

## List of Objects, Photographs, Graphics for each exhibition section

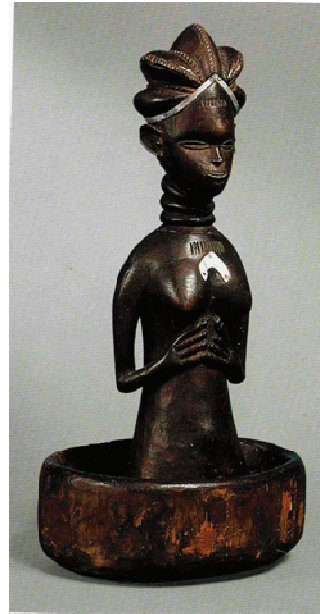
### NEH Implementation Proposal

August, 2009

### *African Healing Journeys*

University of Pennsylvania Museum of Archaeology & Anthropology

Exhibition opening text: *Penn Museum welcomes you to its special exhibition African Healing Journeys, an exploration of multiple quests for healing and better health: the short journey from diagnosis to treatment that happens thousands of times daily in African lives; the life-long health journey of individuals and families; extended family and community confrontations with misfortune; and the long-term multi-generation journey of adaptive cultural response to epidemics and other large-scale health challenges that African communities have encountered. African therapeutic ideas, techniques, and related artifacts and art objects always have been in motion across ethnic boundaries. Healing journeys take many different forms. Still, there is a recognizable underlying set of concepts and practices having to do with the human relationship to the natural world; the central place of family and community in health care; the way materials are created to heal; the nature of local knowledge; and flexibility and receptivity to change. The sculpture of the Guardian of the Yassi Society Medicines (of the Sherbro people of coastal Sierra Leone) embodies many of these concepts and therefore serves as an icon of this exhibition. Although situated in Africa, this is a universal story with which any visitor to the exhibit can identify.*



#### Entrance Area: Special Features

--The Guardian of the Yassi Society's Medicine, Sherbro people. (Penn 37-22-279)<sup>1</sup> \* (Indicates key object illustrated in right margin photo)

--A Text of greetings in African languages where "health," "life," and "wellbeing" are prominently featured—e.g., *Mavimpi maku* (Kikongo), "Health to you"; *Biyoto* (Maasai), "good health;" *Moyo weno* (Tshiluba), "life to you"; *Wabanda?* (Gipende), "Did you sleep well?" and so on,

--Exhibition opening text highlighting metaphor of journeys.

### The Measure of Humanity in Suffering and Healing

Main Text: *African responses to ill health and misfortune are part of the universal search for meaning in suffering common to all civilizations and cultures. The stages of the lifecourse—birth, youth, adulthood, prestige of elderhood, death and beyond—are sanctified and commemorated. In a recent essay on the Humanities in Africa South African Nobel Prize winner*

<sup>1</sup> Object source abbreviations are: Penn = Penn Museum; Vienna = Ethnomedicine and Public Health Unit, Medical University of Vienna; KM = Kauffman Museum; KUS = University of Kansas Spencer Museum of Art.

*J.M.Coetzee portrays the AIDS epidemic in his country as a struggle between opposing measures of humanity: the classicist ideals of beauty and health, in opposition to the embrace of suffering and death more commonly seen in religious perspectives. These opposing measures exist in tension in African societies and ways that suffering is understood and healing is enacted.*

### **Beauty and Health across the Lifecourse**

- Two "fertility dolls", Botswana (Penn 30-21-1, 30-21-2);
- Three Sande society masks of young womanhood, Sherbro people (Penn 37-22-265, 37-22-263, 29-61-21);
- Painting: *Le mystere de la maternité*, by Shula. Democratic Republic of Congo (DRC), 2006. Vienna Collection.
- Sculpture of a richly scarified woman carrying a child on her back, Baule people (Penn 29-12-68);
- Royal throne, its seat supported by a woman with scarifications and elaborate coiffure, Luba people (Penn AF5121); \*
- three ancestor figures, Kota people (Penn 29-36-1, 29-12-227, 29-12-21);
- Eyima reliquary guardian figure, Fang people (Penn 68-18-1).



