Appendices
Appendix 1: Survey of the Ubumbano craft market
<table>
<thead>
<tr>
<th>Name:</th>
<th>9. What do you plant at home?</th>
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<tbody>
<tr>
<td>2 Age</td>
<td>Maize</td>
</tr>
<tr>
<td>3 How many people does this stall support?</td>
<td>Cabbage</td>
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<tr>
<td>4 Who are they?</td>
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<tr>
<td>Grandfather</td>
<td>J Dumbe</td>
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<td>Grandmother</td>
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<td>Mother</td>
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<td>Girls</td>
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<td>Another wife</td>
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<td>Husband</td>
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<tr>
<td>Self</td>
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<td>Daughters</td>
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<tr>
<td>Sons</td>
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<tr>
<td>Daughter-in-law</td>
<td>Oranges</td>
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<tr>
<td>Son-in-law</td>
<td>Beetroot</td>
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<tr>
<td>Mother-in-law</td>
<td>Nothing</td>
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<tr>
<td>Father-in-law</td>
<td>10. How many goats do you have?</td>
</tr>
<tr>
<td>Sister in law</td>
<td>12. How many cattle do you have?</td>
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<tr>
<td>Brother in law</td>
<td>13. How many chickens do you have?</td>
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<tr>
<td>5 What are the ages of your:</td>
<td>14. Is this your stall?</td>
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<tr>
<td>Mother</td>
<td>Yes</td>
</tr>
<tr>
<td>Father</td>
<td>No</td>
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<tr>
<td>Brothers</td>
<td>15. If not, who are you selling for?</td>
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<td>Mother</td>
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<td>Co-wife</td>
<td>Aunt</td>
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<td>Husband</td>
<td>16. What relation is this person to you?</td>
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<tr>
<td>Daughters</td>
<td>Grandmother</td>
</tr>
<tr>
<td>Sons</td>
<td>Sister</td>
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<tr>
<td>6 How many people receive pension in your home?</td>
<td>Daughter-in-law</td>
</tr>
<tr>
<td>7 Of those over 18y, how many are jobless?</td>
<td>Mother-in-law</td>
</tr>
<tr>
<td>8 Where do those that have jobs, work?</td>
<td>Or what do they do?</td>
</tr>
</tbody>
</table>
17. Who also help out here?
   - Daughter
   - Sister
   - Mother
   - Cousin

18. How many days do you come here per week?

19. On weekends do you:
   - Sell for yourself
   - Sell for someone else
   - Stay home

20. How do you get here and how much does it cost daily?

---

Where do you live? .........................................................................................

Did you go to school? ......................................................................................

<table>
<thead>
<tr>
<th>Do you use:</th>
<th>Yes or No</th>
<th>Where do you get it?</th>
<th>How much R per month</th>
<th>How many times do you go to collect it per week?</th>
<th>How long does the trip take you?</th>
<th>What part of the plant do you use?</th>
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<td>What do you sell?</td>
<td>For how much did you buy it?</td>
<td>Where did you buy it?</td>
<td>Did you make it?</td>
<td>How long does it take to make?</td>
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<td>Pawpaws</td>
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Appendix 2: Survey of Mbaswana

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<th>Product</th>
<th>Raw material from</th>
<th>Duration of harvesting trip</th>
<th>Times per week</th>
<th>Measurements</th>
<th>Price</th>
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## Appendix 3: Observation schedule of tourists

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<th>Time:</th>
<th>Date:</th>
<th>People selling at the market:</th>
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<table>
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<th>Cars who passed without stopping</th>
<th>Total: ...........</th>
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<table>
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### Total People:

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<th>Money spent</th>
<th>Total:</th>
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### Crafts bought

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<th>Total crafts</th>
<th>Ilala open baskets</th>
<th>Ilala potholders</th>
<th>Ilala dishes</th>
<th>Ilala trays</th>
<th>Ilala laundry baskets</th>
<th>Ilala &amp; plastic baskets</th>
<th>Ilala basket with lid</th>
<th>Ilala bracelets</th>
<th>Ilala hair</th>
<th>Pineapples</th>
<th>Pawpaws</th>
<th>Stone</th>
<th>Ilala paper baskets</th>
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<tbody>
<tr>
<td>Swazi baskets</td>
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Appendix 4: Pamphlets distributed by CORD (Kosi Bay)

Rhythm. The ancient peaceful rhythm of life at the lake has been disrupted for "Mama Fishing" (I never learned her name) and her people. Her voice, full of humour, echoes over the water as she wades across the estuary to greet us...

