

Cover sheet for an interview NEITHER conducted in Zambia NOR by me

## **Mrs. Florence Pirouet**

**This interview was conducted by Mr. R. N. Wyatt, a former Secretary General of the African Evangelical Fellowship (AEF) in Britain). Like the one with Miss E. M. Shoosmith, the interview was NOT dated, but probably conducted in the late 1950s or 1960s.**

**Both Miss Shoosmith and Mrs. Pirouet (along with her husband) were retired missionaries. They served much of their lives in the NWP for the South African General Mission (SAGM), in Kasempa and Solwezi Districts. These interviews were located in the SAGM Archives in Jan. 1976, in Wimbledon, British Council Office at 30, Lingfield Road, London SW19-4PU.**

**Neither woman was an educator and these interviews were general and NOT focused on education. Still, they have useful information on the NWP. Both women were deceased by the time that I did my research at Wimbledon.**

**Note: AEF replaced the name SAGM and by now has (2006) been merged into SIM. I do not know if this archive and center in Wimbledon still exists.**

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to 30599

FILE COPY

CONVERSATION BETWEEN MRS. FLORENCE PIROUET and MR. R. N. WYATT

(General Secretary of the A.E.F. in Britain.)

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You're not scared of microphones are you, like some people?

Not really. I haven't had much to do with them. I've talked into one twice, both times very informally.

I think that's the best way. We use it as a means of communication with our families overseas, my sister in Swaziland, my brother in Zambia, my sister-in-law in Nigeria, it's much better than writing letters.

Well it is, I had one from Louise, and I took part in a sort of united one from the church, to our missionary link. I never felt such a fool in my life, sitting there with a whole crowd of people all around, each listening to what the other was saying. You felt so ridiculous. I don't know, but it isn't so difficult when it's just talking to you, but to have a crowd of people all listening to what you're going to say. Of course you have no idea that you are going to be called upon.

I took this on holiday with me this year and I recorded music at Ober-Ammergau and I didn't know if I was going to be allowed to use it.

But you were.

[There was a prohibition against film cameras and ordinary cameras, and the officials came over to see what I was doing when I got this thing out, and put the stand up, and so on. When they saw it was a tape recorder they didn't worry.

[ John, I suppose I am talking to you, John McNeilly, I imagine so. I am with Mrs Pirouet, and we're sitting in my office here at Wimbledon.

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We've got our copy with us and we are just about to start to chat, and answer some of these questions you have put to us. So I'm going to start right away now, and ask Mrs Pirouet if she would tell us when she first went to Africa, and which mission station she went to first of all.

I went out towards the end of 1918, just after the first world war, went out in the middle of December, which meant we arrived in Africa on New Years Day 1919.

You say we, you went with your husband, did you?

No, I wasn't married then, I went with Miss <sup>LOWE</sup>~~Cowell~~, and, what's the name of the other woman, the one that became Mrs Watney, what was her maiden name, I've forgotten. The three of us went together, actually it was an unusual sort of voyage, because there were only thirty passengers, all of one class, plus a whole crowd of Australian soldiers going home. So although we stopped once for fresh water at Las Palmas, no one was allowed to go on shore, because they feared the behaviour of the Australians.

They were a wild lot?

Yes, they were rather a wild lot.

The first station I went to was one that doesn't exist now, Kisafafa, Chisalala some people would call it.

As far north as you could go in Northern Rhodesia. It was Northern Rhodesia in those days, not Zambia.

Which sort of wing of Northern Rhodesia, you know there are sort

of two wings.

SOLWESI.

The Solwesi side.

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The Solwesi area, we were only eight miles from Zarwesi, quite near.

Not too far from Katanga really.

No, we went back into that region afterwards, because we were told that if we didn't occupy that district again, the Roman Catholics would be invited.

How did the Lord call you to Missionary service? What was your first contact with the A.E.F., or did the call come before you ever, of course it was the S.A.S.M. in those days, or was it even that?

