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## NOTES ON THE ETHNOGRAPHY OF THE BA-HUANA

[WITH PLATES XXXII–XXXIV.]

E. Torday and T. A. Joyce

### *Introduction*

The Ba-Huana, one of the principal peoples inhabiting the banks of the Kwilu, an affluent of the Kasai, may be divided into two sections, the Ba-Huana proper or Ba-Wangana, extending along the river banks from the Inzia River to the Luzubi River, and the Ba-Honi south of the Luzubi to the mouth of the Kwengo. They are completely settled in the country they inhabit. They claim to be related to the Ba-Teke, the bulk of whom inhabit the region between the Alima River and the Congo in French territory, but who are also found in scattered colonies on the Belgian side.

It would appear that the Ba-Huana first invaded the Kwilu under the leadership of one great chief, but that they spread so far down the river banks that the maintenance of a single central authority became impossible. Consequently, whereas the Ba-Huana to the north of Chimbane are all under the suzerainty of one paramount chief, to the south of that point the authority of the latter is unrecognised and, indeed, hardly a matter of knowledge.

First as regards the Ba-Teke, from whom the Ba-Huana claim descent. Our knowledge of this tribe can hardly be said to be in a satisfactory condition; it is known that they occupy the region between the Alima and the Congo, as stated above, and that they act as intermediaries in trade between the Ba-Yanzi and Ba-Kongo.<sup>1</sup> Mense<sup>2</sup> relates them with the inland tribes, and Johnston<sup>3</sup> states that they are recent arrivals from the high plateau watershed of the Ogowé. Guiral,<sup>4</sup> however, while stating that the Ba-Teke inhabit the Congo-Ogowe watershed, says that the Ba-Teke of the Ogowe have nothing in common with the Ba-Teke of Stanley

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<sup>1</sup> Baumann, *Mitt. Anth. Ges.*, Wien, xvii, pp 160.

<sup>2</sup> *Zeit. f. Eth.*, Verhandl., xix, pp 625.

<sup>3</sup> *Journ. Anthropol. Inst.*, vol. xiii, pp 461.

<sup>4</sup> *Le Congo Français*.

Pool except the name. Baumann<sup>5</sup> and Wissmann<sup>6</sup> both bear witness to the presence of the Ba-Teke on the southern bank of the Congo, the former stating that the Ba-Mfumu (also written Wa-Pfuno) are one of their tribes. The latter are also mentioned by Mense.<sup>7</sup>

Ethnographical evidence is not of much assistance, in so far as our information concerning the Ba-Teke is scanty, and that which exists seems rather to contradict the native tradition than to confirm it. For instance, the particulars in which the Ba-Teke resemble the Ba-Huana, circumcision<sup>8,9</sup>, fondness for red paint,<sup>10</sup> hair-dressing in the form of a *chignon*,<sup>11</sup> suspected cannibalism,<sup>12</sup> the shape of the hut roof, the use of the wooden pillow,<sup>13</sup> the placing of the dead man's pots on or in the grave<sup>14,15</sup>, the use of a pentatonic scale,<sup>16</sup> and the recognition of a malignant principle called *Olaghi*<sup>17</sup> (Ba-Huana *Moloki*), are of little importance and are characteristic of many other tribes also. On the other hand, there seem to be many respects in which the two peoples show considerable divergence.

### *Ba-Teke*

Incised tribal marks on the face<sup>18,19,20,21,22</sup>

Women clothed in two aprons, the larger of which hangs behind<sup>23</sup>

<sup>5</sup> Baumann, *Mitt. Anth. Ges.*, Wien, xvii, pp 160.

<sup>6</sup> *Im Innern Afrikas.*

<sup>7</sup> *Zeit. f. Eth.*, Verhandl., xix, pp 625.

<sup>8</sup> *Journ. Anthropol. Inst.*, vol. xiii, pp 461.

<sup>9</sup> Johnston, *The River Congo*.

<sup>10</sup> Johnston, *The River Congo*.

<sup>11</sup> Baumann, *Mitt. Anth. Ges.*, Wien, xvii, pp 160.

<sup>12</sup> Ward, *Five Years with the Congo Cannibals*.

<sup>13</sup> Johnston, *The River Congo*.

<sup>14</sup> Baumann, *Mitt. Anth. Ges.*, Wien, xvii, pp 160.

<sup>15</sup> Johnston, *The River Congo*.

<sup>16</sup> Johnston, *The River Congo*.

<sup>17</sup> *Notes Analytiques sur les Collections Ethnographiques du Musée du Congo*, tome I, fasc. 2.

<sup>18</sup> *Journ. Anthropol. Inst.*, vol. xiii, pp 461.

<sup>19</sup> Johnston, *The River Congo*.

<sup>20</sup> Baumann, *Mitt. Anth. Ges.*, Wien, xvii, pp 160.

<sup>21</sup> Ward, *Five Years with the Congo Cannibals*.

<sup>22</sup> *Notes Analytiques sur les Collections Ethnographiques du Musée du Congo*, tome I, fasc. 2.

<sup>23</sup> Baumann, *Mitt. Anth. Ges.*, Wien, xvii, pp 160.

No verandah to the hut<sup>24</sup>  
Baskets used as moulds for pots<sup>25</sup>  
No ordeals<sup>26</sup>  
Poison ordeal  
Secret society called Ndembo<sup>27</sup>  
Mild form of ancestor-worship<sup>28</sup>  
Anthropomorphic fetishes<sup>29</sup>

*Ba-Huana*

Scars rare among men, and if present only on the trunk  
Women wear a waist-cloth  
Verandah to the hut  
Pots made by hand only  
Apparently no secret societies  
No trace of ancestor worship  
No anthropomorphic fetishes

Even the Ba-Mfumu, who, from their comparative proximity, might be expected to show a greater resemblance to the Ba-Huana, differ from them in the few respects concerning which we have information; for instance, they incise tribal marks on the face,<sup>30</sup> dress their hair over a cross-shaped wooden frame,<sup>31</sup> and erect mounds over graves.<sup>32</sup>

As for the Ba-Teke of the Ogowd described by Guiral,<sup>33</sup> the difference is even more marked. The latter file the teeth, sell as slaves women who have been found to have committed adultery, bury the dead in an upright position, use a totally different form of harp, employ as fetishes horns filled with a magical compound and decorated with feathers, and, finally, make use of poisoned arrows, throwing-spears and basketwork shields.

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<sup>24</sup> Baumann, *Mitt. Anth. Ges.*, Wien, xvii, pp 160.

<sup>25</sup> Johnston, *The River Congo*.

<sup>26</sup> Johnston, *The River Congo*.

<sup>27</sup> *Notes Analytiques sur les Collections Ethnographiques du Musée du Congo*, tome I, fasc. 2.

<sup>28</sup> Baumann, *Mitt. Anth. Ges.*, Wien, xvii, pp 160.

<sup>29</sup> Baumann, *Mitt. Anth. Ges.*, Wien, xvii, pp 160.

<sup>30</sup> *Zeit. f. Eth.*, Verhandl., xix, pp 625.

<sup>31</sup> *Zeit. f. Eth.*, Verhandl., xix, pp 625.

<sup>32</sup> *Notes Analytiques sur les Collections Ethnographiques du Musée du Congo*, tome I, fasc. 2.

<sup>33</sup> *Le Congo Français*.

Thus existing evidence seems somewhat against the theory that the Ba-Huana are descendants of the Ba-Teke; at the same time this evidence is scanty, and tribal traditions are not lightly to be set aside. Once again we have a question which it seems safer to shelve pending further research.

In their ethnography the Ba-Huana show considerable similarity to the Ba-Mbala, colonies of whom are found scattered amongst them; and since the two peoples are colnterminous and appear to be connected by ties of hospitality, considerable interchange of customs, etc., has doubtless taken place. At the same time, they exhibit striking divergences in certain respects. These may be summed as follows: –

*Ba-Mbala*

No circumcision  
Scars and tattooing practically universal  
Extended burial  
Inheritance in the first instance by sister's son  
Children belong to the father.  
The crop belongs to the head of the family  
No avoidance of relations by marriage

*Ba-Huana*

Circumcision general  
Scars rare among men; tattooing not found  
Contracted burial  
Inheritance in the first instance by brother  
Children belong to the maternal uncle  
The crop belongs to the community  
Avoidance of certain relations by marriage

The last custom is peculiarly interesting, since the tabu is of a very unusual type. The man must avoid his wife's parents, but the woman is expected to show great respect to her parents-in-law and to visit them; in her case the tabu is laid on her intercourse with the maternal uncle of her husband. Like the northern Ba-Mbala, the Ba-Huana are cannibals from deliberate choice, and in this connection it will be as well to mention that, since the publication of the paper on the Ba-Mbala in *Journ. Anthropol. Inst.*, xxxv, 398, fresh information has arrived to show that the latter people are divided ethnographically into two sections, a northern and a

southern, of which the paper just quoted refers only to the former. The authors hope shortly to publish a brief note on the Southern section, showing in what respects they differ from the Northern; in the meantime it may be said that the former are distinguished by the fact that cannibalism is never found among them. This fact gives rise to the question whether the Northern Ba-Mbala have acquired the taste from the Ba-Huana, or whether the Ba-Huana have adopted the habits of the northern Ba-Mbala in this respect, and the Southern Ba-Mbala have dropped the custom owing to association with the Ba-Yaka, which seems less likely.

In the section on PSYCHOLOGY a short protest is made against the almost universal habit of judging the intellectual capacity of a people by their skill in arithmetic, and facts are cited showing that the negro is, in certain circumstances, the superior of the white man, and that the development of the faculties stands in direct relation to the environment. Of course it is not meant to imply that the negro is, on the average, the intellectual equal of the European; the point which it is attempted to emphasise is that each is admirably adapted to his surroundings, and therefore it is unfair to compare their respective faculties by simply transferring, as it were, one to the environment of the other; it is merely the first half of the story of the fox and the crane without the compensating sequel. And this has a direct bearing upon the question of the civilisation of the negro; it is ridiculous to clothe a primitive people in a civilisation made to the measure of someone else and expect the result to be a good fit. Human nature is plastic, but not so fluid as immediately to take the form of any mould into which it is poured. "In structure and inherited tendencies," writes Mr. Clodd,<sup>34</sup> "each of us is hundreds of thousands of years old," and, individually, the white man, in his immaturity, passes through a stage which may well be compared to the "perfect" stage of the negro; but though he belongs to a later, and therefore higher, stage of evolution, the advance has been attended by certain sacrifices. To take an analogy from the insect world; the nervous system of the perfect insect is more elaborate than that of the *larva*, but "certain nerves, which supply many structures with vital force in the *larva*, become atrophied and withered, as it were, in the imago (or perfect insect) when those particular structures are no longer required, or when they do not form important

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<sup>34</sup> *Animism*, p. 46.

parts of the insect's economy."<sup>35</sup> The analogy is not perfect, but it will serve as an illustration, and, at any rate, no one would judge a *larva* by *criteria* taken from the perfect insect.

