419 M

90.1 H. Lang-Africa

ANNÉE 19 -19

CAHIER

*Cours de*_____

TABLE DE MULTIPLICATION

2 fois 1 font 2			3 fois 1 font 3			4 fois 1 font 4			5 fois 1 font 5			6 fois 1 font 6		
2	—	2	— 4	3	—	2	— 6	4	—	2	— 8	5	—	2	— 10	6	—	2	— 12
2	—	3	— 6	3	—	3	— 9	4	—	3	— 12	5	—	3	— 15	6	—	3	— 18
2	—	4	— 8	3	—	4	— 12	4	—	4	— 16	5	—	4	— 20	6	—	4	— 24
2	—	5	— 10	3	—	5	— 15	4	—	5	— 20	5	—	5	— 25	6	—	5	— 30
2	—	6	— 12	3	—	6	— 18	4	—	6	— 24	5	—	6	— 30	6	—	6	— 36
2	—	7	— 14	3	—	7	— 21	4	—	7	— 28	5	—	7	— 35	6	—	7	— 42
2	—	8	— 16	3	—	8	— 24	4	—	8	— 32	5	—	8	— 40	6	—	8	— 48
2	—	9	— 18	3	—	9	— 27	4	—	9	— 36	5	—	9	— 45	6	—	9	— 54
2	—	10	— 20	3	—	10	— 30	4	—	10	— 40	5	—	10	— 50	6	—	10	— 60

7 fois 1 font 7			8 fois 1 font 8			9 fois 1 font 9			10 fois 1 font 10			11 fois 1 font 11		
7	—	2	— 14	8	—	2	— 16	9	—	2	— 18	10	—	2	— 20	11	—	2	— 22
7	—	3	— 21	8	—	3	— 24	9	—	3	— 27	10	—	3	— 30	11	—	3	— 33
7	—	4	— 28	8	—	4	— 32	9	—	4	— 36	10	—	4	— 40	11	—	4	— 44
7	—	5	— 35	8	—	5	— 40	9	—	5	— 45	10	—	5	— 50	11	—	5	— 55
7	—	6	— 42	8	—	6	— 48	9	—	6	— 54	10	—	6	— 60	11	—	6	— 66
7	—	7	— 49	8	—	7	— 56	9	—	7	— 63	10	—	7	— 70	11	—	7	— 77
7	—	8	— 56	8	—	8	— 64	9	—	8	— 72	10	—	8	— 80	11	—	8	— 88
7	—	9	— 63	8	—	9	— 72	9	—	9	— 81	10	—	9	— 90	11	—	9	— 99
7	—	10	— 70	8	—	10	— 80	9	—	10	— 90	10	—	10	— 100	11	—	10	— 110

LEÇONS ANTIALCOOLIQUES

Le genièvre et l'eau-de-vie ne réchauffent pas

Les buveurs de genièvre et d'eau-de-vie cherchent à masquer leur funeste 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 dilate 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 refroidie au contact de l'air et retourne dans cet état vers le cœur. Le vrai moyen de se réchauffer pour l'ouvrier est de manger 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 vifs, 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 prémunir contre le froid.

Herbert Lang and James P. Chapin – Museum Expedition (1915-17)
1909-1912

Anthropology. Ethnology

Avakubi Ht. 23/09. 2 Bandaka swords bearing (Okapi) shoulder-straps. made from Okapi skin purchased for frcs 5.60. each = £11.20 this also included the bows and 2 nicely made wrist-protectors. (used when shooting) I have made a photograph of these 2 Bandaka men in the act of shooting, so no description is necessary. The Okapi belts have been acquired from natives coming from Irumu by the Bandaka. in their own country the Okapi is said not to exist. (Bandaka) – They have their villages on the route Avakubi – Nawambi

2 Objects.

No. 1. ✓ 2403

Avakubi Oct 23/09. 1 Bandaka sword. with shoulder-strap from an Okapi-skin. some small pieces of fur

Avakubi Oct 23/09

ster are fastened to the hilt
/perfect condition purchased
for
pres 5. 60

No 2. ✓ / Bandaka sword with sheath
2401 of Okapi skin some pieces
of otter skin fastened to the
hilt. The iron bands used
as decoration is made out
of the iron bands used for
bales of cloth etc. as shipped
from Europe. Perfect
condition, purchased for
pres 5. 60.

No 3. ✓ / Bandaka-bow decorated
2397 with monkey tail-skin
and skin (purchased with words)

No 4. ✓ / Bandaka-bow, decorated
2398 with skin of a badger?
(purch. with words)

No 5. ✓ / Bandaka-bow-no decorat
2396 (purch. with words

No. 6 ✓ / wrist-protector / when
2409 shooting with bow they put

Gua Kulit Oct 23/09/

No 6. 2409 the protector on the wrist of one arm (left arm) see photo.

No 7. V 2408 same as above, all the pygmies here use the same protector when shooting with the bow (pinch with ivory, they are made out of monkey-skin, they hair are left inside). The stuffing consist of moss. for proper use see photos.

No. 8. V 2407 1 strap of Okapi-skin. It was fastened to a gun as shoulder strap. purch. fr 2.50

No 9. V 2400 33 arrows used by the Momvu (Momvu) purchased from soldiers who come from here fr. 3.00.

No 10. V 2400 1 quiver used by Bandakas & Mobalis alike, made out of antelope skin, strap of native woven string. fr 1.—

No 11. V 2399 77 arrows used by the Manyloktu (Manyleetu) bought from soldiers who came from here fr. 5.—

Ploakubi Oct 23/09

No 12 ✓ 1 quiver, made of Antelope
2402 skin, a monkey tail attached
to it. shoulderstrap of native
woven string. Used
by the Bandaka and Mobali
bought from Bandaka.
(see photo of 2 Bandaka) fig. 1.

Nov. 14 ♂ Nombuti, male, over 20 years

No. 13 ✓ Stature, total height 1400 mm
2410 spread of arms, from tip to tip of fingers
2411 across shoulders 1470 mm
" length of leg from hip 830 mm
" " from knee 410 "
" " of foot 230 "
" Height sitting 711 "
" L. of arm 620 "
" L. from elbow 391 "
" width at shoulders 360 "
" " " hips 250 "
" greatest width of head 158 "
" " at zygomatic arch 134 "
" ~~Length~~ of head 183 "
" Thickness of Head 140 "
Length of head as measured in Nos 13, 14 and 15.

Rosebud Nov. 14/09

Mambuti No 13

2410 + 2411

Thickness of calf 280 mm

" " arm 280 "

distance of eyes ⟷ 64 mm

" between " ⟷ 31 mm

width of nose 40

length of " 39

width of mouth 54

height of ear 55.

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

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

2410 99/7118 99/7185

2411

~~No 4~~. Mambuti, female, ~~not yet~~ 20 years.

No 14 total height 1300 mm

99/7119 + 7167 from tip to tip of fingers across ~~shoulders~~ 1540 "

length of leg from hip 800 "

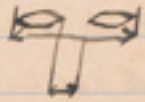
" " knee 385 "

" " foot 195 "

Anekuku Nov. 4. 04

No 2 14

height sitting	670 mm
l. of arm	~~620~~ 570 "
l. from elbow	~~490~~ 370 "
width at shoulders	310 "
" " hips	215 1/4
largest width of head	139 "
width at zygomatic arch	119 "
length of head	149 "
thickness of thigh	34.5 "
" at calf	260 "
" of arm	205 "
distance of eyes	61 "
" between "	31 "
width of nose	40 "
length of nose	35 "
width of mouth	45
height of ear	51



hair shaved off in two broad lateral lines. - the general color is several shades lighter than in No 1.

1 plaster cast of the head has been taken, also 1 of the right hand

Boy came from Ngaya River north of Anekuku

Anatomical No. 14/09

No 715 Mambuti, female, not 20 years old

99/7117 Total height 1246 mm

from tip to tip of fingers

across the shoulders 1250 "

7116 length of leg from hips 725 "

" " from knee 370 "

" " foot 197 "

height sitting 660 "

length of arm 515 "

" " of elbow 330 "

width at shoulders 295 "

" " hips 205 ~~206~~ "

greatest width of head 136 "

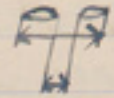
" at zygomatic arch 119 "

length of head 151 "

thickness of thigh 370 "

" " calf 250 "

" " arm 210 "

distance of eyes  61 "

" between " 31 "

width of nose 40 "

length " " 34 "

width " mouth 48 "

length of ear 52 "

Abatubi Nov 14/09
No 15. gen. colour dark brown, hair shaved off in two lateral lines
" plastercast of face has been taken No 15
" " right hand " " No 15.

1910
√ No 16 1992 came from Medje to Abatubi
Bafwaboka Jan 6. 1910 pot used for palm wine
"Malafu" by the "Bafwasoma"
(near Bamba. Nepoko) This kind of pot is said to be very
See No. 916 & No 917 scarce. it is evidently comade by the
Bafwasoma tribe living near Bamba and transported
by the Bafwaconda. Presented
by a trader on the Nepoko.
by Mr Oswald Rouiller, chef
du poste de Bafwaboka
√ No. 17. √ 2489 wooden bell called "Negakbo"
used in the dances by the
"Balika" They are living along
the river Maïka. The bell is said to
be made by the same tribe. Presented
√ by Mr O. Rouiller.
No 18. √ 2486 woven hat made and worn
by the natives of the region
called "Kisanga" near the
Nepoko river. from the ackowledg

Bafwabaka. Jan 6. 1910.

No 18. 2456 ✓ chief. "Gadumma". Presented by Mr. E. Romiller. ~~No~~

~~No. 19~~. The chicken feather inside the head, has to be fastened above the border in the ~~hole~~ hole where the thread has been passed through It ought to stand erect.

No 19. ✓ 2455 woven hat, made and worn by the "Bafwagbaka" living 3 hours east of Bafwaboka The hats are woven by the men only. Such and similar hats are worn in the entire region of the "Mabudu" very often they are decorated with feathers of chickens, guinea fowl or owls. The hats are called by the nat. "Egnaglasa"

No. 20. ✓ 2454 same as above. ("Egnaglasa"

~~No. 21~~. The owl feather are worn on top of the head in its center. They are simply pushed inside.

No. 21. ✓ 2457 an unfinished hat, same as No 19 & 20.

Bafnabaka Jan 6 - 1910.

No 22. ✓ woven hat made by the Bafnaana
2483 (see no 16)

No 23. ✓ woven hat made by the
2488 "Bafnaghaka" see no 19.
these are two white chicken
feathers sticking in the
corners.
These 6 lots No 18 to 23. have
been presented by M. Oswald
Ronillier, chef du Poste
de Bafnabaka, also No 24. 25 and 26.

No 24. ✓ ~~Bone~~ piece of a bone from
4748 an elephant. used by
the natives to beat their bark-
cloth. The present specimen
was used by the Balika
(see no. 17). ~~it was mounted~~
~~in a wooden staff, like~~
~~an axe~~ [redacted] as M Ronillier
described it.

No 25. ✓ a selection of ~~2~~ 13 arrows
2490 ~~f~~ as used by the natives in
the region around Bafnabaka

Bafwabaka Jan 6. 1910.

No 25. 2490 They were selected from a bundle of at least 300 and represent therefore the principal models used. They are smeared with arrowpoison before they are used.

No 26. 4763 The arrow, as used by the "Barumbu" in the neighborhood of Stanleyville (in the south and east of Stanleyville.) [an arrow made by the Barumbu] A splendid sample, was property of a Chief. and made by one of his most experienced men.

Narrow [Pres Bafwabaka Jan 14 1910] No 27. 2491 Apparatus used for climbing oil palms. To climb the natives pass one of the rings through the loop and pull, this forms the apparatus around the [stem of the palm] tree. In climbing they put the foot in the small rings (stand in the ring) the larger ring is put around the middle of the thigh

Kamaiura Jan. 12. 1910.

The hands ~~assist~~ grasp the stem as needed. To proceed, they move the apparatus upward by loosening the loop around the stem ~~once~~ alternately the portion in which the food was standing and the portion around the thigh. The toes play an important roll, as they assist materially by ~~in the~~ pressing against the stem. (2 Photographs were taken). (Used by the Mahudu in the region of Batmabaka.

Jan. 13. 1910
No. 28. 2494 ✓ Woven hat of the (Motupa chief Banda) Mahudu. (15 kar. from east to west) decorated with feathers of chicken and owl.

No. 29. ✓ 1477 ✓ Charm from around a child's neck, 5 pieces of 2 squirrels tails, 1 tail of a larger species of squirrel, 1 bill of a hornbill 4 bones of (2) 1 reed capsule, 1 cake, 1 piece of wood, 1 cocoon, 1 portion of

a Rhinoceros beetle, a number of fruit ferrics (bits pipe - 4 hours east of. from "Malunda" near Medje.

No. 30. ✓ 2492 Some kind of apron worn over the buttocks by woman. (by the Malunda 4 hours east of) Medje

No 31. ✓ 2493 from a girl. (same as above.

No. 32. ✓ 1479 The entire garment of a women, the most common kind consists of ~~complete~~ 2 pieces banana leaves, which are fastened by the midrib. that is (broken) passed over the fingers to make it flexible.

No 33. ✓ 4976 woven basket as used by the Malunda for eggs.

No 34. ✓ 2495 2 bracelets of a woman as used by the "Mulele". taken from a woman near Banda of the Medje distr. Malunda.

No 35. ✓ 1638 ✓ bird or ~~animal~~ trap. 20 sticks the thickness of a pencil or thinner about 50 cm long

Medje feb. 1910.

M35.
1638

are split at one end which is driven into the ground in such manner as to form a fork. They ~~two sticks~~ should be placed ~~on the ground~~ opposite each other at a distance of 10 to 15 ctm. Another stick that may be easily bent (½ ctm in diameter) about 70 ctm long is pointed at both ends. The ~~two~~ points are ~~pressed~~ into the ground at a distance of about 20 ctm from each other right behind ~~the~~ one of the forked sticks at the right or left. It must be done ~~so~~ the highest point of the halfcircle will be still below the slit of the split sticks ~~and~~ which should be about in the middle right behind the halfcircle. A small stick, preferable cut lengthwise in two, so to offer a flat surface will be placed with the ~~convex~~ flat surface towards the ~~right~~ right or left of one of the forks at a distance of about 20 ctm.

Medge febr. 1910.

No 35
1638

a stick somewhat thinner than a pencil of about 20 to 30 ctm long acts as release. It is placed ~~between the~~ into the slit of one of the split sticks first driven into the ground. It is put with one end against the small stick placed at one side of the forks at 20 ctm, ~~the~~ about 1/2 ctm back where this stick meets the halfcircle a groove (corresponding) 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 2 or 3 ctm in diameter and about ~~150-180~~ 120-150 long is driven into the ground at a distance of about 1.60 ctm to the right or left of either

Medje feby. 1910.

No 35
1638

For [illegible] of a twisted string (about 20 ctm long) is fastened. At one end there is a running loop At the distance of 40 or 45 ctm the release is placed. A small stick half the thickness of an ordinary pencil, cut even on one end on the other it should be somewhat conical. The string is firmly tight around 1/2 ctm. from its thicker end. The high stick is bent down, the release with its flat thicker end put against the underside of the halfcircle with the conical end inserted into the groove of the small stick. It is understood that the string with loop is passed first through the slit in the stick first driven into the ground. The loop with the spruce twig placed either vertically or horizontally The small stick with the groove serving

Medje Feb 1910.

M35
1638

as actual release, if an animal touches it, the loop is firmly drawn against the end of the sticks first ~~to~~ driven into the ground. The loop is held in places by small sticks or straws split at their end in which the loop is inserted 4 or 6 of these straws are sufficient to ~~maintain~~ the position of the loop.

The Mangbetu catch guinea-fowls, pigeons, rails, francolins and smaller birds all kinds of rats. very often they clear a place in a plantation of 4 to 8 yards ~~not~~ put some food on the ground and ~~not~~ lay out a number of traps until the whole place is covered. They may catch 5 to 7 guineafowls out of one flock. M. 35 includes

Medje febr. 1910.

No 35. 1638 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 set trap.

No 36. V 1635 2231 V trap to catch lemurs & squirrels. The small piece of pointed wood has to be taken out and. thrown away. Instead of it the pointed end of the stick has to be put in the hole. This will bring the stick in nearly U form. The small piece of wood on the fiber string is put, the other end to the 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 stick) may be drawn out full. The stick having on one end a piece of manioc is put with its thicker end between the split fiber string

Medje febr 1910.

No. 36 and by means of the tiny piece
1635 V of wood the trap is set, above
~~1637~~ V just below the piece of manioc.
2231 V 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 hut.
The animal has to creep out
through the loop to the manioc
which releases the trap, the
loop is drawn tight and the
animal killed.

No. 37 Trap for Okapis, arranged
1630 V practically the same
1631 V manner as No 35. The
1632 V large netten is fastened
to the flexible top of a stout
sapling. The Okapi is caught
when stepping into the
snare which is laid out
on the ground in a half circle.
The ground is hollowed out
underneath the snare and
covered first with pieces
of bark and then with leaves
etc. made invisible

June 25th 9 10.

The subjects measured on cast are

No 38	1. Sex	2. Appx. age	3. Stature	4. Height of shoulders	5. " of thorax	6. Length of leg	7. " from knee	8. " of arm	9. " from elbow	10. " of foot	11. Width across shoulders	12. " of hips	13. Arm-length	14. Metacarpal width of hand	15. " of foot	16. Circ. of thigh	17. Circ. of calf
	♀	30.	1560.	1270.	810.	700.	470.	670.	440.	235.	400	270.	1590	74.	85.	470.	310
	♀	19	1560	1285	790	730	500.	670	450	235	370	245	1570	79.	90.	475	290
	♀	40	1550.	1290	740	750	500.	700.	467	240	410	280	1680	78.	92.	500.	295
	♂	45.	1640.	1385.	795	810.	520.	730.	475.	260.	410.	290.	1700	83.	102.	490.	365.
	♂	25.	1580.	1325	764	781	505	660.	450.	230	430	250.	1670.	76.	85	460	295
	♂	18	1640.	1390.	790.	840.	515.	685.	472.	255.	390	260	1650.	80.	91	470.	335
	♀	30	1460	1210	730.	700.	450.	625.	413	220	400.	260	1510.	74.	86.	470.	320
	♀	25.	1570.	1310.	755.	770.	485	665.	440.	230.	400	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.	340
	♂	40	1570	1330	800	720	490.	670.	452	235	370.	237	1610	73.	85	435.	302
	♂	35	1590	1320	805	755	494.	649.	462.	249.	420	260.	1603.	79	92.	475.	363
	♂	50.	1708.	1445.	810.	800?	565	762	518.	272.	410.	275	1780	86	112	520.	367
	♂	60.	1765	1483	832	870	570	653	507	275	465	290	1840	84	110	550	360
	♀	25.	1540.	1295.	755.	730	477.	700.	455.	220.	410.	273.	1650.	74.	85.	520.	330.
	♂	65	1613	1360	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.	465.	323
	♀	25.	1490.	1210.	788.	68.	450.	620	432	232	392.	280	1520.	750.	870.	525.	331.

