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ORIGINAL ARTICLES.

Africa.

With Plate F.

Torday : Joyce.

Note on the Southern Ba-Mbala. By E. Torday and T. A. Joyce, M.A.

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In Vol. XXXV of *The Journal of the Anthropological Institute* the authors published a paper on the Ba-Mbala, in which it was stated that this people were immigrants from the south, who had changed their abode under pressure, and had split up in the process. Since the publication of this paper, investigations have been made among the other branch of this people, situated to the south of that previously described, and, since the former differ from the latter considerably in certain respects, it will be as well to supplement the paper in the *Journal*, which deals with the Northern Ba-Mbala, by a few notes on the Southern Ba-Mbala.

The Southern Ba-Mbala extend from the middle Kwengo eastward across the Yambesi and Jari, tributaries of the first, to the Kwilu; this last river they have also crossed, since a small colony is found on the right bank. Near the sources of the Luano their continuity is broken by a strip of territory occupied by Ba-Kwese. Their neighbours to the north and west are the Ba-Pindi, who separate them from the Ba-Yaka; on the east are the Ba-Kwese and Ba-Bunda; on the south-west the Ba-Lua. The presence of the last-named people is interesting: in the paper on the Northern Ba-Mbala, to which reference has been made above, a local tradition was mentioned according to which it was stated that the northward movement of the Ba-Mbala had been caused by pressure exercised by a people called Molua or Milua. It seems certain that the latter are to be identified with these Ba-Lua, and the conjecture of Ankermann is thus verified.*

These Ba-Lua, who appear to be Ba-Lunda, observe a peculiar tabu, in accordance with which they are unwilling to pronounce the name of their tribe; if pressed on the subject they will call some foreigner to give the required information. Their southern neighbours are the Ba-Djoké, called in the south Kioko, with whom they are continually at feud; in fact it was under pressure exercised by the latter that they occupied the Kwengo and displaced the Ba-Mbala as mentioned above. Their hatred of their hereditary foes is so great that, if the name "Ba-Djoké" is pronounced in the presence of a number of Ba-Lua, each man immediately expectorates violently.

The Southern Ba-Mbala are a comparatively tall people, and though slenderly built are very wiry, and in powers of endurance equal the Ba-Kongo. They are exceptionally hospitable and well-disposed to strangers. Circumcision is general and is practised on boys before they are a year old. The hair on the chest is removed except by old men and chiefs. No tattooing or cicatrization is found.

FIG. 1.—METHOD OF HAIR-DRESSING.
(From a photograph.)

* *Zentralblatt f. Anthr.*, 1907, p. 89.

FIG. 1.
WOODEN NECK ORNAMENT.

FIG. 2.
ANCIENT S. BA-MBALA CARVING (WOOD).

FIG. 3.
BONE WHISTLE.

FIG. 4.—POT.

FIG. 5.—WOODEN SNUFF MORTAR.

ETHNOGRAPHICAL OBJECTS FROM THE SOUTHERN BA-MBALA.

As regards applied ornament they paint the whole body and every article of wear with red pigment: the native word for this colour is *babala*, and, since the name of the tribe is pronounced with the accent on the first syllable, it seems very likely that the word Ba-Mbala is a contraction of Ba-Babala, "red people." Any gift which may be presented to the traveller, be it an egg, a fowl or a goat, is coloured red, and if white cloth is given them, they at once proceed to stain it their favourite hue.

The hair is worn in five longitudinal ridges, the interspaces between which are shaved. These ridges are never cut, and are usually braided, uniting in a single pigtail at the back. Across the forehead and over the ears runs a band of false hair (Fig. 1). It is a peculiar fact that many of the anthropomorphic carvings of the Northern Ba-Mbala exhibit the form of hair-dressing peculiar to the southern tribe.

The ornamentation of his person is the chief occupation of the Southern Mo-Mbala when at home, his paint is renewed twice or thrice a day, and his face ornamented with stripes of red, brown, orange, and violet; the pattern is usually as follows:—a horizontal stripe on the forehead, a stripe from each ear to the tip of the nose, and again from each ear to the point of the chin. Personal beauty is an attribute which is highly valued; it is considered a compliment to speak of a guest as young and handsome, and even war has been known to result when one chief has boasted that his appearance was superior to that of another.