Finally the Ba-Huana would seem to offer a magnificent field for enquiry to the physical anthropologist, since, from their peculiar social system, the investigator may be practically certain that all free Ba-Huana are the descendants of pure-blooded ancestors on both sides, and that all slaves are either foreigners or have foreign blood in their veins.

In collecting the following information, use was made of the African ethnographical questionnaire issued by the Ethnographical Department of the British Museum.

### ***Physical***

*Pigmentation* – Skin, reddish-brown to chocolate; eyes, greenish-black, the "white" of the eyeball strongly tinged with yellow.

*Hair* – Of the finest black, and usually woolly, but individuals with dark brown, curly hair, are frequently to be observed.

Of the latter variety of hair three samples were collected, all from adults. These were submitted to Dr. R. N. Salaman, who very kindly undertook to cut sections for the microscope and to whom the authors are indebted for the accompanying drawings. (Fig. 1.) The hair collected differs considerably from that considered typical of Africans, in the fineness of its texture as well as its comparative straightness. As might be expected the section is unusually rounded, sample No. 1 exhibiting this characteristic in a very marked degree.

*Stature* – Though well-built, the Ba-Huana are inclined to be rather short, and are not gifted with the powers of endurance possessed by the Ba-Kongo. They can, however, abstain from food for forty-eight hours without much difficulty.

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<sup>35</sup> Professor Duncan, *Transformations of Insects*, p. 23.



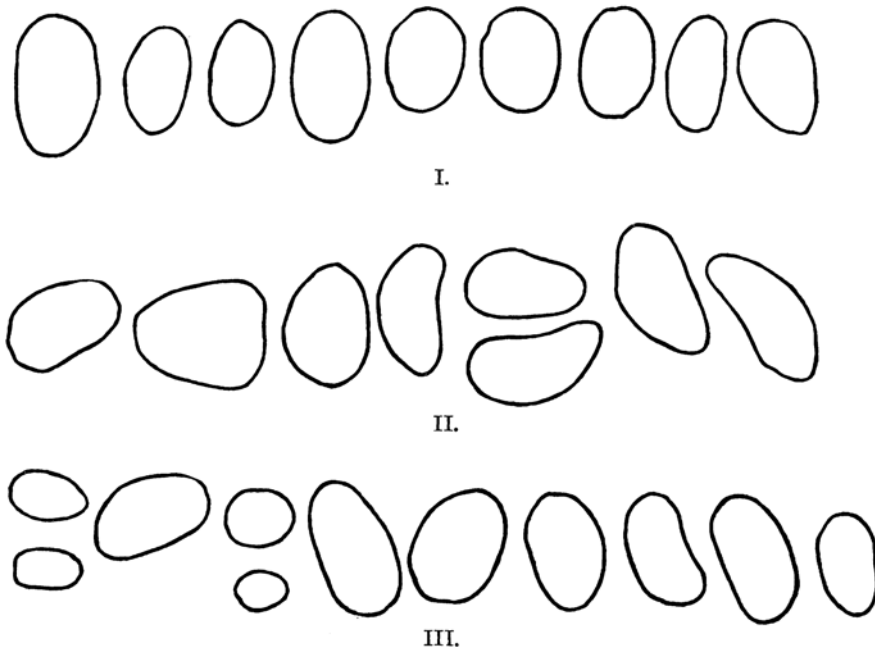


FIG. 1.

*Odour* – As a general rule the Ba-Huana, who are an exceedingly clean people, have no smell appreciable by a European accustomed to live amongst natives; but certain individuals are to be found who are distinctly offensive. This characteristic, which is by no means to be attributed to unclean habits is, when present, equally disagreeable to their fellows, who say that there is no remedy for it.

### ***Psychology***

As usual in African tribes, youths of about ten or twelve years show the greatest intelligence. In dealing with this subject it will, perhaps, not be out of place to say a word of warning with regard to the tests which are too often applied as the sole criteria of native intelligence. Travellers are too often wont to judge the mental capabilities of savages by their proficiency, or rather the lack of it, in mental arithmetic. Now the latter, though a simple matter to an European from the very circumstances of his up-bringing and daily life, is practically unknown to the native, who

has no occasion to make use of it; indeed the following conversation with a Mo-Huana youth may be regarded as typical almost all over savage Africa.

"How many eggs have you there?" "One less than ten." "How many is that?" The boy opens his fingers, bends down one and counts "One, two, three..." up to nine. "Good, I shall take all but one; how many must I pay for?" "Let me count them." Or again: "How many are two and two?" "Two and two what?" "Two eggs and two eggs." The boy, doubtfully, "Five." Similarly with regard to time, which for the native is a matter of absolutely no consideration: "How old are you?" "How can I know that?" "You remember your little brother's birth; how old is he?" "I don't know." "How many months are there in a year?" "I never counted." "How many days in a week?" The boy counts on his fingers: "*Buvuka, mokili, okojo, pike*; four." The questions of number and time have, in fact, very little bearing upon the everyday life of the native. There is, of course, a reverse side to the picture; take, for instance, a subject which is of little importance for the average modern European, but of the greatest moment for the native, the subject of hunting. Travellers have often commented on the intimate knowledge of natural history possessed by natives, but few have realised that practically every individual has a knowledge of the local fauna and flora which in Europe can only be paralleled by that of the specialist. In the vocabulary appended to the paper on the Ba-Mbala<sup>36</sup> the names of sixteen species of field-rats are given; the Ba-Huana distinguish eleven species of this animal. They know every bird, not only by sight, but by its cry, or by its nest. Plants are carefully distinguished, and it is only in speaking, to Europeans that general terms such as *Matiti* (grass) are used. The precise food of each animal is known, and every insect has its special name. Their memory is good as far as figures are not concerned.<sup>37</sup> Moreover if they have once been in a place they know every tree and every bush; but since they do not travel much their knowledge of the geography of their country, is necessarily limited.

This superiority in what may be called general observation is particularly striking in cases where the faculty of hearing is concerned. Everyone knows how difficult it is to tell the exact direction from which a sudden sound comes; the native, however, can indicate not only the

<sup>36</sup> *Journ. Anthropol. Inst.*, vol. xxxv, p 423.

<sup>37</sup> "My body servant knows each of my sixteen keys, and each of the volumes which compose my small travelling library, twelve in number, by the name of the author."

direction but the distance. For instance, on hearing the call of a partridge, he can point out the exact bush in which the bird is, even though it may be two or three hundred yards' distant. Judged by such a test, the native is as superior to the European as the latter to the former in mental arithmetic. Their conversation is voluble and picturesque; they are hospitable to strangers.

*Numerals are as follows: –*

1. *Momo*
  2. *Bili*
  3. *Mututu*
  4. *Wana*
  5. *Watan*
  6. *Binin*
  7. *N'tsema*
  8. *Nun*
  9. *Una*
  10. *Kum*
  20. *Makumole*
  30. *Mukumitatu*
  100. *Kam*
  - 1,000. *M'pfun*
- Time – See p 295.*

*Length* is computed as follows: – (1) by the "hand," i.e., from the tip of the outstretched middle finger to the lowest point on the palm which can be touched by the same finger when flexed; (2) by the cubit, from tip of the middle finger to the elbow; and (3) the span, between the outstretched arms.

*Value – See p 283.*

### ***Ornament and dress***

*Tattooing* proper is not practised; cicatrisation is uncommon amongst the men, and, when found, is confined to a few lines round the navel. Women usually ornament the arms, shoulders and stomach with scars; these are produced by simple incisions in the skin. The operation is

performed by the mother or some other woman celebrated for her skill, when the girl is about four or five years old.

*The hair*, among women, is dressed at the back of the head to form a sort of *chignon* or a bunch of ringlets; the latter, called *Winzeke*, are painted with red clay. The fore part of the head is shaved and painted black with soot. The beard and moustache are removed by young men, and, though men of advanced years often grow a sparse beard, the majority shave the moustache. A comb is often worn in the hair, but no other form of ornament. (Plate XXXIII, Fig. 6.)

*Painting* with red clay or soot mixed with palm-oil is common and is practised with the object of increasing beauty.

*Ornaments* are not worn in the ears, nose or lips; bracelets of iron are found, and men often wear a hair from the tail of the elephant round the neck. No special ornament is worn to designate rank or social status.

*Clothing* is worn by all except small children, and consists of cloth made from palm-leaf fibre. A piece of this cloth is worn round the loins by both sexes, and forms the main article of attire; men of importance wear a second cloth over the first, extending to the calf.

No covering for the head is worn as a rule, but women, when they cut their hair, will wear a piece of cloth until it has grown again. This head-cloth is called *Hembe*. Nothing is worn under the waist-cloth, but women often attach to the latter a number of small receptacles made from the necks of gourds (a form of ornamentation used also by the Ba-Yanzi) and a few beads. The clothes of the deceased are buried with him.

## ***Food***

The chief food of the Ba-Huana is manioc and maize, *Chikwanga*, or boiled manioc flour called *Luku*; *Chikwanga* is purchased ready prepared from the Ba-Yanzi. The following are also used as food:—

All quadrupeds, except house-rats and -mice, and the shrew; the latter on account of its unpleasant flavour.

All birds, except the night-jar; no sacred character is attached to the latter.

All fish, except that called *Dziri*, probably owing to its unwholesome nature, as the Ba-Yanzi also abstain from it.

Insects such as locusts, crickets, termites, caterpillars, etc.

Women are forbidden to eat owls or others birds of prey, but are permitted to eat frogs, from which men are obliged to abstain under penalty of becoming ill. From this last fact the Ba-Mbala call the Ba-Huana *Koto*, or "Froggies."

The blood of animals is partaken of boiled.

Earth is eaten in small quantities, and is said to be good for the stomach.

Salt is eaten as a stimulant, and salt water is drunk with the same idea. Salt is made locally from ashes, but the imported (European) variety is preferred.

Native pepper, *Pili-Pili*, is used in great quantities as a seasoning.

The only native drink is palm-wine; ardent spirits are unknown.

Palm-oil is used in cooking, but the preparation of oil from ground-nuts is unknown.

All food is boiled, except insects, which are fried; termites, however, are eaten raw. The curing of meat, whether by smoking or any other process, is unknown. Cooking is exclusively the work of the women; cooking-pots are washed after use.

The Ba-Huana eat before sunrise and after sunset only; men and women eat together, but only the married eat off the same plate. The host drinks first and the guest after him. Drinking festivals are held at marriages.

*Fire* is produced by means of flint and steel, the latter imported originally from the Ba-Mbala, though at the present time a certain amount of European iron is in use. The only fuel is wood. There is no trace whatever of fire-worship.

