



PENDE-206

Height: 68 cm without feathers

Substituted spirit replaces the dancer's costume in the sacred house. The N'GANDA. He is the child, the protégé, of the MIGANJI. Places must always be inhabited, this presence prevents negative energies from insidiously settling in the house of ritual objects. The character has undergone numerous sacred manipulations.

PENDE-207-208-299e-229F-299g-299H

In the Katundu region, the Tundu of royal blood originates in the sacred canoe. Westerners called kinglet, a monarch transformed by them into tribal or customary chief, but who nevertheless reigned over an area four to five times greater than the colonizing country (Belgium). This Tundu is re-embodied, straight out of the LOANGE river. The Katundu ceremony is very complex. It has a thousand arms like the thousand branches of the original tree which are lost in the vastness of the world above.

The very specific M'Buya dance of different groups always begins with the Katundu ceremony. First, the moral lessons, then follow the invocations to the forest geniuses to whom we pay respectful tribute.

These same spirits are asked to make many interventions concerning fertility, crops and livestock. In order not to irritate them, the assemblies sing and dance while going to spread food and drinks, between the villages and the bush. Thus calmed down, these entities will not come back to ask the living to account.

Then come the young freshly initiated before returning to a new course. Drums and tamtams even sound at night for several days or even weeks. The dances are punctuated by three steps forward, one big step back. The whole event is covered by songs which recount the exploits of hunters and warriors. The festivities will end with scenes telling of everyday life: mocking the chiefs, ridiculing

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women who stand out too much, like the pretentious woman living off the white man and returning to the village to insult her fellow villagers, treated as savages, etc..., fearful, profiteering, lazy men.

Among the Tundu masks, we find the innocent, the hypocrite, the arrogant, the provocative, the naive, the crazy, the alcoholic, etc. Some of them are booed by the crowd.

We feel in the PENDE styles SOONDE, BENA MAÏ, LULUA, KETE, Etc.

Along the KWILU on both banks from north to south, many PENDE masks and statues have absorbed everything that interested them from their neighbours as in the far south KWANGO-KASAÏ at CIOKWE (Tshofwe), M'Pasu , WONGO, etc.

PENDE-208b

H = 30 cm

It is the solar pendant of the lunar 208. He is very aggressive, insulting, arrogant and cynical, he announces the worst. The crowd is silent and records his warnings. It attracts curiosity while arousing fear. He can sometimes play the role of the king's fool.

PENDE-208g

H: 60 cm

Very close to the KUBA kingdom and appreciated at the NIYMI court. This venerable is for the memory of notable young people an example of dignity, integrity, respect, obedience. All these models with wooden beards carved with different meaning are called MUTUMBI and are KIWOYO MUYOMBO.

PENDE-208L

GAWEG. She plays the scene of a shredder and seller of TUGULA; blood-red root used in all ethnicities for many ceremonies and mixed with palm oil. On objects and on bodies.

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PENDE-208N

Bush TUNDU. Hanging from a tree near the land of the dead until it is destroyed.

PENDE-208s

Originally used by KISENZELE emigrants in SANGU-MVUDI chiefdom. MUTUMBI mask with short beard. Grief, repentance, regret at having been able or not able to succeed in an action.

PENDE-209

Height: 40 cm

Soothsayer woman, with tubular eyes and a round mouth. Represents a person who is asked a favour and who is listening. She is close to the brotherhood of KATUNDU. In her two closed hands, she holds invisible forces which protect her against any embezzlement. Still menopausal, she can then approach men, but only in certain circumstances.

PENDE-207

Tundu 33 cm without beard.

Appears randomly among the different phases of M'BUYA. This formidable face of the TUBIGO, whose goatee is a hyena tail, inspires fear, terrorizes the women who run to hide at home with the children, and in any case always remain very far from this disturbing presence. The hyena is a scavenging animal most feared by Africans, but which certain ethnic groups deify and even feed in whole packs.

The hyena announces with its laughs of future misfortunes. He can also warn of the danger of a family of lions approaching too close to the village.

PENDE-208

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H: 26 cm

It is the very first mask that spectators see rushing, running in the centre of the common square. The moral sessions can begin. KATUNDU is often mixed with M'Buya. At certain periods, there is even voluntary confusion.

PENDE-208c

H: 33 cm

PENDE-208d

H: 25 cm

The quiet uncle, the blacksmith, (M'BEMBO) the one who exceptionally shows himself to the public outside his home outside the village. The four scarifications on the forehead show the degree of importance of his rank in the soothsayer society, even within the brotherhood. He also sculpts and is very demanding with apprentice sculptors.

PENDE-208th

H: 34 cm

The one of the past. He returns for inter-village festivities. He selects, he is his own master. We sometimes rent our person by paying for it with exclusively metallic objects. He face is marked by smallpox. The holes on his nose mean one should be wary of him, he is a dreaded TUNDU.

