.	Imiliza Wide blue and white beaded arm-band.	Fingo	King William's Town	1933
649.	Amajikazi Goatskin ear-ring.			
649.	White calf-skin, very soft. (I do not know the use or anything about it).			
650.	Isigula Spear for calling down the spirits of ancestors. This spear was made especially for the witch-doctor by one of his attendaats. The handle is heavily beaded. When everything has been arranged for the ceremony and there is tense expectation, he dramatically thrusts his spear heavenwards, then brings it down with great force thrusting it into the ground in front of him. This brings down the spirits of his ancestors from heaven, who will assist him in the divination, smelling-out or any similar undertaking.	Fingo	Butterworth	1917

## ABAKHWETHA COSTUME

### INTRODUCTION

Unlike the European, who attaches no particular importance to a boy's coming-of-age, the Bantu **abakhwetha** are looked upon with the greatest reverence.

The practice of course goes back to ancient times and has changed very little. The Rev. Owen in his Diary (about 1836) mentions having seen boys daubed with white clay and with hares' tails hanging down their foreheads.

The **abakhwetha** camp is usually pitched in a quiet, secluded spot near a running stream. I saw my first ceremony in 1910. My mother had fetched us from the railway-station on our return from school. We outspanned our wagon and stumbled on the camp by accident. It was not yet complete. One father was still busy on his son's costume.

My mother stepped forward to get a closer view and an angry shout went up, "A woman among the men!" They looked threatening. I grasped my mother's skirt, pulled her back and tried to pacify the angry men. Being able to speak their language, I apologised most humbly, saying we would not have dreamt of treading on forbidden ground, had we known.

Eventually they accepted our apology and said, "We do not want you here, but as you are here, you may stand there." They indicated a spot telling us, "Do not move from there."

Six boys, whose costumes were finished, had already begun dancing. A space had been cleared in front of the huts. Four women were beating a taut ox-hide for them. Their faces were veiled, so their presence did not matter, since boys may not look on a woman's face during this period.

I asked the women if the drumming did not tire them. They replied, "It is not allowed to feel tired. We must go on."

The woman has to be a stoic always. While the dancing and drumming went on, we watched the various fathers making the costumes. They had been delayed by difficulties in getting the right materials. The fathers never looked in our direction. Knowing how unwelcome we were, we remained as unobtrusive as possible and stole away after half an hour.

Today Europeans in large numbers attend the actual dancing ceremonies at the different kraals. They are no longer so strict. A very fine film in sound and colour has been made by the Native Recruiting Corporation. The unique thing about my experience was that I saw the huts and costumes in the making, which is taboo. Up to that time no white woman had seen the camp in the making.

As far as the actual circumcision is concerned, no one is present except the men who operate. These men have been trained to do it. Some are very skilful, but sometimes the less experienced are rather crude and the boy has to go to hospital. A nurse in one of the Transkeian hospitals has told me how these boys occasionally come in for treatment. It was through her, Sister Hendriks, that I procured the mealic-sheath penis covers they use after circumcision and also the skin covers. (Nos 761-765).

No objection is made to these ceremonies by the authorities.

During the **abakhwetha** stage little girls may take food to the boys, but no one who has menstruated may approach the kraal, where the ritual takes place.

The **abakhwetha** change their language and refer to everyday things in different words while in camp. Thus they call their mothers **izigqwathikazi** instead of **oomama**, their sisters become **iinchiki** and a house **ibhoma** instead of the usual **ikhaya**, and so on.

After their return home, these boys have to sleep with a widow wherever possible before they are considered cleansed. For everyday wear in the camp the boys have sheepskin cloaks which their parents have been saving up for a year or two. Their bodies are smeared white with clay.

The costume for dancing is made of palm leaves. Sometimes the fathers must travel as far as seventy or eighty miles to get the leaves. The boy's father makes the costume. It begins about six inches wide, increasing gradually to a width of about three feet. The narrow part is wound round the body first. When complete it looks like a ballet skirt. A fringe of grass covers the face from the mouth down and another from there upwards, forming a head-dress. Two long palm fronds are worn on the head-dress and various bangles and strands of skin on the arms.

The **abakhwetha** dance is a strenuous affair. The grass often cuts into their wrists and necessitates hospital treatment. They do not move when dancing, but shake their muscles and stamp their feet. The noise of the costume rustling and the stamping can be heard from afar.

Special elderly men are detailed to watch them and lecture them on their responsibility to their parents, kraal and state.

The boys also visit various kraals in the neighbourhood for dancing. It is an inspiring sight to see a large school of them in action.

The length of their stay in camp depends on their parents' means. If a Chief's son is circumcised, any blood falling on the ground is taken up and buried, in case evil spirits should make use of it to harm him.

Sometimes the initiation takes months. When it is over, they rush to see who will get to the river first. The one doing so will become a leader. When they are cleansed, new blankets provided by the parents are donned and their sheep-skins, dancing-dresses, utensils and so on are burnt. They are stacked in the grass huts and these are set alight. The boys march home and must on no account look back on the burning huts. Youth has gone and manhood lies ahead with its responsibilities. To look back would bring misfortune.

Meanwhile great preparations have been made at the kraal. The grandfather usually supplies the animal to be killed.

The burning of the costume makes it impossible to get one. It took me over thirty years and then only, after many consultations with a Chief did he allow one to be made for me. The photos were most difficult to take. They show the costumes in the making and the smearing of the white clay. I believe no photos have been taken before of the preparations for the ceremony, although the actual ceremony has been photographed. These photos were taken by Dr. Farrell, District Surgeon, the only one who would have had an opportunity to do so.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	(The name for the entire <b>abakhwetha</b> costume is <b>umthika</b> ).			
658.	<b>Abakhwetha</b> Skirt— <b>umhlambi</b> —made of palm leaves— <b>isundu</b> .	Fingo	Mazeppa Bay	1935
659.	<b>Abakhwetha</b> Face mask— <b>ingcambane</b> .	„	„	1935
660.	<b>Abakhwetha</b> Head front— <b>iphunga</b> .	„	„	„



## NDEBELE BEADWORK

### INTRODUCTION

In the Ndebele exhibit are several ceremonial wedding-sticks. These are lovely pieces of work and are much prized by the natives. The bride usually carries the stick in her right hand during the wedding-procession.

Most beaded articles are worn on festive occasions. All the Ndebele Beadwork came from Roberts' Heights near Pretoria, where I lived for many years and always had Ndebele servants. It is characterised by the great use made of white beads and the beautiful lace design.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
661.	<b>Amaxonxo</b> Leather apron front, very heavily beaded in rows of white beads about an inch wide with a design something like a Maltese Cross in coloured beads. The bottom edge has narrow leather strands finished off with 1½ inch wide beading in the centre. I lived amongst the Ndebele for many years before acquiring this treasured garment. The women say beading on leather is very laborious and hurts their fingers. There is always great excitement in the making of this skirt, as no woman may wear it till she has given birth to a third child. The number of children born to a wife is of supreme importance. A miscarriage is regarded with horror and a witch-doctor is usually called in to find the cause.	Ndebele	Roberts' Heights	1927
662.	<b>Ingcubula</b> Front-skin with fringe of heavily greased cord and closely beaded waistband in red, white and brown.	"	"	1923
663.	<b>Isidwaba</b> Back-skin, semi-circular with narrow edging of white beads. Nos. 662 and 663 are a complete costume for a girl of seven to eleven years.	"	"	1931
664.	<b>Isidwaba</b> Back-skin for married woman.	"	"	1939
665.	<b>Ingcubula</b> Beaded and fringed front-skin for married woman.	"	"	1923

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
666.	<b>Ingcubula</b> Heavily beaded front-skin, with fringe in white. It took me years to get 664, 665, 666. Apart from their use, women told me it was wearying work beading on leather.	Ndebele	Roberts' Heights	1921
667.	<b>Iselwa</b> Water-gourd with beaded basket as lid.	"	"	1924
668.	<b>Isihashi</b> Small white fringed knee-band with red edge.	"	"	1924
669.	<b>Inkciyo</b> Child's body-belt.	"	"	1932
670.	<b>Isithando</b> Multi-coloured neckring with studs and facets, greatly favoured by all native tribes.	"	"	1940
671.	<b>Isithando</b> White neck-ring pink, red and blue beads, studs and facets.	"	"	1940
672.	Neck ring.			
673.	<b>Into yokudlala</b> Child's beaded plaything, small square of double leather.	"	"	1934
674.	<b>Inkciyo</b> Child's body-belt, beaded on leather, thick fringe. The waist-belt is closely beaded in colours, the fringe of cord with a beaded edging and there are strands of cord fastening it round the waist.	"	"	1929
675.	<b>Isithando</b> Young man's necklet with tab.	"	"	1927
676.	<b>Isikhwama</b> Beaded bag, blue, pink and black squares, long beaded handle worn round neck. Used mainly by men on festive occasions.	"	"	1921
677.	<b>Isikhwama</b> Bag beaded on cloth. Used mainly by men on festive occasions. Long beaded handle to wear round neck.	"	"	1927
678.	<b>Igusha</b> Flat white bracelet, with red and blue open work pattern.	"	"	1925
679.	<b>Isitolotoio</b> Beaded Jew's Harp. This is a favourite instrument with Xhosa tribes. I was surprised to find it in the Transvaal.	"	"	1933
680.	<b>Ipasi</b> Necklet with four tabs in triangular design. Red and white beads on narrow, beaded neckband.	Ndebele	Roberts' Heights	1931
681.	<b>Isikhwama</b> Small bead bag, white, with three rows of green stripes and double strand bead handle. For men on festive occasions.	" Ndebele	" Roberts' Heights	1932 1932

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
682.	<b>Isithando</b> Wide white beaded collar, the only one of its kind I saw at Roberts' Heights during 27 years. About 6" deep and 18" round the bottom. Coloured stripes are round the neckband, centre and edge of collar. Usually Xhosa men are the only people who favour these very deep collars for ceremonial occasions. The use of some green beads in it and the fact that the design is exactly the same as that used in so much Ndebele work, makes it obvious that it is their work. I imagine the maker saw a Xhosa collar and copied it.	Ndebele	Roberts' Heights	1920
683.	<b>Isikhwama</b> Bag, beaded on cloth, black, green, no handle, zigzag design. They make their bags rather small.	"	"	1935
684.	<b>Isipeliti sokuxakatha</b> Brooch, zigzag design, white and coloured, for pinning their blankets and shawls, pink and blue with fringe.	"	"	1923
685.	<b>Isipeliti sokuxakatha</b> Brooch, diamond design in various colours.	"	"	1930
686.	<b>Isipeliti sokuxakatha</b> Brooch, H-design in various colours.	"	"	1930
687.	<b>Isipeliti sokuxakatha</b> Brooch, K-design in various colours. This has safety-pins sewn on three sides for some unknown reason.	"	"	1930
688.	<b>Isikhwama</b> Small bag, diagonal stripes, no handle, design in colours. Presented by Mrs. Giles Sheldon.	"	"	1933
689. } 690. }	<b>Isithando</b> Two narrow, coloured necklets, edged with large green beads, rare.	"	"	1935
691.	<b>Ukubhinqa</b> Long white strip in multi-coloured design. Handsome piece of work in reds, browns and white. Pinned by men on back or front for dancing or ceremonial occasions. They always try to have ornaments that swing.	"	"	1925
692. ) 693. )	<b>Amajikazi okudanisa</b> Fancy beaded earrings for dancing.	Ndebele	Roberts' Heights	1927

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
694.				
695.				
696.				
697.	<b>Igusha</b> Bracelets, plain white rolls of beads.	Ndebele	Roberts' Heights	1920-1927
698.				
699.				
700.	<b>Igusha</b> Red, white and blue bracelets for festive occasions or for visiting the village.	"	"	1920-1932
701.				
702.	Those who have wealthy parents wear them all the time.			
703.				
704.				
705.	<b>Igusha</b> Bracelet, plain blue roll.	"	"	1927
706.	<b>Isitshaba</b> Ceremonial headband with clusters of beads, rare. When I met the girl wearing this, she was on her way to be photographed and refused to sell, but a grasping mother then arrived and could not resist the sight of bank-notes.	"	"	1930
707.	<b>Ipasi</b> Roll band with delicate edging of white bead lace. This is a dancer's neckring, which I was most fortunate in acquiring, as it matches 708, though bought two years later and many miles apart. The edging looks like Valenciennes lace.	"	"	1920
708.	<b>Ingcaca</b> Headband with exquisite edging of white bead lace to match 707. This is a dancer's head-dress which I obtained from a girl in the country near Roberts' Heights, while she was on her way to a dance. One of the best specimens of beadwork in the collection. At Glasgow I was asked to name my price for it. It is worn like a halo, rather far back. 707 and 708 are the only examples of this particular lace edging I have seen.	"	"	1922
709.	<b>Ipasi</b> Neckroll with blue and red design. Worn by unmarried girls. I have seen them on rare occasions worn with brass rings. They are made on many strands of finely woven grass, twisted to form a roll. Beads several yards long are strung on fibre and then twisted very tightly round and round the grass roll. The finishing off is amaz-	"	"	1934

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	ing. It is almost impossible to find out where it begins and where it ends. The rings that fit very tightly are made on their necks. I have not seen this done, but it is obvious, when one sees them worn, that they could not have put them on over their heads. When I first came in contact with Ndebele girls, they used to wear at most three neckrings, usually plain red, white or blue. After ten years I noticed they were wearing more till after 20 years six and seven were being worn. Perhaps extra neckrings had some significance which I was unable to find out. It takes years to discover from them reasons for such actions.	Ndebele	Roberts' Heights	1934
710.	Ipasi Necklet with four tabs.	Ndebele	Roberts' Heights	1930
711.	Ipasi Necklet, 7 tabs, white and green.	"	"	1925
712.	Ipasi Necklet, with 4 tabs.	"	"	1930
713.	Ipasi Necklet, 5 tabs, each 1½" x 1", red and white beads.	"	"	1931
714.	Ipasi Neckroll, blue.	"	"	1932
715.	Ipasi Neckroll, plain white.	"	"	1924
716.	Ipasi Neckroll, white.	"	"	1930
717.	Ipasi Wide ceremonial neckroll, blue and white.	"	"	1935
718.	Ipasi Wide ceremonial roll, blue and white.	"	"	1935
719.	Isithando Narrow white collar with colour design.	"	"	1933
720.	Umgingo Double white neck ring, joined by coloured strips. The only one I have seen on an Ndebele girl. It is rare and worn for dancing.	"	"	1936
721.)	Umbhijo Thick roll-collars, with design at centre and ends. Although bought from an Ndebele, they are the same as those worn by Sotho women. They may have come from there as brides, or the collars may have been presents from a Sotho man.	"	"	1936
722.)				
723.	Into yokudlala Ball covered in a lacy design of white beads. A child's toy.	Ndebele	Roberts' Height	

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
724.	<b>Umbhijo</b> Collar fringed, with white pendant design, pink, green, black, white. Unusual and handsome piece of work.	Ndebele	Roberts' Heights	1923
725.	<b>Ibulezi</b> Strip in pink, blue and white, triangular design, fringed. Leather strip at top. Dancing ornament. It is pinned where it will swing.	"	"	1923
726.	<b>Ipasi</b> Large beaded breast-plate.	"	"	1922
727.	<b>Ipasi</b> Large beaded breast-plate.	"	"	
728.	<b>Ipasi</b> Small beaded breast-plate. Nos 726, 727, 728 are worn for ceremonial occasions by Chiefs and headmen.	"	"	
729.	<b>Isikhwama</b> Small beaded bag, zigzag design in white and green.	"	"	
730.	<b>Isikhwama</b> Bag, beaded, on cloth with bead handle, black, blue and pink, female.	"	"	
731.	<b>Indukwana</b> Short stick, covered with lacy design in white beads, about 10" long, small head at the top. Dancing girls carry this.	"	"	
732.	<b>Ukhuko</b> Bridal mat. Also called <b>Ukhuko lokutshata</b> . Woven rushes with deep edging of white beadwork. This is one of the finest pieces in my collection. It is about 3½' x 2½'. The centre is finely woven with a zigzag design in grass. On all four sides is a border 4" to 5" wide of white beads in a lacy design. This must have entailed many months of patient work by the young woman. Only extreme poverty would have made her sell it after marriage.	"	"	
733.	<b>Igusha</b> Beaded bracelet for dancing.	"	"	
734.	<b>Ipasi</b> Necklet on fine double white chain, with tab. I think this is a copy of a Zulu love-letter the girl has seen. I have no knowledge of these among the Ndebele.	"	"	
735.	<b>Ipasi</b> Necklets, 5 tabs, red, white, and blue, about 1½" x 1". The Ndebele are fond of these tab necklaces.	Ndebele	Roberts' Heights	
736.	<b>Ipasi</b> White necklace with blue beads, delicate lacy design, unusual.	"		

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
737.	<b>Isibepe</b> White beaded belt with H and K design.	Ndebele	Roberts'	
738.	<b>Inciba</b> Double leather front on beaded leather belt, worn by boys from 8-12 years.		Heights	
739.	<b>Inciba</b> Beaded leather front on beaded belt for youths of 8-12 years.	"	"	
740.	<b>Ipasi</b> Necklet, 6 tabs, red, white, blue and pink, with long, white flap.	"	"	
741.	<b>Itshoba</b> Horseshair switch with beaded handle, used by young men when going courting.	"	"	
742.	<b>Ibhotile</b> Finely beaded bottle, an interesting piece of work, there being no joint. A native told me it was one of my best pieces of beadwork. Used in the marriage ceremony and carried by the bride.	"	"	
743.	<b>Inciba</b> Beaded leather double front.	"	"	
744.	<b>Umtsheka</b> Long dancing ornament with many colours and red and white fringe.	"	"	1931
745.	<b>Ibulezi</b> Male collar, 8 tabs and long panel, zigzag design.	"	"	1933
746.	<b>Isibepe</b> Male girdle, beaded in white with double front.	"	"	1931
747.	<b>Umtsheka</b> Long white dancing strip with red, blue and green beaded fringe.	"	"	1928
748.	<b>Ipasi</b> Necklace, three tabs and knotted bead string.	"	"	"
749.	<b>Idumbo</b> Handsome beaded strip for dancing, white ground with multi-coloured geometric design down centre.	"	"	1933
750.	Specimen to show how the rolls are made.			
751. } 752. } 753. }	<b>Inqabanto</b> Three marriage-sticks carried by a mother when negotiating marriage for her daughter. They are very handsome pieces of work. 751 has a star-design in red, brown and a touch of green. 752 and 753 have a small triangle design in the same colours. The mother carries these when going to the prospective bridegroom's kraal, as they can be seen a long way off and she is then met and escorted to the hut of the bridegroom's parents. These sticks are also carried at the marriage feast.	Ndebele	Roberts' Heights	1929 1931

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
754.	<b>Intonga</b> Male dancing-stick, carried at dances or feasts.	Ndebele	Roberts' Heights	1928
755.	<b>Umdansa</b> T-shaped dancing-stick carried by dancing-girl, plain white, fully beaded, about 12" x 6".	"	"	1928
756.)	<b>Umtshayelo</b> Two brooms for sweeping the jealously guarded bridal mat 758. The handles are beaded about 5" deep in the same lace design as the mat.	"	"	1935
757.)		"	"	1930
758.	<b>Ukhuko</b> Bridal mat.	"	"	1923



## PENIS COVERS

### INTRODUCTION

The native's object in life is to have children, the more the better for him, since his sons will care for him in his old age and his daughters will bring him in cattle in the form of lobola or payment from their husbands.

For this reason every native male is most particular to keep the penis covered. Even with young boys this is very necessary, since they start at an early age learning to fight with sticks—a form of fencing.

This collection of penis-covers, though small, is extremely rare.

The gourds worn in fights are larger than those in ordinary use. They measure about 2" x 2½". Those in ordinary use are about 2" x 1½". No male, young or old, will leave the kraal unless the penis is protected.

A law was made by a Resident Magistrate in the native territories that a native must wear trousers within a three mile limit of the village. I was out one day with a Deputy-Sheriff, when he said, "The Magistrate is away on leave." I asked where he had gone and he replied, "I only know he is away because I have seen some natives a mile from the village with just a blanket on. We always know by that."

The usual dress of a native man is a blanket and a penis cover. Boys from the age of ten wear either a small gourd or a cover of sheepskin.

After circumcision covers of soft, fresh, green leaves stripped from the young mealie-cob are placed on the penis till it heals. When healed, a cover of soft skin from a sheep is worn. Then they revert to their gourds on returning home from the *abakhwetha* camp. I have seen boys from fourteen years old wearing men's gourds.

It was over thirty years before I was able to get one of these gourds. They always maintained they were most difficult to get and they were unable to part with them.

One reason is that a great shortage of these gourds occurs during a drought, whole crops of seeds being lost through failure to germinate or being scorched by the sun before ripening, so no risks are taken and no man or boy will part with his unless he is sure of being able to get another.

For many years I had only the plain one from Bomvanaland (766). Even traders cannot persuade them to part with them and they usually have a great deal of influence.