*Cannibalism* is general, though practised by men only; the habit cannot be ascribed to a craving for animal food, since game is plentiful in the Ba-Huana country. It is, in fact, due to a sincere liking for human flesh, of which the natives are in no way ashamed. The bodies of enemies are consumed, and expeditions are arranged for the purpose of recruiting the larder. No special ceremonies are observed in connection with cannibalism, and the flesh is prepared and boiled in the same fashion as any other meat. The blood is not touched, and the sexual parts are thrown away; the head is placed in water until the flesh rots away, and the skull is preserved as a trophy in a special hut.

*Tobacco* is the only narcotic used, and is smoked in a clay pipe similar to the *Kinzu*<sup>38</sup> of the Ba-Mbala. Pipes are also improvised from the stalks of banana leaves.

*Hunting* expeditions are organised by the chief, but directed by some old and experienced individual; the entire male population of the village participates, and the hunters are prohibited from having intercourse with their wives on the night preceding the hunt. The game is driven by firing the grass. The individual who inflicts the first wound receives the head of the animal, and, in the case of elephant, the ivory goes with the head, half, however, must be given to the chief. The rest of the spoil is shared equally among the crowd. Hunting is not allowed outside the local boundaries.

Before a hunting expedition, the hunting-fetish – a little charcoal kept in a bag – is sprinkled with palm-wine, and, if the hunt has been successful, a tuft of grass dipped in the blood of the quarry is subsequently presented to it. Nets are used to catch small antelope, but these nets are imported from the Ba-Yanzi, from whom the custom also has, in all probability, been borrowed. Bows and arrows are the only weapons used, the latter being identical in pattern with those used in war (see WAR); the natives are good shots on the whole, but cannot hit a flying bird.

*Fishing* by means of baskets is practised by women; automatic fish-traps (Fig. 2) with a falling door are set by men, and baited with meat or *Chikwanga*. No poison is used in fishing; fish is eaten fresh.

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<sup>38</sup> Torday and Joyce, *Journ. Anthropol. Inst.*, vol. xxxv., p. 405.

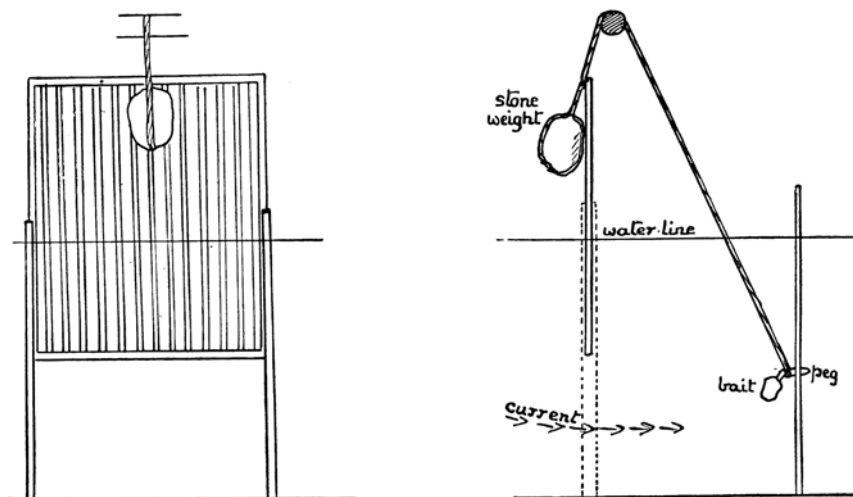


FIG. 2.

*Domestic animals* may be considered under this beading; these consist of goats, cats, the long-legged variety of fowl common throughout the Kasai region, a few pigs, and the red-haired Central African dog, the last used for hunting. When sick the only remedy applied to animals is bleeding, and this is common in the case of goats; the method employed is to cut off a portion of the ear. Goats and pigs are castrated. (A set of the knives by means of which the operation is performed is shown in Plate XXXII, Figs. 8 and 9. The knives are similar, but of different sizes; the blade is of iron, scimitar-shaped, with a single edge and tanged; the handle is of wood, increasing in diameter towards the butt and bound with iron, copper and brass wire. The butt is ornamented with four brass studs. The sheath is formed of two flat pieces of wood, with a covering of iguana-skin sewn up one side with bark-fibre.)

Domestic animals are not supposed to contain the souls of the dead, though the latter are often believed to take the forms of elephants, hippos, buffaloes and leopards. (See RELIGION)

### *Agriculture*

The work of clearing is carried out by men; the rest is left to the women. The plants cultivated are manioc, ground-nuts, a special kind of pea

resembling the latter, small brown beans, gourds, bananas, maize, sweet potatoes in small quantities, cabbages and spinach. The land is cleared during the dry season, and, as soon as the first rain falls, sowing begins. Two successive crops of manioc are never planted in the same field, though a crop of manioc is often followed by a crop of peas or ground-nuts. The first is planted by sticking small slips of it into the ground, the two last are shelled before being sown.

The crop is the property of the community. Charms are placed only in fields where ground-nuts are sown, and consist of sticks, gourds or other small objects smeared with a little clay; however, the natives do not seem to place much reliance on them. Before sowing, the grass covering the fields is burnt and the ashes mixed with the soil; irrigation is not practised. The chief foes to agriculture are elephants, who visit the plantations at night. There are no superstitions connected with agriculture.

### ***Habitations***

The huts of the Ba-Huana are of two types, corresponding respectively to those of the Ba-Mbala and those of the Ba-Yanzi. The first have already been described in a previous paper<sup>39</sup>; the latter are built of straw and palm-leaves on a rectangular ground-plan, the transverse section forming a pointed arch; there is a verandah in front, and the interior is divided into two compartments. The roof is secured against wind by means of large branches laid across. To the front of the house, under the verandah, are attached various objects, such as skulls of animals slain in the chase, small packages containing "fetish," empty eggshells, arrows, etc. The villages are built at some distance from the river bank and are rather straggling; the wives of an individual live each in her own hut, and these huts are arranged so as to form an irregular quadrangle, which is connected by a narrow path with the next and similar group.

Unmarried men have each their own hut.

Among the Ba-Huana proper, assemblies are held in the middle of the village under a shelter called *kati*; among the Ba-Honi, also in the middle of the village, but under a kola-tree.

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<sup>39</sup> Torday and Joyce, *Journ. Anthropol. Inst.*, vol. xxxv, p 407.



Small houses on piles about a metre in height are constructed for fowls, and stables for goats are built on the level.

There are no granaries; the only produce stored consists of ground-nuts, which are placed in enormous baskets and either buried or hung on trees.

### **Crafts**

*String* is made from the twisted fibres of a plant called *ivungu*; these are obtained from the stem, which is first soaked in water, then dried in the sun and beaten. Palm-fibre, *pussu*, is also twisted to form string.

*Nets* are not made locally, but are imported from the Ba-Yanzi.

*Hides* are prepared by men, who simply dry them in the sun; the hides of all the larger animals are so treated and the hair is not removed.

*Weaving* is practised; strips of *pussu* are woven on a loom<sup>40</sup> to form a plain cloth without patterns. Similar cloth with inwoven diaper patterns is imported from the Ba-Yanzi.

*Basket-work* is made with considerable skill. (See APPENDIX)

*Pottery* is made exclusively by women; local clay is used, and the pot is built up on a base, a broken vessel being utilised as a support. When fired, the pottery is hard and of a red tint; a vegetable varnish is usually applied all over; the commonest form of vessel is bowl-shaped (Fig. 3), but flat saucers and narrow-necked bottles with spherical bodies are also found.

There is no special form of pottery for funerary purposes, but the pots belonging to the deceased are broken and put on the grave. Gourds are used as substitutes for pots.

*Metallurgy* is practised; although iron is, of course, the only native metal used, imported copper and brass are worked in considerable quantities. The southern tribes, or Ba-Honi, alone understand the smelting of iron, and the northern tribes obtain the metal from them.

Skill in handicraft is respected; smiths in particular are highly esteemed.

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<sup>40</sup> One of these looms has been sent to the British Museum.

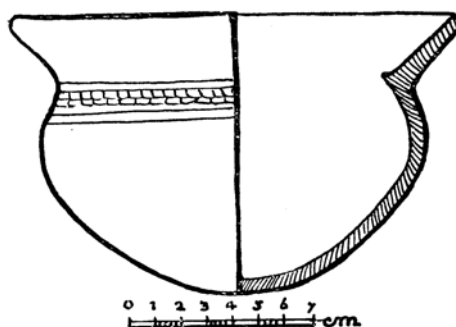


FIG. 3.

Children engage in work from an early age.

### *Navigation and swimming*

*Boats* of the "dug-out" type are manufactured by means of adzes and without the use of fire; they are from 4 to 5 metres long and very light. The men paddle in a sitting position, keeping time; two individuals form a crew, but the boat can carry two or three passengers as well. The paddles are about 175 metres long. Women do not paddle.

*Swimming* is universal; the hands and feet are used alternately, in dog-fashion. They also dive very well, head-foremost, and can remain under water for a long time. They keep the eyes open and can attain a considerable depth.<sup>41</sup>

### *Trade and property*

*Currency* – The unit is the small shell called *djimbu* (*olivella nana*), and values are reckoned as follows: –

- 10 djimbu = 1 *mitako* (brass rod, length 16.5 cm, diam. 3 mm)
- 20 *mitako* = 1 fowl
- 100 *mitako* = 1 "salt" (from 1 to 1 1/2 kg).
- 2 "salts" = 1 he-goat

<sup>41</sup> "To test the depth to which they can dive, I have dived with them, and suffered from the pressure of the water in my ears."

4 "salts" = 1 big she-goat  
10–20 "salts" = 1 female slave  
20 "salts" = 1 male slave

The Ba-Huana are great traders; their principal imports are iron (northern tribes only), cloth and *chikwanga* (boiled manioc flour; see FOOD); they also act as middlemen in the ivory and rubber trade, obtaining these commodities from the Ba-Yanzi and Ba-Mbala. The sale of agricultural produce is exclusively in the hands of women; the rest, including that of live-stock, is managed by the men. A market is established at a spot on a road within equal distance of several villages, and is held every fourth day. Credit is given, but no interest is charged; in case of non-payment, goods belonging to persons from the same village as the debtor are seized.

In dealing with Europeans, and doubtless with each other, they attempt many little tricks; a favourite device is to say that the goods offered have been brought with the object of finding out whether the customer pays good prices, and that a considerable quantity is waiting for his use at the village if he is found to be generous. The price asked at first is usually about ten times the amount expected. Curiously enough, they all use nearly the same words in playing this particular trick. Besides this, there is a form of the "confidence trick." One of the men will take the European aside and tell him, "I know the price they ask is too large, but I heard them say on the road that if the white man gives them so much (naming a price still double the worth of the goods), they will bring all their wares to him and never sell to anyone else. Take the advice of a friend, and pay them what they ask, and all the people will flock to you and sell you their goods at low prices. "Sometimes they will wax sentimental: "Who is your friend? Is it not I? Why will you not pay a good price to the only man who really loves you?" The others would not come to you, but *I* said, '*Deke* (Mr. Torday's native name) is our chief, go to nobody else,' and now you shame me!"

