ANNÉE 19 –19
CAHIER
Cours de

TABLE DE MULTIPLICATION

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LEÇONS ANTIALCOOLIQUES

Le genièvre et l’eau-de-vie ne réchauffant pas
Les bouteilles de genièvre et d’eau-de-vie cherchent à marquer leur finesse passion sous des apparences de nécessité : ‘Je bois une goutte, dit l’ouvrier qui se rend à son travail, pour me réchauffer. ‘Rien n’est plus faux !... La chaleur qu’on croit ainsi obtenir n’est que temporaire et un abaissement de température du corps y succède rapidement. Voici comment : L’alcool paralyse les nerfs et distille les vaisseaux ; le sang qui n’est plus retenu afflue abondamment vers la surface du corps au détriment de la circulation générale intérieure. La majeure partie du sang se trouve ainsi rapidement réfrigérée au contact de l’air et retourne dans cet état vers le cœur. Le vrai moyen de se réchauffer pour l’ouvrier est d’ingérer une bonne soupe chaude, de boire une tasse de café au lait, de préférence avec un morceau de sucre et dont le prix ne dépasse pas celui du triste ‘petit verre’. Les esquimaux et les baleiniers qui sont continuellement exposés aux froids les plus viraux, ne prennent jamais de genièvre. Charles XII, roi de Suède, perdit en une seule campagne 4,000 hommes parce que ces pauvres soldats avaient cru bon de prendre du genièvre pour se préserver contre le froid.
Anthropology. Ethnology.

Makuli No. 23 of 2 Bandaka swords.

Bearing (Kapa) shoulder-strap made from Okapi skin purchased for five 5.60. each $1.20.

This also included the bow and 2 nicely made wrist protectors. (used when shooting)

There was a photograph of these 2 Bandaka men in the act of shooting, no description is necessary.

The Okapi belts have been acquired from natives coming from Omurie by the Bandaka in their own country the Okapi is said not to exist (Bandaka) they have their villages on the route Avakului - Navanbeli.

Avakului Oct 23/09. 1 Bandaka sword, with shoulder strap from an Okapi skin. Some small pieces of fur.
Arrived Oct 23/09

Nos. 1, 2, 3, 4, 5, 6

Bandana sword with wrap of shady skin, some pieces of other skin fastened to the hilt. The iron bands used as decoration is made out of the iron bands used for sales of cloth etc. as shipped from Europe. Perfect condition, purchased for $5.60.

Nos. 3, 4, 5, 6

Bandana- bone decorated with monkey tail skin and skin (purchased with words)

Bandana- bone, decorated with skin of a Badger?

Bandana- bone- no decoration

Mist- protection when shooting with bow- they put
Quarantine Oct 28/09

No. 6.
2409

The protector on the wrist of the arm (left arm) see photo.

Same as above, all the protectors here are the same

No. 7.
2408

The protectors when shooting

No. 8. V
2407

The shooting consists of musk.

No. 9. V
2400

1 set of men's skin. It

No. 10. V
2400

was fastened to a gun

33 arrows used by the Moncrief

(Moncrief) purchased from

soldiers who came from the

No. 11. V
2399

1 quiver used by Bandaranaike

Mobalis all the made

out of envelope skin, strap

of native women 5'15.

44 arrows used by Mangletu

(Mangletu) bought from

soldiers who came from here
Muskurubu Oct 23/09

2402

No. 12
A sweater, made of Antelope skin, a monkey tail attached to it. Shoulderstraps made and woven, are used by the Bandakas and Moshe. Bought from Bandaka.

Nov. 14

A. Mambuki, male, over 20 years.

No. 13

Statue, total height 1450 mm, spread of arms, from tip to tip of finger across shoulders 1470 mm, length of leg from hip 830 mm, from knee 410 mm, of foot 230 mm, height sitting 710 mm, of arm 620 mm, of from elbow 390 mm, width of shoulders 360 mm, hips 250 mm, greatest width of head 158 mm, at zygomacteral 134 mm, length of head 183 mm, thickness of head 440 mm, length of head or measured in Nov. and 15.
Membuti No.13

24-10 + 24-11

Thickness of calf  280 mm
+  arm  280 mm

Distance of eyes  64 mm
+ between  31 mm

Width of nose  40
Length of  39

Width of mouth  54

Height of ear  55

Eyes dark brown, hair had been shaved in front, has grown again somewhat, rest of hair arranged in bunches.

Membuti No.13 V

1 plaster cast of face, 1 of right hand No 13

24-10
24-11

99
7118
99
7135

No. 14

Membuti female, aged 25 years

Total height  1300 mm

From tip to tip of fingers across shoulders  1540 mm

Length of leg from hip  800 mm
+ to knee  385 mm
+ to foot  195 mm
November 14. No. 14

Height standing
670 mm
6 ft 10 in.

L. of arm
620

L. from elbow
490

Width at shoulders
310

Waist
215

Largest mid. of head
139

Width at zygomatic arch
119

Length of head
149

Thickness of thigh
37.5 in.

At calf
260

Of arm
205

Distance of eyes
61 in.

Between
31

Width of nose
40

Length of nose
35

Width of mouth
45

Height of ear
57

Hair shaved off in two side lateral lines. - The general color is several shades lighter than in No. 1. I plant heart of the head has been taken. Also 1 of the right hand. All came from Nyagun River north of Sturt.
No. 15  Mambuti, female, not 20 years old

Total height 124 6/1 mm
from top to tip of fingers
across the shoulders 125 0 "
length of leg from hips 72 5 "
from knee 37 0 "
" from foot 19 7 "
height at elbow 66 0 "
length of arm 51 5 "
length of elbow 33 0 "
width at shoulders 20 5 "
" at hips 20 5 "
greatest width of head 13 6 "
" at zygomatic arch 11 9 "
length of head 15 1 "
thickness of thigh 37 0 "
" calf 25 8 "
" arm 21 0 "
distance of eyes 6 1 "
" between 3 1 "
width of nose 4 0 "
lengths 4 0 4 "
width of mouth 4 8 "
length of ear 5 2 "
24.89

24.86

1910

No. 16

Bafwaboka

Jan. 6, 1910

1918

No. 18

Bafwaboka

No. 17

24.89

24.86

24.89

1918

No 18. Chief "Cadurna." Referred by Mr. T. Remillier.

The chicken feather inside the head has to be fastened above the border in the hole where the thread has been passed through. It ought to stand erect.

No 19. Woven hat, made and worn by the "Bapwabaka" living 3 hours east of Bapwabaka.

The hats are woven by the men only. Such and similar hats are worn in the entire region of the "Malundu" very often. They are decorated with feathers of chicken, quails, and owl. The hats are called by the name "Equglasso" same as above. ["Equglasso."]

The owl feather are worn on top of the head in the center. They are similarly put inside.

No 20. an unfinished hat, same as 1916.
No 22. 

No 23. 

No 24. 

No 25. 

Provien hat made by the Bafnafoke (see no 6)

There are two white chicken feathers sticking in the corners.

These 6 hats No 18 to 23, have been presented by Mr. Arnaud Moniller, chef du poste de Bafnafoke, also No 24, 25 and 26.

A piece of a bone from an elephant used by the natives to beat their bark-cloth. The present specimen was used by the Bafnafoke (see no 19). It was filled in a wooden staff, like an ax, as Mr. Moniller described it.

A selection of 13 arrows as used by the natives in the region around Bafnafoke.
Badmaboka Jan 6, 1910.
No 22. They were selected from a bundle of at least 300 and represent therefore the principal models used. They are smeared with arrow poison before they are used.

No 26.

The arrow as used by the "Papawine" in the neighborhood of Stanleyville (in the south and east of Stanleyville) was an arrow made by the Monu. A splendid sample, was property of a chief, and made by one of the most experienced men. It is used for climbing up a grove. To climb to the natives pass one of the rings through the loop and pull, this pulls the apparatus around the neck. In this being they put the foot in the small ring (standing in the ring) the larger ring is put around the middle of the targets.
The hands must grasp the stem as needed. To proceed, they move the apparatus upward by loosening the coils around the stem. The stem ends the portion in which the food was standing around and the portion of the thigh. The solo play an important role, as they cannot materially increase pressure against the stem. (2 Photographs were taken.)

Jan. 13, 1910

A woven hat of the Matsug Tribe (Banda)

Malander. 15 hrs. from the city. Decorated with feathers of chicken and elk.

No. 29

Cream from around a child's vest, 5 pieces of ground nuts, tail of a larger species of squirrel, 1 bill of a hornbill, 4 bones of 12+3, one deep plate, make 1 piece of wood, 1 piece of copper, portion of
a Microroach, a number
of fruit-eaters, like pine.

No. 30. V

A number of fruit-eaters, like pine.

from Malundu, Medje.

Some kind of African horn
over the branches by women.

by the Malundu, Medje
name of a girl. (same as above

No. 31. V

The entire garment of a
woman, the most common
kind consists of simple
banana leaves, which are
fastened by the medje.

that is passed over the fingers
to make it flexible.

No. 32. V

woven basket as used by the
Malundu for eggs.

No. 33. V

2 bracelets of a woman as used
by the "Nielele": taken from
a women near Banda of the

Medje. Mr. Malundu.

No. 34. V

bird or mammal trap.

where the thickness of a thumb

or thinner about 50 cm long

No. 35. V

are split at one end which is driven into the ground in such a manner as to form a fork. They two sticks should be placed later the ground opposite each other at a distance of 10 to 15 cm. Another stick that may be easily bent (5 cm in diameter) about 90 cm long is provided at both sides. The points are driven into the ground at a distance of about 20 cm from each other right behind the forked stick at the right or left. Or must be done at the highest point of the hilfieh, will be still below the slit of the split stick and about in the middle right behind the hiltieh. As small stick preferable cut into two or to offer a flat surface, will be placed with the right or left of one of the forks at distance of about 20 cm.
Medge Feb 910. A stick somewhat thinner than a pencil of about 20 to 30 cm long acts as a lead. It is placed between the slit into the slot of one of the split sticks first driven into the ground at one end. It is put against the small stick placed at one side of the holes at 20 cm, at about 1/2 cm back where this stick meets the half-circle a groove is cut into the upper surface to receive later the small piece of wood that holds the string down at its end where the loop is placed one or two forks often improve the possibility of catching the animal. At last a stick 20 cm in diameter and about 0.5 cm long is driven into the ground at a distance of about 1.60 cm to the right or left of either
Wed 13 July 1910.

Pole 12 ft. by 3 1/2 in. inserted on the ground at one end. A string is fastened at one end, and held in a running knot. At a distance of 40 or 45 cm, the stick release is placed. A small stick half the thickness of an ordinary pencil, cut even on one end and on the other it should be somewhat conical. The string is firmly tied around 1/2 cm from the thicker end. The high stick is bent down. The release is tied flat thicker end put against the underside of the half-circle with the conical end and inserted into the groove of the small stick. It is understood that the string is passed first through the slit in the stick first driven into the ground. The loop is then stretched either vertically or horizontally. The small stick with the groove serving...
Medje Feb 1910.

as actual release, if an animal
bounces it, the loop is firmly
thrown against the end of
the sticks which are driven into
the ground. The loop is held
in place by small sticks
or strands split at their end
in which the loop is inserted.
4 or 6 of these strands
sufficient to maintain the
position of the loop.
The Manganese catch guinea-
fowl, pigeons, rails, teeters
and smaller birds. All kinds
of rats, very often they
clear a place in a plantation of
4 to 6 yrs. and put some
food on the ground and
put lay out a number of
traps until the whole place
is covered. They may catch
5 to 7 guineafowls out of
one plot. No. 35 - includes
Wedje Feb. 1910

The pieces of this trap and 2 extra strings. The stick acting as spring has not been added. A photograph has been taken of the setting up to catch housecats of squirrels. The small piece of pointed wood has to be taken out and thrown away. Instead of it the pointed end of the stick was cut out entirely. This will bring the stick in nearly U form. The small piece of wood on the fiber string is put to one side on the pointed side. This will narrow the bow considerably so the small loop (through which the animal has to creep to get on the food put on the small end) may be drawn out full. The stick being on one end a piece of mohic is put with its thicker end between the split fiber string.
Medje, Feb 1910.

M. 86

And by means of the thin piece of wood the trap is set, above just below the piece of mania. The trap is fastened to the end of a branch which has been previously deprived of its leaves or to the end of a horizontal pole of any kind. The animal has to creep out through the loop to the muzzle which releases the trap, the loop is drawn tight and the animal killed.

Traps for Oiapikis arranged practically the same manner as No. 35. The large retainer is fastened to the top of a stout sapling. The Oiapik is caught when stepping into the snare which is laid out on the ground in a flat pile. The ground is hollowed out underneath the snare and covered first with pieces of bark andman with leaves, etc., making invisible.
June 25th 910.

All subjects measured on cast are

1. Seize:
   30. 1560 1270 810 700 470 670 440 235 490 270 1590 74 85 470 310
   19 1560 1285 790 730 500 670 450 235 570 245 1570 79 90 475 290
   40 1550 1290 740 750 500 700 467 240 410 280 1680 78 92 580 295
   45 1640 1385 795 810 520 730 475 260 410 290 1700 83 102 490 365
   25 1580 1325 781 781 505 660 450 230 430 250 1640 76 85 460 295
   18 1640 1390 790 840 515 685 472 255 390 260 1650 80 91 470 335
   30 1460 1210 720 700 450 625 413 220 400 260 1570 74 86 470 320
   25 1570 1310 755 770 485 665 440 230 460 270 1600 75 93 510 365
   35 1815 1520 872 900 580 790 533 280 460 290 1830 92 117 560 410
   45 1575 1330 790 720 490 665 449 240 397 270 1627 82 103 470 380
   40 1570 1330 800 720 490 670 452 225 370 237 1610 73 85 435 302
   35 1590 1320 805 755 494 649 462 249 420 260 1663 79 92 475 363
   50 788 1445 810 800 565 762 518 272 410 275 1781 86 112 520 367
   60 765 1483 832 870 570 653 507 275 465 290 1810 84 10 550 360
   25 1540 1295 755 730 477 700 455 230 410 273 1650 74 85 570 330
   65 1613 360 748 790 515 676 455 230 390 245 1650 77 97 440 300
   20 1530 1255 765 750 473 653 440 220 370 255 1590 74 75 466 323
   25 1490 1210 788 68 450 620 432 232 572 280 1520 750 87 525 331

Malungo (Mulaia)
Medje
Many letters from court of Medje (105)

255. 209. 183. 237. 140. 126. 98. 33. 37. 36. 46. 52.
235. 208. 182. 249. 142. 131. 101. 38. 40. 44. 57. 53
270. 210. 186. 241. 156. 134. 112. 38. 40. 42. 56. 56.
255. 208. 182. 246. 149. 148. 102. 41. 43. 41. 59. 64.
255. 208. 182. 248. 144. 139. 102. 39. 45. 49. 62. 55.
260. 183. 172. 228. 142. 127. 99. 31. 43. 41. 49. 56.
280. 197. 176. 229. 148. 135. 102. 34. 41. 42. 49. 55.
318. 204. 187. 265. 153. 148. 108. 43. 46. 46. 61. 65.
270. 202. 173. 237. 149. 136. 95. 35. 45. 42. 56. 55
240. 192. 176. 252. 141. 132. 97. 40. 40. 46. 54. 57.
280. 190. 181. 259. 144. 139. 104. 34. 44. 43. 53. 56
290. 182. 182. 238. 142. 138. 100. 39. 49. 45. 55. 61.
294. 201. 178. 245. 147. 142. 94. 36. 51. 45. 62. 60.
260. 180. 167. 223. 137. 129. 100. 31. 37. 37. 57. 60.
240. 196. 168. 233. 144. 139. 93. 38. 38. 43. 48. 57
255. 208. 176. 237. 140. 137. 100. 39. 36. 37. 47. 46.
276. 209. 184. 252. 149. 136. 102. 34. 39. 58. 55. 51.
Medje June 25, 1910.

No 38. Photographed with No 45. Nicknames.

No 38. had 3 children. The color is somewhere red, chocolate brown. 3 photographs have been taken. woman of yellow "Hundumage." 1 cast of face.

No 39. had no children, the color is somewhat redder than that of 38. 3 photographs 1 cast of face, she had drawn her mouth together when the plaster was put on her face; she is the wife of the same chief Banda and the daughter of No 40.

No 40. had 4 children, which is considered a rather large number, No 39 is her daughter, she is considerably darker in color than No 38, the color varies greatly. 1 cast has been taken, photographed with No 39.

No 41. a rather old man, wears a cap of amasi, some monkey skin which is a sign of age, young people are wearing only wool hats. Has been photographed with his wife No 44. Cast of face.
Mudge June 1900
This number is
No 41. has been taken. There are quite a number of white hair
his beard and moustache a rather dark colored man.
No 42. Kotomgeage. His face has been cast
has been photographed with
No. 43. His teeth are shown in life more so than in the
cast.
No. 45
99
1161
Young tall fellow. His face has been cast. Photographed
with No. 42. Both near mony
also fastened to their hair
with headdress of monkeys. Some
larger mammals like tigers are
all carved out of larger bones
one can see many of elephant
bones also of ibong. Had definite
wife of No. 41. and 2 children
No Cast has been taken
photographed with No 41. considered
a small woman
Medge June 1910.

No. 45. A rather heavily built woman, has been photographed with very dark colored, and rather dark colored, black hair, and very dark colored.

No. 46. Banda, chief of a village, is considered among the Nangata a very large man, well built and rather muscular. Several photographs have been taken medium dark colored. He has 16 wives, and about 9 children.

No. 47. Bope, chief of a neighboring village, an excellent trapper, caught several tapi's, excellent observer with keen eyesight, in which state he has a special interest. His feet are evidently swollen from gout. Has been photographed with Banda, rather dark colored.

No. 48. Medicine-man or rather witch-doctor, "Manduan" of Banda, a thin looking fellow ever suspicious of everything.
Mrude since 1916

No. 48  White man may do—

No. 49  "Basinga"

Basinga a small chief of a village near Bopf, a nice looking fellow, when he has his Malambo (not bark cloth) on. Has been photographed with No. 48. His skin has a nice gloss, medium dark.

No. 50  "Choko"

An Ovapi-hunter, great expert in tracking from the village of Mangbetu's, considered as a fairly tall man. Has been photographed with No. 51. The measurement No. 6, looks exactitude on account of rupture (abdominal).

No. 51  An old man, father of No. 49 (Basinga) an old man, lacking many teeth in his upper jaw. Has many white grey hair. Has been photo. with No. 50. One arm is considerably shorter, but it fractured.
Medge, June 19, 1910.
No. 52. All browns' dyes blackish gray with some yellowish about the pupil, the white of the eye is as white as in white men; contrary to the eye of the other many blacks who have traces of dirty brown distributed all over. The skin is very light pinkish white, but feels as rough as tanned leather, whereas the skin of negroes is otherwise very smooth and glossy velvet. She had a child, the race according to the natives black. The father stated that the child was a little lighter than other children. The woman is pregnant at present. She was photographed with No. 55. The hair all over is very light blond (light rufous). No 53. An old very old man, in fact the only real old man I have seen in the village, his hair is grayish white.
No. 53.

Medge June 1900.

Though much of the black hair is retained. He is very healthy
and of rather friendly disposition.

Only 5 teeth retained in the upper
11. The natives state that he is
the father of 10. Living children.

Brown, short, nearly black.

No. 54.

2 profile portrait.

A young woman, sister of an
important chief of the Mangbetu
about Medge, she is considered
a beauty among their tribe.

No. 55.

A Mangbetu woman, married
as a Mangbetu has been
photographed with No. 54.

There are 2 portraits front and
June 1910

NO 56

And side view - 2 photographs

Made front and side view

A very typical Malagasy.

NO 56

Hairstyle of a Mangbetu woman see photographs

A very typical hairstyle and is considered among Mangbetu especially pleasing. To Mangbetu women very often change their style of hairdressing according to their moods. The basket-like type however if once adopted is seldom abandoned. It needs rather long hair and women are proud of it. The circle is considerably higher in front the hairdresses slopes therefore downward and backward. The supporting material is palm fiber from the middle of the palm. The two pigtails hanging down in the rear. The hair is always arranged by another woman.
Wedged July 1912
no 587

the hairdress of a Mangareva
woman. The ridge in the
middle is worn in a vertical
fashion as the photographs
show. The two plain plaits
on the rear join somewhat
below the pig tail.

M 58.V 1449

Hairdress of a Mangarevan
The seven plaits run from
the outer edge of the hairgrow
downward to a point at mental
on the rear back of the centre.
The pig tail is fastened
between the two plaits in the
middle. The plaits are usually
fastened together at their
ends and the point on top
is pressed slightly inward.

Kagata: Knife worn by men
during visits, palavers, ceremonies,
and social gatherings. According
to fancy details and forms.
It gave the wearer a certain
This distinction and enhances his reputation of wealth. Generally carried in the right hand, sometimes held over the left shoulder or carried under the arm, not worn in the belt. For show-purposes only, but occasionally used to cut a branch in the road or when old men use these kind of knives for plantation work. (see No. 62).

No. 60. "Tan" stone 20. Wm. 59.

No. 61. "Enamelled" though such a knife is used in warfare and hunting in this particular one is only for show-purposes worn in the right hand or under the belt near the right hip. Very often with greater portion than the overhanging "Malumula" (German of men of black + back -cliff).
2234

No. 62.

Kagata, old, used for plantation work by men.

No. 63.

Wede, a knife for women of rather universal use. Most of the ever varying and difficult plantation work is done with these knives. They cut down the brush, high grass, bananas, clear roads and work the soil. Used especially for planting bananas, manioc, corn, etc. They also dig holes into the ground, out of which they take the most soil to build the elevated platform of their huts.

Women carry these better kind of these knives also during dances and visits for show purposes only very often they make exchanges on a friendly scale for a similar knife.
No 64 'Nede' are same as No 63
No 65 'Nede' + + 63
No 66 'Nede' + + 63 but for the
use of girls, that often m-
early accompany their
mothers and assist them most
readily in the work.
No 67 "Emoda" knife for general
use of men, worn under
the belt near the right
hip. Made by the 'Mulele'
but in common use with
the 'Mangbetu.'
No 68 "Nedada" knife used in warfare
and hunting. Worn in the
belt near the right hip point
backward. — for men only.
No 69 "Emumbele" carried in the
same manner as No 68 for
practically the same use
but is much more employed
especially in favor with hunters
who cut trees, branches, with
remarkable dexterity.
Mangbetu

Same as No. 69.

No. 70. 2071

"Zomada" a heavy knife held by men for work on plantations, especially for clearing.

such as pulling young banana plants in newly established forest-clearings.

The universal use of such knives is illustrated by the serrations which are only incidentally present. They serve to cut grooves in an ivory- or bone-hammer used for beating the bark to make bark-cloth.

Ndanga, knife for men, generally worn under the belt (between belt and "malumina") in an oblique position point backward sometimes carried under the arm or under the left hand for general use to cut meat, smaller trees, etc.
branches, sticks for drinking, etc. Used in warfare and hunting. All Mangbetu make visks, arrange palavers or meetings, with a knife in the belt after this or a similar form is probably the most common.

N'danga, the change of name is due to the destruction of the blade, it is therefore higher estimated, same use as No. 72.

N'danga, same as 72, but the lines go nearer to the tip. The handle is better matched.

Ndanga, used as No. 72.

"Imada" for plantation and house hold use for men only worn in the belt near the right hip.
Page 78: "Nembangu" knife used for toilet purposes such as scraping buried nails, or clearing them, cleaning wounds, taking out jiggers. Also used for cutting food, bananas, yams, small pieces of meat, previous to its boiling. Used by men and women alike. Made by Belanda, 20 people.