Incidentally I have never seen a penis cover decorated with beads, as that would be considered too effeminate.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
761.	<i>Ingxiba</i> (or <i>isidla</i> Both names are used in the Transkei.) Grass, mealie-leaf, small, used after circumcision, before the penis has healed.	Xhosa	Butterworth	1930
762.	<i>Ingxiba</i> Grass, mealie-leaf, large. Used after circumcision before the penis has healed.	"	"	1930

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
763. } 764. } 765. }	<b>Ingxiba</b> Skin covers used after circumcision, when the penis has healed. Obtained for me by Sister Hendriks, wife of Head-Constable Hendriks of the S.A. Police. She nursed in a hospital and was able to get them from boys who came in for treatment after having been badly operated on at the ceremony.	Thembu	Idutywa	
766.	<b>Ingxiba</b> Gourd worn by youth under fourteen. The first <b>ingxiba</b> I acquired.	Bomvana	Elliotdale	1927
767.	<b>Umcwado</b> Woven of palm-fronds.	Zulu	Empangeni	
768.	<b>Umcwado</b> Wooden cover. This one and No. 767 are shallow compared with the deep ones of the Transkeian tribes.	Zulu	Nqutu	1937
769.	<b>Ingxiba</b> Gourd with chains. Very rare. Presented by Mr. H. Smith.	Xhosa	Cala	1930
770.	<b>Ingxiba</b> Gourd ornamented with wire.	Shangana	Roberts' Heights	1923
771.	<b>Ingxiba</b> Gourd decorated with chains and bells, very rare. This one and 769 are worn when taking part in a tribal fight or on a ceremonial occasion. I actually saw this one worn one night while I was watching two factions getting ready for a tribal fight. A tribe regards certain traders' shops as their special prerogative and in this case the fight was due to the resentment felt when people came from another tribe to shop there. This fight took place a few miles outside Cofimvaba near Queens-town. All the men wore beautiful covers for the penis.			

## WITCH-DOCTOR'S ACCOUTREMENTS

### INTRODUCTION

It may be well at this point to define the difference between a witch-doctor and a herbalist.

A witch-doctor is a diviner. He foretells the future and smells out what he considers evil-doers. Often there are no such things from our point of view, but if the witch-doctor has said, "That man has caused the death," then he is guilty in the eyes of the tribe, be he ever so innocent in actual fact. In short the witch-doctor is a magician.

A herbalist, on the other hand, deals purely with the ailments of the human body. He is often supposed to find out in a dream where certain roots and barks are to be obtained. Witch-doctors are always herbalists, but herbalists are not always witch-doctors.

The witch-doctor will not give you herbs without a great deal of abracadabra.

Natives, when ill, are often positive that it is due to a worm, a snake or a stone inside them. There are always loud cheers when the witch-doctor produces this. So strong is this belief, that I have known a European doctor show his native patients the snake he had taken out of them, in order to convince them they were cured. He did this from the highest motives, as without this proof they would not have believed that they were no longer in need of medical attention.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
776.	<b>Iselwa</b> Divining gourd. Beaded in light-blue and openwork beadwork. Closed on top with hole for witch-doctor to listen to spirits. I often wondered why these gourds were closed, thinking they were snuff-boxes. Then, at the Empire Exhibition in Johannesburg in 1936 a native asked me, "How did you get hold of the witch-doctor's divining gourd?" He then showed me the little hole hidden under the beadwork and told me that the witch-doctor listens there to the spirits within.			
777.	<b>Iselwa</b> Divining gourd. Openwork beading in pale blue, white, red. Closed, with a hole for the spirits to talk through.		Transkei	
777a.	<b>Oodolosi</b> These are witch-doctor's bones contained in a leather bag. There are 22 bones and one large cowrie shell. Witch-doctors always carry their bones and so on in a leather bag. This custom must have started in Kaffir War days, when they picked up soldiers' bags after a battle. This one was given to me by Mrs. Frank Poole of Pretoria. About twenty years		Pretoria	1926

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	ago a witch-doctor was throwing the bones by the hedge outside her house. A mounted policeman came past. The witch-doctor thrust his bag with the bones into the hedge and the group scattered. Her husband later took the bag to see what it contained. When I lamented to her years later that I could not procure a set of witch-doctor's bones, they found it under a pile of rubbish and gave it to me. I have thus no idea of the tribe or the place from which it came. There are not only the ordinary knucklebones, but also flat pieces of ivory with inscriptions similar to an <b>umthombothi</b> necklace of wood I got from an Ndebele woman. This might place it as Ndebele especially as it was obtained in Pretoria.		Pretoria	1926
778.	<b>Isikhwama</b> Witch-doctor's leather bag and contents of charms, porcupine quills, two large animals' horns, a lion-claw, hoofs, leguaan, snake's head, roots, 75 pieces in all. This was confiscated by the Resident Magistrate and given to me by the Chief Magistrate, Colonel Fyfe-King.	Xhosa	Bityi	1936
779.	<b>Isikhwama</b> Witch-doctor's leather bag and contents of bottles, bag of herbs, pig's tooth, claws, roots, leguaan's claw, snake's head and so on. Presented by the Resident Magistrate, the late Capt. Maeder-Adams	Mpondo	Libode	1905
780.	<b>Isikhwama</b> Witch-doctor's small leather bag and contents.		Transkei	
781.	<b>Witch-doctor's Herbalist Outfit.</b> Seven small horns and three bottles. I suspect this was taken from a herbalist while drunk, otherwise he would never have parted with it.	Ndebele	Roberts' Heights	1930
782.	<b>Herbalist Outfit</b> Five horns, four bottles and sea-urchin. Although I bought this in Durban, the man told me he was a Swazi. I went to the native medicine-market in Durban. When I spoke in Xhosa, saying I had come to buy medicine, I was surrounded by hordes of natives, intrigued by my request and by my fluency in Xhosa.	Swazi	Durban	1935

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	I saw this herbalist outfit on the ground and said I wished to buy it. Amid laughter I was told the owner was in the beerhall. He was fetched and fortunately arrived full of beer else I could not have dealt with him. He was reluctant but melted at the sight of some pound notes. He insisted on emptying out the medicines, but I persuaded him to leave a little in each. The horns had interesting corks, porcupine-quills, feathers and so on. He made me bargain individually for each cork. I had to buy each cork separately at 2/6.	Swazi	Durban	1935
783.	<b>Oodolosi</b> Set of witch-doctor's bones, consisting of knuckle-bones, a domino, shells, a stone, a penny, a metal disc with "Bantam, Little but Strong" written on it, a draughts counter, a quill stuck in a cork, one knucklebone encircled by white beads and one encircled by ox-hairs. A Zulu witch-doctor from Msinga gave these to me and explained if the domino fell black side up it was unlucky. If shells fall open side down it is unlucky. This is probably because, with the open side up, the spirits can come out. The oval and small bones signify bad luck. The round beads are <b>intombi</b> . <b>Ukuthakatha</b> means to bewitch.	Zulu	Msinga	1920
784.	<b>Uphondo</b> Light coloured horn, sealed, with loop of horn on cover. Three ridges at end. Open at tip and hole near tip.			
785.	<b>Izinyo Iehagu</b> Pig's tooth. For making incisions before rubbing in medicines. Found together with 618-626c.	Mpondo	Matatiele	1914
786.	<b>Isanuse</b> Native-made clay bust of witch-finder. The name Sanuse is written underneath. I do not know if this is meant to be the name of the sculptor or the model. It was given to me by Mrs. Helen Wood, an old Natalian. She brought it to me when I was leaving for the Glasgow Exhibition in	Zulu		1929

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	1938, saying it had an evil influence in her house. I was offered £150 for it by a collector in Scotland. It has a most evil face, is made of clay and has a claw necklace painted on it. In the centre is a skull carved out of bone. The front teeth are missing. There is a small, white horn in the centre of the forehead and the curved horns of a small buck on either side of the head.	Zulu		1929
787.	Isikhwama Witch-doctors' leather purse with piece of bark.			

## CHARMS AND MEDICINES

### INTRODUCTION

It is well-known that natives are most secretive about roots and barks used for charms and medicines. I have been able to obtain only very small quantities from witch-doctors and herbalists and with the very greatest difficulty.

It is impossible for me to give the botanical names of roots which may have been worn for twenty years or more. In any case the natives flatly refuse to show me the plants and flowers from which they obtain medicines and charms. An expert might find the smell a guide in some cases, or a chemical analysis.

I got most of my specimens from women between the years 1911 and 1945 in the 'Transkei, Ciskei, Pondoland, Zululand and Natal.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
811.	<b>Ukuthanda</b> Beaded bottle, love charm, given to a young man by a maiden, who obtained the contents, the nature of which I do not know, from a witch-doctor to ensure his fidelity.	Fingo	Cofimvaba	1931
812.	<b>Mserinana</b> Hailsticks and fat to disperse hailstorms, given to me by Solomon Daba. The fat is rubbed on the sticks. Authentic stories are told of the efficacy of this, but it must be done by a witch-doctor.	Xhosa	Cofimvaba	1931
813.	<b>Ikhubalo lomkhubazi</b> Roots on black, white and blue beads, charm for a child. Bits of the roots are bitten off and chewed to avert illness and evil. The odd piece in the necklet is used when the child is frightened by a dog.	Fingo	East London	1930
814.	<b>Ubulawu obumhlophe</b> Sticks, charm given to me by a witch-doctor. They must be ground to powder and mixed with fat, which is smeared on the face of male or female to make a reluctant suitor come forward.	Thembu	Cofimvaba	1931
815.	<b>Intombazana</b> Scrapings from the double-coconut. See Introduction to Witch-doctor's Costume.	"	"	"
816.	<b>Icamagu legqirakazi</b> This necklace looks like monkey-skin or wild cat. It is a charm bought direct from a witch-doctress. It	Fingo	Ngqamakhwe	1935

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	was worn to protect her from other witch-doctresses. She fears they may try to probe her thoughts. This necklace helps her to keep her face expressionless and so prevents her from showing surprise at anything that may be said or done by other witch-doctresses.	Fingo	Ngqamakhwe	1935
817.	<b>Isende</b> See Introduction to Snuff-containers.	Mpondo	Bizana	1885
818.	<b>Ikhubalo</b> Old bits of root on fibre string. The root in the centre is used during a child's first year against evil spirits.	Bomvana	Elliotdale	1921
819.	<b>Imbewu</b> (also called <b>Nuka</b> ) Eucalyptus seeds at intervals in pairs on a necklace of three strands of white beads, interspersed with a few green beads. Worn as a preventive when colds are prevalent in the kraal.	Mpondo	Ngqeleni	1936
820.	<b>Iqwili nodumo</b> Pieces of root on double string of blue Thembu beads, with a few red, white and black beads. A bit of the root is bitten off when coughing. Also boil and drink the water.	Thembu	Cofimvaba	1932
821.	<b>Ikhubalo</b> Beaded shell-case with root attached. Male jealousy charm. If a man is jealous of another he scrapes some of the medicine off and blows it towards him. This will turn the girl's affection towards himself. The original cork must have been lost. The handle is red and white string. It is unusual because the root is attached.	Bomvana	Elliotdale	1920
822. } 823. } 824. }	<b>Mpepo</b> Beads made from a shrub called Mpepo. The leaves are picked, dried, ground to powder, mixed with clay, formed into beads and allowed to dry and strung ready for use. This is a charm for suckling mothers. I found a Fingo woman wearing one at Blaney Station two hundred miles from where I first found them. She told me she was wearing them to bring pleasant dreams and good luck to her children. The shrub is widely known in the Transkei. The natives are afraid the white man will want it for himself so are reticent about telling where it grows.	Fingo	Ciskei	1941



<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	The beads are ground again to powder, mixed with water and the <b>umdlezana</b> or nursing mother paints her face and smears her body and armpits with the mixture. She is then considered cleansed. The smell is regarded as very pleasant. Dr. Hewitt of the Albany Museum Grahamstown, tells me these beads were worn by native warriors in 1812.	Fingo	Ciskei	1941
825.	<b>Umbiso</b> Snake Charm. Horn with powder on chain. The powder must be blown or pumped into the hole, whereupon the snake will emerge. Sample given to me by Solomon Daba.	Thembu	Cofimvaba	1932
826.	<b>Isitwayi</b> Male love charm. Horn on fibre, to win a girl. If she does not accept his attentions willingly, the man gets the witch-doctor to prepare a special love potion and put it in this horn. If this is not successful, he buries the charm in the path leading to water. If the girl steps on it, he has won her love.	Mpondo	Ngqeleni	1936
827.	<b>Suka</b> Small leather bag, beaded in blue and pink, beaded string. A young man's charm to keep him from loving a bad girl.	Thembu	Cofimvaba	1936
828.	<b>Ukuthanda</b> Small twin leather bags in pink and blue chain, decorated with red, blue and a few black beads. Black for mourning, red for tears. This is given to a young man when leaving home for work by his sweetheart. It shows she will be faithful and wait until he returns to claim her. The red beads mean a few tears will be shed by both.	Thembu	Untata	1936
829.	<b>Idopi</b> Beaded bottle for carrying motor-oil, which native women use largely on their arms and ankles, when they swell on account of the number of bangles. These bottles are used too by men for oil obtained from the witch-doctor to smear on their faces before meeting an enemy.	Xhosa	Mazepa Bay	1930
830.	<b>Iphoco lamaqhosha</b> White button necklacc, worn by the daughter of a chief, when the breasts are beginning to swell. It indicates that	Thembu	Cofimvaba	1931

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	she is approaching the stage when she becomes eligible.	Thembu	Cofimvaba	1931
831.	<b>Impundulu</b> Lightning charm, small square beaded pad attached to leather string, with two clumps of beads. Given to me by an Ndebele woman who begged me to wear it when a heavy storm was on. She told me she paid £10 for one of the things she put in this. In all cases where lightning has struck man or beast, a witch-doctor is called in to treat the spot struck. He then treats the members of the family and the men who are to dig the grave. They are scarified on certain parts of the body, medicine is rubbed in and an emetic given. They are also given various roots to chew to arm them against lightning and are smeared with medicine on foreheads, faces, arms, and legs to protect them from all evil influence the dead person or animal may exert. See Appendix.	Ndebele	Roberts' Heights	1923
832.	<b>Idopi (damaged)</b> Twin cartridge-cases, beaded with pink, blue and red predominating, on beaded strings. Girls get scented oil from the witch-doctor to rub on their faces and hands. This will draw the reluctant lover towards them.	Thembu	Cofimvaba	1936
833.	<b>Ukulala</b> Sleep charm, bottle gaily beaded in red and blue with three green beads. Chain of red and white with one blue bead here and there. Given to me by Solomon Daba, when I told him I sleep badly. He told me it would give me a peaceful night. Also known as <b>ukuphupha</b> , to dream.	Thembu	Cofimvaba	1934
834.	<b>Ubuthi</b> Love charm, small black horn with several short strands of beads through point, attached to necklace of several strands of beads, dark blue, light blue and white. Worn by boys in the hope that at a dance the girl they like will take special notice of them.	Mpondo	Libode	1917
835.	<b>Siyathanda</b> For men. For women it is called <b>ngika</b> . Twin beaded bottles attached to beaded	Xhosa	Umtata	1936

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	strings, saxe blue with pink, white and royal blue.			
836.	<b>Sagile</b> Small, brown horn on red and white beaded string. This is worn by youths ( <b>amakhwenkwe</b> ) to give strength to the right arm, when hunting birds with sticks.	Bomvana	Elliotdale	1929
837.	<b>Umabophe</b> Sticks cut from the plumbago. Charm to prevent lightning striking one's home. A stick is forced into the ground at a sharp angle and pointed at the coming storm. Both this and the pelargonium ( <b>unomolwana</b> ) were formerly used as charms for an army, before going on the warpath. <b>Umabophe</b> is also used as a styptic for scrofula.	Thembu	Cofimvaba	1931
838.	<b>Ukulala</b> Sleep charm, horn 7" long, curved, beaded in white with a few red beads and a touch of yellow and green. The two latter are most unusual. Used only for men. Grate a little from the sticks and chew for a peaceful night. Given to me by Solomon Daba.	Thembu	Cofimvaba	1940
839.	<b>Izinyo Iehaḡu</b> Rival's charm. Pig's tooth attached to bead necklace, blue and white with a few red beans and a brass button. Worn by a young man if he has a rival. He blows a little of the contents of the tooth in the direction of his rival's arm, thus blowing the affections of the girl away from the rival.	Mpondo	Mlengana	1936
840.	<b>Ikhubalo</b> Beak of a cock on double-chain of blue beads. This gives a man strength if he wears it in a tribal fight. The witch-doctor puts a mixture into the beak.	Mpondo	Mlengana	1936
841.	<b>Ukukhulula</b> Four short pieces of reed on leather thong necklet. Charm worn when walking through or past water. The reeds, being familiar with water, will keep away evil, especially the dreaded <b>Thikoloshe</b> . (See also 878). <b>Thikoloshe</b> is supposed to be a messenger of evil spirits. He can go anywhere for them and do any mischief required of him. He always carries	„	Bizana	

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	a smooth round stone with him and sometimes allows children to play with it. He is a short sturdy little man with a fur cape over his shoulders and a fur cap. He is known as the River God and likes teasing women, more especially by getting into bed with them. If they cry out, he will kill their husbands. Instead they tell the witch-doctor and he gives them a pungent herb to keep him away from their sleeping-mats.	Mpondo	Bizana	
	<b>Thikoloshe</b> makes himself known only to children. They see him as a queer little boy. He is invisible to the parents. He knows all about medicines. Sometimes he will eat with the children. They must not talk of him. Formerly <b>Thikoloshe</b> used to go into banks to get money. He does not do so any more. (See Appendix.)			
842.	<b>Ikhubalo</b> Male teething charm. Small bone on fibre string.	Ndebele	Roberts' Heights	1927
843.	<b>Vala umlomo</b> Secret love charm worn by girl after <b>intonjane</b> ceremony. Small leather bag on long, blue, bead chain, one side decorated with blue beads and 5 pearl buttons.	Thembu	Engcobo	1931
844.	<b>Umabophe</b> Lightning charm to be worn when storms are about. Small piece of plumbago stick covered with pink and blue beads attached to pale blue bead necklet. They have great faith in the plumbago plant. (See 837).	"	Cofimvaba	1936
845.	<b>Zigqabo</b> Love charm. Small leather bag embroidered with blue and white beads with a touch of red and white and a button-hole of pink. This is made for a man by his sister to hold a love-potion which he gets from the witch-doctor. When he sees a girl he likes, he shakes a little into his hand, rubs some on his face and the rest into his hand. He thinks then that the girl's thoughts will turn to love and to him.	Bomvana	Elliotdale	1929
846.	<b>Ikhubalo lenyoka</b> Snake charm, necklace of back-bones of snake, threaded on dark blue and white beads. When a snake is killed it is	Thembu	Cofimvaba	1935

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	burnt at once, as it is regarded as an evil spirit. The bones are taken out and made into charms. The wearer is then able to keep away any evil brought by the snake to the hut or kraal. This was given to a member of the Thembu tribe by a witch-doctor.	Thembu	Cofimvaba	1935
847.	<b>Umphondo</b> Menstruating charm. Small brown horn on leather thong. Worn by Ndebele girls when menstruating to ward off pains. Amongst the tribes I have visited, this is the only one I have found wearing a charm for this purpose.	Ndebele	Roberts' Heights	
848.	<b>Ubulunga</b> Charm against body-pains. Small, black horn attached to necklet of red, white and blue beads. From descriptions given by a native the pains appear to be rheumatism.	Ngqika	Idutywa	1931
849.	<b>Khangela</b> Male love charm, shell-case beaded in red, white and blue alternately on chain of same. Given by a witch-doctor to a Fingo boy. If the girl does not look at him he takes some of the contents, rubs them on his hand and blows the powder in her direction. This will make her take notice of him.	Fingo	Umtata	1935
850.	<b>Ikhubalo</b> Love charm, beaded bottle and string. So much black on it means, I think, unrequited love. Contents lost.	Bomvana	Elliotdale	1921
851.	<b>Ikhubalo</b> Three pieces of decorated leather on black cord with pompom, three blue beads in between. This was picked up by Lt. Col. Niblock-Stewart at Direidawa in Abyssinia during the recent war. It has a design similar to an Ndebele charm I have (877) and to markings on witch-doctor's bones (777). I do not know if it is Abyssinian or dropped by one of our native soldiers.	Ndebele (?)	Abyssinia	1940
852.	<b>Ubulawu</b> Bride's charm. Small, plain piece of skin, into which several sweet-smelling herbs have been sewn. It is given to a bride by her mother, who says, "Keep it hidden. It will help you to be a good wife and	Xhosa	Umtata	1919

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	mother, beloved by all in the kraal, with a place of honour in your home."	Xhosa	Umtata	1919
853.	<b>Isithaka</b> This is a pre-natal charm. Three twisted strands of white beads. Given by a witch-doctor to a patient to wear to counteract the evils resulting from the fact that, before this patient was born, her father was under the influence of spirits to become a witch-doctor. Its being pure white shows the witch-doctor's influence, as they are the only ones to wear a necklace without coloured beads.	Mpondo	Libode	1917
854.	<b>Amaphoco</b> Necklet of porcelain buttons with red, blue and black beads. Worn by young girls when their breasts begin to swell, showing they will soon be eligible.	Mpondo	Bizana	1911
855.	<b>Ikhubalo</b> An old love charm, the first I got for the collection. The chain is unusual because of the green beads interspersed. The man rubs the powder on his palm and blows it towards the girl who does not return his love. On smelling it she will turn to him.	Bomvana	Elliotdale	1921
856.	<b>Isibambathando</b> Love-holder. Narrow belt of pink and blue beads, made by girls to attract the boy they love and make him pay them attention and compliments.	Fingo	Libode	1936
857.	<b>Ikhubalo</b> <b>lamatantysi</b> Teething charm. Necklace of hard grey seeds, alternating with one large red lucky bean. Small black horn in centre. The horn indicates the parents are wealthy and can doubly protect the child. It contains the witch-doctor's medicine. The necklace is worn by an infant, when cutting double teeth.	Thembu	Umtata	1915
858.	<b>Ikhubalo</b> Post-natal charm. This charm is very old, probably handed down in the family. Small pieces of root strung into a necklace with double string of white and dark blue beads. When a woman has a child, she remains in her hut for a month and wears this charm. Before suckling the child she chews a little of the root, spits some into the child's face and rubs some on her	Bomvana	Elliotdale	1921

