

## 1 Nine-banded armadillo

Double Preparations ('doublepreps') are skeletons covered on one side by their taxidermied skin. Used for teaching in the early 20<sup>th</sup> Century, they reveal how an animal's inner structures fit inside its skin. Do you need to know what animal looks like on the inside to draw it from the outside?



## 2 Tuareg blouse



This woman's outfit was known as *Feu de Rhissa* (fire of Rhissa) in Niger. It was worn to support Rhissa Ag Boula, leader of the Tuareg rebels against the government in

the early 1990s. The sequins represent fire sparks in the independence campaign.

## 3 Ancestor post



This ancestor post (*marumarua*) was made for a funeral in Papua New Guinea. It shows an idealised image of the ancestor that a deceased person will become. The figure wears a shell ornament, with fish swimming upwards from the feet. What do you think these symbolise?

## 4 Painted war shield

This early 20<sup>th</sup> Century Aboriginal shield is from Queensland, Australia. Shields like this were used in wars and ceremonial duels. Protective decorations featuring animals, boomerangs and important places ('Dreaming Sites') were added using pigment mixed with charcoal and the artist's blood.



## 5 Decorated panel

This Sri Lankan panel is decorated with human figures drawn in various positions, together forming the shape of an elephant. In Sri Lanka, young artists were taught to draw formations including the *panca-nari-geta* (5-women-knot) and the *sat-nari-torana* (6-women-arch). What other shapes could you create with human figures?



## 6 Mask



This Malaysian Sarawak mask probably represents Indai Guru, a female spirit believed by the Dayak people to lurk in the corners of houses. Such traditional ceremonial masks were used for celebrating harvests, driving away evil spirits, and to frighten naughty children.

## 7 Ritual figure

Many Congolese power figures (*nkisi*) were made at the turn of the 20<sup>th</sup> century for healing, protection or harming rituals. This is a two-headed dog, *Nkisi Kozo*, a witch-hunter and mediator between the living and the dead. Nails were driven in to awaken spirits.



## 8 Baby carrier

This is a Dayak baby carrier from Borneo, known as a *ba*. The baby's mother would have carried the carrier on



her shoulders with the straps. The tassels at the top feature animal teeth, suggesting this *ba* carried a baby boy. How is a baby's gender represented in Britain? Is this changing?