No. 79: "Nembangu" knife, no. 78.

No. 80: "Evag" knife used for circumcision.

No. 81: "Neigi" knife used for circumcision. Both knifes are used for diverse uses such as cutting food, bananas, etc.

No. 82: Enanga used for cutting hemp grass, for use in building the accessories necessary for building a hut such as fibres used for building material.
We 83 V

"Mbangonko" knife, used for making awls, arranging bows, for obtaining the raw material for baskets and fibres used in the construction of huts.

We 84 V

"Mbangonko" as No 83.

We 85 V

"Mbangonko" as No 83.

We 86 V

"Mbangonko", it is used with a clenched finger for making pegs in making bone and hammers used in the preparation of baskets.

We 87 V

"Mbangonko" used for cutting the dry leaves inserted in the lower portion of arrows.

We 88 V

"Mbangonko" for cutting grass and similar vegetation used in the construction of huts, hats and baskets.

We 89 V

"Sapi" knife for general use used by men and women with or without shields.
Those without a scellbard are generally kept near the house and used by women though men may wear them at the belt. As a rule men carry these knives in a nearly seven scellbard of elephant hide. Slight or antelope to shoot beast, the scellbard is usually reinforced above and forward, the tip by brass beaten out in thin bands which surround the leather and often adds to its strength. The men wear these knives on their back hanging down from their belt. The handle downward, the point upward, the knife is retained in his scellbard through the kyrene or crocodile by the nearest hole. The knife most commonly held.
Nearly all these knives are manufactured by Zelanda's people.

"Sapi", made by Zelanda's people.

"Sapi", same as 89.

"Sapi", 89.

Rangoko, a general household-knife.

"Sapi" same as 89.

edge has name "Rapi" for cutting out or adjusting pieces of wood with a knife. The slight depression used on the supporting stick of the knife. The smoothing of the tool used for knife be 89.

"Rapi" has been brought from a Matata of Zelanda.

There is a photograph showing this native cutting out.
Keilamuca, long knife used in warfare common with the Malele who make them. Much appreciated by the Mangbetu but rather odd. Carried in the hand held by the handle into upon the shoulder with its dull side point upward. Malamambu, a piece of flattened out iron used as money especially for the purchase of women equal to a large huarnging 'Angi'. If the lover visits but he can take the woman with him to his village, but if he wants a certain guarantee that she does not run off at once he has to add some more, for a very pretty women up to 10 may be paid. Gifts are continually expected to be given to priests, buttox etc.
"Nombi" axe used for cutting trees to establish clearings for new plantations in the forest, to collect firewood to cut sticks for the construction of huts or any similar use. They use these axes with their dexterity and the axe is much more efficient than the small axes of white men. The handle is called "Hombrin" and is used for diverse purposes especially as a pestle in their small wooden mortars to crush cooked bananas. The axe is later taken out by letting the handle drop upon the cheek (beyond the axe) the end of the handle, axe down. The handle is also used for lifting sticks, beat the ground to even it orarden the floor of anti etc. The axe with piece
may also be considered as some 2051
sort of money which is in 2050
common use.

No. 104: Made-handle in way of
construction. This handle
with handle to go has been
purchased from a man of
Zebrandar. There is a photograph
showing him working on it.

To finish the handle it is held
over the fire and gradually
worked on. The hole retaining
the asse is made by some hot
piece of iron, but to fit the
ass the iron is also heated
and repeatedly inserted
until perfect fitting is
established. The handle
has the same value as the
asse—1 heavy dressing
each.

Naiwe, hammer for beating
the bark of some fig-trees.
The present sample is of varying and more estimated than most of bones. In certain cases when they are in the forest they make ramiers of wood the product made by each wooden ramiers is the same. I have only seen one made by a man who was engaged as porter.

Ramiers 3 ramiers for boiling the bark during the preparation of bark cloth. Some of elephants. "Kunguali" an iron clapper with a handle of split reed used during dances or for assembling the people. In the first case it is held low and moved rather slow and rhythmically, in the latter case it is held high up with the right hand and vigorously.
shaken in rapid but short
movements. Used by men and
women alike.

Naitó, éca, clappers used for
dances after divination,
when the Mangbetu alone hear
monotonous incantations.
In both cases it is held in the
right hand and moved by
at either rhythmic clapping
or tossing to and fro. Used by
men and women alike. The
clappers of course only in dances.

To make these clappers they
select a palm leaf about three
feet long of the pictures handle.
One end is split in several divisions
which form the stick. The axis over
which the fibres are moved. The
resulting portions are first
bent outward and fastened
under pressure of the axis that forms now
the closed end. It is used as a

1787

No. 111, 112, 113, 114, 115 are different models.


No. 117. "Hornbill" matrice axe with this particular axe the accessories for the Hornbill-group have been collected. Two matrices cut down a tree of 294 cm circumference in about 30 minutes - only two axes were used but the men changed places.

No. 118. "Nototo" a modern clapper used generally for assembling natives but it is the principal instrument for carving, if larger much instruments
are not present. They announce

their peaceful arrival by

shaking vigorously one of these clappers. Also used
during long marches to

calm the caravan. When

they are in the forest and

a man has incidentally

strayed away they do their
call to make the lost ones

hear the direction to follow.

The clapper is held up high

in the right hand and

vigorously shaken to emit

short movement. Back

by men and by all the

tribes alike. Mangubu,

Mabutu, Malele, Mayoko

No. 119 has been bought

from Mabutu.

Wodoro, clappers used for

frightening dogs. They are

fastened to the neck or
1783
1784
1785

1767
1768

W. 122. Simply pushed over the head.

W. 123. The dog is sent off in the forest

W. 124. or plantations and can lie

W. 125. down followed by the hunter.

The process of hunting is often

W. 126. a matter of mere patience

W. 127. if the game can be stopped

W. 128. or located in a hole. Inc.

W. 129. net-juts are able to place their

W. 130. arrows on dig the animal

W. 131. out (atavere). Hunting

W. 132. dogs are highly prized among

W. 133. all the tribes as they are passionately

W. 134. fond of meat. The hunting

W. 135. is often done by Pygmies who

W. 136. are attached to a village or a

W. 137. particular chief. The clappers

W. 138. are in common use among

W. 139. the Mangaly, Malemu,

W. 140. Majono, Mbeli, Mosali,

W. 141. Bandele etc.

W. 142. Musick instruments made

W. 143. by zelanda's people

W. 144. never saw one in one.
No. 127. About the same Muzi kine instruments bought from a Maluten. The Mungbetu greatly appreciate music and are very fond of these instruments, they call them "Engumbeli." Made by the Maluten, seldom used by the Mungbetu. Held in the left hand and played by hitting it with a long stick. The instrument is played on the march. The music is soft and played for oneself as it can be hardly heard by others.

Played by men only.

No. 130. Nkuringwa, a Muzi instrument common to me all over in the Duri.
...lent generally made of bark
with the board on top.
The present instrument is
made by Jedbandras people
and of Mang betm-mate
and -fashion.

No. 24. Played by men, held with
both hands in front of abdomen
of body; both thumbs are playing
of body, both thumbs are playing
of body, both thumbs are playing

"NeNkongo" made of leaf-
stalk of the pterosperm-palm
principally used by children
also by poor men; produces
the same sound that is the
ivory-horns.

"Nenburussu" smaller ivory
arms, in common use with
the Mang betm and Malum.

His chiefs are always accompanied
when traveling...in vote,
by these horns of the important
by the chief may be indicated
by the edge of the ivory horn.
No. 132. They are generally used by the chief, played on the peaceful arrival of strangers. A combination with other instruments, such as drums, small gongs, and a drum, is also used to announce men or to assemble the people. They are able to speak to the neighboring villages by a variation of sounds that they are well understood.

I could convince myself that they are well understood.

No. 135. They are carried over the shoulder when hanging on the back or on the side. Played by men only.

Embongo, a large horn, not of Angalean origin, but brought to Mudge from Makala (south of Avakobe) by a white man.

No. 136. 'Hope,' a flute typical of Angalea. Held with
No. 13 by the tips of the finger of both hands near the holes on the lower end and brought to the left until the upper end comes close to the middle of the mouth. The instrument is played by men only, principally the early morning or often at sunset. One was heard to imitate the single calls of the station in Medje.

No. 37: Nantsangla - a x-seat owned by a big chief of Jelendi. The instrument has the strange power whenressed into to realize the wishes of its possessor with regard to worldly possessions - such as chickens, knives, brass rings, and remunerations for services performed for White men, etc.

No. 138: Similar instruments of poorer men. Owned by
No 137 - few men only feared by the other natives who ascribe to three oft transmitted a certain bewitching power.
No 140. Whistle bought from a Malinca for same use. A photograph has been taken of this man playing.
No 141. No 142. No 143. No 144. No 145. No 146.  

No 1667 V 1668 V 1669 V 1681 V 1682 V 1683 V 1684 V

No 1685 V 1686 V 1687 V 1688 V 1689 V 1690 V 1691 V

The kaherene spoon for taking out of pots hot vegetables, especially cooed manioc leaves, not in common use. 

The kaherene, this kind of spoon is chiefly used to split up plantains, plantains by running alongside the skin of the plantain, escape the plantain 3/4ly cut of both ends, and then they plantains are ready for cooking and dropped in the pot which is generally filled with banana leaves half filled with water and slightly colored with other bananas.
W. 146 leaves fastened by means of fibre, often replaced by splinters of wood or palm fibre. Women only use these spoons as they perform all work relating to daily food.

W. 147 W. 1677. 
Makakere, spoons made of elephant bones, used for distributing hot boiled and smashed millet leaves. The different members of a houseold sit around the fire in their open hut (mbaraza) and the food is laid out by the (chief). Principal woman first to be father bread to male members and the fellow-women. The plates are banana leaves, the spoons are fringers. Knives are used for cutting meat, but generally the toto and fringer replace even the knife.
1808

Nāhi'ī: pipes of an Antelope horn to smoke hashish.
The raisin on one end is in common use with the Maigbein for mending cracks of koe large Palau. wine glasses for mending the cracks in the crows for preparing food and many other purposes. This raisin is common in the forest where they collect it by making incisions in cæladan, i.e. in the rarefied air. There is always a lump in every principal home. The pipe is filled about half with water which is poured through the bowl. The smoking of hashish is strictly forbidden by the Government and for this reason it is very difficult to get the pipes or to observe them smoking anything else but tobacco, of which tea are also found. Made by people.
Roado. - The word in Mangletoon means actually only "cabbage," the cowpea, is called "Neboli." They are passionately fond of hard drinking and they do their utmost to make their plantations far off and out of sight of white men. This kept them somewhat deprivéd of their intellectual balance and often they arrive at a stage of excitement where they become dangerous to order. The Government destroys the plantation of hemp and punishes severely those who cultivating hemp. The above pipes were used in the same manner as pipes but represent the models in common use among the Medjul.
Neboli bowls for hashish pipes, in various different models. There is one bowl in two portions. The upper portion is taken off, the hashish laid into the bowl, the upperpiece set upon, and into which a red hot coal is laid. The pipes are made as most all the spal objects of the Mangheby by certain distinguished men that may be called laborers or artists. The Mangheby seem to pay little attention to these bowls considering it rather remarkable taste in decoration or fanciness.

Neibono are bowls for smoking tobacco. They are misted over the midship of a banana leaf which they cut a channel for. The air is established by
May 1910.
No. 16/45 passing repeatedly a slender stick or reed through it.
The mother end receives the pipe, both ends are cut obliquely. Very often they are 20 knots only, a leaf to which they give the shape of a funnel but very small quantity (a pinch) of tobacco is pressed together in the hand and laid into these primitive pipes with a little red coal. They take one on several long inhalations in succession, open their mouth and let the smoke pass out slowly, it is evident that they swallow large quantities of smoke as they cough nearly always after immediately afterwards and though in fact they make a very sour face pretend it excellent, and are very
20th Aug 1910

Out of something so they often ask a gift of tobacco. At the present time the European pipe is introduced and much appreciated. There are a few tobacco plants near every house, however it is certain that in every village tobacco is planted in more or less great quantities. Never saw actual plantations, which are not in use with the Nangbetin, as even their bananas which form the basis of the general food are only existing in irregular aggregations without any particular order. When they smoke they usually pass the pipe along their friends or incidental companions. Each one taking one or several installments. The European pipe however seems to be of rather individual use, it seldom migrates...
No. 164. "Nokor" a heavy spear made by the Malleto, used in hunting elephants also in warfare. The great extirn go to the Mangleto.
No. 165. "Nokor" a heavy spear much decorated used in hunting and warfare also for show purposes. Made by Zulindrub people.

No. 166. Same as above.
No. 167. Same but already lighter used as spear but throwing extirn by young speaking. The throw in extirn can be thrown from a certain distance.
No. 168. "Nokor" throwing spear javelin.
No. 169. The common weapon of the Mangleto warrior in combination with the shield.
No. 170. The pattern as from changes according to the blacksmiths attached to the different chiefs each has its special forms known.
July 14th

The British, 8 for among the neighboring natives tribes.

It is a wonderful sight to behold one or several Mangalea warriors simulating an attack. Such a performance represents treatment of possible efforts so far as agility and despatch is concerned and it is clear that an expenditure of power or rather quickness of movement can only last a very short time (about 10 to 20 minutes) if they can not carry victory. They go back rather discouraged or to take new forces. They generally carry the shield in the left hand with several javelins (5 up to 8). They continue to dodge, jump from the right to left, the shield is thrown in every direction following...
Medj 1910.
1468 to 173. The movements of the body 20 to 30 ft. as ever to form protection. The spear is thrown after high up into the air about a distance of 15 to 30 ft. They land in nearly horizontal position. I have never tested their ability of throwing accurately. After each display they throw the manufacture nearly always carry one or several throwing spears, not only during their voyages, but also during visits in their own villages. The poorer people replace the spear generally travel with bow and arrow. The more important chiefs are followed by special warriors carrying spears and shield, they themselves being only armed with a short knife that forms nevertheless a most efficient weapon.
No 174. Nicopie - the common belt

No 175. In use with Mangbetu

No 176. Men to hold their bark cloth

No 177. Ground the loincloth. Thicol 5

No 178. Belts are cut out of Okapi

shins - Those of the fore and
hindlimbs are especially in
favor, the heavy hide of
the Okapi is often scraped
and tasty cut a conical
form. In favor with all the tribes.

Belts made of the skin of
a waterbuck

No 179.

No 180. Belt from black forest pig

No 182. Red River hog

No 183. Black forest pig

No 184. Requinoa - belt made of elephant

No 185. The Mangbetu and other tribes especially Mola Mola. Mayos

believe that provided with
such a belt they can withstand
the hunger much longer and doing
their voyages into the forest.
they often happen to be without sufficient food, besides they consider it a protection against arrows, spears etc as if protected at least the lower abdomen an portion of the back.

End pie worn above the ordinary belt at the height of or just below the neck has the powers of a charm on believers at least the Mangliqueer & Malunte belt have a superstitious belief of accruing good fortune and health.

End pie, a fine specimen (as above) perfectly black, purchased from a Malunte but also seen among the Mangliqueer. End pie belt of black great pig. 4 pet. split. rhin (very common in the forest) used as belt by the
No 189. Upper people.
No 190. "Keliako" a similar charm as "imepie" (No 186 p 187)
ornament by men only, worn in the same manner as No 186, p 187.
Said to give power to its wearer to overcome his aggressors and enemies.

No 191. "Nagalla" worn by women
No 192. Slightly below the waist to
No 193. Manually the more or less
No 194. Small piece of barkcloth
No 195. and the rest made out of

No 196. "Bannah leaves "Nelle" "
The sliding arrangement,

No 197. is carried in front, in this
way the Nagalla can be
taken off very easily

This represents the old native patterns used by the women
about Medje, of this
particularly roll called "Nagalla"
No. 206. Belle an ordinary rope used for the same purpose, very often a simple string is used, some times only the fibers of the midrib of a banana leaf.

No. 201a. "Chade" short knife used also incidentally for cutting smaller branches worn by men in the belt on the right side.

No. 202. "Chade" short knife but also used in warfare on the road used to cut brush, grass or any thing obstructing it momentarily.

No. 203a. "Chadale" short knife these and similar knives are worn in the hand during visits to palavas and Ceremonials because they say they are fancy and nice, but these knives are very carefully kept.
May 1910.

In close touch of their owners to be ever ready in case of danger. The Mung's been often have more and it is not only nice and fancy but eminently practical to have a first class weapon in his hand which seriously wounds or instantly kills, if used against other.

No 204. Neerangiye, belt for a child, for girls and boys alike. The present specimen has been taken from a girl. Most of the children are perfectly nude some have only a thong, but in any case if the man at something, the boys always put their wrap in the manner of the men, the girls always in the manner of women, from the very start of covering the feet middle portions of the body one can clearly distinguish male and female by the manner of dressing.
Nogi - back cloth still new

206. A letter large specimen: the only native clothing among the men in use, if one discounts the clothing in at least the cloth which is distributed among the natives. The chiefs often distinguish themselves, especially when visiting white men, by putting on a blanket coat over their waist and exactly the same manner as their "Nogi". The cloth imported is often cut into wide pants and the upper portion is clothed with a shirt, often a regular coat, and when in good style, but such clothing is only worn either by the chiefs or men whom they send often to white people such messengers or in similar
functions) and by nature. They have finished their service as soldiers or workmen. They have two kinds of different trees planted regularly in their villages in such fashion that everybody, (manghes, etc.) has several or often many trees. The planting is a very simple affair: to undercut the upper shoots to leave some of the principal branches forming the crown and simply stick it into the ground where it thrive very well indeed. They call the trees, "arbre de negro" "bark cloth tree." If the trees arrive of a certain thickness about 3 to 3 inches in diameter and the sun almost at the ground the other somewhere else.
May 5, 1910.

In 205 the crown and one vertical to 208 incision running from one circular incision to the other, the bark is then peeled off. It evidently does not affect the tree as this performance is repeated whenever the limb has regeneratated. At the edge of these incisions are often growing fine roots. The trees planted are the pine, corks and mottara kotchyanu.

The manner of preparing the bark cloth is rather simple. First it is beaten with an ordinary piece of round wood, when slightly pliable the bark is worked over onto the same block with a hammer generally of elephant bones, often of ivory, but I have also seen...
May 1910

H203 C. a wooden hammer. The hammer
regular
show on the surface small-

in different and painted
by means of a rope into a
split stick. The work is per-
formed by men. They hammer
and hammer keeping the bark
double, triple, single beating
pounded and straight ahead
after having it beaten well
it is worked out and slightly
dried. The process is repeated.

If they desire to blacken if the
piece is laid into a certain kind
of blacking mud, for 6 hours
immersion sufficient to give
it a blackish color, otherwise
wise it either has a light-
or red-brown color. After
the immersing in the mud
it is pressed out and beaten
once after having nearly dried out.
No. 205. The manner of wearing and arranging the loincloth is among all the men rich or poor exactly the same, but it is of course clear that rich men or chiefs of importance wear much larger "Nogi," which is heavily folded around the waist, the ends overlapping over on the hips. The ends passing from upward in front or in the back as well as on the side right under the arm. The Nogi is firmly held around the waist by belts of either a hide of animal or fibres of palm, etc. To put on their Nogi they first pass one end underbreast their belt in front, then they pull the other end between their limbs and push it
No. 205.—Upward through the belt, thin
folows the arrangement of the
folds. The knife in the belt
and the little box set between
is of fine completeness his clothing
Poor men often took small
pieces, many much torn up, con-just
just enlarge to cover the
median parts, but in principal
it and arrangement closely
the same as the bag of the
chief of distinction.
The above samples of
Nagis show also the capacity
of natives with regard to
sewing and repairing holes.
Re-use their own native
needles.

No. 209.—Nagi, a barkcloth already
in use, it loses its
stiffness after a while. The
red color is due to Nogni
"redwood powder" which is
March 1910.

No. 2 og V. rubbed over with slightly fatty hands. The color is greasy and favors with the Manglith, and the dry powder is often used to powder over the neck and upper portions of the body. They use it further by anointing it over their hands, supporting sticks of their hands, bedposts, stools, pots etc. Mixed with soil of the kernels of palm nut they smear it all over their bodies, boot etc. after the process has been finished they rub it carefully of it produces a fine coppered glass and they look remarkably clean after they have finished their toilet, unfares with both sexes.

No. 210. "Noqui noqueque." Black bark cloth. This black color is never
September 21, 1910

1. Appreciated to produce if they lay it into black mud, etc. under No. 205 to 208.

2. This specimen is decorated by bars of silver.

3. Nogitme, the barkcloth worn by women, the same difference as in men, the barkcloth is larger and sufter for women of importance than for the poorer classes.

4. Women however have a slight variation in their dresses. The nogitme is worn if tides wish to if visits are rendered or received if strangers are present, if no maternal labor is performed. When they clean the open place before their houses or perform other maternal labor the take a palmet banana leaf in front and some banana
We 211. leaves split up in fibres but midship preserved on the backside. The barkcloth is never exchanged from men to women nor vice versa, the boys receive smaller pieces from their father, a new one, the girls from their mother. Children of both sexes are usually naked, but whenever they put something on to cover the median portion of their bodies, the difference between boys and girls is as striking as between men and women, both adopt the fashion of the adult of their sexes.

Towards evening the women take off usually off their dress and put a simple piece of banana leaf in front and back, only about an inch wide the same dress when making
No 211. Their elaborate toilet. Women may be often seen naked or sitting around the fire before going to bed, or in the early morning. The women of both sexes are frequently seen by men only.

No 213. Bag made of leaves worn by a chief's wife.

No 215. Napa, a beverage prepared from ripe and fermented plantain. This is the model representing the native bottle, in which the wine is carried and kept in the house for a day or so. The same model may of course also used as a water bottle on voyages in the forest etc.

No 216. Nada, used for palm wine.

No 217. They are used by nearly all the neighboring tribes and one of his sort is found in every hut, kept by them to store their coal gatherings, etc.
Wed 19 Nov.
No 216. Young men is placed near
the large pot of wine and
fills one after the other of
these calabashes returning
them to their respective groups.

The calabash is set on the ground a little
the mouth by means of hollow
tribe and the being
their mouth to the calabash.
These 2 samples above the
reinforced top edge of the opening
cliff calabash 'Nelangbague'
used for taking out water
of big pots that are generally
in the open huts, they being
for drinking to the month.
also used to fill from
the large pot of palm wine
as calabashes like no 216 to 217.

- The cup of the many other

No 219.

The cup of the many other

No 221.

Namos' slightly decorated
No 220-221 By means of a hot iron

No 222 Calabash for the morning bath, it is filled in a pot of lukewarm water standing ready on a somewhat secluded corner near the hut. The calabash itself which is closed by the thumb is reversed and brought over the head or over parts of the body to give an ablation. The thumb is slightly opened lifted and the water passes out.

No 223 Small calabashes generally kept in or close to the house for the use of women and their children to drink water. Some times if the man wants to wash his hands a child or woman will pour water over his hands (outside of the hut).

225 Same use, when well decreed.
226. Same use, used also for

227. Small calabash for use of

228. Same for girls

229. For children of both sex

230. Note to calabash for wine

231. Egado a wooden dish to

232. Put food upon for the men

233. Such as bananas, cooked

234. Manioc leaves

235. Same as above

236. Sample form

237. The wooden form

238. Combines a large pot, serve

239. General purposes, such as

240. Boiling water from rivers

241. To cook vegetable food
No 238. 

for toilet purposes, as a receptacle for water. 