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	breasts. During this month no man is allowed in her hut, not even her husband. He speaks to her from the doorway. When she leaves her hut it is smeared afresh, a goat is killed and a minor feast held. The skin of the goat is prepared and used by the wife for tying the baby to her back.	Bomvana	Elliotdale	1921
859.	<b>Amatantyisi</b> Teething beads. The Ndebele women were very keen on my getting more for them as they do not grow near Pretoria.	Ndebele	Roberts' Heights	1919
860.	<b>Amatantyisi</b> Teething charm. Necklace of hard brown seeds with blue and white beads. Used like a teething-ring. Very widely used. My strings have been shortened, because, whenever Ndebele women saw them, they begged for a few to use for their babies, as they did not grow in their district.	Xhosa	Umtata	
861.	<b>Umthombothi</b> Short dark lathes of root, strung into a necklace with beads between, mostly white. From <b>umthombothi</b> an <b>isicakakathi</b> is prepared for the infant which is given after the child has been washed for the first time. Sips of this are given until the umbilical cord drops off. The main purpose is to bring away the infant's first excreta ( <b>ijekezi</b> ). An ointment is also made from the ashes of <b>umthombothi</b> , mixed with aloe juice, which is applied to the umbilical cord. This strongly-scented forest-shrub is much favoured by women, who wear lengths of the root strung on a necklace. The roots are powdered and mixed with water and smeared over the young mother and infant to ward off evil.	Bomvana	Elliotdale	1927
862.	<b>Ikhubalo</b> Charm against sickness and evil. Single string of blue and white beads interspersed with pieces of light-coloured root. It is not a common root among this tribe.	Ndebele	Roberts' Heights	1925
863.	<b>Umdlezana</b> Two pieces of root and a piece of clay with hairs stuck on to it. Worn by the mother. The centre-piece keeps illness	Thembu	Cofimvaba	1928

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	from the child. The root-pieces are a headache cure for the mother.	Thembu	Cofimvaba	1928
864.	<b>Ikhubalo lomdlezana</b> Nursing-mother's charm. Roots strung on blue and white beads with a touch of black. A nursing mother's constant dread is that evil may befall her child. This charm is to protect her child if she has to leave it. A little is bitten off and placed on its head. On returning, a little is chewed off and spat outside the door. On entering the hut a little is placed on the baby's tongue and thus any contact she has made with anything evil while she was away is nullified.	Mpondo	Mlengana	1935
865.	<b>Ikhubalo lomdlezana</b> Suckling mother's charm. Double string of blue beads, with cylindrical pieces of root, larger than 864. Strand of white beads and one of blue. This is a very well-known charm in the Transkei and Ciskei. It is worn by mothers when away from the kraal, in the lands, at a shop or in the village and keeps away from the child any evil designs others may have towards it. On her return she chews a little of the root and spits it on the child's head and on its face, thus dispersing any contact with evil she may have had during her absence. A little is also rubbed on her breasts before feeding the child. The roots are the largest I have seen on a nursing-mother, showing she was wealthy and able to pay the witch-doctor well.	Fingo	Umtata	1912
866.	<b>Isifikane</b> Necklace of curved leaves, rolled up and tied on a string. Used for the cleaning of new-born twins. The cord is made of a special tree grown at Mlengana. Should a Chief demand the necklace it should immediately be handed over.	Mpondo	Mlengana	1924
867.	<b>Uqotho</b> A climbing plant. Nursing-mother's charm. Roots on string with stick at one end. Very old. <b>Uqotho</b> is attached as a pendant and protects infants from a sorcerer's evil designs.	Bomvana	Qhora	1920



<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
868.	<b>Ikhubalo lomdlezana</b> Nursing-mother's charm. Red roots on string. Used when visiting a neighbouring hut or kraal. The root is scraped. On arrival, some is spat on the lintel of the door and on the baby's head. This is repeated on her return home. All my <b>ikhubalo</b> charms have been obtained from women actually using them.	Fingo	East London	1933
869.	<b>Mbithi</b> Pre-natal charm. Pure white bead necklace with 6 dark blue beads at end. Given to the expectant mother by her grandmother to keep her well and avert evil from her and her unborn child.	Mpondo	Libode	1936
870.	<b>Ikhubalo lomdlezana</b> Roots strung between a double strand of blue and white beads. This is used when visiting a friend. A piece is chewed off and a little spat outside the door of the hut when entering and before leaving. The hostess does not take umbrage at this procedure.	Bomvana	Elliotdale	1927
871.	<b>Amakhubalo</b> Worn by one-year-old child to ward off evil spirits. Small brown roots, with old red, black and pink beads and various shades of blue.	Thembu	Colimvaba	1933
872.	<b>Ikhabi</b> Melon seeds threaded on red, white and blue beads. Worn when melons are planted so that the crop may exceed that of the previous year.	Thembu	Qamata	1933
873.	<b>Impepho</b> Beads on string. See 822, 823.	Bomvana	Elliotdale	1921
874.	<b>Impepho</b> Clay beads on blue bead chain. (See 822, 823, 824).	Fingo	Ciskei	1941
875.	<b>Umbhona</b> String of alternate black and white beads with mealie-seeds interspersed and ends of blue beads, to ensure good crops.			
876.	<b>Ukuthanda</b> Male love-charm. Small beaded bottle, pink, and blue stripes, double string of pink and black beads. Black here means anger. If a young man has to leave his sweetheart in search of work, he takes a portion of the contents of this bottle, obtained from a witch-doctor, cuts her arm and rubs it in. She will then bite and scratch anyone who pays attention to her. She is also given the charm to wear.		Transkei	

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
877.	<b>Ikhubalo</b> Charm against evil spirits. A male charm, pieces of carved wood, 8 wedge-shaped, one rectangle and one cross, strung on a bead necklace, mostly white. This is a much more elaborate charm than most. It is one of the few Ndebele charms I have seen. I was told it was against evil spirits ( <b>impundulu</b> ). I think the maker must have seen a cross in a church and been told it was against the devil. The larger piece of wood, opposite the cross, has holes in it to allow evil spirits to disappear. This wood has not lost its sweet smell over 27 years. Some of these pieces have markings similar to ivory pieces amongst the witch-doctor's bones (777). I do not know their meaning. See also 851.	Ndebele	Roberts' Heights	1921
878.	<b>Lusikisiki</b> meaning <b>whispering reeds</b> . Necklet of short pieces of thin reeds attached to string of blue beads. In centre double string of beads hanging down with roots attached. Worn by nursing mother, when going to a village or visiting friends, where water must be crossed or passed. Wind blows through the reeds, thus dispersing any evil spirits. She was most reluctant to part with it, but could not resist a handful of silver. She told me it had taken a long time to collect. She chews a bit off the root and spits it on the infant on reaching home to make doubly sure no evil reaches it. Natives place great faith in spitting in the direction of evil spirits. This custom is found in many lands.	Fingo	King William's Town	1934
879. } 880. }	<b>Waistband</b> Leather thong with 2 brass rings. <b>Neckband</b> Cord studded with brass rings. Amulet worn by a male child till it is a year old. I saw them on a six-month-old child and wanted to buy them. The mother said if they were missing the witch-doctor would be called in and she would be thrashed, as they protected the child	Ndebele	Roberts' Heights	1928

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	against sickness and evil spirits. I asked her to ask her husband if I might buy them when the year was up. Much to my surprise she brought them then. The medicine from the witch-doctor is in the necklet.	Ndebele	Roberts' Heights	1921
881.	<b>Amakhubalo omntwana</b> Roots and beads worn by one-year-old child to avert evil, when out with its mother.	Thembu	Cofimvaba	1933
882.	<b>Inyoka</b> These are castor-oil seeds. They resemble a snake hence the name <b>inyoka</b> which means snake. Worn by <b>umdlezana</b> or nursing-mother when walking through bush where snakes are found. The seeds will cause them to turn aside. The blue, white and red beads on this are old. Most of my Bomvana charms are old. This is still the most primitive part of the Transkei.	Bomvana	Elliotdale	1921
883.	<b>Umgecu wommithi</b> Pre-natal charm worn by pregnant woman ( <b>wommithi</b> ), first wife—so that any medicines or treatment she may have during that period may prove efficacious. Pure white beads, 14 loops, 9" across.	Mpondo	Libode	1936
884.	<b>Amakhubalo omdlezana</b> String of roots; charm for suckling mother for keeping away evil spirits in hut or kraal. Not worn when visiting, but hung on wall or in thatch.	Bomvana	Elliotdale	1929
885.	<b>Idopi</b> Love charm, beaded bottle, pink, light blue, black, white. Made for a young man by his sweetheart when going away to the mines. The colours indicate that she will be faithful and love him, while he is away even though he will always be poor and his continued absence will make her sad. The contents will keep evil spirits away.	Thembu	Qamata	1933
886.	<b>Ngwamba Necklet</b> —rare. This is worn by Mpondo witch-doctresses as the <b>ubulunga</b> or healing charm. The cow or ox is killed for her by her father. The necklet is then cut from the left front of the animal. It is a	Mpondo	Libode	1932

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
877.	<b>Ikhubalo</b> Charm against evil spirits. A male charm, pieces of carved wood, 8 wedge-shaped, one rectangle and one cross, strung on a bead necklace, mostly white. This is a much more elaborate charm than most. It is one of the few Ndebele charms I have seen. I was told it was against evil spirits ( <b>impundulu</b> ). I think the maker must have seen a cross in a church and been told it was against the devil. The larger piece of wood, opposite the cross, has holes in it to allow evil spirits to disappear. This wood has not lost its sweet smell over 27 years. Some of these pieces have markings similar to ivory pieces amongst the witch-doctor's bones (777). I do not know their meaning. See also 851.	Ndebele	Roberts' Heights	1921
878.	<b>Lusikisiki</b> meaning <b>whispering reeds</b> . Necklet of short pieces of thin reeds attached to string of blue beads. In centre double string of beads hanging down with roots attached. Worn by nursing mother, when going to a village or visiting friends, where water must be crossed or passed. Wind blows through the reeds, thus dispersing any evil spirits. She was most reluctant to part with it, but could not resist a handful of silver. She told me it had taken a long time to collect. She chews a bit off the root and spits it on the infant on reaching home to make doubly sure no evil reaches it. Natives place great faith in spitting in the direction of evil spirits. This custom is found in many lands.	Fingo	King William's Town	1934
879. } 880. }	<b>Waistband</b> Leather thong with 2 brass rings. <b>Neckband</b> Cord studded with brass rings. Amulet worn by a male child till it is a year old. I saw them on a six-month-old child and wanted to buy them. The mother said if they were missing the witch-doctor would be called in and she would be thrashed, as they protected the child	Ndebele	Roberts' Heights	1928

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	against sickness and evil spirits. I asked her to ask her husband if I might buy them when the year was up. Much to my surprise she brought them then. The medicine from the witch-doctor is in the necklet.	Ndebele	Roberts' Heights	1921
881.	<b>Amakhubalo omntwana</b> Roots and beads worn by one-year-old child to avert evil, when out with its mother.	Thembu	Cofimvaba	1933
882.	<b>Inyoka</b> These are castor-oil seeds. They resemble a snake hence the name <b>inyoka</b> which means snake. Worn by <b>umdlezana</b> or nursing-mother when walking through bush where snakes are found. The seeds will cause them to turn aside. The blue, white and red beads on this are old. Most of my Bomvana charms are old. This is still the most primitive part of the Transkei.	Bomvana	Elliotdale	1921
883.	<b>Umgecu wommithi</b> Pre-natal charm worn by pregnant woman ( <b>wommithi</b> ), first wife—so that any medicines or treatment she may have during that period may prove efficacious. Pure white beads, 14 loops, 9" across.	Mpondo	Libode	1936
884.	<b>Amakhubalo omdlezana</b> String of roots; charm for suckling mother for keeping away evil spirits in hut or kraal. Not worn when visiting, but hung on wall or in thatch.	Bomvana	Elliotdale	1929
885.	<b>Idopi</b> Love charm, beaded bottle, pink, light blue, black, white. Made for a young man by his sweetheart when going away to the mines. The colours indicate that she will be faithful and love him, while he is away even though he will always be poor and his continued absence will make her sad. The contents will keep evil spirits away.	Thembu	Qamata	1933
886.	<b>Ngwamba Necklet</b> —rare. This is worn by Mpondo witch-doctresses as the <b>ubulunga</b> or healing charm. The cow or ox is killed for her by her father. The necklet is then cut from the left front of the animal. It is a	Mpondo	Libode	1932

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	strip of skin 1½" wide and about ½ yard long. It is slit down to five inches from end and finished off with a lump of skin that looks like a button.	Mpondo	Libode	1932
887.	<b>Ubulunga</b> Cow's tail. <b>Abakhwetha</b> charm made from a special beast. Each boy, before leaving for the <b>ithonto</b> or <b>isuthu</b> has <b>ubulunga</b> put round his neck as a charm to ward off evil and secure good health.	Thembu	Cofimvaba	1931
888.	<b>Amakhubalo</b> Roots, a portion looks like bark. Used by witch-doctors for cleansing. A witch-doctor will not wash in water from pools. It must be running. If it can be got from falls it is all the more effective. He grinds this root to powder and sprinkles it on the water he is to wash in. He will not wash in water without this and will send a boy for many miles to get water from falls if there are any in the vicinity.	Bomvana	Elliotdale	1929
889.	<b>Amatantysi</b> Beads, teething-charm for the baby to bite on.	Ndebele	Roberts' Heights	1924
890.	<b>Invula</b> Small piece of dry wood for dispersing rain or storms. Bite some small pieces off and blow in the direction of the storm and at the four points of the compass. Of no effect if storm is very near. Given to me by a Mpondo witch-doctor, after an angry encounter on the road, as he suspected me of being a Government trap. He calmed down after I spoke to him in Xhosa and became most interested in my collection and in the Glasgow Exhibition.	Mpondo	Libode districts	1937
891.	<b>Icogolo</b> Pre-natal charm, small pieces of light coloured root on chain of light blue and white beads. Necklace given by a witch-doctor to a patient to wear to counteract the evil resulting from the fact, that, prior to the patient's birth, the father was being influenced by spirits to become a witch-doctor.	Mpondo	Mlengana	1935

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
892.	<b>Isikhathali</b> Leaves of dried shrub, love charm. When a maid tires of her lover, he gets this from a witch-doctor, powders it, drinks some in water and blows some on the door of her hut.	Fingo	King William's Town	1910
893.	<b>Isende</b> Snuff-container of scrotum of sheep, soft yellow leather pouch, plaited handle, brass-studded thongs. (See Introduction to Snuff-Containers).	Mpondo	Umtata	1910
894.	<b>Ikhubalo</b> Blue and pink beaded purse containing bits of root and bark. She chews off pieces and spits them at the desired young man in order to win his affection.	Fingo	King William's Town	1930
895.				
896.				
897.	<b>Uxam</b> Leguaan skin. If one of these hangs in a hut facing a doorway, a thief would be afraid to steal because the leguaan is the guardian of the owner's property and evil would befall him. The owner of <b>uxam</b> can leave his hut open without fear. The one I have hung in the surgery of Dr. Arnot of Cofimvaba for 40 years on the advice of his Xhosa interpreter. Dr. Arnot never locked his surgery. It was a godsend for a busy doctor. The fat of the reptile is prepared by the witch-doctor for young men. The lover rubs it into the palm of the girl he loves, so that she may love him and scorn all others. It is used too against rheumatism.	Xhosa	Cofimvaba	1895
898.	<b>Ikhubalo</b> <b>Iomdlezana</b> Roots and white beads, nursing mother's charm.	Mpondo	Libode	1917
899.	<b>Ikhubalo</b> Male fern. Found in the witch-doctor's hut with the articles 618-626c.	Mpondo	Matatiele	1914
900.	<b>Ikhubalo</b> Charm of <b>umthombothi</b> wood sticks alternated with very old black and white beads. Witch-doctor scrapes bits off for a sick child or inserts it in its ear for colds. Zulu girls wear these for their sweet scent. Found in the witch-doctor's hut together with 618-626c.	Mpondo	Matatiele	1914
901.	<b>Sacred Shell Bracelet</b> Given to me by Mr. Denham from a collection belonging to an	Zulu		

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	old collector in Natal. The little card, written many years ago, said "To keep away evil spirits." The shells are similar to cowries, and are used in place of cowries nowadays, since the latter are very rare on the South Coast now. This bracelet consists of a double row threaded on fine leather edged with long strands of black and white beads.	Zulu		
902.	<b>Hunter's Charm</b> (very valuable). Black gourd, containing <b>umkhoka</b> blackberries, 5 small claws, a bird's feather, lucky beans, roots, a bird's beak and a small horn. This horn is sharpened and is used to draw a line down the killing arm of the hunter, also a line on his forehead. Then he will never fail to bring home a buck. This was owned by a Native born in 1856, who had found it in the thatch of an old hut in Pondoland.	Mpondo	Umtata	1935
903.	<b>Mbhedla</b> Two spiny-tailed lizards ( <i>Zonorus giganteus</i> ). Found between Sand and Vet Rivers in Orange Free State in large numbers. They live in holes. These male and female lizards are very popular as a charm for keeping the peace between husband and wife. When they quarrel, the skins are dried, a little taken from each, ground to a powder and whoever is desirous of making the first overture sprinkles it on the porridge of the other spouse without him or her knowing of it. After the porridge is eaten peace will prevail again. If a native is sufficiently wealthy, he will hang these skins inside his hut.	Xhosa (Zulu use them too)	O.F.S.	1940
904.	<b>Beaded Fertility Doll</b> , small, multi-coloured beads, long pink fringe.	Zulu	Eshowe	1930
905.	<b>Beaded Fertility Doll</b> , large. When a girl is married, she lives for the day when she will have a child. Sterility is a great disgrace, therefore the Zulu women carry these dolls as a charm to induce fertility. The size of the doll indicates her wealth and status. In Northern Rhodesia if	Zulu	Msinga	1936



<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	women do not want another child, they eat dried pawpaw seeds.			
906.	<b>Indabaqwaŋi</b> Root, cough mixture. Cut in short lengths and soak in boiling water for a few hours. Pour off and drink at intervals.	Zulu	St. Michael's -on-Sea	1940
907.	<b>Mgenya</b> Bark, used for dysentery. It must be well pounded, like beating steak. It is then boiled, strained and given to the patient when the pain begins. Then "the stomach will tighten" as the herbalist put it. "The stomach trouble that brings blood," was his definition of dysentery. He was most positive about it being an effective cure.	Zulu	St. Michael's -on-Sea	1940
908.	<b>Igolo</b> Gallstone medicine. This bark is crushed with a stone and put into water overnight. The bark is eaten and the water drunk next morning. After ten minutes a feather is put down the throat and it is brought up again. It helps the bladder and brings up the stone.	Zulu	St. Michael's -on-Sea	1940
909.	<b>Ukukhulula</b> (meaning to release) Roots and bark given to me by witch-doctor Solomon Daba. The roots are grated finely and drunk with water. Used when unable to pass water.	Thembu	Engcobo	1931
910.	<b>Isichitho</b> Bark, charm against thunder. A little is burnt and sprinkled outside the hut in the direction of the storm. Given to me by Solomon Daba.	Thembu	Cofimvaba	1931
911.	<b>Umthunyelelwa</b> Root, dream charm. If placed under one's pillow only pleasant dreams will come. Used by elderly people.	Xhosa	Umtata	1931
912.	<b>Isidumu</b> Bark, washing charm. This is grated and put into one's bath water to keep bad luck away.	Thembu	Cofimvaba	1931
913.	<b>Nukayo</b> This is a herbal charm used by adults and children in different ways. It is known to all native tribes in the Transkei. It is put into a rag and smelt as smelling salts. The bag is shaken over the ears and also waved over the genital organs. Men at times believe that their genital	Thembu	Cofimvaba	1931

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	organs are bewitched. They must then go to the witch-doctor for <b>nukayo</b> . The organ is well rubbed with it, the idea being that the snake, which has cast the spell on it, should be driven out. When it returns, the smell will drive it away. If the snake has entered the body, a poultice of <b>nukayo</b> will drive it out. It is no good arguing with the natives that a snake cannot enter the body. They are adamant about it, even the Christians, and they are just as sure that the pungent smell of <b>nukayo</b> will drive it away. Can it be that they mean worms? <b>Nukayo</b> is also used thus: Doors and windows of the hut are tightly closed and a handful of the herb placed on the fire. The scent will drive away evil spirits. Dried, ground, mixed with water and rubbed on the body, it will cool fever caused by evil spirits. <b>Nukayo</b> is used as far north as Molteno, Cape Province. This specimen was given to me by a witch-doctress. It is unobtainable from the natives themselves. She told me in her district it was first grown by a European woman who charged 15/- for a handful. I had wondered why this woman had suddenly become affluent. As soon as the witch-doctress began growing it, the white woman's income dwindled, as a native would rather buy it from a witch-doctress.	Thembu	Cofimvaba	1931
914.	<b>Unotswelane</b> Root, charm to drive away evil spirits. The body must be washed in the water in which this has been boiled.	Zulu	St. Michael's -on-Sea	1940
915.	<b>Umhlalabagi</b> Four pieces of wood strung on fibre. An emetic used for adults. Ground, boiled in water and drunk. It is usually necessary after a beer-drink.	"	"	1940
916.	<b>Nobasinde</b> Cough mixture for adults. Cut into small pieces part of the root and grate. Take two bees and some honey. Boil root, bees and honey together for some time. Strain and bottle. Take when necessary.	Thembu	Tsomo	1937

