

# THE MISSIONARY SURVEY



APRIL, 1917



Four Secretaries (of Four Executive Committees), Snapped at L. M. M. Convention, Lexington, Ky. Can you name them?

HOME  
MISSIONS  
CHRISTIAN  
EDUCATION  
AND  
SUSTENANCE  
RELIEF

FOREIGN  
MISSIONS  
PUBLICATION  
AND  
SABBATH  
SCHOOL  
WORK

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monthly, or quarterly, as seems most practical.

This outline suggests how the organization can be used educationally. Now for the financial side of it together with a little more information. From time to time as he is in need of money or materials, Lukenga sends his messengers out to call for taxes, food or building material from his villages.

Let Lukenga send his Miloho to the various villages calling for food, building material and taxes, to be brought to his capitol either at one time or at three different times. On the appointed Sunday, representatives from the vil-

lages appear before him with their tribute. (See scene at Lukenga's court.)

The Miloho would make their demands through the several Xaxenge, and they in turn would call the Mbambimbenge to make plans for raising their share of the tribute. This gives each department a chance to make and carry out individual plans.

The information on building materials for the court scenes holds good only for the Bakuba, Bakete and Bangendi tribes; other tribes in Congo build mud houses. That on food will hold good for practically all tribes.

## SCENE AT LUKENGA'S COURT.

ETHEL TAYLOR WHARTON.

It will be impractical to attempt this scene in costume as neither setting nor costumes could be arranged without a great deal of trouble and some expense. Let Lukenga be seated in the center of the platform on a slightly raised seat. The Miloho may be seated in a semi-circle behind him on rather low seats. All his subjects kneel before him as they came into his presence.

1. Representatives from the various villages come with food.

First Villager:—I come with ciombe (che-om-be) flour. The women of my village dug only the ciombe roots that excelled in goodness. They exceeded a man's fore-arm in bigness. Then they put the roots in the cool water of a shallow pool. They left them there all of two days till a white foam rose to the top of the water, and they knew their bitterness was finished. They built new frames of palm branches and laid the roots on them to dry. All of one day they left them in the sunlight. Then they put the roots in their big baskets over the fire in their huts. The ciombe stayed in these baskets over the fire many days. They kept the fire all day, all night; all day all night;—plenty of days;—and always the smoke rose around it. Then they chopped off the

outer bark with their knives, and pounded and rubbed the white heart of the roots between their big flat stones. See? The flour is fine, and very white. The bread will come good—The ciombe flour is here.

Second Villager:—I come with matamba (mah-tahm-bah). See! Here are only the new leaves of the ciombe plant. They excel in tenderness and youngness. When your women cook them with oil and pepper and you dip your bread into it, your heart will say, "Ah! My people did well by me. This matamba exceeds all greens in goodness."—Behold the matamba.

Third Villager—I come with palm oil. The men of my village climbed high to the top of our tallest palms and cut the great clusters of palm nuts from the trunks. The village women carried the clusters to their houses and selected the larger nuts, of the bigness of a pigeon's egg. They pounded these in their big wooden mortars till all the fibers were broken from the seeds. They squeezed the oil from these tough fibers into their jars. Here is the palm oil. It is thick and red, and very good.

Fourth Villager:—I come with "meat of in the water." Our men made traps of the light lukodi vine, and set them

in the stream. They went every day to see if any of the water animals had entered into their traps. When they found some their hearts were with big happiness. Look how well the meat is smoked. It is here.

Fifth Villager:—I come with all the insects that are good to eat. See these big fat white worms from the mabonde (ma-bone-de) palm; these little black worms; the fuzzy caterpillars; the "mintuntu" relatives of the cricket which our women dug from the ground; grasshoppers, ants, Here are all of them.

Sixth—(group of villagers with spokesman, or one villager). We come with chickens and goats. See! The goats are large and the chickens are good. The goats and chickens are here.

Seventh Villager: (or group)—We come with many gourds of maluvu (me-lu-fu). Other people have come with palm wine from other palms. But we are coming with the sap of the mabonde palm. It exceeds all others in goodness. We knew the tree would die when the sap was finished, but our hearts said, "Ah! No palaver." Thus our men climbed to the tops of our tallest tree, cut the small holes deep in its trunk, and hung the gourds beneath them to catch the sap. Here is the maluvu. It is of today, and very good.

Note:—It has been suggested by others in reading this that the speeches of the various villagers leave the impression that the natives bring their gifts with love of Lukenga. The contrary is true. They bring what he demands in fear and hatred. The idea in the speeches was to bring out the flattery and pride in his own possessions which dominate in the character of the average Mukete or Mukuba.