Hats are rare, but are worn in war-time; they are made of network with a brim, and are ornamented with red parrot-feathers.

The waist-cloth is similar to that of the northern tribe, and is fringed in front.

Bracelets are worn by all free men, and if a master presents one of his slaves with a bracelet it is a sign that he sets him free. Chiefs wear thirty or forty bracelets of imported brass or native iron on each arm, and a similar number of anklets on each leg.

On the upper arm is worn a tight circlet of string with a tassel, in which is often stuck a small knife.

Sandals of *pussu* are worn in hunting, when the grass has been freshly burnt, to protect the feet.

Perhaps the most striking difference between the northern and southern tribe is that the latter do not eat human flesh; it seems most likely that the northern tribe have adopted this habit from the Ba-Huana and Ba-Yanzi, with whom the southern tribe have not come in contact to any extent. It seems unlikely that a people who have acquired a taste for human flesh should have abandoned cannibalism; moreover, it is a fact that some of the Bakwa-Mosinga tribe of the Ba-Kwese have, within the last ten years or so, become cannibals owing to association with the Ba-Pindi. Dogs are not eaten by the southern tribe.

The huts are the same pattern as in the north, but those of chiefs are much larger; those of important chiefs are often from ten to fifteen metres long.

The working and smelting of iron has been learnt, according to the native account, from the Ba-Songo. The building in which the smelting is practised is built of palm leaves, on a rectangular ground-plan, with a pointed-oval roof; at one end is a small door about 1 metre high by 50 centimetres wide. A fetish is hung from the centre of the roof. Iron ore is common throughout the country; the furnace is of clay and rectangular, without a roof; at each corner is a pair of bellows similar to those in use among the Northern Ba-Mbala. At one side is dug a reservoir for the metal, which flows through an opening in one of the walls. The ore is powdered and placed in the furnace, and charcoal is placed on the top. The slag is broken up and mixed with the clay from which pots are made. The metal is worked by forging only, casting is unknown. There is a furnace in every village, and the chief is the ironmaster.

The waterproofing of baskets, as practised in the north, is unknown.

As in the north, each village, for the most part, is ruled by an independent petty chief; in some cases, however, there is a paramount chief for several villages. The latter state of affairs is probably due to a long alliance in war.

The peculiar class of *Muri*, described in the paper on the Northern Ba-Mbala quoted above, and concerning which a few supplementary details were given at the end of a subsequent paper on the Ba-Yaka,* are found here also. They are distinguished by the same type of bracelet, the *mwena*, and the same headcloth, *yepi*, which, however, in the south is worn only at *milonga* (palavers). To each *mwena*-bracelet is attached a particular name, which is assumed by the wearer; he does not, however, discard his former name, but may be called by either. These *mwena*-names, which have become obsolete in the north, are exactly paralleled by the titles, derived from estates, which are assumed by the hereditary nobility of England. The peculiar custom, in accordance with which, in the north, the successor to the *mwena* must steal his predecessor's skull, is not found in the south; the following suggestion may explain this fact. The Ba-Yanzi are recognised as the suzerains of the territory which the Northern Ba-Mbala have acquired by purchase from them; and in recognition of this fact they have a right to the skulls of all people killed in war among the northern tribe (perhaps even to the whole body in the days before the Ba-Mbala adopted cannibalism). These skulls, together with those of their own people and their enemies, the Ba-Yanzi chiefs keep all together in a separate little hut, a sort of museum, and refuse to part with them on any conditions. This fact very

probably led to the stealing of the skull of the deceased *muri* in the north.

A newly-purchased slave must give all his earnings to his master, but after a year or so he is allowed to keep them for himself; possibly by this time he is considered to have refunded the price originally paid for him by his master.