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
917.	<b>Qhwitho</b> Root. Used by witch-doctors in its rough form for stomach pain.	Bomvana	Elliotdale	1929
918.	<b>Sihlambeza</b> Root. Stomach medicine for severe pains. Scrape to powder and take with water. I bought it from a Mpondo woman on a lonely road near Baziya. She had been many miles to gather them and was returning with her treasures. It took much persuasion to get her to part with a few roots.	Mpondo	Baziya	1934
919.	<b>Iqwili</b> Roots, cough medicine to be taken at night before going to sleep. A little must be bitten off the root, chewed and swallowed to ensure a restful night.	Thembu	Umtata	1934
920.	<b>Inyama yamakhwenkwe</b> Roots. They are grated and a portion sprinkled on a beast which had died of anthrax or been killed by lightning. A witch-doctor must do this. It is then purified and edible for human beings.	Thembu	Umtata	1934
921.	<b>Mhlana</b> Cream-coloured horn containing bark. Witch-doctor's cure for backache.	Zulu	St. Michael's -on-Sea	1942
922.	<b>Isandawana</b> Roots strung on double string of pink and blue beads. The root is ground to powder and taken when coughing.	Gcaleka	Idutywa	1929
923.	<b>Injinga</b> Medicine charm worn by women of the Ngqika clan who favour dark turquoise beads. They do not care for the lighter colours so popular with the Mpondo. This is a beaded skin purse attached to a necklet.	Xhosa	Umtata	1919
924.	<b>Ikhubalo lomdlezana</b> Small pieces of root on three pieces of string, for coughs. It is put into boiling water, scraped, mixed with a little water and given to the baby.	Thembu	Baziya	1936
925.				
926.	<b>Amatantyisi</b> Teething Charm, seeds.	Ndebele	Roberts' Heights	1934

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
927.	Amatantysi Six teething charms, seeds.	Xhosa	Umtata	1910
928.				
929.				
930.				
931.				
932.				
933.	Iyeza legqira Horn containing medicine known to witch-doctor only. Given to me by Solomon Daba.	Thembu	Cofimvaba	1937
934.				
935.	Ubulawu Ointment made of sticks ground to powder and mixed with fat. Rubbed on infant's face and hands to prevent chapping. Put into boiling water and allowed to cool as an aperient for children. Rubbed on face to keep away evil spirits.	Thembu	Cofimvaba	1930ies
936.	Ukukutu Bark, emetic.			
937.	Umhlale Bark, given to me by Solomon Daba. Charm for new-born child. After it is born a fire is made and the bark placed on it in large quantities, so that a heavy smoke arises. The naked baby is waved over the fire, so that it is enveloped in smoke. It is then considered cleansed and evil spirits will stay away. Described in Dudley Kidd's "Savage Childhood."	„	„	1931
938.	Uphondo Witch-doctor's medicine horn.	Zulu	Msinga	1940
939.	Indawa Pieces of root strung on double string of blue and white beads. Used as cure for infant's cough.	Xhosa	Umtata	1899
940.	Uxam leguaan Lizard-skin bracelets. Worn for rheumatism, cut from leguaan-skin, which is highly prized for medicinal purposes	Thembu	Cofimvaba	1931
941.	Witch-doctor's Medicine-Container Piece of bamboo with cork.	„	„	1931
942.				
943.	Igwebu Roots, beauty charm used mixed with 944.	Fingo	Cofimvaba	1933
944.	Intlahla Twigs used with 943 as a beauty charm.	„	„	1933
945.	Indonya Black ointment for swellings and rheumatism.			
946.	Konofor Bulb, Charm against evil spirits. The	Xhosa	„	1938

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	leaves, either dry or fresh, are chewed for flatulence. Given to me by a witch-doctress.			
947.	<b>Mphumela</b> (lit. "to come out.") Bark used as emetic or aperient. It is well-pounded and boiled for some hours in very little water, as it must be strong. I obtained this from a herbalist.	Zulu	St. Michael's-on-Sea	1940
948.	<b>Isithungula</b> Bulb for rheumatism and colds. Cut up, boil in water, drain some off, reheat and use as inhalation. A few drops are placed in the ears. May also be chewed and swallowed dry, or ground to powder and used as snuff for colds. For rheumatism rub on affected part while mixture is still hot. A Zulu herbalist told me they use this too. He told me too that there is a great deal of exchanging between the herbalists. They will travel miles to get a proven remedy from another herbalist.	Xhosa	Umtata	1918
950.	<b>Isihlungu</b> Black powder for snake-bite. Cuts are quickly made above and below the bite and the powder rubbed in. Then a portion is rubbed into the wound and some on the tongue. The herbalist told me the powder is made in the following manner: A snake is killed and a special tree-bark procured. The bark and the snake are charred and mixed together.	Zulu	St. Michael's-on-Sea	1940
951. } 952. }	<b>Yamati</b> Love charm. To keep the affection of his sweetheart a young man will blow this on her back unknown to her. This dried shrub was given to me by a witch-doctor.	"	St. Michael's-on-Sea	1944
953.	<b>Umhlahle</b> Bark, both medicine and charm. Powdered and mixed with fat from a goat's stomach. When rubbed on the face and body will attract people and help to make friends. For a broken limb a cut is made and the powder rubbed in.	Zulu	St. Michael's-on-Sea	1940
954.	<b>Iyeza lomhlana</b> Backache cure. Ground to powder, mixed with melted fat and rubbed into the back.	"	"	1940
955.	<b>Mdumo</b> Sticks. Emetic for throwing off a cough.	Fingo	Cofimvaba	1937

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	Probably to get rid of phlegm in bronchial catarrh.	Fingo	Cofimvaba	1937
956.	<b>Iphuzi lesitipu</b> Used with herb <b>isitipu</b> . See 964. A little is ground and mixed with the herb and given to the child soon after birth. Then some of these sticks are placed in a bag and hung round its neck.	Thembu	Cofimvaba	1938
957.	<b>Mathungwa</b> Bulb. When a limb is broken this is ground to powder, incisions are made round the break and the powder rubbed in. I got this from a woman herbalist, who allowed me to have a little because I explained my collection to her. She told me she could make hundreds selling this to the natives.	Thembu	„	1931
958. )	<b>Iphuzi</b> (2 samples) Used to assist in removing the afterbirth, also for menstrual pains. It is cut up, boiled and the liquid drunk.	Fingo	„	1931
959. }				
960.	<b>Ikhambi</b> Bark. When a person is bewitched, this bark is beaten like steak, then soaked in warm water. A dose is taken by mouth and some is injected by means of an enema. This expels all evil.	Thembu	„	1931
961.	<b>Hlakohlavane</b> Roots, bowel wash. Ground, mixed with water, and used as an enema. An enema douche is made of a horn with a hole in the point.	Fingo	King William's Town	1933
962.	<b>Incize</b> Tonic. Incisions are made on wrists, knees and ankles and the powder rubbed in. Not to be put on tongue.	Zulu	St. Michaels-on-Sea	1940
963.	<b>Incize</b> Same as 962 before it is powdered. Medicine to be taken when one is tired and one's body does not want to work. A little of the powder is put on the tongue, then incisions are made in various parts of body and it is rubbed into the blood.	„	„	1940
964.	<b>Iyeza lesifo somntwana isitipu</b> (See 956) Scented herb. Used when a child has been bewitched according to the parents. Poison is supposed to enter through the nostrils, causing a deep mark to appear like a furrow, from the centre	Thembu	Cofimvaba	1935

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	of the forehead to the centre of the head, leaving no blood. The child begins to scream in a terrified manner and the face becomes almost bloodless. The herb is quickly gathered and a handful of leaves boiled in milk and given to the child to drink, giving instant relief. The girl who gave this to me is a Christian and declares she has twice seen an infant suffering from this and has also used it for an infant of her own, so saving its life. She was most positive about it. It may be that the herb is a good remedy for convulsions or some other childish ailment, which to them appears due to witchcraft.	Thembu	Cofimvaba	1935
965.	<b>Uvela bahleke</b> (meaning "Come out, laughter.") Bark. Charm given to me by Solomon Daba. A small piece is cut off, ground to powder, and placed on the tongue to relieve depression.	Thembu	Cofimvaba	1932
966.	<b>Intando nobulawu</b> Bulb, love charm for girls and married women to keep the love of husbands and lovers. A little is scraped off and mixed with 814 and 944 in water in which they then wash themselves. A tiny piece of this bulb is also concealed on their bodies.	Thembu	Cofimvaba	1931
967.	<b>Itshongwe</b> Root, aperient, a portion is cut up and boiled and a dose taken morning and evening. Dried and ground to powder it is also taken for headaches and used as snuff.	Thembu	Cofimvaba	1931
968.				
969.	<b>Lipeka</b> Bark, cure for fits for a child. A little is ground and placed on its tongue and some put into warm water and given to the child to drink.	Zulu	St. Michael's-on-Sea	1940
970.)	<b>Kubeko</b> Used for dosing cows and sheep. Also good for rheumatism.	Zulu	St. Michael's-on-Sea	1940
971.)				
972.	<b>Ukhukhuthu</b> Bark, witch-doctor's charm to purify dead beast against anthrax and lightning. The purifying may be done only by a witch-doctor.	Thembu	Cofimvaba	1931

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
973.	<b>Umkhwenkwe</b> Bark, used for flatulence, ground up fine and mixed with water or a little is put on the tongue. Given to me by a witch-doctress and herbalist.	Thembu	Cofimvaba	1940
974.	<b>Iyeza lokuqhumisa</b> Charm to keep away evil spirits	Xhosa	Umtata	1930
975.	<b>Tyebisa</b> Twigs used as a fertilizer for crops. Can be used only by a witch-doctor.	Thembu	Cofimvaba	1931
976.	<b>Inyoka</b> Sticks to boil and swallow as an emetic after snake-bite.			
977.	<b>Nukayo</b> (See 913)			
978.	<b>Ikhambiratulya</b> Bark, emetic used when poisoning is suspected.	Zulu	St. Michael's-on-Sea	1940
979.	<b>Imbiza</b> Shavings from the bark of a special tree, mixed with fat and rubbed on joints if they are stiff after games or a fight.	Xhosa	Umtata	1930
980.	<b>Intololwana</b> Bark, cow and calf medicine. Ground into powder and mixed with food and dose given to both cow and calf, when they are sick or if the cow refuses to feed the calf.	Thembu	Cofimvaba	1931
981.	<b>Nodumo</b> Roots, boiled in water and taken in small quantities during the day to ease a cough.	Thembu	Umtata	1916
982.	<b>Iyeza lokuchila</b> (very valuable). Pieces of wood. Used by all Xhosa tribes. Mamlambo is the essence of all evil. She is dreaded almost more than Thikoloshe, the water-god. These pieces of wood are placed on a fire in the centre of the hut. The smoke arising will prevent Mamlambo from entering the hut. If it is suspected that she has designs on the cattle, a fire is made in the same way in the centre of the kraal. It is said that people walking along the road will feel the contents of their bundles becoming very heavy and, on inspection, will find they have turned to stone, through the evil influence of Mamlambo.	,,	Tsomo	1937
983.	<b>Mayime</b> (Pieces of root and powder). The root is strung on a necklace with the beads. The powder is used for coughs and colds. The whole root is used to avert evil from a child. When it is very small the mother	Fingo	Ciskei	1930



<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	chews the root, puts some on the child's head and on its tongue, when visiting friends.			
984.	<b>Iq̄owana</b> Roots, to prevent coughs and colds.	Fingo	King William's Town	1929
985.	<b>Iyeza lokugabha</b> —Emetic.			
986. )	<b>Iyeza lokuhlamba</b> Bark to be ground and sprinkled in running water and brought to witch-doctor if he is not near enough to get it himself before a divining ceremony.	Thembu	Cofimvaba	1931
987. )				
988.	<b>Isitofile nobulawu betyala</b> Root from a river-plant which is used when a man has to appear in court as a witness or a litigant. If he carries this, untruths told about him will not be believed.	..	..	1931
989.	<b>Umthunyelelwa</b> Root, dream charm. See 911.			
990.	<b>Ikhubalo lomdlezana</b> The beads are old, the roots much newer. Married woman's charm. Bites roots off and rubs it into soft part of new baby's head until it closes up.			About 1880
991.	<b>Itshongwe</b> Stomach medicine, to be chewed for pains.	Xhosa	Baziya	1918
992.	<b>Amatantysi</b> Beads for teething.	Fingo	Seymour	1887
993.	From an old Natal collection more than a hundred years old. Given to me by Mr. Flanders. Big blue and yellow beads with various old roots. Could learn nothing about them.			
994.	<b>Cupping Horn</b> Carved to resemble a woman, on handsome chain of clay beads. I took this for a snuff-box with the cork and the bottom missing. I asked a Sotho to replace them and he said: "This is a cupping horn. The witch-doctor uses this when he wants to draw blood from a wound or a snake-bite. The wide opening is placed over the wound and the blood runs through the narrow hole." I do not know the Sotho name. The Xhosa would be <b>uphondo lokuloba</b> .	S. Sotho	Moriija	1928
995.	<b>Charm for a stiff neck</b> White beads with hairs of varying length, up to an inch. The hairs	Mpondo	Mlengana	1939

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	irritate the neck causing one constantly to move it. I have known a European who usually had a stiff neck for three days to wear this and be cured in an afternoon.	Mpondo	Mlengana	1939
996.	<b>Iphoco</b> Necklace to keep the 'Tongaland girls away. Beaded roots and horn. I had this for 12 years before a Zulu told me at the Empire Exhibition what it was. I had it from an Ndebele woman, which shows how difficult it is to place where they come from. The horn contains the witch-doctor's medicine. It is called <b>thongathi</b> . Years ago Zulu men used to raid 'Tongaland for wives, the girls being very comely. They did not make good wives as they frequently ran back to their parents. The fathers grew tired of fetching them back, so they acquired this charm for their sons to keep away the spirit of the 'Tongaland girls.	Zulu	Roberts' Heights	1924
997.	<b>Ikhubalo lemali</b> Medicine bought by a woman from a witch-doctor so that she will always have money in her purse.	Thembu	Cofimvaba	1940
998.	<b>Ntluzi</b> An infusion is made from this for headaches. Bought from a woman herbalist.	„	„	1940

## MEDICINES IN BOTTLES

I got all these in Bloemfontein between 1939 and 1945 but they are sold by Native herbalists everywhere.

- 1050. **Mvubu** Seal fat or piece of fur. Brings great luck to owner.
- 1051. **Nkanyamba** Snake oil to keep away evil spirits.
- 1052. **Mkhando** Taken when suffering from worms.
- 1053.
- 1054. **Sandawana** Lucky charm.
- 1055. **Mpundulu** To keep the lightning bird away. (See Appendix).
- 1056. **Mbetele**.
- 1057. **Amawabi** To keep away Thikoloshe and snakes.
- 1058. **Inja yolwandle** lit. Sea-dog, must be porpoise. Do not know its use.
- 1059. **Ingonyama** Lion fat, to make one strong and feared.
- 1060. **Isikhova** To keep away owls, who are harbingers of death.
- 1061. **Thikoloshe** To appease the River God, when crossing a stream or river.
- 1062. **Nwabu** Chameleon, supposed to mean certain death if put in one's food.
- 1063. **Sobamililo** Protection against fire. Also used for burns.
- 1064. **Izizwe** or **Isizwe** (To make mad). If a man has a sweetheart or a wife who is good to look upon, other men sometimes for malice get them to take this medicine; both the man and the woman will then be temporarily insane, causing great pleasure to the one who has administered **izizwe**.
- 1065. **Uxam** Leguaan skin and fat used for rheumatism.
- 1066. **Imvuyeliza** Snake medicine, to keep snakes away.
- 1067. **Amazambana** Ant-bear medicine.
- 1067a. **Incanda** Porcupine quills, used for blood-letting or marking body or face.
- 1068. **Sipoliyana**.
- 1069. **Imvuyamanzi** Used when passing or seeing water. **Thikoloshe** charm.
- 1070. **Impofu** Rhino. Its fat or horn is greatly valued by witch-doctors, who charge large sums for it. Clients are always ready to pay.
- 1071. **Mkando** See 1052 and 1053.
- 1072. **Isosa**.
- 1073. **Mkhovu**.
- 1074. **Mamba** Snake medicine.

## BATTLE-AXES

### INTRODUCTION

The battle-axes are all carved from different African hardwoods. They are deadly at close quarters. Some are adzes or cutting axes used for blazing trees, stripping bark, cutting meat or carving. In short, they are the counterpart of the South American machete.

The axes that were given to me by Mr. Flanders of Durban are from a very old collection and he was unable to tell me anything at all about them, so that I do not know the tribe or place from which they came, nor the date.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
1086.	<b>Battle-Axe</b> This came from the heart of the Belgian Congo. It is made from iron ore and shaped like part of a wheel. Each spoke has a carved figure on it. The axe fits into a copper-covered shaft which does not seem strong enough to support the heavy blade. It is a work of art and very rare. The blade is very keen. It looks like an executioner's axe and one wonders if it has ever been used as one. It has been suggested to me that it might be an axe used for stripping the bark off trees to make a royal barge.		Belgian Congo	
1087.	<b>Axe</b> or adze with S-shaped head from an old Natal collection. Presented by Mr. Flanders. I do not know what it is.	Zulu		
1088.	<b>Izembe</b> Battle-axe.	Ngqika	Idutywa	1899
1089.				
1090.	<b>Izembe</b> Battle-axe, very small head and long handle.	Karanga	Fort Victoria	1932
1091.	<b>Battle-axe</b> with short handle and long thin blade.	Xhosa	Zimbana	1892
1092.	<b>Battle-axe</b> with short handle.	Xhosa	Zimbana	1892
1093.	<b>Battle-axe</b> Handle about 2' long, long thin blade, blade presented by Mr. Flanders.	Zulu		
1094.	<b>Battle-axe</b> Handle about 30" long, semi-circular. Presented by Mr. Flanders.	Zulu		
1095.	<b>Battle-axe</b> Handle about 34" long, short elliptical blade. Presented by Mr. Flanders.	„		

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
1096.	<b>Battle-axe</b> Handle about 30" long, short elliptical blade, presented by Mr. Flanders.	Zulu		
1097.	<b>Battle-axe</b> Very heavy, handle about a yard long, semi-circular blade bound with skin at the head of the handle, presented by Mr. Flanders.	"		

## KNOBKERRIES

### INTRODUCTION

Formerly knobkerries were plain, the heads were at least four inches in diameter and weighed about a pound. Today the head must be able to go into a man's mouth.

Numbers 2003--2009 were confiscated by the police at various tribal fights in the Libode District, Pondoland, and given to me by the late Captain Meader-Adams, Resident Magistrate in 1936, but they had lain in his office since 1910. Brass rings were used to make the weapons more dangerous, when the size of the head was reduced by order of the Government. It is interesting to watch the change in design from the large head, through studded heads and brass rings to the present small knobkerrie.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
2001.	<b>Mboko</b> Killer stick to throw at game.	Thembu	Umtata	1929
2002.	<b>Killer's Weapon</b> with heavy iron head. I kept this to show what deadly weapons the modern native uses when he quarrels.			
2003.	<b>Ibhunguza</b> Knobkerrie with plain head, 4 brass rings on handle and leather grip.	Mpondo	Ngqeleni	1930
2004.	<b>Igqola</b> Knobkerrie, plain head, 5 brass rings on handle and notches.	"	"	"
2005.	<b>Igqudu</b> Knobkerrie, plain head, 4 brass rings.	"	"	"
2006.	<b>Iwisa</b> Knobkerrie, plain head, 19 rings on handle.	"	Libode	"
2007.	<b>Ibhunguza</b> All these four names for knobkerries are interchangeable. The custom of having different names for the same object is called <b>ukuhlonipha</b> and causes great inconvenience to Europeans. Knobkerrie with plain head and 4 brass rings on handle.			
2008.	<b>Ibhunguza</b> Knobkerrie with plain head and 13 brass rings on handle.	"	"	"
2009.	<b>Ibhunguza</b> Knobkerrie, plain head and 1 brass ring on handle.	"	"	"
2010.	<b>Ibhunguza</b> Head studded with brass nails. One brass ring on handle.	Thembu	Umtata	1897
2011.	<b>Ibhunguza</b> Head studded with nails. Both rings and nails were later prohibited at the request of the police.	"	"	1897
2012.	<b>Ibhunguza</b> This is one of the original knobkerries used 50 years ago. A dangerous weapon,	"	Butterworth	1913

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	one blow usually meant death. Presented by J. Niblock Stewart, for 40 years Conservator of Forests in the Transkei.			
2013.	} <b>Ibhunguza</b> This is the type of knobkerrie used now. The head will go into a man's mouth—a very large mouth and one opened to its fullest extent.	'Thembu	Butterworth	1936
2014.				
2015.				
2016.	<b>Ibhunguza</b> Knobkerrie with a design of coloured wire on handle.	Xhosa		1931
2017.	<b>Ibhunguza</b> Hunting-stick used by young boys. They become so expert that they never miss a bird or animal. It is peculiarly balanced and the head is cut in facets.	Fingo		1930
2018.	<b>Ibhunguza</b> Plain head with one brass ring on handle.	Mpondo	Libode	1930
2019.	<b>Ibhunguza</b> With charm of roots attached for luck.	Bomvana	Elliotdale	1911
2020.	<b>Ibhunguza</b> Knobkerries with plain heads of size to go in a man's mouth.	'Thembu	Butterworth	1936

## BUSHMAN ARTICLES

(All presented by Mr. Lewis Hallet.)

### INTRODUCTION

My Bushman collection is small but genuine. Mr. A. MacRae, Resident Commissioner, Mochudi, Bechuanaland, warned me under no circumstances to accept or buy for my collection any Bushman article, unless vouched for by the Resident Commissioner or other Government official, since traders have been going in for mass production. Regarding the things in this section, he wrote to me as follows :

“The Bushmen articles I gave Mr. Lewis Hallet were all collected by me in the Ghanzi District in the north-west of the Bechuanaland Protectorate in 1939 and were probably made several years earlier. To avoid the possibility of getting ‘Birmingham’ goods, I insisted on personal property being offered. These articles were obtained from members of the Monarwa clan of Bushmen, whose habitat lies roughly between the 22nd and 23rd parallels of longitude. There are five distinct clans in the Ghanzi District, each with its own dialect.”