I think it was really, because that soon after I realised, or rather accepted the fact of assurance of salvation, I think I had been a christian before this but as soon as I knew anything about that I started attending a little Baptist church. I had never been to a Baptist church before.

It was more or less an accident that I went there. In charge at that time was a pastor who had been turned down by the B.M.S. He had wanted to go to the Congo, he had got through all his training, and then didn't pass his medical, his lungs were not in some way, not sound.

Well it meant going to a church or belonging to a church rather which was full of missionary interest, because naturally he was full

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of it. I've no doubt he prayed that just because he couldn't go, some of his congregation might go. So it was, as it were, a response when I was rejoicing in God, going to this missionary atmosphere. Also there were contacts with two people who afterwards became S.A.G.M. missionaries. One was May Pratt, with whom I had been at school, the last part of my school years, and a friend of my brothers', and these two afterwards got married and went to Malawi. That was my first contact with the A.E.F., the S.A.G.M. with interdenominational missions.

My idea was that I didn't want to go with B.M.S. I felt I would like to go into interdenominational mission, Then of course it worked out like that.

I suppose you had one of the famous, or infamous B.C. interviews.

I really don't remember much. I think actually they were very much in need of teachers at that time. Both Miss <sup>COWL</sup>~~Cowell~~, with whom I went out, and myself we were both teachers. They sent us both to <sup>KISALALA</sup>~~Kisarara~~ as they badly needed someone to do some educational work there. The work was very much in its infancy.

I suppose the journey was quite tedious, the railway link, how far did that come up?

It went to Elizabethville.

Did it indeed, you didn't have a great way to go?

No, it was a seven day journey I think in those days.

Did you come up from the Cape or did you come in from Delagoa Bay.

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No the Cape. Actually we were at the Cape for six months before we went up, because in those days it wasn't thought fit to let us go up in the rainy season. They kept us till June. We went up in June. No, it wasn't very tedious, in a way, a seven days journey passed, and then we had a five day trek in from Elizabethville to KISALALA  
~~Kisarara.~~

What was your first real impression, was it what you expected, or was it all very different?

I don't think I had any idea what it was going to be like. It all seemed very natural, I think, as I looked back. As we arrived at Elizabethville there were Mr and Mrs Vernon to meet us, they were, I think this is right, they were leaving the country as we went in. There was an African in charge, there were carriers, very responsible sort of carriers, we had no responsibilities at all. They managed everything, they knew just where we were going to camp and so on.

Were they very friendly?

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Q Yes. You see in those days they didn't understand really what christianity was, not really, they probably got mixed up between christianity and civilisation, and so on. They probably wanted everything that the white man could give them, because the white man had power.. Oh, yes, they welcomed us, they were awfully nice to us, they looked after us most marvellously, to put the camp, put your tent up, put you a grass shelter so that you didn't get too hot and so on.

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I suppose none of them spoke any English whatsoever. Did you

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take very long to pick up the vernacular?

Yes I think everybody does. I mean there was no written language. Actually, while we were there at the Cape for the six months, Mr and Mrs Harris were there from <sup>KISALALA</sup> Kisafafa. They were down for an intermediate furlough, because they could not get home on furlough, and they had been out for five years then already. They taught us phrases, a few phrases, how to ask a question, what is it? and some nouns and so on, but they knew very little. They had been ~~drafted~~ <sup>KICALALA</sup> drafted up to ~~Kisarara~~ from Zululand, because a couple was needed there, but it wasn't a written language.

Was it KAOBDE?

Yes. What was a help was it was one of three parts, as it were, of the big Luba language. There's Luba which is spoken in the Congo, sort of High Luba I think it's called, and then there's Luba Sanga, and Luba Ka<sup>o</sup>nda, which was our language was very akin to Luba Sanga. There was a translation of the New Testament by Dan Crawford and his people. Our people learnt to read, when they learnt to rea, could make use of that. It wasn't perfect, but you could get a lot out of that.