The water for cooking, drinking, and toilet purposes is taken usually in the middle of the river, where a work is performed by women only who carry the pot on one of their shoulders, they rarely carry a jar upon the head or pockets of their cloaks 

leavless. 

If used for cooking vegetables the pan is previously laid out with fern and leaves, that have been held over the fire to take their brittleness, in fact they become somewhat like paper and are used as such. The manios leaves, 

such as being converted into flour, are past into if handers, after having cleaned them well they lay one after the other into.
The pot is then set upon the fire about half filled with water and then closed with banana leaves held previously over the fire. So these banana leaves play a very important factor in the life of all the tribes. I will use in future the term Manchester paper to avoid more lengthy descriptions. When cooked after about an hour the bananas are taken out of the jar with a splinter of wood or some palm fibre and laid upon green banana leaves. When the jar is about half empty they fill the rest over upon the banana leaves. The bananas are then distributed for
Mango small baskets (woven bottom) laid out wth mango leaves for the women. Mango leaves are used. They eat the cooked bananas such as they are or after being first in palm syrup or palm meat in rather small quantities are usually added water to complete the meal. Often the cooked bananas are put into a small mortar and worked with the pestle until a very stiff paste is formed. It is cut into smaller pieces by palm fibres and laid into the baskets in the same manner. The latter method is more appreciated for toilet-use the water is made lukewarm and the pot set into a secluded
corner close to their hat the males generally make a nearly complete ablation every morning. Before going to bed they only wash out their mouth, their hands and their feet. The corner close are of course more neglectful with regard to taking care of their bodies. All women know how to make the ordinary jars but the more elaborate ones are made by women that are experts in this line. The decorations of the ordinary jars are made by a mechanical device. The negative of the desired pattern is cut in such manner into a piece of wood that in rolling it over the still soft clay it produces a pattern.
Other devices are regular discs into the end of which the pattern is cut, or fibres are strung together to make such a way that in rolling them over the still soft clay they leave the desired decoration. Much of this work is done by hand or has to be adjusted afterwards.

The jar is started at the bottom which rests upon an old piece of a pot, pieces of which are gradually set upon and smoothed and so on. To smooth the clay down they use a well worn smooth pebble. The jar is dried well on the sun and finally baked over an open fire. All those light or dark brown then new.

They are blackened afterwards over the fire. The Mangleto have an abundance of pots and are not a small value to the ordinary kind.
Nembako maliit keri - pot for cooking meat.
The manglehui have spots
and pano for special uses
such as glowing thereafter,
but one has to look upon
these data with caution.
For my personal experience,
many of these pots, for instance
such as No. 239, 238 etc.
served other general purposes.
For fetching these data, I used
3 interpreters and gave them
how according to their opinion
adding or explaining when
necessary.

No. 240: nedaere maliit clergy, pot for
cooking vegetables, also for
carrying and storing water.

No. 241: nedaere maliit eloko, same like
as No. 240.

No. 242: Nembako maliit eloko
large pot for cooking vegetables.
No 243
2368
Kedere mali + eri
pot for cooking meat

No 244
2369
2370
same as no 243.

No 245
2371
Kedere mali + imbē (imbē =
marmo leaves) pot for cooking
vegetables

No 246
2372
same as no 240.

No 247
2373
Kedere mali + cloths
same as no 240.

No 248
2374
Kedene mali + eri
pot for cooking meat

No 249
2375
same use as no 247.

No 250
2376
Kedere mali + cloths same
use as no 240.

No 251
2377
Kedene mali + eri
same use as no 248.

No 252
2378
Kedene mali + eri
same use as no 248.

No 253
2379
Kedere mali + eri
same use as no 248. This particular
one also used for the toilet-wash
of women.

No 254
2380
Kedene mali + eri Same use as
no 248.
Redodo ma t egin
used for making
and Madagascar mali tengere, plate
for serving fish, farmites
caterpillars, not to be put upon
257.
Madagascar mali tengere
same as No. 256, but it is also
put upon the fire.

258.
same as No. 256.

Redere mali teri
for meat

260.
same work as No. 259.

Redere mali teri
same as
for meat. No. 259

262.
Redodo mali enauge
not for black oil; but is printed
used for toilet to rub it over
their body. To produce it
they collect the stones of the
ostrepsis and let them
accumulate and dry out
in a sunny place on the ground.
when a certain quantity this
Accumulated, they break loose
clumps of the flesh meat between
and take them between
This crushed
mass is set upon the fire in
an old pan coated over and
over again, at intervals they add
small quantities of water and
know the whole mixture to
be a pot-sherd that has either
a small hole or is cracked
This kind of filler is set upon
the oil jar. The process is renewed
until complete the extraction of oil.
The product is rather thick
blackish and has a strong odour.
it is only used for toilet of body
repose and all ages. The work is done
by women and 'koko'
small pot for water to be
kept in the house, also used
as cup as it is brought to the
mouth.
Mede maal and kengere-pot for
264 V cooking fish. The generally smoked fish is cooked in a large jar then put hot out in smaller plates or sample pieces of leaves, and if possible mixed with oil, pepper and salt, some vegetables often mushrooms are added and plant salted dishes before the Indian, male members of the family who consume their meals before the women do. The principal wife often makes exception to this rule, as she is generally eating with the husband. The fish is only a slight contribution to the general meal which consists of bananas, manioc, corn, etc.

265 V
237 V
266 V
234 V

Redeye same use as 264 V red eye, New England same use as 264 V.
Ma 267. *same one as no 264
No 268. " " " " no 264.
No 269. *komo mai ¹ chaco

A small calabash with round opening used to take out black oil for toilet of a jar like no 266
No 270. *koko da aro (= mwarui) meta

Meta (meta and chaco are equivalent terms for palm oil)

No 271. *koko meta emansige, pot for palm oil

No 272. " " " " " " no 270

No 273. *koko meta dero (= meta)

No 274. " " " " " " no 272

No 275. *same as above no 274.

No 276. *koko mai degari

No 277. *not for water.
No. 277. 2387
No. 278. 2170
No. 279. 2240

Nedodo adira meta, deno got woven in for palm oil.
Nedere adira meta emanize small spot woven in for black oil.
Nedodo adira idon ego, water jar woven used only for chiefs or important men during voyages.

Stones of palm nuts, when dried they crush best cooked in them to make black oil to grease their bodies. (See descrip. under No. 262."

Prepare three shells (of a fruit) in the same bundle are usually dropped into the oil jar and used as a small acceptable to take out a few drops upon their palms. They always swim on the surface of the oil.

No. 281. 2394

Nedere (emadanga evidens) same meaning as nedere for
May 1910.

No. 281
2344 V

No. 282
2344 V

No. 283
2341 V

No. 284
2376 V

No. 285
2333 V

A pot with wide opening.

Medado mai d’ego, small nicely decorated pot for use of water also as cup specially for younger people.

Medado mai d’ego, small pot for water.

Medado mai d’ego, pot for water used for voyages.

The pointed ends and round neck, made by the Malele.

Regememb a large decorated round pot for taking water from rivers, but these pots are as a rule standing on the slightly elevated right corner of their base filled with water. From time to time they clean them with white sand from the river and put them in the sun, sometimes they also put them over the fire. They often rub them...
red wood powder over here.
Seldom they put them on the fire.

No. 285
2333

No. 286
2.241 v
No. 287
2334

same as No. 285.

Redondo large decorated pot for water, these are brought to the mouth where it flows from the reservoir, the water is taken by means of a small calabash. Used by adult people of both sexes.

No. 268
Redondo, same as No. 287

No. 289

No. 290

No. 291

No. 292

No. 293

No. 294

No. 295

No. 296

2327
2331
2331
4 137
4 137
4 137
2336
4 137

No. 297
Redondo same as No. 287

2330

with woven cover

Made by Agbayame.

Not in common use with Agbayame.
No. 298. Redondo same use as No. 287. Redondo brand.
No. 299. Redondo large decorated jar, used for black oil, though this model is generally used for water.

No. 300. Yedere membro to bendu.
No. 301. 2 pots where two cups are united by a handle ("bendu" also spoken of as "ciandu"). "Bendu" is a sort of intoxicating beverage prepared by the maceration in cold water of the bark that has been scraped off of the roots of a brush or small tree with large leaves. The small brush of tree is very common in the dense portions of the forest. Leaves taken by the Chepi leaves and samples of twigs are among the accessories for the Chepi group (the tree itself has No. 54-55. The leaves make the same number, the epaulets forming in No. 56. See list of accessories.
No 301. The cups are brought to the mouth
but the beverage is taken by men only.

Much used in dances or when
on hunting trips in the forest.
The dancer first drinks one cup
and shortly after wends the other
doing as soon as he feels the action of
the beverage he starts a very
irregular and wild dance
which he accompanies with a series
of wild yells. The gongs accompany
the dance while causing generally
movement among the onlooking
cloud. But after in the forest
is often put simply in a large
leaves that forms plate in the
hollow of the ground water
is put in afterwards. The bath
is also eaten with the remaining
fibers are blown out of the
mouth sometimes into the
hand and the sandstone slab
mass is rubbed upon it.
breast, shoulders and forehead.
This process is then accompanied by loud exclamations for joy and excitement. The dances in the forest are a monotonous affair repeated every morning and evening.

small pith for banana wine


A piece of gum taken from a certain species of tree in the forest call. by depriving the stem of its bark. Keep it dry and it will exude gum about two to three feet from the ground and one as high as they can reach upright with their poles. The bark is peeled off all around, the gum can be collected in 3 or 4 days. This process is care not to affect the tree.

All Flageloton have one or two pieces of it in their pockets. To repair cracks in pottery, make mud plasters, cracks in bowls and use it for mending of joining every possible object.
Roots calabash for palmwine
or water.

Roots, calabash for native
wine is poured into it
several men (2 0%), each
wine up by their hollowed
sticks, the calabash either
resting on the ground or in
the lap of a woman, who more
rarely drink the wine, but
never at the same time with
the men.

Hagna, the most common
instrument of fortune telling
whenever they go on to a
voyage or set out for a visit
or in any halfway important
case the medicine man or in
most cases the owner (many
men own one) consults his Regna
Reptile it then in their left
hand and swipes and turns
a round piece of wood toward
meaning it in its sheath, continually acting on commanding it tells the truth. If the well greased spirit gets into its sheath firmly after a certain circular number of turns, the conscience is unfavorable and if they believe it themselves unfavorable they desert at once from the intended move. But if on the contrary they consider the move favorable and are unable to pull out the stick easily they continue to move after the first unfavorable prophecy until the bad spirit is removed and everything is favorable to their wish. Needless to say that as mortals it is left to the operator to be of a favorable or unfavorable opinion. All the Magicians very firmly believe in this art of fortune telling. The instinct may however acquire a great reputation.
according their luck in having foretold certain events.

The present specimen is a sheath of barkcloth and was carried under the left arm of men during a visit to one of his neighbors.

Ragno same use

Idong ni a medicine to drive off the rain when they go on a longer journey. The medicine man is making up the stuff.

In order to drive off the rain they take out the stopper and let it blow out at once everything and some very loud noises for good weather and much smoke. It suffices to be very successful. They have a very sincere belief in this mixture and carry it around their necks - men only.

Evia - a collection of medicine
hanging on one string that is carried around the neck. In the black town it is believed to drive off the rain "Elongpe" whenever it rains he beaver licks the splinter of wood. The cylindrical piece of wood produces special success and pleasures to the cover. The small bag contains the necessary ingredients to procure in sufficient number the most charming women. The rain is greatly detested by the natives and they suffer greatly by a prolong ed shower and shiver. Many mangle their feet in pneumonia as they can catch cold. Therefore the desire to protect themselves against it. Egnors.

This room is used for dancing in connection with a clappe.
Lake M 115. The performer holds it left hand nearly surrounding the centre and with this finger, the stick is then heavily moved up and down between the second and third digit, specially used by hunters in the forest during their dances and incantations. Made of a fruit-pit, used by men only.

Mapungo. See photograph.

Mapungo.

Namsalonga - a cisset like boy's rapipe - a calabash with a tube fastened at one end, the native applicance to take an injection. Generally the water is lukewarm. In common use for adults and children. Also for the toilet of women. Certain infusion.
of plants we used Alpine pe a sort of toy-top
used by children and young men! They take it with the
fingers of the two front digits
and give it a circular movement
also used for playing out
wagers. Specially forest pe in
this case they set out
the plant at a distance of
about a yard, whoever by
will touch the plant plant
will eat it.

Naïere, shell of a land snail
Emathipted to driven snails.
The Mañuguietn generally keep
the salt in a pot - it is always seen
and as it becomes rapidly liquid
in their most climatic they use
these snail-shells for taking
out a few drops to season their
meals. These shells are also used
to keep the sacred grease for the
Mapping wood pieces and
for the Magna (20306)
also to retain the medicine
for certain illness
Endoscope - a cube of corn
burnt over the fire, with these
cubes thrown their feet after
having painted their toilet.
Endo bus corn cats generally
consumed often still milked
by leaning against the
burning logs of the fire
when slightly treated, they catch
The ripe corn is boiled after
being taken from the cats.
They sometimes take the still
somewhat soft corn, make
it heavy in a mortar with
the people, boil it up in
several leaves and boil it in
water. The Mancunian plant
corn in only small quantities,
generally close to their hay.

Have never seen a plantation
they harvest it throughout the year.
endogan 2 cups of corn. They usually keep some in their hats and use it as toilet paper.

begono no serving as a belt to hold up the negrito and regne around their waist.

negrito corn cloth of wooly with some decorative zigzag

negrito worn above the belt

remagnahana - a belt for men

kandine belt cut out of an shipi skin

chango belt of men worn as a sign of mourning

saponsso same as no 332

soro same as 332 for women

When an important or near relative dies, they take off their ornaments cut their hair use old bark cloth and make belts of plant fibre. More distant relatives bring their hair close down to the head in small han
335. Shoulder belt for men of the Sinh of a red riveted.

336. Robe jacket belt for a boy. A prolongation of the protective appendages hanging down behind. The fastening for the cord are worn in front.

337. The back of a hornbill worn by a man around the neck hanging down in the rear, the back of the bill (the upper side) resting upon its neck. Worn often in dances, in which they like to dress in all kinds of gear and decoration.

338. Handwar—The bow.

A series of eight showing the most ordinary and the more elaborate models. The bow is the arm of defense for the ordinary man, during voyages every man had acestor or shield or the former one.
bow and to arrows and seldom
are they seen on the road without
having at least one or two
home among
ready for action in the same hand with the bow.
Key very often carry a second
something around the neck or in the well prepared

boggyo walking sticks for
women, they only often like
to carry these sticks, it is a
certain sign of destruction as
only chief women usually
carry one.

boggyo walking stick from
boggyo — a stick that is made
to represent the age of a young
man, one stick represents
one month. He Mungothe knows
very well the changes of the moon
and how celebrate every new
moon by elaborate natural
Nancees. Have asked many Mangulettes about the use of such a trick and most of them deny the existence of the use of them.

A egado, a wooden bowl on four legs to put the food in for men.

In man hand he hollowed sticks the Mangulette use to suck up their wine. In 355 is from a chief — generally are nice and decorated. When coming to these revels gatherings (to drink wine) each man brings his egado and often the nooko (calabash) agnomo rat traps. The Mangulette and neighbouring tribes are very fond of meat and make large for large hunting parties to take the field huts (— bombe) are considered to cause illness.
and are not eaten, though they are very common and are procured by their digging in the earth. They first select a certain place such as a plantation or other open site near a village, some experienced young men or boys arrange the or rather lay out the traps in the runways or near the holes. The boys patiently wait each one attending to his traps. When all the traps are set the give a signal and a yelling crowd passes over the whole place. About 3 o'clock in the afternoon is judged to be the best time. The rats being afraid run towards the holes and land in very many cases in one of these narrow funnels. The short, pounces upon it and kills it on hand or stabs it firmly to the string, the trap opens out again.
and successfully often they catch several. The Manglees simply make an incision in the abdomen, press out the bowels, strip off the hair and spike it with a pointed stick which is set up close to the fire. Now turn and a few minutes and the rat has disappeared, they only take out the sharp incisions as they consider them dangerous. Both sexes partake of these meals.

Renangium: [insert symbol for unknown root]

Rin into a sort of rough used as a sieve or fillets in the process of making arrow poison.

Several kinds of roots are used, such as No. 366.

No. 366: one of the roots used to make the arrow poison.

They generally crush these roots (after cutting them in to small pieces) in square holes used to
I have seen these holes in fallen trees near the villages and in the forest close to the roads. They crush the roots with pepper and lay the mass into these holes. Meanwhile, they close it firmly by winding a creeper around it. The two ends are wound together, a large long and a short stick are placed between the folded portions and two persons sitting opposite each other hold the long stick firmly between their knees, the short lower stick is then turned and the twisted mass pressed out. The poison is liquid and caught in a calabash or a folded leaf. To poison the arrows they dip it into this liquid and hold it over the fire, as soon as it is evaporated the process is repeated over and over again until there is a pitch-like mass that covers well the arrow and still projects it.
Governor - fish traps

367 Why 367 is the ordinary model, several other models are employed. The fishing by means of these baskets is done by women only; small fish, crabs and shrimps are caught. Three or more women generally get out together each one with 20 of these little traps on their back. As soon as the waves break the nests to pieces that are dropped into the baskets; as soon as they get into the water they terminate gradually more out of their shells. Caterpillars that are previously crushed are also used as bait. The women are very experienced in this work and some enjoy a great reputation, the traps are laid under the overhanging shores between the roots and 4 inches
manner that they are held fast. The fish taken are very small seldom exceeding 5 inches but most of them are only 2 or three inches long. The fish are always smoked as staple food over a slow fire, only small quantities are eaten at individual meals they are seasoned with oil, pepper and salt. The traps are made by women or girls.

Kaleheya used as a broom for the interior of the hut. Every morning the hut is cleaned by a woman especially designed for this work. As a rule one of the women who is not going to the plantation on account of a child newly born or soon to be expected performs this work. She takes out the fire and ashes
she arranges for the changing of water, for fresh firewood for the meals. The firewood is generally brought in large logs by the women returning from the plantations, or by workers specially sent out for this purpose.

N'homebouma, a sort of fly, used by men only to drive off the flies and other insects that may molest them. (vermin, gnats, etc.)

Negrezo - same use as both 372 and 373. Often carried by women who hand it to their masters if needed.

Nangrie - a sort of sceptre of the chief in common use with the Mbelebeni and all the neighboring tribes, generally worn on the right hand and used as a fly-whip. The meaning
No 375

enjoys evidently a certain distinction. As it is the privilege of chiefs and other important men to carry one of these fiber bundles. The collection shows the different models.

No 379

Keppe, used to take an ename.

No 380

Kembele, a sort of torch, collected from a decision species of tree in the forest. Used to lighten their huts also during nocturnal dances or voyages. They seldom lighten up their huts by means of torches if the wind to see something at night they stir up the heavy logs that in they throw a few pieces of gum into the fire, the flame lightens up for a few moments.

No 383

Eduba a whip made of Hippopotamus hide. They generally have only a piece of twisted elephant hide and so

No 384
Ngomna - shield. This particular one was purchased from a chief. 

Medje. The front sail of a genetka (melele) with red branches of parent feathers (Nerkinga) feathers the privilege of chiefs. At visits (or at their arrival in the open place of the village where they make their visits) one special man carries the shield, sometimes back of head, standing perpendicularly on his shoulders, sometimes he holds it high and away it continually crying aloud.

Maingye Wekeka. A big chief is coming. Of the same kind the gazelle is coming. As kings are'begun' expressly The shield is of a Patto (Nade) By the string above the handle the shield is hung up in their hands. By the long strap the shield is carried during more it would not come as the Patto would not open for some reason rightly to it. The strap is passed to the chest.
voyages, the strap resting upon
the left, usually so that one edge
reached the shoulder. The shield
hanging down on the side.

When fighting, the hand of the
chief or other man opposite
holding the shield with the
four fingers clasped into the
thimble. The thumb clasping
against the edge of the shield.

The shield was held in a
slender stick passing above in
oblique direction backward.
The naked hand (especially)
above and below keeps the
shield from splitting.

Sometimes purchased at
Malaita, the shield of the Magapu
is in all essentials the same
other flatter slightly convex-
concave, but as a rule the
shields of the Warulu to some extent broader, both shields are practically new, old ones are much decorated with woven in pieces that often cover a new piece of wood set carefully into a hole. Often broad headed mails of iron or copper that on their edges have the points joined are used to hold them together. The older shields very often replace the door of the hut.

Nabarre - the famous stools of the Mengelicu women - carved of one single piece of wood. They are made by special artists to who enjoy a wide reputation, they sign their work on the corner and by a mark deeply cut into the wood and rubbed with redwood powder. Such is the reason of good money for a fine one.

These stools accompany their
Mr. 357

owners (women only) on their visits and voyages and wherever they go.

The shield fastened through the hole (in the rear) is laid over the forehead, the sword hanging down the back, the rear against the breast. Sometimes also they laid upon their strap. is always over their right or left shoulder, the sword hanging down the side. Important chief women have a special women to carry the sword behind them.

They are surprisingly light, a sword brought from the Mahota but brought to a village by a returning soldier from Kaimu made by.

Medalababe - the sword is bend for the men. If the men go on visits or social gatherings they are usually accompanied by several of their women, the
Medji

They are made of split leadstalk of the reftin palm. The decency in black is produced by winding around the single piece of a long strip of creeper and leaving open the places that are afterwards held over the fire and slightly bored. The grooves and other decoration are made by hot iron and polished carefully off. The decoration on the 398 is made by hot iron and polished carefully off. The decoration on the 398 is made by hot iron and polished carefully off.

The tool no 399. It is firmly pressed down and lifting one end slightly and then the other pressed over the surface. This tool is called Nigweine.

Etangala forked piece of wood commonly used by the Mangbetu to take a leisurely position when sitting.
Medji

No. 400. on their Nakalacka (they are used No. 401. by men only, though I have seen a woman using one). They may lean backward and very often raise their arms back of one or both of their lateral upper branchings, used for lack of a chair.

No. 402. Norro - a large broad spear used by men or smaller chiefs somewhat advanced in age.

No. 403. Woven mats used upon their beds, two or more are laid upon their beds, right over the nicely arranged banana leaves that are carefully laid over the longitudinal 5 or 6 logs of which the bed consists. The women very often sit upon them in front of the door as they are laid out on the elevated platform. Made by women only.
Medje

Embobo - a wooden piece used to beat down the ground up to somewhat elevated floor (in the interior) and the border and platform on the outside. When the actual construction of their huts is finished, after a heavy rain women dig out a little niche ground often in close neighborhood (to yodo) and carry the somewhat moist soil into the hut and after some of the women have trodden it down and arranged it well they take the curved pieces of banana branches also the heavier branches of cane (stalk of the lower portion of the midrip of banana leaves) and beat the floor down with it. The pieces of midrip of the banana leaves are tying...
Still much moisture as they are jumping out by continued heating. The whole is smoothed out with the "enrollo". The edges are cut with knives. The handles of axes are also used instead.

Nalo - fish nets. In the dry season the women very often erect dams across the numerous brooks by depositing sticks into the mud and piling up pieces of wood, leaves and mud against it. The rushes are very low but often only a few inches high and seldom exceed 10 or 15 yards in width. But the women usually select the smallest brooks in the forest seldom more than 6 yards wide at the utmost. When the dam is finished
Mudge

To 409, and the water has run off on the other side covered on the other side a whole crew of women and girls proceed along the overhanging rocks, taking off the stones and moving over the paddles to catch the small fish, crabs, shrimps, surgeon fish, toads, all delightful morsels to the Mudge. Mussel are also gathered at this occasion.