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
2021.	<b>Single String Necklaces</b> made from the shells of ostrich eggs. The beads are made by heating the egg-shell, which then breaks easily into small, circular segments. These are ground to the desired size by rubbing on a stone, after which holes are pierced through the natural indentations of the shell.	Monarwa	Ghanzi	1939 *
2023.	<b>Headband</b> Made from shell of ostrich-eggs, 1½" wide.	"	"	"
2025.	<b>Black String Necklet</b> dotted with a few egg-shell beads. This is a male necklet. It consists of 20-30 strands of fibre, heavily greased and blackened.	"	"	"
2026.	<b>Fringed String and Egg-Shell Bead Headdress</b> This is a female head-dress. The bead-work is worn in front and the long fibre strands behind to resemble hair, probably copied from the Herero "Minerva" head gear.	"	"	"
2027.	<b>Small Quiver containing Love Darts</b> —Porcupine quills.	"	"	"
2028.	<b>Love Bow</b> Used in a ritual dance, the young men dancing round a fire at full moon, the girls forming a circle round them. As far	"	"	"



<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	as I could ascertain, if a man shoots an arrow at the girl of his choice and hits her, it is regarded as a symbolic proposal.			
2029.	<b>Three decorated Reeds</b> with two pieces of wood carved to resemble the penis and two flat pieces of wood with faint lines. I do not know if this is a phallus. I have heard that there is no phallic worship among the Bushmen but that it is by no means unknown among the women of various African native tribes to use such carved pieces of wood instead of a man. This would seem feasible among a people such as the Bushmen, who are dying out and where there are certainly not enough men to go around.	Monarwa Bushmen	Ghanzi	1939
2030.	<b>Small Bow</b> Used to snare game such as birds or very small animals. The cord is made from indigenous fibre.	"	"	"
2031.	<b>Bark Quiver</b> Old, long, containing arrows which may still have a trace of poison and must be very carefully handled.	"	"	"
2023.	<b>Bushman arrows.</b>			
2039.				
2040.	<b>Arrow</b> Wooden shaft and iron head, about 12" long. May still have poison on it and must be handled with care. The arrow poison used by the Monarwa clan is a mixture of snake venom and the bodies of a certain grub found under certain bushes in the desert. The vector is latex from wild euphorbia plants. The treacly mixture is twined round a stick and smeared on the arrow when hunting. The Bushmen are said to have antidotes but the war interrupted further researches into this.	"	"	"
2041.	<b>Spear</b> About 12" long, for stabbing game at close quarters, when they have been wounded by the arrows.	"	"	"
2041(a)	<b>Bushman spear.</b>			
2061.	Wooden figure of a woman with round and triangular poker work designs. Breasts prominent.			

## STICKS

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
2091.	<b>Induku</b> Stick, long dark brown wood, double knob.	Xhosa	Umtata	1937
2092.	<b>Induku</b> Long, handsomely bound with brass and copper wire.	Zulu	Eshowe	1932
2093.	<b>Induku</b> Stick carved with head of King George V. Metal badge cap and metal ribbons on tunic.	Thembu	Bashee	1927
2094.	<b>Induku</b> Stick, the head is a hand holding a cricket-ball.	Bomvana	Elliotdale	1930
2095.	<b>Stick</b> Head is carved figure on a boat.	Diriku	Angola Border	„
2096.	<b>Chief's Stick</b> Circular handle. A native from Nyasaland immediately recognised this as a Chief's stick when he saw it, so that there must be something about the shape of significance to African tribes other than the Zulu.	Zulu	Durban	1940
2097. )	<b>Long Sticks</b> Plain round heads, twisted handles.	Xhosa	Umtata	1930
2098. )				
2099.	<b>Ihawu</b> Stick with skin protector for knuckles used in fighting with knobkerries. The man grips the stick inside the protector, fences with the stick and uses the knobkerrie in the other hand.	Bomvana	Elliotdale	1920
2100.	Short stick with bicycle chain. I kept this to show what native criminals use. Sent to me by a police-sergeant from Cofimvaba.		Cofimvaba	1946

## SNUFF-SPOONS

### INTRODUCTION

Snuff-spoons are sometimes attached to the container, but more often they are worn in the hair. They are difficult to get as it takes many weeks of laborious work to make one from the horn of a cow.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
2117.	<b>Igxebeka</b> Horn snuff-spoon, black and white, short, a few black markings below the bowl on the handle.	Mpondo	Bizana	1911
2118.	<b>Intshengula</b> Female horn snuff-spoon. Very long, black, decorated with red markings.	Zulu	Eshowe	1940
2119.	<b>Igxebeka</b> Horn snuff-spoon, black and white, short.	Thembu	Umtata	1917
2120.	<b>Intshengula</b> Horn snuff-spoon, long, black markings.	Zulu	Durban	1940
2121.	<b>Igxebeka</b> Horn snuff-spoon, white with a little black decoration on the handle, medium length.	Fingo	Cofimvaba	1936
2122.	<b>Igxebeka</b> Horn snuff-spoon, white with black markings.	Mpondo	Bizana	1912
2123.	<b>Igxebeka</b> Horn snuff-spoon, white with black markings, three prongs on the handle.	Fingo	Ciskei	1928
2124.	<b>Intshengula</b> Snuff-spoon, very long, black, with red markings.	Zulu	Durban	1940
2125.	<b>Intshengula</b> Very long black snuff-spoon with red and green markings and open carvings on the handle.	„	„	1941
2126.	<b>Intshengula</b> Copy of the old type of snuff-spoon, short, like a teaspoon.	„	Eshowe	1940
2127.	<b>Igxebeka</b> Horn snuff-spoon medium length, black with red.	Thembu	Tsomo	1936
2128.	<b>Igxebeka</b> Very long horn snuff-spoon, white with red markings.	Bomvana	Elliotdale	1923
2129.	<b>Intshengula</b> Snuff-spoon, short.	Zulu	Eshowe	1940

## UMSIKISIKI

### INTRODUCTION

These are bone sticks with a serrated edge at the top. They are used to wipe perspiration off the forehead and face. Captain Allen Gardiner mentions them as being in use in 1836. Mr. Flanders, a Durban collector, gave me the three I possess.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
2138.	Umsikisiki Bone forehead-wiper.	Zulu	Durban	19—
2139.	Umsikisiki Bone forehead-wiper.	"	"	"—
2140.	Umsikisiki Bone forehead-wiper.	"	"	"—

## BRASS BRACELETS AND BELTS

### INTRODUCTION

Bracelets are known as **imiliza**, **ubhijo**, **umsingizane**. **Iwatsha** is worn by married women. **Isacholo** is a single bracelet. These brass armlets and anklets are made by the men for their wives after marriage. A few at a time are added to the left arm, as materials are expensive. In many cases they eventually reach above the elbow. Men wear them also round the calves of the legs and the upper arms.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
2146.	<b>Isipaji</b> Double purse on young man's brass belt. S added in brass. This is work they learn to do on the mines. Men do it since the women have become more emancipated and will no longer do all the beadwork for them. I think the brass waist-rings were given them by a sister, as they are usually worn by girls. I know nothing of the root in the bag.	(From somewhere in the Transkei, not sure of place and date)		
2147. to 2179	<b>Iwatsha</b> Thirty-three bracelets, complete set, belonging to a married woman, the first I was able to get. They cost me a bag of mealies. I got them in 1940, but they are very old.	Thembu	Cofimvaba	1940
2180. } to 2192. }	<b>Ndabula</b> Brass wire bands, thirteen, worn round loins by girls and women throughout the Transkei. Several are damaged. I got them all during the last thirty years. They were first worn by the Gcaleka.			
2193. } to 2198. }	<b>Imiliza</b> Eight twisted brass wire bracelets.	Fingo	Ciskei	1930
2199. } 2200. }	<b>Imiliza</b> Twisted wire bracelets.	"	"	"
2201.	<b>Isitshaba</b> Anklet.	"	"	"
2202.	<b>Ikopolo</b> Bracelet made by a mine native.			
2203. } to 2210. }	<b>Izitshaba</b> Eight anklets for children.	Xhosa	Engcobo District	1935
2211.	<b>Ubusenge</b> Knee-band.	Zulu	Eshowe	1942
2212.	<b>Imiliza</b> Double wire roll.	Xhosa	Idutywa	1935

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>				
2213. } 2214. } 2215. }	Imiliza, Treble wire rolls.	Fingo	Cofimvaba	1935				
2216. } 2217. }					Izitshaba Anklets.	Ndebele	Roberts' Heights	1926
2218. } 2219. }								
2220. } 2230. }	Ubusenge Eleven bands for upper and lower calf, collected from various Transkeian tribes.			about 1900				
2231. }					Imiliza Bracelet to match belts worn by the women. I bought this from a young girl. Usually only older women wear brass bracelets.	Thembu	Cofimvaba	
2232. } 2240. }	Iwatsha Bracelets collected by Mrs. Emslie.	Xhosa	Idutywa	1890				
2241. } 2260. }					Ubusenge Worn above and below calf, made from twisted wire and decorated with brass links. These take a very long time to make and are not easy to obtain. Worn by men.	Various Transkeian tribes	Between 1900 and 1910	
2261. } 2266. }	Imiliza Copper bracelets worn by all Transkeian tribes, mostly by men.			1910				
				-1925				
2267. } 2316. }	Imiliza 50 brass bracelets, worn by all Transkeian tribes, mostly by men.			1910				
				-1925				
2317. } 2323. }	Imiliza From Mrs. Emslie's Collection.	Xhosa	Idutywa	1890				
2324. } 2325. }					Imiliza Bracelets from Mrs. Emslie's Collection.	"	"	"
2326. }	Umliza Bracelet.	"		Collected fairly recently				
2327. } 2331. }	Imiliza Bracelets collected from various Transkeian tribes and places.							
2332. } 2333. }					Iwatsha Modern bracelets made by mine boys.	Xhosa	Johannesburg	1945
2334. }	Imiliza Bracelet.	Ndebele	Roberts' Heights	1930				

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
2335. } 2340. }	Imiliza Bracelets from various 'Transkeian tribes and places.			1900 -1920
2341. } 2345. }	Imiliza Babies' bracelets, from various 'Transkeian tribes and places.			1900 -1920
2346. } 2351. }	Imiliza Bracelets, various 'Transkeian tribes and places.			1900 -1920
2352. } 2357. }	Izitshaba Men's anklets. Various 'Transkeian tribes and places.			
2358. } to 2365. }	Imiliza New style, made within the last ten years. Worn mostly by men, but some women wear them among other bracelets on bags and tobacco pouches. Various 'Transkeian tribes and places.			1938 to 1945
2366. }	Izacholo Hand-engraved brass bracelets worn by men. Women do not wear them. Various 'Transkeian tribes and places.			1918 to 1948
2371. } 2372. } 2373. }	Ipasi Neck-rings of brass. They are opened out to put on. I have only two, they will not part with them. Made by the men for their wives after marriage.	Ndebele	Roberts' Heights	1922
2374. } 2375. } 2376. }	Copper Ankle Rings These anklets were given to Mrs. Gabillet by the Queen Regent of the Diriku tribe during a ceremony she attended with her husband, Major Gabillet. The Queen Regent was so impressed by her first meeting with a white woman, that she ordered one of her attendants to saw through the metal and remove the rings from her ankles. She then presented them herself to Mrs. Gabillet in honour of the occasion.	Diriku	Angola Border	1924
2377. } 2378. } 2379. }	Showing the method of twisting the wire to make the bracelets.			

## GRASSWORK

### INTRODUCTION

These exhibits give some idea of a craft as old as the Bantu themselves. From their thatched huts to their grass bangles one is confronted in the kraals with the supreme importance of grass. At one time they dressed in it almost entirely. Native string made from the inner fibre of certain trees and aloes is used for binding it.

#### Grass in the Intonjane Ceremony.

During the *intonjane* rites, grass predominates in the hut in which the girl is secluded. These rites are performed after her first menstruation and mark her entrance into womanhood.

First the floor of the hut is covered with finely cut, dried grass, only a circular space in the centre being left for the fire. I have, strangely enough, never heard of a hut being burnt down. There is a pile of grass, which is the girl's bed by night and seat by day. She is quite naked and is hidden by a large grass mat, hanging from roof to floor. Only women members of her father's family attend her, usually her father's sisters, if they are available, never any maternal relatives. To learn control, the girls may not perform the functions of nature till dark, when they go out under escort.

I had the unique experience of witnessing this ceremony. I was on my way to the wedding of a relative. Owing to a washaway we took a detour and saw some natives slaughtering a beast. The Bunga official, who was with me, thought it was a beer-drink and that I might be interested.

Imagine my delight on questioning to find that it was the preparation for the dances, which take place for an *intonjane* ceremony. Knowing the Bantu mind, I had to appear at first as though I were not particularly interested. Later, after talking and buying a few curios, I asked where the hut was, and edged myself in that direction without appearing to do so.

At last I asked if I might be allowed to look inside. They said, "Yes, but why are you interested?"

I told them I had read an account of the ceremony written by Dr. Soga of the Transkei. His name is a password throughout the Transkei and I was given permission to enter the hut. I then had to explain my presence to the girl's maids-of-honour and why I wanted to see her. I dared to ask if I might see the girl behind the mat, explaining it was not from idle curiosity, but that I was interested in Bantu customs and collected Bantu beadwork.

I spoke in their own language throughout. They were most courteous, but said permission could be given only by the girl's brother. When he arrived all the explanation had to be given again. I was nearing the point of exhaustion. Soga again was a password and he gave me permission to look at the girl behind the mat.

She sat there with enormous rings of white clay painted round her eyes, quite naked and looking most startled at my sudden appearance. I looked at her only for a minute, handed 10/- in half-crowns to the four maids-of-honour and left tired and happy, arriving to find the wedding over and everyone gone home.

The *intonjane* girl receives this name from a caterpillar which makes its cocoon of grass. When it bursts forth it is like a girl bursting into womanhood. Hence also comes the manner in which grass is connected with the ceremony.



## Grass and the Fingo.

Grass is a great feature especially among the Fingo. The reason will be found in their history.

In a little book called, "History of the Abambos, generally known as the Fingos," which was printed at Butterworth many years ago, and was written by the Rev. John Ayliff and the Rev. Joseph Whiteside, we read that the Abambo, at the beginning of the nineteenth century were a numerous and powerful Bantu tribe, numbering about 250,000, living in Natal, having probably, at a remote date, a common origin with the Zulu.

They were divided among themselves and lost the country they had occupied for so long. Half fled to Basutoland, the other half through Pondoland and Tembuland to Gcalekaland.

The latter were so impoverished that they resorted to cannibalism and the eating of grass, hence one reason for the special importance of grass to the Fingo.

A few settled in Tembuland, where they were kindly treated, as the country was thinly populated and they added to the strength of the Thembu people. They were valued too for their skill in the use of herbs for man and beast.

Most of them, however, pushed on into the country of the Gcaleka under the Chief Hintsá, who welcomed them as cattle-herds. Hintsá, however, treated them with suspicion and cruelty. When they entered Lower Kaffirland, they were asked, "Who are you?"

They replied, "Siyamfenguza," meaning "We seek service," "we are destitute."

The word *Amafengu* therefore means, "Hungry people in search of work." The Colonists changed this to Fingo.

The Fingo were employed by the Gcaleka as herds, milkers and hut-builders. Their wages were the milk of cows lent to them for the purpose and sometimes an oxhide or a goatskin. The Fingo carefully preserved their clan-names. In the deepest poverty they cherished the hope of freedom, their own country and cattle. They took the greatest care of the cows and calves, lest they lose the milk of the mothers. They chose those parts of the country with the most abundant grass, a second reason for the importance of grass to the Fingo.

Under the influence of Hintsá, the Gcaleka gradually became oppressive. The Fingo were not their slaves, because they were not bought and sold, but they were robbed, reviled, killed and tortured.

The Rev. Ayliff of the Wesleyan Mission at Butterworth, did much to deliver the Fingo from bondage. They were deeply grateful and during the Kaffir Wars saved the lives of many traders and other Europeans by warning Mr. Ayliff of the plans of hostile natives.

Sir Benjamin D'Urban, after representations from the Rev. Ayliff, decided to settle the Fingo between the Fish and Lower Keiskama Rivers.

On May 9th, 1835, the migration began of the Fingo to their new home in a column  $1\frac{1}{2}$  miles wide and 8 miles long, nearly 17,000 Fingo and 15,000 head of cattle. They crossed the Keiskama River into the district of Peddie.

Later Mr. Ayliff held a mass-meeting of all the men at *Emqwashwini* near a large milkwood tree, which still stands. Here they took the vow of loyalty to God and the King.

On Fingo Emancipation Day in the Ciskei many still wear grass skirts or grass in their hair or round their wrists, and householders give their Fingo servants a holiday on that day. Despite their history of hardships, their grass-work shows the most delicate workmanship and their beadwork a fine sense of colour.

I have since discovered that the **Ambo** also make great use of grass in their initiation ceremonies. The women wear a grass-skirt, which is handed down from generation to generation, until one cannot tell from grease and dirt whether it is of grass or skin.

Taken by and large, the natives do not show much imagination in their grass-work, in the weaving, design or shape. There is endless repetition.

The Sisters of Nazareth from missions in Zululand tell me that the Zulu are now dying grass for their mats and baskets, making them similar to East African ones. Onion-juice produces a deep yellow, other bulbs and roots purple and red.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
2386.	Specimen to show how mats are made.			
2387.	<b>Umnqwazi</b> Sunhat, like the Chinese coolie hats.	S. Sotho	Morija	1932
2388.	<b>Isithebe</b> Grain-mat, square, for grinding grain.	Thembu	Cofimvaba	1941
2389.	<b>Icansu</b> Grass floor-mat, oval.	Zulu	Uvongo	1939
2390.	<b>Intluzo</b> Beer-strainer woven of grass. These strainers are given to the pig to eat when they are worn out. The pigs love them.	Fingo	Ciskei	1935
2391.	<b>Intluzo</b> Small beer-strainer.	Fingo	Cofimvaba	1936
2392.	<b>Icansu</b> Grass oval floor-mat.	Zulu	Uvongo	1939
2393.	<b>Isithebe</b> Fan-shaped grain-mat for grinding grain with a stone.	Thembu	Baziya	1931
2394.	<b>Ingxowa</b> Grass shopping-bag.	Zulu	St. Michael's-on-Sea	1942
2395.	<b>Ingombo</b> Grass belt.	Fingo	Umtata	1915
2396.	<b>Isikhwama</b> Double bag. Finely woven in brown and plain grass.	Zulu	Durban	1942
2397.	<b>Isithebe</b> Rectangular tray with two handles.	Zulu	Empangeni	1936
2398.	<b>Isithebe</b> Large grain-mat, round, coarsely woven, for grinding grain, with hole in centre for winnowing.	Thembu	Baziya	1917
2399.	<b>Isipaji</b> Small purse, woven of grass, for money.	Zulu	Umhlanga	1941
2400.	<b>Isithebe</b> Round tray with openwork design, collected by my mother, Mrs. Emslie.	Thembu	Idutywa	1908
2401.	<b>Isithebe</b> Food-mat, very tightly and stiffly woven, round.	Mpondo	Bizana	1911
2402.	<b>Isithebe</b> Square food-mat.	Thembu	Umtata	1915
2403.	<b>Isithebe</b> Square grain-mat.	Bhaca	Mount Frere	1917
2404.	<b>Isithebe</b> Grain-mat, brown and straw-coloured grass, very tightly woven, square.	Mpondo	Bizana	1911

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
2405.	<b>Isithebe</b> Round tray, two handles, coloured design.	Zulu	Richard's Bay	1928
2406.	<b>Woven Bark-Cloth</b> Presented to me by the late Mr. Justice Jeppe, who brought it from the Congo.		Belgian Congo	1930
2407.	<b>Intluzo</b> Beer-strainer.	Ngqika	Mazeppa Bay	1930
2408.	<b>Amakhasi</b> Rectangular doormat, made of mealie-husks, loosely plaited.	Fingo	Umtata	1917
2409.	<b>Ukhuko</b> Sleeping-mat, closely woven. This is a man's mat. It is wider than a woman's. The bride brings it with her to her new home. The women usually make them of grass gathered near vleis. At times they walk great distances for the particular grass they need. Reeds are used if procurable. The wife goes to her husband's mat, he does not come to hers. The wife may never go to the side of the hut occupied by her husband's father or touch his mat. She can cook his food and make his beer, but may not hand him either. Her head may not be uncovered in his presence.	Thembu	Umtata	1912
2409a.	<b>Ukhuko</b> Man's sleeping-mat, large.	Mpondo	Bizana	1911
2409b.	<b>Ukhuko</b> Man's sleeping-mat.	Mpondo	Lusikisiki	1935
2410.	<b>Umtshayelo</b> Grass broom, plain.	Zulu	Durban	1933
2411.	<b>Umtshayelo</b> Grass broom, lightly beaded handle.	Zulu	Uvongo	1936
2412.	<b>Umtshayelo</b> Broom with wooden handle.	Mpondo	Bizana	1911
2413.	<b>Umtshayelo</b> Broom, plain with twisted grass handle	Thembu	Zimbana	1915
2414.	<b>Umtshayelo</b> Broom with plain grass plaiting round handle.	Thembu	Umtata	1931
2415.	<b>Umtshayelo</b> Broom, with heavily beaded handle.	Zulu	Umtentweni	1937
2416.	<b>Umtshayelo</b> Plain, with ox-hair round handle.	Zulu	Eshowe	1937
2417.	<b>Umtshayelo</b> Broom, plain grass with ox-hair round handle.	Zulu	Eshowe	1937
2418.	<b>Isithebe</b> Semi-circular food-mat, coarse, for serving meat.	Thembu	Baziya	1916
2419.	<b>Isithebe</b> Grain-mat.	Mpondo	Bizana	1911
2420.	<b>Isithebe</b> Food-mat for serving meat, coarsely woven, round.	Xhosa	Baziya	1935

