

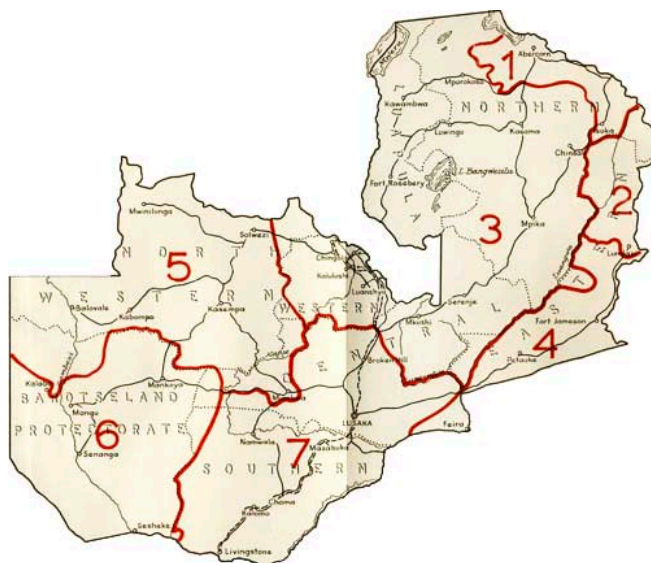
The Culture of the Baila

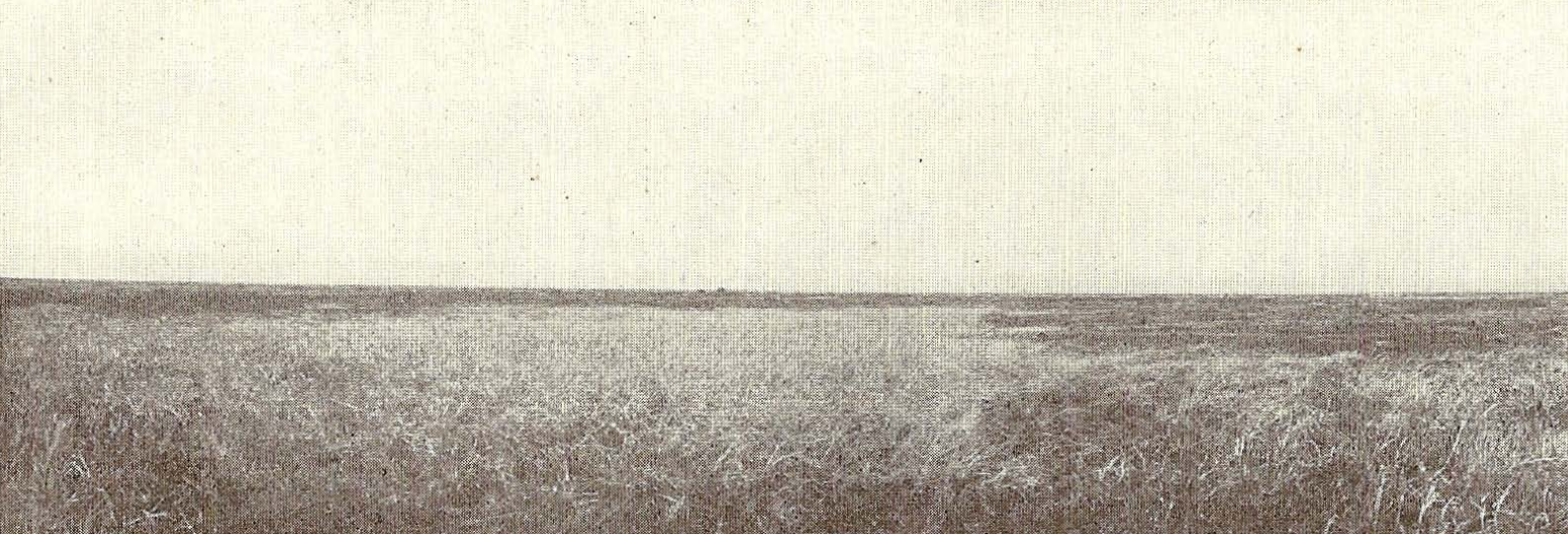
A comparison of observations about
a community in Africa

Maturaarbeit
Lisa Heinzer

Advisor
Johannes van der Weijden

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Bwila: the land of the Baila, today about 10'000 km²
Mwila: an individual of the Ila – Speaking Peoples (singular)
Baila: the totality of the Ila – Speaking Peoples (plural)



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1 Preface

We have been at the high school in Einsiedeln for six years. Much has happened in this time. Things come, things go. A lot of new doors open, one learns to enjoy these opportunities and, nevertheless, one must also be ready to let go to make a development possible. But sometimes there is a very special experience which you cannot let go of and which develops nevertheless.

In grade 7 Johannes van der Weijden showed us the pictures of our partner school and told us about it. We were very moved and our class wanted to make a small contribution every year. We didn't want to let go.

In grade 9 there was the possibility of participating more intensely in a project for three days. Johannes van der Weijden and Christine Lobmaier led the project "Namwala". We spent a very intensive and impressive time in a small group, which did not let go of me any more. At the end of these days there was such a thankful feeling.

Finally, I became a member of the group which could travel in summer, 2010 to Zambia.

When I saw that it was possible to write my school-leaving exam project on the subject of the Baila. It was a wonderful opportunity for me and, finally, was made possible by the cooperation of many people.

I would like to thank these people:

Alex Kaande, English teacher at the Namwala High School, for his interesting discussions and the warm entertaining hours we spent with him. He brought together three people for two intensive talks, who allowed us to take part in their history, their life.. Chief Mukobela, Bryan Shibulobe and the Edward Shakalima brought to life those things which we had read about in the many books about the Baila.

Ruth K. Muchazhi, Ellie Mweetwa, Alex Kaande and Chief Mukobela, who read the book "The Ila Speaking - Peoples of Northern Rhodesia" which offers an important basis for this work, and gave their personal commentary on it.

The books were printed here by Jörg and Frank Heinzer.

For the English version of this paper Christine Lobmaier worked very much and really carefully.

Robert Liebenthal, who lives with his wife Ompie Nkumbula, a woman from Maala, in Lusaka, received the books before they were distributed by Alex. In October, when I began writing, he also asked some basic and important questions by e-mail. In October, when I began writing, he also asked some basic questions by e-mail, which gave me a deeper insight into the subject.

In conversations with Johannes van der Weijden it was possible to collect these thoughts, to order them, to let new thoughts arise, and finally, to share the pleasure of writing this paper.

Twalumba cinicini

2 Introduction

7'000'000'000 people will soon live in the world. And, nevertheless, the variety of cultures is hardly conceivable. The structures which people have built are functioning, unique microcosms, united in one macrocosm - our earth.

For a thousand reasons and with the most different intentions people have always been interested in foreign cultures. So it is possible to receive information about the culture of the Baila from the most different points of view. There were missionaries, who recorded their observations at the beginning of the 20th century, as well as a Mwila, who described his culture in the 1940s. Further present-day ethnologists of the present time have also dealt with this section of the population in southern Africa.

How did the people live, about whom so much was written, although they were in isolation in a tiny microcosm?

It is possible on the one hand to answer this basic question by reading many reports written by missionaries, travellers, a native Zambian and anthropologists.

How do the different viewers perceive the history of these people?

By a comparison of the sources comes the possibility to accept different points of view and to observe how the perception differs and is dependent not only on the person, but also from the time in which he lived.

An aim of this work is to line up these snapshots of a culture, to try to get nearer to it, always in the knowleg that such a culture is unfathomable.

The talks with the Baila in Namwala connected these snapshots, breathed life into them.

Finally, I wanted to receive a diffrentiated picture of a culture and to be allowed to touch it in a deferential and gentle manner.

3 Sources

Our knowledge about the past or about a foreign culture has to come from somewhere. Sources are of particular importance in the context of history.

3.1 Definition "Source"

All texts and objects which have stayed behind from the past and give us information about the past can be sources.

First, we have to make a distinction between material sources and written sources.¹

This definition applies to the narrower sense of the concept "Source".

3.2 Definition "Representations"

Information which is taken from sources is presented in different forms by the people who have collected it. Therefore representations, books, articles, maps, films, tables etc. are able to open up this information for us.²

Nevertheless, for this school-leaving exam work these representations can also be called sources in the broader sense because they mean the origin of the knowledge about the culture of the Baila.

3.3 Specifically used Sources and Representations

For this work there were four possibilities which might be used as sources.

With "sources" real sources are meant, as well as representations.

3.3.1 The Ila-Speaking Peoples of Northern Rhodesia

In 1920 a work appeared called "The Ila-Speaking Peoples of Northern Rhodesia", known as "*one of the great classics of African ethnography*"³. The authors, Edwin W. Smith and Andrew Murray Dale, did research since 1902 and 1904 respectively and summarised their results in a work which was completely finished in 1915.

3.3.1.1 Edwin W. Smith

Edwin and Julia Smith reached the Nanzhila Station in 1902. It was the second station of the Primitive Methodists after Nkala, which had been founded by Reverend F. Pickering and Reverend W. Chapman in 1893. ⁵

Smith set three goals for his work in the Nanzhila station.

On the one hand a good house should be built, so that the health of the missionaries could be protected against illness-transferring insects. On the other he wanted to create a basis to learn and write the language of the Baila, because there had been no written reports up to then.

So in 1907 "A Handbook Of The Ila Language" appeared ⁶, developed by Mr. Smith, with the help of two young men. One of them was called Shamatanga and he came from Namwala, „[...] a true Mwiila [...]“.⁷ He must have been a very intelligent, humorous, honest, articulate and admirable person, so much so that Smith went into raptures about him in the preface of the book, as well as in the preface of "The Ila-Speaking Peoples of Northern Rhodesia". Shamatanga is probably the first Mwila who converted to the Protestant faith.

His third aim was the spreading of the Gospel. On the one hand he invited the people to take part in the Sunday service in the station, on the other hand, he also undertook journeys in the closer surroundings to hold services. Because Smith made an effort to translate gospel songs into the language of the Baila as well as to note down their history, he was very much estimated.

In 1907 Smith returned to England for two years and he published some books about his researches and important people in connection with his life in Central Africa in this time. Thus his interest also grew in anthropological research. In 1909 he travelled to Zambia for another six years again to open the Kasenga Mission, where he lived until he went back to England again in 1915. ⁸

3.3.1.2 Andrew Murray Dale

Captain Andrew Murray Dale served the British army in the Matabele and Bechuanaland war, as well as in the Boer war, before he travelled to the Bwila in 1904. When Smith returned to Northern Rhodesia in 1909, Dale was Company Magistrate in Namwala.⁹ In many literature lists he is called the co-author of Edwin W. Smith. Beyond his work with Smith he was not very well-known. In 1915 Dale left the Bwiila, because he was needed again during the war. Andrew M. Dale died in 1919, before the publication of „The Ila-Speaking Peoples of to Northern Rhodesia.“¹⁰

In 1909 Smith and Dale decided to give their reasearch a platform together. In 1920 the work "The Ila-Speaking Peoples of Northern Rhodesia" appeared. They divided the different subject areas, but there are also chapters which were written by both together. To maintain, however, a very close cooperation, they mutually corrected their work.¹¹

Because of his background Smith was interested in subjects of religion, faith, folktales and language. Dale concentrated primarily upon observations and descriptions of the landscape, war technologies, weapons and agriculture.

Among other things, in the preface of the book Smith and Dale express themselves with the following sentences:

*[...] At the same time we wish to say that we have studied the Ba-ila, not as curious zoological specimens, but as fellow men and women; our interest in them is far from being academic. [...] We would like to say them [all who follow Smith and Dale]: learn to look at the world through the eyes of your people, make their language and ways of thinking as much as possible your own [...]*¹²

This quotation is a meaningful one because it provides a help to estimate this source, or representation "The Ila-Speaking Peoples of Northern Rhodesia" better.

In relation to the conception of man which the authors Smith and Dale had, it is really important to look critically at the historical context; Dale as an active participant of the colonialization and Smith as a missionary.

An important aspect is also that all texts are written in the English language and therefore it is sometimes really difficult for me as a person who has used English only at school to understand every connotation of the words and to classify them properly in consideration of the development of the English language.

Thus it was a very big joy that four Baila agreed to read the books, to make remarks and gave their appraisal of the books as involved people.¹

A key experience occurred in the first conversation with Chief Mukobela, on 18th July 2010 in Namwala.²

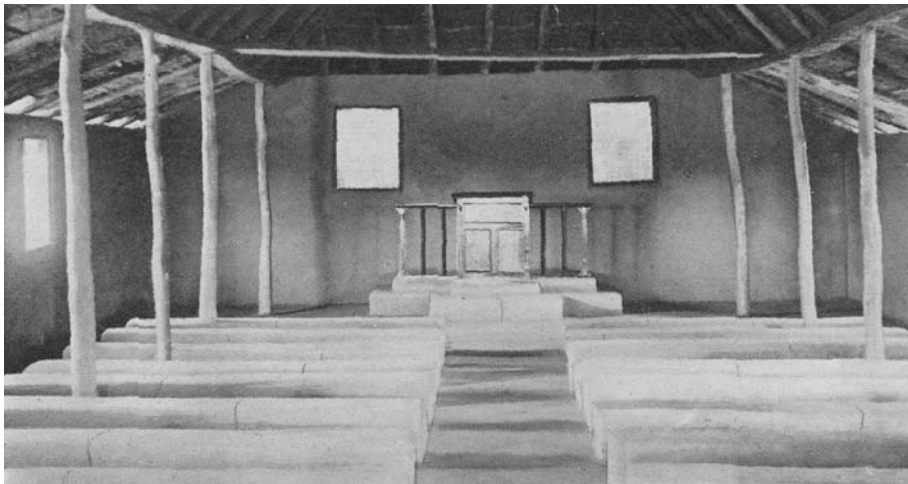
At the beginning of the conversation we showed Chief Mukobela both books at which he gazed rather critically and said he believed that it was a difficult thing, „the white people who interpret our history“.

He and three other people spent time reading the books and allowing us to take part in their lives.

I would like to thank them sincerely for this.