### **Characterizations of Disease and Death**

- Mask representing the pox-marked face of Tundu, the trickster, Pende people (KM A-18); \*
- Mask of the twisted face of Mbang, in the moment of seizure, Pende people (Penn 58-17-91);
- A figure of the smallpox god Ipona. Yoruba people (to be located);
- A mask of "abnormality," (Epa society?) Ibo people (KUS E76.66.129);
- Three crouching "dysentery" figures<sup>2</sup> with head in hands, Lulua people (Penn 30-55-1, AF 5184; 29-59-11);
- Painting: *Le SIDA, Fleau de l'humanité*, by Herge Makuzay, DRC, 2003, Vienna.. \*
- Painting : *Le SIDA parmi nous*, by Cheri-Cherin, DRC, 2005.
- Bronze sculpture of Ofoe, messenger of death, Yoruba people. KUS E2975.



### **Living in Balance with Nature**

Main Text: *Different African environments and modes of adaptation shape the pattern of disease, prevention, and healing. Thus health is tied to divergent ways of life in differing environments. This exhibition section makes the point that a society's general health is commonly not derived from medicine and therapy, but from knowledge of the local environment and how to live with its hazards and make use of its resources. This knowledge has evolved over millennia, as a long-term journey, and may be understood as a type of practical science maintained from generation to generation through particular practices and diets.*

<sup>2</sup> This reference to dysentery comes from a lengthy note in the Penn Museum catalogue.

### Foraging & Fishing, Pastoralism, Cultivation

--Large photos of livestock herds with herders,

-- Photo and of cultivators in their fields,

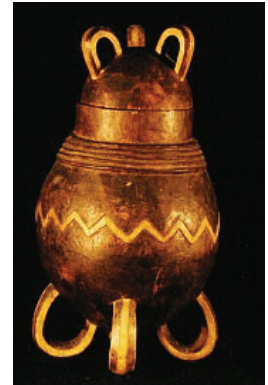
These two images show the major and contrasting modes of making a living.

--Map of continent showing rivers, rainfall patterns, vegetation zones, and line of bifurcation and overlap of pastoralism and cultivation;

--milk containers from pastoral societies of East and Southern Africa ( KUS -- -- Ndebele-Zimbabwe wood E0452\*, E0453, E0454, woven E468; Baggarra, Sudan woven jug E7231, woven tassled *bouksa* E3794, milk churn E3787; wooden jug Karimojong, Uganda 1999.20.01; wooden cattle bells, cattle tail fly wisps; spears & irikan clubs, and regalia, such as lion mane and feathered headdresses worn by Maasai warriors, the main protectors of the herds, jewelry worn for protection at different stages of life;

-- traps for fishing (Penn 37-22-176; *muswa*, downstream trap KM5837, *kilembo*, upstream trap KM 5838), and

-- iron agricultural tools (hoes, *nsengo*, KM 5816a,b,c,d,\*, axe head, *kibi* KM 5817a; palm nut cutter, *kibaku*, KM 5815a), pottery, *kinzu*, *vungu*, *yuki*, KM 5829a,b,d, *lubaki* 5826.f;



### Sleeping Sickness & Malaria

-- Chart(s) and text explaining sleeping sickness (technically known as trypanosomiasis), carried by the tsetse fly, that affects both humans and large livestock over a wide area of the African continent. The large map and small inset maps will demonstrate that the rainy season leads to an expansion of the tsetse fly territory and that pastoralists usually move their herds toward green pasture in otherwise dry areas and away from the fly infested regions. Then in the dry season they move their herds back toward agricultural lands where forage in the form of harvested stubble is available. Farmers benefit from the animal manure for their lands.

--Chart(s) and text explaining malaria, also an ancient and still pervasive disease originating in connection with African agriculture, but widespread in villages and cities.

### Sicknesses “that Just Happen,” Medicines, and Therapies

Main Text: *Sicknesses that "just happen" are contrasted to those where "something else is going on". This is a basic dichotomy frequently drawn in African medical thinking. The first condition responds to treatment, it is seen as due to matter-of-fact causes. Many practical cures are known by laypeople and healers for such sicknesses, including pharmacy medicines and clinics. African medicine includes the preparation and transformation of plants and other raw materials. In addition to the power of these transformed materials, healing includes ritual actions by healers and clinical care by biomedical practitioners or actions within the context of patient-healer relationships, family and community.*

### **African Traditional Medicine Today**

- photographs of several Central African healers collecting plants directly from trees and shrubs, in the wild, 1969..
- Photo: Kongo healer Nzoamambu Oscar, 1969.
- Photo: Nzoamambu's settlement, showing all the domesticated plants he planted for use in medicinal, food, and ceremonial purposes. 1969.
- Photo: Nzoamambu is applying such plants, along with oil and a hot iron, to a patient with a back spasm..1969.