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
2421.	<b>Isithebe</b> Serving-mat to hand round meat at beer-drinks or for guests, long, oval, tightly woven.	Thembu	Baziya	1915
2422.	<b>Ikhaya</b> Model of hut made by a native.	Zulu	Eshowe	1931
2423.	<b>Intluzo</b> Finely woven beer-strainer. The same type is made by all Transkeian tribes.	Fingo	Umtata	1927
2424.	<b>Coloured Tray</b> matches 2447.		East Africa	1936
2425.	<b>Intluzo</b> Beer-strainer made of palm leaves	Zulu	Empangeni	1930ies
2426.	<b>Intluzo</b> Made of palm-leaves. These particular Mpondo live near the coast. Palms do not grow inland in the Transkei.	Mpondo	Lusikisiki	1917
2427.	<b>Intluzo</b> Beer-strainer made of palm leaves.	Mpondo	Lusikisiki	1935
2428.	<b>Intluzo</b> Beer-strainer.	Fingo	Ciskei	1934
2429.	<b>Intluzo</b> Beer-strainer, woven grass.	Gcaleka	Qhora	1927
2430.	<b>Uphekuza</b> Bellows 8" x 4", one side bound with leather 1" wide. Strands of grass bound together with fibre to fan the flames when making fire.	Bomvana	Elliotdale	1915
2431.	<b>Umnqwazi</b> Sun-hat, worn when working in the lands.	S. Sotho	Morija	1933
2432.	<b>Umnqwazi</b> Sun-hat, like a man's sailor-hat, interwoven with horse-hair.	S. Sotho	Morija	1937
2433.	Small bag, finely woven, openwork decorations.			
2434.	<b>Imbenge</b> Basket with two handles.	Zulu	St. Michael's-on-Sea	1941
2435.	<b>Izamiso</b> or <b>Icephe</b> Spoon for skimming the froth off beer.	Zulu	Richard's Bay	1941
2436.	<b>Ingxowa</b> Finely woven bag, one handle.	Zulu	Uvongo	1935
2437.	<b>Isirutu</b> Large grain basket, tightly woven to carry grain.	Xhosa	Baziya	1935
2438.	<b>Imbenge</b> Large basket of woven grass.	Zulu	Durban	1940
2439.	<b>Isirutu</b> Small grain-basket, tightly woven to carry grain.	Fingo	Ciskei	1933
2440.	<b>Isirutu</b> Plain basket, coarsely woven used to carry eggs.	Ngqika	Idutywa	1910
2441.	<b>Isirutu</b> Small basket, coarsely woven.	Gcaleka	Willowvale	1910
2442.	<b>Isirutu</b> Plain openwork basket for eggs, small.	Fingo	Idutywa	1900
2443.	<b>Imbenge</b> Open basket of finely twisted fibre.	Zulu	Uvongo	1936

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
2444.	Isirutu Small basket.	Thembu	Cofimvaba	1935
2445.	Isithebe Pot-mat, small, round, tightly woven with openwork.	Thembu	Zimbana	1915
2446.	Basket bowl.			
2447.	Coloured Basket to match 2424.		East Africa	1936
2448.	Umtshayelo Plain broom with wooden handle.	Mpondo	Bizana	1911
2449.	Izala Spoon used for skimming the froth off beer. Mentioned by Dudley Kidd in "The Essential Kaffir."	Mpondo	Bizana	1911
2450.	Fish-Catcher About 16" long, narrow at one end and gradually widening, made of fine reeds. It is dangled in the river to catch the smaller fish.		Ndola N. Rhodesia	1933
2351.	Imbenge Made of mealie-leaves with lid.	Zulu	Durban	1942
2452.	Tea-set Six pieces. Made of finely woven fibre, bordered with brown fibre. Purely ornamental, copied from the white mistress' store.	Zulu	St. Michael's- on-Sea	1943
2453.				
2454.				
2455.				
2457.				
2457a.	Tea-set 8 pieces. A woman on a rare visit to Butterworth saw a tea-service for sale in a shop-window. She was so fascinated that she went home and made one of coarsely plaited grass. Some years later a friend of mine persuaded her to sell it to her for my collection.	Thembu	Mazeppa Bay	1924
2458.				
2459.				
2460.				
2461.				
2462.				
2463.				
2464.				
2465.	Isirutu Open basket.	Thembu	Cofimvaba	1931
2466.	Ingxowa Woven grass bag for holding small articles.	Zulu	Umtentweni	1937
2467.				
2468.	Imiliza Eight grass bracelets, all fine and narrow, except for 2475, which is of thick, twisted grass.	Venda	N. Trans- vaal	1936
2469.				
2470.				
2471.				
2472.				
2473.				

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
2474.				
2475.				
2476.	<b>Ingxowa</b> Small bag	Zulu	Umkomaas	1941
2477.	<b>Umtshayelo</b> Broom of brown thatching grass. Primitive type. Transkeian natives do not bead their brooms or decorate them with ox-hair like the Zulu.	Thembu	Umtata	1917
2478.				
2479.	<b>Isirutu</b> Open basket.	Thembu	Cofimvaba	1931
2480.	<b>Ithunga</b> Milk pail.	Mpondo		
2481-2498.	Numbers not used.			
2499.	<b>Grass Stool</b> Large, very beautiful weaving.		N. Rhodesia	1930
2500.	<b>Grass Stool</b> Small. These two stools were made for Captain George Arthur by a native in the wilds, where he went to pay them for work done for the Government.		N. Rhodesia	1930
2500a.	<b>Isithebe</b> Woven grass mat in colour.			
2500b.	<b>Isithebe</b> Old circular food-mat.			
2500g.	<b>Isithebe</b> Small square mat about 5" x 6" with design of darker grass. With this goes a small grass bowl, ( <b>isirutu</b> ), very tightly woven and a wooden spoon to eat the food. These are used only by a Chief or head of the kraal. He eats first of the food to show his guests that it is not poisoned. Anything he leaves over is put aside in the grass bowl and covered so that no evil can contaminate it.	Zulu	Msinga	1948

## WOODWORK

### INTRODUCTION

Many of the native eating and cooking utensils are made of wood. These are generally speaking strictly utilitarian and not artistically of a high standard. The Xhosa do not indulge in much decorative carving. The little that is done is chiefly on walking-sticks, since they no longer bead these as they did formerly.

The carved wooden spoons are copies of the European spoons. They use their hands for eating. Their porridge is cooked stiff (**iphuthu**). A favourite dish (**inkobe**) is made of the whole ripe mealie, stripped from the cob and boiled dry. A pot of **inkobe** is usually available as it is also eaten cold. A stirrer with a flat bowl is used for stirring mealie-meal or beer. Formerly they used a stick.

In many parts the natives have so denuded the country of wood, that the three-legged iron pot is now in universal use instead of the old wooden receptacles.

In these modern days native carving in the Northern territories has reached a high degree of skill, due largely to the teaching of the craft in the schools.

I have included one or two metal spoons, because they seem to belong with the other spoons.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
2500.	<b>Icephe</b> Porridge-spoon, long, black and white.	Mpondo	Umzimkulu	1936
2501.	<b>Iphini</b> Child's spoon, light wood, small, carved handle.	Ndebele	Roberts' Heights	1935
2502.	<b>Umcephe wotywala</b> Beer-drinking spoon.	Venda	N. Tvl.	1936
2503.	<b>Wooden Spoon</b> Carved with animal-head.	Shangana	N. Tvl.	1936
2504.	<b>Icephe</b> Iron spoon, modern, beaded.	Thembu	Qhora	1939
2505.	<b>Icephe</b> Wooden spoon.	Mpondo	Libode	1931
2506.	<b>Incula</b> Wooden fork.	Ndebele	Roberts' Heights	1935
2507.	<b>Icephe</b> Porridge spoon, long, flattish bowl.	Xhosa	Cofimvaba	1936
2508.	<b>Icephe</b> Spoon with mounted policeman carved on handle.	Shona	Bulawayo	1937
2509.	<b>Icephe</b> Wooden spoon.	Fingo	Ciskei	1936
2510.	<b>Icephe nencula</b> Double spoon and fork, taken when visiting, can be carried round the neck.	Thembu	Cofimvaba	1930
2511.	<b>Snuff-spoon</b> with carved animal which might be an ant-bear. The spoon takes the place of its legs. Given to me by Captain Daniel, S.A.A.F.		Rhodesia	1934

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
2512.	<b>Inyoka</b> Snake, well carved		Ndola	1930
2513.	<b>Spoon</b> Sold to tourist, with Natal scene carved on bowl.	Zulu	Durban	1943
2514.	<b>Induku</b> Walking-stick with monkey's head.			
2515.	<b>Carved spoon</b> with wire. large, light wood.	Kikuyu	East Africa	1941
2516.	<b>Icephe</b> Black wooden spoon, dessert spoon-size.	Shona	Bulawayo	1932
2517.	<b>Spoon</b> Black, carved head at end of handle.	Shangana	N. Tvl.	1934
2518.	<b>Spoon</b> Carved figure on handle.	Kikuyu	East Africa	1941
2519.	<b>Amacephe amabini</b> Double spoon. I cannot discover the object in having these two spoons joined on a wooden chain, unless it was for ease in carrying them. They are carved out of one piece of wood.	Ndebele	Roberts' Heights	1929
2520.	<b>Five Wooden Daggers.</b> Perhaps used to take meat off a dish. Of no use in warfare. Collected by the late Major Michael Fowler.	Nakuru	East Africa	1940
2521.				
2522.				
2523.				
2524.				
2525.				
2526.	<b>Fork</b> Black with carved head of bird at end of handle.	Shangana	N. Tvl.	1934
2527.	<b>Icephe nephini</b> Spoon and stirrer joined by chain, made of one piece of wood.	Mpondo	Ngqeleni	1919
2528.	<b>Icephe</b> Wooden spoon, probably made about 1860. Handle carved in three spirals. Illustrated in Captain Allen Gardiner's book, "Narrative of a Journey to the Zoolu Country."	Mpondo	Bizana	1911
2529.	<b>Wooden Comb</b> with carved head of woman.	Diriku	Angola Border	1924
2530.	<b>Wooden Comb</b> with carved head of bird.	"	"	"
2531.	<b>Wooden Comb</b> with carved figure of a man with a gun.	"	"	"
2532.	<b>Wooden Comb</b> with two carved heads.	Diriku	Angola Border	1924
2533.	<b>Wooden Comb</b> Small, plain slight markings.	"	"	"
2534.	<b>Wooden Comb</b> with carved figure.	"	"	"
2535.	<b>Wooden Comb</b> Plain, teeth rather thick, about 2½" long.		Sierra Leone	1930



<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
2536.	<b>Wooden Comb</b> Same as 2535.		Sierra Leone	1930
2537.	<b>Icephe</b> Plain wooden spoon.	Mpondo	Libode	1936
2538.	<b>Icephe</b> Plain wooden spoon.	Mpondo	Libode	1936
2539.	<b>Igxebeka</b> Iron beaded spoon.	Thembu	Cofimvaba	1932
2540.	<b>Igezu</b> Spoon darkened at end of handle.	Zulu	Durban	1941
2541.	<b>Isiceku</b> Water spoon, gourd.	Ndebele	Roberts' Heights	1932
2542.	<b>Iselwa</b> Calabash for scooping water.	Xhosa	Umtata	1917
2543.	<b>Igxebeka</b> Spoon with wooden chain carved in one piece.	Thembu	Umtata	1934
2544.	<b>Beer skimmer</b> made of iron.	Bomvana	Elliotdale	1930
2545.	<b>Icephe</b> Horn spoon, rare. I have seen only two. One is mentioned in Captain Allen Gardiner's book "Narrative of a Journey to the Zoolu Country."	Mpondo	Bizana	1911
2546.	<b>Icephe</b> Long wooden spoon, deep bowl.	Mpondo	Libode	1931
2547.	<b>Icephe</b> Small wooden spoon for eating porridge. Broad flattish handle with two points.	Ndebele	Roberts' Heights	1935
2548.	Spoon Black. Carved head at end of handle.	Shangana	N. Tvl.	
2549.	Spoon Brown. Carved head at end of handle.	Shangana	N. Tvl.	1934
2550.	Spoons Handles, carved figures.	Kikuyu	E. Africa	1941
2551.				
2552.	<b>Igezu</b> Spoon darkened at end of handle and on bowl.	Zulu	Durban	1931
2553.	<b>Igezu</b> Wooden spoon with three loops carved on handle.	Zulu	Eshowe	1936
2554.	<b>Icephe nencula</b> Deep wooden scoop.	Mpondo	Lusikisiki	1936
2554b.	<b>Wooden Flamingo</b> Large, black.			
2555.	<b>Inyoni</b> Small wooden bird, given to me by Mrs. Davis, Rand Pioneer, who knew nothing about it, except that it was made by a native. I think it is Shangana.			
2555a.	Ebony stool.		N. Rhodesia	
2555b.	Ivory figures in small boat.		N. Rhodesia	
2556.	<b>Boat with Four Figures</b> rowing the Commissioner down the River. Presented by Col. Elliot Wilson.		N. Rhodesia	

2557.	<b>Uqwembe</b> Very large meat dish. Used on festive occasions, when an ox has been killed. Slight carvings, resting on 4 wooden feet.	Venda	N. Tvl.	1932
2558.	<b>Triple food-bowl</b> For various dishes e.g. different types of grain.	Venda	N. Tvl.	1943
2559.	<b>Ukhambha lomthi</b> Double food-bowl, one portion acting as a lid with a metal handle. The lid prevents it being contaminated by evil spirits.	Zulu	Durban	1943
2560.	<b>Ububende</b> Blood bowl. During sacrificial ceremonies these were used to catch the blood of the offering. The blood was deemed to possess great virtues and the people partaking of it obtained strength by doing so. It was believed that, after an ox had been chosen and consecrated to the spirits, then slaughtered by stabbing with a sacrificial spear, the power of the spirits ( <i>amadhlozi</i> ) entered into the animal. The blood and the carcass were then endowed with this power. Those eating the flesh or drinking the blood became strong—a sort of sympathetic magic.	Zulu	Eshowe	1935
2561.	<b>Female Figure</b> Carved in wood.		N. Rhodesia	1935
2562.	<b>Umnumzane</b> Meaning 'head of the kraal'. Male figure in Tambuti.		Redwood	1940
2563.	<b>Inkosikazi</b> 'Queen of the Home'. Female figure in Tambuti wood. These two figures go together. They are old and very finely carved. Mrs. Hulett of Hulett's Sugar Estates, Redwood, Zululand used them as doorstops for 40 years. Made by an old servant on the estate.			
2565.	<b>Impunzi</b> Head of small duiker.	Venda	N. Tvl.	1931
2566.	<b>Warrior</b> with spear.	Ambo	Ovamboland S.W.A.	1934
2567.	<b>Imfene</b> Wooden monkey.	Shona	Rhodesia	1936
2568. } 2569. {	<b>Isoco</b> Old wooden vases, said to be used by Zulu witch-doctors as medicine-containers. Given to me by Mr. Flanders of Zululand.	Zulu	Melmoth	1930
2570.	<b>Male figure</b> dark wood, holding spear, with <b>umutsha</b> .		Ndola	1933
2571.	<b>Two wooden crocodiles</b> Long and very well		Ndola	1930
2572.	carved. Some tribes regard crocodiles			

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	as the most fertile of animals and consider it lucky to get the stones found inside the reptile's stomach when it is killed. Others think they will become sterile when they look upon a crocodile. (See 5086).		Ndola	1930
2573.	<b>Male Figure</b> Very tall, with metal neck-ring. Presented by General Armstrong.	Nakuru	E. Africa	1943
2574.	<b>Female Figure</b> kneeling, with metal neck-ring. Presented by General Armstrong.	Nakuru	E. Africa	1943
2575.	<b>Female Figure</b> kneeling, with metal neck-ring.	Nakuru	E. Africa	1943
2576.	<b>Iphuxo Warrior</b> with headring, fur loincloth and elephant-hair anklets.	Zulu	Durban	1940
2577.	<b>Warrior</b> Steel band round neck, ear-rings and headband.		Ndola	1936
2578.	<b>Female</b> Seated, steel rings round neck. Presented by Col. Elliot-Wilson.	Ambo	Ovamboland	1933
2579.	<b>Figure of Woman</b> with blue painted eyes. She was naked. In my home at Roberts' Heights an Ndebele woman saw her on the wall, put her hands before her face and asked how I could be so wicked as to have a naked woman hanging on my wall. She said, "You, who know the natives and their customs, ought to be ashamed of yourself." I replied, "If you are so upset about her, make her something to wear." She went to her home about ten miles away and returned three days later with a very small <i>inkciyo</i> (body-belt) to put round the figure's waist, surely the smallest ever made, and correct in every detail. She had made a string of beads for its neck too, adding, "I have not slept all night thinking of this poor, naked woman." This was given to me by Major Gabillet.	Diriku	Angola Border	1923
2580.	<b>Warrior</b> with metal neckband, ear-rings and ox-skin as hair, carrying wooden dagger.			
2581. } 2582. } 2583. }	<b>Amathunga okusenga</b> Milking-pails, made of rather soft wood. In olden days milking-pails were allowed to be used only by the King's herdsmen. No. 2583 is one of the	Mpondo	Lusikisiki	1935

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	very early specimens. It is long and roughly cylindrical in shape with a slight bulge. It does not stand steadily. They held them between their knees while milking. This one is extremely valuable. I have not been able to find out why only the King's herdsmen could use it. (All three were presented by Archdeacon Leary).	Mpondo	Lusikisiki	1935
2584.	<b>Ikethango lomthi</b> Wooden chain originally carved from one piece of wood, now broken in two parts. Presented to the late Dr. Louis Leipoldt by a Zulu Chief many years ago. Date unknown. It was given to me by a nephew of Dr. Leipoldt. It aroused great interest at the Glasgow Exhibition in 1938.			
2585.	<b>Iphini</b> Porridge-stirrer.	S. Sotho	Maseru	1941
2586.	<b>Isiceku</b> Scoop for water and for taking beer from a tin. Made from a calabash (damaged).	Xhosa	Zimbane	1918
2587.	<b>Cups</b> about 2½" across and 3" high, decorated with burnt designs. Brought down by Air Force officers who had been sent to Ovamboland to quiet unrest.	Ambo	Ovamboland	1930
2588.				
2589. }	<b>Child's Cups</b> Smaller than 2587 and 2588.	"	"	"
2590. }	Brought down on the same occasion.			
2591.	<b>Zebra</b> Small, standing on pedestal.	Tswana	Mahalope	1938
2592.	<b>Wooden Dove</b> on stand.	Shangana	N. Tvl.	1931
2593. }	<b>Imvubu</b> Two hippos carved of wood. Polished.		Ndola	1940
2594. }	Very fine work.			
2595.	<b>Wooden Bird</b> on stand.	Shangana	N. Tvl.	1930
2596.	<b>Wooden Boat</b> Light with dark markings, about 14" long.		N. Rhodesia	1930
2597.	<b>Porridge Bowl.</b>	Thembu	Tsomo	1936
2598.	<b>Tortoise</b> Spotted head.	Shangana	N. Tvl.	1930
2599.	<b>Monkey</b> Black, with white face, very crude.		N. Rhodesia	1930
2600.	<b>Hippo</b> Small, dark brown wood.		N. Rhodesia	1930
2601.	<b>Cup</b> Similar to 2587 and 2588. This vase contains some imported ochre which I	Ambo	Ovamboland	1930

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	brought up from the Transkei. It is what the Red Natives use to ochre their clothes.			
2602.	<b>Two Chairs</b> Soft black wood with poker work,		N. Rhodesia	1930
2603.	doll's size.			
2604.	<b>Uphondo</b> Long black horn for carrying snuff.	Zulu		
2605.	<b>Short horn</b> Light colour. An enema douche, the point is blunted. Used by all native tribes.		Transkei	
2606.	<b>Wooden Aeroplane</b> Made by a Northern Rhodesian native, who had never seen one on the ground, only in the air.		N. Rhodesia	1910
2607.	<b>Igxebeka</b> Large spoon for lading out beer or porridge on festive occasions.	Zulu	Eshowe	1932

## MISCELLANEOUS

Comprising items that are difficult to place under any separate category or that were added to the collection later.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
3017.	<b>Nodanisa</b> Native-dressed doll. Nodanisa was made by a Fingo woman for Dr. Miller's wife in Seymour, C.P. about 1890. Mrs. Miller was anxious to have her dressed in typical Fingo costume to show her friends in England what married Fingo women wore. A woman in the kraal dressed the doll completely in every detail. The blue-and-white beads on Snuff-box 434 are similar to those on this doll although I acquired the two articles at an interval of 50 years.	Fingo	Seymour	1890
3018.	<b>Bone Hair Ornament</b> Handle like a snuff-spoon. Top part decorated with black markings and horsehair with bead on edge fixed on markings at the top. Used to scratch head and ears when itching.	Zulu	Durban	1940
3019.	<b>Unina nomntwana</b> Native-dressed doll and child.	Bomvana	Elliotdale	1926
3020.	<b>Imbiza</b> Clay pot Numbers 3021 to 3029 were made by a Basuto woman aged 106 years for a woman she had looked after as a baby, when she got married. The old woman had worked for the family for many years.	Zulu	Eshowe	1931
3021.	<b>Clay Vase.</b>	S. Sotho	Winburg	1932
3022.	<b>Small Clay Bird</b> , separate head.	"	"	"
3023.	<b>Small Clay Bird</b> , separate head.	"	"	"
3024.	<b>Small Clay Bird</b> , separate head.	"	"	"
3025. } 3026. }	<b>Large Clay Birds.</b>	"	"	"
3027.	<b>Clay Water Bottle</b> Made like a bird.	"	"	"
3028.	<b>Clay Vase.</b>	"	"	"
3029.	<b>Small Clay Bird.</b>	"	"	"