No 4/12.

Nanpoo, 2 fish hooks on one string, boys and young men often use them, they bait with worms. The ordinary model consists of a string, a hook and a float, that very often shows some attempts in carving. 

Steri - throw used so fish-hooks, they are baited with worms, used chiefly by boys who are as a rule rather unsuccessful.
**Meda**

No. 1611 V

Emagine, 400 trees as described under No. 37.

No. 415 V

Magarine, one mare in which a red tiered bag was taken.

No. 416 V

Same mare, an Athenre was taken.

No. 417 V

Same, in which a small brown antelope was taken.

No. 1761 V

Nagirro - belt for children.

418 V

Fraguyt - like No. 412.

1573 V

Nagirro - belt for children.

420 V

Imagnabo - a belt worn as a sign of mourning.

421 V

Nemaniga - belt for a young man.

1455 V

Regumm - pushed under the belt on the side, front or back at dances, it is considered very pretty.

423 V

Kebit - a gencicka - skin, probably placed on the head and neck is painted along the pigtails, then right above the elbow during dances. This skin is considered to be the privilege of chiefs.
Medji

424 V. 'Ebun, tail of a monkey, commonly put under the belt on the sides, back or front.

425 V.

426 V.

427 V.

428 V. 'Nesogo, hat pin made by Zebanches people.

429 V. The ornaments are broadened.

431 V. The point is carried usually to the right.

438 V. The latter was used as a knife in a ceremony of making blood-tattered ship (see photograph).

439 V. Kominelele hair needle for women.

440 V. Women made of brass, made by the Malele ni one with the Mangule.

442 V. 'Nesogo 2 hat pin of brass.

443 V. Kogochwo hat pin made of wing.
Medji 444. Lead. Two pieces. The kind lead is usually worn on the right side by men, chiefs, and women often decorate their hair with them. I have seen 6 or 8 pins sticking out in all directions in the same环绕, but most of them of the same length.

445 446 447 448 449 450 451 452 453 454 455 456 457 458
459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474

475 476 477

A simple ornament or rather latpins, often used to take off jiggers or to adorn knots in the bracelets, etc.

A wooden pin, worn by an old woman (a small lump) - an iron point, fastened
Medje

477. V
23.00

478. V
19.24 V

479. V
1962 V

480. V
4820 V

481. V
1942 V

482. V
1976 V

483. V
1888 V

484. V
1944 V

485. V
1978 V

To the belt in front on the side mostly in the back

Embockoe, worn by a chief fastened in the back to his belt bush of black forest pug.

A bracelet of ivory has no name—worn with the Medje.

Onto a skirt, the Manglete worn further north than Medje.

Embye, worn around the neck cut out of the back of a black forest bee, 2 feet of a Potho, the flat side is worn against the skin by men.

Nemogangye

Nemogangye, made by the Mangote worn by the Mangote around the neck of men.

Emanengyomongo—a necklace of brass beads, worn by men or women with 2 leopard canines.

Emanengyomongo—two similar necklaces if iron beads worn by men.
Medge

486.  
1893 V

487.  
1939 V

Echiki, necklace of dog teeth worn by an old woman.
Eng-gomi, a sort of iron claw worn by men on the right.
Nzindu, and during the ceremony often expressed their content.

488.  
1938 V

489.  
1940 V

Approval by making a quick and curt movement with the forearm.

Ertalawntoko worn on both ankles, more usually by women.

490.  
1949 V

491.  
1936 V

492.  
1934 V

493.  
1935 V

494.  
1911 V

1937 V

Nganga worn by men and women alike on the ankle.

Nganga - worn on the right wrist usually by the more important men.
Medji

495. Blackbrun bawon on both wrists by men and on both women's wrists by women including the neck. 

496. Ekirye worn around the neck by both sexes.

497. Nkio worn by women about the neck, great medicine property.

498. Emaga worn around the neck by women leads white blue 9 pinch with a finger bone.

499. Erinjumanka, worn by a woman around the neck, one only may be often seen (an ironclapper).

500. Ekirye worn by girls around the neck.

501. Nomo - a spear bought from a person who came from the realiza - control of Napoka.

502. Endoare, neck of the Bantu. 

503. Enzymase (the animal is called EnDwâ) said to protect the
Medje

502. √ √ leaves from headache and

503. √ √ gives him great mental capacity

(The hæbdrævne holds for

hours and hours during the night

and his voice may be heard

a great distance.)

The charm is worn in the middle

of the forehead, the teeth standing

off the chin, the string is passed

around the head, by men only.

Eisteddeke, charm fastened

around the wrist of children

protects them of illness, fosters

alertness of mind.

504. √ √

Eisteddeke taken from an

old man's left wrist, his

arm was somewhat lame he

pretended it would increase

the possibilities of using it

again, he was not sure.

505. 1987 √

Gromandeke - leopard heart, strings

of roids.

Worn around the neck by

women said to give strength

prevent tiredness.
Emodakye, trunk of a black forest pig worn around the neck by a man, said to be only decorative, not medicinal.

Trikye - bones cut and polished of Red Snail rag worm. Around the neck by children said to procure strength.

Engenekno - necklace worn by an old woman said to protect the health; probably bones of a snake.

Trikye worn around the right wrist by young men, canine of a cynocephalus said to be only ornamental.

Trikye - worn around the neck of men said to be decorative.

Eendende - carved pieces of wood worn by important men around the left upper arm.
Medje

Nectina—a piece of long bone on a leather string put around a child’s right wrist by putting it over the hand, turning it once or twice. The child clutches it tightly hitting dogs also often children with it. It is given to the child when the mother leaves the child alone.

Egoki, worn by chiefs around the ankle. The only may by worn, often also by women or chief children.

Nehoma Nee. Ligna Clan—From the hole—worn around the right wrist by a hunter said to give him the same chances and abilities to kill game as if the living lion.

Nees—worn around the ankle when setting out in the forest, to stop bones.
medj
5-17. Have the power to preserve his bearer from injury, borne
by men only.

518. Velca: worn about either of the wrists of men, said to
give strength and health.

519. Velca: a pair worn by a man
520. on both wrists.

520. Angi: a small brass ring
made of copper with some
medicine, worn by men
around the wrist.

522. Atalo: worn around the
wrist of a girl.

523. Eming bolendu, worn
around the ankle of children
and babies; are used as medicine
said to procure fleetness.

524. Eming bolendu, small iron
clapper, worn around the ankle
solely for the around ligam.

525. The latter was taken off the ankle of
a little boy.
Mengei
528. Veia, same as no. 517.

529. Ambemere—worn around the right wrist by hunters, said to confer great wisdom or rather offer the same luck in getting birds or smaller mammals to the hunter than to the living genehe enjoyed. The bird foot is called heridere, only the medicine men can invert such object with their special power.

530. 

531. said to be only decorative.
Medzi
Aleppo.

Worn about the belt of a child for protection against illness, with hope for a long life. 4 claw or tying about bone of calf, mail, fruit of Repita.

Atombakwo worn about the wrist of a child — the dog teeth are said to confer upon the child the same powers as all the living dogs enjoyed.

Emirye wore around the neck by men and women alike. Strips are fastened to some front of string, very often fibres of the lower portion of banana leaves. So 534 & 538 are twigs of the Black forest pig, others from Red River hog.

Eloni hangings of beads worn by old men and women.

Nogockov — ivory ring worn on the fingers of the right hand.
it evidently depends on the thickness of the finger to determine its choice.

543. Marikyo - a charm with indefinite powers either worn by children on the belt (- it has been taken from a belt of a little boy) or by men around the neck or on the wrist, men carry it only when dancing.

544. Vavovo - single bead

545. Vavamboerepi - worn around the right or left wrist by women, said to give them great success in their plantation work. The bracelets are made from the hair of monitors.

546. Vavag - horn of a bush buck, burned with some powder in it, worn on the forehead.

547. Vavag - horn of a bush buck, worn with some powder in it.
Medje
bought from a Melatu but also
common among the Mangbelin,
the medicine is called Abina.
it allows the bearer to steal
without being caught. As
a matter of fact again a transmutation
of the abilities of the living and life
upon the bearer. All trelechiphi
are very shy and of retreating
habits, they often visit the native
plantations.

Esaba, the only comb of the
Mangbelin, worn around
the neck, the opening of the
hair is done with pointed
bones used as hairpins/bricks

Esaba, same use, but worn
in the hair or kept in the hut

Rectwera - comb of the Mangbelin
men kept in the hut. The hair
of men is made by one of their
women generally performed
by one of the more experienced
women, the hair of men is
arranged twice a month.
(between the change of the moon)
Neg.-bring-leuruchtmo-
man around the right waist
of men, said to confer special
facilities with regard to love

Nanpro-angelscraft

Ate - thoms used as anglebow
they are also baited with worms
give fairly good results

Helle - knife of ivory used
as a knife to cut open green bananas
also used somewhere in the
manner of a spoon, to eat
vegetable food (cooked manioc-
leaves) evidently an imitation
of the knife of white men.

Egingu or noguingu-
belt of a little boy

Ninglaka worn around the
neck as a sign of mourning
for the nearest relatives who
lay with ancestors during all ages.
Medji

561. Elda worn around the neck by women (one or both wrists) said to grant health to his bearer.

562. Ignooke worn around the neck by young men, also by girls, heads of iron or brass.

563. Hanglehe worn about the right wrist by a man, said to preserve health, not related to mourning; a different species of wood, the wood of which the mourning necklaces are made is a similar one.

564. Hubiamie - a cut of the get geneta (Poiana) smoked under the belt somewhat back of the left hip, a sign of distinction in the wedding of the chief, usually possessed by 4 to 5 chiefs.


566. Chango-walking stick
of a man showing on the upper portion some niceties which are made whenever the owner had given a new present to the nearer relatives of one of his women.

Rogale a belt for children. The children are generally entirely nude, the only objects worn besides an amulet or similar belt and charms or some small clappers on the wrists or ankles, sometimes a string of beads. The Rogale is taken off by pushing it down toward the feet, the mothers seldom leave their villages or even go on visits in the same village without hanging these belts with its many protective appendages around the waist of their children. They are ever in fear of witches and bad spirits.
Medji

568 5.

Froggingo — belt of leather

569 1.

Ligero — worn on front

569 4.

Ingerecara — worn by men

569 19.

near the left hip fastened

569 482.

to the belt, considered a powerful

570 5.

charm. The frog of genetta, the

570 15.

claw of an antelope, & of an

570 5.

eagle & of a giant pangolin.

570 5.

two muskets and a clipper

570 15.

to please the united spirits

570 15.

also two seeds.

570 5.

Urami — strips of strips of

570 15.

muskox, monkey & monkey

570 5.

a genetta, & an eagle & a charm to

570 15.

his physical constitution.

570 5.

Amakge — appendages from

570 19.

a child's belt with an Urami

570 21.

attacked to it a collection of

570 19.

medicine, also two hairs from

570 21.

an elephant's tail.

572 5.

Kuwo — a small leather

572 19.

pocket made from the skin of

572 21.

a doncastermon. The Kungulo
Medji

who carried it on their belt
(on the back) had some note
written by a white man in it.
He considered it a powerful
charm, they stated that they
use these pendants to put
medical over it.

Nahriin - The band around
at a child's head to produce
the gradual lengthening of
the occipital portion.

The band is put on the very
day of the child's birth after the
first bath with lukewarm
water has been given. It is
often taken off at irregular
intervals which are determined
by their respective mothers.

The mothers I asked told me
if the child strangles much
and becomes restless the
bandage is taken off. The
children very often sleep with
Midji

573. If the bandage is seldom left longer than 48 hours.

574. The child's head is always well oiled before putting the bandage on also after taking it off, usually the bandage is left off a day.

575. It is not sure that styes are produced if they become of a more serious nature the bandage is left off entirely also in all cases of illness.

So far as may be judged from the adult persons who enjoy the privilege of such deformed head it does not influence the mental abilities in any way, yet the children however who undergo this treatment have a very peculiar faculty standing coat which disappears very rapidly if the bandage is taken off. Though as a matter of fact they can not
They always stated that it was very pleasing to have such a long red line in the collection, it is certainly admired by both sexes. There is a skeleton of a Mambuti (Pygmy) child (in the collection) that shows the deformation caused from such a treatment.

Nung Lua - worn around a girl's neck to attract the attention of the other sex. Girls and also women make a very elaborate effort to be more pleasing. Kingkian (a term in their villages) with bright red flowers which they decorate their hair in.
Mediæval
The perforated portion of their
ears were cut several after
bright red flowers in the
forest also used for the
same purpose, but prettiest
of all is a violet materiality
that is worn in the ear
as well as in the hair—
sometimes even by men.
The women drawing dances
use the printed, beaver of
the Raffia and push it
in such manners into
their hair as to produce
a starlike decoration.

Embracing a piece of calabash
gold small pieces of wood with
which they produce the decorations
upon their hats by rolling it
over the still soft clay.

Mangans used as is 577. but
only for bracelets & rings. The children
use as 578.
Medfi

580
2220

Emokatshiva, 12 small tools used as no 577. The women pieces are used for the ordinary jars and generally thrown away after being used.

581
2215

Laka 4 pieces of calabash used for smoothing down the surface of their pottery.

582
2212

Mnyuqelo into a seed capsule and Nopi a stone used also for smoothing pottery.

583
1980

Emunja - a sort of belt to hold the Nogelene (baskets of women) around the front.

584
1886

Klecce - same use - a belt made of beads. They fasten it first on the side and move the fastening knot over to the back, otherwise the fastening is carried in front.

585
1925

Imasengede a pair of iron bands worn by an old man.
Medji clothe the ankles, worn occasionally near them.

Empelelia iron armlet worn about the wrist by an old man also worn by women, one pair of armlet may be seen.

Empelelia one pair of armlets worn by a woman, the bracelet and towards the wrist.

Empelelia 2 armlets same use.

Naidinda armlet of brass for a girl, rich women may carry for a pair of armlets at pair of leglets up to the knee.

Nembandi - a sort of box made of bark and two pieces of wood, for bottom and cover, generally oval in shape, round ones exist also, to carry the smaller
Medge

591
1915

effects of men during voyages also to store them away in the huts. Most of the objects were ornaments, charms or clothing.

593
1970

Nkunungwa, a sort of musical instrument not very common with Mngleten, but much appreciated by the younger men. The Mbulu held the recognized membership of making these Nkunungwa. The purest specimen has been made by a Mngleten. It is today a very wide distribution in the huts. There to the soldiers it a very fond of them and bring them from Post to Post.

Under two sticks with chicken feathers that revolve so they are stuck in front of the backs of young men, said to be decorative.
Medji

Redodo a pot with a wooden handle for wine or water

Two tops, simply splinters of wood pushed through a reed of a forest tree. To set them in action they bend the forearms of the hand together with the upper end of the top between and move one hand forward and the other backward, which causes the rotating movements.

Used by boys and young men.

Ninkoko—a wooden hand, such as used for stocks of women, the quivers, shields made by women only.

Ekumbia—small calabash for children to drink water, an imitation of the imported enamel cups by white men.

Exolobe—the mosses with their needles as used by the...
Mung beans. These are the better models of mortars and are used chiefly for preparing vegetable food, such as bananas, mangoes, etc. The cooked vegetables are put into the mortar and crushed until they form a well-mixed paste. To the cooked bananas a slight amount of water is added as needed. The mortar is held between the knees, the woman sitting on a stool or often squatting.

Eshti - a necklace worn by men only, made by the "gande" ancestory of the cannibals of native cats, that are kept not only for hunting but also for comestible purposes. There are also a few cannibals of monkeys among them.

Adn - a band that was worn...
602. Above the forehead by an Azande only - also carried by the Mangbetu. Has a nice brownish red color.

603. Neigoko - woven band to carry the children made by women. Children are usually carried by their mothers on the left side, straddling on the waist of their mother (one limb hanging in front one in back). All other possible position may be seen.

604. Neigoko - a large band cut out of the skin of an envelope, for same purpose as No 603.

605. Nobanna, see No 389 etc.

Medji
607. Nebagala a large basket with a strap of waterbuck hide worn by men under the arm, the strap laying on one shoulder, when heavy loaded the strap is put over the forehead. During voyages they put their effects into it. Malum hangs decoration knives axes and storage food such as dried bananas, tamarind, catepilla, dried, and smoked fish and meat.

The objects such as knives malum has, of decorations are either used as presents to buy food or other articles in exchange. Made by men of Zelandra people.

The lateral basket can be closed by a sliding fibre-streng. 

Edidili. Basket of a somewhat
conical form, used to put fish into, made by men, used by both sexes. They carry all sorts of things in these baskets as the occasion arises, but they are made for taking fish.

mainbananga — a very small sample of the basket that is most in use. Not only with the Manganbut with nearly all the tribes of the upperUi, even the Pymies are making them.

Ibenga — basket for food the different models in common use. They are first well laid out with banana or other large leaves that have been held over the fire until they become perfectly pliable. Set to 238. They are generally half filled with vegetable food.
Midge

618. The upper portion of the leaves serves then as cover. The baskets are then brought to the men who distribute the food among themselves. Also used for bringing food in the plantations and forest. They are generally used for vegetable food, more seldom for meat.

619. Igenga a much lower basket used as no 615-618. Also use sieve for manioc and banana flour.

620. Chibiri a basket used for drying fish on the sun or over the fire - still unused.

621. Ngilo basket with a cover made by women used generally only for objects of women, such as adornments, strings, necklaces, armlets, leglets, objects of medicine or real remedies, etc.
The Shindo (smaller) the bandages used to bind their own and the heads of children. Seven models showing the general variety, the plaited models are more commonly used, there is a basket in any important affairs regarding and the sides of the heads of the gray parrot. Not to decor. of children and small. The strips of palm fibre are made on hats that have never been new. The slit is carried in front has a small package with medicine fastened to its inside that will prevent from detection when stealing food in the plantation of other villages.
Medji

644. The medicine is commonly used during longer voyages. Food is then often scarce and as they are not provided with any articles with which to buy food, they often are forced to steal.

645. 646. Hat.

647. Made by gebandras people.

648. Chief bandras hat south of Medji, decorated with chicken feathers that have passed through some ceremony to provide the bearer with happiness and good luck.

649. 650. The latter made by gebandras people.

651. Worn as a sign of mourning for children.

652. Worn made by people of Zebandras.

653. Hat with net widening and lining.

654. 655. The net is worn underneath.
Medic
Hat and hangs down over the fore head sometimes into the eyes, worn as a sign of mourning by men only and for brothers.

Made by Zefandzas people.

British hat of leopard skin.
The worn by old men. The short haired portion is exposed in front. The tail of a large flying squirrel, the tail is carried in the back.

British hat of a black colobus. The hair of feathers is carried backward.

British hat of the skin of a small black and white genetta.

British hat of the skin of a thick tailed genetta.

670.
Medji

670 - Chimpaungi

671 - Hat of the skin of a monkey with black occipital portion

672 - Hat of a genetta, the two prolongations hang down towards the front

673 - Mambagale worn also by older men

674 - Mado—a women’s cap of string with three needles or small hat pins, worn as a sign of mourning

See photograph.

675 - Indangbalanga worn only by men. Worth of Medji is a sign of mourning at the death of an O'kapi, to propitiate the bad spirits. If they do not wear these hats they become sick or even die. They are worn in the forest by the hunters themselves. Still worn long after they return into their villages
Madji

Ebn, a sort of apron worn behind by the women. The prolongation in front is pushed behind the string that encircles their waist exactly fills the depression between the two buttocks. They generally sit upon them when they are sitting upon a stool also when they are squatting. The women sew them of dried banana leaves, the black is produced by putting the banana leaves into the mud.

Nekaka ngoro in front of the negitme (see Nos. 211)

The nekaka is always folded in the upper portion as it is passed over the nogalla (see Nos. 191)

The upper slightly overlapping portion of the negitme hides men.
The upper edge of the netakea.

Netakea - worn by women as a decoration in front of the negative. It varies in form from a simple square of the breadth of a hand, to 1 foot in length and the width of hand or wider. The netakea is generally composed of dried banana leaves, flattened stems of grass, the ever-varying decoration is purely individual and considered fancy. Many netakea worn no decoration.

As a rule the women carry no netakea, but a well-decorated and decorated women, is seldom without, if may therefore be considered as some piece belonging to ceremonies and extraordinary occasions, except with women of distinction. who are always well planted up and decorated if at all the carry native dresses. Very often plaited almost above the knees, with the edges turned under. The dress is usually made to the ground. Slight native dress, made from the basker or the white mud.
Redji

Egena - a basket for food

691. V.modora - a clapper with a
spear used as a bat

692. V. hodora - a clapper with a
carved women as handle
made by the azande of the
chief funnel.

Naiso - a carved figure of
a man with a number of
miniature instruments, replacing
the body.

693. V. naiso - a carved figure mimicking a
saluting messenger of
white men, the exaggeration
of the cartridge belt and the
several portions is rather
a knot at the cephalon of these
men. They always carry a
cartridge belt and also an
old musk loader. They are
never provided with powder
or cartridges, but as a rule
they behave very aggressive
in the absence of white men.
and often profit of the charms
so cowardly offered by the Mangbetu
women.

These figures are considered simply
as idols, though they firmly believe
in bad spirits on the road, in
the forest, in case of death of
any of their chiefs to exchange
the site of their villages.

Emoak — quiver for arrows
made of both

Emoak made of the
arm of a bull

Emoak made of the skin of a Monitor

Emoak made of the skin of a
large Python. The bandolier
is passed over the head and
under the left arm. During
voyages the quiver is carried
back of the arm, when actually
medje

shooting the quiver is put in front right below the armpit, the lower end backward, the upper side of the quiver is then outside. Very often several arrows are slightly pulled upward in order to be able to grasp them more easily.

Nzoggo - also sometimes nzoggo.

No abono - angle hook.

Nesoggo - also sometimes mesoggo.

 Korfu in front is the irregular is omitted. The plural

very often it is used.

hat pins of iron.

Nebaga - tool to put on and to adjust bracelets and armlets

Konde chass of feathers, often at a knot.

No - u - du - from the large

plantain eater (Nzoggo)

No - u - du - from to large handball

(nzagula)

707. Yembagga - a twisted thing

word about the right arm said
to procure great numbers hunting
birds by bow and arrows.

Noor. Red wood. The pieces
of red wood are usually split
of from fallen trees in the
forest. Such items are usually
well known to a village and
used by everybody. They are rare
common. To get the red wood
powder which is so much employed.
Take a small piece and
rub it up and down, while
sand and water is continually
added; the piece is kept in a
climbing position. A muddy
dark brown mass is scraped off, which after drying
it gives the powder. It is commonly
Medji

Oil used for toilet, mixed with oil will produce a very nice coppery tint all over the hair. As powder it is often put over the breast, forehead, back of the neck and shoulders especially during dances and ceremonies or similar joyful events.

The arms then bear the supporting sticks in the kongo. The pots, kachapatos, knives, lines of makumba on jackstaffs for their effect with it.

70.9
2379

Ndodo meka, tea cup
for palm wine (pottery) made by the Azande.

710
2350

Ndodo mte dafa meinge
pot with a cover for black oil
made by the Azande.
Medji

Odele (string) Leads from the inner surface of the still; tender Raffia; palm leaves. It is the native thread with which he saw the barkcloth, mogo, nogitwe, clarex 20 2067 mekaha, they string up heads of corn brass and glass imported glass beads.

712. Donba Palaka - a small simple calabash used for mixing the redwood powder "monga" with eunainge (black ore). There is a small vent (embangu) with it, which is used for toilet and when sharpened a card is produced to the villagers made to which produce the raised marks, etc.
again rheumatism, the
catarrh are more superficial and
very irregular.