PENDE-208f

H: 30 cm

N'ZAMBA. Most important of all among the chefs. MUGONGE, WANGA-KELA. His age is like the image of a primate beard on his chin. Unusual and extremely rare on the head of the wooden IKHOKO, on the left, on the right, on the back, it protects the head, around the fontanelles. The circle of the invisible on the forehead commands the utmost respect for his degree of authority.

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PENDE-208h-208i-208g-392

208h - H: 67 cm MUTUMBI

208i - H: 35 cm MUTUMBI

208g - H: 35 cm MUTUMBI

392 - H: 60 cm MUTUMBI

PENDE-208j

H: +/- 30 cm

A face with a red or white line on the forehead represents a very important soothsayer leader, bearer of traditional African justice. The braided MIGANJI. N'GANGA N'GOMBO.

PENDE-208k

H: 25 cm

M'BAMBI

BAMBI from the MAZEMBA-KEZA clan

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PENDE-208L

H: 28 cm

PENDE-208m

H: 23 cm

M'BAKU-BAKU. The dreaded one, the one who confronts the battler and who does not know fear.

PENDE-208N

H: 24 cm

PENDE-208o

H: 20 cm

GANDUMBU: the one who is unlucky, does not heal, is the scapegoat by her own fault.

PENDE-208P

H: 23 cm

PENDE-208q

H: 27 cm

PENDE-208s

PENDE - 7

H: 30 cm

PENDE-208T-208u

H: 38 cm

The wise, the old, the respected. Face of commemoration coming out every year for the disappeared who could come back to demand accountability from the living. Died of disease having reached the lymphatic circuit, the ganglion at the tip of the enlarged chin is clearly visible.

PENDE-208v

H: 27 cm

Appeasement in death. Complete rest. Placed on the face of the deceased before burial for the next world, whose body is surrounded by the family of the mourners and the whole village.

PENDE-209

H: 42 cm

PENDE-209a

H: 55 cm

The dream of owning the most beautiful woman of the PENDE reign. Except the blacksmith and the sculptor, the hunter, the warriors, the cultivator, all seek to seduce her, to be the chosen one to share her hut and ready to pay a very strong dowry.

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PENDE-209b

H : 45 cm

Light woman, playing the role of the pretentious, idle woman who by her beauty deceives men about her real feelings.

PENDE-209c

H: 20 cm

BAMBI from the MAZEMBA-KEZA clan

PENDE-209d-209e-209E

209d - H: 43 cm

209th - H: 35 cm

209f - H: 35 cm

Giphogo. The faces representing an animal are part of the secret bestiary of all ethnic groups. A zoomorphic link with nature requires formidable practices.

PENDE-209i

H: 26 cm

PENDE-210-211-212

210-211 H: 30 cm

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212 H: 12 cm

Height: 30 cm

Rubber picker pipe used in public during a tundu dance, far from the presence of bwana 'Ya the state' (Y'a l'état), in colonial times. Danced exclusively at night. The object, hands folded at right angles down, means to the mercenary on duty with a Western company: "I have been very far in the forest, I have not found the white sap from the tree, do not punish me by cutting my fingers or hands, I could no longer serve you as you want. "

Trees and rubber lianas: MACROLOBIUM DE WEUREI: 5 meter in diameter, clitandra, klainei, gentilii, landolphia, arnoldiana, owariensis, droogmansiana etc.

PENDE-210-211

H: 30 cm

PENDE-212

H: 12 cm

PENDE-216a-216b-216c

H: 60 cm

Used to act against all ailments. Character M'BANGU inspiring both fear and compassion. He can impress and terrorize. We address ourselves to this priestess who physically carries within her the worst torments of existence, and we ask her for protection. Its help goes in the direction of requests against deadly parasitic diseases, venereal problems, cerebral attacks deforming the face but also the body. Cleft lips, elephantiasis, but also the broad side of madness and those numerous variants which will be imperatively directed towards the exorcists.

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PENDE-224

H: 28 cm

Personal statue identical to that of PENDE-216a-216b-216c

PENDE-225-226-227

Height: 47 cm

Liana tapper. Souvenir from the time of the rubber slaves. Brandished very often by the TUNDU in a specific commemorative dance (1890 harvest 123.666 Kg - 1900 harvest 5.316.534 Kg!).

PENDE-271

H: +/- 60 cm

Typical PENDE war swords and knives. Objects rigorously prohibited in the tribes by the colonial administration after the great revolt of 1930, again because of unbearable pressures concerning in particular the rubber harvesting.

PENDE-299a-299b-299c-229d

Closed 20 cm - open: +/- 1.5 m - height with head 38 cm

Aguet PENDE: important tool for monitoring and reporting a crime. Used only during the KATUNDU ceremony. While dancing and running along the spectators he stretches towards an alleged culprit or even suspect known to all: dark magic wizard, assassin, liar, thief, rapist, etc. It is thus in the eyes of all shown by the "finger" in front of the whole village.