¹ 3.3.2

² 3.3.3



Church of Nanzhila



William Chapman prays the gospel



Nanzhila missionary's house

3.3.2 "The Ila-Speaking Peoples of Northern Rhodesia" - Notes

In the work with written sources and representations the critical consideration is of great importance. Therefore, with such a personal subject as the history of people, it is of great value to know the opinion of people involved, although it must also be remembered that these four people were not alive when the books were written.

In October, 2010 we sent ten copies of "The Ila-Speaking Peoples of Northern Rhodesia" to Lusaka, which were received by Robert Liebenthal and were distributed by Alex Kaande.

In December the annotated copies came back. The concrete remarks can be found in the appendix.

The following people agreed to read the books and to comment on them:

3.3.2.1 Wesley Shabongwe Mukobela; Chief Mukobela

Chief Mukobela's first reaction to the books was rather critical, but he was very much interested in reading them, commenting on them and expressing certain things more precisely.

On the one hand he made very careful, detailed and logical spelling corrections.

On the other he explained some certain traditional processes which are described in the book as well as adding another tradition, "Shikaumpa Traditional Ceremony". He described it very exactly on four pages,³ reaching back to the 16th Century..

He is the only one who did not finally deliver a personal appraisal in written form . Possibly this is due to the fact that he was anxious in his position as a Chief to do his work with a certain formality and to keep distance because it is a very personal subject, particularly as members of his family are mentioned by their rank in society several times.

Nevertheless, going by the number and manner of the corrections he made, I believe that in principle he felt comfortable with the books as a recording of the Baila's history and culture.

³ 7.4.1

3.3.2.2 Alex Boniface Kaande

Alex Kaande accompanied us on the trip through Zambia, arranged for discussions with local people and carried out the distribution of the copies. Besides this, I got to know him as a very amusing and kind and witty person.

And it was also very entertaining to read his notes. He wrote down many interjections like „oh.!\", "Hahahah", „Hey ...!\“ as if one could really hear him while reading.

Many orthographic corrections which were mostly made by Ellie Meetwa are also to be found.

In his notes⁴ Alex Kaande examined one subject more closely; it concerns the relation -ship between the genders. Interestingly Chief Mukobela also comments on exactly the same point, so this comparatively analysed in chapter 3.3.2.4.

In his accompanying letter Alex Kaande also becomes more differentiated on the topic of education and school and puts this in the context of the Baila's attitude to wealth and property which leads to a conclusion⁵ which reaches from the past to the present and is reflected, among other things, in the character of the Baila. An important aspect of the nature is their pride.

„Under the subject of the physical characteristics of the Baila, I will agree both Smith and Dale, that we are a very proud lot! Our pride, indeed is seen in the way we talk, the way we carry ourselves around [...]“

Because of the numerous herds of cattle, the abundance of fish and the fertile grounds, the Baila lived in favourable conditions,¹³ which allowed self-determination on the one hand, but on the other it also encouraged many parents not to send their children to school, because they apparently had everything they needed to exist.

This makes it possible to explain and understand the statement of Smith and Dale,

*"They walk as if the whole earth belonged to them"*¹⁴ .

Alex Kaande concludes his notes with a statement which speaks for itself:

„I will tell you one thing, though, if I were to die and reincarnate, I will still choose to be created into an Ila – not any other tribe. The Baila have their own life to live.“

⁴ 7.4.1

⁵ 4.5.1

3.3.2.3 Ruth K. Muchazhi

I was never able to meet Ruth K. Muchazhi personally, although she was ready to share her thoughts about “The Ila-Speaking Peoples of Northern Rhodesia”. She also corrected the spelling in detail, as well as giving synonymous meanings, supplemental or more common forms for certain words and expressions. Attached to the books she also sent back separate notes⁶ which describe her personal impressions: *"The two publications have enabled me to learn how my own people lived in the past."* She also made me aware of the importance of the smith's workmanship and the original faith of the people.⁷

3.3.2.4 Comparison of the Notes

From ten copies it has so far been possible to analyse the three mentioned above. With the comparison the following observations can be made:

- All three readers attached detailed spelling corrections which agree. A large part of the corrections concerns all those words which contain the letter, D'. This consonant does not exist in the Baila orthography and was substituted, as far as possible, by 'L'.
- Chief Mukobela and Alex Kaande both commented on 'Lubambo'. This is a special form of polyandry, cisisbeism, where a woman is allowed by society to have relationships outside her marriage. These illegitimate relationships are announced by a public ceremony¹⁵.

In addition Chief Mukobela writes the following:

„The system of loving married women and men is called „Kuteba Lubambo“. “Lubambo” is too general; it includes the authorized and the unauthorized love which leads to adultery. Also love between the unmarried women and men even love between a married to unmarried is all “Lubambo”. This custom today has died, it is no longer there.”

He points to the ambiguous use of the word "Lubambo" and sensitises us therefore for a possible undifferentiated use of this expression. At the end he stresses in particular that this custom does not exist any more today. Alex Kaande makes exactly the same statement. He confirms that this custom existed in the past, but today it is no longer accepted by the Baila. He relates his own experiences in conversations in which the sexual

⁶ 7.4.1

⁷ 4.3.1

behaviour of the Baila was a subject and he felt attacked. It seems to be a subject which is often taken up by many different people and is at the same time one of the most personal ones. Smith and Dale write in addition: *"To write of the Ba-ila and omit all reference to sex would be like writing of the sky and leaving out the sun."*¹⁶

A statement of William Chapman⁸ shows another dimension of this sensitive subject : *"The deepest and most vital moral questions, which involve the relation of the sexes, must be passed over almost in silence."*¹⁷

After Alex Kaande spoke with older people about the statements of Smith and Dale in connection with this topic, his appraisal was that at that time the descriptions applied but nevertheless, he stresses clearly that this is not the case any more today.

- Alex Kaande and Ruth Muchazhi both began their accompanying letter with the remark that they have learned a lot from the books which was unknown to them.

⁸ 3.3.1.1

The annotated copies are important for this work for two reasons:

On the one hand it is very interesting to know how the Baila estimate the work “The Ila-Speaking Peoples of Northern Rhodesia” and where they want to be more precise and which subjects move them to express themselves. On the other hand, the reading of their notes strengthens the feeling for the whole topic. With such a personal subject there always exists the fear of unwittingly writing something wrong, abusive. To observe which lines of thought and connections are carried out by such personalities like Chief Mukobela, Alex Kaande and Ruth Muchazhi, gave me the assurance that I would not be anxious to speak because of the fear of offending someone.

3.3.3 Script of Harry Mwaanga Nkumbula

Harry Mwaanga Nkumbula was born in 1916 in Maala. He was the first boy of Maala who visited the missionary school of Kasenga.¹⁸ He was a nationally well-known and very important politician.

His work "Life and Customs of the Baila" is the second important source of information. He wrote this compilation periodically in the middle of the 1930s and in the late 1940s.¹⁹ There are some important differences between "The Ila-Speaking Peoples of Northern Rhodesia" and "Life and Customs of the Baila" which help to receive a differentiated picture looked at from different positions.

First Harry Nkumbula himself is a Mwiila from Maala so it is possible that he is subjective, which is also probably the case with Smith and Dale. With the latter, one must be aware of their background as missionaries and colonialists. Edwin Smith founded the mission in the middle of the 1920s and that was probably an important station on his way to becoming a well-known politician.

The time difference also plays a role. Smith and Dale collected their information as "outsiders" from 1902 and 1904 respectively, to 1915. They published the work in 1920. Harry Nkumbula wrote his observations between the 1930s to the 1940s, and as a Mwila he writes as an insider. With this time distance it is sometimes possible to confirm or negate the suppositions which were made by Smith and Dale about certain developments.⁹

Another big difference between both sources of information is their scope. While "The Ila-Speaking Peoples of Northern Rhodesia" is a very detailed description containing more than 800 pages, "Life and Customs of the Baila" comprises about 60 pages. Nevertheless, the subject spectrum is very broad in both cases and is more or less consistent.

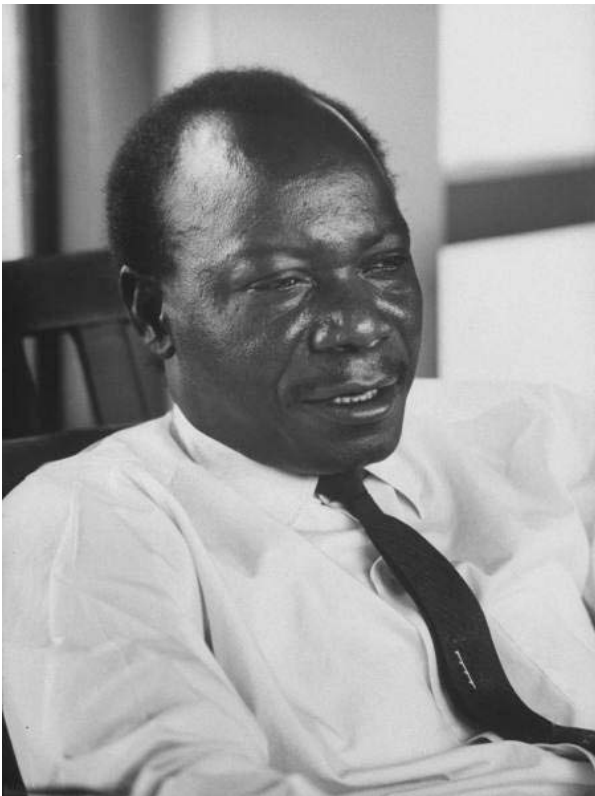
The work of Harry Nkumbula is very significant in view of the meeting of the culture of the Baila with that of the Europeans.

He experienced a very intensive time when missionaries strongly influenced life in Zambia, a time when Zambia was put under British protectorate(1924) and the Copperbelt was exploited, all of which had consequences.²⁰

Harry Nkumbula indicates such consequences several times in his work

⁹ 4.1

and so he gives us the opportunity to look at the point where something changes through the meeting of two foreign cultures.



Harry Mwaanga Nkumbula

3.3.4 Talks

During the Zambia trip Alex Kaande allowed us to talk with different people.¹⁰

The information recorded in these conversations is distributed in this work according to subject. What follows here is general information which I nevertheless found important.

3.3.4.1 July 18th 2010

The participants in the first conversation were Chief Mukobela, George Kambowe, Bryan Shibulobe, Alex Kaande, Johannes van der Weijden, and myself. At the end Amos Makasa, the headmaster of the Namwala High School, joined us.

It was a very sunny Sunday, Chief Mukobela and the quiet man were sitting under a sunshade in the middle of a meadow. We were welcomed and sat down at a table where the three mobile phones of the Chief were lying. He wore a suit, which made him look very official. He also received phone calls again and again and told us about his appointments diary, which seemed to be very full. Nevertheless, he took time for us.

At the beginning he told us that a Mwila is very careful with information. If one asked somebody where Mr. X lives, the answer can be a little bit veiled: Mr. X lives in that village which lies between village A and between village B.

One does not give a clear answer like: Mr. X lives in village C.

It was extremely interesting that he told this story at the beginning of a conversation in which he was about to share information about the history of his people.

Smith and Dale write the following in the preface of their work :

„ The Ba-ila do not readily communicate to a foreigner their ideas and customs; direct interrogation often fails – generally fails, indeed, except where complete confidence has been won beforehand – for they either profess to know nothing or deliberately give misleading answers. It is only by tactfully leading conversation in the desired direction and not pressing it too far that one succeeds in getting information in this way.”²¹

Chief Mukobela, as well as Bryan and Alex, told us a lot about their people, but it was perceptible that first a basis of trust had to be established. Johannes van der Weijden

¹⁰ the conversations were recorded; 7.5

told about his past in Zambia, his connection with the Baila. He revealed something of his history, and the three men revealed something of their history.

Giving each other space can lead to a new kind of proximity.

Joahannes van der Weijden:

I feel very close to the Baiila; I cannot explain why, it's just there, but that still does not give me the right to ask you questions about family affairs [...] I just want to show my respect, take a step backwards, saying I appreciate very much that you are telling about your peoples.

Chief Mukobela:

You are free to do that [ask]; You are welcome to ask anything, you are allowed to have the whole information.

During these three hours of conversation one could perceive that the voices and the laughter changed, became freer and brighter.

Finally, the desire for a second meeting was felt by both sides, and Bryan and Chief Mukobela were very much interested in reading a copy of "The Ila-Speaking Peoples of Northern Rhodesia" which pleased us very much.

3.3.4.2 July 25th, 2010

On the second Sunday the conversation took place between Bryan, Alex Kaande, Johannes van der Weijden and me at the Chief's home. We sat down again in a circle and this time we were also greeted by a very old man, Edward Shakalima. He had a roguish laugh and a very warm charisma. Because he did not speak English, Chief Mukobela and Byian translated for him. Thus it was possible for us to listen to the melody of the language and to its sound. We saw how intensely the man scrutinised the pictures in "The Ila-Speaking Peoples of Northern Rhodesia" and how his eyes shone when he recognised somebody, something, again.

Suddenly he put his hand to his mouth, took his set of teeth out and laughed as broadly as he was able. He showed us how the upper incisors had been knocked out in the past because of an existing beauty ideal.

He said that we should take a picture of him. We did it with pleasure and showed him the picture afterwards - he laughed warmly when he saw it.

Thus we were able once again to experience three very interesting and touching hours.

The expressive faces, the moved voices, the warm laughter and the serious conversation made us realise how much their history means to these people and made it clear to us that we had to behave with the utmost respect and care in dealing with the history of the Baila.

Chief Mukobela



Johannes van der Weijden





Alex Kaande



Amos Makasa and Bryan Shibulobe

Bryan Shibulobe, George Kambowe, Chief Mukobela, Edward Shakalima, Johannes van der Weijden



Chief Mukobela and Edward Shakalima







Edward Shakalima



Chief Mukobela



Alex Kaande





Bryan Shibulobe

3.3.5 Other Books

There were five other kinds of sources beside the described books, which are to be found in the bibliography.

