Religion, Health, and Healing

An Interdisciplinary Inquiry

Edited by Alexander Rödlach and Barbara Dilly

Catalogue of Images

Illustrating “Contested Measures of Humanity in African Suffering and Healing”

John M. Janzen, University of Kansas

Introduction

The relative ease of digital image publishing has offered the opportunity to lavishly illustrate this chapter with many of the museum objects and related images of the original design for the exhibition “African Healing Journeys.” A large group of objects is from the collections of the University of Pennsylvania Museum of Archaeology and Anthropology, as studied and selected by the consulting scholars. As the planning for the project progressed, it became apparent that the Museum’s holdings did not cover some of the interesting, yet important, themes in African sickness, healing, health and medicine. Objects from other collections were drawn in to illustrate these themes, particularly as they pertain to
contemporary situations and topics. Such collections include: paintings from several African regions, collected by Professors Armin Prinz and Ruth Kutalek of the Unit Ethnomedicine and International Health of the Medical University of Vienna, Austria; objects from the African collections of the Kauffman Museum, Bethel College, North Newton, Kansas, and the Spencer Museum of Art, at the University of Kansas; my own fieldwork photographs; and, a single photograph by James Kennel, Southern Methodist University.

Catalogue

Figures 1a, 1b

Two “fertility dolls,” Botswana (Penn 30-21-1, 30-21-2).

---

1 Permission to use photographs of objects in the collections of the University of Pennsylvania Museum of Archaeology and Anthropology is gratefully acknowledged, and was obtained by authorization #RR2421, December 23, 2010. These objects are identified in captions by “Penn” and catalogue number.
Figures 2a, 2b


Permission to use photographs of objects in the collections of the Spencer Museum of Art, University of Kansas, is gratefully acknowledged. These objects are identified as “SMA” followed by catalogue number.
Figures 3a, 3b

Figure 3c

Figure 4

Guardian of the Yassi Society’s medicine, Sherbro peoples (Penn 37-22-279).
Figure 5


3 Permission to use photographs of paintings in the collections of the Unit Ethnomedicine and International Health of the Medical University of Vienna, Austria is gratefully acknowledged. These object photos are identified as “Vienna” and the catalogue number.
Figure 6

Maternity figure, Yoruba, Nigeria (SMA 2007.2735).
Maternity figure, Baule peoples, Côte d'Ivoire (Penn 29-12-68).
Royal throne, its seat supported by a woman with scarifications and elaborate coiffure, Luba peoples, DRC (Penn AF5121).
Figure 9

Bieri ancestor figure, Fang, Gabon, early 20th C. (KM 1878).

Permission to use photographs of objects in the collections of the Kauffman Museum, North Newton, Kansas is gratefully acknowledged. These objects are identified as “KM” and the catalogue number.
Figure 10

*Eyama* ancestor figure, Fang peoples (Penn 68-18-1).
Figures 11a, 11b, 11c

*Mbula-ngulu* reliquary guardian spirit figures, Kota peoples, Republic of Congo, Gabon (Penn 29-36-1, 29-12-227, 29-12-21).
Mask of Tundu, the pox-marked trickster, Ngceleko of Kamuania Village, sculptor, Pende peoples, DRC, 1970s (KM 6569.A-18).
Figure 13

Sakpatashi, a possessed devotee of the earth god Sakpata, wearing red and white spots of various skin diseases to represent the god taking on diseases for the community. Aja peoples, Republic of Benin. Photo by James Kennel, with permission.
Figure 14

Idiok, mask representing pathological or abnormal tendencies, is danced opposite the beautiful maiden mask. Ibiobio peoples, SE Nigeria, early 20th C. (SMA 2007.2757).
Figures 16a, 16b, 16c

Three squatting “dysentery” figures with head in hands, Lulua peoples, DRC, early 20th C. (Penn 30-55-1, AF 5184; 29-59-11).
Figure 17

Figure 18

Figure 19

Figure 20

Figure 21

Figure 22

_Muhimbili Medical Center_. Painting by Charinda, Dar es Salaam, Tanzania. 2002, Vienna.
Figure 23

*Oracle (Divination)*, Senegal 1993; Vienna.
**Figure 24**

*Opon Ifa* (divination board, tapper), Yoruba peoples (Penn 81-2-7A.B).
Figure 25