Facing the custodian judges of the tradition, the accused will have to prove his innocence by ordeal, through the test of poison or red-hot iron which he must seize. The sweetest punishment is exile. He will be condemned to wander or be tied up in the bush at the mercy of predators. The drum will warn all the villages of the region of his banishment as far as the limits of the ethnic territory. KATUNDU is always the opening of all other sacred festivities.

Essentially moralist, the wearer of this outfit shows women how to be dignified and clean. With leaves in an antelope horn which serves as a cane, he moves with a limp. He pretends to wipe himself after defecating or in a cloud of dust he washes his private parts. In the presence of a Bwana Ya state, he changes his behaviour in clownish gestures as if it were a banal theatrical fresco and speaks only of M'Bouya in a very playful way.

PENDE-299j, 299k-299L

H: 85 cm

Carried on the shoulders of a second initiate some 3 meters high, it appears at dusk when the last rays of the sun blush the background of the sky. Women and children cannot see it or else face serious consequences, including abortion and even death. Used only during ceremonies involving men only, under the authority of the guardians of tradition.

PENDE-299m

Supervisor tied in the back of the TUNDU. He warns of any attempts to attack from behind. Its small size between the shoulder blades makes it practically invisible because it is often hidden by the size of the clothes. Old jute bag, mixed with raffia, it is comfortable to discern evil spirits and warn his master. PENDE-303-304-310

The M'BANGU faces GIBOLA-BOLA. Evilness, drunkenness, delirium attacks until falling into fire in a coma. Simulated epileptic seizures, etc...

PENDE-314

PENDE oriental mask, the mixed tradesman MATALA. The deceitful dance, the speechless, at home with the tongue smelling of spoiled fish, just good for the living beings in the mud at the bottom of the river. He turns around to see if he is being watched. With both hands, he carries two bundles of

PENDE - 12

"goods" which are actually filled with straw. He walks around the assembly while being called a crook.

PENDE-326

H = 30 cm

Medium mortar. KINU-KWY. The large KINU mortar, the small KWY mortar. The first is carved without a person, like all the big models for millet or cassava. Only the little ones to snuff tobacco have always been sought after because supported by characters sculpted in positions as diverse as common life shows endless examples. The medium mortar is used for peppers, medicinal herbs, onions, pili-pili, etc. Sometimes even for large leaves of normal tobacco. Hemps and their variants are reduced to dust, to be prized. It is therefore very small and transportable, almost always with a lid. Here this hybrid model PENDE-TSHOKWE-LUNDA has all these influences in it, and comes from the region of KANDALE, having certainly served as a barter object by an itinerant trader.

PENDE-353-354

BANGUI snuff mortar and other hallucinatory aromatic herbs

PENDE-368

Height: 70 cm

Bust of commemoration worn by a man in tribute to what his aunt did for him during his lifetime. Mother postmenopausal priestess of a brotherhood of women, performing scarifications following the progression of life events: engagement, marriage, birth, death. Marks on the flesh sometimes carried over to the person who succeeds him: on the arms, shoulders, kidneys or the front of the thighs.

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PENDE-449

H = 18 cm

Strong KETE influence. Box pendant, watching over the children.

PENDE-450

Height: 13 cm

Terracotta pipe with a long nose, designed to show the benefit of the good smell of relaxing grass.

PENDE-451

Height: 15 cm

Whistle for hunting birds, the KONDE is made of wood. Exception confirming the rule, it also exists in ivory.

PENDE-456-457-458-461

Mask used in the bush by the guides during MUKANDA. Practice of circumcision of the traces painted or incised on the cheeks are tears (MOSOJI).

PENDE-522-523

Solar tundu (masculine). In the dance during his performance he is always accompanied by his lunar pendant (female). It shows the different phases of a couple's life in existence very often, with derision.

PENDE-414

Soothsayer leader. Clan NIOKA-KITAMBA, master of the blacksmith's bellows and of the secret scupper's workshop, himself capable of practicing the activities on wood and iron, practically always lives outside the village.

PENDE-393-394-395

Skin drum. Very strong influence Tshokwe SUKU. Pende drums in general do not have any sculpture on their sides. Exceptionally a head appears. Here the subjects are pure PENDE.

PENDE-410-411

Cup of palm wine. In order to repel flies, a baobab pod harmoniously closes the opening.

PENDE-452

The character crouching in defecating position is a protective object placed in the box. Also an ex-voto that we put in the river to ward off stomach aches due to amoebic diseases which can be fatal in the short or long term. This protective medium is most often found in the MULUBA of KASAÏ, although it is widespread everywhere in the ethnic groups.

PENDE-453

Fertility horn with raffia collar. Maka wa Kiafrika stool and tool for contacting the invisible. Depending on its handling and its destination during an expiation ceremony. It is used under certain very specific conditions because it can call rain at an unwanted time.