Malaitan (Mulika)

Medje

Measurements from south of Medje (Rept No 561)

18 Length of spinous process	19 Length of last rib	20 Ditto	21 Length of last rib	22 Width	23 Length of manubrium	24 Total length	25 Length of clavicle	26 Width of arm	27 Length of forearm	28 Width of manus	29 Length of femur	30 Circumference		
310	255	209	183	237	140	126	98	33	37	36	46	52		No 538 Immature ♀ cast photo
290	235	208	182	249	142	131	101	38	40	44	57	53		No 539 cast photo
295	270	210	186	241	150	134	102	38	40	42	56	56		No 540 cast photo
365	270	208	184	246	149	148	102	41	43	41	59	64		No 541 cast photo
295	255	210	182	248	144	139	102	39	45	49	62	55		No 542 cast photo
335	250	209	182	260	147	129	101	35	41	44	49	60		No 543 cast photo
320	260	183	172	228	142	127	99	31	43	41	49	56		No 544 cast photo
345	280	194	176	229	148	135	102	34	41	42	49	55		No 545 photo
418	318	207	187	265	153	148	108	43	46	46	61	65		No 546 photo
340	270	202	173	237	149	136	95	35	45	42	56	55		No 547 photo
302	240	192	176	252	141	132	97	40	40	46	54	57		No 548 photo
363	280	190	181	259	144	139	104	34	44	43	53	56		No 549 photo
367	290	182	182	238	142	138	104	39	49	45	55	61		No 550 photo
360	294	201	178	245	147	142	94	36	51	45	62	60	dark brown. dark brown	No 551. photo
310	260	180	167	223	137	129	100	31	37	37	59	60		No 552 photo
300	240	196	168	233	144	139	93	38	38	43	48	56	dk brn	No 553 photo
323	255	208	176	237	140	137	100	39	36	37	47	46	dk brn	No 554 photo
331	275	209	184	252	149	136	102	34	39	38	55	51		No 555 photo

Medje June 25/1910.

No 38. Photographed with No 45. made 25th

No 38. had 3 children.; the color is somewhat
"Ndukwa" red chocolate brown. 3 photographs
99/7165 have been taken, woman of ~~Chief~~ No 45.
~~"Ndemungoye"~~
~~second Banda~~. 1 cast of face.

No 39. no children. the color is somewhat
"Nokenike" redder than that of 38. 3 photographs
99/7163 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. 8 or 9 children, which is considered
"Edienge" a rather large number, No 39 is
her daughter, she is considerably
darker in color than No 38, the color
varies greatly. no cast has been
taken, photographed with No 39.

No. 41. a rather old man, wears a cap of
"Amasi" ~~coon~~ monkey skin, which is a sign
99/7162 of age, young people are wearing only
woven hats. has been photographed
with his wife No 44. cast of face

Medje June 19 00.

This number is

No 41. has been taken. There are quite a number of white hairs in his beard and moustache. a rather dark colored man.

No 42 "Kokongwe" a rather short fellow of medium age. His face has been cast & has been photographed with No. 43. His teeth are shown in life more so than in the cast.

99/7164

No. 43 young tall fellow. his face has been cast. photographed with No 42. both men wore ~~cats~~ fastened to their hair with ~~feathers~~ tails of monkeys; from larger mammals ~~bracelets~~ bracelets are carved out of larger bones one can see many of elephant-bones, also of ivory. Head deformed.

99/7089

No 44. "Ngomango" wife of No 41. had 2 children no cast has been taken photographed with No 41. considered a small woman

Medje Annie. 1910.

No 45. A rather heavily built woman has been photographed with No 38 very dark colored. no cast has been taken.

No 46. "Banda" Banda, chief of a village, is considered among the Manghetu 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" Bope, chief of a neighboring village an excellent trapper, caught several Okapis, excellent observer with regard to such things in which he has a special interest. His feet are evidently swollen from gout. Has been photographed with Banda. Rather dark colored.

No 48. "Mderangwe" medicine-man or rather witch-doctor of Banda, a thin looking fellow ever suspicious of everything a

Medje June 1910

No 48 White man may do. Has been photographed with Basinga No. 49. Mderangwe

No 49. "Basinga" Basinga a small chief of a village near Boje, a fine looking fellow, when he has his Malumbe (not bark cloth) on. Has been photographed with No 48. His skin has a nice gloss, medium dark.

No. 50 "Apoho" an Okapi-hunter, great expert in tracking, from the village of (Mangbetus), considered as a fairly tall man. has been photographed with No 51. Ranfa 2.96.
The measurement No. 6, Cols exactitude on account of rupture (abdominal).

No 51. an old man, father of No 49. (Basinga) a old man, lacking many teeth in his upper jaw. has many White hairs. has been phot. with No 50. One arm is considerable shorter, had it fractured.

Medge Tunis 1910.

No 52. Albino, iris dark bluish gray ~~eyes~~ with some yellow not about the pupil, the white of the eye is as white as in white men, contrary to the eye of the other Mangbetus 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 velvety to touch. She had 1 Child given birth to which was according to the natives black. The father stated that the child was a little lighter than other children. The woman is pregnant at present. Was photographed with No. 55. The hair (all over) is very light blond (light infant).

No 53 An very old man, in fact the only real old man I have seen in the village, his hair is gray with white,

Medje June 1910

No 53. through much of the black hair is retained. He is very healthy and of rather friendly disposition. In the lower jaw are only 5 teeth retained, in the upper 11. The natives state that he is the father of 10 living children. From the knee downward the skin [illegible] is rich, no special illness was the cause so the natives say. Iris dark brown.
2 photos front-and-side-view portraits

No 54. a young woman, sister of an important chief of the Mangbetu about Medje, she is considered a beauty among their tribe.
2 photographs, portrait front and sideview

No 55. a Mabuta woman, married to a Mangbetu has been photographed with No 52
There are 2 portraits front and

Madge June 1910.

no 56. and side view 2 photographs
nude front and side-view
A very typical Mabuntu.

no 56. ✓✓ hairdress of a Mang beta
1448 woman see photographs
a very typical hairdress and
is considered among Mangbetu
especially pleasing. The Mangbetu
women very often change
their style of hairdressing
according to their moods
the basketlike 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 hairdress
slopes therefore down ~~from~~ and
backward. The supporting material
is palmfiber from the midrib
of the palms. The two pigtails
hang down in the rear. The
hair is always arranged by another
woman.

Medje, July 1910.

No 607 ✓ 1447 ✓ Hairdress of a Mangbetu woman. The ridge in the middle is worn in a vertical fashion as the photograph show. The two fine plaits in the rear join somewhat below the pig tail.

No 58 ✓ 1449 ✓ Hairdress of a Mangbetu man. The seven plaits run from the outer edges of the haigeon towards a point somewhat in the rear back of the centre. The pig tail is fastened between two plaits in the rear. The plaits are usually fastened together at their ends and the point on top pressed sharply inward.

No. 59 ✓ 2064 ✓ "Kagata" (Mabe + knife worn by men during visits, palavers, ceremonies social gatherings. According to fancy details and finish it gives the bearer a certain

Medje

No. 59. distinction and enhances his
2064 reputation of wealth. Generally
carried in the right hand
sometimes hooked 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 &c.
When old men use these
kind of knives for plantation
work. (see No. 62).

No. 60. same as No 59.
2067
No 61. "Ennambele" though such
2068 a knife is used in warfare
and hunting this particular
one is only for show-purposes.
worn in the right hand
or under the belt near the
right hip., very often in its
greater portion hidden by the over-
hanging "Malumba" (garment
of bark cloth + bark-cloth)

59

nedje

No. 62. a "Nagela", old, used for plantation work by men. only, now replaced by a Cutlass

2234

No. 63. "Nede" a knife for women of rather universal use. Most of the ever varying and difficult plantation work is done with these knifes. They cut down the brush, dig grass bananas, clear roads and work the soil, used specially for planting bananas manioc corn etc. with these knives they also dig holes in to the ground out of which they take the most soil to build the elevated platform of their huts.

~~No. 64~~ Women carry their 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.

2074

Medje

No 64 "Nede" same as No 63

No 65 2236 "Nede" " " No 63

No. 66 2075 "Nede" " " " 63 but for the use of girls, that often or nearly always accompany their mothers and assist them most recently in the work.

No 67 2077 "Emoda" knife for general use of men, worn under the belt near the right hip. made by the "Molele" but in common use with the Mangbetu.

No. 68. 2099 "Nedada" knife used in warfare and hunting worn in the belt near the right hip point backward. - for men only.

No 69 2070 "Emimbele" 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 twigs, branches, with remarkable dexterity.

medje Mangbettu

No. 70.00 2071 Same as No. 69.

No. 71.00 2712 "Emada" a heavy knife held by men for work in plantations, especially for heavier work such as putting 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.

No. 72.00 2710 Ndanga, knife for men, generally worn under the belt (between belt and "malemba") in oblique position point backward sometimes carried under the arm or under the in the hand. for general use to cut meat, smaller kind,

knife

7 No 72. 'branches, sticks for their huts etc. Used in warfare and hunting. All Mangbetu make visits, arrange palavers or meetings with a knife in the belt, ~~often~~ this or a similar form is probably the most common.

2710

> No 73. 'Embede' otherwise called Ndanga, the change of name is due to the decoration of the blade, it is therefore higher estimated, same use as No 72.

2706

> No 74. 'Embede' like No 73.

2709

> No 75. Embede, same as 72, but the lines go nearer to the tip the handle is better worked

2711

> No 76. 'Ndanga' used as No 72.

2708

> No 77. 'Emoda' for plantation and house hold use for men only worn in the belt near the right hip.

2087

2118

Mwage
No 78. "Nemhangu" knife used
2091 for toilet - purposes such
as scraping finger nails,
or cleaning them, cleaning
wounds taking out jiggers
also used for cutting food
bananas etc. & also some
small pieces of smoked meat, previous
to its boiling. Used by
men and women alike.
Made by Bchandão people.
No 79 "Nemhangu" similar to 78.
2093
No 80. "Esapa" knife used for
2090 circumcision.
No 81 "Nëigi" knife used for circum-
2097 cision, both knives are used
for diverse uses such as cutting
food, bananas etc.
No 82. Emada used for cutting heavy
2092 grass (Mwage) for preparing the accessories
necessary for building a hut
such as fibres used for binding
material.

knife

> No 83 "Rangonko" (used for making arrows, arranging bows, for obtaining the raw material for baskets and fibres used in the construction of huts. used by men only.

2102

> No. 84 "Rangonko" as No 83

2496

> No 85 "Rangonko" as No 83.

2108

> No 86 "Rangonko" provided with a serration for making the grooves in the wing-or bone hammers used in ~~the~~ preparing ~~of~~ barkcloth

> No. 87 used for cutting the ~~day~~ leaves inserted in the lower portion of arrows.

2057

> No 88 "Rangonko" for cutting grass and similar vegetation used in the construction of huts, lats and baskets.

2103

> No 89 "Sapi" knife for general use used by men and women with or without sheath.

2086

2119

Modje

~~No 89~~ 2086V 2119V

Those without a scabbard are generally kept near the house and used by women though men may wear them in the belt. As a rule men carry these knives in a neatly sewn scabbard of elephant hide, pig~~skin~~, or antelope~~skin~~ ~~to which hair~~, the scabbard is usually reinforced above and towards the top by brass or ~~skin~~ beaten out in thin bands which surround the leather and often add to the ~~appearance~~ ornament. 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 scabbard through the pressure created by the ~~tension~~ tightness of the belt. The knife most commonly used.

Adze

No 84 Nearly all these knives are manufactured by Zelandra people.
2086
2119

No 90 "Sapi" made by Zelandra people.
2052 + 2112

No 91 "Sapi" same as 89.
2080 + 2120

No 92 " " " 89
2054 + 2117

No 93 " " " 89.
2081 + 2125

No 94 "Nangonto" a general household knife
2104

No 95 Sapi same as No 89
2053

No 96 " " " —
2079

No 97 " " " —
2096

No 98 adze not name "Nepa" for cutting out or adjusting pieces of wood such as handles for adzes, the slight decorations used on the supporting struts of the huts, the smoothening of the posts used for beds etc.
2054
2109

No 99 "Nepa" has been bought from a Bagobo of Zelandra There is a photograph showing this native cutting out
2055

mage

No 99 V
2055
No 104 V

the handle for an adze (no 105)
Nëibinika, long knife
used in warfare, common
with the Malele who make
them. Much appreciated
by the Mangbetu but
rather scarce. Carried in
the sash or held by the handle
rests upon the shoulder with
its dull side (point upward)

No. 107 V
2113 + 2142 + 2144 V
No 112 V
2114
2141
2143

"Malolemba" ~~ekkia~~ 2 piece
of flattened out iron
used as money especially
for the purchase of women,
equal to a large brass ring
"Angé". If the lover remits
two 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 repeated, they
are given to parents, brothers etc.

Axe

No 103 V
2051 V
No 104 V
2050 V

"Nombi" axe used for cutting trees to establish clearing for new plantations in the forest, to collect firewood to cut sticks for the construction of hut or any similar uses. The use these axes with remarkable dexterity and ~~the axes~~ new are much more efficient than the small axes of white men. The handle is called "Nombrimi" and is used for diverse purposes especially as pestle in their small wooden mortars, to crush cooked bananas. The axe is ~~taken~~ taken from out by letting the handle drop upon the piece (beyond the axe) the end of the handle, axe downward. The handle is also used for hitting sticks, beat the ground to even it or harden the floor of huts etc. The axe (iron piece)

40

wedge

No 103. 2051 ✓ may also be considered as some
No 104. 2050 ✓ sort of money which is in
common use.

No 105. 2224 ✓ Axe-handle in way of
construction; this handle
with wedge No 99 has been
purchased from a man of
Zebandras. There is a photograph
showing him working on it.
To finish the handle it is held
over the fire ~~and~~ fixed and gradually
worked out. The hole reducing
the axe is made by some not hot
piece of iron, but to fit the axe
~~the iron~~ it is also heated
and repeatedly inserted
until perfect fitting is
established. The handle
has the same value as the
axe — 1 heavy bronzering
each.

No 106. 2229 ✓ Native hammer for beating
the bark of some fig-trees.

Mode

No 106. 2229 The present sample is of ivory and more estimated than those of bones. In certain cases when they are on the forest they make similar hammers of wood the product made by such wooden hammers is the same. I have only seen one made by a man who was engaged as porter

No 107. 1696 No 108. 1695 No 109. 2228 Naïmé, 3 hammers for beating the bark during the preparation of bark cloth. Bone of elephants.

No. 110. 1786 "Nengbabi" an iron clapper with a handle of split rattan used during dances or for assembling the people. In the first case it is held low and moved rather slow but rhythmically, in the latter case it is held high up in the right hand and vigorously

110. 1786 Shaken in rapid but short movements. Used by men and women alike

No. 111. 1787 Naïts'ča, clappers used for dances etc. during hunting, when the Mangbetu sing their monotonous incantations. In both cases it is held in the right hand and ~~moved~~ by a certain jerky rhythmical movement tossed to and fro. Used by men and women alike, the latter of course only in dances. To make these clappers they select a palm stick about twice the length of the finished handle. One end is split in several divisions which form later the ribs over which the fibres are woven. The resulting portions are first ~~bent down in and up ward~~ bent outwards and fastened ~~upper portions of the stick that project now~~ to the handle. ~~Handle~~ When closed the seeds are

wedge

No 111. inserted during their travels as they
1787 seeds are sometimes taken
out by simply pressing the
wood work together in one
or the other place.

No 112, 113, 114, 115 are different
1789 1788 1790 1791 models.

No 116. "Naibogwo" a small clapper
1793 for children

No 117 "Nomlei" native axe with
2052 this particular axe the accessories
~~No 118~~. for the Hornbill-group have
been collected. Two natives
cut down a tree of 294 cm
circumference in about
30 minutes - only two axes
were used but the men changed
places.

No. 118. "Nodowo" a wooden clapper
1792 used generally for assembling
No. 119 1777 natives, but it is the principal
No. 120 1779 instrument for ceremonies,
No. 121. 1778 if larger musik-instruments

mdje

No 118 ✓ are not present." They accompanie
to No 121. ✓ their peaceful arrival by
1778 agitating vigorously one
of these clappers. Also used
during long marches to
cheer the caravan. When
they are in the forest and
a man has incidentally
strayed away they do their
best to make the lost ones
hear the direction to follow.
The clapper is held up high
in the right hand and
vigorously shaken in rapid
short movements. Used
by men, and by all the
tribes alike, Mangbetu
Mabuntu, Mâlele, Mayombe.
No. 119 has been bought
from Mabuntu.
No 122 ✓ "Kodoro" clappers used for
1783 ✓ hunting-dogs. They are
fastened to their necks

Introduction

No 122 ✓ simply jumped over the lead.
1783
No 123 ✓ The dog is ~~sent off~~ let loose in the forest
1784
No 124 ✓ or plantations and can be
1785 easily followed by the hunters
The process of hunting is often
a matter of mere patience
if the game can be stopped
or located in a hole, the
natives are able to place their
spears or dig the animal
out (Athenia). Hunting
dogs are highly prized among
all the tribes so that are passionately
fond of meat. The hunting
is often done by Pygmies who
are attached to a village or a
particular chief. The clappers
are in common use among
the Mangbetu, Mabuttu
Mayoko, Malele, Mobali,
Bandeke etc.

No. 125 ✓ 2 Musical instruments made
1767
No 126 ✓ by Zelandra's people
1768 never saw one in use.