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Did you have much contact with the Brethren in the early days, the Brethren were working a bit further up at Kales<sup>e</sup> Hill and around there?

We had one trek up to Dan Crawford's station, did you know all about Dan Crawford?

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I know all about Dan Crawford and Dioky Black, of course I never met him, it was years before my time.

Well Mr Faithful, who came out visiting all the different missions stations, when he came to us, by that time I was married and we were alone on the station. He advised us to go up and see some of Dan Crawford's work. I forget where he was now. I haven't thought this one out. I don't remember where he was, but at any rate we joined in a church conference up there so we met a lot of their missionaries, a lot of their christians and so on. Our few carriers, really uninstructed Christians met with them, they didn't know it wasn't a part of the same mission, but it was an aspiration to them as much as to us. That was the only contact we had with them, I think.

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When was your station founded, how long had it been in operation when you got there?

I think it was founded in 1910 so it had been going for between eight and nine years. That was a station started by Fred Arnot. There was a Mr Bailey, an American, who was available, and the two, I think, went together and found this site at Kisafata. Fred Arnot stayed with him for some months, and then he went across to the west. His idea was a chain of mission stations from Kisafata, across to the west coast. He left Mr Bailey in charge alone. The hut wasn't built.

He started building with the aid of Africans, he started this building for himself, and he hoped to get it done before the rains.

Well I don't know whether he hadn't enough money to finish, or



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what happened. He realised that the rains would be upon him in less than a month. The walls were up, but no roof on, and his people had departed. He was feeling a bit downcast, this is his story, I think it is written, he was feeling a little downcast. He was sitting in his unfinished house one evening, and the other side of the table was a chair. It seemed that he had a vision of one who was sitting in that chair, and he heard a voice say, 'Bailey, this work is mine, the responsibility is mine, not yours' and Bailey said all he could answer was 'Thank you Lord'.

Well it turned out alright. The carriers, I mean the workers came back and it was finished. That's the only thing I remembered about Mr Bailey. I believe there is an awfully nice little booklet along that line. I forget what you asked me?

I asked you when the station was first founded. We don't have to stick to the yellow paper necessarily. I'm just letting the questions arise out of what you are saying.

When Mr and Mrs Harris couldn't go back to Kisabala because Mrs Harris got a stroke while we were down there. We found that when we arrived, Mr and Mrs Wilson, who afterwards went to Angola, and we were with them from June, until I think it was about the end of August or September. Then we all went to Musowanzu, which was west of the country, I think, that doesn't matter does it?

We went there for a conference and while we were there Miss ~~Cowell~~ got feeling quite badly. She had an idea that quinine wouldn't agree with her because she used to have headaches before she went out.

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She wasn't taking quinine and got feeling so badly that they suggested that I stayed down at MUSONWESI until the spring.

My husband was there, he wasn't my husband then, he was there and before I left MUSONWESI, we were married, and although we weren't supposed to be married until we had been on the field for two years, the Council were very glad for us to be married because the Wilsons were to go on furlough, and they wanted someone to take over at  
KISALALA  
Kiserera.

So as soon as we were married we went straight up to Kisabara,<sup>KISALALA</sup> we had a few weeks with Mr and Mrs Wilson during which time they passed over to us a little African baby, which actually was a great help. Mrs Wilson was a nurse, and Mr and Mrs Wilson had let it be known that they were so against this burial of little babies if the mother died. So when the mother of this little baby died in a village not so very far away, one of the christians suggested to Mrs Wilson, I'm not so sure he just suggested it, maybe he just took the baby to Mrs Wilson for her to look after.

So when we arrived and there was this little baby six weeks old, weighing  $4\frac{3}{4}$  pounds, she gave us a medicine bottle and a certain amount of tinned milk. I knew nothing about the care of babies. This little baby was a tremendous help. The people eight miles away were very good, they supplied us with quite a lot of tinned milk until we could get a supply. It took six weeks to get supplies because they all came from Bulawayo. So until we could get supplies

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for the baby they did keep us supplied.