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
3030.	Indoda Clay model of Zulu man's head.	Zulu	Eshowe	1936
3031.	Umfazi Clay model of Zulu woman's head.	Zulu	Eshowe	1936
3032.	Umfazi Model in grayish clay of woman with long red head-dress and white ear-rings.	Zulu	Eshowe	1936
	Numbers 3033 to 3036 were made by a native woman on a mission-station and sent to me from Natal. They are all damaged and have been roughly mended. I use them with the model of a Zulu hut and clay pots etc. in order to make my display of a native kraal.			
3033.	Umfazi Black clay model of Zulu woman carrying sticks.	Zulu	Natal	1936
3034.	Umfazi Black clay model of Zulu woman kneeling with pot.	"	"	"
3035.	Isalukazi (meaning old woman) Black clay model of old woman, kneeling and looking upwards.	"	"	"
3036.	Indoda Black clay model of man.	"	"	"
3037.	Red Clay Dish, flat, fluted edge.	S. Sotho	Maseru	1940
3038.	Dark Grey Clay Vase.	"	"	"
3039.	Pottery Vase black, glazed.	"	"	"
3040.	Uphekuza Bellows, which Zulu used formerly for smelting ore for their assegais. From an old Natal Collection. Have not been able to trace the date or place of origin. Presented by Mr. Flanders.	Zulu		
3041. }	Two Horns with tips cut off used as enema douches.		Transkei	
3042. }			Exact tribe uncertain	
3043.	Bird Large, carved out of a horn.	S. Sotho	Leribe	1934
3044.	Bird Large, carved out of a horn.	"	"	"
3045.	Bird Small, carved out of horn.	"	"	"
3046.	Bird Small, carved out of horn.	"	"	"
3047.	Grey Clay Dish.	Nhosa	Baziya	1912
3048. }	Two Black Vases Small, round.		Barotseland	
3049. }		Lozi		1934
3050.	Wooden Candlestick Perhaps to hold a rushlight.			
3051. }	Containers, which I use when I put up the model of the native kraal.			
3052. }				

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
3053.	<b>Clay Candlestick.</b> Presented by the Countess of Wemyss.	S. Sotho	Maseru	1940
3054.	<b>Inja</b> Clay dog made by a small native boy of eight.	Xhosa	Baziya	1936
3055.	<b>Three Ivory Birds</b> on an ebony stand. Presented by Col. Elliot-Wilson. These are head-ornaments and are used also to clean out the ears.		Khartoum	1934
3056.	<b>Ivory Sticks</b> with carved animal heads. Presented by Col. Elliot-Wilson.		Khartoum	1934
3057.	<b>Large Wooden Figure</b> of woman stamping mealies.	Lozi	Ndola	1935
3058.	<b>Small Wooden Figure</b> of woman stamping mealies.	Lozi	Ndola	1935
3059.	<b>Clay Candlestick Black.</b> Presented by the Countess of Wemyss.	S. Sotho	Maseru	
3060.	<b>Red Clay Bust of a Missionary.</b>			
3061. } 3062. } 3063. }	<b>Clay Pots</b> red.	Zulu	Eshowe	1934
3064.	Model of assegai, knobkerrie and shield. Head ornament.	Zulu	Durban	1943
3065.	<b>Sandals</b> decorated in colour.		Somaliland	1941
3066.	<b>Digging Stone</b> Heavy stone with hole right through used at the end of a stick for digging.			
3067. } 3068. }	<b>Two iron bolts</b> Part of a dagga-smoker's outfit, not complete.			
3069.	<b>Mbende</b> Large bamboo whistle.	Zulu	Richard's Bay	1944
3070.	<b>Mbende</b> Double whistle of bamboo.	"	"	"
3071.	<b>Hunting Crop.</b>		E. Africa	1941
3072.	<b>Fibre</b> used for bead and basketwork made of aloes. Small and large ball.	Xhosa	Baziya	1912
3073. } 3074. }	<b>Two small model shields.</b> Head ornaments.	Zulu	Durban	1940
3075.	<b>Amajikazi</b> One of a pair of ear-rings.	Swazi	Nelspruit	1938
3076.	<b>Good Luck Charm</b> Grass bound together very neatly and tightly into a long thin bottle-shaped object with a curved tip to which is attached a feather. A native herbalist sold it to me with great reluctance after much persuasion in Xhosa. To bring	Swazi	Johannesburg	1947



<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	good luck to a home it is nailed inside the door or stuck in the thatch. My native chauffeur, who watched the transaction, told me I was lucky to get it, though they are well-known and widely used.	Swazi	Johannesburg	1947
3077.	<b>Ugubu</b> This is a musical instrument, which has been packed among the woodwork. It resembles a bow, such as is used for archery. In the centre is an open gourd. The opening is placed over a woman's naked breast and the string is twanged or played with a stick in the way a fiddle is played with a bow. It has a strange, resonant sound. It was given to me by Mr. Flanders of Durban, who had had it for many years.	Zulu	Durban	1940

## VARIOUS ITEMS FROM NORTHERN RHODESIA

### INTRODUCTION

African drums are of all sizes and shapes, being often decorated with tribal marks. Some are long and thin, others round and short. Most are hollowed out from a section of a tree-trunk. A hide or skin is stretched tightly over the ends and fixed into position with wooden pegs driven into the side. Nails are seldom used. As the skin or hide shrinks, it becomes taut. After it is seasoned and all moisture has dried out, the drum is consecrated and is then ready for use. Village drums are mostly old and blackened with use, nevertheless the tone remains resonant and can be heard far away. Distinct from all African sounds, it is never loud or blatant, but low and mournful. To the listener, who hears the throb of an African drum for the first time, it is an awe-inspiring and uncanny sound. From hill and valley the drums throb out their messages, warning the people that strangers are approaching or calling them to a beer-drink or dance.

The Mpondo drum I have put in here, as it is the only Transkeian drum I possess. I have put the mask made by the Bomvana child here too for the same reason.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
4051. )	Masks of soft wood. Painted grotesquely, used for dancing.	Lozi	Barotse-land	1936
4052. {				
4053. )				
4054.	Mask Very old. Hard wood.	"	"	1911
4055.	<b>Imbuya</b> Long high tribal drum.	Mpondo	Tabankulu	1905
4056.	<b>Drum</b> Small dancer's drum.		N. Rhodesia	1934
4057.	<b>Drum</b> Dancer's drum.		"	1933
4058.	<b>Rabetyn</b> The bogey-man of the Bomvana. About 20 years ago I was visiting Bomvana-land, on the coast. A child was playing and I heard his mother say to him, "Take care, Rabetyn will catch you." I asked him, "What does Rabetyn look like?" He said, "I will make you a picture." He went off and returned with this mask.	Bomvana	Bomvana-land	1927
4059.	<b>Leopard Man</b> Figure of a man with an animal's mask, wearing a fur cloak. He belongs to the dreaded secret society of Leopard Men.		Ndola	1932
4059a.	<b>Makishi</b> Dancer's Costume bought from group of peoples known as the Wiko in Barotse-land. Costume used in dances dealing	Wiko	N. Rhodesia	1942

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	with boys' initiation ceremonies. Men wearing this impersonate the tribal ancestors. They look after the boys' lodge and the novices, and keep the uninitiated and women away from the ritual boundary between village and lodge. The first cords of the costume are woven by an old barren woman who is the 'mother of the lodge.' She is aided by the circumciser's wife. The men finish off the costume. Presented by Dr. M. Gluckman, Livingstone Memorial Institute. ( <i>From letter by Prof. Max Gluckman to Curator, F. S. Malan Museum, dated 7/11/1962, in which he refers to an article of his in 'Social Structure': Essays Presented to A. R. Radcliffe-Brown.</i> )	Wiko	N. Rhodesia	1942
4060.	<b>Dagger in Leather Sheath.</b> Presented by Mrs. W. Krige, who knew nothing of its origin.		E. Africa	1935

## DAGGERS

The usual use of these daggers is for skinning game or stabbing animals at close quarters. They are also used in quarrels. The Natives show great skill in hurling them at small game. The Ambo get their iron ore from Damaraland to make them. There are no stones in Ovamboland and rather soft soil, so that they can make nothing that entails the use of stone, not even to sharpen their weapons.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
4071.	Dagger Short.	Ambo	Ovamboland	1924
4072.	Dagger Double, with two carved heads.	"	"	"
4072.	Dagger Double, with two carved heads on handle.	"	"	"
4073.	Dagger Treble.	"	"	"
4074.	Dagger Double.	"	"	"
4075.	Dagger Long.	"	"	"
4076.	Dagger Long.	"	"	"
4077.	Dagger Sheath damaged and bound with brass.	"	"	"
4078.	Dagger Medium.	"	"	"
4079.	Dagger With two copper bands.	"	"	"

The above have wooden sheaths. They were collected by officers of the S.A.A.F. who were sent to Ovamboland to quell a disturbance.

## ASSEGAI

Assegais are still very much in use in tribal fights. These, with knobkerries, are the natives' only weapons. Whenever possible the police ban assegais and confiscate them, but the natives seem to have means of hiding them.

The spears can be divided into two classes, the hurling or throwing spears and the short, stabbing spears. The latter originated amongst the natives during the reign of the warlike Zulu Chief, Shaka, who conceived the idea that getting at close quarters was more effective than merely throwing the spear at the enemy. Great skill, however, is shown by natives in throwing spears. Balancing the spear in the right hand horizontally, they can hurl it and pierce a buck in a vital spot at a distance of 100 yards.

The native's defence against the enemy in open conflict was the skin shield of which I have a good specimen (5007). These shields are made of beaten skin and various colours were adopted by various regiments in an impi or army.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
5001.	Intshumengo Used when out to kill an enemy in a tribal fight.	Zulu	Empangeni	1920
5002.	Lion Spear The natives used to be allowed to have these lion spears when guarding their cattle, till they began using them on each other in quarrels and they were prohibited.		Ndola	1937
5003.	Intshumengo Killing spear. See 5001.	Zulu	Empangeni	1920
5004.	Stick covered with finely wound copper wire about a foot long.			
5005.	Isinkempe Stabbing assegai.	Fingo	Idutywa	1899
5006.	Isinkempe Stabbing assegai.	Fingo	Butterworth	1903
5007.	Ijozi Long blade, medium stem.	Ngqika	Willowvale	1907
5007.	Ox-hide Shield.	Zulu	Empangeni	1936
5008.	Isinkempe Stabbing assegai.	Mpondo	Bizana	1912
5009.	Ikrwana With iron shaft instead of wood. Confiscated in a tribal fight.	Thembu	Bashee	1927
5010.	Ingcola Very short blade and long stem.	Thembu	Umtata	1918
5011.	Irwantsa Short blade, long stem, serrated.	Fingo	King William's Town	1905
5012.	Ingcola Carried for protection.	Thembu	Ciskei	1932
5013.	Intshumengo Killing spear.	Zulu	Empangeni	1920

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
5014.	<b>Ixega</b> Short shaft, long head. This is used only by a Chief or by an <b>inyanga</b> or witch-doctor during the slaying of a sacrificial beast to propitiate the spirits, usually when the owner of the animal is sick.			1932
5015.	<b>Ikrwana</b> Hunting spear.	Mpondo	Libode	1932
5016.				
5017.	<b>Isigixi</b> Long blade and short stem.	Xhosa	Umtata	1907
5018.	<b>Dagger</b> Made by a sect calling themselves the "Israelites."	Xhosa	Queenstown	1922
5019.	<b>Intshuntshe</b> Throwing assegai with long, narrow blade.	Mpondo	Libode	1911
5020.	<b>Ixwipa</b> Long stem, short blade.	Mpondo	Ngqeleni	1930
5021.	<b>Ingcola</b> Very short blade and long stem.	Thembu	Umtata	1918
5022.	<b>Ingqanda</b> Nicks cut to give a better hold on piercing the object.	Swazi	Roberts' Heights	1927
5023.	<b>Izaka</b> Blade rather long and barbed towards the base.	Zulu	Eshowe	1932
5024.	<b>Ingcola</b> Very short blade, long stem.	Thembu	Umtata	1918
5025.	<b>Ixwipa</b> Long stem, short blade.	Mpondo	Ngqeleni	1930
5026.	<b>Isinkempe</b> Stabbing assegai.	Fingo	Umtata	1903
5027.	<b>Ikrwana</b> Hunting spear.	Mpondo	Libode	1932
5028.	<b>Irwantsa</b> Short blade, long stem, serrated.	Xhosa	Umtata	1892
5029.	<b>Irwantsa</b> Short blade, long stem.	Xhosa	Umtata	1892
5030.	<b>Uciba</b> Ceremonial spear, ivory tipped. This seems to have some tribal use. The man refused to tell me what it was used for. I imagine it was connected in some way with the initiation ceremony.	Zulu	Durban	1940
5031.	<b>Ijozi</b> Long blade, medium stem.	Ngqika	Willowvale	1907
5032.	<b>Ingcola</b> Short blade, long stem.	Xhosa	Bashee	1910
5033.	<b>Ijozi</b> Long blade, medium stem.	Xhosa	Umtata	1905
5034.	<b>Ingcola</b> Short blade, long stem.	Xhosa	Bashee	1910
5035.	<b>Ijozi</b> Long blade, medium stem.	Xhosa	Umtata	1905
5036.	<b>Ingcola</b> Short blade, long stem.	Gcaleka	Mazeppa Bay	1936
5037.	<b>Isinkempe</b> Stabbing assegai.	Fingo	Butterworth	1899
5038.	<b>Ingcola</b> Very short blade, long stem.			

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
5039.	<b>Irwantsa</b> Short blade, long stem, serrated. Collected by my mother, Mrs. Emslie.	Xhosa	Umtata	1892
5040.	<b>Ikrwana</b> Small blade, used also for hunting.	Xhosa	Ciskei	1899
5041.	<b>Ikrwana</b> Not wooden, but iron shaft, hunting spear.	Mpondo	Libode	1932
5042.	<b>Intshuntshe</b> Throwing assegai, narrow blade.	Mpondo	Libode	1911
5043.	<b>Isinkempe</b> Stabbing assegai.	Fingo	Butterworth	1903
5044.	<b>Bow</b> Small, bound with sinew.	Bushman		
5045.	<b>Arrow</b> Long, feathered.	"		
5046.	<b>Bow</b> Long, thick.	"		
5047.	<b>Arrows</b> Long, feathered, iron heads.	"		
5048.				
5049.				

## OLD OR VALUABLE EXHIBITS

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
5076.	<b>Bark Cloth</b> The age of this is estimated at 120 years. A tree is stripped of bark, which is then softened in water and beaten with an ebony hammer until it forms a cloth. The work is very tedious. It eventually becomes quite thin and much wider than the original piece of bark. After the missionaries came it was worn over their other clothes on a rainy day acting as a mackintosh. This was sent to me from Rhodesia by a man who gave no address, so that I could ascertain neither the date nor the tribe.		Rhodesia	1936
5077.	<b>Ubusenga</b> Ivory bracelet once worn by the great Chief Kreli, son of Hintsu. It is mentioned in Dudley Kidd's "The Essential Kaffir." The ivory is brown with age. I received this from Mr. Lex Wood, a well known trader of Idutywa.	Gcaleka	Idutywa	1837
5078.	<b>Iphoco</b> Tab necklace, beaded on cloth. This is the oldest piece in the collection and was acquired by the late Mrs. Gordon Emslie. It shows how the native has progressed with his beadwork, for it is really a primitive piece of work.	Fingo	Idutywa	1880
5079.	<b>Igxoxo</b> Cowrie-shell headdress. In the early days these were worn by Chief's daughters. Usually consisted of one band of cowries round the head. Cowries are now difficult to obtain. There is another black and white shell ( <b>igxoxo</b> ) which is found more frequently on our coasts today. The threading of these is a skilful piece of work as the shell itself does not appear to be pierced. At the Empire Exhibition in Glasgow, a West African teacher was most interested in this headdress. She told me in her grandmother's day cowries were currency, 80 being	Bomvana	Elliotdale	1887



<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	equal to a penny, adding in her pure English, "Carrying bags of shells was more than cumbersome for grandmama when she went shopping." Duggan-Cronin has photographed a fine necklace of the shells used nowadays in place of cowries. These too were currency in the Transkei once.	Bomvana	Elliotdale	1887
5080.	<b>Igxoxo</b> Black and white shell necklace on thread. These shells have replaced cowries, which are now virtually unprocurable. (See 5079).	Bomvana	Elliotdale	1921
5081.	<b>Igxoxo</b> Black and white shell necklace similar to 5080 on string and found about 200 miles from the coast. It is unusual to find shells so far inland.	Thembu	Cofimvaba	1936
5082. } 5083. } 5084. } 5085.	<b>Igxoxo</b> Shell bracelet on leather. Beads reputed to date from the 17th century. Used by the Arab slave-traders. A girdle sufficient to encircle a slave offered for sale was the price of a male or female slave. Presented to me by Colonel John Sanders (Edgar Wallace's Sanders of the River.)	Thembu Nyasa	Cofimvaba Nyasaland	1936 17th Century
5086.	<b>Tubwewe</b> or <b>Tubwebwe</b> Five little stones. Every Bemba woman (on the eastern plateau of Northern Rhodesia) without exception carried anything up to thirty such little stones in her mouth under her tongue. Some of these she has inherited from aunts and grandmothers. Some she has picked up and, in the course of years, has worn smooth in her mouth. The matter is not usually mentioned. Mr. C. R. Rawstone, District Commissioner, Luanshya, who gave me these, lived there for 12 years before discovering it. The totem of the Royal Family is the crocodile. It is said that Tubwewe may originate in one of these two ways: (1) As a parallel to the fertility of the crocodile which lays many eggs, Bemba women imitate it in this way, hoping thus likewise to be fertile. Small stones are invariably found in the stomach of a dead crocodile. (2) As an act of imi-	Bemba	Luanshya N. Rhodesia	1935

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	tation of the Royal Token of Bemba Chiefs.	Bemba	Luanshya N. Rhodesia	1935
5087.	<b>Ear-ring with Copper tip</b> Given to the late H. Trollope by a woman. He was the first white man she had ever seen.		Hlungaland	1890
5088.	<b>Housewife's Case</b> Holder made from skin with two needles fashioned out of iron. Presented by Dr. Brownlee, a well-known collector of King William's Town. He got it at Matatiele on the Basutoland border and so he considered it was probably Sotho.	S. Sotho	Matatiele	1889
5089.)	<b>Imiliza</b> Bracelets from the collection of the late Mrs. Gordon Emslie. Very old and worn wire.	Xhosa	Maclear	1888
5090.)				
5091.)				
5092.)				

## IRONSTONE AND EBONY

### CARVINGS

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
5107.	Hippo carved of ebony.		Ndola	1931
5108.	Elephant carved of ebony.		"	"
5109.	Rhinoceros carved of ebony.		"	"
5110.	Father and son Large carving about 18" high. It looks as though the child is clinging to the father in fear of a lion or some other danger. A very fine piece of work. Presented by Mr. Paul Davis.	Shona	Gwelo	1944

N.B. As is the case with most of the Northern Rhodesian or East African items in my collection, they were sent to me by people who had no information to give me concerning them, so that I know the place they came from and the date I received them, but not the tribe.

## PIPES, PIPE-POLISHERS AND PIPE-CLEANERS

### INTRODUCTION

A pipe is *inqawa*. Transkeian women never smoke a short pipe. They prefer long stems and long bowls. Witch-doctors and old men also favour long pipes, young men usually smoke short pipes. Women do not usually put the stem of a pipe in their mouths. They use a cooler (*ingcaphe* or *inxindeba*), a piece of wood 1½" to 2" long, hollowed out and attached to the pipe with a string of beads, if it is a beaded pipe, a metal chain or thin leather thong, if it is a plain pipe. Sometimes it is made of a reed. It gives a cool smoke. Women carry their pipes in their goatskin bags (*ingxowa yebhokhwe*), it being the only bag that will hold them.

The pipes in this collection are mostly carved out of one piece of wood.

Both men and women among the Transkeian natives are inveterate smokers, many growing a little tobacco round their huts, although it is cheap and plentiful in the shops.

In the Transkei beading and inlaying with metal are the main forms of decoration. Only the slightest carving is indulged in. Brass bands on bowls and stems are the oldest forms of decoration I have been able to discover. Anything with a band is old.

Beaded pipes are used by Chiefs and headmen and their womenfolk in the Transkei.

Tobacco (*icuba*) is mentioned in Owen's Diary in 1834. He wrote, "The Kaffirs are passionately fond of it."

Snuff is used more by women than men, though both sexes smoke. They are very generous with their tobacco and are always willing to share with a friend, even when their pouches are very low. They grind the tobacco leaves and usually mix them with dried aloe leaves, saying this makes it stronger.