Mangu — Nedoma

No. 127. 1769 ✓ About the same Musikinstrument bought from a Mabuster. The Mangbetu greatly appreciate Musick and are very fond of these instrument they call them "~~Engumbi~~" Nedoma

No 128. ✓ "Engumbi" made by the

No 129. 1771 ✓ 1772 ✓ Mabuster, seldom used by the Mangbetu. Held in the left hand and played by hitting it with a long stiff piece of palm fibbe

~~The thumb of the left hand touches the fingers brought out~~ the strings and changes somewhat the sound. Often played on the march. The music is soft and the player plays for himself as it can be hardly heard by others. Played by men only.

No. 130. ✓ 1773 ✓ Nekirungwa, a Musik-instrument common in use all over in the Ituri

Mangbetu

No 130. 1773 but generally made of bark with the board on top. The present instrument is made by Zebandras people and of Mangbetu-make and-fashion.

do. Played by men, held with both hands in front of abdomen of body, both thumbs are playing. Throughout made by the Mabuta are [illegible] with soldiers.

No 131. 1775 "Nekbongo." made of leaf-stalk of the ~~palm~~ music-palm principally used by children, also by grown men; produces nearly the same sound ~~as~~ as the ivory-horns.

No. 132 1796 "Nembwuose" smaller ivory horns, in common use with the Mangbetu and Mabuta.

No 133 1795 Mchiefs are always accompanied

No 134 1797 by these horns, the importance of the chief may be indicated by the size of the horns. when travelling or on visit

or the music in general

Medje

No 132 They are generally commonly used to announce the
No 133. peaceful arrival of the Hachi played
No 134. combination with other instruments, such as drums, small gongs. Also used to announce war 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.

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

No. 135. "Embongo" a large horn, not of Mangbetu origin, but brought to Medje from Makala (south of Avakubi) by a White men.
1804 V

No. 136 "Nepe" a flute typical
1776 V Mangbetu. Held with

Medje

No 136 by the lips 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 in the early morning or after sunset. One was heard to imitate the bugle-calls of the station in Medje.

No. 137. Nantsangba - a Wapitee owned by a big chief of Zebendeis 2193 The instrument has the wondrous power when ~~applied~~ ordered to realize the wishes of its possessor with regard to worldly possessions - such as chickens, knives, brassrings, good remuneration for services performed for White men. etc.

No 138 Similar instruments of

No 139 poorer men. owned by

2130

5D.

Modje

No 137 – few men only, feared by the
138-139. other natives who ascribe to
2125 2130 those coff whistles a certain
bewitching power.
No 140. Bottle bought from a
2127 Malinke for same use.
A photograph has been taken
of this men playing.
No 141. Nekakerre spoon for taking
1687 out of pots hot vegetables,
No 142 especially cooked
1686 143 manioc leaves; not in
1682 144 common use.
1684 145
1681 No 146. 'Nekakerre' this kind of
1683 spoon is chiefly used to
split up green bananas / plantains
by running this hard along side
the skin – angry
they smoke – scrape the plantains slightly
cut of both ends. and /
Then they plantains are
ready for cooking and dropped
in the pot which is generally
lined with banana leaves
half filled with water and
lightly colored with other bananas

No 146 leaves fastened by means of
No 147 fibre. These spoons are often replaced by
No 148 spoons of wood or palm fibre. Women only use these spoons as they perform all work relating to daily food.

No 149 Pekakehre, spoons made
No 150 of elephant bones, used
No 151 for distributing the boiled and smashed Manioc leaves. The different members of a house hold sit around the fire in their open hut (Mbanza) and the food is laid out by the (chief=) principal woman first to the father and to male members and then to the fellow-women. The plates are banana leaves. The spoons are fingers. Knives are used for cutting meat, but generally the teeth and finger replace even the knife.

No 152 ✓
1508 ✓

Naïka! pipe made of an Antilope horn to smoke kashish. (The raisin on one end is in common use with the Mangbetu for mending cracks of the large Palm-wine jars, for mending the cracks in the ivory horn for playing flutes and many other purposes. This raisin is common in the forest where they collect it by making incisions in certain varieties of the species of fig. It is a lump in every principal fruit. / The pipe is filled about half with water which is poured through the bowl. The smoking of kashish is strictly forbidden by the Government and for this reason it is very difficult to get the pipes or to observe them smoking anything but tobacco of which they are also fond. Made by Zelandra people.

Medje

No. 153 1811 Noado. – The word in Mangbetu
No 154 4751 means actually only "calabash"
No 155 1812 the bowl ~~for medicine purposes~~ is called "Neboli"
No 156 1810 The Mangbetu are passionately
fond of tobacco-smoking
and they do their utmost to
make their plantations far
off and out of sight of white
men. The ~~love~~ continued
use deprives ~~the~~ somewhat
of their intellectual balance
and often they arrive at a
stage of excitement when
they ~~another~~ become dangerous
to order. The Government
destroys the plantation of hemp
and punishes severely those
who barter or smoke hemp.
The above pipes are used
in the same manner as 151 152
but represent the models
in common use among
the Medje.

Through 910.

No 157 1809 + 1820 Nebeli, bowls for hashish
No 158 1815 pipes, showing different models
No 159 1819 There is one bowl in two
No 160. 1817 portions. The upper portion is
taken off, the hashish laid
into the bowl, the upper piece
set upon ~~bowl~~ into which a
red ~~hot~~ coal is laid. The pipes
are made as most all the real
objects of the Mangbetu by
certain distinct men that
may be called laborers or
artists. The Mangbetu seem
to pay little attention to these
bowls considering their remarkable taste for decoration
or fanciness.

No 161. 1814 Neibowo are bowls for
No 162 1815 smoking tobacco. They are
No 163. 1818 inserted in the mid rib
of a banana leaf which
they coil a channel for
the air is established by

No. 16/11 passing repeatedly a slender
163/ stick or reed through it.
The broken and decevices
the pipes both ends are cut
obliquely. They often they are
so bowls only a leave to which
they give the shape of a funnel
the very small quantity
(a pinch) of tobacco is pressed
together in the hand and put
into these primitive pipes with
a little red coal. They take
one or 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 they pretend
it excellent, and are very

161 b
163.

fond of smoking. 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. I never saw
actual plantations, which
are not in use with the
Mangbetu, as even their
Bananas which form
[illegible] of the general food
are only existing in irregular
agglomerations without
any particular order.
When they smoke they usually
pass the pipe along their
friends or incidental
companions each one
taking one or several inhalations.
The european pipe however seems to be
of rather individual use, it seldom happens

They buy the large & rather handsome leaves of tobacco and cure it in a shallow fireplace after rolling it first in their hands.

Magic. 190

No. 164. ✓ 2040 ✓ "Norra" a heavy spear made by the Malelle, used in hunting elephants also in warfare. In great estime with the Mangbetu.

No. 165. ✓ 2049 ✓ "Norra" a heavy spear much decorated used in hunting and warfare also for show-purposes, made by Zelandras people.

166 ✓ 2048 ✓ Same as above

No 167 ✓ same but already lighter used as spear but forms entrance between heavy spear and lighter one the transition can't may be known from a certain distance

No 168. ✓ 2046 ✓ Norra, throwing spears/javelins,

No 169 ✓ 2042 ✓ the common weapon of the

No 170 ✓ 2041 ✓ Mangbetu warrior in combination

No 171 ✓ 2043 + 2152 ✓ with the shield.

No 172 ✓ 2047 ✓ The pattern or form changes

No 173 ✓ 2044 ✓ according to the blacksmiths attached to the different chiefs ~~or~~ who each has its specials forms known

Wedge 1910

16 8 to 17 3. 204-6 V

among the neighbouring native tribes.

It is a wonderful sight to behold one or several Mang'bettu warriors simulating an attack. Such a performance represents the utmost of possible efforts so far as agility and dexterity is concerned and it is clear that such an expenditure of power or rather quickness of movements can only last a very short time (about 10 to 20 minutes) if they can not carry victory they go back either discouraged or to take new forces. Whooping they generally carry the shield in the left hand with several javelins (5 up to 8) They continually dodge, jump from the right to left, the shield is rapidly thrown in every direction following

Mudge 1910.

to 168 to 173. the turbulent movements of the body so as ever to form protection. Whilst this they hold continually The spear is thrown either high up into the air about a distance of 15 to 30 feet & they land in nearly perpendicular position. I have never tested their ability of throwing accurately. After such a display they are usually accompanied by the Mangbetu nearly always carry one or several throwing spears, not only during short voyages, but also during visits in their own village ~~but~~ the poorer people ~~replace the spear~~ generally travel with bow and arrow.

The more important chiefs are often followed by special warriors carrying spears and shield, they themselves being only armed with a short knife that forms nevertheless a most efficient weapon.

60

Wadge 1910.

No 174 Ekipie - the common belt
1451 L
No 175 in use with Mangbetu-
1450 L
No 176 men to hold their bark cloth
1455 L
No 177 round the loin. Price 5
1457 L
No 178 belts are cut out of Okapi
1452 L
skins - Those of the fore and
hind limbs are especially in
favor, the heavy hide of
the Okapi is often scraped
and so as to lay about the waist
and tried in a conical
form. In favor with all the tribes.
No 179 belt made of the skin of
1456 L
a water buck
No 180 belt from black forest pig
1461 L
No 182 " " Red River hog
1529 L
No 181 " " black forest pig
1462 L
No 183 'negroes' belt made of rattan
1464 L
No 184 The Mangbetu and other tribes
1463 L
No 185 especially Mabuti, Mayoko
1464
believe that provided with
such a belt they can withstand
the rigors of a much longer as during
their voyages into the forest

No 183 to No 185. they often happen to be without sufficient food, besides they consider it a protection against arrows, spears etc so it protects at least the lower abdomen an portion of the back.

No. 186. 1470 Ensepit worn above the ordinary belt at the height of or just below the navel Has the powers of a charm or talisman. at least the Mangbetus of Mabuna believe a superstitious belief of securing good fortune and health

No 187 1465 ~~Ensepit~~, a fine specimen (as above) perfectly black, procured from a Mabuna but also seen among the Mangbetu

No 188. 1453 Ensepit belt of black forest pig.

No. 189. 2 pcs split rattan (very common in the forest) used as belt by the

Medje 1910.

No 189 1481 Power people.

No 190. 1500 "Kelako" a similar charm as "Lusepie" (No 186 & 187) worn by men only, in the same manner as No 186 & 187. Said to give power to its wearer to overcome his aggressors and enemies.

No. 191. 1498 Nogalla worn by women slightly below the waist to maintain the more or less small piece of barkcloth and the seat made out of banana leaves "Kelle"

No 192 1491

No 193 1494

No 194 1493

No 195 1499

No. 196 1490

No 197 1497

No 198. 1492 The sliding arrangement, is carried in front, in this way the Nogalla can be taken off very easily This coll represents the ordinary patterns used by the women about Medjé, of this particular sort called "Nogalla" "Kelle"

No. 199 1501

madagascar.

No. 200. Helle an ordinary rope used for the same purpose, very often a simple string is used, sometimes only the fibres of the midrib of a banana leaf.
1495

No 201. "Edade" short-knife used also incidentally for cutting smaller branches worn by men in the belt on the right side.
2072

No 202. Edade short knife but also used in warfare, or the road used to cut brush grass or any thing obstructing it momentarily
2065

No 203. Emanbele short knife these and similar knives are worn in the hand during visits palavers and ceremonies because, by Malagasy they are fancy and nice, but these knives are very carefully kept
2069

Madge 1910.

No 203. 2069 in close touch of their owners to be ever ready in case of danger, the thing often in disorder have worn 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. 1526 Kerianye, 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 string, but in any case if the man something, the boys always put their wraps in the manner of the men, the girls always in the manner of women, from the very start of covering the ~~coat~~ middle portions of the body one can easily distinguish male and female by the manner of dressing.

Medge 1910

No. 205 5171 ✓ "Nogi" bark cloth still new
No 206 5172 & latter large specimens; the
No 207 5173 only native clothing among
No 208 5174 the men in use, if one
discounts the clothing or
at least the cloth which is
imported
distributed among the natives.
The chiefs often distinguish
themselves especially when
visiting white men by putting
a blanket ~~into~~ around their
waist in exactly the same
manner as their "Nogi"
The cloth imported is often made
cut into wide pants, then the
upper portion of the body is clothed with
a shirt, often a regular
Coat is cut ~~out~~ any pattern in fairly
good style. But such clothing
is only worn either by the
chiefs or men whom they
send often to white men such
messengers or in similar

Nuku 1910.

functions) and by natives have finished their service as soldiers or workmen. — They have two kinds of different trees planted irregularly in their villages in such fashion that every complete household (many have several wives) possesses several or often many trees. The planting is a very simple affair to lay cut off the upper shoots or even some of the principal branches forming the crown and simply stick it into the ground where it thrives very well indeed. They call the trees, or trees of Koge "bark cloth tree". If the trees attain a certain thickness about ½ to 3 inches in diameter they make two circular incisions one somewhat above the ground the other somewhat below

No 205 to 208. the crown and one vertical 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 bark has regenerated. At the edge of these incisions are often growing fine rootlets. The trees planted are the furu soko and morigina kotsuyama.

The manner of preparing the bark cloth is rather simple first it is beaten upon a yunk log with an ordinary piece of round wood, when slightly pliable the bark is worked over upon the same block with a hammer (custom) generally of elephant-bones, often of ivory, but I have also seen

№205 a wooden hammer. The hammer
№208 shows on the surface regular small
on their upper surface rounded squares it is about 4 to 6 cm
in diameter and fastened
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
crossways and straightahead.
After having it beaten well
it is washed out and slightly
dried. The process is repeated.
If they desire to bleachen it, the
fibrous bark cloth is laid into a certain kind
of blackish mud, 5 or 6 hours
immersion suffice to give
it rather blackish color, other-
wise it either has a light-
or red-brown color. After
the immersion in the mud
it is washed and pressed out and beaten
over, after having previously nearly dried out.

No. 205 ✓ The manner of wearing
No. 208. ✓ and arranging the bahkehs
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~~ sides
~~clothing~~ overlap ~~passing over~~ on
the hips. The ends passing then
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 string, or
by fibres of palm, etc. To
put on their "Nogi" they first
pass one end under neath
their belt in front, then
they pass the other end between
their limbs and push it

No 205 — upward in the back through the belt, Then
to 208. ✓ follows the arrangement of the
folds. The knife in the belt
and the little woven rat fastened
to it, then completes his clothing.
Poor men often wear small
pieces, very much worn, coarse
just enough to cover the
median parts, but in principle
it and arrangement exactly
the same as the Nogi of the
chief of distinction.
The above examples of
"Nogis" show also the capacity
of natives with regard to
sewing and repairing holes.
Rep. use their own native
needles.

No 209 ✓ Nogi. a barkcloth already
in use, it looses its
stiffness after a while. The
red color is due to "Nonga"
"redwood powder" which is

Madge 1910.

No. 2 og ✓ 5175 ✓ rubbed over with slightly fatty hands. The color is greatly in favor with the Mauglette and the dry powder is often used to powder over the neck and upper portions of ~~(at ceremonies or visits and often in present days)~~ the back. They use it further by smearing it over their doors, supporting sticks of their houses, bedposts, shields, stools, pots etc. Mixed with oil of the kernels of palm nuts they smear it all over their bodies, ~~but this is~~ after this process has been finished they rub it carefully off, it produces a fine copper'ed gloss and they look remarkably clean after they have finished ~~this~~ toilet, in favor with both sexes.

No. 210 ✓ 4979 ✓ + 5176 ✓ Nogi nogeque = black bark cloth. This black color is much

No 210. 5176 V appreciated to produce it they lay it into black mud, see under No. 205 to 208.
This specimen is decorated by bars of sewing.

No 211. 5177 V
No 212. 5178 V
Nogitme, the barkcloth worn by women, the same difference as in men, the barkcloth is larger and nicer for women of importence than for the poorer classes. ~~for~~ Women however have a ~~slight~~ variation in their dress the nogitme is worn ~~if ladies visits to~~ if visits are rendered or received if strangers are present, if no manual labor is performed, When they clean the open place before their houses or perform other manual labor the take a ~~palaoot~~ banana a leaf ~~in~~ (sometimes over to nogitme) in front and some banana

Madja 1910.

No. 211. leaves split up in fibres, but
No 212 midrib preserved, on the
backside. The barkcloth is never
exchanged from men to women
nor vice versa, the boys receive
smaller pieces from their father,
or new ones. the girls from
their mother. (excluding the old loaded with clams)
Children of both
sexes are usually naked, but
whenever they put something
on to cover the median portions
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
sex.
In the evening the women
take ~~often~~ usually off their dress
and put a simple piece of
pandanus leave in front and
back, only about an inch wide
the same ~~breath~~ when making

Moody & 1910.

No 211. Men's elaborate toilet. Women may be often seen naked & sitting around the fire shortly before going to bed, or in the early morning.

No 212 ✓

No. 213 ✓ 5179 ✓ The bark cloth of both sexes is prepared by men only. Both use worn by a chief's wife.

No 214 ✓ 5180 ✓

No 215 ✓ 1662 ✓ 'Nôato' calabash for Palm wine or a beverage prepared from ripe and fermented plantains. This is the model representing the native bottle, in it 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 ✓ Nôato calabash for palm wine

No 217 ✓ 1666 ✓ 1661 ✓ They are used by nearly all the neighbouring tribes and one of this sort is found in every hut, they carry them to their social gatherings, generally

Mayo 1910.

No 216 young men is placed near
No 217. the large pot of wine and
1661 fills one after the other of
these calabashes returning
them to their respective owners
the calabash is set on the ground or held in the
the wine is sucked up to
the mouth by means of hollow
by 4 or 5 may at once
tube, seldom the using
their mouth to the calabash
These 2 samples show the
reinforced edge of the opening
No 218. cleft calabash "Nelang Lagna"
1656 used for taking out water
of big pots that are generally
in the open huts, they being
true directly to the mouth.
also used to fill from
the big pot of palm wine
calabashes like no 216 to 217.
- The cup of the many betu
No 219. "Nato" ordinary model
1660 like no 216.

No 220. "Nato" slightly decorated
1659
221
1657

Image 99a

No 220-221 1654 1657 by means of a hot iron
No 222 1648 Calabash for the morning bath, it is filled in a pot of lukewarm water standing ready in a somewhat secluded corner near their hut, the calabash the neck of which is closed by the thumb is reversed and brought over the head or such parts as the desire to give an ablution, the thumb is slightly opened lifted and the water pours out.
No 223 Small calabashes generally kept in or close to the house for the use of women and their children to drink water. Sometimes if the man wants to wash his hands a child or woman will pour water over his hands (outside of the hut).
No 224 1652 1655
No 225 1647 same use, when well decorated.

Medje 1910.