Land belongs, nominally, to the chief, but in reality to the community, and cannot be sold. Men alone can possess slaves, but other property can be held by any adult individual except a slave, who has no property. Poor people often combine to purchase a goat or a slave. There is no property in water. A creditor cannot seize the person of the debtor, but may seize his children or a wife who has already borne him a child; if the debtor dies, his brother is responsible for the payment of the debt.

*Inheritance* – A man's heir is his eldest brother; in default, his eldest sister; in default, the eldest son of his eldest sister. If a man dies without heir his goods are burnt and his slaves become free. Widows cannot inherit the property of their husband. In the case of an orphan, the maternal uncle is the guardian.<sup>42</sup>

### ***Government***

When the Ba-Huana first arrived in the Kwilu they were under the rule of one supreme chief; but, owing to the fact that they have spread over so wide a tract of country, the authority of the paramount chief has not only become weakened, but is even unrecognised throughout a large part of their territory. Between the Inzia and Chimbane, however, his authority is still maintained. South of Chimbane, each village recognises its petty chief only; the office is hereditary, and the eldest son of the eldest sister succeeds; if he is a minor, his (maternal) uncle acts as guardian. There are certain villages where the chief has died without heir, and in these cases the villagers live in a state of anarchy, but seem to agree very well nevertheless.

The position of chief is not very easy, owing to the fact that his council is composed of all the free adult males of the village; this council must be consulted when any matter of importance is to be decided. The principal function of the petty chief is to administer justice, and his income is derived solely from the fines which he inflicts in this capacity.

North of Chimbane, where the great chief is recognised, he levies a nominal tribute, consisting of a few goats or fowls, and decides matters relative to peace and war.

### ***Social organisation***

*Kinship* – An attempt has here been made to show the terms expressing relationship by means of a diagram (Fig. 4). The black dots represent the members of a hypothetical family; the names radiating from each dot are

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<sup>42</sup> "I am told by several that if an orphan is left without relations, i.e., uncle, aunt, brother, grandparents, etc., he is left to shift for himself, or even, in the case of extreme youth, to perish by want. This, however, I do not believe."

Children are considered to belong to the family of the mother, and are sent to the village of the maternal uncle as soon as they arrive at puberty. In the case of slave-women, the children belong to the father, if a free man; if a slave, to the master of the mother. There is no difference in the treatment of legitimate and illegitimate children.

FIG. 4.—GENEALOGY OF THE BA-HUANA.

"*Dzambo Lo!*" (I don't mind), says the mother, and the man takes the girl to his hut. Any man may marry any woman except his own mother and sister.

A peculiar taboo, simalar to the *Hlonipa* of the Zulu-Xosa, exists between a man and his parents-in-law; he may never enter their house, and if he meets them in a road he must turn aside into the bush to avoid them. On the other hand, a wife may visit her husband's parents, and is expected to show them great respect, but she must avoid her husband's maternal uncle in the same way as he avoids her parents. Repeated enquiries as to the reason of this avoidance on the part of a man of his parents-in-law, elicited the invariable reply "that he was ashamed"; to a further enquiry of what he was ashamed, the answer would be "of marrying their daughter." No other reason could be obtained.

Child-marriage is not practised. Virginity is neither expected nor found in a bride. The woman follows her husband to his village, but her children, if a free woman, belong to her eldest brother and are sent to him when they arrive at puberty. At the same time, the children of a slave woman assume the nationality of their father; they are, however, slaves, and the father can sell them, and frequently does. Except in this case, the father, as might be expected, has very little authority over his children. The children of two slaves belong to the mother's master.

*Divorce* is not known, but if a woman becomes very ill, she returns to her parents until she has recovered.

*Widows* pass with other property into the possession of the heir.

*Slavery* – The slave-system of the Ba-Huana is somewhat complicated; originally every Mo-Huana was a free man, and the slave population was composed of Ba-Yanzi and Ba-Mbala; but if, as occasionally happened, a Mo-Huana had children by a slave woman, these were forced to take the rank of their mother, while retaining, according to custom, the nationality of their father. In this way a slave population of Ba-Hualna arose. The disability attaching to the children of slave women is of importance to those who study the Ba-Huana from an anthropological point of view, in so far as it may be regarded as certain that practically all free men are pure Ba-Huana, and that all slaves have at least some foreign blood in their veins. It is true that when a man dies without heirs his slaves become free, but such an event is so rare that for practical purposes the possibility may be disregarded. Slaves are purchased from the neighbouring tribes. The owner may not kill his slave, but is allowed to punish him; as far as occupations are concerned there is no difference between slave and free, but slaves cannot hold property, and if a slave works for a European he must give his wages to his master. Masters buy wives for their slaves, and the children are also slaves. As a rule the Ba-

Huana are rather harsh in the treatment of their slaves, and frequently flog them; harshness is not considered reprehensible. The master is held responsible for debts contracted by his slave.

*Circumcision* is general; the operation is performed on boys of two days old by an old man; the part removed is thrown away. An uncircumcised adult has both *Bun* and *Doshi*. (See RELIGION)

### *Amusements*

The Ba-Huana, in striking contrast to the Ba-Yaka, do not gamble.

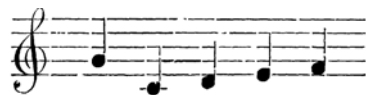
Dances are held simply for amusement; the performers form two lines, the men in one, the women in the other, and perform the *danse du ventre*; at intervals a man and a woman advance towards one another and go through evolutions mimicking sexual intercourse. Children play with sand or pieces of stick; no toys are constructed for them. They are fond of music, and possess a good musical ear; their voices are clear and agreeable, the men tenor, the women soprano; both the chest and head voice are used. Singing is usually accompanied by the drum (*Goma*) if there are several performers; both sexes sing together.

*Drums* are made in a cylindrical form, tapering towards one end; the other is covered with a piece of hide, which is beaten with the hands.

The great war-drum is used only for sounding an alarm; there is no "drum language."

*Friction-drums (Puit)*, similar to those used by the Ba-Yaka,<sup>43</sup> are also found.

*Harps (Gunge)* of the usual West African type occur, the strings of which are five in number, and consist of long fibres obtained from a fern; they are played with the two thumbs, and are tuned thus: –



*Pianos (Kimdanda)* are found, with metal (iron, brass or copper) keys on a hollow rectangular wooden sounding-board cut from the solid. (Plate XXXII, Fig. 7.)

<sup>43</sup> Torday and Joyce, *Journ. Anthropol. Inst.*, vol. xxxvi, p 47.



FIG. 5.

*Wind-instruments* – A simple pattern of flute called *Tsimbi* in use; it is made of jointed cane and played with the nose, and is held in the position indicated in the accompanying sketch (Fig. 5). The upper end is partially closed by means of a kind of gum, and an alteration in the note is obtained by closing the other end with the right hand.

The Ba-Huana adopt foreign tunes very readily.<sup>44</sup>

### *Morality and justice*

The sexual morality of the Ba-Huana is conspicuous by its absence; the unmarried indulge as they please from a very early age, the girls even before puberty. Hence virginity in a bride is never expected and never found. Indulgence of this sort is not considered in the slightest degree

<sup>44</sup> "Some time ago I had some natives of the Ubangi in Luano; their favourite song is now common among the Ba-Huana of the neighbourhood. It runs as follows: –"





shameful, and parents do nothing to check it.<sup>45</sup> Marriage seems to make little difference, in spite of the fine with which adultery is punished when discovered, and it may be said that the only time during which a woman contents herself with her husband is during pregnancy, since it is believed that adultery at this period would prove fatal to the child. Masturbation, both solitary and mutual, is frequent among children. Abortion (see REPRODUCTION) is common, the reason being that women are obliged to abstain from sexual intercourse during the long period of lactation.

As far as morality, other than in sexual matters, is concerned, the only misdeeds to which shame is attached are theft and breach of word; but the shame only endures until compensation is paid. Cheating and lying are considered a proof of high intelligence, and are respected as such. Hospitality is due to all fellow-tribesmen, and, strangely enough, is extended to Ba-Mbala, though denied to Ba-Yanzi. The coward is mocked, especially by the women.

All crimes against the person, even of chiefs, and fetishes are punished by fines; adultery and rape are considered personal injuries to the husband or father, and compensation is assessed by the chief; murder, which may be compensated, is not considered disgraceful; on the other hand, a murderer is respected as a clever and brave man; this idea is carried to such lengths that a man who has murdered his brother, to whom he is heir, is not fined at all.

In the case of the murder of a slave, the offender is fined and must provide another slave for the owner. Homicide in self-defence is not punished in any way. In cases of theft, restitution is ordered and a fine inflicted; if payment is refused, the thief's brother is seized; the mother is responsible for fines incurred by minors. Such matters are decided at a palaver, called *Tsa*, where the accused has the opportunity of stating his side of the question. Among the Ba-Huana proper, assemblies are held under a shelter, called *Kati*, in the middle of the village; among the Ba-Honi under a kola-tree. The chief assesses compensation, and inflicts fines, the latter forming his revenue. Drunkenness is not considered an excuse; thieving dogs and pigs are killed and eaten.

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<sup>45</sup> "I have received complaints from little girls about five years old that a boy 'had promised them five *mitako* and had only given three!' One of my men asked my permission to marry a girl who was certainly under six years of age; when I was angry and wanted to punish him the girl's chief told me, 'It is a long time now since she knew the first man.' "

Suicide occurs, and the method chosen is by hanging, but it is considered shameful.<sup>46</sup> Where the parties in a suit belong to different villages, recourse is often had to arbitration; the arbitrator is usually some important chief, and is paid by both sides. Persons accused of crime (including demoniacal possession, see RELIGION) are often subjected to the ordeal by poison. The drink administered is called Kas, and, as usual, vomiting alone can establish the innocence of the accused; death or natural evacuation are taken as sure signs of guilt.

### **War**

The chief instigators of war are the women; if the men are peaceably inclined and rather disposed to pocket an insult, the women make fun of them: "You are afraid, you are not men, we will have no more intercourse with you! Woma, woma (afraid)! Hu! Hu! Hu!"; then out go the men and fight. The fighting population is formed by the males from the age of about ten years; they are summoned by means of the war-drum, and commanded by their chief. There is a war-council composed of the chiefs and elders; the younger men are allowed to attend as audience, but must keep quiet. The chief is employed as an ambassador, and his person is respected by the enemy. A war-party marches in single file, with the young and inexperienced warriors in front and the older men, who are considered the more valorous, in the rear. Reserves are employed consisting, generally, of the oldest, who are the most ferocious. A fight is usually prefaced by an interchange of insults. They do not attack the villages of the enemy, but the fight is limited to the open, where the grass has already been burnt for the purpose. Women remain in the village during the fight. Ambushes are employed, and treachery is not unusual; for instance, the foe will be invited to settle matters peaceably by arrangement, and then attacked. Bows and arrows alone are used, although knives are worn. Neither shields, clubs, defensive works, pitfalls, nor poison are found. The bows (Plate XXXII, Fig. 2) are of wood, flat oval in section, with a broad groove down the inner face. In this respect they are similar to those of the Ba-Mbala.<sup>47</sup> Each end is

<sup>46</sup> "All the cases of suicide known to me have, with one exception, been caused by grief arising from pecuniary losses; grief at the death of a brother was the motive in the excepted case."