713. Umvupeti a sort of medicine
worn around the waist
and the arms are photographed
when the Mungletimi kill an
Okapi, they have great fear
to die or to get seriously ill
in order to avoid such misfortune.

They take a heavy creeper and
beat it with a piece of wood
(holding it over another
smooth piece of wood) until
all the fibres are separated.

It is then washed out of light
gray color. They lay it into
the mud to blacken it.
They often have dances with roving
by very monotonous songs to
repel the bad spirits of
the Chapei. No other expression
however is not correct as they
do not believe actually in the
spirit of a killed Chapei, but they
believe if they will ever step into
the emblem of the killed
Chapei, without having performed
these ceremonies, misfortunes
will never leave them. They also
believe that many bad spirits are
homing in the forest, but there
is evidently no peculiar form
or body imagined as they materialize
more or less, on demand to describe
effects, that they are in the trees,
7/3 I saw grass on the road.
7/4 A variety in my possible object:
7/5 A kilt and a peacock.

Cultivated only in small quantities.

In each basket, they hang under the roofs of their huts.

7/6 By using a walking stick:

A man of a woman's house occasionally.

7/7 Exhibition of a large chief of the Mangbi in Chandra, fashioned after the manner of the dark-skinned white men.

7/8 I saw an arrow:

An assortment of over 50 inlay some of copper, all made by the Mangbi.
Korobi—a large smooth people of the Ruiter Nave, used as a whetstone.

Nebebe—a piece of the hide of an elephant, used as a sort of spoon for vegetable food and boring meat.

Embako, zonale seeds cultivated in plantations. Cornmeal roasted over the fire, and worked over with mortar and eaten with boiled plantain, banana, and

Eboenda, seeds of some sort of squash, roasted over the fire.
723. worked over in the mortar and eaten.

724. *macagnani* - mushrooms boiled when collected freshly. The water is boiled off and oil put in its place; much in favor with fishes and meat.

The mushrooms are collected upon the fallen trees in the plantations. Several other species are eaten and which are collected in the forest are also.

725. *onimuk* cultivated in plantations, a sort of aerial creeper; the aerial tubers are cut off from trunk to trunk boiled and cleaned and eaten as potatoes.
726. Indigenous with a basket
cont. meat of the Mapi, smoked
in a village south of Naja.

727. A block of wood consisting
of two pieces, slightly carved
an ornamental object of fortune
 telling of the Aymara.
To consult it, the separate
the blocks together from the
little piece of wood that is attached
to it until some fine powder
is produced, they pour water
over it and write the right
hand the key to moved it
and pro consultation of events.
If it sticks, the man predicts
an event or misfortune will
happen, if it slides easy then
luck.
Medji

There is much foam produced during the function. The firmly believe this, though it evidently depends only on the amount of water, the dryness of the block previous to starting the operation, less on the pressure which is considerable during the function. See photographs of the Azande chief uncircumcised with its neck alagha (shada) ando (not) knife, aloe near the river bank, the brush had a dark copper red color.

Lambolle. The leaves of Manglo rise in the base of tree center.

They fold the leaves first in two and cut then with a small knife. (At the sample among the leaves - two have been cut first.)
Medje Sept 1910.

729. Y'Abili - the leaves with which they clean their bodies. The green leaves are put into the water and then two or three of them are laid on the fingers, slightly squeezing the tips. The abdomen is held fast with the thumb. Only the underside of the leaves touches the water as they are slowly one place after another. Used by all ages and sexes.

The leaf is cultivated by the Manglofe in and near the villages.

730. Ebulinga - rope as made by the Manglofe from the bark of a tree.

731. Y'Emalilele - shortknife.
Nudge. Sept 1910.

731. V on the right side. All hairs are pushed from below under the belt, but pulled out from above. The point

2062

732

2149

is directed back and upward. Perfusion - tap tin - cont. A

733

1741

sample of the black mud, with which yarns are

730

175

fibres for their spinning. The black cat is the ideal

Common all over. Nechalekia

1741

Radoslagka - a sort of a bank used often as bed, but usually

they sit upon it either
Tblo - a friction top

cam with small dried caterpillars
they are collected in the forest
at certain seasons dried and
aroused. These with quinces
are previous to cooking scraped
off and then thrown in the
pot. There are two species
in the cam. The natives are very
fond of it.

Skeleton of a Mambuti
Pygmy, adult male, died and
was buried in a Mangbetu
village near Medje.
4 teeth, 4 cervical vertebrae
and 24 members of phalanges
are missing. The natives
would not allow us on
Medji
737.
our net assistants to take it out ourselves, they were evidently lost in the process of digging the bones out. The body was buried about foot under the surface (according to native custom) laid point on what, wrapped in barkcloth and covered with banana leaves.
The soil upon the body forms only a thin layer. The Pygmy was buried in the hut in which he died; this is a Mangbetu custom.

738.
Pygmy child—skeleton of it from the same village, nearly perfect, was also buried in a hut. The skull shows...
1894

Edume - a string of beads with an eagle claw (elkfe - the string of blue beads - demonter - the bird) a necklace worn by a man, medicinal said to procure strength.
Medje

Naire - appendage of a child
belt consisting of 2 horns
of small enelope, and several
Canine teeth. Medicine to
procure health.

741. Emelenci - 1 tail of a
Genetta - decoration
pushed under the belt,
much appreciated during
dance.

742. Emelenci - 2 tails of young
Genetta, same use.

743. Sample of hair of light-colored
children - Mangletu - near
Medje.

744. Eringe - a necklace with
3 canines of a leopard horn
by women and men.

745. Zabanna (also Malalla) made
by the Agande for women only.
Medjé

746. Vidoogho - a potion made by the agande used for water used by men and women alike, they are directly brought to the lips.

747. Vunibango - used as a belt made by the agande worn as a sign of mourning.

748. Ermanilele - shortknife worn generally in the hand but occasionally also under the belt on the right side.

749. Edwee - a ring of hair made of many small braid worn by the women of the agande on the hair to increase the appearance of the hairdress natural.

See photographs of an agande woman carefully painted and worn with the...
Mudge
750. V 1446 V
Natural hair to make the adoption complete
751. V 2010 V
Emulation - hairpin of bronze made by the Malele, taken from the head of young girl. The pin is pushed into the hair on the right side. The flattened portion sticking upward.
752. V 1421 V
Ambroh - a tuft of feathers of the small plantain leaf from a manco that the long black feathers are from a weaver bird, fastened to a hat.
753. V 1454 V
Ecrige - a luet from a curat - cat.
754. V 1561 V
Elibirni - a basket for food specially made for taving
755. V 1795 V
Eriga - a horn from an antelope

756. Kanda - dyes from species used by women and men for the latter as hairpin, for the former as hairpin.

757. Embrossa, ivory horn

758. Nagogoro - ivory pins used as hat pins, and used in general, the round head is worn carried at the right, often

759. As in pins are used, in this case one head at the right, one at the left. Generally worn

760. Eriqor - ivory hat pin used also as hairpin by women

761. Escape - daggerlike knife worn by men and also used by women

762. Edada - knife with ivory handle
764. Edada - knife with ivory handle
765. Edada - wooden handle
766. Edada - handle decorated with brass wire
767. Edada - hand in hand and in formal Twig
768. All short knives, worn usually on the right hand, specially on visits or during palavers. Often held also in the left hand, the knife is then held upward.
769. Esabe - dagger with ivory handle worn under the belt on the right side.
770. Esabe - dagger decorated with crocodiles and knives
771. Esabe - daggerlike knife with ground
Pawa

Naga - daggersharp knife with sheath of elephant hide worn on the right side, hilt downward, point slightly backward.

Nagata - shortknife

Enambele - shortknife worn on the left or under the belt on the right side.

Nemuna - Azande shield

Ngengelia - throwing knife

Ngengelia - throwing knife. These shields and throwing knives are only used by the Azande. They are set out with several throwing darts that are held fast by string.
into the leather strap on the back
of the shield besides being held
firmly with the thumbduring
the encounters they are said to
fear these enemies with great
deadly fear of great distances. Their
spears are heavy and thrown but
used at close quarters.

781. Egoro - a large drum
egoro - 9
" small

the 9 drums are attached to the
drum No. 781. Nine = drumsticks

782. Kikandura - two small drums
the kikandura = drumsticks are punished
to No. 781. - two only are used as the
two drums are beaten by one man

783. Igoba - a sort of gong
igoba - a sort of gong
Two pieces of palm wood used for
beating them
Penn
78.1 to 785 and 787. from the complete
Music of a Mangbetu chief
sometimes the Nkinkas is
added. (P.M. 111)

786. \(\checkmark\) Oro - 1 javelin in morning dress
787. \(\checkmark\) Oro - 1 "
788 \(\checkmark\) Oro - 2 "
789 \(\checkmark\) Oro - 2 "
790 \(\checkmark\) Oro - 1 "
791 \(\checkmark\) "
792 \(\checkmark\) 4 3 4
793 \(\checkmark\) 4 3 "
794 \(\checkmark\) 4 3 "
795 \(\checkmark\) 4 2 "
796 \(\checkmark\) "
797 \(\checkmark\) "
798 \(\checkmark\) "
799 \(\checkmark\) "

Iron & Steel

Knife & Shield
are regulated

Most appreciated
objects of wealth
they never are kept
in beds &c. but
huddled up on
the ground
in the bushes
of rivers &c.
places being known
only to their owners

9 other hundred men in modern boats
No. 3 javelin or throwing spear

Note ornamented with turtle and knife. - Az an de

Nasadum - bone decorated

with burned markings. May be

Nenoda - quiver filled with arrows made of an antelope hide - Manhuten

Nkilekile - Quarrier of the

Mangbetoo has the value of a man - common slave

with the Mangbetoo. Actually,

Mungayu - person in the whole region.

No. 805. Chief Tanka (between Kaka and

Tangum) - black and brown.

No. 806. Ngohi - leglets worn by one of the women of chief Tanka.

1557

No. 806 made by the Mangbetu, consisting of 17 strings of grass beads.

No. 807. Kodo — a drinking cup made of a calabash with wooden handle and a caricature of a Captain on horseback with a soldier in front and with a spear. Made by an Lgande of the Chief "Gita."

No. 808. Weba — an adze made all of iron — made by the Lgande of Chief Gita.

Presented by Mr. Achille Boone

Chef de culture de rii classe — Weba


The objects inventoried from No. 809 to No. 908 have been presented.
Rugan 1910 - Oct.

by Monsieur Charles Gilson
Chef de Porte de Rugan

10e Theodore Vorhaugon 69.

No 809 Emhagansa - Kinje to cut the plants in the swamps. From which the native salt is produced - Mangbetu.

No 810. Same as No. 809.

No 811. Emhagansa - (Zasangwe = mak)

No 812. Used principally for the harvest of mikembo (a small grain from which the malo beer.

There is no difference between the two kinjeus that serve also general purposes except that No 809 & 810 are called Emhagansa gunguno (= large) and Emhagansa dagungwe (= small)

They are used by men and women alike.

813. Enuga - Knife used for plantation and home tool.

814. Same as No. 813.

815. Sape - Knife with some decorations that are considered decorative.

816. Enoda - Knife worn in the belt (generally by men).

817. Mamaganda - A sort of heavy knife used for clearing the ground for plantation work used by women also by men.

818. Neba - An adze

819. Kalgomoni - A small hatchet used for carving
Perugia Oct. 1910

820. supporting post in houses or similar work. The large tablet is called 'egombic' and used for felling trees.

821. Edada or Endogua - a gauge with curved end - these aim to be little difference in the application of the two names mentioned. The crosslike arrangement near the hilt is considered decorative.

822. Edada - same as above - the hilt represents the head of a Manglicum. There are some heads used for the eyes, the head on the left of the nose represents the large bottom like of the decoration used by chiefs' women.

822. Here are also some heads in helmets.

823. Emanuelle - swordknife made of brass, was the property of a great Manglectun chief near Brugge.

824. Emanuelle - with ivory handle.

825. Emanuelle - plain wooden handle, they Manglectun say that the projections on the back of the knife are simply decorative, but they undoubtedly are very large efficient applicable indeed to hand-fight.

826. Emanuelle - show knife.

827. Emanuelle - on.

828. scrape - knife with sheath.
Rungu, Oct 1910.

828. and turned handle

829. 

Sape -

Sape - Knife with carved handle representing the head of a Mangalebu woman. The cross markings on the face represent the habit of decorating their faces with the juice of gardenia. Hat blacker on the breast.

831. 

Sape - Knife with carved handle representing a woman's head.

832. 

Sape - a very long dagger-like knife with carved woman's head in ivory. With a sheath of antelope skin. Former property of a big Mangalebu chief.
1894 Oct 1st

833.
Edvita - a whip of buffalo hide with carved ivory handle representing a man's head. Former property of a big Mandan chief.

834.
Ekine - a collection of whistles used by the medicine man of a big chief. By selecting the different whistles, he can kill a thief, make him run in back stolen goods, kill enemies, make women fertile, produce illness, or rain storm and lightning are very often successfully directed. In fact he can create every possible evil and much good fortune. Former property of a big Mandan chief.
Bennija, Oct 1910.

**835.** Ekhine - a sort of salamander
now to annihilate the
fatal actions of Whistlepe.
other tortoise instruments.

**836.** Edumatu or Edomau, a
serpentine monster - mistheme,
a carved woman representing
the curve from which the
string runs down into
the bent-shaped portion.
Made by many beating.

**837.** Equoqro - a drum
used during dances, also
is announce the drinking
of palm wine or beer of a
big chief, used also to announce
visits. It especially fine
specimen much esteemed
on account of the far-reaching
Brunswick Oct 19 40.
837 sound. The wood is blackened
in mud and extremely hard.
838
839
840
841 Norro-ordination open 3.
842 Norro or Oro. Code 2. see No. 3519 psyche
843 2530
844 5011
845 2535
846 2515
847 Norro more defined opens
All made by Mangabeer 2
848 2527
849 2529
850 2522
851 Norro. see No. 3519 psyche 3542
852 2526
853 2541
854 2525
Armyn Oct 1918.

855  2500
866  4
857  4

858  2795
859  2795

860  2528
861  2533
decorated blade like Azande
862  2790
select Mangelben spears

863  2791
864  2785
865  2782
large
866  2786
867  2516
868  2518
869  5000

blade of brass with shaft of iron in which is a clapper.
show or representative spear.
Bunyoro, Oct 1910.

869. Often given to the chief

messenger who is sent
to one of the smaller chiefs.

The spear represents in this
way the flag of the larger

power and is respected
as much respected as the

flag given to messengers
of the government.

The other large spears one

only is carried at the time

whereas of the lighter spears

3 to 6 are kept in the head

driving or rather before

a fight.

Note: Oarza - (the Lyande-word for

spear) - used by 4 and made

by the Lyande.

3541-3545
No. 871. Baza - spear of the Azande.

872  2505
873  2804
874  2803
875  2806
876  2807
877  2809
878  4150
879  2754
879  2512

Two Morrison spears from the region of Gombo.

880  2775

881  2778

Two Morrison spears from the region of Gombo.

Mekundwe - (Haudman - Madge) a bow.

Mekundwe a bow with a sort of resonant appliance of wood called by the Mangbletr "Emangle." The Emangle it is always carried inside the currying.

But may have around the arrows
of the bow. End at the

His arrow at the

Let the bow hold

Right hand side or above pulling

among every time it shot it made

a harsh sound. In fighting

their enemies they often

let the string loose without

shooting an arrow as

usually all tribes bent

of the very hearing of this sound

themselves down and

reel motionless. They profit

of this absolute motionlessness

in place for arrows.

The wrist cushion of the

Pygmies also an arrangement

of leaves close to wrist serve

the same purpose.

No. 882

2773 V

No. 883

2773 V

2778

2778

Mekundne a bow—

Ingoma—Mingle with shield
Mungo Oct. 19 40.

884. ✓ Bolo - spear of the Makere near Nipuin on Mabo or Buta.

885. ✓ Elando - a knife used for plantation work by the Mabo in the region of Buta.

886. ✓ Elando - same as 885.

887. ✓ Elando - same as 885.


889. ✓ Endanga - knife for chiefs. Used for all sorts of things as occasion arises - really a show-knife.

890. ✓ Endanga - smaller knife.

891. ✓ Nongo - Mabo name.

892. ✓ Nembuka - Medje name carried on wars.

893. √ Mongo - a curved spear-like
     2640

894. √ Mongo - instrument
     2643

895. √ Mongo - The blade is well
     2646

     worked, with ivory handle

896.         a bundle of 44 arrows
     2780

Emadajo Emodho - arrow

made by the

Ebangwe who are considered

by many officials as Mangate

at any rate they depend

of the big chief of Manlake

Neralo - a sort of battle

axe made and used by the

Mume in the region of

Gomberi

same as above

Neralo with a piece of

genetia skin.

900. 4 Egadine - bow of Manake
Bunyu Oct 1910

901. V.
2779

List of Monono from the region of Gomberi

902. V.
2781

A bundle of 11 arrows as made and used by the Monono

903. V.
2774

Engula — a shield as made and used by the Azande

904. V.
2645

Bikka — decorated arrows

905. V.
2847

Arrives as carried and held near the handle back of the shield

906. V.
2516

Sepe — knife used by the Azande

907. V.
2532

Names: like no 897.

908. V.
2525

A sword in use with the Mangala - route of Porto Mbang

909. V.
2395

Edado — water jar made by one of Ondodo people, Kigor

910. V.

Representing the head of a man — Mangula.
Miangane Nov. 1, 1910.

No. 910. Edo - waterjar made by Oondoos people.
No. 911. Edo - waterjar same as No. 910.
No. 912. Same as No. 911. Made by the same man.

No. 913. Edo - waterjar.
No. 914. Edo - waterjar.
No. 915. Edo - waterjar.
No. 916. Edo - waterjar made by Oondoos people.

No. 917. Nearly same as No. 916.
No. 918. Edo - waterpot.
No. 919. Edo - waterpot made by the same man who produced No. 914.
No. 920. Edo - waterpot - Mangheta.
No. 921. Edo - waterpot made by the Agande but purchased from Mangheta.
Wangara Nov. 1900.

No. 922. Negwe - a sort of apron worn over the loincloth, made of dried banana-leaves by the women of Chief Ohondo.

No. 923. Same provenance for all.

No. 924. The following numbers:

926 - 927 - 928 - 929 - 930 - 931
932 - 933 - 934 - 935 - 936 - 937
938 - 939. Has a sort of back cover nicely netted, rather scarce.

No. 940. Ehivanengo - the fibres of the stem of the oil palm blackened used by the women to fasten the Negwe around the waist, Negwe worn above in the middle of the Negwe.

No. 941. 942 - 943. Nagoehwe two fingerings of ivory from 2 of Ohondo's wives.
Mangara Nov 11 1910.

No. 944 - 945 - 946 - 947 - 948

Ezagha - count of the Manglena women

No. 949. Two iron needles made by the Manglena. Ezaggo used as hat and hairpin by men and women alike only ornamental.

No. 950. Ezaggo - hat pin for men and worn to have been worn by Mangara himself.

No. 951. Ezaggo - hat pin also hairpin.

No. 952. Ogochwo - hairpin of the principal woman of chief Ohondo called Mtobani.

No. 953. Ogochwo - hairpin of Mtobani's sister who is also a principal woman of Ohondo - Nenzuni is now the third principal woman.
Hiangara Nov. 1/1910.

No 954. Chondokki - 4 Leopard teeth.
   - canivels - said to have been
   worn by hiangara, that the
   teeth are worn a very long
   time may be seen by the dark
   color, where he touched the wild
   skin of their bearer.

No 955. Peipo - (a corruption of the
   English Parked pipe) as the
   the pipes have been brought
   to the Manghatcher priest by
   leaders from Egypt they have
   adopted this name, representing
   a woman, cut by one of Chondokki
   men.

No 956. Sape - a short knife with
   a handle representing a
   woman's head.
Mangana Nov 1910.
957. Machinga - hatpin of a man.
957.8. Sape - with an ivory handle.
959. Kangene - a sort of flykiller made from the fibres of the stem of the oilpalm.
960. Kangene.
961. Sape (the really pronounced like ka-sa-be the 'e' is very short and hardly audible).
962. Sape - with a handle worked.
963. Sape - well with iron nail.
964. Këde - a knife for gilto the smaller plantation work - used by women. - All knives of the Mangalema are worn for decorations as well as they are knives when they are worn out somewhat that they are used for actual work.
November 11, 1918

No. 965. Emambule - a showknife with a head of a man cut in wood by one of Hongoli's men presented when passing his village.

No. 966. Emambule - 2 showknives also with ivory handle of presented by Thondo when passing his village.

No. 967. Mekiti - the common chair of nearly all Mangbetu chiefs or men of importance men.

No. 968. Ekish - a woven kapana upon which they place the better parts, such as 4709-4720. They continually smear them over with redwood powder.
Niagara Nov 11 1900

No. 973. Jotter - a man's hat - Ngokai
No. 974. Tumambagale - a hat of the blackened future of a joint plant worn by an old man.
No. 975. Shekamela - an Igande hat
No. 976. Vhodoma - a snake-like instrument
No. 977. V - with head cut in wood made and played by memory
No. 978. - made and played by memory
No. 979. V - packed in box, with four play-sticks.
No. 980. V -

No. 981. V - Nogi - barkcloth with a large black piece (colored by putting it into the mud and 2 pieces of their ongill color.

No. 982. V - no rinwe - the whole are arranged.
Mingara Nov. 30th 1910.

No 982 including the string and the piece made of banana leaves. 

Rondanegi = lion teeth

Ogama = the string which consists of fibres taken from the stem of the oil palm. Alongo = the piece made of pod banana leaves. The lion-teeth are said only to be pretty. The fibres are blackened in the mud.

No. 983. Ogimowu — the it can be omitted

Alaseed aseivera from Ogimowu = the string is the lower portion of the heartleaves of the napier palm.

No. 984. Ogimowu — a specially pretty sample.

985. Ogimowu — well worked.

986. Ogimowu — 2 pieces together
Vininga - Nov-Dec 1910.
No. 987. Ogimun - the upper whiter portion are corn leaves.

No. 988. Ogimun - the string consists in this specimen in finely cut leather string; they call this kind of string 'engurru.'

No. 989. Ogimun - from an elder woman.

No. 990. Ogimun - the cord is made from the fibres of the napier palm that hang on the stem near the bases of the leaves.

No. 991. Ogimun - This cord is also made from the fibres of the napier palm.

No. 992. Ogimun - with a string of

No. 993. Ogimun - East.

No. 994. - the string is finely cut leather.
Kiungara Nov. 19 1910

995

4440
1

996

4429

997

4441

998

4424

999

4145

1000

4431

1001

4420

1002

4445

1003

4421

1004

4427

1005

4439

1006

4430

1007

4447

1008

4432

1009

4

1010

1011

1012

A selection from the Okondo's women; the form and
pattern changes entirely according to taste; each woman as a rule makes
these things herself. The principal
women however have everything
made by other women who are
known by their cleverness in the
different branches. The fine Leather
cord is however made by men only.

No. 1009, 1010, 1011, 1012 are
samples that are preferably worn during
dances, the Mangbetu are fond of they
have anything on their body that says
about. These larger specimens are not
Niagara Nov 17 1910

No. 1012. have been fastened for setting but are not pushed below the cord. During dances they take a horizontal position and very often the women is looking down it really this portion as well as the braided portion is jumping up and down and every now and then would like to see it.