226. 1646 same use, used also for kerosene.

227. 1654 small calabash for use of women to drink water

228. 1649 same for girls

229. 4742 " " "

230. 1650 " for children of both sexes

231. 2164 " " " "

232. 1645 nõãto, calabash for same used like no 216 & 217.

233. 1713 Egado a wooden dish to put food upon for the meat such as Bananas, cooked Manioc leaves.

234. 1709 same as above

235. 1712 " " " simpler form

236. 1710 Egado " " "

237. 1711 The most ordinary form.

238. 2393 Nombwo a large pot, used general purposes, such as taking water from rivers to cook vegetable food.

Madje 1910.

No 238 2393 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, such a work is performed by women only who carry the pot on one of their shoulders, they rarely carry a jar upon the head on account of their elaborate headdress.

If used for cooking vegetables the jar is previously lined out with plantain and green leaves, that have been held over the fire (slightly) to take off their brittleness in fact they become somewhat like paper, and are used as such. The manioc leaves only are pounded and boiled previous to cooking one part with 4 parts of bananas, after having cleaned them well they lay one after the other into

238.
2393

the pot. It is then set upon the fire about half filled with water and then closed with Banana leaves held previously upon the fire, as these Banana leaves play a very important factor in the life of all the tribes I will use in future the term Manyuetu-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

Modjo 1906.

No 238. 2393

The men use small baskets with round bottoms laid out with mangle leaves, for the women mangle leaf is used. They eat the cooked bananas such as they are or often dish them first in palm oil [illegible] meat in other small quantities are usually added 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

No 238
2393

corner close to their hut. The males generally make a nearly complete ablution every morning. Before going to bed they only wash their mouth, their hands and their feet. The poorer classes 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 pots 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.

238. 2393

Other devices are regular discs into the end of which the pattern is cut, or fibres are strung together to in 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 first rests upon an old piece of a pot, piece or rather lumps of clay are gradually set upon and smoothened and so on. To smoothen the clay down they use a well worn smooth pebble or a pot-sherd. The jar is dried well in the sun and finally baked over an open fire. All pots are light or dark brown when new, they are blackened afterwards over the fire. The Mangbetu have an abundance of pots and attach a small value to the ordinary kind.

Meiji 1910

No 239 ✓ Nemboro malit keni - pot
2359 ✓ for cooking meat.
The Manguetis have pots
and jars for special uses
such as given hereafter,
but one has to look upon
these data with caution,
for (accompanying) my personal experience
many of these pots, furniture
such as No 239, 238 etc.
serve taken general purposes
For taking these data I used
3 interpreters and ~~got~~ these
down according to their opinion
adding ~~on~~ explanations when
necessary

No. 240 ✓ Nedere malit ebobo pot for
2361 ✓ cooking vegetables, also for
carrying and storing water.

No. 241. ✓ Nedere malit ebobo, same use
2360 ✓ as No 240.

No 242. ✓ Nemboro malit ebobo
A990 ✓ large pot for cooking vegetables

Medje 1910.

No 243 2368 Nedere mali t eri
pot for cooking meat

No 244 2369 same as No 243.

No. 245 2370 " " No 243. — for water

No 246 2355 Nedere mali t ünbe / ünbe = manioc leaves / pot for cooking vegetables

No 247 237 Nedere mali t eboko
same as No 240.

No 248 2358 Emedagwa mali t eri
pot for cooking meat

No 249 2363 same use as No 247.

No 250 2362 Nedere mali t eboko same use as No 240.

No 251 2373 Emedagwa mali ~~boo~~ t eri
same use as No 248.

No 252 2364 Emadagwa mali t eri
same use as No 248

No. 253 2382 Nedere mali t eri
same use as No 248. This particular one was used for the boiled ~~meat~~ of women.

No 254 2365 Emadagwa mali t eri Same use as No 248.

Medja 1930.

4255 2345 Nedodo mai t egue
used for maker

4256 2384 Emadagina mali ~~tengere~~, plate
for serving fish, termites
caterpillars, not to be put upon
the fire.

257 Emadagina mali tengere
same as as 4256, but it is also
put upon the fire.

258 2366 same as as 4256.

259 2383 nedere mali t eri
for meat

~~260~~

260 2380 same use as 4259.

261 2372 ~~nedodo~~ ~~mai t egue~~
~~nedere mali t eri~~, ~~same as as~~
for maker. 4259.

262 2348 Nedodo medu emäinge
pot for black oil that is principally
used by toilet to rub it over
their body. To produce it
they collect the stones of the
oil palm nuts they consume and let them
~~accumulate and~~ dry out
in a sunny place on the ground
When a certain quantity has

262. 2348 accumulated, they break these stones of the palm nuts between two pieces of rock and take out the kernels. This crushed mass is set upon the fire in an old jar and roasted over and over again, at intervals they add small quantities of water and knead the whole ~~mass~~ mixture as a pot-sherd that has either a small hole or is cracked. This kind of filter is set upon the oil jar. The process is renewed until completed the extraction of oil is. The product is rather thick blackish and has a strong odour, it is only used for toilet of both sexes and all ages. The work is done by women only.

263. 2340 Kedodo medu x eguo small pot for water to be kept in the house, also used as cup as it is brought to the mouth.

264. 2367 Kedere mali x kengere - pot for

Medge 1910.

264 ✓ cooking fish. The generally smoked fish is cooked in a large jar then put laid out in smaller plates or simple pieces of leaves, and if possible mixed with oil, pepper and salt, some vegetables often mushrooms are added. ~~and~~ Regularly ~~first~~ dishes before the husband, male members of the family who consume their meals before the women cook. The principal wife often makes exception to this rule, as she is sometimes eating with the husband. The first is only a slight contention to the general meal which consists of bananas, manioc, corn. etc.

265 ✓ 2378 ✓ Redeve same use as No 264.

266 ✓ 2343 ✓ Redodo metu emainge same use as No 267.

modje 1900

No. 267. 2351 ✓ same use as No 264

No 268 2347 ✓ " " " No 264.

No 269 1651 ✓ Kôto mai t chaco
a small calabash with round
opening used to take out black
oil for toilet of a jar like No 266.

No 270. 2389 ✓ Nedodo azira (= woven in) meta
metro (metro and chaco are
equivalent terms for palmoil)
pot for palmoil to be kept in
the hut, the cover serves to keep
out the numerous cockroaches.

No. 271 2349 ✓ Nedodo medu kegno. for water,
used as cup.

-272 2342 2357 ✓ Nedodo meta emanige, pot
for black oil

273 2374 ✓ Nedodo meta dero (= mbero)
pot for palmoil

274. 2388 ✓ Nedodo azira emanige
woven over pot for black oil

275 2390 ✓ same as ~~above~~ No 274.

276. 2339 ✓ Nedodo mai d'egio
pot for water

No 277. 2367 ✓ Nedodo asira nedere dezo pot woven in for palm oil.

No 278. 2170 ✓ Nedere asira meke emanige small pot woven in for black oil

No. 279. 2240 ✓ Nedodo asira idom egno water jar woven used only for chiefs or important men during voyages.

280. 2217 ✓ Stones of palm nuts. when dried they crush from kernel and roast in pan then bruise them to make black oil to grease their bodies. (See descrip. under No. 262.

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

281. 2394 ✓ Nedere (emadagna evidently same meaning as nedere for

a pot with wide opening)
No. 281 2344 mali tengene for fish.
No. 282 2344 Nedodo mai d'eguo, small nicely decorated pot for use of water also as cup specially for younger people.
No. 283 2341 Nedodo mai d'eguo, small pot for water
No 284 2376 Nedodo mai d'eguo a pot for water used for voyages The pointed ends and round neck, made by the Malele.
No 285 2333 Negnemben a large decorated round pot for taking water from rivers, but these pots are as a rule standing in the slightly elevated right corner of their hut filled with water. from time to time they clean them with white sand from the rivers and put them in the sun, sometimes they also put them over the fire. They often rub them

Modoc 1910.

No 285. 2333 red wood powder over them. Seldom they put them on the fire.

No 286 2241 same as No 285.

No 287. 2334 Nedodo large decorated pot for water, these are brought to the mouth when at them the Negwemben the water is taken by means of a small calabash. Used by adult people of both sexes.

No. 288 2338 Nedodo, same as No 287

No. 289 2332 " " " " 287

No 290 2328 " " " " 287

with woven cover

No. 291 2327 Nedodo same as No 287.

No 292 2331 " " " " 287

No 293 2337 " " " " 287

No 294 4737 " " " " 287

No 295 2336 " " " " with woven cover

No 296. 2377 " " " " made by the Pyamas but in common use with the Klamaths

No 297. 2330 Nedodo same as No 287

Medge 1910

No 298 2335 / Kedodo same use as No 287. Widely the Uganda
No 299 2329 / Kedodo large decorated jar, was used for bleck oil, though this model is generally used for water.

No 300 2358 / Kdere mandro do ndandu
No 301 2381 / 2 pots where the cups are united by a handle ("nandu" also spoken of as "liandu") "Nandu" 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 bush or small tree with large leaves. This small bush or tree is very common in the denser portions of the forest the leaves are taken by the Okapi. leave-moulds and samples of twigs in formalin are among the accessories for the Okapi group (the tree itself has No 54-55. The leave moulds the same number, the sprays in formalin No 56. See Cat. of accessories

media 1910.

No 301. The cups are usually not brought to the mouth,
2381 but the beverage is taken inspired by long tubes by men only.
Much used in dances or when
on hunting trips in the forest.
The dancer first drinks one cup
and shortly after word he other
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 which causes generally
merriment among the onlooking
crowd. The bark in the forest
is often put simply in a large
leave that forms plate in the
hollow of the ground water
is put in afterwards. The bark
is also ~~eaten~~ chewed the remaining
fibres are then blown out of the
mouth sometimes in the
hand and the sawdust like
mass is rubbed upon the

No. 301
2381

breast, shoulders and forehead, this process is then accompanied by loud exclamations for good luck in hunting. The dances in the forest are a monotonous affair repeated every morning and evening.

No 302
2392
No 303
2158

A small pot for kamamanic
nepuida — a piece of gum
taken from a certain species of
tree in the forest coll. by depriving
the stem of its bark. Hydrant men
a circular
incisions about two or three feet
from the ground and one as high
as they can reach upward with their
axes. The bark is peeled off all
around, the gum can be collected
in 3 or 4 days. This process is cal-
culated to affect the tree.
All Maiongkong have one or two
pieces of it in their huts to
repair cracks in pottery, bind the legs in pots, make
and flutes, cracks in ivory horns
and use it for mending or joining
every possible object.

304. Nsolo calabash for palm wine
1658 or water

305. Nsolo, calabash for native wine
1644 The wine is poured into it
several men (2 or 4) suck
the wine up by their hollowed
sticks, the calabash either
resting on the ground or in
the lap of a woman, who more
seldom drink the wine, but
usually not
never at the same time with
the men.

306. Nagwa the most common
1697 instrument of fortune telling
Whenever they go on a
voyage or set out for a visit
or in any halfway important
case the medecine man or in
most cases the owner (most
many men own one) consults his Nagwa
Reytake it then in their left
hand and turn and turn
the round piece of wood

306
1697

pressing it in its sheath, continually asking or commanding to tell the truth. If the well greased point (lower) sticks into its sheath firmly after a certain irregular number of turns, the conceder it unfavorable and if they believe it translates unfavorable they desert at once from the intended move. But if on the contrary they conceder the move favorable and are unable to pull out the point easely they continue to move after the first unfavorable prophecy until the bad spirit is removed and every thing is favorable to their wishes. Needless to say that in mortares it is left to the operator to be of a favorable or unfavorable opinion, all the Mangbetus very firmly believe in this kind of fortune telling, the instrument may however acquire a great reputa-

306. V
1697
according their luck in having
foretold certain events.
The present specimen is in a
sheath of barkcloth and was
carried under the left arm of a man
during a visit to one of his neighbors
307 V
1698 V
Ragina same use
" " use.
308 V
1699 V
Edong use a medecine to drive
off the rain, when they go on
a longer journey the medecine
man is making up the stuff.
309 V
1961 V
In order to drive off the rain
they take out the stopper and
lick it, they blow out at once
emptying ~~and~~ Some very loud
wishes for good weather and
much smoke added at once suffice to
be very successful. They have
a very sincere belief in the this
mixture and carry it around
their neck - men only
10 V.
1923 V
Erica - a collection of medecine

310. 1923
hanging on one string that is carried around the neck. In the black horn is medicine to drive off the rain "Edongwo" Whenever it rains the bearer sucks the the splinter of wood. The cylindrical piece of wood procures special success and pleasures to the lover. The small bag contains the necessary ingredients to procure in sufficient number the most charming women.
The rain is ~~greatly~~ disliked by the natives ~~and~~ they suffer greatly by a prolonged shower and shiver, many many natives die of pneumonia as they easily catch cold, therefore the desire to protect themselves against it.

311. 2156 2195
Nikyogo - Egwogo - used for dancing in connection with a Clapper

311. Uke No 115. The performer
2156 V holds it left hand nearly
2195 V surrounding the agidre
and with his fingers, the
sticks is then lightly moved
up and down with the left hand
between the second and third digits
Specially used by hunters
in the forest during their
dances and incantations
made of a forest fruit, used
by men only

Divination outfit.
3124 (Mapingo) see photograph
2140 V
3136 Mapingo.
2139 V
3144 nandangba a sifflet like boy
2129 V
3154 hepipa - a calabash with
1653 V a tube fastened to one end
3167 the native appliance to
1664 V take an injection, generally
3174 the water is lukewarm. In
1663 V common use for adults and
children. Also for the toilet
of women. Certain infusions

3126
317 of plants are used
1663
3/8 (3) Atsimpo a sort of top-top
2189
319 used by children and young
2190
320 men! They take it with the
2188 tips of the three first digits
and give it a circular movement.
Also used for playing out
wagers. Specially forest fruits
in this case they set out
the fruits at a distance of
about a yard, whosever top
will first touch the fruit ~~first~~
will eat it.

No 321 Naïeve, shell of a land snail
1955
323 2 2 Emar[illegible] of River snails.
2191
323. The Mangbetu generally keep
2211 the salt in a pot - it is always scarce
and as it becomes rapidly liquid
in their moist climat, 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

No 321 & No 323. 2211 ✓

31.2

Mapuigo - wood - pieces and for the Ragma (No 306.) also to retain the medecine for certain illness.

No. 324. 2227 ✓

Endogoro - a cobe of corn burnt over the fire, with there cobs removed their feet after having finished their boiled Endo two corn cobs generally consumed when still milky by leaning it up against the burning logs of the fire, when slightly roasted they eat it The ripe corn is boiled after being taken from the cobs. They sometimes take the still somewhat soft Green Corn work it heavily in a mortar with the pestle, bind it up in several leaves and boil it in water. The Mang'ahan plant corn in only small quantities generally close to their huts. Have never seen a plantation. They harvest it throughout the year.

No. 326 2226 ✓

325 Endoqui 2 empty pods of corn, they
2225 usually keep some in their hats
and use it as toilet paper.
327 Negroro sewing or belt
1489 to hold up the Nogitne and
Negre around their waist
328 Nogitne loincloth of wool
1506 with some decorative sewing
329 Negroro- worn above the
1467 belt
330 Nemaguaneka - a belt for men
1469
331 Endpe belt cut out of an Okapi
1460 skin
332 Oliango belt of men, worn as
1474 a sign of mourning
333 Eperosso same as No 332.
1475
334 Aberre same use as No 332 for
1971 women

When an important or near relative dies, they take off their ornaments cut their hair, use old bark cloth and wear belts of plant fibre. More distant relations bring their hair closer down to the head in small knots

335. ✓ 1459 ✓ Kuspe belt for men of the skin of a Red reindeer.

336 ✓ 1511 ✓ Koginignek belt for a boy a girl The protective appendages hang down behind, the fastenings for the cord are worn in front.

337 ✓ 1927 ✓ Nekakeagïe (Nekakneagïe) 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 back. worn often in dances, in which they like to dress in all kinds of grand decorations.

338 ✓ 2025 ✓ Nandwan — the bow —

339 ✓ 2026 ✓ 340 ✓ 2023 ✓ 341 ✓ 2024 ✓ 342 ✓ 2021 ✓ 343 ✓ 2027 ✓ 344 ✓ 2022 ✓ 345 ✓ 1691 ✓ 2028 ✓ 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 has either spear or shield or the poorer ones (woodenpestle - wrong no.)

No 338 bow and ~~to~~ arrows and seldom
are they seen on the road without
345. having at least one or two
1691 poisoned arrows
2028 ready for action ~~on the~~
on the same hand with the bow.
They very often carry a second
bowstring around the neck
or in the well furnished
quiver
346. Nebagyo walking sticks for
1704 women, tho' very often like
347 1733 to carry these sticks, it is a
348. 1752 certain sign of distinction as
349 1754 only chiefs women usually
carry one.
350. Nebagyo walking stick for men
1705
351. Nebagyo a stick cut is cut to represent the age of a young
1755 man, one incision representing
one month. The Menomonees know
very well the changes of the moon
and ~~hoot~~ celebrate every new
moon by elaborate nocturnal

351. 1755 dances. I have asked many Mangbetu about the use of such a stick and most of them deny the existence or the use of them.

352. 1714 Egado a wooden bowl on four legs to put the food in for men.

353 1703 354 1700 355 1727 356 1701 357 1702 358. 1984 Emombanda the hallowed sticks the Mangbetu use to suck up their wine. No 353 is from a chief – the generally are nicer and decorated. When coming to these secular gatherings (to drink wine) each man brings his "Egado" and often the Nāko (calabash) agworo rat traps. The Mangbetu 359 1620 360 1639 361 1621 362 1615 363 1619 and neighboring tribes are very fond of meat and make arrange for large hunting parties to take the field rats (– house rats are considered to cause illness

3 59 ✓
1620
to 3 63. ✓
1619

and are not eaten, though they are very common and annoy them by their digging in the huts/ 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 woven funnels The [struggling] boy pounces upon it and kill it or binds it firmly to a string, the trap is [at once] set out again

359 1620
360 363. 1619
and surprisingly often they catch several. To slaughter simply make an incision in the abdomen, press out the bowels, singe off the hair and spike it upon a pointed stick which is set up close to the fire. After hours and a few minutes and the cat has disappeared, they only take out the sharp incisors as they consider them dangerous. Both sexes partake of these meals.

364 1622
365 1623
Rezanguen - (woven fibres) into a sort of trough used as a sieve or filter in the process of making arrow poison.

