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The things in between: photographs from the Mariannhill Mission in KwaZulu-Natal and other objects in situations of intermediality

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Citation

Rippe, C. (2021, July 1). *The things in between: photographs from the Mariannhill Mission in KwaZulu-Natal and other objects in situations of intermediality*. Retrieved from https://hdl.handle.net/1887/3193884

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Note: To cite this publication please use the final published version (if applicable).

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Author: Rippe, C.
Title: The things in between: photographs from the Mariannhill Mission in KwaZulu-Natal and other objects in situations of intermediality
Issue Date: 2021-07-01

thatch or shingles; it is a high-pitched gable, and does not rest on the walls, but on a central ridge-pole, supported by three vertical poles. One characteristic feature of the houses is that the timbers of the gable-ends continue upward beyond the ridge, and the projecting ends are carved or decorated by wooden figures. The length of the "house-horns" varies from about 1 foot up to 10 or 12 feet in some of the old palaces.

All the tribes are agriculturists, and most of them have cattle, sheep, pigs, and poultry. The main food of the Eastern Malagasi is rice, which is grown by the aid of extensive irrigation. Amongst other points in which the Sakalava approach nearer to the East Africans than do the Hova is that the sweet potato and cassava replace rice as the national food.

The chief industries are weaving, especially grass mats, basket-making, and metal-working, which includes the manufacture of filigree ornaments. Bamboo is largely used for domestic vessels and appliances.

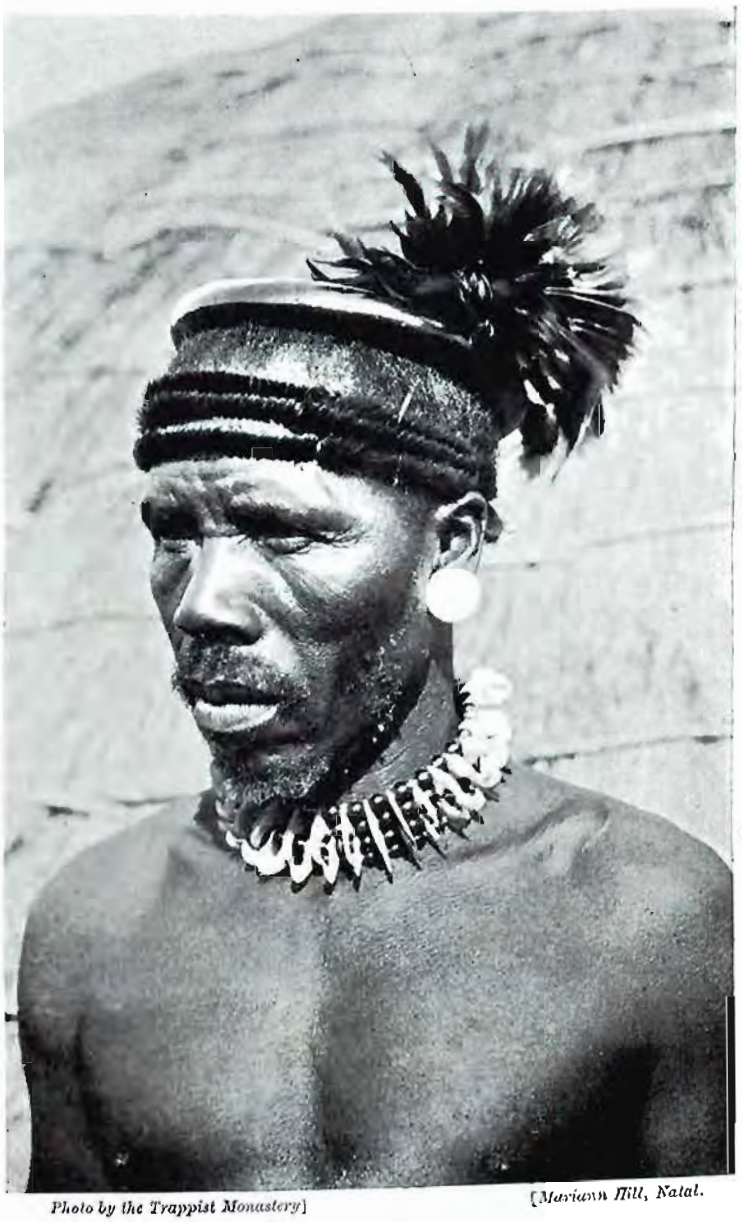

Photo by the Trappist Monastery] [*Mariann Hill, Natal.*

A KAFFIR INDUNA.

The system of internal communications is more organised than on the mainland. People of any importance travel in a palanquin, or *pilanjana*, borne by four porters, who, on level ground, trot at the rate of six miles an hour. Luggage is carried by porters, but not on the head, as is usual in East Africa, but on the ends of a pole resting on the shoulder, as in Abyssinia. The larger rivers are navigated by canoes made from hollowed tree trunks. On the coast the people use boats made of planks sewn together with palm fibre, or canoes which, as in Malaysia, are balanced by outriggers.