II. Representatives come with building materials.

First Villager (or group):—We have come! The malala (ma-la-la) is here. We went far into the forest, close to the water, where the mabonde palms

grow. We gathered only the big branches of the trees. We cut the narrow leaves from the heavy branches and sewed them together,—two by two,—with the strong fiber from the trunks of the mabonde palms. After we had sewed it we laid it on the ground to dry. Each day we turned it. Thus it became dry and white ants did not eat it. The walls of your house will be good, and the roof will not come through the roof when you use this malala. It is here.

Second Villager (or group):—We have come with the lufike (lu-lo-la lu-feeke). See! They are straight and strong. They will not break when the strong winds come. They will not come rotten quickly. White ants cannot eat them. The lufike is here.

Third Villager (or group):—We come with the mikole (me-call-e). We have chosen only the largest branches, and have chopped all the leaves from them so that only the strong central stem of each branch remains. They are long and light. The frame-work of your house will be good. Behold the mikole.

Fourth Villager (or group):—We come with the milangala (me-lan-ga-la). We went far into the forest and cut the long heavy vines from the trees. See! They are all of one bigness. They will make a good frame for the walls of your house. The milangala are here.

Fifth Villager (or group):—We come with the nkodi (nko-de). These are light and strong. With them we can tie well the frame-work of your house together. The nkodi is here.

Sixth Villager (or group):—We have come. The mbala is here. Look! We have cut these long flat withes from the stems of the palm branches. They are smooth and even. When you use them for the malala on the walls and roofs of your houses with these strips to hold them in place, they will be good. The wind will not blow the malala loose. The mbala is here.

If it is desirable to attempt to represent these various things, we offer the following suggestions:

**Ciombe**—the whitest flour obtainable; carried in a large round flat basket without handles.

**Matamba-manioc leaves** (if obtainable) or any medium sized green leaves; in basket as above.

**Palm-oil**—hard to represent accurately. Fresh axle grease in a black wooden bowl, or a medium dark molasses will most nearly approximate its orange-yellow color.

**"Meat of in the water"**—any dried fish wrapped in a half dried leaf.

**Maluvu**—water in large long-necked jugs.

**Malala** comes in large bundles. Make a wooden frame cone shaped, about 12 or twelve inches in diameter at the bottom, and about 3½ or 4 ft. high. Cover with brown cloth and tie strips of the same cloth around it every six or eight inches apart. This will give some slight idea of how a tied bundle looks—not a very good representation, however.

**Lulola lufike**—smooth, light brown leaves 4½ to 5 in. in diameter, 4 to 6 ft. long.

**Mikole**—practically impossible to represent—are smooth tapering three-sided green palm branch stems 8 to 10 ft. long.

**Milangala**—long smooth light brown vines ½-¾ in. in diameter.

**Nkodi**—same as above but more flexible and smaller in diameter.

**Mbala**—impossible both in looks and size.

III. Village Representatives bring taxes to Lukenga. Let an elected delegate from each department appear before Lukenga. He may give the number of people in his village and the amount of their offering. It might be of added interest to give this in "franks" (20c to the frank) or in cowrie shells (25 shells to a cent.)

The natives are sometimes required to bring foreign cloth to Lukenga. A delegate might bring in a piece and measure it native fashion. An 8-yard piece of unbleached domestic, or any gaily colored cloth is suitable. The "diboko" or "arm" (de-bo-ko) is the smallest measurement. Cloth is measured from finger-tip to finger-tip with arms wide out-stretched (about 2 yards). This is also called a "lubanda" and is the length ordinarily worn as a loin cloth. The "difunka" (de-fun-ka) is twice as long as the diboko and is measured as above twice. The whole piece is "mpesa" coined from the English "piece" and is four "maboko" (plural of diboko).

## A. VISIT TO LUEBO.

MR. and MRS. H. P. ANKER, of the Southern Methodist Mission.

WE ARE just returning from a visit to Luebo, the headquarters of the A. P. C. M., and on our way to Wembo Niama. While Luebo is somewhat out of our way, we do consider it well worth while the time and money spent—for new missionaries to come and see this mission—the largest Protestant Mission in the Congo, in working order. To say that we were surprised by the extent and success of the work of your mission in Africa, is but a mild state-

ment of the way in which we were impressed. It was an eye-opener to what the Gospel can do in the darkest Continent, if but given a chance. As it were, we chanced to be present during the time two Confederates were held at Luebo, one the annual gathering of the missionaries from Luebo and outstations, the other the Native Conference. As the missionaries brought in their various reports, Dr. Morrison as chairman, stated that undoubtedly this was the best year in the history of your