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

No. 366 2154
One of the roots used to make the arrow poison.

They generally crush these roots (after cutting them up to small pieces) in square holes used as

No 365. ✓
No 366 1623 ✓
2154 ✓

mortar. 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 Wasanguka. They close it firmly by winding a creeper around. The two ends of the trough are bound together, a long and a short stick are passed 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 portion of

367 V Ignarneci - fish traps
1625
368 V No 367 is the ordinary model,
1617
369 V several other models are employed.
1624 The fishing by means of these
baskets is done by women
only; small fish, crabs and
shrimps are caught. Three or
more women generally set
out together each one a hundred or
20 of these little traps on their
back. As bait they use termites
by break the nests ~~to~~ in small pieces
that are dropped into the baskets
~~as soon as~~ as they ~~get into the~~ water
has are made
they termites gradually move
out of their tunnels, 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 ~~+~~ in mud

10.

No 367 1675
60
369 1624

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 principal meals they are boiled in water seasoned with oil pepper and salt. The traps are made by women or girls.

No. 370 1671 4950

Ebaheza used as a broom for the interior of the huts. Every morning the hut is cleaned by a woman specially 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 sokes

370 371 she arranges for the changing of water, for fresh firewood for the meals. The fire wood is generally brought in large logs by the women returning from the plantations, or by women specially sent out for this purpose.

372 1673 "Nkonnekuku a sort of flytrap 373 1672 used by men only to drive off & kill flies and other insects that may molest them.

374 1674 Negreso (warthog bristles) same use as No 372 and 373. often carried by women who lend it to their masters if needed.

375 1669 Nangree - a sort of sceptre 376 1670 of the chiefs in common use 377 1951 with the Mangbetu and all 378 1668 the neighbouring tribes, generally worn in the right hand used as a flywhisk. The mane

No 375 1669 enjoys evidently a certain distinction
No 378. 1668 as it is the privilege of chiefs and
other important men to
carry one of these fiberbundles.
The collection shows ~~the~~ different
models..

No 379 ✓ Nepipe. used to take an enema.
No 380 ✓ 1694 Kembele a sort of torch,
No 381 ✓ 2132 collected from a decidious
382 ✓ 2133 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 want to see
something at night they stir
up the heavy logs ~~that~~ or
they throw a few pieces of gum
into the fire, the flame lights
up for a few moments.

383. ✓ 2134 ✓ Eduba a Whip made of
Hippopotamus hide, they
generally have only a piece of
twisted Elephant hide ~~like~~ to

384 ✓ 2135 ✓

Medje

385. ✓
2020 ✓

Nengoma - shield - this particular one was purchased from a chief - Medje. The ~~tail~~ tail of a genetta (nenele) with red bunches of parrot ~~feathers~~ (nekenga) feathers ~~are~~ 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 on the back of head standing perpendicularly on his shoulders, sometimes he holds it high and sways it continually crying aloud "Nainge Nekua" a big chief is coming. The skin in the back of the shield is of a Patto (Node) By the string above the handle the shield is hung up in their huts. By the long strap the shield is carried during ~~the~~ marches.

+ It is said that the live Pottos never allows any other creature to pass on the branch where it has its rest but gets hold of it with any prehensile part of its body, so firmly, that inevitably the monkey or genetta ~~or~~ would rather ~~die~~ starving than die starving. Even though the creature would be able to kill the Pottos, the natives pretend it would not save the life, as the Pottos would not open its grip to climb tightly to the branch. The white teeth are supposed to be ~~worn~~ the charm of their victims of Pottos which are believed to protect.

Medje

No 385. 2020

voyages the strap resting upon the left (usually or sometimes also the right) shoulder. The shield hanging down on the side. The longitudinal axis being then horizontal. During the fighting he held the shield in his left hand the forefinger being passing into the handle the thumb clutching it or over it (the tip of the finger being only about a foot and a half from their hand) the long slender stick passing above in oblique direction backward. The naked hand (emakmaka) above and below keeps the shield from splitting.

The shield of the Mangbetu is usually carried by their women during all the marching only when fighting is close the warriors actually take hold of their shields & arms.

No 386. 2018

Nengonna purchased of a Mabuti the shield of the Mangbetu is in all essentials the same either flat or slightly convex-concave, but as a rule the

Medje

386 ✓ 2018 Shield of the Mabuta is somewhat 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 ~~repaired and after it has been damaged in~~ a slot. Often brad headed nails of iron or copper set on their edges have the ~~same~~ 475 Pronto Red ~~purpose~~ to hold the cracks together. The ~~old~~ shields very often replace the door of the hut.

a Medje Shields thus repaired are very highly esteemed & the owner as well as his followers take great pride in ~~carrying~~ ~~exhibiting~~ the feats of bravery & adventures that caused these disputes.

387 ✓ 1731 ✓ Mobarre - the famous stools
388 ✓ 1728 ✓ of the Mangbetu women
389 1742 ✓ carved of one single piece of
390 1743 ✓ wood. They are made by
391 1733 ✓ special artists who enjoy a
392 ✓ ✓ wide reputation, they sign
393 1726 ✓ their work on the conical end
394 1732 ✓ by a mark deeply cut into the wood and rubbed ~~red~~ ~~powder~~ ~~paint~~ ~~is~~ ~~a~~ ~~sign~~ ~~of~~ ~~good~~ ~~work~~ ~~for~~ ~~the~~ ~~future~~ ~~owner~~ originally with red wood powder. These stools accompany their

~~and reputation~~

Medje

to 387 V
to 393 V
1732

owners (women only) on their visits and voyages and wherever they go. The strap fastened through the hole (in the rear) is laid over the forehead the stool hanging down the back the seat against the skin. Sometimes also the strap is laid upon the right or left shoulder, the stool hanging down the side. Important chiefs women have a special women to carry the stool behind them.

394. 1725 V

They are surprisingly light a stool brought from the Mongalla but brought to a village by a (returning soldier) from Ihuma made by

395 V 1739 V
396 V
397 V 1737 V
398 V 1735 V
1734 V

Medalacha - the stool or bench for the men. If the men go on visits or social gatherings they are usually accompanied by several of their women, the

madje

No 395 ✓ is usually carrying the
No 398. ✓ ~~rect~~ Nekalackba. They
1734 are made of split leaf stalk
of the raffia palm, the decoration
in black is produced by winding
round the single pieces ~~of~~
a long strip of creeper and
leaving open the places that
are afterwards held over the
fire and slightly jarred.
The grooves and open decoration
are made by hot irons and
polished carefully off. The
decoration ~~of No 397~~ of No 398 is made
No 399 ✓ 2058 ✓ the tool No 399. It is firmly
pressed down and ~~lifting~~ one
end slightly and then the other
passed over the surface. This
tool is called Nigwekwe
4 of ✓ 1748 Ekangala forked pieces of
409. ✓ 1749 ✓ wood commonly used by the
Mangbetu to take a
convenient position when sitting

Medji

No 400 1748 on their ngkalaukka (they are used
No 401 1749 by men only, tho I have seen a
women using one) The women
lean backward, and very often
pass their arms back of
one or more loops of the lateral
upper branchings. used as a
back of a chair.

No. 402 2038 Nowo - a large broad spear
used by men or smaller chiefs
sometimes advanced in age.

403 1597 2990 woven mats used
404 upon their beds, two or more
405 1600 are laid upon their beds,
406 1599 1601 1602 right over the nicely arranged
bananaleaves that are carefully
laid over the longitudinal 5 or
6 logs. of which trailed 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

408. Embobo - a wooden piece
1690 ✓ used to beat down the ground
of the 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 hole in the
ground often in close
neighborhood (to ydo) 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
upper pieces of banana bunches
also the heavier bases of leaf
stalks (the lower portion of the
midrib of banana leaves) and
beat the floor down with it
The pieces of midrib of the
Bananaleaves supplying

Medje

408. still much moisture as they
1690 are purging out by continued
beating. The whole is smoothed
out with the "Emkabo". The
edges are cut with Knives.
The handles of axes are also
used instead.

409 Nado - fish nets. In the
410 dry season the women very often
411. erect dams across the narrow
brooks by pouring in sticks
into the mud and piling
old pieces of wood, leaves
and mud against it.
The brooks are very low then
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

Medjé

No 409 1613 ✓ and the water has run off or
400 ✓ lowered on the other side
1612
411 ✓ a whole troup of women
1614 ✓ and girls proceed along
the overhanging bank shoves
and work over the paddles &c. to
catch the small fish crabs
shrimps, frogs, toads, all
delightful morsels to the
~~Mongolian~~ Medjé and yuteemuls
Mussels are also
gathered at this occasion.

No 4/12 ✓ Nampo. 2 fish hooks on
2161 ✓ one string, boys and young
men often fish, they bait
with worms. The ordinary
model consists of a string
a hook and a float, that
very often shows some
attempts in carving
No 4/13. ✓ Eteri - thorns used as fish-
1625 ✓ hooks, they are baited with worms
used chiefly by boys who are
as a rule rather unsuccessful

medyo

No 414 ✓ emagwe, form snares as described
1611 ✓ 1762 ✓ under No 37.

No. 415. ✓ nogarre, snare in which
1760 ✓ Red River dog was taken

No. 416. ✓ same snare, an Otter was
1637 ✓ taken

No 417 ✓ same, in which a small brown Antelope
No. 1761 ✓ was taken

418. ✓ Pangwe - like no 412
2160 ✓

419 ✓ Nogingwo - belt for children
1511 ✓ 1525 ✓

420. ✓ Emoganabo - a belt worn as a sign
1473 ✓ of mourning

421. ✓ Nemanga - belt for a young man
1488 ✓

422. ✓ Nguumu - pushed under the
1536 ✓ belt on the side, front or back
at dances, it is considered very
pretty

423 ✓ Nebi - a genetta - skin, probably
1550 ✓ Poisna the head and neck is fastened
along the inner side of the upper arm right above the
the elbow during dances, the
skin is considered to be the
privilege of chiefs.

Medje

424 Eben, tail of a monkey
1538 commonly just under the belt
on the sides, back or front.

425 Nëpi three native needles,
2016 one of brass, used for sewing
426 bark cloth, skeath of bamboo,
2017 grivers etc.
427

428 Nesogo, lat pin made by Zebandras
1988 people

429 same., used chiefly by men
1989

420 The ornamented frontlened
1992 point is carried usually

431 4329 to the right
1989 2001

433 434
2000 1991

435 436 437
1990 1992 1995

438 The latter was used as a knife in
1996 a ceremony of making blood-
brother ship (see photograph)

439 Nomangele bar needle for
2007 women made of brass, made
440 by the Melele in one with
2014 the mang betin.

441
2012

442 Nesogo a lat pin of brass
2015 nogoekwo lat pin made of ivory
443
1833

Medji

444. 1865 ✓ out of one piece, two pieces, the horned headpiece usually worn on the right side by men, chiefs women often decorate their hair with them, I have seen 6 or 8 pins sticking out in all directions. in the same headdress, but most of them of ordinary size

445 ✓ 1862 ✓ 446 ✓ 1861 ✓ 447 ✓ 1834 ✓ 448 ✓ 1835 ✓ 449 ✓ 1836 ✓ 450 ✓ 1837 ✓ 451 ✓ 1838 ✓ 452 ✓ 1842 ✓ Trukkoa, ordinary hairpins

453 ✓ 1843 ✓ 454 ✓ 1839 ✓ 455 ✓ 1848 ✓ 456 ✓ 1851 ✓ 457 ✓ 1844 ✓ 458 ✓ 1841 ✓ 459 ✓ 1853 ✓

460 ✓ 1847 ✓ hairpin of bone, 461 ✓ 1846 ✓ 462 ✓ 1840 ✓

463 ✓ 1855 ✓ 464 ✓ 1856 ✓ 465 ✓ 1850 ✓ 466 ✓ 1845 ✓ 1858 ✓ 467 ✓ 1859 ✓ 468 ✓ 1853

469 ✓ 1852 ✓ 470 ✓ 1854 ✓ 471 ✓ 1849 ✓ 472, 473 ✓ 1863 ✓ 474 ✓ 1857 ✓

475 ✓ 1860 ✓ made of elephant bone.
a simple ornament or other hairpins, often used to take out jiggers, to loosen knots in the bracelets. etc.

476. 1995 ✓ a wooden pin, worn by the old woman

477. 2300 ✓ Tricka - an ivory point, fastened (a small tusk)

Medje

477. ✓ 2300 ✓ to the belt in front on the sides
mostly in the back

478. ✓ 1924 ✓ Emodokie, worn by a chief
fastened in the back to his belt
tuft of black forest pig.

~~479~~

479 ✓ 1962 ✓ a bracelet of ivory
has no name with the Medje
who speak only the Mangbetu
worn further north than Medje

480. ✓ 4820 ✓ Enckye, worn around the
neck, cut out of the tooth
of a black forest boar, 2 feet
of a Potto, the flat side is
worn against the skin, by men.

481. ✓ 1942 ✓ Nemogangye

482. ✓ 1976 ✓ Nemogangye, made by the
Mayoko, worn by the Mangbetu
around the neck of men

483. ✓ 1888 ✓ Emanengyonongo - a necklace
of brass beeds, worn by men or
women. with 2 leopard canines

484 ✓ 1944 ✓ Emanengyonongo, two similar

485 ✓ 1978 ✓ necklaces of iron beeds worn by men

Medje

486. Eciki, necklace of dog teeth
1893 worn by an old women

487 Eng-goni a sort of iron clapper
1939 worn by men on the right
wrist. In palavers and during
they very often express their consent
or approval by making a rock
and cunt movement with
the forearm.

488. Engulunko worn on both
1938 ankles, more usually by women,
489 1940 made brought in action during
dances but also during
ordinary times also on the feet of women,
when they desire to stop the
noise caused at each step, by
stuff dried leaves inside.
Then off during the night.

490. Ngänga worn by men and
1949 women alike on the ankle

491. Ngänga - worn on the
1936 right wrist usually by the
492 1934 more important men.
493 1935
494
1911
1937

medji

495. Akciamamba worn on both wrists by men & 2 women
1957 two or more also worn by lucky men.

496. Enikye worn around the neck
1950 by both sexes

497. Kelëo worn by women about the neck, great medecine properties

498. Emaga worn around the neck
1891 by women beads, white blue & pink with a fish bone.

499. Emaguekanko, worn by a
1986 woman around their ankle, one only may be often seen.
(an ionclapper)

500. Enikye worn by girls around
1896 the neck

501. Nonno - a spear bought
2039 from a porter who came from the valley - south of Nyoka

502. Endoäke teeth of the bendo-
1895 + 1953 myase (the animal is called
503 Endoä) said to protect its

Medje

502 ✓ ✓ clears from headache and
1695+1953
503 ✓ gives him great mental capacity
4826 ✓ —(The dendrohyrax howls for
hours and hours during the night,
and his voice may be heard
a great distance.)
The charm is worn on the middle
of the forehead, the teeth standing
off the skin, the string is passed
around the head, by men only.

504 ✓ Ebendeke, charm fastened
4827 ✓ around the wrist of children
protects them of illness, fosters
alertness of mind

505 ✓ Ebendeke taken from an
1957 ✓ 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.

506 ✓ Ebendeke, 2 leopard teeth, 6 things
1979 ✓ of ironwoods.
worn around the neck by a
women said to give strength
prevent tiredness.

Wedge

507. 1933 Emodakye tusk of a black forest pig worn around the neck by a man, said to be only decoratif, nt medecine

508. 1952 Erikye - bones cut and polished of Red River hog worn around the neck by children said to procure strength.

509. 1891 Engenekwo - necklace worn by an old woman said to protect the health - probably bones of a snake.

510. 1899 Erikye worn about the right wrist by young men, canine of a cynocephalus said to be only ornamental

511. 1943 Erikye - worn around the neck of men said to be decoratif.

512. 1967 Eandende - carved pieces of wood worn by important men around the left upper arm.

513. V
2196 V Neckwa - a piece of long iboe 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 & sitting dogs also often children with it. It is given to the child when the mother leaves the child alone.

514. V
1904 V Egoki, worn by chiefs around the ankle, one only may be worn, often also by women or chiefs children.

515. V
1947 V

516. V
1960 Nekuma - a [illegible] for the claw of a lion's claw - from the tele - worn around the right wrist by a hunter, said to give him the same chances and abilities to kill game as the living lion.

517. V
1920 Ebea - worn around the ankle when setting out in the forest, the two bones

medyl
517. have the power to preserve his
1920 bearer from injury, worn
by men only.

518. Eleo, worn about either
1916 of the wrist of men, said to
be give strength and health

519. Eleo. a pair worn by a man
1908 520. on both wrists.
1907

521. Agi - a small ~~brass~~ ring
made of copper with some
medecine, worn by men
around the wrist.

522. Atalo - worn around the
1954 wrist of a girl.

523. Emang bolendu, worn
around the ankle of children
1941 the horns of the small bluish beetle are used as medecine
said to procure fleetness.

524. Emang bolendu, a small iron
1983 525. clapper worn around the ankle
526. worn only for the sound it produces
1984 & 1985
527. The latter was taken off the ankle of
1982 a little boy.

Medje

528 ✓ 1905 ✓ 1906 ✓ idéa, same as no 517.

529. ✓ Ambembere - worn around the right wrist by hunters, said to confer great adroitness or rather offer the same luck in getting birds or smaller mammals to the hunter than to their living genette enjoyed. The fried foot is called nenidetwe, only the medecine men can invest such object with their special power.

530. ✓ 4825 ✓ Ñöle bandmails worn about the belt of a child, said to be only decoratif and liked by children on account of the noises produced when children rattle them.

531. ✓ 1959 ✓ Nanidere

worn about a mans wrist said to be only decoratif.

Medje

532. ✓ Alemock/ene
worn about the belt of a child for protection against illness, with hopes for a long life. 4 claws of flying squirrel, bones of eggs, mink, front of Reptile.

533. ✓ 1917 ✓ Aambock no worn about the waist of a child - the dog teeth are said to confer upon the child the same powers as all the living dogs enjoyed

534 ✓ 4-522 ✓ Enikye worn around the neck

535 4-521 ✓ by men and women alike

536 4-521 ✓ ~~enika-ene~~ fastened to some

537 4-521 ✓ sort of string, very often fibres

538 ✓ 1899 ✓ of the lower portion of banana

539. leaves. no 534 & 538 are tusks of the black forest pig others from Red River hog.