<sup>47</sup> Torday and Joyce, *Journ. Anthropol. Inst.*, vol. xxxv., p. 416.

pointed, and over the point is slipped a wooden knob, below which is a ring of copper wire. The arrows (Plate XXXII, Fig. 3) have leaf-shaped iron heads, ogee in section, with a pair of barbs and a socket. A plaited ring of fibre often encircles the lower part of the latter. The shafts are of palm-leaf ribs, locked and furnished with three feathers bound on with fine fibre and the binding covered with a black resinous material. A similar binding similarly coated is found just below the head. No prisoners are made and no quarter granted, except to women, who are kept in captivity until the end of the war. Any man falling into their hands is killed and eaten. Wars are frequent, and in some cases last for years; their chief causes are women, theft and murder.

### *Sickness*

Charms are used to guard against all forms of disease, and consist of small quantities of clay wrapped in pieces of cloth. The commonest diseases are pleurisy, *n'kosu*, and fever, *bao* (fire).<sup>48</sup> The last is treated by bleeding, to effect which numerous small incisions are made on the forehead and on the back parallel with the spine. Sleeping sickness, called *Tol* by the Ba-Huana, militates seriously against the increase of the population; it exists everywhere along the banks of the river, but is unknown in the interior. The patient is rubbed violently with manioc-leaves. Syphilis (*Kiaganga*) is not common, and is said to have been introduced by the Ba-Mbala; it will be remembered that this disease is called by the Ba-Yaka "The disease of the Ba-Mbala."<sup>49</sup> The root of the bitter orange is used as a remedy for gleet. No cases of elephantiasis were observed. Individuals with decayed teeth seem to be far more numerous than among most African tribes. With regard to snake-bite, if the wound is in the foot, a tight ligature is fastened round the leg above the ankle, and numerous incisions made to induce free bleeding; in this case the leg remains swollen for about a month. No remedy is known for a bite on the body, and the patient is left to take his chance.

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<sup>48</sup> "This is rather remarkable, since, during the whole time I have been in this country, more than a year in all, I have not had a single attack of malaria."

<sup>49</sup> Torday and Joyce, *Journ. Anthropol. Inst.*, vol. xxxvi, p. 50.

### ***Death and burial***

The Ba-Huana recognise death from natural causes, but decease is often attributed to the malign influence of the evil spirit *Moloki* (see RELIGION, below), acting through some person whom he has possessed, preying upon the heart of the deceased. The dying man is attended by his relations. After death the corpse is arranged in a sitting position and buried in a grave about 1.50 m. deep, with the face turned towards the west. The clothes and weapons of the deceased, together with food and palm wine, are placed in the grave; if he was a maker of palm wine, the implements which he used in the process are buried with him. A small hut about 30 cm. high is erected above the grave, and in it are placed the fragments of his pots, which have been broken at his funeral. Here, too, his brother often places an offering consisting of a little food. Women are buried in the same manner, with the exception that their pots are buried with them. A man killed by lightning is buried in an extended position lying on his back. In mourning men paint the forehead black, women the whole face.

### ***Religion***

Three elements enter into the composition of a man: body, "soul," called *bun*, and "double," called *doshi*. The word *bun* also means "heart."

The *bun* of a dead man who has had no fetishes can appear to other men; such an apparition, called *fakulu*, occurs at night only, and the *bun* is seen in human form and appears to be composed of a white misty substance. It portends approaching death. The *doshi* is a shadowy second self, corresponding to the *kra* of the *tshi*-speaking tribes of the Gold Coast, and the *ka* of the Ancient Egyptians. It leaves the body in sleep and visits other people in dreams; the *doshi* of the dead appear to the living in the same manner. All people have *doshi*, but only the adult have *bun*. In the case of a man killed by lightning, his *bun* is supposed to be destroyed; but suicide leaves both *bun* and *doshi* intact. Animals have *doshi* but not *bun*. At death the *bun* disappears, no one knows whither, but the *doshi* lingers about in the air, visits its friends and haunts its enemies; it will persecute the relations if the body has not received proper burial; there are no means of exorcising it. In the case of a man who has been the possessor of many fetishes, the *bun* enters the body of some

large animal—elephant, hippo, buffalo, or leopard; animals so possessed are recognised by their ferocity. Fetishes have *doshi* but no *bun*; plants and weapons have neither.

*Fetishes* are common; they are insulted if they do not bring luck, but are subsequently conciliated by presents; they consist of small bags of cloth containing clay or charcoal; no fetish figures and no special fetish huts are found. The magician is, at the same time, the medical adviser of the community, and is succeeded on his death by his sister's son.

Like the Ba-Mbala and Ba-Yaka, the Ba-Huana believe in an evil principle which they call *moloki*, or *molosh*. *Moloki* takes up its abode in some adult individual and proceeds to prey upon the souls of others, who die in consequence. Individuals suspected of possession are forced to submit to the poison ordeal, and if their guilt becomes apparent, are clubbed. The poison, however, often kills outright.

Among the Ba-Honi the kola-tree in the centre of the village, under which the assemblies are held (see MORALITY AND JUSTICE), belongs to the chief, and is supposed to exercise an influence upon the fertility of his wives. When one of the latter menstruates the chief gives it a cut with his knife to remind it of its duty. This tree is protected by a small fence, and the chief alone is allowed to pluck the fruit, which is considered an aphrodisiac, and is offered to privileged guests.

### ***Time and the elements***

The year is divided into two seasons, the rainy and the dry; these are subdivided into lunar months, and the latter again into weeks of four days. Dates are fixed in advance by nights, i. e., a man will say, "I shall sleep eight nights and then come to visit you."

*Lightning* is an animal like a cat which lives in the clouds; when hungry it springs to earth and eats a tree, or sometimes a man. Persons killed by lightning are buried in a peculiar fashion. (See DEATH AND BURIAL)

*Rainbows* are big snakes living in the water; when they have eaten enough fish they occasionally come out for a change and then may be seen.

***Reproduction***

The usual position of intercourse is side by side; men do not abstain from their wives during the early stages of pregnancy, but do abstain during the period for which the child is suckled. Owing to the last fact, artificial abortion is very frequent, either by drinking very hot water or the infusion of a certain root, the identity of which is known only by the women. Women prepare for labour by fasting; delivery is accomplished in a sitting position; three women assist, two of whom support the patient by the shoulders, and the third receives the child, which is washed immediately after birth. Monsters and cripples are buried alive. Sterility is rare. It is necessary again to call attention to the extremely early age at which children begin to indulge, since the habit seems to be having a bad effect upon the physique of the people.

***Miscellaneous***

When two Ba-Huana meet, they salute one another by saying *iy*,<sup>50</sup> and then sit down and chat. The host drinks first and the guest after him. When a traveller, whether a Mo-Huana or a Mo-Mbala, arrives in a village, the chief invites him to drink, his wife prepares food, and the two partake of it together, the chief eating and drinking before his guest. Free quarters are also allotted by the chief in some empty hut.

The aged and women are not well treated, but are often subjected to ill-usage. Children are well treated, but the men do not care much for them. The Ba-Huana are very cleanly, and are always brushing their teeth with a fibrous stick.

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<sup>50</sup> Now the word moyo is more frequent, but it is foreign.

## VOCABULARY.

*Personal.*

Ancestor	...	...	<i>Kake.</i>	Mother	...	...	<i>M'ma.</i>
Brother	...	...	<i>Iya.</i>	Rebel	...	...	<i>Mayum.</i>
Chief...	...	...	<i>M'fum.</i>	Sister	...	...	<i>Pangim.</i>
Child	...	...	<i>Moan.</i>	Slave...	...	...	<i>Muntu-kusum.</i>
Cousin	...	...	<i>Kiswin.</i>	Thief...	...	...	<i>Kuvibi.</i>
Father	...	...	<i>Ta.</i>	Uncle (maternal)	...	...	<i>Gwas.</i>
Friend	...	...	<i>Makun.</i>	„ (paternal)	...	...	<i>Tat.</i>
Infant	...	...	<i>Masiki-masiki.</i>	Woman	...	{	<i>Mokat.</i>
Man ...	...	...	<i>Mut.</i>			{	<i>Baket.</i>
Men ...	...	...	<i>Bat.</i>				

*Body.*

Anus...	...	...	<i>Kifit.</i>	Jaw ...	...	...	<i>L'ba.</i>
Beard	...	...	<i>Gilef.</i>	Leg ...	...	...	<i>Kul.</i>
Bone...	...	...	<i>Ipfa.</i>	Lip ...	...	...	<i>Pikop.</i>
Breast	...	...	<i>Mabil.</i>	Liver...	...	...	<i>Mila.</i>
Buttock	..	...	<i>Mato.</i>	Mouth	...	{	<i>Pikop.</i>
Calf ...	..	{	<i>Muyi.</i>				<i>Monwa.</i>
			<i>Mokum.</i>	Navel	...	...	<i>Mukum.</i>
Chest	...	...	<i>Kingoni.</i>	Neck...	...	...	<i>Tsingo.</i>
Ear ...	...	...	<i>Iti.</i>	Nose ...	...	...	<i>M'bum.</i>
Eye ...	...	...	<i>Mes.</i>	Penis...	...	...	<i>M'bia.</i>
Eyelashes	...	...	<i>Makik.</i>	Pulse...	...	...	<i>Motar.</i>
Fæces	...	...	<i>Tchipi.</i>	Ribs ...	...	...	<i>Besh.</i>
Fingers	...	...	<i>Molim.</i>	Shoulder	...	...	<i>Kim.</i>
Foot ...	...	...	<i>Milim.</i>	Skin ...	...	...	<i>Kiban.</i>
Forehead	...	...	<i>M'bush.</i>	Small-pox	...	..	<i>Kutub.</i>
Gleet...	...	...	<i>M'piki.</i>	Syphilis	...	..	<i>Mapan.</i>
Hair (on body)	...	...	<i>Mika.</i>	Thigh	...	...	<i>Sanduk.</i>
Hand	...	...	<i>Kikes.</i>	Thirst	...	...	<i>M'pus.</i>
„ (hollow of the)	...	...	<i>Kikesh.</i>	Tongue	...	...	<i>Lilim.</i>
Head...	...	...	<i>Mutshin.</i>	Tooth	...	...	<i>Men.</i>
Heart	...	...	<i>Mila.</i>	Vagina	...	...	<i>Ben.</i>
Hunger	...	...	<i>Ndzala.</i>				