- With the dictionaries of Edwin Smith, as well as with Dennis G. Fowler's dictionary it was possible to look up the meaning of the often used Ila words.
- The travel reports of different missionaries were important to compare them with each other and to ascertain how personally the reports were coloured, or how great the efforts towards objectivity were, because they mostly concern descriptions of the character of the Baila. These descriptions naturally depend very much on the kind of meeting and the behaviour of the participants. An example of this is Dr. Emil Holub, a doctor from Bohemia. He was the first traveller in the Bwila who left reports in which he described his negative encounter with the Baila. Smith and Dale make the supposition that Mr. Holub himself contributed something towards the negativity of the meeting by a missing sense of tact.²²
- The documentation about the history of the missions served for the overview, as well as for the historical classification of certain events.
- The biographies of Harry Nkumbula, Edwin Smith and John W. Gerrard informed in detail about these people, whose works are very important for this paper. The attempt to get to know them a little better to be able to estimate their statements, was therefore possible. Besides, the biographies contained much objective information which was very useful.
- Because the consideration of foreign cultures is an object of anthropology, two books made it possible for me to look up certain technical terms. They also helped me to pay attention to details which are important for anthropology but which we don't pay much attention to at school.

Johannes van der Weijden made all books available, excluding the last two. In all I used about 20 books.



Which people have already lived in this country, have sat by the river Kafue, have wandered through the high grass?

What were these people like, which picture did they have of themselves, what influenced their image of man?

In which manner did they look at their environment, how did they move in it?

How did they live?

Some people have already searched for the answers to such questions about the Baiila which they have tried to record, finally, in books. Of course - one cannot record something unfathomable. It is similar to trying to reach for the stars: We know that this is impossible but we do it nevertheless.

In reaching for the stars here I have tried to find out something about the culture of the Baiila and these moments of contact have shown me another world which in turn has helped me to learn more about myself.

The text comparisons¹¹ offered different points of view which complemented each other, although some questions remain unanswered.

First it is important to have an image of how the Baila see themselves. This should serve to be able to understand better the traditions and customs which seem foreign to us and make it possible to classify the statements by outsiders about the characters of the Baila (e.g. missionaries).

4.1 Origin - Character - Organisation

It is difficult to say where the Baila came from. It is supposed that, like their neighbours, they came from the South of the Sudan. A temporal classification cannot be made.

But the Baila have a clearer image of where their forefathers came from :
from the sky.

A myth tells that their forefathers, called bakaseluka, (= the descended),²⁴ came down from the sky and touched the earth for the first time on the bank of the Kafue. On the stone ground, Bweengwa-Leza,²⁵ footprints of people and animals are found.

In relation to this a certain statement by Smith and Dale gets an interesting meaning:
[...] *"they walk as if the whole earth belonged to them"* [...] ²⁶

It seems as if the idea of his history is reflected in an individual.

This strength of attachment to their own history was always very present during the conversations from the 18th and 25th of July, 2010. Thus one felt great respect when the three Zambians talked about the nature of the Baila.

The Baila were very famous as a warring people.

Emil Holub gave the title "An unfortunate meeting"²⁷ to the chapter about his first meeting with the Baila, which was determined from the beginning by mistrust and ended, finally, in a violent raid.

L.H.Gann describes it in this way:

¹¹ 3

[...] „The Ila, cattle keeping warriors, were noted for the fierce spirit of independence possessed by each of their petty tribal groupings. Though warlike, they were incapable of co-operating with each other against outside enemies, and the Barotsi thus regarded their country as one of their traditional raiding areas, a major campaign being waged against them in 1888. The Ila thus hated anyone who came from Barotseland, and in 1886 attacked Holub [and his wife]... [they] were lucky to make their way back alive, though, one of Holub's men, a European, was murdered .”²⁸

Harry Nkumbula sees the reason for this condition in the absence of one single leader. The Baila were not a united people. In addition, Smith and Dale explained two meanings of wars: On the one hand wars can unite people, make them stronger because of a common enemy, on the other hand, as observed with the Baila, they have a disrupting effect on the community.³¹

„[...] war was the normal thing and peace unknown.”²⁹

“ The Baila were always a fighting people. Their history is first and foremost a story of internece stife and slaughter”³⁰

Now the question arises as to which structure ruled the society of the Baila.

In the conversations of the 18th and 25th of July, 2010 this subject was also approached. As mentioned, one participant in the discussion was a Chief. The role of a Chief is not political, but traditional. He is greatly respected, his opinion has a high value and serves the society's solidarity. However there is not a Paramount-chief, which contributes to disagreement³²

The Chiefdom originated from a form of leadership. There were, like in every society, strong personalities who were asked for their opinion, as well as for help. But there were several leaders, not only one, maybe because of the lack of mobility.

A leader formed a common mind, and this was well possible because everybody was somehow related to each other and so felt in unified. In this way a family attachment also existed between the Chiefs. However, at the same time one must remember that there were constant conflicts around the hunting area of the single villages which formed, finally, the borders. Nevertheless, it was possible for a person to marry someone from another village. This informal attachment can also express itself in the form of help. Somebody's problem becomes the problem of the other.

Thus Chief Mukobela describes the Baila as an exceptionally loyal and responsible people who keep to agreements.

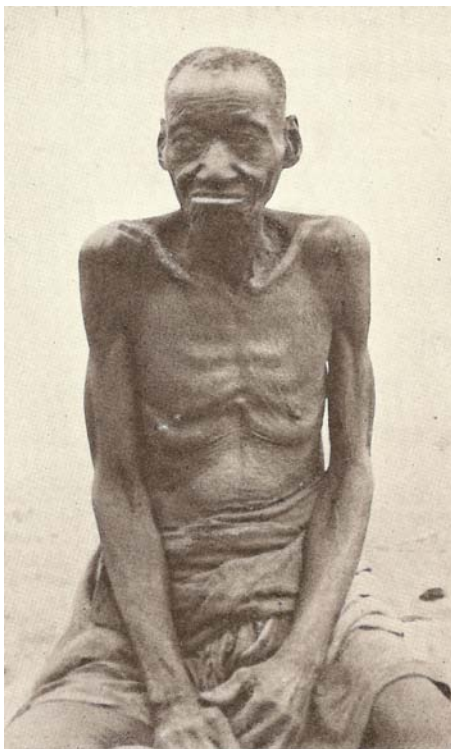
Bryan also stressed again that the Baila were known for their warlike, violent nature, although this was also connected with great bravery, courage and, above all, love of liberty.

Chief Mukobela pointed out the fact that exactly these qualities can explain a certain attraction for the missionaries to take up their activity in the area of the Baila. He believes that the missionaries saw parallels between their own character and that of the Baila, above all where reliability and loyalty were concerned there. These qualities and the willingness to fight, as well as the courageous nature of the Baila, also led to the fact that they were used by the Britons in the Second World War in India. Information to the number of soldiers used could not be provided, but Bryan mentioned the incriminating results of this application: The warriors brought syphilis and gonorrhea to the Bwila, where there were no possibilities for medical treatment.

At this point we can see how sensitively a culture - including that of the Baiila- reacts when confronted with a different world.

When asked about the slave traders Alex confirmed that the fear of the Baiila acted as a deterrent and therefore slavery took place less by external influence but was maintained by the Baiila themselves. Slavery became prohibited by British rule, but Smith and Dale point out the fact that the realisation of this ban could take some time and they were right, as Harry Nkumbula confirmed.

In the 1940s there were still people who lived as slaves.



an old slave Woman

4.2 Religion

Religion comprises three areas:

The human individual, his respect of the absolute and his interpretation of reality. It is evident that this subject is omnipresent in all areas of life. ³⁴

William Chapman, co-founder of the Nanzhila mission, also ascertains:

„There is an intimate connection between the customs of the the natives and their religious ideas; infact many of the customs of the Baila are directly traceable to the religious ideas they hold” [...] ³⁵

Now it becomes clear what this statement means with refernece to some of the aims of the missionaries above all what effects this statement had on the Baila :

[...] „ hence the most satisfactory way of changing native custom is by implanting new religious ideas.” ³⁶

4.2.1 Ideas

According to image of the Baila there was the „highest being“, called Leza, who correspondet to the sky. The connection between the minds of the forefathers and the sky was Bulongo, the earth.

The sky which gives water and the earth which offers the soil give, by their union, grain to the people.

It now becomes evident that on the one hand religious images intervene directly in life, on the other hand the spirits of the ancestors also present and are considered to be protective ³⁷

A comparison with Greek mythology is to be noted here.

The gods Uranos and Gaia, sky and earth, were the oldest couple and so were the fundament of all the following generations..³⁸

There seems to be a common motive for the creation of life in the culture of the Baila and in that of the Greeks. With the Baiila it is the food which originates from the union of Leza and Bulongo, with the Greeks it is the coming generations.

This is a parallel because in both cases it is about continuity, only with the Baila it seems to be more realistic, down to earth.

However, an interesting difference is, that Leza, the sky is the highest beeing for the Baila. In Greek mythology Uranos is the son of Gaia whom she bore by Eros without mating and thus it seems that she is higher than Uranos.

Harry Nkumbula described the relationship to the Highest Deity with a legend of an old woman³⁹. He continually spoke about God, but the relationship between 'God' and the belief in Leza was not quite clear.

An old woman who had lost her whole family and wished for her own death became stronger and stronger and did not die. Because of this she felt the desire to see God, in order to ask him for answer to her misery. She built a tower in order to reach heaven, but it collapsed.

She struck to her plan and imagined that she could find God on the horizon, where heaven and earth meet. She never reached the horizon, but met many people on the way, who asked what she was doing. When she replied that she wanted to ask God the reason and the meaning of her misfortune, she received the answer that she was not the only one who lived in misery. The old woman died and since then nobody has asked about the meaning of misery.

There is one similarity between the belief in Leza and God in the legend: the woman believed that God lived where heaven and earth met.

For the Baila God is the One who decides their fate, listens to them, sees and observes.

This is an interesting point when one considers how the independence and freedom of the Bailia were stressed in the discussions.

They obviously see themselves leaded by God. They also believe that they will meet Him after death, face to face.

It is interesting to note that in spite of spatial and temporal separation similar ideas and beliefs develop all over the world.

4.3 The Village – The Surroundings – The Villages

People live in communities which are organised spatially.

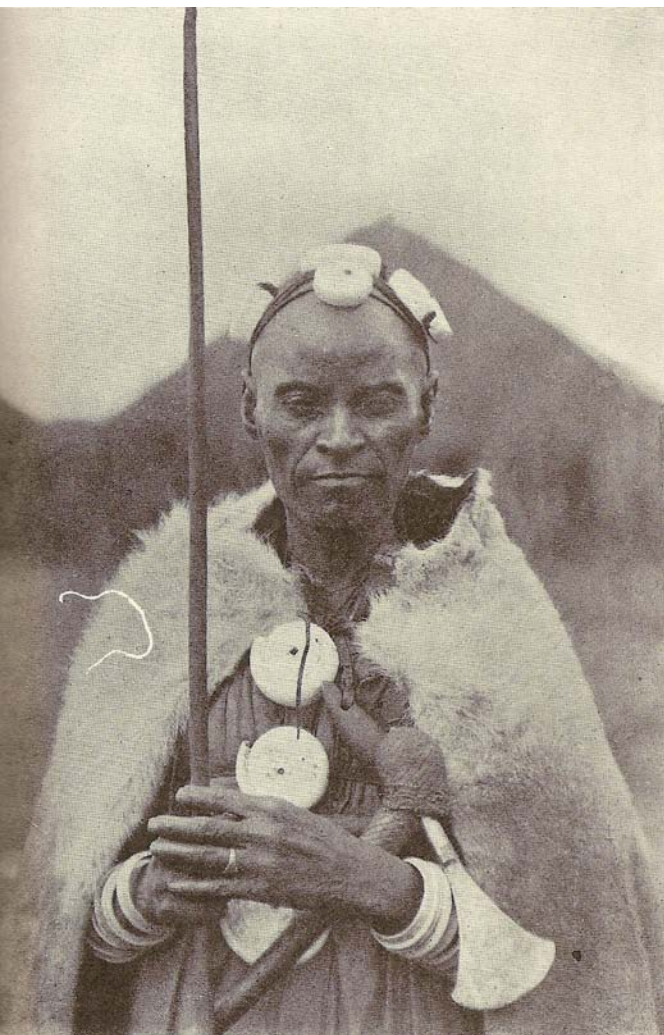
The villages of the Baila can differ in size, but are structurally very similar. The round houses stand together in a circle, and there is a place in the middle which is used for the cattle. The house of the Chief, the door of which faces west, stands in the east of the village. There it is protected from the wind, which mostly comes from the east.

The people make sacrifices to their ancestors in small huts called maanda amizhimo. The oldest spirits protect the cattle and the village.

The villages are built by both men and women, although the tasks are clearly divided – certain jobs are done by the men, others only by the women. Ruth Muchazhi pointed out in her notes that there are still people today who do not allow their women to go near a smithy.

Several houses had to suffer from termites and other insects, which meant that the houses often had to be repaired or rebuilt.