540 ✓ 2169 ✓ Eboni Ear hangings of brass

541 ✓ 2214 ✓ worn by old men and women

542 ✓ 1974 ✓ Nogockene ivory ring worn on the fingers of the right hand

Medje.

542 1974 it evidently depends on the thickness of the finger to determine its choice

543. Narikye - 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 2167 Nanpro - anglehook

545. 1593 Endumbarepie - worn around

546 1595 the right or left wrist by

547 1594 women, said to give them

548 1966 great success in their plaiting work. The bracelets are made from the skin of monitors. The living monitors are ~~actually~~ usually found where vegetation is most luxuriant near the banks of Rivers or swamps.

549 1972 Ega - horn of a bushbuck with some powder in it, worn on the left arm by the wrist,

549 ✓
1972

medji
bought from a Mabuti but also
common among the Mangbetu,
the medecine is called Obisa —
it allows the bearer to steal
without being caught. As a
matter of fact again a transmission
of the abilities of the living antelope
upon the bearer. All tragelaphi
are very shy and of retreating
habits, they often visit the native
plantations.

550 ✓
1824 ✓

Ezeba, the only comb of the
~~Mangbetu~~ medji women,
the neck, the opening of the
hair is done with pointed
bones used as hairpins/Richard

557 ✓
1973 ✓

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

552 ✓ ✓
1823

recherche - comb of the Mangbetu
men kept in the hut the hair

553 ✓ ✓
1822

of men is made by one of their

554 ✓
2237 ✓

women, generally performed
by one of the more experienced

Medgi

553 women, the hair of men is
to 554 arranged twice in a month.
2237 (between the change of the moon)

555. Neg-burug-burucknvo
4624 worn around the right wrist
of men, said to confer special
faculties with regard to love

556. Nampro-angleknapk

557 Atire - thorns used as angle hooks
1629 they are also baited with worms.
give fairly good results

558. Nekele - knife of ivory sized
4746 as a knife to cut open green bananas,
also used somewhat in the
manner of a spoon, to eat
vegetable food (cooked manioc-
leaves) evidently an imitation
of the knife of white men.

559. Eginguo or Koguignvo -
belt of a little boy

560. Nenglaka worn around the
1970 neck as a sign of mourning
for the nearest relatives worn
by both sexes during all ages.

Medji

561. 1918 ɛ̀lèɔ worn around the wrist by women (one or both wrists) said to grant health to his bearer.

562. 1946 ɛ̀gnocke worn around the neck by young men, also by girls, beads of iron & brass.

563. 1968 nengbake worn about the right wrist by a man, said to procure health, not related to mourning is a different species of wood, the wood of which the mourning necklaces are made is smaller.

564. 1535 nebiassié - a [illegible] of the genetta (Poiana) worked under the belt somewhat back of the left hip

565. 1534 nebiassié a charm of distinction usually to the wearing of two [illegible] privileges + tails of a chief's cercopithecus, worn in the same manner, two bunches of white chicken feathers said to be only ornamental

566. 1751 ɛ̀bakpa - walking stick

Medje

566 1757 ✓ of a man showing on the upper portion some incisions which are made whenever the owner has given a new present to the nearer relatives of one of his women.

567. 1897 ✓ Kogala a belt for children, the children in Mendaya are generally entirely nude, the only objects worn besides such a belt or similar belt are charms or some small clappers on the wrists or ankles, sometimes a string of beads. The kogale is taken off by pushing it down toward the feet, the mothers seldom leave their village or even go on visits in the same village without these belts with its many protective appendages around the waist of their children. They are ever in fear of witches and bad spirits

Medge

568 1590 Togingogo - belt of leatherstring
~~Togingogo~~ fastening is worn in front

569 1914 4823 Engeresso - worn by men
near the left hip fastened
to the belt, considered a powerful
charm. The foot of a genetta, the
claw of an antelope, & of an
eagle & of a giant pangolin,
two mungelo and a clapper
to please the united spirits
also two seeds.

570 1530 Eriawi - strips of skins of
squirrels, monkey, ~~leopard~~
~~a genetta & hyaena~~ - a charm to
his physical constitution.

571 Amakege - appendages from
a childs belt with an Eriawi
attached to it a collection of
medicine, also two hairs from
an elephants tail.

572 1911 2163 Knobo - a small leather
pocket made from the skin of
a Duncatherium. The mangloto

Medji

572 1911 2163 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 pockets to put medicine into it

573 1591 1975 Nahdin - The hand around the a child's head to produce the gradual lengthening of the occipital portion.

574 The band is put on the very

575 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 struggles much and becomes restless the bandage is taken off. The children very often sleep with

Medji

573 if, the bandage is seldom
574 left longer than 4 6 hours.
575 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.

It is not sure that sores
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 a deformed
head, it does not influence
the mental abilities in any
way; the children however
who undergo this treatment
have a very peculiar ~~glassy~~
staring look which disappears
very rapidly if the bandage
is taken off., though as a
matter of fact they can not

Medje

573. feel molested by it as they
574 ✓ ✓ never touch or scratch it,
1587 ✓ 1589
575 ✓ never try to remove the bandage.
1586 ✓ They always stated that it
was very pleasing to have
such a long head, there is
evidently no tradition about
its actual introduction, it
is extremely admired by both
sexes. There is a skeleton
of a Mambuti (Pygmy)
child (in the collection) that
shows the deformation result
from such a treatment
576 ✓ Meng Laka - worn around
1969 ✓ a girls neck to attract the
attention of the other sex.
girls and also women make
often elaborate toilet to be
more pleasing, many times
Papillant
a culture (a canna in their villages
with bright red flowers ~~with~~
which they ~~decorate~~ wear in

Medje large
576. The perforated portion of their
1969 ears and several other
bright red flowers in the
forest also used for the
same purpose, but prettiest
of all is a violet waterlily
that is worn in the ear
as well as in the hair -
sometimes even by men.
The women during dances
use the pointed tips of
the Raffia and push it
in such manner into
their hair as to produce
a starline decoration
577 Emokoine a piece of calabash
2165 and 4 small pieces of wood with
which they produce the decorations
upon their pots by rolling it
over the still soft clay.
578. Nsanga used as No 577 but
only for Bisanga (the twining of fibre work by hand)
579. pieces of wood for same
2162 use as 578.

Medji

580. Emokakvia, 12 small tools
2220. used as No 577. The woven
pieces are used for the ordinary
jars and are eneally thrown
away after being used.

581. Ēāta 4 pieces of calebash
2215 used for smoothening down the
surface of their potery.

582. hekyn locks no 2 seed capsule
2212 and Nopi a stone used also
for smoothening potery

583. Emung a sort of belt
1980 of iron beads
2213 to hold the nogetree (barkcloth
of women) around the front.

584. Ellecke - same use - a belt
1886 made of beads, They fasten
it first on the side and
move the fastening next
over to the back, otherwise
the fastening is carried in
front.

585. Emasengēde a pair of iron
1928 bands worn by an old man

585 Medji
1928 about the ankles, women occasionally wear them.
586. Amasengede iron armlet
1929 worn about the wrist by an old man also worn by women, one pair of armlet may be seen.
587 Embelia, pair of armlets
1930 worn by a women, the pointed end towards the wrist
588 Embelia 2 armlets same use
1931
589 Embelia 1 armlet same use
1932
590. Naipinda armlet of brass
2172 for a girl, rich women may carry up to the elbow armlets a pair of leglets up to the knee.
591. Nembandi - a sort of box
1715 made of bark and two pieces
592 of wood for bottom and
1716 cover, generally oval in shape, round ones exist also, to carry the smaller

Medje

591. 1715 effects of men during voyage also to store them away in the huts. Most of the objects are ornaments, charms or clothing.

593 1770 Nehumungwa a sort of musik instrument not very common with Mangbetu, but much appreciated by the younger men. The Mabutus hold the recognized mastership of making these Nehumungwas. The finest specimen has been made by a Mangbetu. It has today a very wide distribution in the Haut-Ituri as the soldiers are very fond of them and bring them from Post to Post.

see for 594 next page

~~594~~ 595 2173 Ayden two sticks with chicken feathers that revolve, ~~to~~ they are stuck in front of the huts of young men, said to be decorative.

Nyedji
Kekaw

595. ✓ 2854 ✓ Ihedodo a pot with a woven handle for wine or water

596. ✓ 1996 ✓ Ikwa - two tops, simply splinters of wood pushed through a seed of a forest-nut. To set them in action they bring the palms of the hands together with the upper end of the top between and move one hand forward the other backward, which causes the rotating movements. Used by boys and young men.

597. ✓ 1588 ✓ Nkikocko - a woven hand, such as used for stools of women, the quivers, the shields made by women only.

598 ✓ 1821 ✓ Ekitumba - small calls for children to drink water an imitation of the imported enamel cups by white men.

599. ✓ 1719 ✓ 1721 Ekolobe - the women with their pestles as used by the

600. ✓ 1688 ✓ 1720 ✓

Medici

599 Nang beku. These are the better
600 (1719+1721) models of mortars. They are used
(1685+1720) chiefly for preparing vegetable
(wooden pestle - wrong no.) food, such as Bananas
also flour of dried mango and kanago
mainly. 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 women sitting on a stool
or often squatting.

601. Eachi - a necklace worn by
1890 men only made by the upper
canine teeth of the canines of
native dogs, that are kept not
only for hunting but also
for comestible purposes. There
are also a few canines of monkeys
among them.

602. Adu - a band that was worn
1592

Medje

602. above the forehead by an ugly
chief - also carried by the
Mangbetu. Has a nice
brownish red color.

603. Neigako woven band to
1553 carry the children, made by
woman. Children are usually
carried by their mothers on
the left side, straddling
on the waist of their mother
(one limb passing in front
one in back) all other possible
position may be seen.

604 Neigako - a large band
1502 cut out of the skin of an
antelope, for same purpose
as No 603.

605 Nobanna, see No 389 etc.

606 Nekiti, made by men used
1729 as stool by men and women
1735 made of the inner portion
of the midrib of the Raffia
palm-leaves. Surprisingly
light.

150

Medje

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. Malumba decoration knives axes and storage food such as dried bananas termites, caterpillars dried & smoked fish and meat. The objects such as knives malumbas, & decorations are either used as presents to to buy food or other articles in exchange. Made by men of Zebandrao people.

608. 609. 610. 611. 612.

The latter basket can be closed by a sliding fibre-string.

613. Edidili Basket of a somewhat

Medje

613 conical form, used to put
1572 fish into, made by men,
used by both sexes.

614 They carry all sorts of things
in these baskets as the occasion
arises, but they are made for
taking fishes.

614 Imambananga - a very small
1575 sample of the basket that
is most in use, not only
with the Mangbetu but
with nearly all the tribes of
the upper Ituri, even the
Pygmies are making them.

615 Egenga - basket for food
1554
616 the different models in
1555 common use. They are first
617 well laid out with banana
1558 or other large leaves that have
618 been held over the fire until
1559 they become perfectly pliable
see No 238. They are generally
salt filled with vegetable food

Medge

616. the upper portion of the leaves serves them 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. 1557 Egenga a much cover basket used as no 615 – 618. also as sieve for manioc and banana flour.

620. 1423 1562 Ebibiri a basket used for drying fish on the sun or over the fire – still unused.

621. 1563 Nokgbo basket with a cover

622 1564 that makes it cockroach proof

623 1565 made by women used generally

624 1562 only for objects of women,

625 such as adornements, strings

626 necklaces, armlets, leglets, objects

627. of medecine or real remedies, also

Medge

621 the smaller the bandages used to bind their own and the heads of children. Seven models showing the general variety, the plain models are more commonly used, there is a basket in any more important effects

628. Nootka – a hat with a decoration of red tail feathers of the gray parrot.

629-630 hats decor. of chicken fowl

631 The strips of palm fibre are on hats that have never been worn

632 633 634 635 636-637
638 639 640 641 642
643 the belt is carried in front has a small package with medecine fastened to its inside that will prevent from detection when stealing food in the plantation of other villages.
644

Medje

644 1413 The medecine 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 it.

645 1424 646 1443 hat.

647 1988 made by Zebandrao people

648 1419 chief Bandao hat south of Medje, decorated with chicken feathers that have passed through some ceremonies, to provide the bearer with happiness and good luck.

649 1427 650 1405 the latter made by Zebandrao people.

651. 1355 ogute worn as a sign of mourning for children

652 1357 Nõũtu made by people of Zebandrao

653 1413 hat with net inside and lapping the net is worn underneath the

654 1407

655. 1405

Medje

653 hat and hangs down over
654 the forehead sometimes unto
655 the eyes, worn as a sign of
mourning by men only and
for brothers

656 made by Begandwas people
1411
657 658 659 660 Kouku
1431 1432 1433 1430
661 662 663 hats of Malemba
1425 1395 1402
664 Eriboh hat of leopardskin
1441 ~~all~~ worn by old men, the
short carried portion is
carried over the front
with a tuft of feathers of the long tail (one of the
665 Eriboh hat of a large (monkeys)
1438 flying squirrel, the tail
is carried in the back
666 Eriboh 2 hats of a black colobus
667 the hair of features is carried
1436 backward.
668 Eriboh hat of the skin of a
1440
1445 ~~Civet cat~~ (Nandinia / Genetta
669 Eriboh hat of the skin of the
1434
1437 thick tailed genetta.
670 Eribo hat of the skin of a

Medje:

670 Chimpanzee

671 1439 1435 hat of the effigy of a monkey with ~~black~~ white artificial portion

672 1444 hat of a genetta, the two prolongations hang down towards the front

673 1442 mamba gale worn also by elder men

674 1404 1496 Nado – a woven cap of string with three needles or other hat pins, worn as a sign of mourning

see photographs.

675 1296 Ennangbalanga worn only

676 1411 by men south of medje as a sign

677 1429 of mourning at the death of an Okapi to propitiate the bad spirits. If they do not wear these hats they become sick or even die. They are woven in the forest by the hunters themselves. Still worn long after their return into their village

Nudge

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

679. 680. 681. 682. 683. 684. 685. 686. 687. Ebu - worn behind and nehaka worn in front of the nogitwe (see no 211) The nehaka is always folded in the upper portion as it is passed over the nogalea (see no 191) The upper slightly overlapping portion of the Nogitwe hiding ...

Medje

687 V
688 V
689 V
4956 V

the upper edge of the rekeka.
rekaka - sewn by women worn
as a decoration in front of
the negative, it varies in
form from a simple square of
the breadth of a lend, to 1 foot
in length and the width of 1 and
a half. The rekaka is ~~sewn~~
be composed of dried banana
leaves, flattened stems of
grass, the ever varying decoration
is purely individual ~~with~~
and considered fancy. Many
rekakas show no decoration.
As a rule the women carry
no rekaka, but a well dressed
and decorated woman, is seldom
without, it may therefore be
considered ^ almost Medje ^ as some piece belonging
to ceremonies and extraordinary
occasions, except with women
of distinction, who are always
well painted up and decorated
if at all the carry native dress. Very
often the cloth fastened above the breast
in front hangs nearly to the ground giving native

Medje

690. Egenga – a basket for food. used as a hat
1556

691. Kodoro - a clapper with a carved women as handle made by the Azande of the chief Zumet.
1782

692 Naïso a carved figure of a man with a metrumba (musikinstrument, replacing the body.
1774

693. Naïso carved figure imitating a saluting messenger of white men, the exaggeration of the cartridge belt and the second portion is rather a hint at. the behaviour of these men. They always carry a cartridge belt and also an old muzzle loader. They are never provided with powder or cartridges, but as a rule they behave very arrogant in the absence of white men
2221

160

Medje

693 and often profit of the chances
2221 so easily offered by the many beautiful
women:
These figures are considered simply
purely ~~the~~ many beautiful ~~have not the~~ no
ideals, though they firmly believe
in bad spirits on the road, in
the forest, in case of death of
any of their chiefs they change
the site of their villages.

694 Emoak - quiver for arrows
2033 made of bark

695 Emoak same made of the
2035 ~~leopard~~ skin of a ~~buffalo~~

696 " " " " of a Sitatunga
2029

697 " of a small bluish Antelope
2034

698 Emoak made of the skin of a Monitor
2036

699 Emoak made of the skin of a
2032 large Python. The band or string
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 right side of the quiver is then outside. Very often several arrows are slightly pulled upward in order to be able to grasp them more rapidly.

704. 2159 noabwo - anglehook.

705. 2003 nsoggo - also sometimes nsoggu (the ' in front is ~~omitted~~ an indication of the singular & is omitted — the plural ~~and may still be omitted, though very often it is used.~~

704. 2002 hat pins of iron.

704. 2059 nkaga - tool to put on and to adjust bracelets and armlets

704. 1545 kondu chest of feathers for ~~it~~ a hawk

705. 1544 no - u - du " " from the large plantain eater (crangokuus)

706. 1543 no - u - du from the large hornbill (negapala)

707. 2194 embagga - a twisted thing worn about the right arm, said

Medje

707 ✓ 2194 ✓ to procure great success in hunting birds by bow and arrows.

708 ✓ A958 ✓ Nongu. 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 every nearby body. They are rather common. To get the red wood powder which is so much employed The take the small piece and rub it up and down, while sand and water is continually added; the piece is kept in a slanting position. A muddle dark brown mass is from time to time scraped off, which after drying it gives the powder. It is commonly

Medjè

708 4958 used for toilet, mixed with oil will produce a very nice coppery tint all over the skin. As powder it is often put over the breast, forehead, back of the neck and shoulders specially ~~during~~ at dances and ceremonies or similer joyful events.

The emean keri does, the supporting sticks in the bongo the pots knives, bows & malimba (each pelokkos) in fact nearly all for their effects with it

709 2379 ✓ ✓ ✓

Medje

711. 1610 Odele – (string) Kaot from the inner surface of the stiff tender raffia-palm-leaves. It is the native thread with which he sews the bark cloth, nogi; nogitwe, clan (see No 687) nchaka, they string up beads of iron, brass and glass imported glass-beads.

712. 2154 Nouka paleka – a small cleft calabash used for mixing the redwood powder "nongu" with emaïnge (black oil) There is a small pointed (embange) with it, which is used for toilet and when sharpened a bar to make the incisions which produce the raised scars, also incisions

7/2 ✓ 2184 agaric rheumatism, they
later are more superficial and
very irregular.

7/3. ✓ Emipeti a sort of madeenie
worn around the waist
and the arms see photographs.
When the Mangbetu kill an
okapi, they have great fears
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 (rolling it over another
smooth piece of wood) until
all the fibres are separated.
It is then washed out of light
gray color The clay is put into
the mud to blacken it.