No. 1013. V

Regime - the portion of their clothes that covers their head. It is very simply adjusted and is simply pushed down the natural position of the string pushed between the

No. 1013. 1014. Narrow and flat piece.

No. 1015. The Mangarena women do not
like that their kind quarters

No. 1017 (9 10 18) are exposed to the loomy
when making their black
dress of men, but they are

No. 1020. well satisfied to take a piece

No. 1021. not larger than the width

No. 1022. of a frieze for covering this

portion of their backside. In

No. 1024. front they take than a piece

No. 1025. of a backcloth the object being

No. 1026. and so so to cover part that

portion which is covered with

No. 1028. In this they women

No. 1029. exhibit the most astonishing

variety of patterns and each

woman changes the pattern

No. 1032 continually. Some even decorate
Mianjara Nov.-Dec. 19 40

1033. It walks like a fish. B. cutting
1034. Each black human figure, mixing
1035. etc. As a rule they are only
1036. Banana leaves with the making
1037. them. They never blossomed
1038. leaves are the leaves that cover
1039. the long flowering. They are early
1040. bleached. They also use
1041. occasionally leaves, cut up, they are
1042. every white ones. Like No. 1022
1043. others have a sort of head, like
1044. No. 1017, 1031, 1032, 1034
1045. which very nicely covers the
1046. hollow near the base of the spine
1047. formerly much in use, now
1048. it is difficult to get them, the
1049. are only two women in the
1050. village of Mendo who know
Kiangara, Nov. 30, 1941.

No. 1051. How to make them, they are worn
No. 1052. of back. Some that a long-tailed
No. 1053. problem that lay flat on the
No. 1054. back like No. 1018. 910. 49.
No. 1055. They arrange first the leaves and
No. 594. deep first through, they sometimes
produce good patterns as may
be seen also by numbers 986
988, 983, 9985. Very few
of the women are able to do
this kind of work.

Usually it takes about a day
to make one of this covers
for their back, but they never
work continuously. So may be
seen by No. 1052. They leaves
are first sliced up and pressed
between the mats of their bed.
Niagara Nov.-Dec. 1910

No. 76. They sleep upon a mattress sometimes there are several

branches like this between the

mats for further warmth.

The leaves are collected and

bleached. They usually work

one hour or two in the morning

(before they go to other work)

in making these covers and

in this way spent several

days. They women admire

the creations of their friends

and the more experienced

very often give their welcome

advice. - No. 1055 shows the

beginning of a cover. They

only use a needle (beet-loest)

to make the knots

promoted with a knife.
Mangara Nov. Dec. 1940

to cut out the designs and a
needles. The designs are cut out
without making preliminary
indications for the pattern [free hand]

No. 1056 of 1057 Equina - to put in front
as in sketch.

Enepe = a belt now Connie - Hello-
embaga. The Mangbetu
receive the corries from the
Agambe. They also have been
introduced by the government.
a women's belt.

No. 1059

Enespe - belt (for a man) from
a waterbucket (bottle) = evidences
a man's belt covered by conrie
shells, worn by an old man.
The same man had the cap

No. 1060. Inscribed on the edge with
dug teeth. Formerly the Mangbetu
Kiangra Nov. 20, 1910

More similar caps decorated with human teeth from their slain enemies. The Mangbetu keep dogs as domestic animals for eating, but at the present time they have many European dogs introduced which cross readily with the native dogs. The Mangbetu say that these dogs are no good eating and bring illness etc. They have therefore practically stopped eating their dogs which are nearly all crossed with European dogs. — It is impossible to get any object of former times such as caps decorated with ivory human teeth as

At the death of a chief or the king every thing he owned is summarily destroyed. They have great ceremonies and burning to traditions certain objects are known in the forest, certain are burned in the fire, others thrown in the river. Nothing except objects of reverence which are intended is preserved. On the taboos of the men even the women with very few exceptions were slaughtered and eaten. This practice has been stopped.

No. 1061. Jurupi — of a boy, belt with a few eel ramm clappers

No. 1062. Jurupi — belt of a man of shaved water buffalo skin (color)

No. 1063. Jurupi — made of cotton and decorated with a tuft of hair from the neck of the varthag man by men above Rehul.
Mangara Nov. Dec. 1916

No. 1064. Nado - a sort of cap, made by women, worn by men.
Underneath the cap is an indication of mourning.

No. 1065. Uriki - a pair of teeth of the warthog (quest) worn by the men on the right side fastened to the belt.

No. 1066. Uriki - a tooth of a crocodile filed to the bell on the right side, point directed backward. (Crocodile = enonde) said to procure long life.

No. 1067. Kumande - a shell from the helle, used as a sperm.
Mangore November 19 40

No. 1067. They carry it on their belt. Man
No. 1068. Angike - an iron bracelet
bought from a man
No. 1069. Nkomba - Copper wire twisted
about the fibres of the Kafira palm
worn by a women. The copper
wire is imported.

No. 1070. A bracelet of a woman made
of brass - angike

No. 1071. Angike - bracelet of iron, worn
by a man, slightly decorated.

No. 1072. Angike - bracelets made of the
tin in which cartridges of the
government are packed. worn
by women.

No. 1073, 1074, 1075, 1076. Elizigo -
bracelets worn as charms by the
No. 1077. Mangleteen. Worn by men and
women alike. No 1077 worn by
young men.
Mangara Nov-Dec 1940

No. 1078. Ohogi - bracelet of coathanger wire and pieces of ivory from one of the London brothers.

No. 1079. 1080. Eligo - charms having the power of procuring health.

No. 1081. 1082. 1083. Eriki - the two larger ones probably teeth of hippopotami, the smaller a leopard tooth. Eriki is said to protect the charms of women with great care, worn around the neck.

No. 1084. 1085. Eligo - worn around the neck, presented by the queen Mthunzini. Charms to procure wealth. They do not like to part with such valuable objects.
Niagara Dec. 1940.

No. 1084 The power consists not in the preparation, but according to the natives the tree from which these round stakes pieces of wood are taken, possesses these wonderful qualities.

It seems that these are the only objects that are inherited from generation to generation. The queen told me that her father had given her the wood for making these objects. It is undoubtedly cut under very strict observation of certain rules.

No. 1085 Eligo = Charm, bracelet worn to keep the queen harmless about the right wrist; prevented
Mwanga Nov.-Dec. 1900.
Rs. 1086. After many palavers, undoubtedly very old. The pieces of bone are teeth of the hardvark (Bythotrephes). The hardvark is rare in the Mangalein-country but more common north and east and killed by the Amahe. These teeth are very powerful charms, as the prevent other people from practising bewitching their neighbours. (Ivory is called agoki.)

Agoki - an ivory - bracelet worn by an old woman said to procure health and long life. (Ivories called agoki)

Agoki - bracelets of ivory worn by women only on either wrist.
Niagara Nov - Dec 1910.

No. 1089. Standreque - finger rings presented by the Queen Mbumbu.

No. 1090. Standreque - finger rings purchased from other women.

There is no special finger to put on a ring, it depends on the width and is shifted from one finger to the other until having found the most fitting place. As may be seen the queens carry a number of rings on the fingers of the right hand, if there is no room on the right hand they decorate the left hand. They have a practice of offering to their friends or to those they went to show their friends.
Niagara Nov. 24 1910.

Spélcinia: an object like a fingernail, like a hair-needle. Such presents are much appreciated. The queen herself was presented of one — they can not be purchased by any reasonable price.

No. 1092
42196

No. 1093
42227

No. 1094
42220

No. 1095

Kumiká — ivory hair-on-let-needles. Those with the round head are called "Elagou"; the latter are worn usually by men only, to pin their round, square-stopped huts to their hair.

No. 1092

Emoshoto — tooth-brushes.

As may be seen by from above.
Nyanga Nov. 19 60

No. 1095 - which are pointed they may also be used as a hat pin, as the longer one, the shorter pointed one was sticking in a woman's hair. They are usually kept in the hats. from time to time the Manglebars clean their teeth with fine white sand by washing or brushing. They all take extreme care of their teeth. It is a mistake to believe that the natives eat uncooked or raw food, everything is well prepared and usually boiled a very long time.

degge - the fingernail of a leopard. wombi - leopards. degge - fingernail or claw
Krinsness. Nov. Dec. 1940
No. 1096. Purchased from an old man
Said to be a powerful charm
people彼得 have been entranced
by this bear. Are said to
die within two months.

No. 1097, 1098, 1099, 1100, 1101,
1102, 1103, 1104. Egego—
 combo, made by men, now
often by women in the hollow
of their hairdresses. The hair
of men is also arranged by their
women. Posture the combs
are used for both sexes. Men
never carry a comb.

No. 1105. Egego—a remarkably well
worked comb presented by
the third queen, Kemali.

No. 1106 & 1107. Two comb made
from the quills of porcupine.
Mangara Nov - Dec 1910.

No. 1108. Emulsion = 2 pieces of rolled up barkcloth. Essence = 2 round pieces of the interior leaf portion of the shaft stalk of the Raffia palm; they are carried by men and women alike. It serves to enlarge (and evidently later to beautify) a woman. These were taken, 2 pairs (barkcloth and piece of leaf stalk) from Ntoni. The other pair by Mtumhani, evidently a sort of distinction. Mtumhani and Ntoni refused to be photographed with it. They carry it in their orphulutu in their hand.

No. 1109. Emorce - Pieces of the stalk of West grass, one small piece.
Niagara Nov.- Dec. 1940.

No. 1102, of decorated rattan, carried in the hole of the upper edge of the ear in vertical fashion.

No. 1110. Ragrace - The evening women's armband, men tie up their head, also used for children.

It is made by women from back of the Raffia palm.

Photographs have been taken of the manner of braiding and two of the sticks upon which the actual string is braided are in the collection. The string to No. 1112, 1114 is thickened by crushing the leaves and bark of a tree, [see sample No. 1115.] putting it into water and washing it in.

Mr. Thome was here and received. Mr. Thome attempted to blacken paper with ink, but it did not work until it was dried for a day and then it became very black. (This is the first time I heard of the addition of the leaves and bark of this Co blacken objects that the interpreter first told me from Medje, says now that the Medje also use the bark and leaves of a tree (but not the same). The same bark and leaves or rather the meaning of it is used for blackening pots; it is in this process I saw it first time employed. The process is to put on when the jars are still hot, the blackening process of beating them after blackening the string.
Niagara Nov. - Dec. 1900.

is cleaned of all the small pieces outstanding pieces. No. 1112 is fastened to a form of wood, so its perfectness and size may be seen at once and especially in order to smoothen out all possible refinements, as it's about the size circumference of a human head, the arrangement is perfect. See photographs. Nearly all women know how to braid this string.

No. 1116 - fiquea - sticks used for wooden or arranging the ponytail over the hair. Not all women use it. Hours of a photograph of dressing with the sticks in one. After Kenmore
hiring are Nov. - Dec. 1910.
Nov. 15 16. with the string above the foretied

push these sticks underneath the partly finished portion and
then they continue the process with much less trouble.

There is another string used behind, the braided string does not lay about in circular
circles, but when reaching the back the braided string is
folded and carried forward the string behind pushed
between the fold, here is a

slight distance left behind between the braided string that
allows of the withdrawal of the stick to tie up the braided
string by simply pulling it.

See photograph continued...

No. 1116. Nearly every day the hair is
neatly arranged by simply
claying with a needle one
round near the other. Indeed
in a well made hairdress
not a single hair is stickling
out between the different,
braided strings. The women
are naturally very proud
of their hairdresses and it is
only with great difficulties
that permission is obtained
to cut their hair off.

No. 1117.

A very good specimen
of hairdressing is called =
Edamburrie. The women
Mangara November 19, 1940.

Fl. 1117, has been measured; see measurements 201491.

Fl. 1118. Legge = fingernails. A bracelet made out of the fingernails of Reverina. She presented the bracelet in announcing me of her love and friendly sentiments.

When Mangara died she also cut her fingernails and afterwards presented the neck case I believe to Commandant at Christierno at Mangara.

It needed special permission of the king, who in the presence of Reverina presented these string up claws. They usually are only cut off in case of mourning like the hair which is known upon the roof of the hut in which the dead chief is buried.
Niagara Nov. Dec. 1940

No. 1118. It is a sign of destruction as everyone can notice that no land work is performed by its bearer.

No. 1119. Some quince nails - edge of an aw very old zoom chee, who presented it to me because he had heard I wanted some. See photograph.

No. 1120. Escape - a small knife used for cleaning the nails, that are usually in remarkable good order and are sprayed nearly daily.

No. 1121. Escape - knife in a shell worked nicely. There is a projection on one side to allow to cut strings without pulling.
Kiungara Nov. Dec 1940

Knife.

No. 1122, 1123, 1124, similar knives. No. 1124 with hilt of ivory, presented by Fuka, Phondi's brother.

No. 1125 has a very original design (a black cross cut in the wooden hilt). No. 1126.

A carved human head (woman), same knife with carved woman's head.

No. 1127, 1128, 1129, carved woman's head.

No. 1129, knife with carved white man's head, they have imitated a captain's cap.

No. 1130, knife with carved man's head.

No. 1131, knife with carved man's head.

No. 1132, knife with carved woman's head.
Mangare Nov. Dec 1900.
No. 1133. Knife with carved ornamented.
No. 1134.  
No. 1135.  
No. 1136. 1 with a hilt of ivory.
No. 1137. Presented by Oronko.
No. 1137. Knife as used for war.
No. 1138.  
No. 1139. 1146. 1141. Three small knives to cut melia (elephant) they generally wind something around the base near the hilt, as only one is used to cut off the ear of elephant.
No. 1142. A large knife of the Mache (near Biapu) with a carved head of a woman.
No. 1143. Keroli - knife used by the Mamen, made by the
Niagara Nov.-Dec. 1900.

W1143
4-132
Manigbele.

W1144
4-140
Errumbele - two sickle shaped knives, with carved heads of females, made by Thondos edge blacksmith. The handle is made by another man.

They also are considered as a mark of distinction and conspicuously worn.

W1145
4-139
Errumbele - in process of making it. The blacksmith of Thondos receives two or one piece of raw iron (already once melted) and the whole knife is hammered out. It takes about a day and a half to make one of these knives (ready to put the handle on.)
Miangara Nov. 20th.

To 1147. Notada - presented by the Queen. Mumbani. A show-knife.

Mangalema women make absolutely independent from their husbands present, sell and buy objects, but they always answer when questioned to whom an object belongs - "to Shondo". Indeed they consider themselves as objects, when asked Nontina if there were no objects of Mangara left, objects of former times, she said, there is nothing left except myself all other things have been destroyed after his death. Of the king dies.

They also leave their village even if it is perfectly new. The Mangbetu men build villages if one considers a village as an agglomeration of different independent individuals with their families. A Mangbetu village consists only of the home of his women, of his men, and of men attached to his court either for a shorter or longer time. Otherwise the Mangbetu build each one his own village - that means each independent man and his servants form an agglomeration of huts according to their importance.
Niangara Nov. 16th 1910

No. 1149. 
Agedo - thorn plantation

No. 1150. 
Wine. It is rather ranawite

No. 1151. 
with what deftness they cut
down bushes small trees,
turn over the soil etc. all with
these knives.

No. 1152. 
If they have actually to clear
a place they use a type of a
knife or all like No. 1157.

No. 1153. 
Ngongo - used in working
on their buildings and slicing
up rattan, cutting small stick etc.

No. 1154. 
Ngongo - same as No. 1153. Has a carved handle

Referrably used by women who make the
brooms for their sick etc.
No. 1155. Nzango tēti (long handle)
small knives with a long handle
they arrange nearly everything
into those knives, they cut wood,
ivory, slice up rather, cable the
It is generally used by men.

No. 1157 - 1158
two spears of the king
each one of the larger chiefs has
its own spear.

No. 1159, 1160, 1161
three samples showing
how such spears are gradually
hammered out.

No. 1162 - 1163
two spears (= over) 40 carried
by the Abarambo made by the
kings blacksmiths.

No. 1164 -
An azande spear with a very
evenly worked iron shaft.

No. 1165. Heiress - the kings fly - fan.
Niñaurra Nov. 19 00

No. 1166. Negresco (= actually the name of the warthog, but as it consists chiefly of the hair of the warthog it is simply called negresco) this is the grenero fly fan.

No. 1167. Honigwe - a fly fan made from the blackened fibres of the stem of the oil palm. The upper portion is knitted.

No. 1168. Epidue - a fly fan made of the tail-end of a colobus monkey.

No. 1169. Epidue - a fly fan made probably of the mane of male mop from Kiingara, last from Gombani.

No. 1170. Eleggo - two wings of iron sharpened on one side, pointed.
Mangore Nov 26 1910.

No. 1170  Over the tip of the right thumb to cut off the ears of walewa (or mala) only used by men.

No. 1171  Embangwa - hairneedle used also as a knife (by women)

No. 1172  Bondagga - hairneedle for women also used by men as ha - telle, not a needle for sewing

No. 1173  Bondagga - hat pin for men

No. 1174  Negede - two holes, used in plantation work for cleaning roads, and building houses

No. 1175 - 1177 - 1178 - 1179  Bagombi small axes, used for work like cutting the designs in the doors in front of their houses for doing the smaller and finer work. They show remarkable dexterity in using these axes.

No. 1180. 1181. Bahombe - axe
used also for cutting smaller
poles and decorations
made by the kings black-
smith.

No. 1182. Handle only of an axe,
sometimes these handles
are carried by the older men,
lke the small decorative
paddles, for defence, as it is here
forbidden by the Government
to carry knives, spears and
arrows.

No. 1183.

The hango - tool used in
building huts, to smoothen
the walls, floor, to cut the
entrance in the still raft
wall of beaten earth. The handle
measures 88 cm. Long tightly cut
through and broken off below.
Nangara Nov.-Dec. 1910

No. 1184. 

Ngaranv = an edge. The tool with which they cut all ornament, another sort for buildings, etc. making their beams for their beds. Ngaranv = the handle of the adze. Neba = the iron of the adze, but usually it is called only neba.

No. 1185, 1186, 1187, 1188, 1189, 1190.

Wooden tools with which they sharpen down the tobacco flaps of the houses. They dip it from time to time in the water and applying close to the surface of the wall they carry the tool away from them and by repeating this movement they produce a fairly
Niagara Nov.-Dec. 1940.
No. 1185—regular striated surface. The
No. 1190 upper wall of the house is
rather thin and built by
making the well moistened
and worked kneaded soil
with broken up grass. They
firm them in sort of scaffold
and the surface is smoothed
down with these tools.

No. 1191—1192—1193—1194—1195—
No. 1196
4305 V 4304 V 4299 V 4297 V 4298 V
4296 V

Ethene—tools for beating
moistened clay into shape when building huts.

Manually made without an
attempt of decoration, they
very often when asked by
the king produce well decorated
examples, like 25 1194, 1195
and 1196. They are used to patch
the edges of the wall when nearly every-
thing has been well completed.
Mangare Nov. - Dec. 1940
20/1197, 1198. Thiru two spoons from the kings kitchen, used to take and vegetable food like crushed married leaves, they produce a spinach-like food.

No. 1199. Ebebe - a sort of pot-ladle with which the stir up the food in the pots.

No. 1200. Shebe - a hammer to beat the harselleth. Tip of a branch, fastened with rattan.

1201. 1202 - 1203 - 1204 - 1205 - 3979 3989 3990 4019
1206 - 1207 - 1208 - 1209 - 1210 - 4000 4011 4001
1211 - 1212 - 1213 - 1214 - 1215 - 4002
1216 - 1217 - 1218 - 1219 - 1220

1217, 1218, 1219, 1220 are worn only by older men. The other hats are a selection of their best work they are made only by men who are called Odeten.
Mangana Nov. Dec. 1940

No. 1219 - 1220 - 1221 - 1222 - 1223 - 1224
Edende - hats made by and worn by the Mangbetu about Mangana but adopted from the Azande. Made by men only.

No. 1225 - 1226. - Two hats in the process of making them.

No. 1227 - 1228 - 1229. Embagalla gravaer - wickerwork of reed.
No. 1227 is from a chief and has two branches of hair of the man's hair hanging down on the sides.

No. 1230 - 1231. Elagossa - celebrated reinforced by wickerwork of reed. No. 1230 has been repaired on the bottom.
Niagara Nov-Dec 1940
No. 1232-1233 Pangwa - rattles made of tree bark and handle decorated with forged and twisted iron. The metal in the middle of the handle is from white men. from
No. 1234. He sings music, these are the nicest one. He has about a dozen of these when the entire music-hand is playing.

No. 1234 Pangwa - one of these clappers in construction.

No. 1235 - 1236 - 1237 Embonggo - tree every home made by the kings artist. An small trees they cut off the top, No. 12 or is one of the tip of the branches, they lake
Kianya Nov. 20, 1900.

An adze and cut it roughly
out as for instance the figure
No. 1238. The cut it carefully
with a knife like No. 1155 and
smoothen it down with
leaves that have a sandpaper
like surface. Formerly they
had large ivory horns carved
in about the same style
but ivory has become com-
mon. Officials and the chief
are not inclined to make
new horns as these horns are
much appreciated by officials
of the Government. As soon
as I can purchase a large bush
this artist will prepare one
for the Museum's collection.
mangara Nov.-Dec. 1900.
Nos. 235-236-237. They have been formerly
used to communicate news
from one agglomeration of
Mangaba to another, also
during ceremonies and
dances, and especially when
visiting neighboring chiefs.

Nos. 238, 1239, 1240, 1241, 1242
Nos. 1243, 1244. Pipes - imitation of
the French words, pipe, - carved
in imitation of white man
pipes that have been introduced
by the Government. They are
built in red wood and oil
and oiled. No. 1238 shows
an unfinished sample as they
cut it out with the edge.
The carved with a knife, the blackened
potion are produced by heating
a piece of iron in the fire.
Niagara Nov. 12 1900

1245 - 1246 - 1247 - 1248 - 1249
1250 - 1251 - 1252 - Edodo
1253 - 1254 - 1255 - 1256 - 1257
1258 - 1259 from female
1260 from Kenevina, 1261.
1262 - 1263 - 1264 - 1265
1266 - 1267 - 1268 is he potentially
1270 - 1271 - 1272 - 1273 - 1274 - 1275.

These jars are all made by men, they are used to drink water, beer or wine.

1250 - 1265 - 1276 Nolchire
1276 Nolchire (Nolchire) with small pots for drinking water
1277 - 1278 - Nolchire, Nolchira
Mangara Nov-Dec 1940.

The woven-in-pit pot of the Queen Macaluni reduna - is the stand made of wickerwork. A great present according to the Queen. It contains the perfumed (as the Mangheten like it) oil. The contents consist of leaves and twigs that put in oil produce the odor which is typical to the more refined Mangheten.

The oil is the one of the kernels of the oilpalm not of its extraction pulp. See former description. They use it for rubbing the men's body and especially for greasing their hair.

No. 1278 Redohaga - oil pot of the Queen
Niagara Nov. 26-1910
2276 Penecina - also a present.
She assured me that her perfume was better than anybody else's.
The contents of these two oil pots have been put with safety valve.
2278 jar no. 1278, so everybody can ascertain what many cents perfume means.

1279. Emanini - to put in beer of
selenium and palæmic

1280. Embro - to cook food in it

1281. Embro. - to put in beer and
wine, to facilitate carrying
it has been provided with
handles of rattan.

1282. Embro - to put in beer & palæmic

1283. Embro. - to put in it -
These two as well as no. 1250, 1250.
Miangara Nov.-Dec. 1900.

1276 are jars made by Amande women who are the wives of Mangabein. On Ahaung, as indeed Chondo is Ahaung and no pure Mangabein at the present time the Mangabein and Amande intermarry readily, formerly the Mangabein would rather kill a woman than to give it to an Amande and free work, but all these differences have gradually disappeared under the prevailing influence of white men.