She offers to show us her fish "kraals" - and explains how they work: The fish are "herded" into the traps, then later speared...

...a very pastoral solution to the problem of how to catch fish.

She points to the distant side of the lake. That's where they used to live. But now they have had to move because of the Nature Conservation.
"They have told us to move. We must abandon our fields and our homes and leave behind the graves of our forefathers... They say they want to protect the place. From whom? We have been living here all the time."

"Our people do not have tractors to plough the fields. For all our planting we use our hands."

"These fields near the sea, these we have always had. But now we are told we can't plant because the place is to be given to the hippopotami."

"We are made to feel that we are nothing... that animals are better than us."
Five families are to be moved from here. It may not seem like a lot. But how many have already been moved from Kosi Bay, from Ndumu, from Tembe Park, how many will go from Lake Sibaya?

And those who remain are bound by so many laws... laws against fishing, planting, hunting... how can we live?

But they say that they have to do it to protect the land. To conserve this beautiful place!

Beautiful place. It is truly so. But look at my children. Are they not beautiful too? Perhaps not, with their skin sores and their shot noses...

Who will conserve them?

Will it continue until we are all homeless?
Appendix 5: iLala Weavers Brochure- Thembalethu

THEMBALETHU CRAFT VILLAGE

"Our Hope"

A live-in Zulu Kraal, where you have the opportunity to experience first-hand Beadworking, Basket Weaving, Wood Carving and other crafts used in the daily lives of the Zulu people.

A COMMUNITY-DRIVEN EMPLOYMENT PROJECT

TRADITIONAL ZULU CRAFTS

MEN'S WORK
Woodcarving
Metalwork

WOMEN'S WORK
Basketry and Mat Making
Beadwork
Pottery

ILALA WEAVERS
SUPPORTING OUR COMMUNITY
TYPICAL LAYOUT OF A TRADITIONAL ZULU KRAAL

KEY
1. Patriarch/Headman's hut (Ndlunkulu)
2. First wife's hut
3. Second wife's hut
4. Grain Storage Bin (inQolobane)
5. Cooking hut (ixHiba)
6. Unmarried boys' hut
7. Unmarried girls' hut
8. Cattle kraal (isiBaya)
9. Vegetable gardens / Mealie fields

ACCESSORIES OF THE ZULU KRAAL

GRAIN STORAGE BIN (inQolobane)
A grass bin, elevated on stilts in order to keep termites and rodents clear of the maize cobs, which are stored, after harvesting, for use during the following year. The inQolobane can be likened to the Western Grain Silo.

GRAIN STAMPER (iGovu)
A tall, narrow tub for stamping and crushing maize. The "mortar" (iGovu) is hewn and hollowed from a large log of wood, while the "pestle" (isixusho) is a long pole. It is the women's job to stamp the grain.

GRINDING STONE (itshe Lokugaya)
A large, hollowed-out rock, used together with a large round river pebble. The women kneel in front of the stone and ply the pebble back and forth until fine meal is produced. The meal is then swept with the hand onto a large isiThebe (Grinding mat).

GRAIN BASKET (isiLulu)
A large, soft, flexible, "hairy" basket, used to transport maize cobs or millet from the fields to the kraal - this is transported upon the ox-drawn sled. When used as a grain-storage container, the isiLulu is daubed with cow dung to seal it, then placed upon an elevated rack, or buried underground. A miniature version is used as a "chicken" basket.