As an example for the description of such a village Smith and Dale took the village of Chief Shaaloba.⁴⁰



Chief Shaaloba



in the village of Chief Shaaloba, July 2010



4.3.1 A Journey with Harry Nkumbula

Harry Nkumbula describes the principle villages of the Bwila and the way of economy of the Baila:

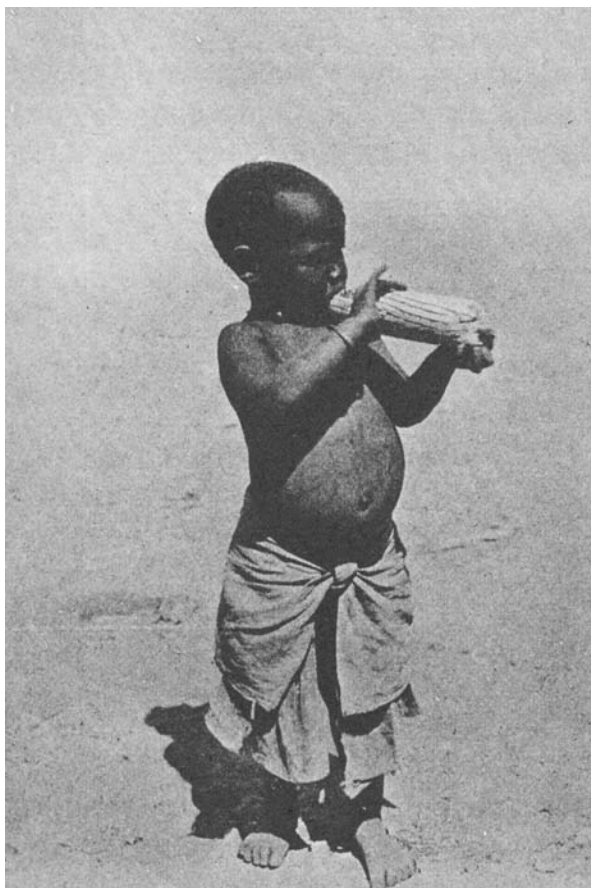
(look also at the map)

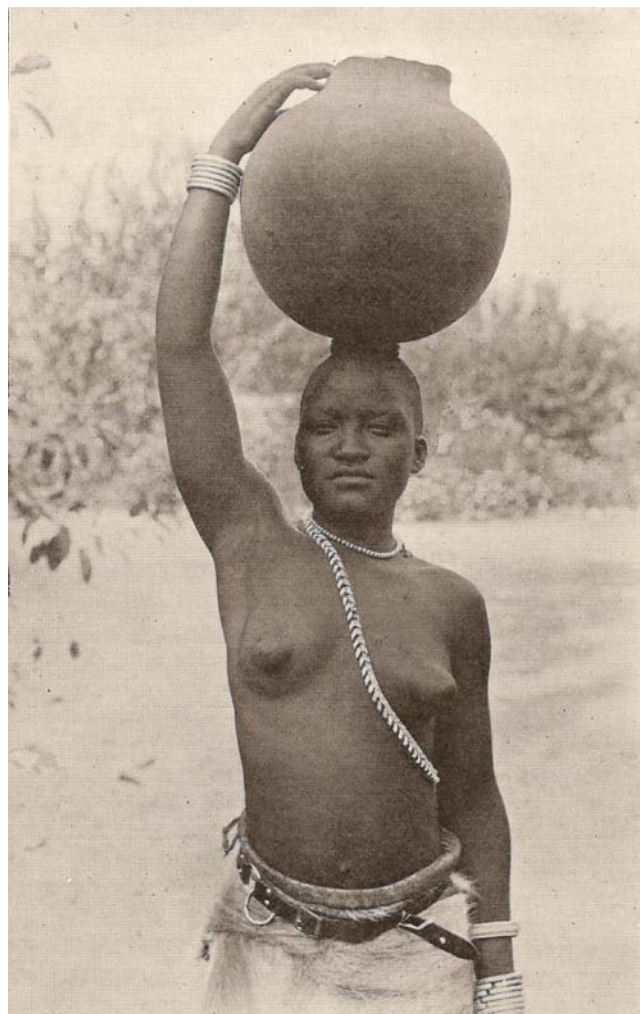
Village / Area:	Conditions , Consequences
Kabulamwaanda:	sandy soil, little water → unsuitable for plants large population many cattle a lot of palm trees
Plain of Namasanga	(no description)
Kantengwa:	sandy soil, fertile, good for cultivation of kaffir , monkeynuts small population many cattle
Syamukunoi:	monkeynuts large village, many people
Makobo:	numerous streams, very fertile corn land
Simukopola	(no description)
Maala:	sandy soil, fertile, monkeynuts , millet lack of water solved by digging of wells large population exceedingly many cattle not compact villages many palm trees seat of Chief Mungaila
Kasenga Mission	(no description)
Baambwe:	built on desert → cattle graze on flats at a distance large population extremely wealthy in cattle
Namwala:	Boma of the district
Plain of Mulela:	october / november: abounds with game
Luubwe:	large population actually many cattle , threatened by tse-tse fly
Kasamu	(no description)

Plain of Mwanakaaba	(no description)
Makuzu	(no description)
Lucena:	not Baila, differ in speech and customs great fishers , skilled in weaving nets /reed mats good at hunting few cattle sandy soil, cultivation of millet , finger-millet , groundnuts
Basanga:	good salt
Iyanda:	hot springs best clay → good potters
Kaundu:	cultivation of tobacco ; tobacco is traded for money/cattle cultivation of maize
Itumbi:	not true Baila; differ slightly in speech and customs reddish, very fertile soil → kaffir , sweet potatoes tse-tse fly → no cattle a lot of honey, honey is traded a lot of cisecele, small, whitish fish , sold to people from other districts/ taken in to towns
Bulala:	reddish soil, suitable for growing maize tse-tse fly → no cattle population is depleted blacksmiths are dying out for a lack of purchasers (people preferring European products)
Banamwaze:	large population cattle , threatened by tse-tse fly sandy soil, suitable for millet / groundnuts
Bayangwe	(no description)
Kabanga	(no description)
Makunku:	forest country, no good grazing land
Nyambo:	dry , sterile hunters
Cibenda	(no description)
Ilombola	small village fishers dark soil, suitable for kaffir
Busangu	(no description)

On this trip the base of the existence of the Baila was shown, which proved to be significant, as will be shown in the following sections on fishing and cattle.

On the whole it can be said that the given conditions were advantageous for the Baila; a large supply of fish, large herds of cattle, fertile soil and a relatively low influence of negative environmental factors.⁴¹







Boma of the distict; Namwala



reddish soil, palm-trees



sandy soil

4.4 Fishing

The Bwila, or the Kafue and its streams, were very rich in fish. This was not so obvious from the journey of Harry Nkumbula, but was given more importance by Smith and Dale.⁴² There must have been an abundance of fish available to the people. Harry Nkumbula mentioned again, as shown above that the fish were occasionally sold. After the retreat of the water many small lakes remained, which trapped the fish. Often non-residents settled here temporarily, who caught the fish, dried them and took them away. Between Namwala and Choma there was a 'Fishgate', where the colonial authorities raised taxes.

In both conversations fishing was discussed above all in the context of momentary developments. The traditional methods of fishing were described by Chief Mukobela as sustainable, which is not guaranteed under the present methods. Non-resident fishermen came (and still come) to pursue commercial fishing, which led to an over-fishing of the waters. Here Bryan Shibulobe criticises the saying 'One Zambia-One Nation', saying that government sells fishing licences, thus giving more weight to economical interests than to ecological ones. Similar problems can be seen in forestry. It seems, here, however, that the central government is increasingly searching for more contact with the Chiefs, in order to solve the problem of the traditional regulation.⁴³

With this the question also arose as to how far the expansion of the infrastructure can help the Baila. The transportation of important things such as medicine, food and cattle is of course an advantage. At the same time, however, Bryan expressed his doubts about the new linking roads which can also lead to the immigration of many people.

The journey with Harry Nkumbula also shows how new influences can lead to worrying developments. Thus the smith's art has become extinct in Bulala, because the local products cannot compete with the European ones.



Bembas are fishing, summer 2010



4.5 Cattle

„There is nothing the Baila prize more than their cattle.“⁴⁴

With this quotation from Harry Nkumbula the enormous importance of cattle becomes clear. He describes four uses of cattle; the utilisation of the milk, the eating of the meat while drinking beer, the use as currency and – not at least important the immaterial value.

Cattle embodied the ideal of what was beautiful – from this we can understand why it was considered beautiful to have no front teeth, because cows do not possess incisors. For this reason the animals were not in the first instance used as beasts of burden. Smith and Dale quoted Chief Shaaloba: *„How could I be so cruel to make them work?“⁴⁵*

Harry Nkumbula confirmed this attitude, but noted that in his time cattle began to be used as working animals.

Smith and Dale speak about a stock of 70 000 cattle, which was even larger before the cattle plague.

Harry Nkumbula mentions in his descriptions of the most important wars that as well as people cattle were stolen or killed, and again pointed out their omnipresent and many-sided importance.

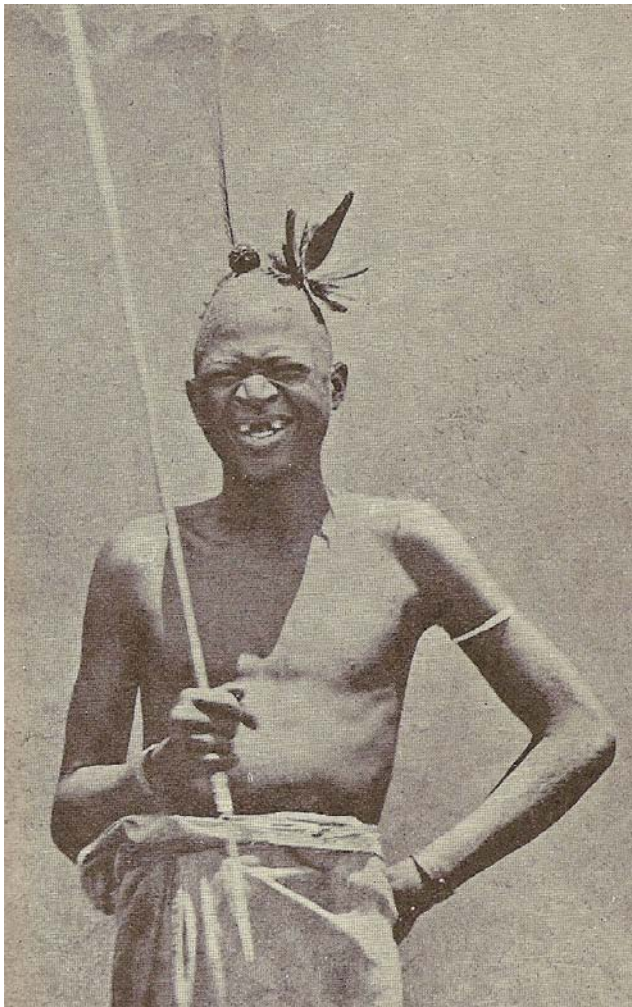
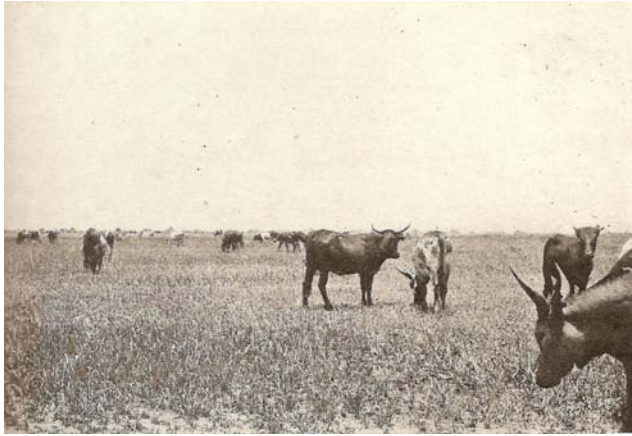
4.5.1 The Consequence of Wealth

One consequence of wealth was mentioned and explained in the discussion on 18th July 2010. Alex Kaande pointed out again the same connection between prosperity and school education in his annotations to “The Ila-Speaking Peoples of Northern Rhodesia”.

Education is a form of wealth, wealth which the Baila already possessed through their cattle. The pride and the independence made possible by prosperity made the necessity of school education unjustified. Because of this it can occur today that occasionally children (especially girls) do not go to school, or are hindered by their parents from going to school. It was the wish of the previous District Commissioner, Mrs Eunice Nawa, to improve the fate of girls.







4.6 Education

Nevertheless, in the 1940s Chief Lubanga Shabongwe Mukobela built a school for his people. As reasons for this two aspects were mentioned in the discussion. The first was that the Chief was interested in the continuity of his wealth. He trusted the white people, who promised him respect and fame through the building of a school.

The second reason was that in the Second World War he was confronted with new war technology and saw large, powerful weapons.

The fact that new technology can only originate from intensive study in the form of school education showed effect. In the face of the unstoppable developments he saw his chance as Chief to make education accessible to his people, in the hope of their generating new inventions, which would perhaps be larger and more important than anything that he had seen so far.

For this reason a school was officially opened on 9th September 1952 by Governor Sir Gilbert Rennie⁴⁹, which children from the surrounding countryside, even Bemba and Lozi, could go to. The school was later taken over by the government.

Because the year 1950 is painted on the front of the school building, we can assume that lessons already took place in that year.

Today a bronze statue in front of the Lubanga Shabongwe Basic School is a reminder of its unusual founder. It was unique that a Chief should open a school not only for his people, but also for neighbouring children.



Visit of
K.D. Kaunda





Bronze statue for
Chief Lubanga Shabongwe Mukobela



5 Summary

It is not possible to give an exact time-frame to the themes treated in this paper.

The section on religion (and on the original beliefs) gives an idea of the beginnings, at least a spiritual beginning.

Time obviously played a different role to the Baila, than to us. There was light and darkness on the one hand, the seasons on the other.

This life in the rhythm of nature, the acceptance of time, but also of space seemed to function. As could be noticed on the journey with Harry Nkumbula, things went well with the Baila – their wealth of natural resources offered a good basis for existence.

However, this existence was under constant threat. The long-lasting wars, not only with neighbouring people but also amongst themselves, must have been a constant burden. Even the first structuring by the appearance of leaders did not bring peace, but only strengthened a small-scale unity, which was distinguished by great loyalty and sense of duty.

This system, or rather this strong characteristic, is that which Chief Mukobela believes to be an explanation for the great interest in the Baila and which finally allows us nowadays to learn so much about its history.

Nowadays it is extremely interesting and fascinating to have such characteristics, but the question arises as to what price the Baila had to pay to have them.

Most of the records come from missionaries or from people who were influenced by missionaries. One of the main aims was to spread Christianity and also to transfer social structures from Europe to Africa. It is interesting to note that it is possible for us to get to know the culture of the Baila because there were people who, through conversation and colonisation, managed to alienate the Baila from their own culture.

This paradoxical thought still applies today.

What happens when people come into contact with foreign cultures?

How far do the microcosms come nearer to one another, how far do they alienate themselves?

Some answers are found in the past with the disappearance of certain traditions and ideas.¹²

In the present there are conflicts about the use of resources.¹³

We know nothing about the future except for the fact that we will be occupied with the question of the proximity of cultures, because – fortunately – contact is inevitable.

Each individual must decide for himself how to form this contact. It should, however, be possible to reach out to each other in a respectful and differentiated way, a way in which each microcosm can remain whole but at the same time make room for a life together.

¹² 4.3.1
¹³ 4.4

6 Epilogue

With an epilogue something comes to an end.

For me, this work has not come to an end.

This was the most difficult thing for me while I was writing this paper: to realise that every completed section was in fact incompleting. The culture of the Baila became more and more unfathomable, although I had attempted to understand it, touch it.

At the same time there remains a feeling of intense happiness.