*Weapons, Utensils and the House.*

Arrow	...	...	<i>Bitut.</i>	Door ...	...	...	<i>Mabei.</i>
„ (with iron point)	...	...	<i>Lipopo.</i>	Fork ...	...	...	<i>Ita.</i>
„ ( „ wooden pt.)	...	...	<i>Tom.</i>	Gong	...	{	<i>Kinkurr.</i>
„ ( „ 4 points)...	...	...	<i>Kikash.</i>				<i>Gomo.</i>
Bag ...	...	...	<i>Got.</i>	Granary	...	...	<i>Kian.</i>
Basket (rectangular)	...	...	<i>Kitini.</i>	Head-cloth	...	...	<i>Yepi.</i>
„ -base	...	...	<i>Muteke.</i>	Hoe ...	...	...	<i>Tim.</i>
„ -cover	...	...	<i>Ben.</i>	House	...	...	<i>Nzo.</i>
Bead ...	...	...	<i>Mosa.</i>	Knife	...	...	<i>Kipup.</i>
Bottle	...	...	<i>Molanga.</i>	Mortar	...	...	<i>Nko.</i>
Bow ...	...	...	<i>Bota.</i>	Needle	...	...	<i>Dongo.</i>
„ -string...	...	...	<i>Monkan.</i>	Pipe (with clay bowl)	...	...	<i>Kisa.</i>
Cage ...	...	...	<i>Kibil.</i>	„ (with gourd stem)	...	...	<i>N'kala.</i>
Canoe	...	...	<i>Boat.</i>	„ (with bamboo	...	...	<i>N'fa.</i>
Cloth (European)	...	...	<i>Keko.</i>	stem)	...	...	<i>N'dzu.</i>
„ (native)	...	...	<i>Kipus.</i>	Pot ...	...	...	



Roof ...	...	...	<i>Kuingi.</i>		
Sieve ...	...	...	<i>Moshwal.</i>		
Snare (for birds) ...	...	...	<i>Mit.</i>		
String (native) ...	...	...	<i>D'jüm.</i>		
" ...	...	...	<i>M'shi.</i>		
Thatch ...	...	...	<i>Leyi.</i>		
				Village ...	{ <i>Bodla.</i> <i>Matt.</i> <i>Bolla.</i>
				Wood (for building)...	<i>Küsh.</i>
				" (small pieces)...	<i>Wole.</i>

*The Animal World.*

Animal ...	...	...	<i>Biri.</i>		Guinea fowl ...	...	<i>N'ka.</i>
Ant ...	...	...	<i>Bankiri.</i>		Hippopotamus ...	...	<i>N'gub.</i>
Antelope ...	...	...	<i>Nza.</i>		Horn ...	...	<i>Libong.</i>
Bat ...	...	...	<i>Wangim.</i>		Kite ...	...	<i>Imbi.</i>
Bird ...	...	...	<i>Nün.</i>		Leopard ...	...	<i>N'go.</i>
" (young) ...	...	...	<i>Kifil.</i>		Louse ...	...	<i>Banchin.</i>
Blackbird ...	...	...	<i>N'kan.</i>		Milk ...	...	<i>Mabil.</i>
Buffalo ...	...	...	<i>Nyat.</i>		Monkey ...	...	<i>Kima.</i>
Chameleon ...	...	...	<i>Gun.</i>		Parrot ...	...	<i>Monyari.</i>
Dog ...	...	...	<i>M'boa.</i>		Partridge ...	...	<i>N'güm.</i>
Egg ...	...	...	<i>Maki.</i>		Pig ...	...	<i>Ngul.</i>
Elephant ...	...	...	<i>Djo.</i>		Pigeon ...	...	<i>N'kuk.</i>
Falcon ...	...	...	<i>Kanganu.</i>		" (green) ...	...	<i>Kutudi.</i>
Feather ...	...	...	<i>N'sala.</i>		Plantain-eater	{ <i>Kolonf.</i> <i>N'kela.</i>	
Fish ...	...	...	<i>M'birr.</i>		Rat ...	...	<i>M'puk.</i>
Frog ...	...	...	<i>Koto.</i>		Snake ...	...	<i>Ter.</i>
Goat... ..	...	{ <i>Kom.</i> <i>Tab.</i>		Turtle-dove ...	...	<i>Bem.</i>	
Grasshopper...	{ <i>Yu.</i> <i>Meyey.</i>						

*Vegetable World.*

Allspice ...	...	...	<i>N'du.</i>		Mushroom ...	...	<i>Bua.</i>
Banana ...	{ <i>Matipi.</i> <i>Monko.</i>				Palm-nut ...	...	<i>M'ba.</i>
Bean ...	...	...	<i>Kundu.</i>		" -tree ...	...	<i>M'ba.</i>
Bush ...	...	...	<i>Molil.</i>		" -wine ...	...	<i>Mal.</i>
Forest ...	...	...	<i>Moshut.</i>		Pepper ...	...	<i>Kef.</i>
Gourd ...	...	...	<i>Mondel.</i>		Pineapple ...	...	<i>M'ba.</i>
Ground-nut ...	...	...	<i>N'zu.</i>		Plantain ...	...	<i>Manko.</i>
Maize ...	...	...	<i>Mashish.</i>		Tobacco ...	...	<i>Make.</i>
Manioc ...	...	...	<i>Nso.</i>		Tree ...	...	<i>Miti.</i>
					Wood ...	...	<i>Kün.</i>

*Time, the Elements and Geography.*

Air ... ..	<i>Mpil.</i>	Road ... ..	<i>N'zil.</i>
Clay ... ..	<i>Pesh.</i>	Sand ... ..	<i>Senge.</i>
Cloud ... ..	<i>Kidir.</i>	Season (dry)... ..	<i>Kishu.</i>
Day ... ..	<i>Bilumbu.</i>	„ (rainy) ... ..	<i>Vula.</i>
„ after to-morrow...	<i>Mber.</i>	Sky ... ..	{ <i>Zulu.</i>
Earth ... ..	<i>Man.</i>	„ ... ..	{ <i>Ngi.</i>
Evening ... ..	<i>Pipi.</i>	Soon ... ..	<i>Geper.</i>
Fire ... ..	{ <i>Tü.</i>	Star ... ..	<i>M'bir.</i>
„ ... ..	{ <i>M'ba.</i>	Stone ... ..	<i>Eyiri.</i>
Iron ... ..	<i>N'don.</i>	Stream ... ..	<i>Kwak.</i>
Lightning ... ..	<i>N'zika.</i>	Sun ... ..	<i>Tang.</i>
Marsh ... ..	<i>N'tsi.</i>	To-day ... ..	<i>Lilibu.</i>
Moon ... ..	<i>Gond.</i>	To-morrow ... ..	<i>Mojyua.</i>
Mountain ... ..	<i>Moshwel.</i>	Water ... ..	{ <i>Mass.</i>
Night ... ..	<i>Pipi.</i>	„ ... ..	{ <i>Madya.</i>
Plain ... ..	<i>N'tsia.</i>	Week ... ..	<i>Pik.</i>
Rain ... ..	<i>Vula.</i>	Wind ... ..	<i>Pil.</i>
Rainbow ... ..	<i>Kongolo.</i>	Yesterday ... ..	<i>Machuk.</i>

*Verbs.*

Ask ... ..	<i>Kwim.</i>	Drink ... ..	<i>N'nua.</i>
Be ... ..	<i>Kel.</i>	Eat ... ..	<i>Dya.</i>
Bear (a child) ... ..	<i>Kubut.</i>	Enter ... ..	<i>Yatuk.</i>
Beat ... ..	<i>Kubana.</i>	Flee ... ..	<i>Kuty.</i>
Beat down ... ..	<i>Kubish.</i>	Fly away ... ..	<i>Kufurmak.</i>
Bind ... ..	<i>Mokash.</i>	Forget ... ..	<i>Kujimin.</i>
Boil ... ..	<i>Kulamb.</i>	Go ... ..	<i>Tchwe.</i>
Bring... ..	<i>Zotwale.</i>	Give ... ..	<i>M'pa.</i>
Buy ... ..	<i>Kusum.</i>	Have... ..	<i>Dindi.</i>
Call ... ..	<i>Kubikila.</i>	Hold... ..	<i>Kushima.</i>
Capture ... ..	<i>Mopata.</i>	Jump ... ..	<i>Kusungulu.</i>
Carry ... ..	<i>Kutit.</i>	Kill ... ..	<i>Pfa.</i>
Castrate ... ..	<i>Kotokon.</i>	Know ... ..	<i>Kuyaba.</i>
Come... ..	<i>ZZa.</i>	Laugh ... ..	<i>Kushia.</i>
Copulate ... ..	<i>Kukwale.</i>	Lie ... ..	<i>Bompara.</i>
Crush ... ..	<i>Kutut.</i>	Lie down ... ..	<i>Kumön.</i>
Cut ... ..	<i>Kutsit.</i>	Listen ... ..	<i>Kuyuk.</i>
Discuss ... ..	<i>N'za.</i>	Love ... ..	<i>N'zorr.</i>
Dispute ... ..	<i>Kunuan.</i>	Mad, be ... ..	<i>Mongor.</i>
Divide ... ..	<i>Kukaba.</i>	Mock ... ..	<i>Kunvan.</i>
Draw (a bow) ... ..	<i>Kota.</i>	Pay ... ..	<i>Mofut.</i>

Pick up	...	...	<i>Kotul.</i>	Stink...	...	...	<i>Moak.</i>
Remain	...	...	<i>Moanji.</i>	Strike	...	...	<i>Kubet.</i>
Return	...	...	<i>Afutuk.</i>	Swim	...	...	<i>Kosa bola.</i>
Ride	...	...	<i>Kunin.</i>	Take	...	...	<i>Kwat.</i>
Run	...	...	<i>Kubata.</i>	Throw	...	...	<i>Tilwoa.</i>
Say	...	...	<i>Kumo.</i>	Travel	...	...	<i>Tshe.</i>
Send	...	...	<i>Mutmis.</i>	Urinate	...	...	<i>Kusub.</i>
Sew	...	...	<i>Kochum.</i>	Vomit	...	...	<i>Kuluk.</i>
Silent, be	...	...	<i>Tsumun.</i>	Walk...	...	...	<i>N'da.</i>
Sing	...	...	<i>Kuim.</i>	Wash	...	...	<i>Kukwal.</i>
Sit down	...	...	<i>Kubwash.</i>	Wish...	...	...	<i>Dzeringi.</i>
Sleep...	...	...	<i>Kulal.</i>	Work	...	...	<i>Kussal.</i>
Smoke	...	...	<i>Kunya make.</i>	Wound	...	...	<i>Kulmen.</i>
Speak	...	{	<i>Amo.</i>				
			<i>Kufun.</i>				