Well this little thing was a tremendous help, because we did not know the language, and because the country was so scarcely populated, there were no villages near the station. I think there was one about four miles away, after that I think it was ten or fourteen miles.

We felt that we must get into the district, see how these people live and learn some language which wasn't station language. It was a tremendous help taking this little thing about. For the rest of my time out there I was Ina Kapiji, Ina being mother, meaning mother of Kapiji. Unfortunately, no possibly fortunately, he didn't live very long. He flourished until he was about eight months old, and then on one of these trips he contracted whooping cough, and really he had no stamina, so he didn't live very long. Wherever we went it was the baby, and all the village women wanted to lift him up and carry him around and so on. So of course we couldn't keep him from infection. But it was a tremendous help having him. I was terrified, but thankful afterwards.

What did the form of work take in the early days? I suppose you were tracking, visiting, preaching?

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We were there from June till September. We did a certain amount of school work and there was a little bit done before. A bit primitive, home made blackboards and slated and so on and so on. Nothing written you see, no language, they made their own writing charts and so on, but some of them after a while could read, it was

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all phonetic, you see phonetically written, and our idea was to have six weeks of school on the station and then go out for six weeks taking our school boys, who were not youngsters you see, they were, say between sixteen and twenty five, that sort of age. Taking with us as our carriers, go to one of these villages, or perhaps take a longer trek and have camp fire services, very informal services.

You may imagine we tried to get something across to them and then the boys would come along, and they would go over all we had said, it was a matter not of preaching the Gospel, but just making the facts of the Gospel known.

Did people respond readily to the Gospel?

Well they responded to us, and we thought they were responding to the Gospel. Now before we went out there Mr and Mrs Harris told us there were five hundred believers in the district, we found out that 'NA ITAWA', which they thought meant 'I believe, really meant 'I accept', that is they accepted the facts that you told them and naturally it was operating in their hearts, but I doubt if there was any really fully committed christians where we went, though there was a band of about a dozen men, who went by the names of christians, who were christians, but were naturally very uninstructed, but wanting all that we could give them whether it was the Gospel or whether it was teaching. I don't think they knew the difference between school and mission, they would call any mission, school, and any school, mission.

The two things were muddled in their minds for a very long time.

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Well after a while we chose three pairs of these young men to go and start little schools in three picked villages, one the chief village and two others. They had a hut out there and a blackboard and a few slates and so on. What we did after our six weeks on the station teaching, we would go out and visit those people. We had huts built ourselves in those villages. We would go out and stay with them, help them and so on. That I think helped to get the work, to a certain extent, I won't say established, but towards getting established in those particular three villages. Naturally there were longer trips as well.

Do you remember the time when the people first came to really understand what the gospel was about in your area? How did it come about?

No I don't, because I don't know of any sudden conversions. I don't know that anybody really knew when he was converted, though there came a time when during a service somebody, in the first instance they were all men, would stand up, put his hand up, I don't know why, and say 'NA ITAVA', this expression 'I accept'. Probably that might have been his conversion, some sort of decision that may have been made beforehand and this was the time he expressed it before the church. I don't think they were days of sudden conversions if so we didn't know about them, it was a gradual and growing into and accepting the implications of the Gospel, which took years to work out.

Were you on your own for a long time or when did others come to

help you?

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We were there at Kisafata, I think it must have been about eight years and we had no fellow workers. Yes we did, Mr and Mrs Wilson were there at first, but they very soon went, and then Mr and Mrs Reinhardt came, they didn't settle in very well. Actually it seems an odd thing to say, but they weren't really suited for missionary work. They went to Angola, there they stayed for a few years, but they went back to America, and except for those two we had no one there at ~~Kisarara~~ <sup>KISALALA</sup>.

Did you find that the Africans had much of a sense of humour?  
Did you have any humorous incidents?