### **African Medicine in the Marketplace**

- Photo: Luba healer Tambwe Antoine seen at a Kinshasa urban market purchasing materia medica from Hausa merchants from the West African Sahel., 1969.
- Photo: *Muti* (medicine) Shop Johannesburg, Robert Royhl Smith, 2005,

### **Precolonial African Medicine**

- a 1900 era *nganga's* kit from Eastern Congo with contents shown and identified (Penn AF40)--plant substances, duiker antelope medicine horns, medicine pot, and medicine packets \*
- the *nganga*-healer's performance paraphernalia—skirt (Penn AF41);
- double gongs (Penn AF 43). The place of rhythm and dance alongside herbal medicine suggests the place of the doctor in 19<sup>th</sup> century and earlier Central African society;
- Horn container for medicines (Penn AF 3695),
- a wooden box featuring two carved duiker horns suggesting medicinal contents (Penn AF 529A,B),
- two carved clyster funnels (Penn AF 399; KM);
- three bundles of teeth-cleaning twigs (Penn 28-201-513 A-C);
- A map shows the widespread distribution of selected words of healer roles like *nganga* and the basic medicinal materials like *ti*, *kaya*.



### **Pharmaceutical Developments of African Medicines**

- Photo: A Kivu-based research center's herbarium shows large-scale production of medicinal plants, 1995.
- Photo: Bukavu-based pharmacist Byamungu in his lab;
- Photo: 23 manufactured medicines by Byamungu's company available in regional pharmacies.
- A sampling of globally-available pharmaceuticals are shown to indicate the mix of all of these types of medicines available to African clientele (to be located).

### **The Power of Healing in Ritual and Clinic**

- Photo: Healing, Church of the Holy Spirit, Lower Congo. 1964.
- Photo: Nurse touching-holding sick child, Kimpese Hospital, 1969.
- Painting: *Chez le guerisseur*. by Shula, DRC, 2004.
- Painting: *Centre Tradi*, by Lukawu, DRC, 2005.
- Painting: *A la recherché de l'enfant chez le tradipraticien*, by Shula, DRC 2001.

- Painting: Muhimbili Surgery Theater. Dar es Salaam, Tanzania.\*
- Painting: Healer surrounded by patients, their family, and public. By Mocha, Tanzania. 2003.

### Change and Pluralism

- Yaka medicine figure (Penn 29-59-27) that was exchanged for quinine malaria treatment early in the 20<sup>th</sup> century.
- Painting: *Muhimbili Medical Centre*, Dar es Salaam, Tanzania.
- Painting: *Chez Mbuta Lobiro*—"international qualifications"



### Divination: Interpreting Misfortune

*Text: Divination is a family or community inquiry about the nature or causes of misfortune, to determine whether sickness is "just there" or whether it is "human caused." Most cases of sickness are assumed to "just happen." Recourse to a diviner occurs when therapy is not efficacious, or in connection with conflict or disaster in the community. Diviners, family leaders, and other ritualists address the underlying causes of the misfortune and may guide the patient toward a course of healing..*



### Divination Across the African Continent

- Painting: *Divination*, Senegal 1993; \*
- *Opon Ifa* (divination board, tapper), Yoruba people; (Penn 81-2-7A.B)
- *Apo Ifa* (beaded bag), Yoruba people (Penn ),
- Ifa divination element container. Yoruba people (Penn. AF3674); \*
- *Mboko* divination, Luba people (Penn AF5120);
- *Itombwa* oracle figure, Kuba people (Penn AF5196);
- *Ngombo* basket, Ovimbundu people (Penn 30-13-1);
- 40 objects for Ngombo basket, (Penn 30-13-1A-30-13-1Z);
- a set of "bones" and a bag used by *zingaka*, or *amagqira*, or *sangoma* (thus over a wide region of Southern Africa) to interpret misfortunes of clientele in a procedure known as "throwing the bones." (from Botswana National Museum);
- Photo: *Sangoma Throwing the Bones*. Near Mbabane, Swaziland, 1982.
- Painting: *Sorcellerie a la Barre*, by Shula, DRC, 2004,