## Pronouns, Adjectives and Adverbs.

Above	...	...	<i>N'gi.</i>	No	...	...	<i>Lo.</i>
All	...	...	<i>Wangin.</i>	Old	...	...	<i>Mokutu.</i>
Beautiful	...	...	<i>M'pipi.</i>	Quickly	...	...	<i>Komil.</i>
Below	...	...	<i>N'chin.</i>	Satisfied	...	...	<i>Kokisika.</i>
Between the two	...	...	<i>Ketenji.</i>	Slowly	...	...	<i>Woke woke.</i>
Big	...	...	<i>Monene.</i>	Small	...	{	<i>Atchichi.</i>
Bitter	...	...	<i>Gany.</i>				<i>Moshut.</i>
Black	...	{	<i>Bondun.</i>	Sterile (female)	...	...	<i>Opfi kisit.</i>
			<i>Kuhit.</i>	„ (male)	...	...	<i>Mokob.</i>
			<i>Pipili.</i>	Strong	...	...	<i>Gol.</i>
Brave	...	...	<i>Dumlo.</i>	Sweet	...	...	<i>Yeke yeke.</i>
Cold	...	...	<i>Moziri.</i>	There	...	...	<i>Kuna.</i>
Dirty	...	...	<i>Binin.</i>	They	...	...	<i>Yan.</i>
Far	...	...	<i>Köl.</i>	Thou...	...	{	<i>N'je.</i>
Fat	...	...	<i>Molil.</i>				<i>N'ge.</i>
Fierce	...	...	<i>Put.</i>	Tired...	...	...	<i>Mirunduji.</i>
Good...	...	...	<i>M'pim.</i>	Very...	...	...	<i>Bun.</i>
He	...	...	<i>Yan.</i>	We	...	...	<i>Ben.</i>
Here	...	...	<i>Aha.</i>	Where	...	...	<i>Vili.</i>
How much	...	...	<i>Kwe.</i>			{	<i>M'pes.</i>
I	...	...	<i>Min.</i>				<i>Pez.</i>
Ill	...	...	<i>Kubil.</i>	White	...	{	<i>Bondun.</i>
Immediately	...	...	<i>Lilibo.</i>				<i>Gesh.</i>
Little	...	...	<i>Mosiri.</i>	Wicked	...	...	<i>Gesh.</i>
Long...	...	...	<i>Mole.</i>	Yes	...	...	<i>Ey.</i>
Male...	...	...	<i>Molüm.</i>	You	...	{	<i>Bin.</i>
Much	...	...	<i>Mangin.</i>				<i>Ben.</i>
				Young	...	...	<i>Makya.</i>

Numbers.			
One ...	...	...	<i>Momo.</i>
Two ...	...	...	<i>Bili.</i>
Three ...	...	...	<i>Matutu.</i>
Four ...	...	...	<i>Wana.</i>
Five ...	...	...	<i>Watan.</i>
Six ...	...	...	<i>Binin.</i>
Seven ...	...	...	<i>N'tsema.</i>
Eight ...	...	...	<i>Nan.</i>
Nine ...	...	...	<i>Uwa.</i>
Ten ...	...	...	<i>Kum.</i>
Twenty ...	...	...	<i>Mak mole.</i>
Thirty ...	...	...	<i>Makumitatu.</i>
Hundred ...	...	...	<i>Kam.</i>
Thousand ...	...	...	<i>M'pfun.</i>
How much ...	...	...	<i>Kwe.</i>

Miscellaneous.			
Bewitchment ...	...	...	<i>Bangit.</i>
Brass rod ...	{	...	<i>Matak.</i>
		...	<i>Milu.</i>
Devil... ...	...	...	<i>Wulua.</i>
Fear ...	...	...	<i>Dum.</i>
Fetish ...	...	...	<i>N'kit.</i>
Flesh (human) ...	...	...	<i>Mishun.</i>
Hunt... ...	...	...	<i>N'ku.</i>
Name ...	...	...	<i>Din.</i>
Plait ...	...	{	<i>Kianzu.</i>
		...	<i>Kiandu.</i>
Skirmish ...	...	...	<i>Kunoan.</i>
Sleep... ...	...	...	<i>Tol.</i>
Song ...	...	...	<i>Kisian.</i>
Soul ...	...	...	<i>Bun.</i>
Truth ...	...	...	<i>Kwakirik.</i>
War ...	...	...	<i>Kunuan.</i>

## APPENDIX

### *The baskets of the Ba-Huana*

The baskets made by the Ba-Huana comprise many varieties of weaving and the specimens collected show considerable skill in workmanship. The materials used are split cane, palm leaf, bark strips, fibre string and wooden twigs, the last to form a frame work.

The following kinds of weaving are employed: Checkerwork, twilled, wicker-work, and twined, the last including plain twined, wrapped twined and lattice twined or tee weaving. In some instances the weaving is very close and the baskets are rendered watertight by being painted over with a mixture of resin and bark.

The most constant feature appears to be the combination of a square base with a circular rim, though the triangular shape seen in Plate XXXIII, Fig. 2, is found frequently in many different sizes. The following details refer to the various specimens shown on Plates XXXIII and XXXIV. The terminology is that of Professor Otis T. Mason.

PLATE XXXIII, Fig. 1.

*Material* – Split cane.

*Shape* – Conical.

*Method* – Open checkerwork. The rim of the basket is formed of a bent twig, over which the split cane is bound by fine cane. The work near the rim is coarse and loose, and towards the apex it is closer and firmer. This basket is used as a rat-trap.

PLATE XXXIII, Fig. 2.

*Material* – Split cane; fibre string.

*Shape* – Triangular, tapering to a point.

*Method* – Twilled. The weft and warp of this little basket both consist of the same material, the warps of one side forming the wefts of the next and the warps of the third.

*Border* – The rim is formed of three straight wooden rods bound in the form of a triangle, over which are bent two successive warp elements; these warp elements are bound down (1) by one row of string or fibre which passes over four warp elements and back under two, then over four again; thus the string passes over each pair of warp elements twice, (2) by two rows of plain twined weaving.

PLATE XXXIV, Fig. 1.

*Material* – Fine split cane; palm leaf fibre.

*Shape* – Circular on square base expanding slightly towards rim.

*Method* – Tee or lattice twined weaving. The weft, consisting of palm leaf fibre, is very closely woven, and the warp elements, though fine, are firmly bound together, thus making a strong and compact basket. This basket has been rendered completely watertight by a coating of resin and bark fibre. *Border* – The rim consists of plain coiled weaving over a wooden rod foundation, and at regular intervals three successive stitches are passed through the sides of the basket, thus adding both ornamentation and strength to the work.

PLATE XXXIV, Fig. 2.

*Material* – Split cane; palm leaf fibre.

*Shape* – Circular on square base.

*Method* – Wrapped twined weaving. In this basket there are two weft and one warp elements; the former and one of the latter consist of split cane, whilst the second weft element is formed of palm leaf fibre; the weaving

is very regular and close; inside it appears oblique but outside it is vertical. It is perhaps worth while calling attention to the fact that in American basketry of this type, according to the general statement of Professor Otis T. Mason dealing with this subject, the vertical surface appears on the inside and the oblique surface on the outside.<sup>51</sup>

*Border* – Plain coiled over a wooden foundation rod; the border is rendered more ornamental by two strips of cane being bound round and kept in position by two successive stitches of the coil at regular intervals.<sup>52</sup>

PLATE XXXIV, Figs. 3 and 4.

*Material* – Fine split cane; fibre.

*Shape* – Circular on square base, expanding towards rim.

*Method* – Plain twined weaving; wrapped twined weaving. The base is double, and consists of the warp elements arranged in two series, crossing each other at right angles; one series passes above the other with the exception of three central and two outside elements which pass below; in the other series all elements pass below with the exception of three central elements which pass above; the elements of each series are fastened by a double row of very fine weft in plain twined weaving; the outside warp of each side of the base is attached to the warps of the opposite series by a row of wrapped twined weaving, and the structure strengthened by the addition of a band of split cane round the base attached by another single row of wrapped twined weaving.

*Border* – The foundation of the rim is of wood, which is bound to the warps by a strip of split cane; each warp element is bent over a single turn of the coiled cane and bound down under the succeeding turns.

PLATE XXXIV, Fig. 5.

*Material* – Split cane; strips of palm leaf.

*Shape* – Cylindrical on square base; the top of the cover is also square.

*Method* – Coarse checkerwork. The warp elements consist of broad strips of palm leaf, the weft being, formed of split cane; the five lowest rows are of wrapped twined weaving, the weft being fine twisted bark.

*Border* – The edge of the basket and of the cover is finished off by bending each warp element over to the outside and inside alternately;

<sup>51</sup> Aboriginal American Basketry Report V.S. National Museum, 1902, p. 235.

<sup>52</sup> Aboriginal American Basketry Report V.S. National Museum, 1902, p. 235.

these are fastened by a single row of fine cane passed under and over each warp.

The cover is connected with the body of the basket by two strings passing under three weft elements of the cover and also three weft elements of the body, where they are secured by knots. The cover can be moved up and down on these handles.

PLATE XXXIV, Fig. 6.

*Material* – Split cane; fine fibre or string.

*Shape* – Bottled shape body with square base and constricted neck, circular in section.

*Method* – *Base*: plain twilled.

*Body*: The warp elements, formed of split cane, are fastened together by six bands of weaving. Each band consists of one row of plain twined weaving and two rows of three-strand twined weaving. The body is attached to the base by two rows of plain twined weaving, one row of three strand twined weaving worked over an extra strip of cane and one row of three-strand twined weaving worked over the warp elements only. It is attached to the neck by one row of plain twined, two rows of three-strand twined, one row three-strand twined worked over a strip of cane, and one row of three-strand twined weaving worked over the warp elements only.

The neck is in plain checkerwork.

*Border* – Plain coiled over wooden foundation rod. This basket is used as a sieve

PLATE XXXIV, Fig. 7.

*Material* – Split cane.

*Shape* – Circular on square base, expanding towards rim.

*Method* – Wickerwork. The warp consists of six pieces of broad split cane interlaced at right angles to form the square base and an extra half-length which terminates under the base, as shown in the sketch; each piece is bent up sharply from the base to form the framework. The weft is of split cane, finer and more flexible. The weft of the base is formed of broad strips of palm-leaf fibre interwoven in coarse checkerwork, the roughly cut ends being left on the inside of the basket.

*Border* – Each warp is hooped over and the pointed end run down parallel with the standing part of the succeeding warp; these hoops are

connected by a broad band of coiled sewing in split cane, which is twisted over itself between each hoop.

PLATE XXXIV, Fig. 8.

*Material* – Split cane; palm leaf rib.

*Shape* – Rectangular.

*Method* – This specimen, though differing almost entirely from the baskets hitherto described, may be included in this series; the rectangular base is formed of parallel strips of palm leaf stem, to which are bound ten upright supports consisting of twigs. These supports are kept in position by a series of parallel strips of split cane which are fastened to each support by a plait of fine split cane. The rim, formed of a wooden rod, is bound to the supports by fine split cane, which is securely finished off by a few twists of "button-hole" stitch.