_Apo Ifa_ (beaded bag), Yoruba peoples (Penn 74-22-1).
Figure 26

Ifa divination bowl with elaborately carved lid. Yoruba peoples (Penn. AF3674).
Figures 27a, 27b

*Ngombo* basket (Penn 30-13-1) with 40 objects to “read” case at hand (Penn 30-13-1A-30-13-1Z); Ovimbundu peoples, Angola; *ngombo* diviner Chokwe peoples, Kahemba, 1959; Photo by author.
Figure 28

*Mboko* divination sculpture, Luba peoples (Penn AF5120).
Figure 29

Sangoma “throwing the bones.” Near Mbabane, Swaziland, 1982. Photo by author.
Figure 30

*Sorcellerie a la Barre* (Sorcery in the Court), Painting by Shula, DRC, 2004, Vienna.
Self portrait of a Southern Savanna man trying to protect his family – represented by hair from their heads attached to the sculpture; Songye, middle Sankuru. 1906 (Penn AF 595).
Figure 33

Medicine to protect a garden from theft with a recipe for an antidote to rescue trespasser, stricken by a headache caused by this medicine, Sherbro, Sierra Leone (Penn 37-22-214).
Figure 34

N’kisi N’kondi figure bristling with iron nails and wedges, a stomach medicine pack, Kongo peoples, Lower Congo (Penn 30-46-2). 19th century.
Anthropomorphic carved cup reported to have been used in a poison ordeal for an individual suspected of having caused another's sickness or death, Awongo peoples, West Kasai, Congo (Penn AF 1943).
Reconciliation as Healing: A gathering of two Kongo lineages at odds for a long time, but who used the sickness a prominent member to end the feud. Diviner Marie Kukunda, seated in shade of house roof, watches as a speaker of one of the lineages revokes a curse, and offers gifts; the sufferer is seated in circle, 3rd from left. 1969. Photo by author.
Ga-Sua Oracle figure, a community medicine mask demonstrates how medicine may create or strengthen community authority to protect and enhance wellbeing. Kra-Tchien peoples, Liberia (Penn 63-7-1).
Figure 38a

_Ngoma_ in Guguleto, Western Cape, South Africa: (a) novice entering “the white” of therapeutic apprenticeship with his healer-sponsor. Photo by author, 1982.
Ngoma in Guguleto, Western Cape, South Africa: (b) novices of ngoma cell dressed in white clothing and anointed in white chalk to demonstrate their liminal status in the spirit world, in contrast to colorfully dressed fully-qualified healers. Photo by author, 1982.
Figure 38c

*Ngoma* in Guguleto, Western Cape, South Africa: (c) “doing ngoma” the song-dance session of “confessing dreams.” Photo by author, 1982.
An *ngoma* drum used by a spirit medium; Bulawayo, Zimbabwe (Private Collection, 1995). *Becoming a N’anga*, painting by Mazanyani, Bulawayo, Zimbabwe (SMA 2007.2756). The painting shows the sickness-vision quest with the water spirit kidnapping the boy (top), and taking him under the water; the medium (main figure lower left) prepares the festival of initiation; celebrants carry drums to stream where boy emerges; feast is prepared and served (lower right) for the final celebration of the sufferer-novice turned healer.
Figure 40

Initiated member’s bracelet of the historic Lemba order of Lower Congo (KM 6503.3) that emerged in 1650 with the coastal trade. 19th-20th century.
Necklace worn by participant in Zar cult of Northeast Africa (Penn 48-29-95).
Figure 42

Church of the Holy Spirit in Africa prophet performs the healing of a devotee. Photo by author, 1969.
Figure 43

_Eglise de Dieu_, a Christian cleric in suit appearing to exorcise a possessing spirit from a young woman. Painting by Ezancy, DRC, 2007, Vienna.
Painting: Ethiopia. A Christian version of “reading as healing” In the lower of two panels a cleric is reading to a sick patient, while in the top panel an angel is driving away the afflicting “satan” with his sword (Penn 67-45-1).
Wooden writing tablet from which the ink inscriptions are washed into a therapeutic drink, thus “imbibing the words” (Penn 29-201-704).