SLED (isiHlibhi)
A large "Y-shaped" wooden structure, hewn from the forked section of a tree, kept in one piece. It is flattened on the base, in order to slide easily along the rough terrain, when drawn by a team of oxen.

MILKING PAIL (iThunga)
A tall, elongated wooden vessel, with two lugs high on either side, for gripping with the knees whilst squatting to milk the cow. Although functional, everyday object, the iThunga takes on a sculptural form, with the shape and bass-relief motifs produced by the sculptor.

It must be noted that THEMBALETHU is a contemporary version of the traditional Zulu kraal and is typical of the style of homestead found in these North-Eastern regions of Zululand. An interesting feature of the modern "Cone-on-Cylinder" (roundel) style of homestead, is the Headman's hut, which is built in the square shape, to differentiate his hut from the others.

Members of the local Zulu community were instrumental in the layout and construction of THEMBALETHU.
ACCESSORIES OF THE ZULU HUT

SPOON BAG (iMpondshii)
This small, finely-woven grass bag is hung up in the hut to hold the wooden ‘maas’ spoons.

GRASS BROOM (uMshanelo)
Made from a thick bunch of grass, tied together and woven at one end to form a handle. Used to sweep the floor of the hut.

SITTING MAT (isiCephu)
The sitting mat is smaller than the sleeping mat, and generally quite decorative.

SLEEPING MAT (iCansi)
Each family member has his own sleeping mat, which is rolled up during the day and placed within the mat storage racks.

MAT STORAGE FRAMES (amaBhaxa)
amaBhaxa are wooden frames, generally painted with bright, decorative ‘beadwork’ motifs. A pair is attached either to the wall or the roof of the hut, and within these are placed the rolled-up sleeping mats when not in use.

ZULU HEAD REST (isiGqiki or isiCamelo)
This wooden ‘pillow’, used at night upon which to rest the head, or during the day as a seat. It is carved from a single block of wood and consists of a slightly concave, elongated wooden cross-piece, with a pair of pillars or ‘legs’ on either end.

UTENSILS USED IN A ZULU KRAAL FOR EATING AND DRINKING

MEAT PLATTERS (uGqoko)
Important items in daily use, they vary in size from saucer-shaped to large, double-handled trays with four stumpy legs. The undersides are often blackened and decorated.

WOODEN SPOONS (uKhezo) (a)(c)(d)
Roughly 30cm long, with a carved pattern along the handle, these are used for eating soft foods, i.e., ‘maas’ (soured milk curds).

SERVING LADLES (isiXwembe) (b)(e)
These have a longer handle and bigger bowl than the iziNkhezo and are generally carved from a softer wood.

BEER POTS (iziNkhamba) (Pottery) (b)
Pottery, in a simple form, has always been the work of Zulu women. The beautiful, symmetrical pots are made with the coiling method, then decorated with etched or raised geometric patterns. The finished pots are covered with wood and dry cow-dung, then, then open-fired for 6-12 hours. When cooled, they are then covered with dry grass and re-fired to give the blackened finish. They are finally “polished” with a round pebble and fat.

BEER STRAINER (iVovo or iHluzo) (c)
Woven from Ilala or Grass, it is long and narrow to fit into the mouth of the Beer pot. The home-brewed beer is then poured in and filtered through.

BEER SKIMMER SPOONS (isiKhezo) (a)
A wooden spoon-like shape, this is used to skim the scum from the surface of home-brewed beer (utshwala).

ER-POT LID (Mbenge)
A small, saucer-shaped bowl, woven from grass and Ilala Palm, it is used to cover the mouth of the clay beer pot in order to keep the beer free of dust and flying insects. It is decorated on the convex side and when not in use is hung up in the hut.

WOVEN BEER POT (Ukhamba)
A rigid, bulb-shaped basket tightly woven from the leaves of Ilala Palm and lightly decorated, especially those for ceremonial use.

GRAIN BASKET (isiQuabetho)
A large basin-shaped basket used for gathering and carrying grain. These can be up to 80cm in diameter and have a slight concave depression in the centre to comfortably sit on the head.