1284. Endereke — for cooking food Amande

1285. Endereke — made by Mangabein men.

1286. Endereke (sangume) — for cooking food — made by Mangabein men.
November 20, 1941

No. 1287
Embassynge - for cooking meat - such as dog, chip or whatever they can get by hunting. (made by Grand...)

No. 1288
Amengo - a large dish for cooking meat etc.

No. 1289
Medeshaga - an oil pot woven over.

No. 1290
Medeshaga zasangwe (=small oil pot). The woven work has not been finished. They say the weavers used it over because it looks pretty.

No. 1291
Cabo - cups for drinking beer (made of glasses) only made at our later years since settlement of the country by white men.

No. 1292

Mangana nov. 1920
no. 1293. Nebobonga - a sort of cup to drink beer and wine.
(a fruit - fruit of which the
 outer one third has been cut
 off) in common use with
 the Mang/hera

no. 1294. Kakoko = calabash used to

no. 1295. Drinking cup

no. 1296 - 1297 - 1298 - 1299
1294 ornamented with fibres
of the stem of the oilpalm. 1298
Drinking cup ornamented
in the same manner, they take
hold by the middle piece, dip
it down one half and put into
a jar like 1282, 1283 and
fill it half full with beer
or palm wine. 1295
ornamented with cowrie and
provided with handle of rattan.
No. 1296. Order of striped designs. 1297 ornamented with figures giving antelopes and filled out by striped lines.
No. 1300. Meriki—a woven mat serving as pedestal for the more elegant drinking cups. Frequently are smeared over with guls—red wood powder.

No. 1301—1302. Agenda—two area as used by the Mangare about Mangare to make clearings for plantations.
No. 1303—1304—1305—1306—1307—1308
1309—1310—1311—1312—1313.
Odhua—large baskets.
November 20th, 1940.

showing different patterns, used for puttiing in food such as cooked or otherwise prepared bananas, meat, fish, or other vegetables.

They take banana leaves and hold it first over the fire. The leaves lose their rigidity and can be handled as somewhat like the cabbage leaf paper. The midrib is stropped with the prepared leaves he basket is carefully laid out to the food away previously. The food of the meal is decorated with a chiefly vegetable, the leaves. Some like bananas are laid on the bottom, then the meat, if present is hidden separate pieces of banana leaves. Oil fish, and oil mushrooms are brought in small dishes.

All the work with regard to preparation of food is made by women. The baskets are made
Niagara Nov. 19th.

By men and women alike. The chief uses of these baskets in thousands of villages consists in covering the rims of empty or filled large pots which decorate the interiors of nearly every more conspicuous hut in a single room. Opposite the entrance alongside the wall they generally construct a sort of high bench that often runs a long distance to two thirds of its entire circumference. On former days these pots were all filled with the royal essence either with and indicated the presence of itinerant oil or other substances. A few
Mangana Nov. 22nd 1960.

Plantain tree pots are empty or contain things like string, dried leaves, etc. In some Mondos but they put cisterns (of white men) filled with rain water, which they actually distill. I have not seen baskets of this sort elsewhere.

As all teetotals are polygamons, Brondo for instance must have at least a hundred wives and counting the servants, slaves and young girls there are counting more than four hundred or women attached to his Court, each one of the more independent women is obliged to rent to the royal kitchen baskets.
The food is filled with food. Here fruits, baskets and pears are put in large wooden dishes after being transported, which is very simple considering the relative uniformity of the food delivered. It contains principally of prepared bananas, some marionberries and meat. The food is delivered to the nearest market, great range. The food in general white and considerably, considering that nearly everything is considered comestible from caterpillars, grasshoppers, termites, bats, frogs, mice, in fact everything is good eating. In the village they eat hongrats that are delicious.
so far as I could ascertain in all the regions we visited further south, such tribes as the Medje, Melila, Malaita, Mayobo, &c. never eat house cats. Chondo himself is very fond of cats which are delivered him by his native spikers on sticks and smoked. The king at the present eats without any ceremony, before the crowd of his women, in native的部分 with the fingers. I saw him eat bananas, banana nioe, etc. If he is hungry one of his women goes in the kitchen and brings something back.
mangura 1900.
unwrapped in banana leaves
the eggs are on the little
bench and it is fast all times
of the day. The principal meals
however, are in the early
morning, at noon and
near on after nightfall
M. 1314 - 1315 - 1316 Odhun - these
latten baskets are used rather
for putting leaves in such
as serve for toilet purpose
also as covers for large pot
M. 1317 Odhun - this sort of baskets
are made by the Aganda
M. 1318 Odhun x 200 (two) A sort
of double basket, used as
a working basket by the
green henninik. She had
No. 1319. Eyogno — baskets, square

No. 1320. Some what high, provided with closely fitting cover sliding inside. The cover can be fastened. The corners are reinforced by wood, they are always provided with a sort of strap to be hanging in the hut on a pole etc. They are cockroach proof. No. 1320.

No. 1321. Mragala — a double basket

No. 1322. A basket made of rather the lower portion made snowlike much used in the different preposition of malic [gBasket] (not one big 8 [basket.]]
Niagara Dec. 20 1900

1324 1325  Endigamo

1329

The basketlike arrangement

with which cleansing is started,

chiefly red

grains, as well as the fermented

grains used in the preparation

of their beer. In common

use with the Mancheten

Indians. Two large, one small

vessels used in the preparation

of termites. They put them

in the sun to dry them after being

cleaned then.

Also used in the preparation

of the kernels of the cahchos

after being dried in the sun they

crush it and leave the flower.

The principal use however

is for the preparation of a "cry"
Mangala Nov. 26, 1910.

Aboda (Mangala) called (palm wine). Aboda (palm wine) is a drink—

which is prepared from dried Maniok and flour of

eleusine, when well cooked

they filter it over these leaves

by means of the edges of the

and throwing back the rest

is known away. The lie is

more in use with the Azande.

The Mangala prefer the beelike
drink.

The Maniok in the preparation of Aboda

is first cleaned of its root in the manner

of potatoes than it is cut during

two days in the water, laid to cut

to pieces and chanced in the mortar

and boiled in a large pot during

about 6 hours. The maniok is then

burnt.
Miyagaka Nov. 30th, 1920.
No. 1329. Resizi - a sort of petunia for jars.
No. 1330. 4724
No. 1331. 3947
No. 1332. 3945
No. 1333. 3946
No. 1334. Egado - a sort of dish to put papaya and milo.
No. 1335. 1332 - 1333 Egado - different models, all in black and decorated.
No. 1336. Egado - a faceted dish cut out of a block of wood and decorated on the edge.
1337. 1335
3929
3930
3943
4991
1338. 1989
1339. 4653
Egado quorna (large) from Konaqua.
Egado quorna - a very large dish of one piece. Shows typical repairs: glued in banana leaves, points, wood putty, etc.
Imba - large decorated pot for boiling beer or to put wine or beer into.

Kanamia - for palm wine.
Changuru - to cook meat the latter made by Agande women.
Niagara Nov. 19 40

1340. Helebo - c calabash slightly decorated to put oil for toilet use.

No. 1341. Espee - a small knife with a

No. 1342. - 1343. - 1344. Agbilla - two

No. 1345. Egogi - brass beads, worn generally

by women on the ankles. The process to make them is very simple:

they heat the brass and hammer it in square to four-cornered wire. This is cut into pieces, according to the size of the beads, and hammered first to a ring and then over the heeltake formed as desired. After the wire is cut all work is done by hammering only without the use of fire. The large hammer
a board encircled
is driven into the ground
and serves as an anvil.
And we much appreciate as
the decoration of

No. 1346. Agarabombi - stone axe
found in the water in trocks.
Etc. when the women are fishing
only a bad specimen.

No. 1347. Ahepi - the powder of a certain
flower, used at ceremonies.
I saw the king once doing
a dance, taking it in his hand
and rubbing it over the
breast, neck, shoulders and
upperarms of persons he desired
to distinguish. In a calabash
with a stopper of the midrib
of the leaves stalk of the Raffignon
from New Guinea.
Margare Nov. 19 11

No. 1348, 1349. Nejadrnic - two bows, one decorated with vine band and the other decorated with a tricolor evidently forming the packing of boxes.

No. 1348 has a sounding apparatus, somewhat in form of a shuttle triangle. It is usually badly adjusted as the back strand produced when letting fly the arrow is considerably longer.

No. 1350 - arrows made by the Alagha. They use reeds as the shafts, and genet tail as fly - leaf below. They claim that their arrows fly considerably further than those which are made by the typical Mangabeen
No. 1357  1352 - 1353 Edomo -
No. 1354 a sort of harp-like instrument
much used by the Mangare, only played by men.
See photograph. Often accompanied by a rhythmical
monotonous song. Much appreciated. No. 1352 has a 20
string of calabash. No. 1353
9. 1354 has been covered
with skins of leopard,
presented by Onondo (Sejar)
No. 1354. The strings of these harps are
usually made from the fibre of the palm.
No. 1355. A clapper, these
clappers are much in use in
the south among the Kedje
Malaitans. End also the
Nianga Nov 1900

People of Gebanda, one only.

The smaller models for dogs.

Embongo - an ivory horn

Lengthened by a piece of hollowed wood and covered with monitor skin. Have a

shape of mowen.

No. 1357 - 1358 - 1359 - Embongo

Kgge Neri Ngha - horn of water - and - reed bottle,

used in the same way as water

horns.

No. 1360, 1361 - Embemba - horns for

musical performance and
dances. Made of hollowed wood

and covered with skin of the

reed antelope. These two are

from a band of 6 instruments
Mangara, Nov. 22, 1900.

The largest and smallest instruments have only been purchased. See photograph.

Chief Akuma, a smaller chief depending from Okando.

No. 1362. Isombarra - a flute of the same as in the north but differently played as the mouthpiece is open. See photograph.

No. 1363. Eguogno - a gong with woven chap. See.

No. 1363. Two pieces of wood, used to beat the gong.

No. 1364. Eguogno - an enormous gong from the migo music. This is the louder-sounding and better-sounding.
I have seen a specimen. There is one that is 11 cm. broader. Two pieces of wood with which the gong is beaten, the lower portion of the leafstalk of the Raffia palm is also used for the same purpose.

No. 365. Ldandu — a large flat gong used at dances, to announce the arrival of a chief, also to announce the drinking of beer or wine of a chief. It is beaten with a stick surrounded by a knot of rubber. When beating it the passes through the handle. With the right hand it is broken. The round carries considerably farther (about 60 yds).

No 1366. Mangbeligender - clapper of iron caused by the king during dances, pronounced in the king hut, standing on a fire-sod tree as jubental.

No 1367. 

Bark of same tree in the forest, covered by narrow strips of the outer cover of the leaf sheath of the Raffia palm bound with banana. The bark is just surrounded with leaves and gradually rippled firmly into. When burning it produces an incense-like agreeable smell but also much smoke.

No 368. Katoahe - sandalo as men
Niagara Nov. 26, 1910.

by only a few Manglican, not
common from the skin of
an envelope like No 1445. Engma.
Kathala - a pair of sandals probably
made of the skin of the Black
forest pig = Emo. E.

Kathala - a sort of wooden sandal
with high heels and raised front.
This pair has been made by the
Manglican, but they are
really adopted from the Arabics,
(Bangwana) and used chiefly
by soldiers and workmen.
There are several men who wear
long with morning on rainy days.

Embandi - a box of bark, comb
nearly together with rather and
covered with leatherage. From
Pemba. To put in smaller
objects.
Mangara Nov. 20th 1910.

No. 1372. Embunda - a basket of okondo made from the skin of Cynocephalus Baloon provided with a collection of needle-worked rags and bags above with corries.

No. 1373. Eira - a cap decorated with complete arrangements.

No. 1374. Jago - a needle-worked band with which they carry children. (Epi =) the needle is still attached as it is enamined one photograph has been made these broad bands all made by men or seldom by women. No accessories but the needle is used. They stretch it over their knees and finish in this way.
Hilungara Nov. Dec. 19 co.


1377. [gogo] - a large hand ordered especially by the king double width, to cover a folding stool of European importation.

1378. [gogo svangwe] - a small band for carrying a gong or to attach to a bell.

1379. [neghalagha] - a large bench made of the leafstalks of the Raffia palm. From Monte.

1380. [neghalagha] - two smaller benches as used for more important men.

1382. [negurume] - a large mortar and a small specimen, both with their pestles. The largest mortar I think ten feet to 90 cm. high and about 47 cm. wide (outside). The basin is 47 cm. wide. The hole is 41 cm. wide.
Niagra Nov Xe 1940

No. 1384. Egado - a dish for the king.

Food formerly such as Egado were only used and served before the king by some of his women. Today the king eats without ceremony, every meal and before everybody he has a miserable sort of a stool nailed together of a few boards upon which he places everything.

No. 385 Nkago - a curious arrangement like a huge pipe - to drain beer (hara). In the middle of the tube is a spout that allows the user to control the supply. There is a cover for the big bowl, not common.
Niagara Nov. 20 Dec. 1910.
The only one seen, evidently only
for the king.

No. 1386.
Ezde of an embo — to put the
jar; one to put embo — the jar;
a carved pedestal with four
legs to put the jar of water
or palm wine for the king.

No. 1387.
Itbara — two carved stools.

No. 1388.
For women, the best samples
that could be procured; as
a rule they are very simple
and mostly made by the people
of Jelandra show considerable
more variety and greater
skill.

No. 1389.
 userInfo - two pieces of red wood.

The powder is produced by using
wood and water and windmill.

Movement. Not as much as
usual due to rain, but we use
chiefly on objects, basket, jar, woodcloth.
Niagara Nov. 26, 1900.

1390. Andro—carved human figures, not used as idols, but produce always great hilarity among a crowd, that may roar of laughter. Simply produced in a spirit of imitating a human figure.

No. 1391. No. 1390 are females showing the typical head-dress of the women. And also simple designs, as used by the Niagara women to decorate their bodies with the juice of the fruit of gardenia.

No. 1392. Andro—evidently an imitation of white men.

No. 1393 andro—a poor imitation of a man.
Niagara Nov. 30th, 1900.

1394. Elinder - a walking stick of rattan, with blackened handle and shone decorations, among the two females sitting on their Robarr (chair) and a other human figure.

1395. Elinder - a walking stick of rattan, slightly decorated and provided with incisions indicating the number of presents the bearer had paid to the relations of the woman.

1396. 1397 & 1398. Edidi - walking sticks decorated by burning and incisions artistically Berning.

1399. 1400 - 1401, 1402, 1403. Egbir - a sort of decorative minute paddle as carried by the older men like a stick or a club for defense.
Mangurra Nov. 8th 1910.

No. 1404. Egalen - two paddles.
No. 1405. Large as the Mangleebane, for their dugouts.
No. 1406. Abagambimane - a handle for an axe, carried as a club by an old man.
No. 1407. A black clublike stick, used for cattledriving by the (neardao).
No. 1408. Egico - a board, as used on the top of the knigo bed, similar boards were used on the nido. The board is first blackened and then carved. When in use it is smeared over with red root powder.
No. 1409. Ixoroto - meant as all the Mangleebane use on their beds.
Mangara Nov. 22nd 1910.

No. 1410. Ekaona — a belt of eukaliptus with the teeth of a black footed pig (Hylochoerus) and two teeth of crocodile. The piece of wood (rektie) is said to have powerful abilities for procuring wealth.

No. 1411 — 1412 Nogogo — the small boats showing the models form of Mangalina Angongo with a number of paddles of relative size of the paddles used in bigger boats. I will take on measure some.

No. 1413 — a fragment of badly made model showing a leged, a snake and a turtle. Similar drawings may be seen written on black on their houses.

Ne Kafa - a cartridge belt made by a Mangbetic who had been with Arabs and served only the belt is unfortunately of European importation. Less elaborate belt are very common and worn by the soldiers (A. Fotommeno, Fokin, India)

No. 1415. [embance] - skin of the carved cut in stripes used for dance

No. 1416. tdobo - tabaco so prepared by the Mangbetun. They take off the green leaves and let them dry somewhat in the sun, crush them up the mortar and from of this mass ansmiter to spices which are continually.
Munguha Nov. Dec 1910.
No. 1416 laid out in the sun until they dry.
The envelope is taken, without addition of any
thing. Pipe consists of the stalk of a banana leaf
which is still closed near the
end, about a foot distant
from its end is a small
hole cut into that which is held
with the clenched hollow portion
made with the iron and
iron. On this they put a piece of
green banana leaves turned
to a funnel and fastened with a
piece of thread like a little
piece of string and is kept in
form. This is filled up in the
hole as a bowl. A boy or women
or girl is generally attracted
to each of the more important
persons. When ordered he puts
a little into the bowl.
Intangia Nov. 20, 1916.

No 1416 and awaiting the person he saw
put a glowing coal on top of the
bowl. The bowl is only about 20 cm
in diameter only 45 cm high.
The smoker takes a long
draught, drawing in all the
smoke he possibly can, and
opening wide his mouth he
slowly expires the smoke.
They often cough. No one
himself does not smoke.
But all the women, some
of his women are passionate
smokers of tobacco.

The pipe is often passed around
but there is seldom enough
tobacco in it to last for more
than four persons. The girls
or boys that serve the pipe always
would like to smoke in the presence
of other persons. Rarely are we
Mangara Nov. 26th 1910.

Renewed every 4 or 5 days.

No. 1417 Embassco—Shin of a goat cut in strips and used at dances.

No. 1418 Em Llegga—a piece of melted iron as the blacksmith of Okondo receives from him. Okondo received it from one of his vaeals, in the south. Common one is nearly everywhere very common.

No. 1419 Mobelle—Shin of a Queega.

No. 1420 Embun—a large pot for put beer or wine unto. From Okondo strengthened with some net-work of rattan.
Mangala Nov. Dec. 1940.
No. 1421. Eobodo - pipe for smoking
No. 1422. Rachiti. No. 1402. has four
holes of some white clay

No. 1423.
4309

No. 1424. Amena tools for making
sage pottery. The piece of
calakeek and the shell are
when dipped into the water
to smoothen down the
surface. The piece of (raffia)
that wood soaked to cut on
smoothen down, the piece
of raffia brushed once. The
only measure used to
maintain the same thickness
in large pots. Keep it
in water and drain it
over the edge the tip of the fungus only slightly uncovered.
There are several small cut pieces of wood with which the piece
is cut when slightly dry is decorated by rolling it over;
These pieces are dipped from time to time into water.

No. 1425.
Ebi - smoked mussel, salted by the fisher, the mussel are boiled and
prepared with oil.

No. 1426. Onsen - an advice to execute the
holiness of the crowd.
No. 1427. A small fishnet, not yet completed. Often ten yards long, fixed across brooks on small sticks some drive the fish towards the net and others catch them as they come.

No. 1428. Epi - 2 Mangoheen arrows

No. 1429. Abongo - a wristband made of shangba, not in common use hereabouts, but commonly used by the Mowwe. The skin of an annual, general monkey, and the hair turned inside out so as to form plates.

No. 1430. Goose feathers of the oil-palm, as used for strings of their musical instrument.
Niagara Nov-Dec 1910.

No. 1430. By women around their waist.

They are then blackened.

No. 1431. Sisal - the leaves that have a sandpaper-like surface and which are used extensively in smoothing down wood also carry, they are then dipped continually in water. In very common use.

No. 1432. Ebozo - poles, ornamented as they have before their houses.

1433. They never have two poles alike.

1434. In any house, very often.

1435. There are only two, sometimes.

1436. There are always split lengths now.

The poles are cut only with the edge, no knife to make

for carving any portion of
them. Before the work on
it they let the poles soak
in water for one or two days.
It takes an experienced work-
ner about a day to finish a pole,
at the condition however,
that the pole has been previous-
ly prepared, soaked in water and
peeled.

No 1439- Enogoma - two Manglete.
The one I carried in a container
was cleaned perfectly while in
front, I did not bring it back
as was cracked in the middle
and made like the others.
The shields are very scarce now,
they do not make any more.

No. 1441. Edidi - a sort of clapper - a round stick-like arrangement which is from time to time turned in order to ensure the ever rattling noise. It is held in the left hand and shaken up and down, sometimes it is even struck on the ground used during dances, not uncommonly. Ooro - a dance of an old man of certain importance, not carried by younger people.

No. 1442. Egado - a stole for the king with 5 holes and covers. Cut out of a single block of wood.

No. 1443. Ogi - two handkerchiefs as adjusted for wear, the latter being sometimes one can see, wrapped of the black portion red ones that are nearly unified with corresponding thread in it.
Mangare Nov 20, 1916.
No. 1446. 1447. 1448 Ehangar,
mats of the leafstalks of the
Raffia palm. These mats are
used to squat down upon
them. Objects destined for
the kings or persons of their
closed family never touch
the ground they are always
put upon a mat. Thus now
then cut an Obapi belt, the
board was laid upon the mat,
and Ohondo himself conveyed
the cutting. When the beams
were driven into the stools of
Mumbuni and Kemenina
the stool was put on a mat.
Ohondo has a large mat
520.66 long and 645 cm.
wide.
Mangave Nov. 20 Dec 1906
upon which the principal persons engaged in a plane generally squat. The children of whom are almost adopted by Okondo generally play on a plat of the women arrange their hair. They generally stretch out on a mat or also on benches.

Ogi - Barkcloth worn by the during a dance when photographed.
Okondo considers it a great distinction privilege for anyone to let him have his barkcloth.

Ebozo - Ohiapi belt worn by Okondo during a dance, then photographed, highly esteemed and everyone carefully regard as and stored away in a basket with tight cover.
Manangara Nov.-Dec. 1940
No. 1457. Negrese - hair of the neck of the warthog, only two of these with which he danced, and one small one. The larger ones are fastened to the shapi belt. The smaller one to his mit. I could not succeed in getting the whole outfit, though Thondu promised me his rat, and at our return when the chiefs of the Potehe he carries in front and the other chiefs of warthog beads. At the present time it is an extraordinary event to see Thondu in native cloth, he has practically nothing and the few things he had are ready all in the collection.
Nangara River, 1900.

Emuaggra - a sort of pocket horn on the back also in the front. The flesh skin of the animals are filled with sand and then dried in the sun. No. 1452 is from a ground squirrel and contains the little vivorae pellets.

Emuaggra with which the men and boys play passively for play at four. Four pellets or a number of pellets divided by four winds. Generally four are played.

Emuaggra - some as above either a wild cat may be con a fatted or caracal.

Emuaggra - some asabove from the white tailed hares or (Hesperus allictus)
No. 1455. Aciaci (Acisi) — a selection of pieces of barkcloth as worn by the women upon their right shoulder. These little pieces are nearly always carried about and whenever a woman goes down she lays it upon her stool. She seldom would sit down without having laid previously such a little piece of barkcloth upon the spot she wants to sit down. These are collected from Okondos women.

No. 1456. Androci (= cloth for women) also called Aciasi; a selection of pieces of barkcloth as worn (there are two new ones) by
The women of Aondo, the black ones are predominant. The queens were always black one. I saw only once Mumbani in a red one. Today the queens seldom wear native dress. They have generally a large, well-fitting shirt-like dress made of white and blue like Rencina. Mumbani prefers a short shirt reaching down to the navel and frigate below.

No. 1457

A piece of barkcloth with a woman sitting upon it. Below, all these and the following samples are painted by native artists without interference.
Niagara Nov. 30th 1909.

Except that similar designs were usually only found on the walls of the houses inside as well as outside.