When a married woman perceives that she is pregnant, she must confess all her former lovers to her husband; if she forgets the name of a single one it is believed that the child will die. Those with whom she has had intercourse before she was married (*i.e.*, was taken to the house of her husband) pay a nominal fine of one or two *djimbu* to the husband; but those with whom she has had relations after marriage must pay a heavy sum of from 5,000 to 10,000. Once the wife is pregnant conjugal fidelity is necessary for both parties, otherwise the child will die, and deaths of children are usually attributed to this cause. If the child dies the parents must undergo a purificatory rite. Clothed in a new *kimpussu* (palm-cloth skirt), they go to a river accompanied by an old woman, usually the sister or aunt of the wife, who dips them thrice in the water. In return for this service she receives the two *kimpussu* worn by the erring couple.

The Southern Ba-Mbala use the same musical instruments as the northern, and their songs are the same, but they are better musicians.

A particularly interesting fact is that the crossbow is known among the Southern Ba-Mbala, not as a weapon, but as a toy used only by children for shooting seeds

FIG. 2.—TOY CROSS-BOW.

* *Journ. Anthr. Inst.*, Vol. XXXVI., p. 39.

and berries. The stock is made from a palm-leaf rib, with the natural groove uppermost. In the specimen collected (Fig. 2) and in several others observed, the shape of the stock imitates a gun, and a hole has been made in the "muzzle" end to imitate the bore of a gunbarrel. The method of release is ingenious: two pegs, in this case European nails, are fixed in the stock where the hammers occur in a gun, the front peg is immovable, the other is allowed a certain amount of play backwards and forwards; to the centre of the bowstring is fixed a short piece of wood, the bow is drawn, the movable peg pulled forward, and the piece of wood attached to the bowstring is wedged between the two pegs. To fire the bow the rear peg is drawn back by a short string passing through a vertical hole in the stock, and the bowstring is thus released. In the specimen figured a trigger-guard is added to complete the resemblance to a gun.

War is made as among the northern tribe, but no prisoners are taken. The skulls of opponents slain in the great war or *gembu* are exposed in the village until the end of the war, when they are given back and buried.

Their religion is much the same as that of the Ba-Huana; each adult is supposed to have a double soul, of which the elements are the *doshi*, or double; and the *m'tyima*, which corresponds to the *bun* of the Ba-Huana. The apparition of the *m'tyima* of a dead man is called *mafakulu* (among the Ba-Huana *fakulu*).

Women suckling children neither paint nor ornament themselves, and must abstain from all sexual intercourse.

In other respects the description of the Northern Ba-Mbala contained in the paper, to which repeated reference has been made, may be taken as true also of the Southern Ba-Mbala.

E. TORDAY.
T. A. JOYCE.

Archæology: Eoliths.

Kendall.

The Case for Eoliths restated. *By the Rev. H. G. O. Kendall, M.A.*

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In the minds of many people it is not yet proven that there are such things as "eolithic" flint tools, *i.e.*, flints chipped by man at some period which considerably antedates the palæolithic age and showing a ruder industry.

To some of us, however, the thing seems as clear as is the established fact of the existence of man of the Old Stone Age.

At Hackpen Hill in Wiltshire, at a height of 875 feet O.D., I have found small patches of drift containing both trimmed eoliths and flaked stones, abraded and striated and also unabraded. Almost all that I have obtained have come from the surface of the ground where the drift may be seen. The condition, however, of some of the wrought stones, at any rate, forbids any other supposition than that they are part and parcel of the drift in which they are found. They are exactly similar in condition to its constituent, naturally broken flints. Some of them cannot have been carried on to the top of the hill by palæolithic man and there dropped, for they are abraded almost beyond recognition. At the time that these stones were being abraded, the nearest palæolithic sites cannot have been habitable. It is, moreover, unlikely, to say the least of it, that the Old Stone Age man should have carried flakes and flaked scraps thither unless the place were one of constant resort. But in this latter case we should find some signs of his better flaked, unabraded, and non-ochreous implements on the hill tops.

How, then, did the flaked stones of the plateau drift reach the summits of the hills where they now lie?

There are two possible means. Either the configuration of the country must have been completely different from that of palæolithic times when these stones were deposited, and the hill top must have been a valley, or the stones of the drift must have been pushed into their present position by ice.