It was wonderful to work with people in Africa and Switzerland at something which was very important to all these people, but also to me.



7 Appendix

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S. 28

- Brian; Sambia, Sommer 2010, Lisa Heinzer

S. 30

- Umgebung Namwala; Sambia, Sommer 2010, Lisa Heinzer

S. 34

- eine Sklavin; E.W. Smith, A.M. Dale; The Ila-Speaking Peoples of Northern Rhodesia Vol. I, S. 409, E.W. Smith

S. 38

- Chief Shaloba; E.W. Smith, A.M. Dale; The Ila-Speaking Peoples of Northern Rhodesia Vol. I, S.111, E.W. Smith
- Bewohner mit Buch „The Ila-Speaking Peoples of Northern Rhodesia“; Sambia, Sommer 2010, Lisa Heinzer
- Bewohner vor einem Haus; Sambia, Sommer 2010, Delio Malär
- Bewohnerin; Sambia, Sommer 2010, Lisa Heinzer
- Dorf von Chief Shaloba; Sambia, Sommer 2010, Lisa Heinzer
- Bewohnerin; Sambia, Sommer 2010, Lisa Heinzer

S. 41

- Mädchen mit Mais, E.W. Smith, A.M. Dale; The Ila-Speaking Peoples of Northern Rhodesia Vol. II, S.14. E.W. Smith
- Junge mit Mais, Sambia, Sommer 2010, Marco Gagliardi

S. 42

- Frauen beim Kornstampfen, E.W. Smith, A.M. Dale; The Ila-Speaking Peoples of Northern Rhodesia Vol. I, S.147
- Frauen beim Kornstampfen, Sambia, Sommer 2010, Lisa Heinzer
- Frau beim Wassertragen, E.W. Smith, A.M. Dale; The Ila-Speaking Peoples of Northern Rhodesia Vol. I, S. 383, E.W. Smith
- Frauen beim Tragen, Sambia, Sommer 2010, Lisa Heinzer

S. 43

- Boma, Sambia, Sommer 2010, Lisa Heinzer
- rötliche Erde, Palmen, Sambia, Sommer 2010, Lisa Heinzer
- sandiger Boden, Sambia, Sommer 2010, Lisa Heinzer

S. 45

- Fischen, E.W. Smith, A.M. Dale; The Ila-Speaking Peoples of Northern Rhodesia Vol. I, S.8, W. Chapman
- Fischen, Sambia, Sommer 2101, Lisa Heinzer
- Mann beim Fischernetz knüpfen, E.W. Smith, A.M. Dale; The Ila-Speaking Peoples of Northern Rhodesia Vol. I, S.185, E.W. Smith
- Mann beim Fischernetz knüpfen, Sambia, Sommer 2010, Lisa Heinzer
- Bembas beim Fischen, Sambia, Sommer 2010, Lisa Heinzer

S. 47

- Rinder, Sambia, Johannes van der Weijden
- Rinderherde, Sambia, Johannes van der Weijden

S. 48

- Rinderherde, E.W. Smith, A.M. Dale; The Ila-Speaking Peoples of Northern Rhodesia Vol. I, S.133, E.W. Smith
- Rinderherde, Sambia, Sommer 2010, Johannes van der Weijden

- Mwila, E.W. Smith, A.M. Dale; The Ila-Speaking Peoples of Northern Rhodesia Vol. I, S.95, E.W. Smith
- alter Mann, Sambia, Sommer 2010, Lisa Heinzer

S.51

- Besuch des Präsidenten K.D. Kaunda, Sambia, Sommer 2010, Lubanga Shabongwe Basic School
- Lubanga Shabongwe Basic School, Sambia, Sommer 2010, Lisa Heinzer

S. 52

- Tafel vor der Schule, Sambia, Sommer 2010, Lisa Heinzer
- Statue Chief Mukobela, Sambia, Sommer 2010, Lisa Heinzer

S. 53

- Schüler der Lubanga Shabongwe Basic School, Sambia, Sommer 2010, Lisa Heinzer

S. 57

- Blick von Namwala aus, Sambia, Sommer 2010, Lisa Heinzer

Karte der Einteilung des Bwila nach Chiefs, zu 4.3.1:
Erhalten in Namwala, Sambia, Sommer 2010

7.3 Mailcorrespondence

Robert Liebenthal – Lisa Heinzer, 12.10. 2010 – 14.10. 2010

Johannes

Thanks.

But how will you know that the information they give is accurate?

Regards

Bob

Dear Bob

My name is Lisa. We, the travelling-groupe, visited you a few weeks ago with Johannes and I enjoyed this visit very much. So - thank you again.

Thank you very much for your effort that you give with the books. I am also very, very happy.

This morning you sent a really important and good question to Johannes and he passed on the mail to me.

I tried to answer it and sent the answer to him, in German of course.

Then he remarked that you speak German too and he was wondering how much of my answer you would understand.

So, here it is:

Solch eine Frage stellt sich natürlich immer bei geschichtlichen Themen.

Nicht-Historiker, wie wir alle sind (wir und höchstwahrscheinlich auch die Leser), haben nie gelernt, wie man

wirklich auf ganz korrekte Weise Informationen wiedergibt, ohne sie durch eigene Meinungen, Erfahrungen oder Vorbehalte /Vorurteile zu verfärben.

Und letztlich auch Historiker sind sich wahrscheinlich nicht immer einig, denn der Blick auf die Geschichte ist wahrscheinlich so verschieden, wie die Menschen, die darauf blicken.

Auch ist es für uns sehr schwierig, nicht zu interpretieren, sondern nur zu

"übermitteln". Im Geschichtsunterricht versucht uns Herr Verlage einige grundsätzliche Dinge darüber zu lehren

(Quellentextanalyse) Aber das ist jeweils ein riesen Kampf und Krampf (Historiker beschäftigen sich in ihrem Studium sicher sehr lange und intensiv damit). Und das machen wir halt zu einem Text, oder an einer Prüfung, oder in einer Unterrichtseinheit sehr bewusst.

Aber ziemlich sicher wird das nicht so gemacht werden mit den Büchern, verständlicherweise.

Ich denke, dass es eine Deklarationsfrage ist. Diese Informationen, die wir hoffentlich bekommen, müssen als das deklariert werden, was sie sind:

Informationen von Menschen, Illa-sprechende Menschen, die sie aus ihrer Erfahrung, Erinnerung nehmen und uns geben.

In wie fern ihre Erinnerungen und Erfahrungen mit der Realität übereinstimmen, können wir nicht wissen. Und was ist überhaupt Realität? Wer bestimmt denn, was Realität ist?

In der katholischen Kirche kennt man doch so etwas ähnliches: Die Unfehlbarkeit des Papstes. Sein Blick ist quasi absolut. Aber heute wird das ja sehr stark kritisiert, diese "Zentrierung" auf eine Wahrheit.

Das, was in der Geschichte geschehen ist, wird bestimmt von jedem Menschen anders wahrgenommen.

Das einzige, was man vielleicht machen kann, ist, möglichst viele Wahrnehmungen zusammenzutragen, um so einen differenzierten Blick zu bekommen.

Das ist wahrscheinlich alles, was wir machen können.

Aber es wird wohl nie nur "einen absolut korrekten Blick" geben, eben, weil es ganz viele Augen sind.

And Hannes enclosed: Ich möchte noch daran hinzufügen, dass wir weiter mal abwarten wie die Bemerkungen der LeserInnen des Ilabuches aussehen. Wenn zwei Leute unabhängig das Gleiche sagen, könnte schon mal etwas daran sein.

Maybe this answer is a bit ponderous, especially when German isn't your first language. If you do understand it - perfect.

If you don't, just let me know and I will try my very best to translate it. (try, because English isn't my first language unfortunately)

And if that won't work too, we could ask Johannes to help us.

Best wishes - lisa

Dear Lisa

My German is nowhere near as good as your English, but – if I understand correctly – you plan to get comments on the book from selected readers and – if there is consensus, develop some kind of critique or annotation of the book.

I'm not a historian, or an anthropologist – and neither were Edwin Smith and Andrew Dale. I recommend that you read Elizabeth Colson's introduction to the second edition, to get a sense of the thoroughness and scholarship that they brought to bear on their subject, and the place their book has found in ethnography generally. This doesn't mean that they got everything right, but I think it means that if someone is to challenge them, it must be with the same standards and quality of evidence that they brought to bear.

Bear in mind also that a lot has changed – to put it mildly – since they wrote, and that – unless you have access to very old people with very reliable memories, everyone who reads it now is at least one, if not two, three or four generations away from their informants. That said, oral traditions can be quite reliable – and if you were getting consistently different versions from your informants from those of S&D, it would be a reason to suggest more research.

I hope I have understood correctly what you are planning and that the comments are of some use.

Best regards Bob Liebenthal

Dear Bob,

Thank you very much for your critical remarks. They are really valuable. Their quality brings me to the boundry of my Englishskills and I have to use the dictionary very often, so sometimes it could sound a bit funny and unfortunately I don't know the English comma ruels but I try to answer detailed and as understandable as I can because it's a serious subject.

In the beginning a term's explantation: The paper I have to write is called "Maturaarbeit".

Are you a former Latinstudent? If you are, this word is clear. If you are not: It comes from the Latin word for 'mature', as you can see very well, maturus, -a, -um > mature. And "-arbeit" = work, but this is known of course.

So, that's a paper which we have to write for our school-leaving qualification, after six years of High School. With this qualification every university in Switzerland will admit us, so for our certificate the Maturaarbeit is as important as a subject like maths, or biology, or history is. In general we begin on September in the beginning of our 5th year (=Grade 11) and finish in April.

I hope now you get an idea about the relative dimension of this paper (for a student like me), but also about the absolute dimension of it (expenditure of time, general demands).

Yes, I read Elizabeth Colson's introduction and of course also the preface of Mr. Smith and Mr. Dale and I am honestly impressed about their work. These two books are the result of thirteen years hard work and dedication. And indirectly also a result of everything they have done until this point of their life.

We would never take it upon ourself to pass judgement about this admirable work through the remarks of the readers. We would also never say that the information the readers will give us, is a correction or an indicator of a wrong statement of Mr. Smith and Mr. Dale.

I think it is a question of declaration: Probably we would declare the remarks of the readers as memories, maybe really clear, maybe blurred, or experiences – let's call it something like "human knowledge" – something subjective but also very valuable. But it is never thought as an evaluation of the relative objective and scientific work of Mr. Smith and Mr. Dale.

And I think it is also a question of the dimensions:

Mr. Smith and Mr. Dale spent their lifes there, or a part of their lifes. They were studied men, who get experiences through the process of their careful research. The Ila-Speaking Peoples' Culture's researching was their life.

I am a very young and inexperinced student who has to learn very much to become a little bit more 'mature'. And particulary I was very touched, as Johannes told our class for the first time something about Sambia, about Namwala and about the people, who live there, maybe four years ago. And I am still very touched, but now I also think of the experiences of last summer which were so moving.

I'm very happy and thankful that Johannes is willing to coach me, otherwise it wouldn't work,

and of course I'm also very thankful to your and Alex's help with the books and your important remarks. And now we've got the luck to be on the way to receive some "human knowledge" from a few people (hopefully).

But here we are again with the "dimensions" I mentioned before:

The relations are totally different and never comparable (in the meaning of evaluation), so the information the readers will give us (maybe), is certainly not comparable and is not thought as an evaluation.

It might be a view of modern Ila-speaking people on a book, which is written a long time ago. When we are lucky, it will be a substantial contribution to the history of the Ila's.

These thoughts I try to keep always on my mind.

On this way, I hope that we won't get into trouble with overestimation or misjudgement.

And now we have to wait (and hope) for their remarks to see the form of the remarks.

Then we will try to handle them carefully always thinking of its "dimension".

Best wishes,
Lisa

Dear Lisa

Your English is truly excellent.

I can see that I misunderstood what you are trying to do. It seems you are using the Smith and Dale book to stimulate the thoughts of some contemporary Ila's, which you would then record as their experiences, views, thoughts, concerns, etc. You are not trying to second-guess their scholarship. Your paper will collect these statements and present them as a human record.

Am I right?

I am copying this to my daughter, Mayaba, who arrived here last week and is planning something you might also be interested in. I think Johannes may have mentioned it to you too. She is studying film in the US, and wants to try and get selected Maala residents to share their stories and folklore.

I wish you all the best with your Maturaarbeit.

Regards

Bob

Dear Bob

Yes, you are.

The collection of these statements is a very important part of the paper. It isn't the main part of it, there are also two other parts:

- We had two very interesting talks to a chief. I had a Dictaphone to record these talks.
- Johannes has got a lot of other books about Sambia, especially about the area of Namwala, which are written by missionaries, or explorers, or scientists.

So, there are three sources, which give us information of scientific work, written reports and oral statements.

I am very interested in the work of your daughter. Last summer you mentioned it briefly. Thank you very much for copying it.
And also thanks for your wishes - I try my best.

I wish you a very good time

Best Regards
lisa

Mefyn Temple – Johannes van der Weijden

4.10.2010

Dear Mr. Temple

I am a former teacher of the Namwala secondary (now High) School from 1972 till 1975. Since 2004 this school is the partner school of my actual school in Switzerland. We try to support my old school (www.namwala.stift.ch) and visit the school in Zambia regularly with pupils or with my family.

During these years my interest in the history of the Ila People has grown. I have collected a number of books but the book, the Ila speaking People of Northern Rhodesia, is still the best amongst them. On my last trip to Zambia, in July of this year, I visited Bob and Ompie Liebenthal-Nkumbula. They showed me the book, Zambia stole my heart, and I will order this book for my own Library.

I could perhaps adapt the title of your book and say: Namwala stole my heart. One of the ways of trying to live these feeling is to collect as much information on the past, present and, when possible, future of Namwala and its Ila people. There is no doubt, that the Methodist Church has played a very important role in the History of the Ila People, starting with Edwin Smith. Bob Liebenthal suggested that you could be able to give additional information on the Ila People, since you worked amongst them.

One question as the completion of the following list of Nanzhila and Kasenga missionaries:

Edwin W. Smith and Julia 1902 – 1907 Nanzela 1909 – 1915 Kasenga (1876 – 1957)

Herbert and Doris Gerrard 1915 - 1934 (later in Kenia 1934 – 1941) (1886 – 1969)

John and Florence Price 1929 ?-?