Oh Yes, they had. I don't think it was our humour at all. Yes, that came out round the camp fires when they were going into fits of laughter over some of their own little fables and stories. We didn't always know what they were laughing at, they certainly did.

I think I would sum them up as being responsible sort of people, sort of intelligent people, fun loving, light hearted, in those days, but certainly they could accept responsibility.

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May I digress. That I think was helped tremendously, because while we were at Kisafata, we were asked to leave the work there, and go to LUAMPA for six months, a rainy season there, because Mr and Mrs Jakeman had had to go for health reasons to Cape Town, and they couldn't get back during the wet season.

We were very indignant, it seemed like saying their work was

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Before we went we had a communion service in the bush, sitting on tree trunks. I can't remember what we had for wine, it might have been ~~red jam~~ <sup>A MIXTURE OF RED JAM & WATER?</sup> I can't remember, and we had musk instead of bread. I don't know if your horrified at all this?

Ojh no, I'm not horrified at all.

So they carried on with their communion services. We didn't suggest to them at all that they should take an offering, but they handed us an offering when we got back and information that KURIMBWA had been suspended until they could talk it over with us. Now I think that made them realise that they were the church, and I'm sure that has affected the work right from the beginning. They were the church, they weren't dependant on us the white people. It meant they were ready for becoming an independant church, all those years before.

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Did you have any very great difficulties, I know in recent years they've had very heavy rains which have caused problems, I suppose you had that kind of thing? Did you have any famines, any problems of that sort?

No terrific rains, we trekked in every month of the year. I don't mean all through six months at a time. There wasn't a month of the year when we weren't out, crossing rivers was a bit difficult sometimes, and the boys knew enough to guide us as to where we should go.

We had no particular droughts, as far as I know, no particular diseases, infectious diseases, I mean. We'd had the ordinary things like whooping cough out in the villages, that I've already mentioned,

but nothing particular.

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Were there any great times of blessing that you can remember?

No, I don't think so, it seems to me as I look back it was all a gradual awakening. It was a steady work of the Holy Spirit, gradually revealing one thing after another, showing them things in their lives that were incompatible with the Gospel, and working in spite of the fact that we made endless mistakes. We went out with all the pre-conceived ideas that you couldn't be a christian and you couldn't allow them to call themselves christians unless they stopped beer drinking, though beer was almost a necessity for their diet.

How did that work out in the end?

It didn't, I think it was a hindrance, and is still a hindrance possibly.

Do you mean to say that they stopped doing it ultimately or they didn't stop doing it?

They stopped doing it, they stopped taking part in beer drinks, but it meant that a lot of them, although they didn't understand it, did give up some of their drinking on ordinary beer drinks, which they really needed because if you were on trek they didn't have a meal before they went. They had one meal a day in those days and that would be in the evening, but they needed this drink, made from millet or whatever it was.

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I think those mistakes, I think we made a mistake with regards



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to polygamy, because before they could understand anything, we laid down the law. I think we were too quick in laying down the law about things, instead of letting the Spirit teach them as they had more of the Gospel given to them, and as it was translated, and as they could read for themselves. We laid down the law, you musn't do this, you musn't do that. I think it was a mistake, it put a lot of people off who could have been on our side, as it were on God's side.

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I think another very big mistake we made was with regard to John, who was the first convert, an absolutely invaluable person. He wanted to go off to Livingstonia. Am I digressing too much.

Not at all, this is just exactly what we want.

He wanted to go off to Livingstonia, he heard about Livingstonia, he wanted to go. Well the work was so primitive, and we had so few established christian<sup>s</sup>, we felt he was needed. We didn't say you must<sup>not</sup> go because we're afraid of the London Missionary Society, and the teaching you'll get there. We made the mistake of not allowing him to realise the ambition of his life. He's stayed with us, and he's been loyal to us, but I'm sure all the years through has been a grudge against us, against the mission because of us, because he wasn't allowed to go. It was a big mistake, because actually in the end civilisation came with such a rush, that you couldn't go at this slow pace.