713 ✓
1552
714 ✓ They often have devils with accomp. by very monotonous songs to propitiate the bad spirits of the Okapi. The latter expression however is not correct as they do not believe actually in the spirit of a killed Okapi; but they believe if they will ever step into the excrement of the killed (or even the place where they have lain after dead) Okapi, without having performed these ceremonies, misfortunes will never leave them. They also believe that many bad spirits are roaming in the forest, but that is evidently no peculiar form or body imagined as they undoubtedly answer on demand to describe spirits, that they are in the trees,

713 ✓ leaves, grass, on the road
714 ✓ in fact in every possible object.
715 ✓ but might be able to work them
eselang nude - peanuts.
cultivated only in small quantities
In wet baskets (715) they hang
under the roofs of their huts.
716 ✓ 1706 ✓ Chagyo - a walking stick
of a woman - both sexes
carry them occasionally.
717 ✓ 1747 ✓ Ekiti an easy chair of
a big chief of the Mangbetu
Zehandra - fashioned after
the manner of the deck chair
of white men.
716. ✓ 2030 ✓ Embanga - arrows an
assortment of over 50 including
some of copper - all made
by the Mangbetu

719. 2031 arrow introduced from Uganda by the caravans of ivory trading Arabs (?) prob. Monvu.

720. 2186 Kombi – a large smooth pebble of the River Nava, used as a whetstone.

721. 1680 Nebebe – a piece of the Rib of an Elephant, used as a sort of spoon for vegetable food and boiling meat.

722. 2148 Eumbalemu, small seeds cultivated in plantations. Generally roasted over the fire, ~~and~~ worked over in the mortar and eaten with boiled plantains (bananas)

723. 2147 Ebanda, seeds of some sort of squashes, roasted over the fire

7/23. 2147 worked over in the mortar and eaten.

7/24. 2146 ✓ nazagnani — mushrooms boiled when collected freshly the water is thrown off, and it put in its place, much in favor with fishes and meat. The mushrooms are collected upon the fallen stems in the plantations. Several other species ~~are~~ eaten ~~and~~ which are collected in the forest are also ✓.

7/25. 2151 ✓ Ontrunk cultivated in plantations, a sort of ~~aerial~~ creeper, the aerial tubers are cut off from time to time boiled and cleaned, and eaten as potatoes.

726. Swadishwa- well basket
2155 cont. meat of the Rapi. smoked
tobacco a village south of Medje.

727. a block of wood consisting
2510 of two pieces, slightly carved
2346 for part Plate An instrument of fortune-
telling of the Ngande.
To consult it the separate
the blocks from the pieces the
little piece of wood that is attached
to it until some fine powder
is produced, they pour water
over it and with the right
hand the try to move it to
and fro, consulting it continually
If it sticks the man will die, he
or some misfortune will
happen, if it slides easy - good luck it means

Medje

727. V. There is ~~much~~ some foam produced during the friction.
2510 They firmly believe in it, 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 friction. See photograph of the Grande Chef wearing with its necklaces (shell)

#2346 - dodo (pot) knife, also notice skin band, the skin had a nice dark copper red color.

728 Amlobe The leaves the mangles use in the base of their arrows.
2157 They fold the leaves first in four
2197 and cut them with a small knife.
(all sample among the leaves - two have been cut and

Medje Sept 1910.

729 Abili – the leaves with which they clean their bodies. The green leaves are put into the water and then two or three of them held on the fingers, slightly dampening the hips, the stem is held fast with the thumb. Only the underside of the leaves touches the skin as they rub slowly one place after another. Used by all ages and sexes. The bush is cultivated by the Mangbetu in and near the villages.

2132 2136 2138

Used also to rub off the ashes after cooking. And as cauterizer by the Mangbetu. Or rubbing only the smoke from them. Common to the whole Welle-Ituri district.

730 Ebilinga – rope as made by the Mangbetu from the bark of a tree.

16071 16081 16091

731 Simambiele – short knife

20621

731.V 2062 on the right side. All knives are pushed from below under the belt, but pulled out from above. The point in fric- and similar knives is directed back — and upward.

732 2149V pull friction - top tin - cont. a sample of the black mud, with which they blacken negro hair fibres for their scanning, the negative bark cloth, the Ibea notaria etc. it retains and accentuates the scan. An immersion or imbedding during 24 to 36 hours at the utmost produces the black color.

~~730.~~ Common all over.

733 1741 Neckalachia ~~Neckslachia~~ - a sort of a bank used often as bed, but usually they sit upon it either

175.

Medje

733. 1741 in their open huts ~~or~~ and also in the huts with doors. Often carried along. extremely light.

734. 4974 ✓ a ~~portion of a~~ supporting stick of a hut, south of Medje - many of them are left crude, the decoration is cut by the men.

735. 1615 ✓ Engorome fish trap a small sample. Only used in the larger rivers such as the Nava and the Nepoko. The larger models have either a much longer guard or a big funnel shaped entrance without any guard. ~~Two~~ To take out the fish the end is opened. Rose with two entrances (at either end) have a door to the in the middle that may be opened. Made by men or women.

Medje

736. Obbo - a friction top can with small dried caterpillars they are collected in the forest at certain seasons dried and smoked. The spines are previous to cooking scraped off and then thrown in the pot. They are two species in the can. The natives are very fond of it.

737. Skeleton of a Mambuti Pygmy, adult male, died and was buried in a Mangbetu village near Medje.
4 teeth, 4 cervical vertebrae and a number of phelanges are missing. The natives would not allow us or

Medje

737. 99/1189 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 1 foot under the surface (according to native custom) laid first on sticks, wrapped in bark cloth 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 Mang'betu custom.

738. 99/1190 Pygmy child - skeleton of a - from the same village, nearly perfect, was also buried in a hut. The skull shows

Medge

No 738. Re deformation resulting from re application of bandages. This is a common habit of the Mangbetu. The Mambuti imitate in many respects the different tribes with whom they happen to live. The Mambuti attack themselves in small or large numbers to the different chiefs and are as a rule treated with a certain respect in as much as they provide a large quantity of animal food which is exchanged for vegetable food.

739. 1894 ✓ Edumu - a string of beads with an eagle claw, (eleke = the string of blue beads - Edumudere = the bird) a necklace worn by a man medecine said to procure strength.

. Medje

740. Baika - appendage of a childs belt consisting of 2 horns of small Antelope, and several Carnivore teeth. Medecine to procure health

741. Emelanzi - 1 tails of a genetta - decoration worked under the belt, much appreciated by young dandies.
1531

742. Emelanzi - 2 tails of young genetta. same use.
1533

743. Sample of hair of lightcolored children - Mangbetu - near Medje.
2168

744. Enirge - a necklace with 3 canines of a leopard, worn by women and men.
4828

745. Kobawa (also Kolialla) made by the Azande for women only

medja

746. Edodo eguo - a pot made
2352 by the Azande used for water
747 used by men and women
2346 alike, they are directly brought
to the lips.

748. Aurisango - used as a belt
1596 made by the Azande, worn
as a sign of mourning.

749. Emandele - short knife
2063 worn generally in the hand
but occasionally also
under the belt on the right side

750. Edreaë - a ring of hair
made of many small braid
worn by the women of the
Azande on the hair to
increase the appearance
of the (hair does natural)

See photographs of the Azande
women. Their hair carefully
trimmed and woven in with the

Medje

756. 1446 ✓ katumal kau to make the description complete

751. 2010 ✓ Emoangele – hair pin of brass made by the Malele, taken from the hair of a young girl. The pin is pushed into the hair on the right side (on top of head) the flattened portion sticking upward.

752 1421 ✓ Amboh-é a tuft of feathers ~~from the small plantain eater from a mans hat~~, the long black feathers are from a weaver bird, fastened to a hat

753. 1454 ✓ enipye – a belt from a civet-cat.

754 1561 ✓ elibiri – a basket for food specially for trying

755. 1795 ✓ Eriga – a horn from an antelope

Pawa Oct. 19 1910.

756. ✓ 2513 ✓ Inda – spines from porcupine used by women and men for the latter as hatpins, for the former as hairpin.

Pawa

757. ✓ 2544 ✓ Emborusse, ivory horn

758. ✓ 2550 ✓ Nagoguo, 3 ivory pins used as hat pins, ~~and worn in~~

759 ✓ 2549 ✓

760 ✓ 2548 ✓ ~~genoob~~, the round head is ~~from~~ carried at the right, often ~~front~~ or in front ~~or worn in the~~ ~~pins are~~ used, in this case one head at the right one at the left. ~~or in front~~ generally worn

~~761 760 and also by women as hairpin~~

761. ✓ 2552 ✓ Ereipur ivory hat pin used also as hairpin by women, by men only.

762. ✓ 2506 ✓ Esape – daggerlike knife worn by men and also used by women

763 ✓ 2498 ✓ Edada – knive with ivory handle

764. Edada - knife with ivory handle

765. 2545 Edada - " " " "

766. 2501 Edada " " wooden handle

767. 2500 Edada " handle decorated with brass wire

768. 2503 " " " " "

769. 2505 " " " " " and tin

770. all shown knives, worn usually in the right hand, specially on visits or during palavers, often held also in the left hand, the knife is then held upward.

770. 2546 Esabe - dagger with ivory handle worn under the belt on the right side.

771. 2547 Esabe - dagger decorated with crocodiles and knives

772 2504 Esabe - daggerlike knife simple

773. 2078 Esabe - " " " with brass wire

Pova

773. 2078 Soles, flat and said to be decorative

774. 2507 ✓ Esibe - dagger like knife with sheath of elephant hide worn on the right side, hilt downward, point slightly backward.

775. 2499 ✓ Nzata - short knife worn in the hand or under the belt on the right side.

776. 2502 ✓ Imambele - short knife worn during visits, palavers &c.

777. 2542 ✓ Nekube - Azande shield

778. 2509 ✓ Agengélia - throwing knife

779. 2543 ✓ Nekuba - Azande shield

780. 2508 ✓ Angengelia - throwing knife.

These shields and throwing knives are only used by the Azande, They set out with several throwing knives that are held fast in [illegible]

777-
780.
2508

into the leather strap in the back of the shield besides being held firmly with the thumb. During the encounters they are said to throw these knives with great dexterity at great distance. Their spears are heavy and not thrown but used at close quarters.

781. ✓
2541
Egonno – a large drum

782. ✓
1985
Egonno – " ? " small

the 4 ahiles are attached to the drum No 781. Ahile = drumsticks

783. ✓
2538
Ekidandua – two small drums the "ahiles" drumsticks are fastened to No. 781. – two only are used as the two drums are beaten by one man

784 ✓
2539
Egwabbo – a sort of gong

785. ✓
2540
Egwabbo – a sort of gong.

two pieces of palm wood used for beating them

Pond

781. to 785 and 757 form the complete Music of a Wanyoro chief sometimes the Kaïsa is added. (No. 111)

786. √ 2045 Orro — 1 javelin or throwing spear √
787. √ 2131 Orro — 1 "
788 √ 2532 Orro — 2 " " " "
789 √ 2537 Orro — 2 " " " "
790. √ 2523 Orro — 1 " " " "
791 √ 2502 " 1 " " " "
792 √ 2534 " 3 "
793 √ 2536 " 3 "
794 √ 2524 " 3 "
795. √ 2517 " 2 "
796. √ 2786 " 2 "
797 √ 2787 " 1 "
798. √ 5004 " 3 "
799 √ 2801 " 3 "

Iron of "bells" knives & spearheads are Regulators" Most appreciated objects of wealth they never are kept in Houses but buried in the ground or in the bushes — rivers, these places being known only to their owners

9 after head dress are in Museum Coat

800. Nono 3 javelin or throwing spear
2521 ✓
801. " 4 " " " "
2520 ✓
Hafe ornamented with turtle
and knife. - Azande
802 ✓ Noadman - bow decorated
2511 with burned markings. Mangbetu
803. ✓ Nemoa - quiver filled with
5089 arrows made of an antilope
hide — Mangbetu
804. ✓ Nehumut — mayeo — Initiation of the
2514 Mabuntu & Mayeo Mangbetu has the value
of a woman - slave - common
with the Mabuntu. is already
Rungu — known in the whole region.
Oct. 27/1910. Nautsica — clapper from the
No 805. Chief Danka (between Nala and
Rungu) black and brown.
No. 806. ✓ Zgoki — leglets worn by one
1887 ✓ of the women of chief Danka

Rungu Oct 27 – 30. 1910.

No 806. 1887 made by the Mangbetu, consisting of 7 strings of brassbeads. Worn by women around the neck

No 807. 2769 ✓ 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 in the rear. Made by an Agande of the Chief Gita.

No. 808. 4743 ✓ Nela – an adze made all of iron – made by the Agande of chief Gita.

Presented by Mr. Achille Boone Chef de culture de 1ère classe – Nela

Rungu Oct. 28. 1910

The objects inventried from No 809 to No 908. have been presented

Rungu 1910. - Oct.

by Monsieur Charles Gilson
Chef de Poste de Rungu
Rue Theodore Vorhaegen 69.
St Gilles - Bruxelles

No 809 / 2820 ✓ Embaganza - knife to cut the plants in the swamps from which the native salt is produced - Mangbetu

No 810. / 2821 ✓ same as no. 809.

No 811. / 2822 ✓ Embaganza - (Kasangwe = small)

No 812 / 2839 ✓ used principally for the harvest of nekumbo (a small grain from which the make beer. There is no difference between the two knives that also general purposes except that No 809 & 810. are called Embaganza gungu (= large) and Embaganza kasangwe (= small) They are used by men and women alike

Rungu Oct 1910.

813. √ 2829 √ Enuga – knife used for plantation and house hold work not used by men, never worn in the belt.

814 √ 2819 √ Enuga – same as No 813.

815. √ 2811 √ Saje – knife with some serrations that are considered decorative

816. √ 2818 √ Emoda – knife worn in the belt (generally by men only)

817 √ 2810 √

818. √ 2834 √ Nemaganda – a sort of heavy knife used for clearing the ground for plantation – work used by women also by men.

819 √ 2844 √ Neba – an adze

820. √ 2053 √ Nabegombi – a small hatchet used for carving

191

Rungu Oct. 1910

820. supporting post in houses or
2053 similar work. The large hatchet
is called Egombi and used
for felling trees.

821. ✓ Edada or Endogua - a knife
2535 ✓ with curved end - there seems
to be little difference in the
application of the two names
mentioned. The cross like
arrangement near the hilt is
considered decoration.

822. ✓ Edada - same as above -
2442 the hilt represents the head
of a Mangbetu woman. There are some
beads used for the eyes, the
head on the left of the nose
represents the large bottom like
decoration worn by chiefs women

Benguet Oct. 1910.

822. Here are also some beads in the collection

823. Emanbele — short knife made of brass, was the property of a great Mangketen chief near Benguet.
2849

824. Emanbele - with ivory handle
2838

825. Emanbele — plain wooden handle, they Mangketen say that the projections on the back of the knife are simply decorative, but they undoubtedly are very ~~large~~ efficient appliance in a hand-to-hand fight.
2837

826. Emanbele — short knife
2444

827. Emanbele — " "
2836

828. Sape — knife with sheath
2813

Rungu, Oct 1910.

828. 2813 and turned handle

829. ✓ 2853 ✓ Sape.-

830. ✓ 2814 Sape— Knife with carved handle representing the head of a Mangbetu woman. The cross markings on the face represent the habit of decorating their faces with the juice of gardenia. that blackens on the skin.

831. ✓ 2812 Sape - Knife with carved handle representing a woman's head

832. ✓ 2824 Sape— a very long daggerlike knife with carved woman's head in ivory. with a sheath of antilope skin. former property of a big Mangbetu chief.

Bungu Oct 1911.

833. Edupa – a whip of hippopotamus skin with carved ivory handle representing a man's head (former property of Ag Mangbetu chief.

2739 ✓

834. Ekine — a collection of whistles used by the medecine man of a big chief by selecting the different whistles, he can kill a thief, ~~obey~~ make him bring back stolen goods, kill enemies, make women fertile, produce illness, ~~&~~ rain, storm and lightning are very often successfully directed, in fact he can produce every possible evil and much good fortune. - former property of a big Mangbetu chief.

2756 ✓

Bonga Oct 1910.

835. Ekine – a sort of talisman worn to annihilate the fatal actions of witches (C.L. 688) or other sorcery-instruments.
2754 ✓

836. Edumu (or Edoma) a complete musical instrument a carved woman representing the curve from which the string runs down into the boat-shaped portion.
2736 ✓

837. Egwogwo – a gong made by many tribes used during dances, also to announce the drinking of palm-wine or beer of a big chief, used also to announce visits. As especially fine specimen much esteemed on account of the persecutions
2737 ✓

Rungu Oct 1910.

837 sound. The wood is blackened in mud and extremely hard.

838. 2796 Nsoro-ordinary spears. 3.

839 2799 " made all by Mangbetu

840. 2793 " " "

~~844~~ Nsoro or Duo. Lost No. see Nos 3519 & 3540

~~842~~ Lost No. see Nos 3519 - No 3542

843 2530 " " "

844 5021 " " " "

845. 2535 " " "

846 2515 " " " "

With wooven portion ~~the~~

847. 2527 Nsoro more ~~deficient~~ spears

848 2529 all made by Mangbetu

849. 2522 Nsoro " " " "

850. 2798 " " " " "

~~851.~~ Lost No. see Nos. 3519 to 3540

852 2526 " " " " 3

853 2794

854 2525

Arrows Oct 29 00.

855 2800 ✓ Nouv. select Mangbetu spears

856 2519 ✓ " " " 3

857 " " " "

858 2795 ✓ " " " 2

~~859~~ Cost no see 2440 3519 — 3540

860 2528 ✓ " " " 1

861 2533 ✓ " decorated blade like Azande

862 2790 ✓ " select Mangbetu spears 2

863 2791 ✓ " " " "

864 2785 ✓ " " " " 1

865 2782 ✓ " large " " " 1

866 2788 ✓ " large " " " 1

867 2516 ✓ " " " " " 1

868 2518 ✓ " " " " " 1

869 5000 ✓ " " " " " 1

blade of brass with staff of iron in which is a clapper. show or representative spear

Rungu Oct 1910.

869. often given to the chiefs messenger who is sent to one of the smaller chiefs. The spear represents in this way the flag of the larger government is respected as much respected as the small flag given to messengers of the Government.

8 The other large spears one only is carried at the time whereas of the lighter spears 3 to 6 are kept in the hand driving or rather before a fight.