AF3674

### Sickness "When Something Else is Going On": Medicines and Therapies

*Main Text: This KiKongo idiom best expresses the subject of this section, the suspicion that sickness or other misfortune is caused by the feared effects of anger, m a simmering feud between lineages or families, jealousy or back-*

*biting in the kin group or more widely, for which specialized treatment is required. "Witchcraft" and "sorcery" are perjorative English terms of long-standing that have been used to describe this something else, but these are not helpful in understanding the varied ways that African medicine is pressed into service to deal with emotionally charged and conflicting situations. Medicine entails a complex understanding of the inherent qualities of materials, the nature and power of the universe, and the intended effect of the application of healing materials and the role of the healer in a social situation.*

-- Graphic from a chart in Janzen's *Quest for Therapy in Lower Zaire* details various "journeys" seeking to deal with this "something else."

### **Medicine as Protective Charm and Aggressive Defense**

-- A figure of a Southern Savanna Songye man (Penn AF 595) collected in 1906 shows the self portrait of a man who is trying to protect his family—represented by hair from each of their heads attached to the sculpture;

-- A Kongo statue from the Loango coast in white chalk (Penn AF 1346) shows a similar measure for protection.

-- From the Sherbro of coastal Sierra Leone comes well-preserved medicine to protect a garden from theft along with a recipe for an antidote should an individual trespass and be stricken by a headache caused by this medicine (Penn 37-22-214).

-- Anthropomorphic carved cup from the Awongo people, Congo (Penn AF 1943) that is reported to have been used to administer the poison ordeal to someone suspected of having caused another person's sickness or death. \*



### **Healing as Reconciliation**

-- Photo: A reconciliation gathering of two Kongo lineages that have been at odds for a long time, but took the sickness of one of their prominent members as a justification to end the feud. 1969.

-- Ga-Sua Oracle figure, Kra-Tchien people. (Penn 63-7-1). A community medicine mask from Liberia demonstrates how medicine may create or strengthen community authority to protect and enhance wellbeing. \*



### **Embracing the Affliction—Responding to Spirit Calling**

*Text: A further approach to handling the sickness believed to be caused by "something else going on" is to encourage those affected to organize themselves as a socially-sanctioned support network and "embrace the affliction." This mode of healing is usually accompanied by the attribution of the condition to a spirit or ancestor who has possessed the individual(s) and seeks placation. Initiations, long-term counseling, and rituals of purification characterize these therapies. Many conditions that are regarded as chronic are accepted as the will of ancestors or spirits. Sufferers are urged by family and diviners to embrace the affliction, join a support network of the afflicted, and possibly become a healer—a "wounded healer."*

-- Four photographs showing *ngoma* in Capetown, South Africa, demonstrate novices wearing white clothing and anointed in white chalk to demonstrate their liminal ritual status of being in the spirit world, in contrast to colorfully dressed fully-qualified healers of an *ngoma* network,

and the perceptible transformations of their performance garb as certain among them overcome or stabilize their spirit called affliction and move on to become healers.

-- Two furs from Capetown (Penn 20344 and 20396) are from *sangoma* apparel.

-- From Bulawayo, Zimbabwe comes an ngoma drum (Private Collection) used by a spirit medium;

-- Painting; *Becoming a N'anga* by a Bulawayo artist (KUS 1999.12.009). The painting shows the sickness-vision quest with the water spirits under the water, and the preparations for the final celebration of the sufferer-novice turned healer.

--Videofilms of the Capetown and the Bulawayo *ngoma* setting will be shown in this section.

### Chronic Sickness and Spiritual Calling as Identity

-- Two bracelets of the historic Lemba order of Lower Congo (KM 6503.2, 6503.3) that emerged with the coastal trade to reconcile the contradictions that traders had to deal with;

-- necklace from the Zar cult of NorthEast Africa (Penn 48-29-95).