We were going at a very slow pace thinking that these people didn't need English, when would English come to them. Not realising how quickly civilisation was going to come, and we should have been

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able to prepare them for it, but didn't. What our idea was they needed the Gospel, and we wanted to get the Gospel across, but we didn't realise that we should also have been preparing them for a more civilised life which they would have to live later on.

That's an interesting point of view, because one so often hears the reversed view expressed. One so often hears folk say, 'Well our business is to take the Gospel and not to impart our own culture', but you're expressing an opposite view to that.

Well I'm looking back you see, I had all those ideas then, it was all so primitive, why give them this, why give them that, teach them a bit of carpentry, and that sort of thing, but no wider view. I don't think the Councils at home knew anything more about things than we did, you see.

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The work up north was so different from any of the work down in the south. There was this country where we were, the Solwezi district, about half the size of Ireland, two white people, a government official living there, and one tradesman living there about fourteen miles from the station. They were the only white people in the country, and there's no copper belt.

When did that come in? When did the mines start?

Before we left, actually there had been a copper mine, the start of a copper mine before we went there, but it had closed down. Transport made it uneconomic and so there were no white people in the country. They had to go right outside the country to earn their tax.

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Q Everything was so primitive and we didn't foresee the future at all, and we couldn't realise these people needed help in various ways. It isn't only a matter of preaching the Gospel, is it? The Gospel has got to be brought into the whole of life. I mean God is the God of the whole of life.

I suppose one has to as you had to in the early days, one has to show it as much as preach it, demonstrate it one way or another.

That is always the only way, gaining confidence isn't it? Now that is where that little baby Kapifi helped us, that is, I think that is where trekking, not staying on a station, but going out, I think that helped us. I mean, we would have a cook boy come to us and say, 'Bwana, I don't want to stay any longer in your service because you move about too much'. You see we didn't want this settled life on a station, but if we were to be known we had to trek in those days.

We had to know their customs, know their life, we had to trek. Fortunately, I think it was fortunate that my husband had that sort of a spirit, restless spirit I mean, he could never have sat down on a station with about twenty station people or a few people and just learn language or that sort of thing.

You did master the language ultimately, both of you, I suppose?

To a certain extent, I think actually his language was much more, what's the word I want, linguematic.

Well here we are on the other side of the tape Mrs Pirouet, it's

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been marvellous, you know you've been talking for nearly an hour, it's incredible, isn't it?

It is incredible.

I was going to ask you about the question of persecution, was there any reaction among the other folk around when folk started responding to the Gospel, and the church started being formed.

*clash* There wasn't any persecution, there was opposition which came along the line of the necessity of breaking with some heathen customs if they were really going to follow Christ, and as that affected not only the person himself who dropped a custom, but affected the whole community. There was opposition along that line.

Did you get the chiefs and people like that up against you?

No, we didn't ever get people up against us. It worked out in this way. Now there was a woman who was a Christian, she was married. Before she was married she should have gone through all the initiation ceremonies but because she was a christian, she didn't. Now if you don't go through these ceremonies you'll never have any children, or if you do have any children, they'll all die. Well, she didn't go through them, and she had a lovely little boy, but within two years that little boy died of fever, he had malaria, an enlarged spleen, and so on.

Well that meant that it was very hard for people to break with that particular custom. Now, a man, one of the original twelve, his wife died. Now before he could marry again, he had to go through

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some custom which was an adulterous custom of intercourse with another woman before he would be freed from the defilement of death. I can't think now. It was along that line that the opposition came because your attitude affected the whole village, the life of the village.

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Now another man I think of, was an upstanding christian. His father had said before he died, in the hearing of people that if his death was caused by witchcraft. I have forgotten how it worked out, but at any rate his Spirit would somehow or other deal with that. I can't remember how it came out, but one day we heard that this particular man had been arrested for something to do with witchcraft. When we got the whole story, what happened was this.