No. 1458 A Mangbetu dressed up in white men's clothes.
No. 1459 Okonto on his white horse preceded by his porters (sort of bodyguard) and archer.
No. 1460 A woman sitting on her donkey offering beer to a man.
No. 1461 Hotteheer Incited by Mangbetu. The Mangbetu generally catch fish with nets and knives, with arrows and spears. I have never seen a point myself.
Mangare Nov. Dec. 1900 to 1912. The second figure is a women to avoid her husband, the first his wife, the friend of the husband kept on started a fight about his women, the husband takes his knife, the friend of the fourth person gives him his spear so he may defend himself, but before they can start a real fight the white men on horseback and soldiers arrive and put all in chains and so the walk along.

No. 1463. Mangatea warriors, spears, and one carrying year and shield.

No. 1464. A Mangatain and an exporter (Hectropus) - Engama, not found here but more north and eastward. Also a Chalagan.
Mangoba Nov. 1940

1465. Three men (one an archer) and a woman sitting on her stool, a snake about a stick—an allusion to oomg RFID.

1466. A soldier, corporal, notice the ecorporation of the sexual part.

1467. One woman sitting on her stool, before her a man holding a spear and another holding a knife. The men are fighting.

1468. Two men fighting, one turning another by his belt, one has a rope ready to bind the other—all as explained by the Mangoba who painted it.

1469. An archer, a porter, and an oomg RFID...
Mangara, Nov. 24th, 1910.

Made by one of our native assistants, who is a native from Gumara. He saw the Mangatea artists working and offered to show his skill.

Odenbri – a breed of a goat asimitated by a Mangatea artist of Orondo. Similar breeds especially those of buffalo decorate the end of their gongs, that stand on 4 legs.

Negbelegbati – a sort of litter upon which they chiefs and their principal woman let carry themselves. The porters have cushions upon their shoulders; there is usually some cloth put on top. Only two porters are used; they often change. This is the Queen's, Ntumbani, or Orondo principal woman.
Niagara Nov. Dec. 1900
No. 1472. Medium—a showboat violinist covered with wet cloth and the stick of a piano.
No. 1473

1474. Embabi—Two pairs of heavy bells of the King's music band. A man is getting both
grappling horns firmly around the bend, the music is produced
alternately by a moving them up and
down. Sometimes the operators
are bending down to the ground
and settle as fast as they can,
especially when accompanying
an outburst of yells for the king's
dance. They adore great harmony.
There are 6 pairs in the king's
music, a dozen rattles, 2 heavy
ferocious gongs, 2 flat gongs, 2 small
gongs on legs, 2 large drums
Niagana Nov. 26, 1919.

... and 6 long small drums.

No. 1475 - Eguman - a cloth made of the inside of the leaf sheath of a raffia palm with a mat on top, made from the outside of the leaf sheath.

No. 1476 - Egura - a small bundle of threads from fibres of the stem of the raffia palm, called "Ogana" are attached to it, they are used as strings for a "Nezurum" - harplike instrument.

No. 1477 - Eliego - two carved human heads worn on the belt, one used for fishing among the crowd.

No. 1478 - Angwede - an assortment of stones - 3 knigo laf ni whch he danced and was photographed with difficulty to get it. He would not allow to depart with the large...
Maraqara Nov. 19 60.

No. 1478

A bunch of feathers from a large eagle, which is very scarce, the bird is called "Etsumi". This bunch hangs down behind in front of the bunch of red mounted quiver. They call them "Nomborinum". On the sides he had two huge bunches made of the feathers of a small animal, unfortunately he had given them away. Officers gave me at the same time the small bunch of red feathers, to be powdered on tip of the bow.

No. 1479

An assortment of pieces, used by women in painting, stenciling or rolling kamekamea. These were different pieces moistened...
Mangara now. Dec 19 40. Unshredded sheet generally is rubbed down in potato starch and the juice of gardenia. The decoration generally lasts 4 or 5 days. The kids are dyed blue with leaves dipped in water. Washing takes

No. 1481. Samples of the earth of which the Mangatcha make their pottery. 

nebul = the yellowish or whitish kind is found in pitchers along the courses of water, esutobe = the dark kind is taken from large termite hills. There is one package bearing the same No. showing the raw material as they are made before laying them around. The third package shows a piece of a large pot cut out when the raw material were put on and tried it shows the process well before smoothing down.
Ningara Nov. 3rd 1900.

No. 1481, Rebago — the first heating of the blocks of cion one — a piece of cion on a stick. The milled the cion black and when gelat hot pack in a point of cion into a ground which the cion agglomerates, it is then taken out and well beaten.

No. 1482, Bangurgo, a long handled knife, used for cutting practically all the minor things.

No. 1483, Reborago — a small chisel with which the Ningara cut off corners of the median line of the meeting incisors.

No. 1484, 1485, Etape — two small knives with ivory handles.
Mingara Nov. Dec. 1910

No. 1486. A dog-collar, leather with an iriwhell, generally dogs carry no collars, except when hunting with their masters.

No. 1487. Manga - an gentleman composed of an arrangement of calabash bowls played with 2 sticks.

No. 1488. Ngwono - a carved stick forming part of a reg to hang clothy baskets etc. upon, one of the vertical supports.

No. 1489. Nobarre - an enormous stool, for a chief, he either sits down upon it, or lays his knife upon it (ensemble).

No. 1490. Auwa - a necklace made of fibres, said to be only decorative.
February 1911-12

Seventeen arrows of lagoon pike

Throwing at fish; with the lags
draw fish poison

into the water after a few minutes.
The fish come to the surface

and the lagoon men of boyo that
have taken position on the
different rocks across the river
shoot at once after them

as the are all provided with harpoons

the men can easily follow the
fish jumping into the water

after them. Such fishing is
only done during the dry season
end of February - February. When

the water then is very low and
of the volcanos

will be the natives are chosen.

Some of the arrows have - recognizable

maps matched upon the shaft all

rattles know well traditions.
Eleven arrows of *lupos* for shooting
at men (likely) they are
always smeared with poison.
In former days the *lupos* shot at
all people employing by white
men. The poison is not always fatal
but the wounds this small arrow
make are very difficult to heal.

No. 1540. Twelve arrows of *lupos* for shooting
the larger game from *elephants*
*rhinoceros*, buffalo and chiefly
*antelope*. They are fairly good
spearers.

No. 571. Twelve arrows for shooting smaller
game, one of them roughly
finished, the latter are used as a
sort of small money. The chief
usually save some men that
No. 1511

How to finish them.
The shafts of wood are called shafts, and the bows are like almost any of the other adze utensils are also articles of exchange.

No. 1512

Youngwaa - bow of hogood
The string is made from strings of animals that are tried and beaten upon wood or stone, to divide the fibers, which are strong together to make the string. In the even, wood or oil is used.

No. 1513

Same as above.

No. 1514

Same.

No. 1515

1516. Two that have small bells (rattles), attached (rere = rattles) only for decorations or sake.
Kebto Rege

No. 1517, 1518 two spears for throwing

at fish (see 1508) when they come to the surface after having been poisoned.

No. 1519, 1520, 1521, 1522. The latter has the iron fastened by the hilt of a white rhinoceros.

No. 1523, 1524 two spears of the Monghelania (Banah) came to paradise ten years ago in the campaign against the Spaniards at Hujief. I settled down near paradise.

No. 1525, 1526, 1527, 1528 spears of the Azande (Nian-Mun) near Yelehnuma.

No. 1529 gaif, a sort of erede. The only tool to work the fields. The men (men only) do all the rough or heavy agricultural work. The women only take out the weeds.

For the all Photograph. They are all. Great a helpings of little. Nothing trouble it into the core.
Turning over the vegetation, particularly the grass, the soil becomes deeper than 8 inches. The principal work is done at the beginning of heavy rains and is done in early July. First all weeds, the common weed that has grown up from the year before and bushes are all cut down and left to dry rotting for about a fortnight. The soil thus greatly profits as the ground is roughened (by pulling out of the grass, with root rotators) and absorbs considerable more water that washes out the soil adhering to roots. What is left is known by the women.
in keeping brunt after a few many days. The trees are clearing a new field the men cut first with their spade turn all the roots stock of the trees over and inside it and aftermed cut down all the trees a brooke at a height of about 20 feet. A month thereafter all are burnt. Hedges are burnt at their base by making first these trees burned from and are thus deprived of their foliage that would throw so much shade. These gills are forged by the zeros in very crude way of magnets. After reducing the one in using tongs free bellow the tube of which come together in one hole made
into the ground they beat into small blocks. Afterwards it is forged by hammering with different stones. The anvils of the hammer both are stones. For the smaller work they have made a hammer fastened to a stick. The stones with which they pound the iron are all heated smooth stones as the smooth Modi rivers (like big pebbles). They use their hands in lifting the organism upon the iron in the molten. For temptation they use water. They put it filled with coke as they shall the iron as soon as they have beaten it. Immediately back into the fire and as soon as red hot try work upon it.
for about 1/2 minute, put it back in the water. It is much to the girl when you can finish seldom more subsiding. For a break of bachelors, a rude-made tuyerne usually have a hut about a hundred yards away from the other huts, in which they carry on the work of forging the iron. Tuyerne usually consist of three men and a few boys. To hold the rod, the men force the tuyerne bellow, made of clay mixed with vegetable fiber, painfully hardened. A large pan with a heavy tube. The pan is covered with a skin in the middle of which a stick is fastened, to pull up and down, which corresponds to filling with blowing out the air.
1531 3092

faradze 1911-12. Agricultural tools, 1531.

Gafu - this is a sort of common measuring tool. Twenty will buy a woman, though in some cases as many as forty are given. Often the articles are disarranged, ten gafu for one goat (maigale) will sometimes be insufficient. In faradze the prize for a first-class gafu (8.1531) is about 40 th (80) for a goat 5 for a gafu, for a goat female five gafu. The price will also for a 5 goat is 4 francs (800) at 2 francs (200) a faradze a goat may cost as high as 10 francs (80).

No 1531. Kombu - an agricultural tool used by the Karanga to cut and spread for general use with Bakos. (A northern related tribe with a language different from Kweka).
They are kneeling on the ground. Three fingers are bent downward over the large prolonged piece. The second finger forms a loop around the small round piece of the handle. The second finger pointing straight in the direction of the handle held in the right hand, used only by men. The handles are all made in essentially the same fashion.

No. 1532
Kilo - a sort of lace adopted from the Mangabeys, used now only by the chief of chief of dogs or of men who have furnished their services as soldiers. It is common

No. 1533
Mangabe - an ornament used as a collar. The loggog about it. The people prefer the flat kind, both
January 1911-1912
men & women, small ones too also by children are ornamented in this fashion. (see photograph)

Apr 1534.
Up to these are sometimes worn by a single woman men only carry one it is seldom used receiving.

Mar 1534 1535 1536: Marango - collar, of vion, slightly decorated forged by the logo. In order to take them off the necks two men take hold one near the opposite ends & pull slowly to set it the subject has to lie down on the ground. The opened collar is put on the neck & put either on a stone or a block.
of wood. They slowly pound on the ends or near the middle, turning occasionally until it fits. Not used as much but are usually bought for agricultural products, corn parching, etc., also for basketry work & mats.

No. 1537, 1538—iron collars, tie to cart with three short sticks around. Iron band has been fixed.

No. 1539—1540, two iron collars, forged enarily with long points, turned inside & outward & backwards. The latter one decorated. Both collars bought from men near the source of the Otu.
No. 1541. Lemece-traveler of iron
No. 1542. 1843. worn only by women.
     They counted twenty-eight
     worn rings, some of them
     heavier than those on the
     arms or ankles of one woman.
     They certainly weighed together
     more than thirty pounds.
     The larger ones used as money
     They represent a value of about
     400c (and.

No. 1544. Lemece—small iron neclecs
     worn by children and men.

No 1545. 1546. knives of women =
     iligine carried behind in
     the belt, sometimes also
     on the side for general
     use but principally for
Paradji 1911/1912
No. 1535-1536 backmay work. They usually have a number of rings, one object used as a scalpel. Inscribed on money, a sort of flattened triangular bell of iron worn around the neck by men. The latter worn with the decorated shell of a Mollusk.

No. 1547

No. 1548

No. 1549. Tonguma - open heavy rings of iron worn by some Lago (men and women in the upperlip) and a photo of a man. The third small ring is sometimes worn either in the lower lip or along the edges of the ear. An ornament.

No. 1557. an initkash - e-hangango made of brass, big ring of brass flattened, decorated on its lower side.
No. 1551. gnaqia - small beads fastened over some fibers inserted into the upper lip by men or women alike.

1552. mangan - spines/earrings of brass, also used to put around children's neck, at the handle of woman's knives or often attached to other objects. Given at visits as a token of friendship. Worn by men and women alike. Beaten from the ore while men have used formerly as a payment.

A piece of square conch shell used as a charm to get game and bring about a dog's health especially when hunting.
No. 1554.  
2927

*kusu* (= worry) from a hog 5
trick rakwa near Ada, worn
on the upper arm

No. 1555.
2910

*nghi *oi - bracelet of human
shaped with edging of incised 1569
leather. The hogs are not anthropomorphies,
but their teeth represent the four or six
lower incisors which they have
habit to pull out in order to
get children. This is the reason
they invariably give when asked
why they pull out their lower
incisors, though a few also say
for an account of pretences.

The age periods ornamented in
the different tribes, but they
take them out before they get married.
Arguments that no children may shine out
without some people are collecting them. It
make bracelets of necklaces out of it.
They are beaten out with an ordinary mallet, the men or woman lie on the ground. If the knife is thrust between the incisor teeth, by twisting it continually the teeth become loose and are gradually pulled out. Most of them do not cry or submit patiently. They simply work their mouth with water and eat for a few days less than normal. They avoid salt, their bear made of coriander flower.

Ceruya - necklace - wattle

The teeth (incisors) much in use with the dogos further east along the Olu, but very scarce at Fangaje. worn by men and women with the smooth side worn.
Atego, necklaces as worn by dogo-women or children made of the teeth of the dogs which are eaten by them, they represent the dogs of other countries with the dogs. Some tribes abstain now from eating them. The dogs are of the ordinary type, mostly reddish with white on the neck, the tail curved upward, dark, and not so long occasionally. They are only compelling. The Mondo's like dogs are especially fond of eating dogs. These dogs are also used for hunting as some are excellent especially for Bwirendi (a large rat-Phrynomyia).
Muesi — small disks from snails of water mollusks put on a string I used by women & girls as necklace about their necks; sometimes also by men. Have never seen how they make them. But dogs tell me that they break up the shells in small pieces make a hole into them with arrow points which are tacked in the band. They are strung up & afterwards rubbed upon stones in every direction until they are perfectly round. It seems that they no longer make them as they all prefer the beads, but
in form, but this was one of the coveted ornaments that every woman was proud of. Some of them carried up to twenty or thirty strings around their neck.

No. 1560.

There are strings of several women, also one of beads. nyare—chains of iron or brass made chiefly by the Baka. the one made of interlinked horn rings is very well worked.

No. 1561.

bracelet—a powerful charm—each piece of wood has some meaning, those with holes are blown into. It is impossible to know what these meanings are, only the prospectors know.

Made by the individuals themselves, more seldom.
Nos. 1561. purchased from a medicine
man. Much misuse.

Nos. 1562. Baede - Buffalo horn used
to extract blood. The ditch
first into the water, make
a few light scratches in the
skin with a sharp knife,
press it upon the skin,
sew firmly the air out
with their mouth at the
tip & close it by putting
some wax or leaves in
with the tongue at the hole.
They also use the well of a finger to turn up the
opening. The patient gets
the wax about the edges
with their fingers and wait
until it drops off after
it has been filled with blood.
about 1/3 of an inch from below. The blood drops out in a dish. In common use, specially for general pains, rhumatism, &c. in all other ills.

No. 1563. Kurruba - a calabash bottle.
*a calabash slightly decorated with figures of men, donkeys, & also one of a bird.*

No. 1564. Nganga - calabash a cub for liquids, decorated.

No. 1565. Egan dufu - calabash a large cub for liquids, decorated. The holes near the handle are smeared over with some resin.

Andulhu

No. 1565 1567 1568 1569 1570 1571 1572
1573 eight musical instruments

December 1798.
(celebrations) The two large ones are called andubij; the smaller ones hangangma. They produce more harmonious music than any one would suppose. The whole heap is blowing together, if it is surprising how long they can keep it up.

See photographs.

Neti - a drum 7 ft long, close to 9 inches in diameter, one of the principal musical instruments for dances. There are some that are still longer. The interior is hollowed with a chisel-like instrument but on a heavy stick, which is twisted at each end at each end. They are highly priced. The men only play...
No 1574.

No 1575. - calabash with hard seeds; pebbles, etc., to accompany the music. The dancers are occasionally

No 1576. - a sort of rattle arranged on strings. Palm leaves or roots twisted to take the form of a

Pyramid in the hollow of which some little pebbles or seeds are put to rattle. They are

Pyramid in the hollow of which some little pebbles or seeds are put to rattle. They are

usually fastened to the limbs of the dancer. Used by men and women. Much in use also with

the Yagua between heads of goblins.
paradie 1911-1912 Logos
No. 1577. Bulake = a piece of skin derived from that carrying 1582
No. 1578, 1579, 1580, 1581. Hair of children. The arm 1584
1585 of the neck of a bull or buffalo. For 1586
or of a buffalo is cut squarely and put into water to soften it.

A process of softening. When it becomes completely soft
they clean it with knives

Turn over the edges of it

With iron stick on the ground to dry. Before it gets perfectly dry
they take an iron point and

Following the design marked

First with coal on a knife

Reheat it gradually without piercing the leather. The whole
is well greased with a reddish oily paste.
In order to pick the children upon their back, the mothers put the little on their back, inclining themselves at the back nearly in horizontal plan. They get hold with one arm, they grasp the two arms of the child, pulling them upward with the other. They throw this picture upon their back, resembling it once the four straps for fastening them. They let the child free make one turn with the straps and standing upright again, they turn the straps to a big roundish projection somewhat above the navel. The longer straps go over the shoulder. See photographs.

Made by men only, often represented by huts.
No. 1587. Gilya - a sort of bonnet
1588. 1589 for children. Made by women
1590. 1591. Who do all the headstay work
Sometimes provided with
chins sometimes with only
a string. Always put over
the child's hat. The mother
passing the string under
her breasts. See photograph.

No. 1592. 1593
1594. 1595
1596. 1597.

A shallow affair, they put
their grains of flour into
by shaking it up. They
separate the flour
from coarser material.
Only used by women who
also make them. They
have a whole apparatus.
given to visiting friends
as a present.

No. 1598  Kapawaa — The plate to put
1599 upon the plate of calamitrich
vegetables. The women bring
it to the place where the men
eat, usually in some shadowy
place (under an overhanging tree,
a large tree, or a hut without
wells) of retire. Then men never
eat with their women. This
small met is now replaced
rapidly by enameled plates.

No. 1600  Dominica — Small baskets
1601, 1602 for practical the same
1603, 1604

They very often use
it to other objects. Like
white men or natives use their
some purposes for anything they can
think of or make use of. The natives
The logo was for the second order of the exterior of the stalks of papyrus, which is always green but sometimes brilliant. Of fact, I can easily be distinguished on the curtain of the stalks of papyrus, which is always made. They usually combine both materials to give it more resistance (papaw) and more flexibility (papaw). The pattern is often varied by using the brilliant green stalks. The effects are very simple but yet extremely pleasing. There is certain artistic taste cannot be denied to these women who created.
parade—1911-1912.
No. 1605—needless of absolute simplicity etc. have not then material to
prepare or increase Hepaticus
taste.
No. 1606
3133
No. 1607—Jebi—a small larger
basket to put in the grain
soybeans, cleaning corn, seasam
etc.
No. 1608
3151
No. 1609—Koprema—a flat meshed box
the plate of the dog
No. 1609
3125
Boshun—a basket square of
nearly entire, with opening.
To store the (sifted or not cleaned)
grains away. In order to put
the grains inside they make
a small hole in the top
prepare it when entirely filled.
In this way the cots will not
eat it as they seldom attack the
baskets. This is a large greenhouse

No. 1616. gomne - two baskets to be hung over the arm. Then 1611.
g of women are making them 3144.
No. 1612, 1613, 1614, 1615. Ten meta-Bi 3111.
No. 1616, 1617, 1618, 1619 of the least 3112.
only by women. They usually arrange their beds with sticks 3115.
over the electrily, and a layer of heavy grass stalks (Baka) 3109.
and in many cases the soft pulpy inside of the long 3114.
Papyrus stalks, over it they put one, sometimes 3116.
6 or 8. The woman when working sit upon a mat, though many 3113.
Kites of the bag sit right 3112. on the ground without 3116.
even taking some grass or leaves on the place to sit upon contrary to Aranda y Mangletu who rather prefers to stand than to sit directly on the ground. The head reposes usually upon a heavy cloth.

1622, 1623, 1624, 1625, 1626, 1627, 1628

Hats of dogs - Kulii. made by men and women of a grass grown in the region as next month. Every from the variety in use with Aranda especially Mangletu but the samples in this collection represent the principal types in use with the dogs. The variety in form is rather limited. Worn by men only, but during dances some women offer the elopment to take a hat which requires water somuch more.
January 1911 - 1912

No. 1629 - 1630. The hats were finished before folding it - when started, with the sliced grass, with grass so the pull it out of the ground not sliced.

No. 1631. Mowre - a sieve - not made originally by the Dago, but adopted from the Tangale. Used to sieve flour.

Made & used only by women.

No. 1632. Diri - a string made of some grass stalks, only used by women as an ornament around their waist.

No. 1633. Njo - a band of papyrus which the dugi women put around their waist whenever they have their menstruation.
No. 1633

No man shall sleep near with her, nor any other man will call her. The woman will then lie laid on the ground, sleep on a mat near the fire. Also used by mothers of newborn children, as they say to avoid a large belly.

No. 1634

Kabago, barkcloth, not much in one as large as this only the better acquitted are able to carry one. The tree is one with habit planted in town village, as many before many Azande brave habit.

Bago (Bago) the rope about a man's waist, belong to No. 1634, decorated with some rings of brass as a charm.
parade 1911-1912

No. 1636: a small piece of
leather worn in front
by the doges, behind
they were nothing
whatever, though at
the present most of them
were a cloth fixed
in the manner of beltcloth

No. 1637: Bago the string around
the waist ornamented with
some triangular iron
pieces

No. 1638: Bago fastened
together. The only garment
worn by this man otherwise
without ornament of any
kind, not hat.

No. 1639: Bago - a string about the
waist of one.
breast, shoulders and forehead
this process is then accompanied
with loud exclamations for food
loch in the forest. Red deer in the forest are not as gay and we
monotonous often expected
every mon.
Gifto.

Mr. Oswald Bouiller, chef du Port de Saphnabora—Montagnes-du-Centon du Valais, Switzerland.
mungie = black oil
mungere = fish
eqwo = water
Dondo house
here are 4 columns
at no left side
of the entrance
0.18 to 23 cm
from

here are 3 supporting
piles in wall
taken from
are 75 cm from
top of wall/ground

There are 6 pieces of hangers near the wall.
all of the pieces
were smoked near
several canisters.
the small panels
are hung on a stick
stretched in the wall.
several rolled up mats
fastened to the wall

Home of family
Hofmann/Wahle
The first 209
Total of roof 379
Total of house 303
Floor 17 1/12
Length of house 29 9
Length of roof 40 5
H. of roof 12 9

51
[Handwritten text not legible due to poor quality image]
Série N° 1 : ÉCRIPTIONS ANGLAISES

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