Dennis G. and Ena Fowler 1959 – 1966

DENNIS FOWLER was formerly a Methodist missionary in Zambia and is author of an Ila dictionary; he can be contacted at 3 Strand Street, Sandwich, Kent

Hugh Cowley, who went out to serve the church as a builder and then became a minister, lived at Namwala had care of Kasenga from 1966 to 1970. He was married and his wife was called Dorothy. We, Valery and Ken Marshall, followed him and were there from 1970 to 1974 - though we too lived at Namwala of course.

Michael Pottie from Transvaal Kasenga 1916

A part of the list was given to me by the Marshalls who were working in Namwala when I was a teacher there.

A pupil of mine is writing a paper on the Namwala history. For her work it would also be extremely useful to have this information.

If you have other sources of information on the Ila area, I would be very interested in it. Right now I have ordered a number of antiquarian copies of the Ila Speaking People and will send them to Namwala since I met last month is a huge interest in the copy which I took with me. On the other hand will it be more and more difficult to get information about the past as time goes by. A few old people whom I met remembered quite a lot of things in the book.

I would greatly appreciate when you find time to answer this mail.

With kind regards

Johannes van der Weijden

27.10.2010

Dear Mr van der Weijden

My father Mefyn Temple can still receive emails but is no longer able to reply to them so he asked me to send you the email below.

With best wishes

Jane Clitheroe

Dear Johannes

I was delighted to receive your email of 4th August 2010. Clearly Zambia has had the same effect on you as it had on me - we "lost our hearts to her".

Having passed my 90th birthday my memory is fading fast but a few facts still linger in "my little grey cells".

I do not remember the exact dates some of the other missionaries who served there were:

At Kasenga - Ernest Stamp and his wife Muriel, John Taylor, Henry James

At Nanzhila - Rev Jon Shaw

Recently a biography of Edwin Smith was published but I remember neither the title nor the author.

Andrew Dale the only son of Dale, co-author with Edwin Smith of "The Ila Speaking People" died recently. After long years of litigation he obtained the title deeds of Kasenga (some thousands of acres). He also wrote his own biography but I do not have a copy and I have lost contact with his two sons.

If your pupil from Manwale School is looking for further information the best person to contact would be the Rev Dennis Fowler (whose address you already know). He is a great linguist of the Ila language (Ci-Ila) and I am sure his memories are far better than mine. The name Africans gave him because of his distinctive walk was "Jumping Jesus" a term of great affection because they knew how much he loved them and they him.

Yours affectionately

Merfyn

27.10.2010

Dear Mr Temple, dear Mrs Clitheroe

Thank you very much for answering my mail. We are going to follow the names you mentioned. Unfortunately Rev. Dennis Fowler never answered. Perhaps his address was wrong? In case you have an address, I would be grateful to receive it.

Our Ila project has started off: we found a PDF File of the book The Ila Speaking People and made 10 copies of it and sent it to Zambia. Ten people are going to read it and will comment it. These comment will be a part of the script on Ila history. We hope to organize one time a seminar on Ila history in Namwala.

Thank you very much and I wish you all the best

Kind Regards

Johannes van der Weijden

PS. 1 At www.namwala.stift.ch we have published pictures of our journey to Zambia. A few pictures show how eager the people were to read the book The Ila Speaking People. This book has a great value. Although Dr. Kenneth Kaunda removed it from the UNZA Library after reading a certain chapter, so somebody told me.

PS.2 Bob Liebenthal, who gave me your address and who is mentioned in your book, is also helping by making people aware of the Smith and Dale book.

PS. 3 I have read your book and noticed that peoples attitude towards education has changed completely since your Nambala days. They are very keen to send their children to school.

Dear Mr Temple, dear Mrs Chlitteroe

I forgot one question. Isn't there a kind central archive or a coordinating secretary on the work of the Methodist Church or the Methodist Activities in the third world?

Best Regards

Johannes van der Weijden

PS. Rev. Fowler had a crash course on the Ilsa Language. It is this course in which I am also very interested

29.10.2010

Dear Mr van der Weijden

I have just seen my father and he asked me to respond to your questions.

The details he has for Dennis Fowler are:

email address: dennis@dfowler.f2s.com

phone number: 01323 737449

address: Flat 4, Abbotsrood, I Milnthorpe Road, Eastbourne BN20 7NR.

As regards the work of the Methodist Missionary Society ... he was unable to remember the name of the Archivist but suggested that if you Google "Methodist Missionary Society" you should be able to find the information you want.

With best wishes

Jane Clitheroe

Dennis and Ena Fowler – Johannes van der Weijden

1.11.2010

Dear Rev. Fowler

I am a former teacher at the Namwala Secondary School, now Namwala High school, from 1972 till 1975. Since 2004 I visit Namwala every year because my actual school in Switzerland and the school in Namwala have started a partnership. We try to support the school in Namwala to improve its infrastructure which has suffered a lot since the time I left Namwala. Every second year a group of pupils of my school join me on my visit to Zambia. For them it is an unforgettable experience.

On www.namwala.stift.ch you get an idea of what we have been doing the last 6 years. Rev. Ken Marshall and his wife Valerie were the same in Namwala as I was. You might know him.

From Dr. Haller of the University of Zurich I got to know that you wrote a crash course for the Ila language and from Re. Merfyn Temple I got your Email address. For our next journey to Zambia we would like to learn some Ila, especially since we are also doing a project on the history of the Ila people. We are using the book "The Ila Speaking People of Northern Rhodesia" of Smith and Dale. I understood, that you did a lot of work on the Ila language, which was started by Re. Edwin Smith.

I would be very grateful when it would be possible to get access to this Ila course.

With kind regards

Johannes van der Weijden

1.11.2010

Dear Johannes

(From Dennis) Many thanks for your very interesting letter. What an original and very worthy project you are engaged in. Yes, we did know Ken and Valerie Marshall. They moved into our house at Choma when we left it.

There are one or two more sources of knowledge you may be interested in :

For the project on the history of the Ila

1/ Former President Harry Nkumbula's account of the Balla, his own tribe, from the archives of the Rhodes-Livingstone Institute (first given to me by Dr Haller). I will post you a copy if you will send me your address.

2/ My book "The Ila Speaking " (LitVerlag, 2002) based on information from my dictionary. Shortish and not expensive paperback. I have only one or two left at home. It is still in print but may be hard to get, as it is not well marketed.

For the language

I will send you an electronic English-into-Ila version of my *Dictionary of Ila Usage 1860 – 1960* (LitVerlag 2000) This is a 900pp hardback, Ila into English, still on sale but expensive) .

(First half of letter on next e-mail!)

(From Ena) I am the one who wrote the crash course for the language. We took it to S.O.A.S. (School of Oriental and African Languages) in the summer along with two other short articles which revise the grammar of Ila (getting rid of the Latin-based approach). Dr Lutz Marten, the professor at S.O.A.S. in charge of the Bantu languages Department, was intrigued by my new approach and may want to publish it. (Dr Marten is on a few months' leave and travelling round Africa at present). On looking the booklet over for this purpose I decided it was too clumsy and started to rewrite it. I am half-way through this task. I tell you this because it is in an awful state now – like a piece of knitting half unpicked.

I cannot get on with it at present because I am editing something else which is urgent. This means that the best I can offer at present is the first half of the revised book. It is the last half of the book which says more about the tenses, so I may also send the relevant chapters from the last half. I am rather ashamed of it at present, but I think it may start you off.

1.11.2010

Dear Erna and Dennis

I was very happy to receive your mail. Thank you very much for the support by giving more sources. Every year, when I visit Zambia, I visit Bob and Ompie Liebenthal-Nkumbula. Ompie is the youngest daughter of Harry Nkumbula. They are supporting the project as well; in fact Bob is helping me a lot since he knows a lot of people in Lusaka and Ompie is working in a project to translate the Bible in Ila.

In case you have more hints which might be useful for the history project, I am grateful. I possess already the books The Ila-speaking people and Dictionary of Ila. Thank for sending me Harry Nkumbula's account of the Baila. You can use the address which I mentioned in my mail.

Rev. Merfyn Temple sent me a few names of former Methodist missionaries who worked and lived with the Baila. But he wrote me, his memory is not that good anymore. Therefore he advised me to contact you. I found a few biographies of missionaries but I was not yet able to complete the list. Up till now I found:

Edwin W. Smith and Julia 1902 – 1907 Nanzela 1909 – 1915 Kasenga (1876 – 1957)

Herbert and Doris Gerrard 1915 - 1934 (later in Kenia 1934 – 1941) (1886 – 1969) I have his biography.

John and Florence Price 1929 ?-?

Dennis G. and Ena Fowler 1959 – 1966

DENNIS FOWLER was formerly a Methodist missionary in Zambia and is author of an Ila dictionary; he can be contacted at 3 Strand Street, *Sandwich, Kent*

Hugh Cowley, who went out to serve the church as a builder and then became a minister, lived at Namwala had care of Kasenga from 1966 to 1970. He was married and his wife was called Dorothy. We, Valery and Ken Marshall, followed him and were there from 1970 to 1974 - though we too lived at Namwala of course.

Michael Pottie from Transvaal Kasenga 1916

Meryn Temple added:

At Kasenga - Ernest Stamp and his wife Muriel, John Taylor, Henry James

At Nanzhila - Rev Jon Shaw

Recently a biography of Edwin Smith was published but I remember neither the title nor the author.

Andrew Dale the only son of Dale, co-author with Edwin Smith of "The Ila Speaking People" died recently. After long years of litigation he obtained the title deeds of Kasenga (some thousands of acres). He also wrote his own biography but I do not have a copy and I have lost contact with his two sons.

A few bits of this information came from Ken and Valery Marshall and Meryn Temple. Could you add some names on this list?

Thank you very much for your offer to send the Ila course: it is a pity I did not get your address earlier: my pupils would have loved it to learn some Ila before going to Zambia last July.

Best regards

Johannes van der Weijden

2.11.2010

Dear Johannes

We are posting off today or tomorrow

1 a copy of the short history by Nkumbula

2 a cobbled-together nearly-complete version of "Speaking Ila" from leftovers of the first (clumsy) version. It may be two months before I can get around to finishing the better (I hope) version, so you may like to start on this one. There may be mistakes in it, and I'd be obliged if you told me. It was a remark by a visiting Ila man here that started me on revising Edwin Smith's Latin-based grammar. I always thought he was god-like until this small fault was spotted. Of course we admire him tremendously.

Kind regards

Dennis and Ena.

4.11.2010

Dear Johannes,

Here are some more bits and pieces for your history.

Missionaries at Kasenga:

John and Florence Price: Nanzila/ Kasenga 1906 - 1934

Jim and Joan MacCormack: 1965. Jim took over when I had to go to hospital with a cracked thigh.

Marjery Booth was the nurse at Kasenga in the 'forties, followed by Connie Howard. We knew Connie very well.

Olive Wilks and Marjorie Lawrence were the teachers at the school at Kasenga in the fifties and sixties

Books:

BUTT, G.E. (No Date) *My travels in north west Rhodesia* (London: E.Dalton)
CHAPMAN, W. (1910) *A Pathfinder in South Central Africa* (London: Hammond)
DALE, A.M. (1998) *The Little Bell Boy* (Lusaka: ZPC Publications)
FOWLER, D.G. (2000) Some old Ila songs and verses, in *Journal of African Cultural Studies*, vol.13, no.2, 227 - 237
FOWLER, D.G. (2002) *The Ila Speaking: Monographs from the International Institute* 7 (Hamburg: Lit-Verlag)
FOWLER, D.G. (2002) Traditional Ila Plant remedies from Zambia, in *Kirkia* 18 (19) pp. 35 - 48
FOWLER, D.G. (2003) What the Ila believed about God: traditional religion and the Gospel, in *International Bulletin of Missionary Research*, vol.27, no.2, pp.64 - 71
FOWLER, D.G. (2007) *Zambian Plants: Their vernacular names and uses* (Kew Publishing)
SISTERS, various (1998) *The Sisters of Charity in Zambia 1948 - 1998* (Ndola: Missions Press)
SMITH, E.W. (1907) *Handbook of the Ila language* (London: Milford)
SMITH, J. (1908) *Sunshine and Shade in Central Africa* (London: Edwin Dalton)
SUMAILA, T.W.C. (1994) *Shimunenga and the traditional culture of the Baila* (Lusaka: Zambia Educational Publishing House)
YOUNG, W.J. (2002) *The Quiet Wise Spirit. Edwin W. Smith (1876 - 1957) and Africa* (London: Epworth Press)

We met Mopani Dale when he came to Oxford in 2001 for an eye operation. He was a wonderful man.

We are also in touch with Ken Sawka's team translating the OT into Ila.

All the best from us both,

Dennis and Ena Fowler

4.11.2010

Dear Erna and Dennis

Thank you very much for this parcel. Its content is an excellent contribution for the work we are doing. I wonder whether daughter Ompie Nkumbula is aware of the work of her farther!

And naturally the Ila crash course which I have been looking for since almost two years. After the first edition of the history of the Ila People is finished, we want to translate it in English and send you a copy. This will take about a year. I hope we keep in touch!

Best Regards

Johannes

Robert Liebenthal – Johannes van der Weijden

7. 1. 2011

Dear Bob

The books have arrived today! I am very happy! I think Lisa is doing a very good job and this information will increase the value of her work. I just informed Alex about the arrival and he told me that the remaining copies will be in Lusaka in 2 till 3 weeks time. You see that you are fully integrated in the project.

In this context I have another question. You told me that you met people in Lusaka who are also interested in the Smith and Dale books. Did somebody read your copy and were there any reactions? Another question is: Has your wife any additional comments on her father's script about the Ila?

Alex told me that there is a lot of interest in the Namwala area, at the school in Namwala and at the UNZA. He will make a proposal about the size of another consignment of books. I will send them or take them with me in July. In July I will take the commented copies back to Zambia.

Thank you again for your help; I think this is very exciting!

Best regards

Johannes

8.1.2010

Hi Johannes

Glad to hear the books arrived.

I didn't follow up with the Ila Bible people for their comments on Smith and Dale, but the interest was very great. The IBT is a fairly large group, which is also in contact with all the Ila chiefs, so if an order is being put together, I'm sure we could find some interest. Bear in mind also that the larger the order, the more likely it is that we could get the cost of printing them here down to a reasonable level.