## 9 Strung rattle

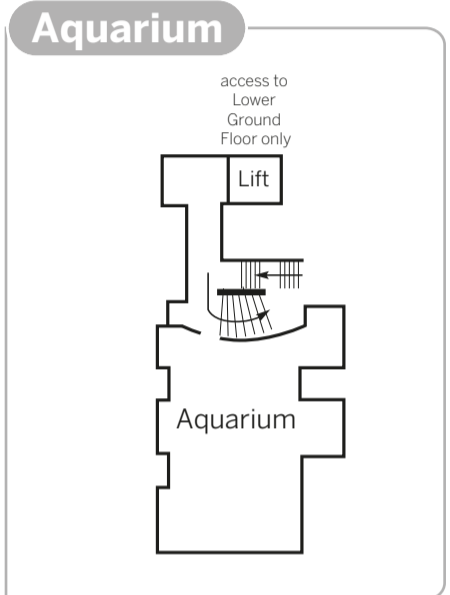
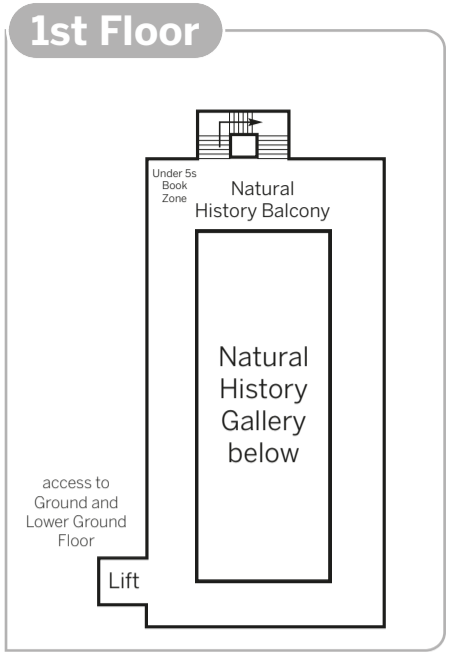
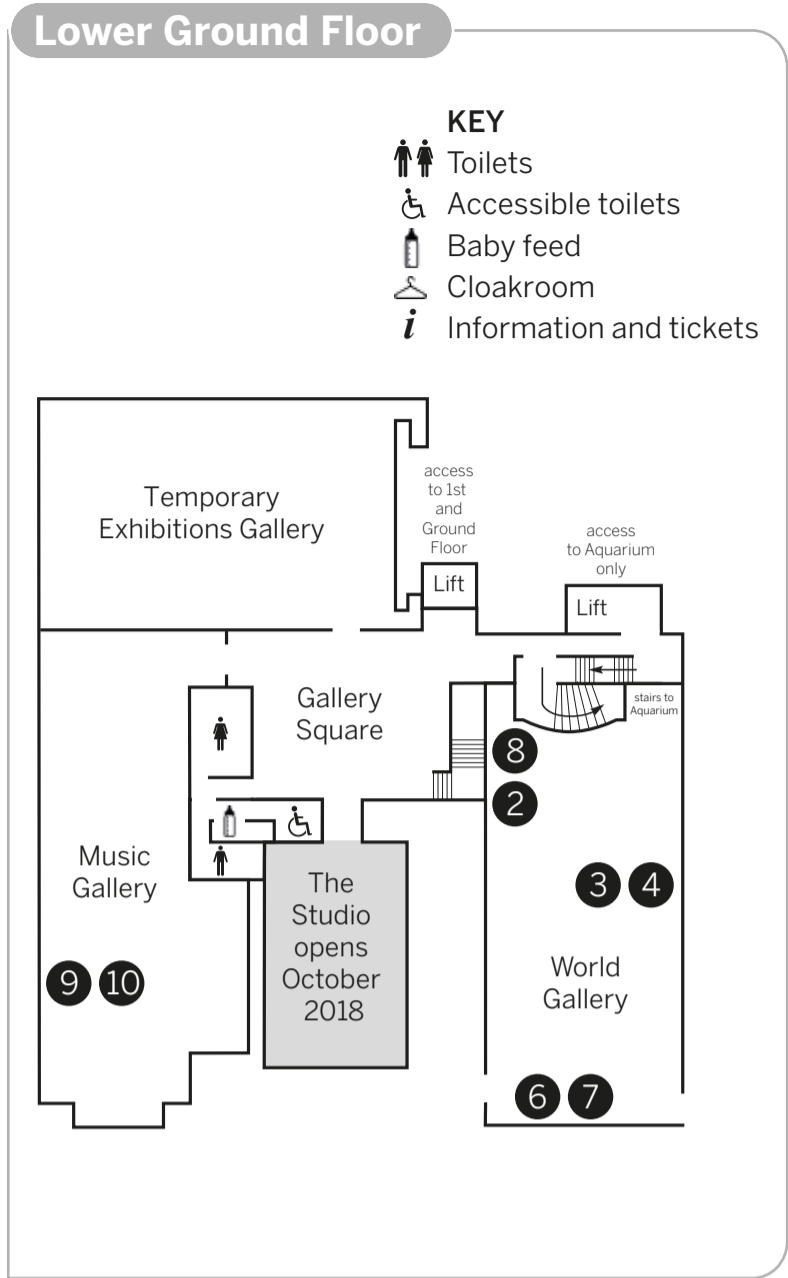
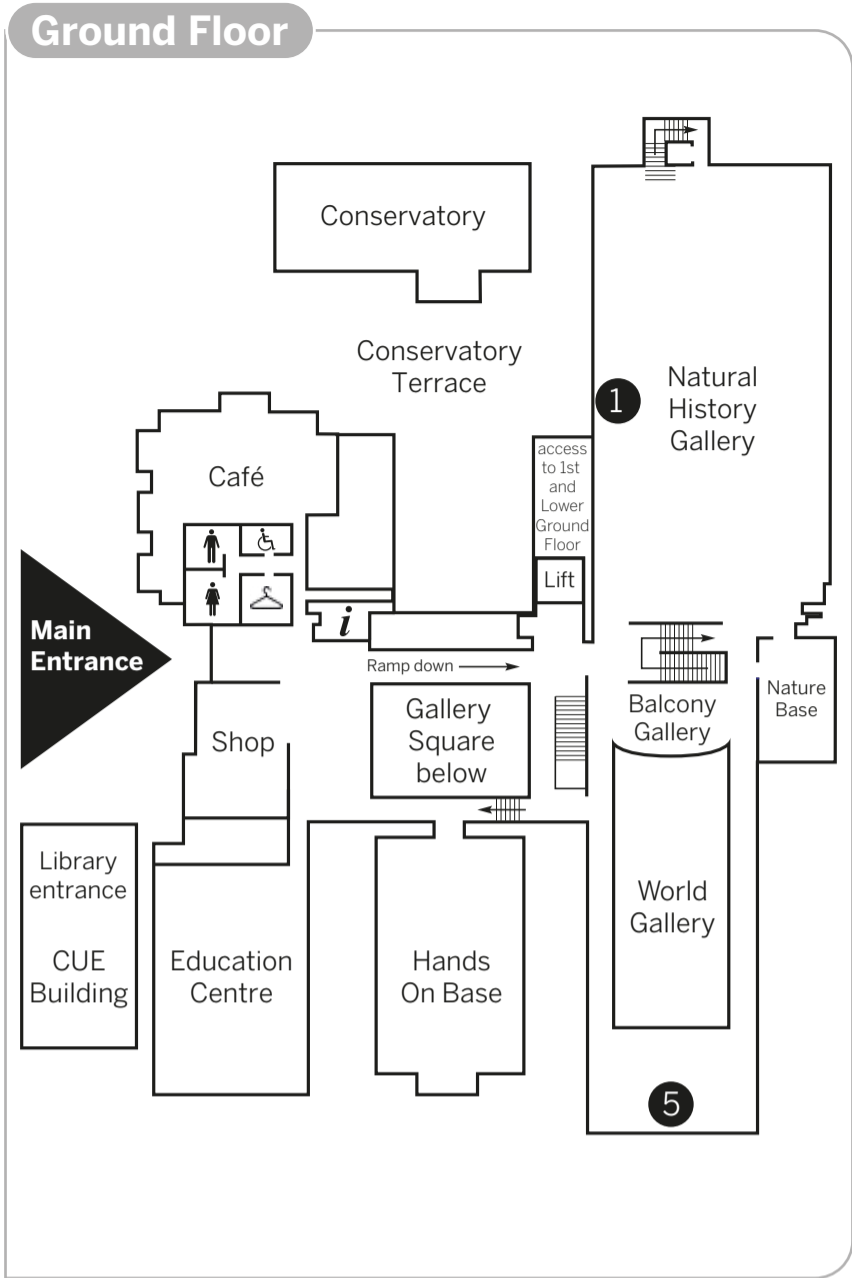
This Japanese rattle (*Binzasara*) was used to accompany folk songs, dances and rice-planting scenes in *Kabuki* theatre. It is made of wooden slats strung together with a cord. Even when it is still, this instrument appears to move.



## 10 Rebaba lyre

This bowl lyre (*rebaba*) is elaborately decorated with beadwork, shells and mirrors. The rebaba is used in *Zar* ceremonies in Eritrea, to cure people who seem to be possessed by spirits. What kinds of sounds do you think it might make?





**ART OBJECTS**

- ① Nine-banded armadillo
- ② Tuareg blouse
- ③ Ancestor post
- ④ Painted war shield
- ⑤ Decorated panel
- ⑥ Mask
- ⑦ Ritual figure
- ⑧ Baby carrier
- ⑨ Strung rattle
- ⑩ Rebaba lyre