HERB BASKET (iQuthu)
The smallest of Zulu baskets, it is bottle-shaped and used for the storage of culinary and medicinal herbs.
**ZULU BASKET WEAVING**

What was once a predominantly male chore, basket weaving has now been taken over by the women and girls.

The most common material used in basket weaving is the ilala Palm, and all the colours are obtained from natural sources as roots, bark, berries, leaves, etc. Different shaped baskets are made for utilitarian purposes, to contain food and liquids and some that are still in everyday use are:

- **Ukhamba (a)** - A bulb-shaped basket used to serve beer
- **Isichumo (b)** - A bottle-shaped basket used to carry beer or water
- **Mbenge (c)** - A small, saucer-shaped bowl. used as a "lid" for the clay beer pot
- **Isiqabetho (d)** - A large basin-shaped open bowl used to carry grain and foodstuff
- **Iqutu (e)** - A tiny bottle-shaped basket used to hold herbs and medicines

**ZULU HEADWORK**

Zulu beadwork is a vast and intricate subject, which cannot be covered in a few words. Mention of Zulu beadwork always conjures up visions of bright and colourful ornaments and items of apparel worn by the Zulu people on most festive occasions.

Having no writing with which to record messages, the Zulus developed a form of symbolism in their beadwork, with specific meanings attached to colours and motifs, particularly the well-known Zulu love-letter (messages in beads) so proudly made by young girls to present to their boyfriends. Combinations of triangles, diamonds, squares and zig-zags are the most common designs and colours can vary from area to area.

Other bead items often made and worn by the Zulus include:

- **Waistbands (IsiGege)** - worn by young girls
- **Belts (Isibhamba)** - worn by married women
- **Armbands and Anklebands (amaDavathi)** - worn by men and women
- **Apron (ubheswans)** - worn by boys and girls
- **Headbands (ingusha)** - worn by married women around the head and hat
- **Neckpiece (umgixo)** - generic name for necklace
- **Beaded gourds/dolls/sticks** - ornamental use

**ZULU SHIELDS**

There were several different varieties of shield, depending on their purpose:

- **War Shield** - isiHlangu
- **Dress Shield** - uMulela
- **Dance Shield** - iHawu
- **Hunting Shield** - iHubelo

**SPEARS & ASSEGAI**

There are many types, varying in the length of blade and shaft:

- **ASSEGAI (umKhonto)** - Carried together with the shield (iHawu) and knob-kerrie (iWisa).
- **THE "THROWING" SPEAR (isiJula)** - This had a long shaft and big blade with a range of up to 25 metres - used in combat situations.
- **THE "STABBING" SPEAR (iKlwa)** - Originally introduced by Shaka, for use in close-up combat. It had a long, heavy blade and a short shaft.
- **THE "HUNTING SPEAR" (Ingcaca)** - Used in hunting small game and wildfowl; it had a small blade and long shaft.
- **THE "STATUS" WEAPON (iNhleliya)** - Used by royalty and men of rank for hunting larger game, like antelope & buffalo.

**STICKS**

- **KNOB-KERRIE (iWisa)** - Carried with a shield and assegai, these are known as the "fighting" stick.
- **WALKING STICKS (iziNduku)** - Commonly known as the "Defending" stick, was always carried by the Zulu man when out walking.
- **STAVES (iziMboko)** - These were long elaborately-carved sticks, carried by the elderly men and women to give support.
- **STICKS (izinoScope,</doc>
**ILALA GALLERY**
Experience the soul of Africa and its people through their handicrafts. Browse through our gallery and warehouse where you will find the largest collection of traditional Zulu baskets in Africa, as well as collector's items of antique Zulu beadwork and other artifacts.

**THEMBALETHU CRAFT VILLAGE**
The first ever Zulu village of present day, concentrating specifically on the arts and crafts of the Zulu people. This live-in museum will provide visitors with the opportunity to experience first hand bead working, basket weaving and other crafts used in their daily lives.

Also: **SAVANNAH RESTAURANT & KHAKI CLUB**
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