I assume you have seen the Giacomo Macola book on my father-in-law. I looked at it again after reading his paper on the Ila and discovered, to my embarrassment, that Giacomo wrote Chapter 1 of that book based partly on that paper and on Smith and Dale. Lisa should take a look also, since Giacomo reviewed all of that very thoroughly. Even worse, on page 160, in a footnote, he says that he found a copy of the paper with Ompie! So it was here (somewhere) all the time.

When I asked Ompie if she had any comments on the paper, she said it was a long time since she had read it (!) She doesn't remember discussing it with him, but she remembers it as being accurate as of when she was growing up in the village – though the Ila intolerance of foreigners was breaking down by the '50s.

I don't have any comment on what he says about the Ila. Giacomo says that he confused the invasions of Bwila by Ndebele, Lozis, Makololo etc, and maybe jumped to some conclusions about lack of Ila unity. I was curious about where and how he got his information. He refers to Smith and Dale, so some of it may have come from

them, but he must have also interviewed a lot of people. But he doesn't give references and or explain how he went about his inquiry.

I was intrigued by what he says about work – p.46 et seq – which is actually a short discussion of gender. Reading what he says there about women's and men's roles, I am struck by how far ahead of his time he was. This was written in the 1930s or 1940s, 40 years before gender studies made it into western universities, and 60 years before the Beijing Conference. I showed it to a colleague who works on gender issues and we agreed that if I sent it to the Millennium Challenge Corporation (which is giving gender high priority) as an analysis of community level gender issues in Bwila today, he would probably be hired as a consultant.

In addition, I think it is remarkably well written – much better than the average Zambian post-graduate writes today – which is testament not only to him (Giacomo calls him a *wunderkind*, p.11) but to his education. But that's about him, not the Ila.

All the best

Bob

7.4 Letter; “The Ila-Speaking Peoples of Northern Rhodesia”

Den folgenden Brief erhielten alle Leute, die bereit waren, das Werk “ The Ila-Speaking Peoples of Northern Rhodesia zu lesen und zu kommentieren.

Einsiedeln, Switzerland, September 2010

Dear Reader

This Document which you have obtained, is a copy of the book „The Ila Speaking Peoples of Northern Rhodesia – Volume I and Volume II“, which was for the first time published in 1920.

The authors, Edwin W. Smith and Andrew Murray Dale, occupied themselves intensively with the Language and the Culture of the Ila-Speaking People and wrote the experiences which they collected in thirteen years in these two volumes down. Edwin W. Smith entered Ila country in 1902, Andrew Murray Dale 1904. Murray died in 1919 in Mumbwa just before the publication of the book.

(More information in the preface of „The Ila-Speaking Peoples , Volume I)

Today, almost 100 years later, we, Johannes van der Weijden and I, Lisa Heinzer are very interested in this book and the culture of the Ila-Speaking Peoples.

Johannes van der Weijden, Mr. Hans as he was called, was a Mathematics teacher at the Namwala High School from 1972 till 1975. Today he lives in Switzerland and teaches mathematics at the Stiftsschule in Einsiedeln and is in charge of the Partnership between the Namwala High School and the Stiftsschule Einsiedeln. He tells us, pupils of the Stiftsschule, a lot about Namwala or shows us the books he possesses about Namwala and the Ila-Speaking Peoples.

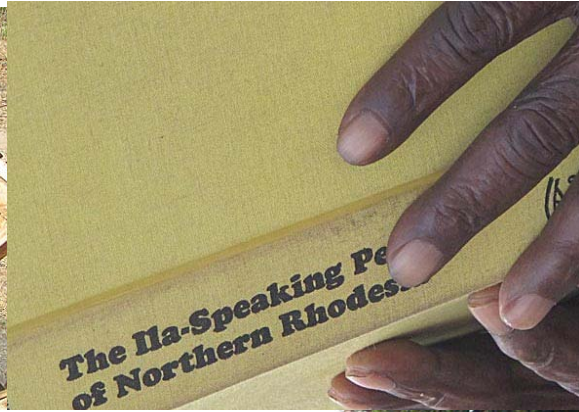
This arouse in me, Lisa Heinzer, a great interest. I am in Grade 11 and have to write a paper as a part of my School Certificate. I have to present this paper in April 2011. As topic I have chosen the history of the Ila-Speaking Peoples and Mr. van der Weijden, Mr. Hans, is prepared to coach me.

In July 2010 we visited with a group of 10 people Zambia. It was a beautiful time, especially the 10 days we could stay in Namwala.

Alex Kaande, teacher at the Namwala High School, showed us the surroundings of Namwala and let us meet a lot of interesting people which made us feel very grateful. We took „The Ila-Speaking Peoples, Volume I and II“ with us and showed it to the people we met.







While reading the book, people made a lot of remarks, corrections and completions. This knowledge is of overwhelming importance, and should be collected, as long as it is still available.

Therefore we would be very glad, when you could add your notes in this document, in order to come to an improved sight on the history of the Ila-Speaking People.

Alex Kaande will collect the documents and send them to us. In July 2011

Mr. van der Weijden will come again to Namwala and give the copies back.

My paper will be written in my mother tongue, German, but as soon as the translation is ready I will send you a copy.

We will indeed be very grateful when you could share your knowledge with us.

Lisa Heinzer

Johannes van der Weijden

7.4.1 Notes; „The Ila-Speaking Peoples of Northern Rhodesia“

Chief Mukobela, Alex Kaande und Ruth Muchazhi gaben in ihren Begleitnotizen folgende Ausführungen:

Chief Mukobela:

SHIKAUMPA TRADITIONAL CEREMONY

HISTORICAL BACKGROUND

Shikaumpa was born approximately in 16th century. He was a son of Chief Luubi Shikamulonga of the Ila people of Baambwe, his mother was Muule, a woman from Luubwe Village Chief Musungwa approximately 25 kilometers west of Namwala District Administration Office. Chief Luubi Shikamulonga is known to be the first chief of Ila speaking people of Baambwe and they first settled at where the Namwala district administration office is today. Their shrine was located at where the magistrate court is today.

He built his capital at a place called Kwisaka about 4 kilometres east of Namwala Boma. In those days, villages were scattered and not very well organized. When Shikaumpa grew up, he became a very strong, ambitious man and had a fighting spirit eager to challenge personal encounters for a good cause. He left the palace and built his own village where his grandparents settled, presently called Namwala District Administration Office. It is believed that the first Ila of Baambwe settled there so Shikaumpa went to build at the old village site.

Eventually he became so strong that he led a rebellion against his father Shikamulonga which was later failed. In this way, he went in exile to Chibunze area in the north part of Namwala Boma to continue mobilizing people for an uprising against his father, however, all efforts failed. Therefore, he approached a witch doctor that gave him some sweet potatoes associated with charms to deliver to his father and was told with the condition that his father accept the potatoes, anger and fury would automatically be neutralized and that there would be peace and harmony between the two.

Shikaumpa travelled back to his father and did exactly what he was advised by the witch doctor and it came to pass that the charm worked successfully in that he was given a warm welcome by his father. The father was so happy that he offered to share leadership with him. After a period of time Chief Luubi Shikamulonga disappeared, up-to-date no one knows how he died and Shikaumpa succeeded his father to the throne as chief with his strength and mighty he conquered the neighbouring villages and he set ablaze those villages, capturing victims of war and plundered their wealth. This earned him the name "Shikaumpa" meaning the one who burns or ^{sets} setting fire on homes and properties. In addition over the same fighting style that he could block weapons, he earned another name called Mukobela which used to be wrongly pronounced by the whites as Kakobela. In this way, these two names became popular but real names were Ngandu Mwanakaubwe. Eventually, his village expanded and developed into a big kingdom to the likeness of the present Baambwe. Shikaumpa is the actual owner of the name Mukobela and all the chiefs who came after him were Mukobela even to the present day.

Furthermore, Shikaumpa is called by real names (Ngandu Mwanakaubwe) during the ceremony and at times when one gets possessed with supernatural powers for praising him people say "Ngandu Mwanakaubwe olimba bachende" means who blesses. they also say "ooli choolwe" ^{meaning} means one who is lucky

Shikaumpa became a hero and legend who inspired his subjects. Before his death, he demanded that all his subjects remember him in a special way. Since then, the Ila speaking people of Baambwe observed Shikaumpa by holding an annual ceremony in his remembrance. After his

death, he became a diviner who foresees things to come and communicates to the people of Baambwe and advises them how to overcome the situation. Usually these warnings are about impending calamities such as the pattern of rainfall for a particular season or likely epidemic disease outbreaks for both human beings and their livestock. He also prescribes the preventive medicines. He prophesizes at the shrine at times to his people when he gets possessed by a supernatural spirit. This is the whole essence of the Shikaumpa Traditional Ceremony.

ACTIVITIES OF THE CEREMONY

Brewing of Traditional Beer.

Few days before the ceremony, selected groups of women brew traditional beer (Mukuku) and sweet beer (Chibwantu). This brewing is specially timed so that the beers are ready on the ceremony days.

When women start brewing beers young girls also gather every day at the palace premises and taught how to cook by elder women. They are also taught how to sing traditional songs and how to dance. The same girls are decorated and dressed traditionally on the first day during "bweembela".

FIRST DAY –BWEEMBELA

This is an exhibition by women and girls dressed in original traditional attire of animal skins and beads. They also wear white powder or clay on their faces and bodies with reddish clay soil smeared on their heads. These activities commence at the shrine (Malende) approximately 400 metres west of the chief's palace. They assemble in two groups, women in the front and girls behind them. They start walking from the shrines in slow motion singing special songs for the occasion towards the palace and weaving of small special battle axes called (Kabanga) to symbolize the strength of Shikaumpa during his battles. Meanwhile the men will gather at the palace awaiting the arrival of these women and girls. Upon the arrival of the two groups women and girls, one man will sound the fine tune suitable to the occasion called "yabukali" and the crowd starts jumping round and round in an orderly manner to give a token of appreciation to women and girls.

INKANZO

This is an exhibition by women sitting in a circle on the ground. They sing and hit sticks on dry wooden poles supported by the fine tune of the drum. A woman at a time will usher a song to the melody. When this gains momentum, other people will join in with a token of appreciation, which is given to the one who started the song for her dancing style. This could be in form of money or any other gift. Some men get excited with the dance and join in singing their own songs to the delight of women. All these are done in remembrance of Shikaumpa because Inkanzo was staged during the funeral.

MANGOMA

This is another exhibition by women and some men who wish to join dancing in a circle ^{as} the sound of the drum and the drum stick echo to the amusement of the dancing troop. Normally the drummers are positioned in the centre of the circle. Special songs are sung praising the chief and the chieftaincy then the stream of troop^s moves to the palace while dancing. At that point, the chief is also expected to join the troop which delights everyone who reacts by joining.

MUCHINKO

This is an exhibition by the dancing troop of women who stand in a semicircle singing and dancing in pairs. They twist their bodies as they dance in a slow motion jumping in a stylish fashion while bending slightly in front as they move away from the choir and then make u turn to join the group. Another pair will dance exactly in the same fashion until everyone has a turn.

SECOND DAY

Exhibitions of cattle among peers, age groups and friends and it starts around 7:00 hours. There is spontaneous drumming and movement of cattle to and from homes of colleagues as a show off of wealth and to also challenge those who may not have. There is heavy drumming, ululation, sounding of bells, whistling and singing the whole event takes two hours.

KUPOZHA INGOMBE KUMABWABWA NA KUMALENDE.

This event takes place around 09:30hrs. his Royal Highness Chief Mukobela and members of the royal family armed with spears and well decorated in warriors attire and draped in the leopard's skins, lion manes and colourful scarves drive their cattle to the shrine west of the palace. The cattle are driven through the passage between the two huts at the shrine in a slow movement in the same manner, headmen and their subjects will move past in the order of their clans, also dressed in warrior colours with the cattle men.

SHIFUNDWE.

This is an exhibition of the guerrilla warfare in a single file a technique used by the Ila warriors during raids and ambushes of enemies as well as in tactical defence and protection of their families, cattle and other properties. In English language the word shifundwe means pelican. The tactic is derived from the manner a flock of pelicans flies as they migrate. The Ila warriors used this tactic during battles.

KUKWENZHA

This is an exhibition of the warriors in warfare during the Ila battles. The warriors are dressed in war attire and armed with spears. The warriors jump and duck in various styles and fashion in the direction of the enemy territory fiercely with fury. As they draw nearer, they approach in an extended line while those in the rear squeeze in to find space in the front role. The drum is sounded to give them more impetus. They strike their spears producing excessive sounds to scare the enemy. Raids and invasions were conducted in this manner. This warfare tactic is still common at funerals among the Ila speaking people to date.

KWALIZHA MUNYAMA (LION)

This is an exhibition to show how the Ila hunters attacked a lion when it terrorized or threatened the safety of their livestock. Lions at times terrorize people and the Ila warriors would organize themselves with their spears and go after them. The lion once provoked would charge and possibly bite one or more of its attackers. "Kwalizha Munyama" means fighting an animal usually Munyama in Ila refers to a lion. The Ila people shy to call the lion by its proper name.

There are some other plays organized during the ceremony these are just a few of them.

All these events took place during the funeral of Shikaumpa. The second day mainly presents the last day of Shikaumpa's funeral. During that day herds and herds of cattle starting from the royal family of Mukobela to all clans from villages within and outside of Mukobela Chiefdom were brought and some slaughtered. To date funerals are still conducted in the same way.

NB: once the brewing of beers for the ceremony starts anyone who dies the funeral cannot be disposed off until after the ceremony because the ceremony is considered as a funeral of the most senior person who is a chief.

Prepared by : Wesley Shabongwe Mukobela

Sign: _____

Chief Mukobela

Alex Kaande:

Lisa,

It is amazing that I did not understand alot about my people - the Baila people of Zambia. Honestly I used to take offense at some aspects of Baila culture which ^{were} ~~are~~ talked about - especially in my presence.