The wood used most often for the making of Transkeian pipes is *Millettia caffra* (*umsimbithi*). This is used too for the making of sticks. Pipes are made too from *Acacia caffra* (*umnyamanzi* and *umthole*), *Ocotea bullata* (black stinkwood), while for sticks the following are in use: *Ochna arborea* (rooihout), *Podocarpus* spp. (yellow-wood) and varieties of the hard pears (*Strychnos* spp. and *Olinia* spp.) Red stinkwood (*Pygeum africanum*) is also popular.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
5128.	<b>Pipe</b> This was presented to me by Major Gabillet, who acquired it when he was acting Resident Commissioner on the Angola Border. There are two carved figures on it, who appear to be stretcher-bearers. One wonders if there is any portrayal intended of Central African safaris. The Diriku are very primitive. They still use the ordeal of the "poison-cup." Once a Chief had the audacity to come to Major Gabillet and ask permission to make use of the ordeal. The figures are decidedly Egyptian in appearance.	Diriku	Okavango	1924
5129.	<b>Pipe</b> with carved monkey on horseback. Presented by Major Gabillet.	Diriku	Okavango	1924

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
5130.	Pipe			
5131.	Eneri Woman's pipe with 4½" bowl and beaded stem for festive occasions, presented by Captain Hare.	Thembu	Cala	1936
5132.	Eneri or Inqawa Witch-doctress's pipe with 5½" bowl and beaded stem. Presented by witch doctor Solomon Daba. A long pipe with a long bowl is <b>eneri</b> .	Thembu	Cofimvaba	1940
5133.	Inqawa yomfazi Woman's plain pipe.	Thembu	Idutywa	1900
5134.	Inqawa Man's pipe with inlaid metal. Inlaid pipes are used only by man. They show the usual delicate bandwork and are of beautiful workmanship.	Bomvana	Elliotdale	1934
5135.	Eneri Woman's pipe with brass bands round bowl.	Xhosa	Viedgesville	1932
5136.	Eneri Woman's pipe with plain four inch bowl.	Mpondo	Libode	1931
5137.	Eneri Woman's pipe with five inch bowl and one copper band round the bowl and a brass band round the stem.	Mpondo	Libode	1916
5138.	Inqawa Male pipe, copy of a primitive pipe, from the <b>umnyamanzi</b> tree.	Mpondo	Libode	1936
5139.	Inqawa yendoda Male pipe with inlaid metal.	Xhosa	Cofimvaba	1932
5140.	Inqawa Male pipe with carved bowl.	Gcaleka	Mazeppa Bay	1922
5141.	Inqawa Male pipe with brass bands on bowl and mouthpiece.	Xhosa	Bashee	1908
5142.	Inqawa Male pipe with thick stem and semi-circular ridges carved on bowl.	Xhosa	Idutywa	1916
5143.	Inqawa yomya Dagga pipe, with bowl moulded of clay and stem consisting of two pieces of wood. Dagga is a menace to the native tribes. It is similar to the Eastern drug hashish and deadly in its effects. Large numbers of the native patients in mental hospitals are there because of dagga-smoking. It is indulged in mostly in towns. Few women smoke dagga. I have met none who do. There are unscrupulous Europeans, who grow it and sell it to the natives. The Government is very severe	Zulu	Durban	1940

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
	on those caught with it, but the sale is so profitable, that often heavy fines are paid on the spot.	Zulu	Durban	1940
5144.	<b>Inqawa</b> Short carved man's pipe.	Xhosa	Idutywa	1930
5145.	<b>Inqawa</b> Pipe like a cigar-holder. This is a copy of the primitive pipe originally smoked in the Transkei.			

Women carry their pipe, pipe-cleaner and pipe-polisher in a goat-skin or cloth-bag when they go shopping.

Polishers (**ufele**) are made of sheepskin and are usually found with beaded edges. Pipe-cleaners (**izilanda**) consist of a long pin contained in a case made of a piece of wood 4 inches long. A hole is bored almost to the bottom. The steel pin is kept in this case, which is always beaded. Formerly this was the only type of pipe-cleaner. Carried in a case in this way the pin was protected and lasted longer. Fingo and Thembu especially prefer this type.

The boring of the hole in the case, however, was a laborious process. In the last ten years they no longer bother to do this, but bead one end of the pin itself and use the beads as a handle.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
5241.	<b>Isilanda</b> Pipe-cleaner with pink and blue beads on wood.	Thembu	Cofimvaba	1916
5242.	<b>Isilanda</b> Pipe cleaner with blue and white beads on wood.	Thembu	Cofimvaba	1916
5243.	<b>Isilanda</b> Large multi-coloured pipe-cleaner.	Mpondo	Mount Frere	1937
5244.	<b>Isilanda</b> Small multi-coloured pipe-cleaner.	"	"	"
5245.	<b>Isilanda</b> Small pipe-cleaner belonging to a prostitute. Anything belonging to a prostitute has little tabs of red wool.	Mpondo	Mlengana	1937
5246.	<b>Isilanda</b> Pipe-cleaner, large, with red, white and blue beads.	Fingo	Ciskei	1937
5247.	<b>Ufele</b> Pipe-polisher of sheepskin, large, beaded.	"	"	"
5248.	<b>Ufele</b> Pipe-polisher of sheepskin, small, beaded.	"	"	"
5249.	<b>Isilanda</b> Wooden pipe-cleaner.	Zulu	Empangeni	1939

## SOUTH WEST AFRICAN COSTUMES

### INTRODUCTION

All the articles in this section were made by native children in South West Africa.

The first Europeans to be seen by the South West African tribes were German missionaries, who came in the eighties and nineties of last century. They taught the natives to adopt the European dress of that day. Since then the natives have never changed their style of dress.

At that time patchwork was a fashionable craft and the missionaries taught it to the natives. It became and has remained ever since tremendously popular. All their blankets, shawls, mats, tobacco-pouches, bags and even their dignified, late Victorian skirts are made of patchwork.

The frocks are always very long and the women are very fond of braid on them. The head-dresses fit well on to the head and are removed at night. Only a few elderly women still wear old native costume. They wear beads but make great use of seeds for necklaces, favouring a certain red seed that grows there.

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
5261.	Model of Herero Woman Note Edwardian style of dress in mauve with the frilly pinafore. Characteristic head-dress in red pin-spot.	Herero	Windhoek	1948
5262.	Model of Herero Woman Dress put together of various materials, red check sleeves, red and white head-dress.	Herero	Windhoek	1948
5263.	Model of Nama Woman Patchwork skirt, fawn head-dress and wrap.	Nama	Windhoek	1948
5264.	Model of Nama Woman Patchwork skirt made with red border. Patchwork blanket. Navy blue head-dress folded under chin.	Nama	Windhoek	1948
5265.	Model of Nama Woman Very crude, floral head-dress.	Nama	Windhoek	1948
5266.	Nama Woman Pink shirt, white blouse.	Nama	Windhoek	1948
5267.	Model of Nama Woman With hair.	Nama	Windhoek	1948
5268.	Tobacco pouch Woman's, made of cloth, in patchwork.	Herero	Windhoek	1948
5269.	Pipe Woman's, long, narrow funnel of tin.	Herero	Windhoek	1948

ANIMALS FROM KHARTOUM

<i>Number</i>	<i>Description</i>	<i>Tribe</i>	<i>Place</i>	<i>Date</i>
5282. }	Frogs Made of ironstone. Most laborious work as the stone breaks easily.		Khartoum	1934
5283. }				
5284.	Crocodile Made of ironstone.		"	"
5285.	Whale Made of ebony.		"	"

(All the above were presented by Colonel Elliot-Wilson.)



## WOODEN PILLOWS

### INTRODUCTION

These are almost unknown among the Xhosa tribes. It is said that in very early days men used to look for a branch shaped in a certain way to rest their heads. These were clumsy and difficult to carry about, when moving from one kraal to another. Today the Xhosa merely cover their heads with their blankets to keep away evil spirits and do not use pillows.

Zulu women on the other hand have an elaborate style of head-dress, up to two feet long, which must be raised from the ground. They find the wooden pillows most comfortable. The Zulu men use them merely because the women do.

They are used too by Shangana and Tonga and are usually buried with a man in case the new owner should exert an evil influence over him in the spirit-world. They are still used to a great extent.

There are wooden pillows in the British Museum taken from tombs in Egypt, which are similar to those found in South Africa.

5290.	Umqamelo	Tree-branch (probably <i>Ocotea bullata</i> ) used as a wooden pillow.	Mpondo	Mlengana	1870
5291.	Isigqiki	Pair of wooden pillows, joined by a wooden chain. They are not often made in pairs.	Zulu	Eshowe	1921
5292.	Isigqiki	Pillow, carved in black wood.	Zulu	Empangeni	1930
5293.	Isigqiki	Wooden pillow, black with slight, decorative carving.	Zulu	Eshowe	1930
5294.	Isigqiki	Wooden pillow, long, plain, black.	Zulu	Eshowe	1920
5295.	Isigqiki	Wooden pillow, carved in light wood, end of pillow engraved. Small.	Zulu	Mtubatuba	1935

## APPENDIX A

### IMPUNDULU THE LIGHTNING-BIRD

**Impundulu** is the lightning-bird. It can turn into an attractive man, who seeks to destroy other men. He will come to a compound or kraal and call for a certain man. If he will not give a name, natives become suspicious and refuse to come out. If he asks by name for a certain man and a friend is sent as a substitute, that is no good to him, for he must have the man the gods have called. If finally the man he needs comes out, he resumes his shape of lightning-bird and, in a storm, this man is struck and killed.

**Impundulu** is a spirit having the power of death and his services are invoked through a witch-doctor, who is paid for his intercession. Should any person have a grudge against another and desire his death, all that is required is to employ a witch-doctor, who will, with the aid of his charms, send **impundulu** to carry out the job.

The witch-doctor, knowing full well that he cannot in fact direct the death of an individual in this manner, finds a reason for ruling that some other form of punishment should be inflicted, such as "burning out." This means that the person's hut is burnt down, so as to cause him to take up residence elsewhere.

An animal or person killed by **impundulu** must not be touched until a witch-doctor has attended to the carcass or corpse. Incidentally no native will touch a tree that has been struck by lightning. I have seen a farmer, after vainly trying to persuade his native labourers to remove a tree that had been struck, take an axe and start to fell it himself. They watched for some time, then seeing that **impundulu** did not come and strike him dead, they edged up one at a time and helped him.

A native loves meat better than any other food. No matter how serious the disease causing the death of an animal, the meat is eaten, sometimes with fatal results. This is considered merely as the natural course of events, but under no circumstances will a native eat the meat of an animal killed by lightning, for by so doing **impundulu** will enter into him and his death will follow very soon.

As soon as death by lightning has occurred a witch-doctor is called in. He performs a ceremony accompanied by the sprinkling of charms on the carcass, which up till now has not been touched. **Impundulu** then does not leave the dead body, which is burned intact at the place of death. Should it be cut the spirit will emerge.

The grave is deep and, wherever possible, covered with thorns, to prevent any wild animals and dogs from digging it up and eating the meat, thus receiving **impundulu** into its body and conveying him to a kraal.

The awe in which the lightning-bird is held is exemplified by the following. It is a criminal offence for an owner not to produce the spleen or a blood-smear from his dead animal to the Government authorities for analysis. Where any animal has been killed by lightning, even the knowledge of punishment will not induce anyone to cut a carcass for this purpose.

A case occurred not very long ago, where lightning struck a native home. It caught alight and one of the inmates was stunned. The others left the burning building, but, as **impundulu** was in the unconscious body and the services of a witch-doctor were not available immediately, the body could not be touched and the man was burnt to death within sight and reach of his relatives, who were too terrified to remove him from the burning building.

## APPENDIX B

### THIKOLOSHE

#### STATEMENT MADE BY FLORA NTSHUNTSHE (born SONDLLO)

(Taken in December 1947)

One night in 1916 when I was sixteen years of age, I was walking back to my parents' home in the location at De Aar, where I lived, after spending the evening with a girl friend of mine in the village. It was bright moonlight and suddenly coming towards me was a strange-looking object. At a distance I was not quite sure if it was an animal or a child.

As he got nearer, imagine my terror when I saw it was **Thikoloshe**. He was short and fat with a fur cape or animal skin round his shoulders. His eyes were like lights, yellow, shining brightly and looked evil. He looked hard and very angrily at me, but otherwise took no notice of me, and he was evidently going to something much more important and was in a great hurry.

I shook with terror and watched him hurrying up the street. I wondered if any evil would befall me or my people, but I think his thoughts were elsewhere and he was too concerned with thinking about something else to worry about me. I dared not speak of it to my parents that night. We never speak of him except during the day. He can hear us at night and we get soundly slapped by him if he overhears us speaking of him. He loves children who have no fear of him. He plays amongst them many games in the moonlight. I had two brothers, Temba, who is dead, and Jongintaba, who saw a lot of him. They did not speak of him, but one night they seemed to be having such fun and there was so much laughter I asked why. They said, "We will tell you in the morning," and then I knew at once **Thikoloshe** had been there.

They told me next day how nice he was to them and they had great fun with a small, very round stone he threw to each in turn. When holding this stone they became invisible. He warned them to play no pranks or go away from him while invisible or something terrible would happen to them. They liked this game best of all.

This woman, Flora Ntshuntshe, is a Christian and a leader in her church, but nothing will shake her belief in **Thikoloshe** or **Mamlambo**, the most evil of spirits—a woman. There is no doubt about the universal belief of all Xhosa in the Water God and other spirits.

When I was a young married woman, I was driving in a cart through a storm to Umtata. At the drift over a river I met two men of the Cape Mounted Rifles, also going to Umtata. They went ahead through the water to see if I would be able to get through and decided that it would be quite safe.

The name of the horse drawing my cart was **Thikoloshe**. He belonged to a trader of my acquaintance. In the middle of the drift **Thikoloshe** sat down and there I was stuck on the Cape cart with the water swirling round me. One of the C.M.R. men came riding up to help me, but his horse would not come close. A native on the bank was hailed. He said he was willing to carry me out, but no blame must be attached to him if I were drowned.

I was very relieved and paid him the minute I reached the opposite bank. He said, "The white man has no business to give the name of our water-god to a horse. He might know that trouble would ensue. That horse will never cross a river. He always sits down. The god resents him having his name. That horse is well-known. We have told the master, but he is obstinate."

**Thikoloshe** had to be out-spanned and it took two men to get him across.

## APPENDIX C

### THE DIVINING BONES

A native doctor or *inyanga* always carried in his outfit, besides herbs and charms, a bag of divining-bones or *oodolosi*. These consist of small bones, stones and shells, and are used to foretell the future or determine the whereabouts of lost or stolen property. From my personal experience a fair degree of accuracy is shown by them. The bones are obtained from all kinds of animals. They comprise chiefly vertebrae and knucklebones of lions, cattle, jackals and even human beings. Some of these are specially marked with wire or thread, ox-hair or beads, or else they are engraved with symbols known only to the *inyanga*. The various pieces represent such things as men, women, children water, grass, air, forest, fever, cattle, sea and other things associated with the life of the people. European men and women and children are also represented among the *oodolosi*. While the bones are cupped in both hands, the witch-doctor chews certain herbs, which he spits over them, when ready to throw them on the ground. As the bones lie on the ground, their position relative to each other is read and the future indicated or the whereabouts of stolen property or whatever the client wants to know.

Thus if the bone representing a man is turned away from that representing a woman, there is an estrangement between them. If a piece representing a child is lying in a certain position on its side, the child is ill. A seashell between the bones representing a European man and woman means that the sea separates them and so on.

In divination a certain skill is required by the witch-doctor in interpreting the bones. No doubt imagination plays a large part in the prophecy. The collection is guarded jealously by the witch-doctors and great faith is placed in them by the people.

While on the subject of witch-doctors, there is no doubt of the cures wrought by them by their herbs, roots and barks. The evidence is too strong in Africa to doubt it. They have herbal remedies for all human ills from snake-bite to stomach-ache. Many years of observation and study have been devoted to acquiring this knowledge and the secrets thus obtained from Mother Earth have been passed down from father to son for generations.

Cupping as practised in mediaeval times is still used to reduce inflammation, a cow's horn being used to suck the wound.

Despite the high degree of skill possessed by many witch-doctors, they often abuse their power and grow rich at the expense of their patients.

## APPENDIX D

### NATIVE CUSTOMS

(This was written down by a Xhosa Woman)

1. When a woman is in the family way, she must not eat the following food: Beans, potatoes, pumpkins and all sugary food, the reason being that, if the mother eats these, the baby will have all its glands swollen.

2. A pregnant woman must cross neither yokes nor chains, neither may any girl that has reached the age of puberty. If they do so they will harm the oxen.

3. A married woman should never dare to enter her husband's home cattle-kraal, for it is believed that his ancestors stay there and if they see the woman, she will risk mishaps throughout her life. For that same reason she may never go about bareheaded.

4. If one of the girls in a village or location conceives, all the other girls must not wear any ornaments. They must be as plain as possible in order to mourn for the one who has misbehaved.

5. If there is continual illness at a certain home, the witch-doctors often point out that it is purposely caused by the spirits of the forefathers. They want a sacrifice, which is an ox and some kaffir-beer. The meat and the beer must be taken inside the cattle-kraal by the men. The women have to sing at the door of the kraal.

6. When a baby is born a cow or an ox must be killed for the ancestors to know that someone has been added to the family. If this is not done the ancestors will send illness to the child.

7. If a woman conceives and has a miscarriage, she must run away from the cattle, sheep, goats and horses, for if she doesn't these may all become feeble and will probably die.

8. All boys must be circumcised at the age of twenty and a sheep or a goat must be killed for each of them. If the boy belongs to the Royal Family a cow or ox must be killed. That is called *uningcamo*.

9. When a girl is getting married a sheep must be killed for her. On the wedding-day she is taken to the cattle-kraal and seated on a mat. The men have to warn her to take care of her husband and the other people in her husband's kraal.

10. When the newly-married woman is going to her own home, she must have an ox to kill for the people of her new home and she must have money to give to anyone who asks for money.

11. At the age of fifteen years a girl has to be kept indoors for a period of one month. She must be given all the best food and the other youngsters must come every night to pass the time with her. An ox must be killed.

12. When a woman is going to hunt for kaffir-beer, she must wear an ox-skin and carry a knob-kerry.

## APPENDIX E

### THE SMELLING-OUT

I will not mention the name of the witch-doctor with whom I had this experience, as the police are after him. I will call him Nogushu.

He sent me a message that I was to be at his kraal on a certain afternoon at two o'clock. I had the greatest difficulty in getting anyone to take me. The Europeans in the village thought me quite mad to want to go. Eventually a trader lent me his car and his sister drove me out.

We left the car at the bottom of the hill. The kraal was perched on top. We took a native maid with us for safety's sake. I do not know why. She would not have been able to do anything if there *had* been any risk in going.

It was very hot and we arrived very breathless. Imagine my amazement and joy when I found a smelling-out ceremony was in progress. It took place inside the main hut in case the police should see. A seat had been reserved for me indoors, but Nogushu would not allow the trader's sister or the maid to come in. I felt greatly honoured, as it showed his trust in me.

It was as though I had stepped into another world. There were about twenty men in a circle inside the hut. The light from a little window shone on their faces where they sat on one side, while about six women sat on the other. In between was a square marked out for the witch-doctor, two witch-doctrresses and a witch-doctrress in training. The witch-doctrresses danced, but took no other part in the ceremony.

It appeared a young married woman had died two days previously. The District Surgeon's diagnosis was haemorrhage. My maid told me later she had also had her neck broken. In any case as far as a native is concerned, death is never due to natural causes, especially in a young woman. It was the witch-doctor's duty to find a culprit. Being able to speak the language fluently, I followed the proceedings in detail. It was an education to watch the psychology used by the witch-doctor, who, when questioning the men, watched every face, in his endeavour first to find out whether the culprit was a man or a woman.

The natives aided him by playing with him a kind of game of hot and cold. He said, "Now it is my duty to find out whether it is a man."

Here he stopped and the audience then said, "**Siyavuma**," meaning, "We agree." They clapped their hands as they did so. When the majority clapped in a half-hearted manner, he guessed they suspected a woman. In the same way he made other suggestions, such as, "It is a woman." "She has enemies." Loud applause here made him realize that there might have been other wives.

He suggested, "Someone is jealous of her." Loud applause.

Suddenly he made a dramatic pause. There was dead silence. He and the three witch-doctrresses broke into a most strenuous dance. The six women at the back beat a drum and clapped their hands. The sweat poured off the dancers.

The dance stopped as suddenly as the questions. He whirled round on the people, as though wanting to catch them off their guard. He never took his eyes off their faces. They could not see his face because of the beaded fringe. All the time they would say, **Siyavuma**.

The husband of the dead woman sat in the centre of the group of men. During the dance and after it I had the feeling that the witch-doctresses were in a trance and that the witch-doctor was watching them for signs of what they saw. After the ceremony I said to one of the witch-doctresses, "You looked as though you were in a trance." She replied, "You could not pay me a greater compliment."

I could not help feeling that they had been in conference beforehand and had found out, through underground channels, if there were any enmity between the dead woman and the other wives.

After three hours of this, during which I was not bored for one minute, Nogushu said in a loud voice, "Two women are responsible for this." He pointed to one man and said, "Your wife," then to another saying, "Your wife."

The delight of the dead woman's husband that the culprits had been found showed in his face. He nodded his head and grunted. The clapping was vociferous. It finished up with a dance by Nogushu and the witch-doctresses.

Nogushu went out of the hut and beckoned to me to come. Of the men sitting round, two left hurriedly and I saw them running down the hill. I asked my maid afterwards the reason for this and she said they were rushing to their kraals to warn their wives.

Ten years previously these women would both have met with mysterious deaths, but the Government has come down with such a heavy hand on the witch-doctors, giving them such long terms of imprisonment, and such heavy punishment is meted out to the kraal, should anyone die under these circumstances, that I am told the victims of the smelling-out usually disappear to their parents' kraal for some months or their husbands have to thrash them to beat the evil out of them.

When I came out of the hut I felt as though I had been in a dream. I am sure I am the only white woman who has ever witnessed this ceremony.

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