The whole basket shows skilful workmanship and is very elegant.

***Description of Plates***

PLATE XXXII.

Fig. 1.-Fancy carving in wood.

Fig. 2.-Bow. (See WAR)

Fig. 3.-Arrows. (See WAR)

Fig. 4.-Iron bladed knife with wooden hilt.

Fig. 5.-Instrument used in making mats; iron quadrangular blade with wooden handle.

Fig. 6.-Wooden pillow.

Fig. 7.-Piano. IKimbanda; (see AMUSEMENTS).

Figs. 8 and 9.-Knives used in the castration of animals. (See FOOD)

PLATE XXXIII.

Fig. 1.-Rat trap. (See Appendix)

Fig. 2.-Basket

Fig. 3.-Wooden box, ornamented by sewing with split cane.

Fig. 4.-Wooden box, sewil with split cane, containing fetishes. (See RELIGION)

Fig. 5.-Network bag for carrying food.

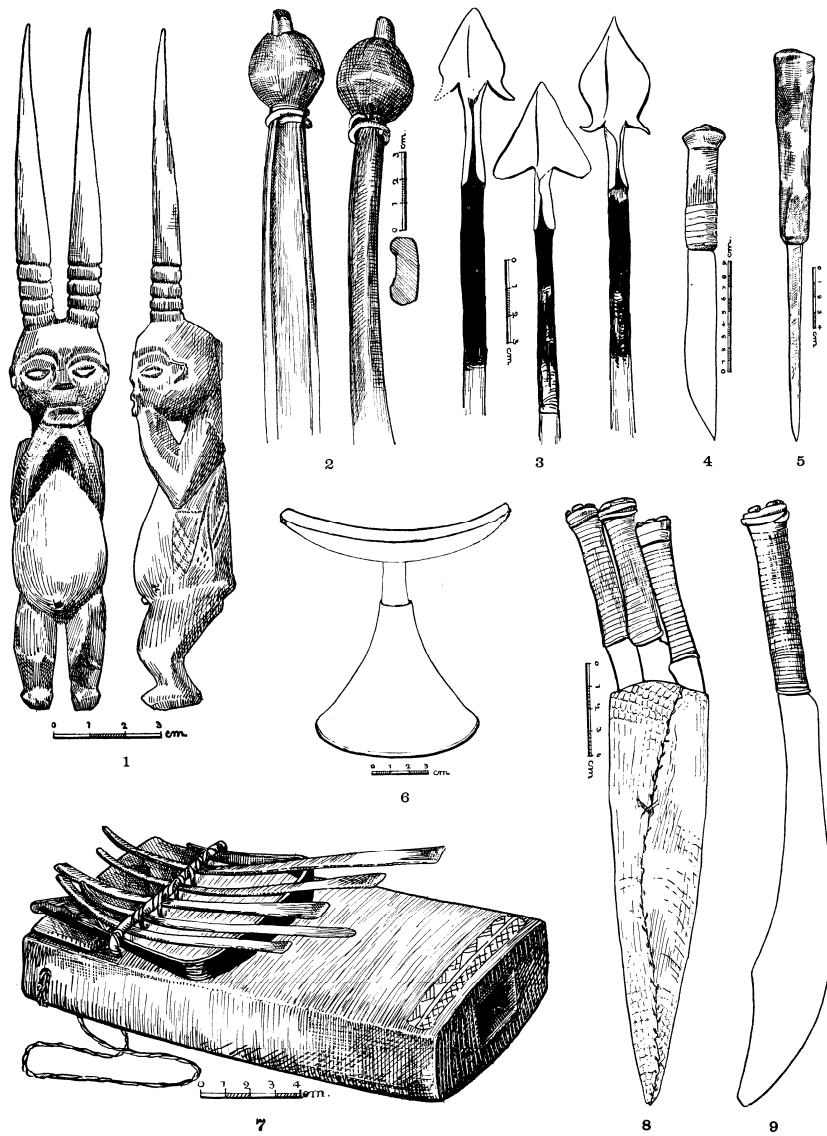
Fig. 6.-Wooden comb in the making; the wooden teeth are stuck in a piece of pith while the ends are bound together with fine split cane.

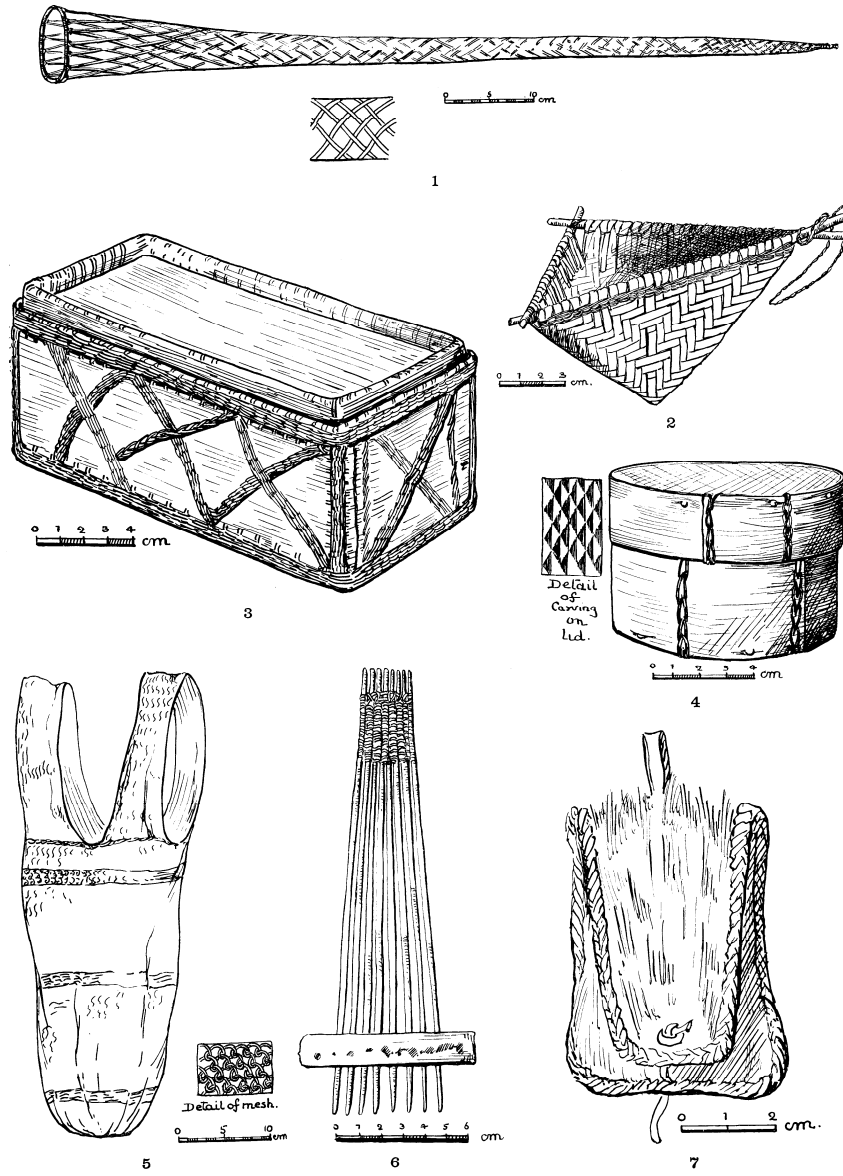
Fig. 7.-Small hide pouch, sewn with cane, containing flint and tinder.



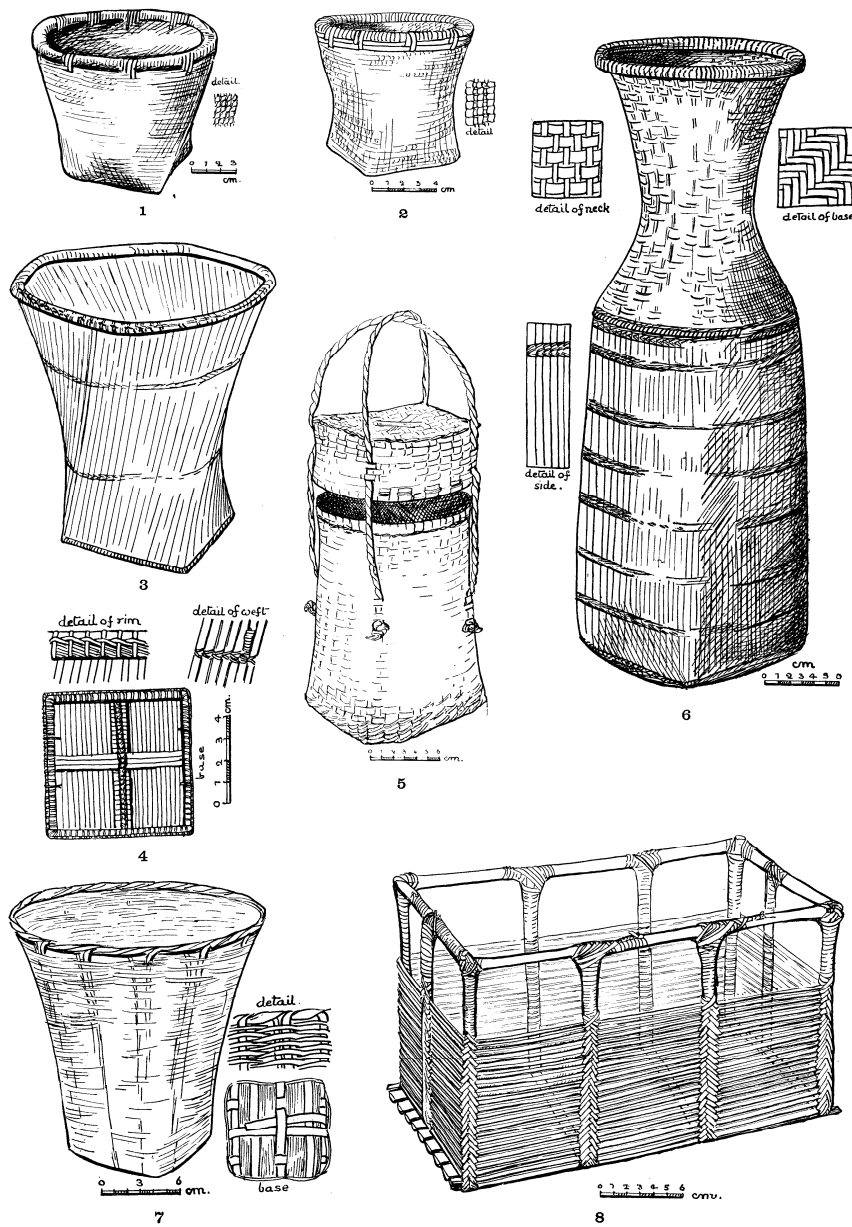
PLATE XXXIV.

Figs. 1-8.-Baskets. (See Appendix)





NOTES ON THE ETHNOGRAPHY OF THE BA-HUANA.



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