The most disgusting of these aspects relates to our sexual behaviour in the past. Well, after reading from Smith & Dale's *Ila Speaking Peoples of Northern Rhodesia* volumes I and II, I started making consultations from elderly peoples and indeed from my own peers and I have concluded that what Smith and Dale wrote about us was almost very true, I think I should say very true - these days. In the past, Lubambo was allowed and organised, refer to pages 67 and 68 of volume II. The Baila people of this day do not accept this kind of arrangement - it is not recognised, in fact most Baila people of today will find it to be backward. However this does not rule out promiscuity ^(SP) is unfaithfulness between wives and husbands amongst the Baila people - doesn't this happens in all societies?

Under the subject of the Physical characteristics of the Baila, I will agree with both Smith & Dale, that we are a very proud lot! Our pride, indeed is seen in the way we talk, the way we carry ourselves around and the way we talk. For your own information, it is through this pride that caused many if not most Baila people shun formal Education. They felt they had everything they needed to live on or to sustain their lives, i.e., cattle and rich vast grazing plains. This outdated kind of feeling still lingers in the minds of even some of the young Baila of this day, as many young people still refuse going to school and some are stopped from going to school by their parents who feel it is a waste of time, they have cattle to live on! Hey on page 61 (vol I) Smith & Dale have stated, "They walk as if the whole Earth belonged to them..." Well, what else can one expect from such a people? They are able to live within their confines and ignorantly get contented with just what they are exposed to - they feel everything is about cattle herding.

The views shared by the two writers (Smith & Dale) on stating that, ~~the~~ "Baila age quickly..." Page 61 of Volume 1 cannot be true, may be it depends whom they are comparing them with. This feeling would have been true if the comparison was between Baila and themselves, i.e. the Britons. If Smith and Dale were comparing Baila and their neighbouring Tonga people of the plateau, the reverse would be the case. The Baila do not do a lot of hard manual work, this ~~was~~ was said by the two writers in fact in strong terms - we should not therefore expect them to age quickly - unless when compared with whites.

I have personally lived with the Tonga people most of my adult life and it is very rare to come across very old characters - with the Baila this is very common. This longevity for the Baila is due to light work that they do - they are not exposed to back breaking chores of tilling vast areas of land, theirs is just to work in the plains, admiring their colourful cattle.

Well, Lisa, I think there are enough reactions ... I appreciate both volumes of The Ila Speaking Peoples of Northern Rhodesia from you and Mr. Hanes, honestly they have given me a lot of insight about me and my people - I will tell you one thing, though, if I were to die and reincarnate, I will still choose to be created into an Ila - not any other tribe. The Baila have their own life to live!

Alex B. KANDE

"B.A."

* In Baila Orthography 'd' sound is not present and you will find that we as readers have tried by all means where possible to substitute it with letter "L".

* As you are a printer, see if you can convince or twist Mr Hanes' hand to access more copies of The Ila Speaking Peoples... So many people have been phoning me for copies. At the University of Zambia the books are Diamonds.

ORIGINARITY OF BA-ILA

The Ba-ila believe that they descended from Heaven. This belief is due to the foot prints of different animals that are found on a stone (Mwaka) that lies on the banks of Namwela River.

These foot prints include

- Human ~~Foot~~ foot.
- Cattle Hooves
- and other domestic animals

To: Lisa

From: Ruth.

The Ila Speaking People Volumes I and II

The two publications have enabled me to learn how my own people lived in the past.

That part that talks about blacksmithing- interested me most because the belief of women not being allowed ~~near~~ near the smithy is still being upheld even now by some people that are not Ba-ila. Women are not allowed to work on the mines.

Miscellaneous Notions

"NANUNDWE"

The Badha, also has a cure for Nanundwe bite.

They use "Musunji" the liquid formed in the smoking pipe for the Ba-Ila (Injekos) by smearing it on the bite.

Refer to Vol 2

Musical Instruments

"KALUMBU"

This instrument is played by young men at the age of marrying. Trying to inform his parents that, he has come of age and he needs a companion (wife) through the music played using this instrument (Kalumbu).

Refer to Volume 2

Musical instruments - PP 262-269

7.5 Gespräche

Am 18. und am 25. Juli 2010 fanden zwei Gespräche statt, die aufgezeichnet wurden und nun teilweise schriftlich wiedergegeben sind:

Gespräch 18. 7. 2010

mit Chief Mukobela, Brian, Alex Kaande, Johannes van der Weijden

Politische Ordnung – Gibt es Rechtsgrundlagen, welche die verschiedenen Positionen wie District Commissioner, Chief regeln?

Brian:

District Commissioner, ein politisches Amt

Chief, ein traditionelles Amt)

nicht beeinflusst durch Politik, wenn er gewählt wird, wird ihm Respekt gegeben als Chief, der die Gemeinde kontrolliert, er wird um seine Meinung gebeten;

Erhebung der Steuern ?

Es gibt keine eigentlichen Steuern

Mukobela,

Erzählt von seiner Arbeit, Terminkalender, Treffen in Mala

Drei Namen für weisse Menschen; Musungu, Mukuwa, Chichaingang(?)

Warum werden Ila von vielen Leuten erwähnt?

Brian

Wichtiger Aspekt ist die kriegerische Natur, Ila's waren sehr gewalttätig, auch gegenüber Missionare, Bwila wurde gemieden;

Nzhila, Ausnahme; es war ein Teil der Lozi

Mukobela

Warum sind Ila interessant für Missionare:

Ila waren immer sehr unabhängig, wollen ihren eigenen Willen bekommen

Eigenschaften eines Ilamannes: Freiheitsliebend/unabhängig, mutig, kriegerisch/gewalttätig; das verängstigt viele

Brian:

Als die (organisierte) Politik begann, (also mit der British South African Company), hatten viel Stämme Angst vor den weissen Männern;

Nkumbula;

In dieser Zeit war das ganze Gebiet voller Tiere; eine Person in dieser Gegend brauchte ausserordentlichen Mut, um zu überleben; dieses Konzept zog sich weiter, bis heute; man gibt sein eigenes Leben auf, um die Gemeinschaft zu retten, ihr zu helfen

Mukobela:

Weiterer Grund für Berühmtheit: Grosse Treue, Freundschaft mit einem Verbündeten aus einem Kampf, Ila ist sehr loyal gegenüber einem solchen Freund, egal, wie er ist („hält sich an Vertrag“, ist zuverlässig, vertrauenswürdig)

Der weisse Mann assoziiert sich selbst deshalb sehr mit den Ila

Alex:

Ausserordentlich starke Ausprägung des Stolzes

Er hatte alles um sich; Essen, Wohlstand Rind

Die meisten Ilapeople wollten ihre Kinder nicht zur Schule schicken;

Schule ist Wohlstand, aber Ilapeople besaßen bereits Wohlstand

Ilamensch war sehr selbstsicher, zufrieden mit sich

Wie sieht die Beziehung zwischen den Chiefs aus? Sind sie abhängig von einander, was haben sie gemeinsam?

Was lässt die einen Menschen zum einen Chief gehören, andere zum andern?

Brian:

Namwala ist ein District, ein sehr kleiner; betrachtet man die Leute in Namwala „kritischt“ (genau), sind sie sehr eng mit einander verbunden und verwandt;

Chieftum ist einfach zu finden

Chiefs sind miteinander verwandt; so ist dieser Zusammenhalt kontrolliert

Jeder kennt jeden und ist verwandt.

So erkennt man, wie eine Gesellschaft, wie die Ila, koordiniert sind.

Eine familiäre Einheit

Mukobela:

Durch die familiäre Einheit können Leute der verschiedenen Chieftum einander heiraten

Aber die Chieftains sind völlig unabhängig voneinander

Hat allerdings ein Chief ein Problem, kann dies auch zum Problem des andern

Chiefs werden, indem um Hilfe gebeten wird

Brian; Verdeutlicht Frage, wie sich die verschiedenen Chiefs organisieren, koordinieren

Mukobela:

Auf Grund der Verwandtschaft wird er helfen;

in einem materiellen Sinn beispielsweise;

Es kann allerdings auch Gegenleistung verlangt werden

So sehen die Verbindungen aus

JvdW erklärt seine Beziehung zu Namwala und den Ila,

legt seine Wertschätzung über die Offenheit der Gesprächspartnern dar und spricht auch eine gewisse Zurückhaltung an, wenn diese gewünscht werde;

Brian erklärt dies Chief Mukobela nochmals in eigenen Worten

Mukobela: Sie sind willkommen, alles zu fragen (...)

Brian erklärt Chief Mukobelas Antwort

Erste Primarschule, gegründet durch einen Chief, Chief Mukobela, für seine Leute. Warum?

Mukobela:

Der Chief wusste nicht viel über die Schule, es war neu für ihn

aber er vertraute den Weissen, die ihm über die Schule erzählten

Hauptargumente

1. Schule zeigt Reichtum, auch noch nach 50 Jahren.

So wirst du als reiche Person betrachtet und bist berühmt

2. Wenn es Leute unter deinem Volk gibt, die Bildung erhalten haben, werden sie diejenigen sein, die in Zukunft „innovative“ Ideen haben werden und dein Volk „weiterbringen“

Sah zum ersten Mal eine grosse Waffe – diese Waffe wurde von Menschen geschaffen, die eine schulische Ausbildung hatten.

Kam nach Livingstone, sah eine Schule und wollte auch solch eine Schule
Öffnete Schule für alle, baute Schule nicht bei sich, sondern beim Zentralen Platz bei „the Boma“, auch Bembas, Lozis gingen dort zur Schule

JvdW Das entspricht aber nicht der Aussage, dass sich die Ilas der schulischen Ausbildung verweigerten. Wie ist das zu erklären?

Alex: Durch den zweiten Weltkrieg wurde klar, dass schulische Ausbildung wichtig ist. Chief Mukobela hatte die Mittel dazu, ohne Hilfe des Governement diese unumgehbare Entwicklung selber zu lenken.

Chief Mukobela: Ihm wurde klar, dass durch die Schule die Möglichkeit besteht, aus seinem eigenen Volk sogar bessere „Erfindungen“ zu machen, als er es bei diesen wundersamen Dingen, wie Waffen, gesehen hat.

JvdW Wer waren die Lehrer?

Chief Mukobela: Es ist nicht ganz klar (in silence); Man weiss, dass er Studenten als Lehrer rekrutierte, die dem Governement angehörten, gab ihnen zu essen

Brian: Die Schule wurde dem Governement ausgehändigt

(...)

Brian: Ilas waren im zweiten Weltkrieg in Indien; brachte Syphilis und Gonorrhö; keine medizinische Einrichtung vorhanden

(...)

Brian: Mädchen sind bis 22, 23 in der „Pubertät“, heiraten mit 25, 26

Brian: Interessiert sich für die beiden Bücher, um sie zu lesen und zu „korrigieren“

JvdW: Frage nach der Zukunft.

Brian: Die Haltung der Rinder hat sich nicht verändert; Rinder spielen immer noch die wichtigste Rolle für die Ilas;

Die Kinder werden zur Schule geschickt;

JvdW: Kann man sagen, dass der Ausbau der Strasse nach Choma eine positive Entwicklung für die Ilas ist?

Brian: Ja, für Transport ist es ein Vorteil.

Es entstehen aber auch Ängste, Immigranten kommen

JvdW: Erzählt von Herr Haller: Überfischung durch „Fremde“

Brian: Das ist eine negative Entwicklung.
„This river belongs to the Ila Peoples“

Chief Mukobela: Betont die Vorteile der „schonenden“(nachhaltigen), traditionellen Fischermethoden.

Gouvernement erlaubt es jedoch andern Fischer, die für Lizenz bezahlen, zu fischen.

Ein ähnliches Problem zeigt sich mit den Wäldern: Das Gouvernement verwaltet, nicht mehr die Gemeinschaft

Gespräch **25.7.2010**

mit Chief Mukobela, Alex Kaande, einem alten Mann, Johannes van der Weijden

JvdW: Hatten früher die Chiefs keine familiäre Beziehungen?

alter Mann durch Brian: Früher war es möglich, jemanden zu heiraten, der nicht unter dem selben Chief lebte.

JvdW: Kann der Prozess der Bildung des Chieftums rekonstruiert werden?

Weiss man etwas davon, oder sind die Kriterien für die Ernennung zum Chief, bzw. die Auteilung des landes unbekannt?

Alter Mann durch Chief Mukobela:

Zunächst gab es eine gewisse Form von Leadership.

Die Leader halfen, waren sehr starke Persönlichkeiten

Jedes Dorf hatte seinen Leader.

Die Leader formten eine Gesellschaft; schafften „gemeinsamen Geist“

Die Landschaft wurde in Areas aufgeteilt, wo von den jeweiligen Angehörigen gejagt werden durfte.

Die Kämpfe um das Land bildeten schliesslich die Grenzen

Brian: Jagen war sehr verbreitet unter den Ilas

JvdW: Gab es auch Probleme mit der Akzeptanz der Grenzen?

Brian: Die Ilas waren immer am kämpfen, auch gegeneinander.

JvdW: Die Rolle des Fischens? Wir sahen gestern Bembas beim Fischen.

Brian: Betrachtet „One Sambia – One Nation“ von einem kritischen Standpunkt.

Das Fischen wird nun kommerziell betrieben (Siehe Gespräch 1)

JvdW: Beobachtet eine gewisse Ausnutzung der Bestände im Bwila, durch Fremde, die fischen und dann das Land verlassen.

Für die Ilas sind die Rinder ihr wichtigste Existenzsicherung. In wie fern überlassen die Ilas das Fischen den Fremden?

JvdW: Innerhalb von 35 Jahren hat sich in der Agrikultur viel geändert.

JvdW: Sklaverei: In wie fern waren die Ilas von Sklaverei durch Sklavenhändler betroffen?

Mann, übersetzt von Brian: Die Ila waren Krieger, was abschreckend wirkte

Alex: Ein weisser Mann wurde einst in Maala getötet. Alex glaubt, dass die Ila meinten, dieser weise Mann sei in den Sklavenhandel involviert gewesen. Den Ila war ihre Unabhängigkeit sehr wichtig.

Brian: Die Missionare verlangten taxes; wurden diese nicht bezahlt, mussten sie ins Gefängnis. Die Ila wehrten sich und erstachen einige Pferde, wodurch auch ein weisser Mann zu Schaden kam.

JvdW: Sprache: wie veränderte sich die Ila –Sprache?

Brian: Es gibt neue Wörter; die Sprache veränderte sich sehr. Die Sprache, die heute gesprochen wird, „it's not Ila“ (terrible)