### Exorcism as Response to Spirit Calling

-- painting: *Eglise de Dieu*, by Ezancy, DRC, 2007, a Christian cleric in suit appearing to exorcise a possessing spirit from a young woman. \*

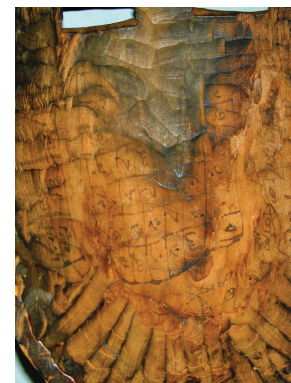


## Healing Words and Images

Main Text: *Widespread inscriptions on the body and personified representation in image have conditioned how the meaning of suffering is communicated in Africa. The rise of literacy and the introduction of sacred texts such as the Bible and the Koran provide powerful mediums for healing. "Drinking the word" in Islam, "reading as healing" and "gazing into the eyes" of Ethiopian Christian icons, provide alternative transformation in African healing.*

### Visible Images & Hidden Scripts

--Poro men's society mask from Liberia (Penn AF 5373) that has Arabic numerals and texts inscribed on its back, inside surface as hidden powerful knowledge that is contained in writing. The juxtaposition of ceremonial knowledge of the mask and hidden written text combines to produce a powerful ritual object for ceremonial and therapeutic efficacy. \*



### Reading as Healing

-- Hadi's *Commentary on Mohamed's Words*, from Morocco, printed in Cairo, 1354, (Penn ## ???) to provide, with excerpted translation, a better grasp for the exhibition visitor of how sacred texts are understood, or how other texts are used, in a healing role;.

-- Photo: Tanzanian Sufi *mganga* Kingiri-Ngiri of Dar es Salaam reading an Arabic book to heal a woman of menstrual problems. 1983.

-- Several wooden writing tablets are shown from which the ink inscriptions are washed off to prepare a therapeutic drink, "imbibing the words." (Penn 29-72-292, 29-72-293, 29-72-324; 29-201-704)

-- Photo: a scribe writing on such tablets, and tea leaves, in the compound of Sudanese Sufi Sheikh Mohmed, North Khartoum, 2004..

### Words of Protection

- two large robes worn by warriors (Penn 2003-72-406, 2003-66-28),
- an Egyptian Hebrew boy's phylactery Penn 48-29-87A) with passages from Deuteronomy and Exodus, \*
- an amulet with cowrie shells and an Arabic text inserted into a pocket (Penn 48-29-89).
- Egyptian Coptic rosary and cruxifix (Penn 48-29-78).



48-29-87A

### Images that Heal

- 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) \*
- Ethiopian icon shows three scenes, the first of Christ's crucifixion, the second of St. George killing the dragon, and a third of Daniel with raised hands before two passive lions. (Penn ## ???)
- Ethiopian healing scrolls with several familiar icons, including the eyes of God, and the outline of a patient. (to be obtained)



## West Africa -- Focus on the Sherbro People of Sierra Leone

*Text: In Sherbro society the secret societies back up and control knowledge and keep the peace. Henry Usher Hall, a curator of the Penn Museum in the early 20<sup>th</sup> century, undertook an expedition to the Sherbro in 1937, put together a significant collection of medicines and of iconic artifacts of their major secret societies, the Poro society for men and the Bundu/Sande/Yassi society for women.*

### Medicine as Social Control

- A selection of the 60—possibly as many as 100 (37-22-200-37-22-306)-- medicines with very detailed descriptions of their materials and uses,
- Three of ca. 15 headpieces of the women's secret societies (29-61-16,\* 29-61-18; 29-61-20), one of a men's society (29-61-1H);
- photographs to be selected from Hall inventory.