KALILANDA'S father died, and the body was prepared for burial.

- \* Kati Landa was one of the bearers to take this body to be buried.
- \* Kati Landa said that as he went round the house, he could not go straight on, he had to go round the house. I think that was the sign that had been given if the death had been caused by witchcraft, somehow or other he wouldn't be allowed to go straight off to the burial. I cannot really remember what it was all about, but it meant that Kati Landa was saying that, and those that were with him were saying that the people in that house had caused the death of his father. Well that came to the ears, I don't know how they dealt with it, it came to the ears of the people, and Kati Landa was arrested, and I think he was imprisoned for six months.

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KALILANDA

In ways like that you see they were terrified of witchcraft,  
terrified.

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Now tell me about the initiation ceremony, was there looking back now, was there anything sort of anti-christian about these initiation ceremonies?

I think what we ought to have done, was we could easily have christianised them if we had known about them, we didn't know about them. It was largely physical, the enlargement of the heart to enable an easy birth, but also connected with it was a lot of teaching of the old people, the grandmothers who would be teaching them things which they gave us the impression were that they didn't comply with the christian teaching.

I see, not consistent with it?

Not consistent with it. Now had I been a nurse, or a more knowledgeable person, and had we known more languages, and we could have got into real conversation with these people about it, we should have taken a very different attitude. The other missionaries, of I think the Brethren people, took the same attitude at the time. But I am sure we were wrong.

Have these attitudes been modified now with the years, or has the mission stuck with these?

I should think the medical workers have put that right. I wouldn't know because I don't know to what extent witchcraft, I mean witchcraft hasn't died out, the fear of witchcraft, hasn't died out, not really

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you see, and so it's difficult to know. In fact I have been told that even though now quite mature christians still have this lurking fear in their minds.

Of course we made the mistake of thinking that witch doctors were all evil people, but they weren't you see. A witch doctor was very useful in the way of prescribing medicine and so on.

Are there sort of categories or grades of these men?

Yes there were, I don't know what they are now, but there were some who could put them on to quite good medicine.

Some were kind of herbalists, were they?

Yes they were.

But then I suppose there were others who were demon possessed?

Demon possessed, yes. There was another interesting woman, SALIYA, who was also a wife, her husband had gone off to earn his tax, she went back to her village. We happened to trek through that village and we found *Sakéya* ostracized. She had a little baby, and she had taken the baby back to the village, and now the baby had died. She told us that what happened was she was sitting with the baby. The baby was lying there on the ground near her, and something happened which she didn't understand. She didn't know why the baby cried, whether she wasn't near enough to know why the baby cried or not, I don't know. At any rate the result was the babies leg became very swollen, terribly swollen, and a lot of congealed blood, I think she said, came from it and the baby died.

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Now immediately the head of the village wanted to call in the witch doctor, a real witch doctor who would find out about it, and she didn't want him. She said that as a christian she didn't have anything do to with that. However she had to and they formed a circle there, and she sort of sat there amongst them. The witch doctor was going to find out who had killed the baby. Actually her life was saved by a woman, an elderly woman, standing up and sort of screaming out something to the effect that she had killed the baby. She used the word 'ate' the baby, and she said she was possessed with some spirit and she would give a blanket or something or other if only they could free her from the spirit. This meant that <sup>SALIYA</sup> ~~Georgia~~ was declared to be innocent, but you see if that hadn't happened I don't know what would have happened to <sup>SALIYA</sup> ~~Georgia~~.

These things, it was not persecution, these things they were so terrified of. If you departed from these customs evil would come, because of course their social life would.

Well thank you ever so much Mrs Pirouet.

I haven't looked at the notes.

You haven't looked at them once. Jolly good.

I knew of other things that one could talk about.

That's right, this is very, very helpful.

Is it? I'm glad you think so, I hope I haven't given you the wrong expression.

No I'm sure you haven't.