The original religion of Madagascar was idolatry and ancestor-worship. Traces of both remain, especially of the latter, in the elaborate funeral rites. The simplest type of burial is met with among the Tanala, who wrap the corpse in matting and throw it into a large pit. Coffins, made either from planks or from a section of a canoe, are used by some tribes, such as the Sakalava, whose customs are especially remarkable, owing to the direct worship of the former kings. The Sakalava funerals used to be accompanied by human sacrifices, the victims being buried in the grave with the corpse, some small relics of which, placed in the hollow tooth of a crocodile, are preserved in a sacred house at Mojanga, on the north-west coast.

The Things in Between

Photographs from the Mariannhill Mission in KwaZulu-Natal and other Objects in Situations of Intermediality

Proefschrift

ter verkrijging van
de graad van doctor aan de Universiteit Leiden
op gezag van rector magnificus prof.dr.ir. H. Bijl,
volgens besluit van het college voor promoties
te verdedigen op donderdag 1 juli 2021
klokke 15.00 uur

door
Christoph Rippe
geboren te München, Duitsland in 1978

Promotoren

Prof. dr. Peter J. Pels
Prof. dr. Pieter J. Ter Keurs

Promotiecommissie

Prof. dr. Patricia Hayes (University of the Western Cape)
Prof. dr. Jan-Bart Gewald
Dr. Mark R. Westmoreland

The "Open Competition" grant of the Netherlands Organisation for Scientific Research (NWO) is herewith gratefully acknowledged for financing the research for this study.

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Acknowledgements.

Many interlocutors, colleagues, and friends, who share my fascination for photographs, have contributed to the completion of this study. My gratitude goes to all of them.

Archival images are published with the kind permission of the Linden Museum Stuttgart, the Museum Volkenkunde Leiden (Dutch National Museum of World Cultures), the Killie Campbell Africana Library in Durban, the Missionsärztliches Institut in Würzburg, and the Archives of the Congregation of the Missionaries of Mariannhill (CMM).

A concise Orthography and Glossary.

In this study I use Zulu terms as they were spelled at the respective time. This relates, for example, to the inclusion of an "h" in more recent spelling conventions. For example, Bryant (1905) spells "*isi-tunzi*" without an "h", which is introduced by later dictionaries as "*isi-thunzi*". Also the proper name "Lokothwayo" was spelled "Lokotwayo" around 1900.

assegai	Spear.
Bantustan	African "homeland" as administrative territory to enforce segregation and apartheid.
i-dlozi (pl.: *ama-dlozi*)	Ancestor, ancestral spirit or soul.
um-fanekiso (pl.: *imi-fanekiso*)	Picture, photograph, painting, likeness (historically a two-dimensional image).
Ingcubhe	First-fruits ceremony (*isibhaca*) as celebrated on both sides of the historical Natal/Eastern Cape border.
kafir (also: kaffir, Ger.: *Kaffer*) Africans	Arabic for unbeliever or infidel. Even though it was commonly used for Black South in the 19. century, including Zulu-speakers, the name was already considered as offensive at the time, and even more so today.
Knobkerrie	A stick with a round knob at one end.
i-k(h)olwa (pl.: *ama-k[h]olwa*)	Member of an African Christian community (literally: "believer"). Also used historically as a administrative "tribal" denomination.
in-k(h)osi (pl.: *ama-k[h]osi*)	Chief (colonial title within the British system of indirect rule; Afrikaans equivalent: "*kaptein*").
um-k(*h*)*osi* (pl.: *imi-k*[*h*]*osi*)	First-fruits ceremony in the historical Natal area.
um-khovu (*imi-khovu*)	Familiar of a wizard or *umthakathi*; A human corpse exhumed an reanimated by an *umthakathi* to be used for evil purposes.
i-nduna (pl.: *izi-nduna*)	Advisor and representative of a chief (also foreman at a workshop or mission).
isa-ngoma (pl.: *iza-ngoma*)	Diviner; witch doctor.
i-nyanga (pl.: *izi-nyanga*)	Commonly translated as healer, doctor (actually a "specialist" in any particular trade).
i-roma (pl.: *ama-roma*)	A Roman Catholic.
um-t[h]akathi (pl.: *aba-t[h]akathi*)	Evil witch or wizard, warlock (also an aching tooth).
isi-t(h)ombe (pl.: *izi-t[h]ombe*)	Image, statue, doll, picture, photograph (historically a three-dimensional image).
isi-t(h)unzi (pl.: *izi-t[h]unzi*)	Shadow, personality, soul, photograph.
umu-tsha (pl.: *imi-tsha*)	Loin cover as used by men or women.
ma-t(h)webula (also *madwebula*)	Photographer, or one who "conjures" a person's *isithunzi* ("Madwebula" was in idiosyncratic use by Br. Aegidius Müller around 1905).
uku-t(h)webula	To spirit or conjure away etc.
i-shoba (pl.: *ama-shoba*)	Bushy tail, body ornament, fly whisk (in the Natal-context historically employed as paraphernalia by *izangoma*).