29-61-16



## Western Equatorial Africa -- Focus on the BaKongo of Lower Congo

*Text: This exhibition section features the fieldwork materials from the postcolonial era by Janzen and MacGaffey, to lend insight into pre- or early-colonial collections in the Penn Museum. The Penn Museum Kongo collections consist of about a dozen anthropomorphic min'kisi figures from the Vili/Loango coast and one very fine example of a ceremonial wand from the Nkimba society in Mayombe, representing the double rainbow which stands for the cosmic two-headed serpent Mbumba Luangu. The Kongo healers studied by Janzen and MacGaffey in the 1960s to 1980s, combined herbalism and pragmatic medicine with more ritualized healing. They revealed that they had been initiated to nkisi Ngombo (for divination), Mpodi (the cupping horn for purification), Nkondi (for conflict resolution and return of aggression), Lunga (for setting and healing broken bones), and a number of other min'kisi. Most used the title nganga nkisi, although the diviners sometimes were called ngunza, prophet. Those who refused or were reluctant to probe social issues were called mbuki, simple herbalists.*

*A number of the healers encountered in Janzen's fieldwork dealt extensively with the two conditions of lubanzi (stitch-in-side) and dikitila mu ntima (heart palpitations) leading to wonga mu ntima (fear in the heart) and lauka (madness), ultimately lufwa (death). These two conditions are widely considered to be caused by this "something else going on," that is to say other people and social problems. Thus the conditions for which min'kisi were used are still considered a problem, beyond the competence of biomedical practitioners, who are greatly esteemed for the realm of healing over which they are qualified.*

### Late 20<sup>th</sup> Century Kongo Healers

- Photo: Mama Mankomba, *mbuki*, taking sap from a finger cactus for treatment of edema, swelling of extremities, or cardiac insufficiency;
- Photo/map: Kumbi village, North Manianga, survey of all domestic plants—for food, medicine, decoration, cosmology;
- Photo: Nganga Nkisi Kitembo, Balari region, with handful of plants from forest to be used in his medical work;
- Photo: Marie Kukunda, ngunza-diviner, in her thatch studio receiving clients;
- Photo: Zablon Makunza, nganga nkisi, and apprentice Davidi, massaging leg fracture;
- 3 Photos: Mumbunu, nganga nkisi, applies razor cuts, cups with nkisi Mpodi, and leads patients in neo-Catholic liturgy;
- 3 Photos: Nzoamambu Oscar treats woman with kink in back, using hot machete; treatment followed by triple dumuna jump of closure;

### Medicine for Relational Conditions

- *nkisi* figure (Penn 30-46-2 (most likely *nkisi* Nkondi),
- *nkisi* Makongo (*Fowler Museum UCLA*)
- *nkisi* figure (Penn 29-59-7);
- *nkisi* figure (Penn AF5134);
- *nkisi* figure (Penn 29-39-28, 2);
- *nkisi* figure (Penn 30-52-8);

- nkisi figure (Penn AF5174);
- nkisi figure (Penn 2003-32-82);
- nkisi figure (Penn 30-52-2);
- nkisi figure (Penn 2003-82-449);
- nkisi figure (Penn AF5173), with attached single gong;
- nkisi figure (Penn AF84)

### Framing the Universe

- Thafu Maluangu (Penn AF 35) \*

### East African Pastoralists -- Focus on Maasai and Somali

*Text: The Maasai of Kenya and Tanzania, and the Somali of the Horn of Africa, inhabit arid and semi-arid land with low and unreliable rainfall and few permanent sources of surface water. It is therefore vulnerable to ecological degradation, particularly with a growing human and animal population. Plant-derived medicines are used in the treatment or prevention of a wide range of diseases and included remedies or prophylactics for malaria, sexually transmitted diseases, tuberculosis, diarrheal disorders, parasitic infestation, prostate problems, arthritis, and respiratory disorders in humans. Particular attention is given to women's health, especially during pregnancy and childbirth. Typically men prepare and administer medicines but many women also know how to prepare them and often treat their own children. Livestock are treated for such serious diseases as East Coast fever (theileriosis) and anthrax as well as for more minor everyday ailments. Many of the species of plants are well-known for their medicinal properties and are used, or have been used, in many parts of the world including other areas of Africa, although not all are used for the same purpose, nor are the same plant parts invariably selected. Pharmacological testing of some species suggests that traditional Maasai medical practices are on target. What they use as antibacterials tested "active" against resistant-strain bacteria, such as staphylococcus aureus, and their antifungals and antiparasitics showed activity in those areas. Traditional and modern health systems exist side-by-side.*

- Milk gourd, Maasai people (KUS E3338GW) \*
- Milk container, Somali people (Penn 2003-74-34) \*
- Photographs of people and livestock
- Medicinal plants and their uses.