Nos 9 to 10. Bara - (the Zande word for spear) - used by the Azande and made by the Azande.

Lost Nos 11 to 20

3541 - 3545

Rungwe Oct. 1910.

No 871. Baza - spear of the Nyanda 1
2805 ✓

872 " " " " " 1
2804 ✓

873 " " " " " 1
2803 ✓

874 " " " " " 1
2806 ✓

875 " " " " " 2
2807 ✓

876 " " " " " 1
2809 ✓

877 ✓ Two Mamwa spears
4750 from the region of Gombe
878 ✓ 2784 a bundle of 30 Mangbetu-
879 ✓ 2512 arrows of the region of Rungwe

880. ✓ Nekindwe - (Nandwa = Medje name) a bow.
2775

881. ✓ Nekindwe a bow with a
2778 a sort of resonant appliance of wood called by the Mangbetu "Emangbe" The Emangbe it is ~~always~~ carried inside the curvature

Bumgu Oct 1910.

881. 2778

but may turn around as the arrows are shot off
of the bow ~~and at the~~
It is always at the
(left hand side) (of the bow is held
right hand side) or above pointing
every time (arrow is) shot it makes
a harsh sound. In fighting
their enemies they often
let the string loose without
shooting an arrow as
usually all tribes hunt
(At the very hearing of this sound)
terrified lies down and
rest motionless, they profit
of this absolute motionless
to place their arrows.
The wrist cushion of the
Pygmies, also an arrangement
(folded) of leaves about to wrist serve
the same purpose.

No. 882 2142 2776 V Nebudwe a bow

No 883 2773 V Engoma — Mang'ketu shield

208

Kenya Oct. 19 w.

884 √ 2808 Bret – spear of the Mabarre near Niapu or Maboa Kuba

885 √ 2828 Elando – a knife used for

886 √ 4032 plantation work by the Maboa in the region of Buta

887 √ 2815 Elando same as no 885

888 √ 2817 Elando " " " "

889 √ 2826 Bomma – knife for general use. carried by men

890 √ 2825 Endanga – knife for chiefs used for all sorts of things as occasion arises – really a show knife

891 √ 2827 Endanga – small knife.

892 √ 2841 Nonyo – Maboa name Neibunda – Medje name carried in warfare

Lango Dec. 1910.

893. 2840 ✓ Nonyo - a curved sword like

894. 2843 ✓ Nonyo - instrument

895 2846 ✓ Nonyo - The blade is well worked, with iron handle

896 2780 ✓ a bundle of 44 arrows

~~Emodjo~~ Emodsho = arrow made by the Elangwa who are considered by many officials as Mangbetu at any rate they depend of the big Chief of Mangbetu

897. 2831 ✓ Neroli - a sort of battle axe made and used by the Monvu in the region of Gombari

898 2833 ✓ same as above

899. 2830 ✓ Neroli with a piece of genetta skin.

900 2777 ✓ Eguave - bow of Monvu

Bunga Oct 1910.

901. ✓ 2779 ✓ Bow of Monuvue from the region of Gomberi

902. ✓ 2781 ✓ a bundle of 11 arrows made and used by the Mom[illegible]

903. ✓ 2774 ✓ Enguba — a shield as made and used by the Ngande

904. ✓ 2845 ✓ Binda — decorated throwing knives as carried and held near the handle back of the shield

905 ✓ 2847 ✓

906. ✓ 2816 ✓ Sepe — knife used by the Ngande

907. ✓ 2837 ✓ Noroli — like no 897.

908. ✓ 2122 ✓ 2523 ✓ Mangara Molwidya a sword in use [illegible] with the Mahango south of Poko

No 909. ✓ 2395 ✓ Edudo — water jar made by one of Mondo's people, the top representing the head of a man made by a man — Mangbetu.

~~No 910~~

Mbiangare Nov. 1./1910.

No. 910 Edodo - waterjar made by
4672 ✓ Okondos people

No. 911. ✓ Edodo - waterjar same as No 910.
4656 ✓
No 912. ✓ " same as No. 911. Made by
4683 ✓ the same man.

No. 913. ✓ Edodo - waterjar
4687
No. 914. ✓ Edodo - waterjar.
4657
No. 915. Edodo - waterjar.
4654
No. 916. ✓ Edodo - waterjar
4676 made by Okondos people

No. 917. ✓ Nearly same as No. 916.
4665 ✓
No. 918. ✓ Edodo - waterpots
4673
No. 919. ✓ Edodo - waterpots made by
4678 the same man who produced
No. 914.

No. 920. ✓ Edodo - waterpot - Mangbetu
4685
No 921 Edodo - waterpot made by
4728 ✓ the Aganda but purchased
from Mangbetu.

Miangas Nov. 1910.

No 922 4377 ✓ Negwe — a sort of apron worn
No 923. 4378 ✓ over the buttocks, made of
dried banana-leaves, by the
women of chief Pkondo

No. 924 4379 ✓ same provenance for all
No 925 4380 ✓ the following numbers
No. 926 4385 ✓ - 927 4386 ✓ 928 4359 ✓ - 929 4360 ✓ - 930 4368 ✓ - 931 4367 ✓
932 4402 ✓ 933 4401 ✓ - 937 4398 ✓ - 935 4397 ✓ - 936 4362 ✓ - 937 4361 ✓
938 4373 ✓ - 939 4374 ✓ Also a sort of buttcover rarely
netted, rather scarce.

940 4409 ✓
No. 941 4584 4585 ✓ Ehiango — the fibres of the
stem of the nilpalm blackened
used by the women to fasten
the nagetwe around the waist
negnekwe worn above in
the middle of the nagetwe.

No. 942 4191 ✓ 943 4193 ✓ nagocknwo two fingerrings
of ivory from a Pkondoo wife.

Niangara Nov 1/19 C.

No. 944 A209 - 945 A214 - 946 A208 A216 - 947 A200 - 948 A204
Esagba - comb of the Mangbetu women

No 949 A233 A234 two iron-needles made by the Mangbetu - Esoggo - used as hat-and hairpin by men and women alike - only ornamental.

No. 950 A239 Esoggo - hat pin for men - and from to have been worn by Niangara himself.

No. 951 A243 Esoggo - hatpin also hairpin

No 952 A219 Ogochwo - hair pin of the principal women of chief Okondo - called M'Tobani.

No. 953 A226 Ogochwo - hairpin of M'Tobani's sister who is also a principal woman of Okondo - Nenzmia is now the third principal woman

Wangera Nov. 1/1910.

No 954. ✓ Chondoki – 4 Leopard teeth.
4158 – canines – said to have been
worn by Wangera, that the
teeth are worn a very long
time it may be seen by the dark
color, where he touched the wild
skin of their bearer.

✓
No 955. peipo – (a corruption of the
4119 english word "pipe" as the
pipes have been brought
to the Manyuchu first by
traders from Egypt they have
adopted this name) representing
a woman, cut by one of Chondo's
men.

No. 956. ✓ Sope – a short knife with
4069 a handle representing a
woman's head.

Mangaia Nov. 1900.

957 ✓ 4225 Pochmo - katopin of a mans
958 ✓ 4552 Sape - with an ivory handle
959 ✓ 4329 Nengne - a sort of fly killer
960 ✓ 4330 made from the fibres of the stem of the oilpalm
No. 961 ✓ 4049 Sape (he really pronounce like Ẽ-sape / the Ẽ is very short and nerdly audible)
No 962 ✓ 4047 Sape - with a handle worked
No 963 ✓ 4050 Sape - well with iron work.
No 964 ✓ 4053 Kéode - a knife for ~~fish~~ the smaller plantation work - used by women. — All knives of the Mangaians are worn for decorations care as long as they are new, when they are worn out somewhat they are used for actual work

Niangara Nov. 1/19 12

No. 965 ✓ 4138 Emanbele – a shortknife with a head of a man cut in wood by one of Nongolis men presented when leaving his village.

No. 966 ✓ 4178 ✓ Emanbele – 2 shortknives
No. 967 ✓ 4142 with ivory handle presented by "Rondo" when leaving his village 3 hours south of Niangara

No. 968 ✓ 4535 Nekiti – the common chair of nearly all Mangbetu chiefs or somewhat important men. An imitation of a steamroller of white man.

No 969 ✓ 4320 . 970 ✓ 4726 971 ✓ 4323 972 ✓ 4787 Eisik – a woven ring upon which they place the better jars, such as No 911 – No 920. They continually smear them over with redwoodpowder.

Niangara Nov 1/1910

No. 973 ✓ 3980 Nokpe - a mans hat = Mang Ubangi

No 974. ✓ 4025 Amambagale - a hat of the blackened fibres of a forest fruit worn by an old man.

No. 975. ✓ 3981 Nekamba - an Azande lot

No 976 ✓ 3971 Nedoma - a harplike instrument

No 977 ✓ 3967 " with lead out in

No 978 ✓ 3962 " wood made and

No 979. ✓ 3968 " played by men only.

No 980. ✓ 3957 Azande - musik packed in box. with four - play - sticks.

No 981. ✓ 4480 Nogi - bark cloth with a large black piece (colored by putting it into the mud) and 2 colored pieces of their own dull color.

No. 982 ✓ 4435 Nogimvu = the whole arrangement

210 Nogimvu

Niengara Nov – Dec. 1910.

No 982 including the string and
4435 the piece made of banana leaves.
Worn in front of the cloth.
Nokondenegi = lion teeth
Ogara = the string which consists
of fibres taken from the stem
of the oil palm. Abongo =
the piece made of ~~pal~~ banana
leaves. The lion-teeth are said
only to be pretty. The fibres are
blackened in the mud.

No. 983 Ogimvon – (the it can be omitted)
4437 ✓ = the string is ~~placed away from~~ worn aside
of the heart leaves of the raffia
palm.

No. 984 Ogimvon. – a specially pretty
4419 ✓ sample.

985. Ogimvon – well worked.
+982 ✓

986. Ogimvon – 2 pieces together
4443 ✓
4444 ✓

Wangara - Nov - Dec 1900.

No. 987. 4442 Ogiinwu - the upper whitish portion are corn leaves.

No. 988. 4436 Ogiinwu - the string consists in this specimen in finely cut leather - string, they call this kind of string Engiree

No 989. 4416 Ogiinwu - from an older woman.

No. 990. 4433 Ogiinwu - the cord is made from the fibres of the raffia-palm that hang on the stem near the bases of the leaves.

No 991. 4417 Ogiinwu - This cord is also made from the fibres of the raffia palm.

No 992. 4428 Ogiinwu - with a string of

No. 993. 4425 Ogiinwu - Coast.

No 994 4434 " - the string is finely cut leather

Niangara Nov. - Dec. 19 co.

No. 995 Oginawa

4440
No. 996, 997, 998. 999. 1000, 1001,
4429 4441 4424 4145 4431 4420
No 1002, 1003, 1004, 1005, 1006.
4445 4421 4427 4439 4430
No. 1007, 1008, a selection from the
4447 4432
Okondo's women; the form and pattern changes entirely according to taste; each women as a rule makes these things herself; The principal women however have every thing made by other women who are known by their cleverness in the different branches. of handicraft The fine leather-cord is however made by men only. No. 1009, & 1010, 1011, 1012 are samples that are preferably worn during dances, but many belts are found if they have anything on their body that they about; These larger specimens are not

Niagara Nov–Dec 1910.

No 1009 ✓ 4448 (1010) 4423 ✓ (1011) 4418 ✓ fastened to their cord (they only have been fastened for posing) but are just pushed below the cord. During dances they take a horizontal position and very often the woman is bearing down if really this portion as well as the beaded portion is heaving up and down and swaying as they would like to see it.

No. 1012. 4450 ✓

No. 1013. ✓ 4353

1014 4354 ✓

Regime - the portion of their clothes that covers their hind. It is very simply adjusted the lengthened part on the back is simply pushed down the natural power the string pushed between the

Nitingara nov – dec. 1910.

No. 1013 – 1014. narrow and flat piece.
4353
No. 1015 The Mang beta women do not
4358
1016 like that their kind quarters
4357
No 1017 & 1018 are exposed to the cooks
4395 4396
No 1019 of men, but (when making their toilet) they are
4404
No 1020. well satisfied to take a piece
4403
No. 1021 not larger than the width
4383
No 1022 of a finger for covering this
4384
No 1023 portion of their backside. In
4366
No 1024 front they take then a piece
4365
No 1025 of bark cloth the size of their
4389
No. 1026 hand, so as to cover just that
4390
No. 1027 portion which is covered with
4364
No. 1028 hair. In this (one branch) they women
4363
No 1029 (create) exhibit the most astonishing
4391
No. 1030 variety of patterns and each
4392
No. 1031 woman changes the pattern
No 1032 continually, Some even decorate
4356

Niangara Nov-Dec. 1900

No. 1033 ✓ 4394 it with imitations by cutting
1034 ✓ 4393 in black, human figures, mostly
1035 ✓ 4400 etc. As a rule they use only
1036 ✓ 4399 Banana leaves in the making
1037 ✓ 4372 them. They sought bleachened
1038 ✓ 4371 + 4381 ✓ leaves and the leaves that cover
1039 the long flower of plantains. They are easily
1040. ✓ 4382 bleachened and have greater resistance. They also use
1041 ✓ 4376 occasionally leaves of corn, they are
1042 ✓ 4375 ✓ the very white ones. Like No. 1022.
1043 ✓ 4369 ✓ Others have a sort of hood, like
1044 ✓ 4370 ✓ Nos 1017, 1031, 1032, 1034,
1045 ✓ 4387 ✓ which very nicely covers the
1046. ✓ 4388 ✓ hollow near the base of the spine.
1047 ✓ 4349 ✓ formerly much in use, now
1048 ✓ 4350 ✓ it is difficult to get them, here
1049 ✓ 4406 ✓ are only two women in the
1050. ✓ 4348 ✓ village of Mondo, who know

see No. 1050. 1051

Rangara now - dec. 1906.

No 1051 4347 ✓ How to make them, they are worn
No 1052 4405 ✓ of last. Some have a long stemed
No 1053 4345 ✓ portion that lays flat on the
No. 1054 4346 ✓ back like No 1018 & 1049.
No 1055. 4594 ✓ They arrange first the leaves and
stew last through, they sometimes
produce good patterns as may
be seen also by numbers 986
& 88, 983 & 985. 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. As may be
seen by No. 1052 the leaves
are first sliced up and pressed
between the mats of their bed

Niangara Nov - Dec - 1910

No. They sleep upon a mat or sometimes they use several bunches like this between the mats for future working. The outside leaves are then collected and blackened. They usually work one hour or two in the morning (before they go to other work) in making these covers and in this way spend several days. They women admire the creations of their friends and the more experienced ones very often give their welcome advice. - No. 1155 shows the beginning of a cover. They only use a needle (just to start and tie) a pointed stick (to make the knots) a knife

Niangara Nov.-Dec. 19 0.

to cut out the designs and a-
rosette. The designs are cut out
without making preliminary
indications for the pattern (free hand)

No. 1056 & 1057 ✓ Oquinwa = to put in front over
4422 ✓ 4426 ✓ in front apron.
No. 1058 ✓ Ensepi = a belt Connie-shello=
4273 ✓ embaraquata. The Mangbetu
receive the conries from the
Azande. They also have been
introduced by the Government.
a women's belt.

No. 1059 ✓ Ensepi - belt (for a man) from
4269 ✓ a waterbuck (Cobus) = nidembu
a Man's belt covered by conrie
shells, worn by an old man.
The same man has the women's cap

No. 1060. ✓ decorated on the edge with
4030 dogs teeth (worn especially at dances) formerly the chief's Mangbetu

more similar caps decorated with human teeth from their slain enemies. The Wangoni keep dogs as domestic animals for eating, but at the present time they there are many european dogs introduced which cross readily with the native dogs. The Wangoni say that these dogs are no good eating and bring illness etc, they have therefore practically stopped eating their dogs which are nearly all crossbred with european dogs. — It is impossible to get any objects of former times such as caps decorated with ~~bone~~ human teeth as

Mangaia Nov. Dec. 1907.

at the death of a chief or the king every thing he owned is ceremonially destroyed. They have great ceremonies and according to tradition certain objects are thrown in the forest, certain are burned in the fire, others thrown in the river. Nothing is preserved. except objects of sorcery which are inherited from generation to generation. On former times even the women with very few exceptions were slaughtered and eaten. This practice has been entirely stopped.

No. 1061. 4258 Tuaepi - of a boy, belt with a few coconut clappers

No. 1062. 4268 Tuaepi - belt of a man. of shaved waterbuckskin (cloth)

No. 1063. 4275 Tuaepiro - made of cotton and decorated with a tuft of hair from the neck of the warthog worn by men above the belt

Nzungara Nov - Dec. 1910

No. 1064 4026 Nado - a sort of cap, made by women, worn by men underneath the cap as an indication of mourning.

No. 1065. 4149 Eriki - a pair of teeth of the warthog (gueso) worn by the men on the right side fastened to the belt the point of the teeth directed backward. The work of polishing and adjusting also the weaving about the teeth is done by men. said to

No. 1066. 4151 Eriki - a tooth of a crocodile fastened to the belt on the right side point directed backward. (crocodile = engonde) said to procure long life, health & strength.

No. 1067 4167 Ekamwande - a shell from the nelle, used as a spoon,

Mungore nov.dec. 1910

No. 1067. 4167 they carry it on their belt (man)

No. 1068 4959 ✓ Angite – an iron bracelet bought from a man

No 1069 4164 ✓ nekamba – bracelet of copper wire twisted about the fibres of the raffia palm worn by a women. The copper wire is imported.

No. 1070. 4177 ✓ a bracelet of a woman made of brass – angite

No. 1071. 4185 ✓ Angite – bracelet of iron, worn by a man, slightly decorated.

No. 1072. 4189 ✓ angite – bracelets made of the bit in which cartridges of the Government are packed. worn by women.

No. 1073 4176 ✓, 1074 4171 ✓, 1075 4169 ✓, 1076 4172 ✓ Ebiggo – bracelets worn as charms by the

No 1077. 4165 ✓ Mangbetu. Worn by men and women alike. No 1077 worn by a young men

Niangara Nov- Dec. 1904.

No. 1078. Obogi - bracelet of coatsrobing with two carved pieces of ivory from one of Mondoo brothers. 4870 ✓

No. 1079. ✓ 4449 ✓ 1080. ✓ 4446 ✓ Ehigo = charms having the power of procuring wealth.

No. 1081. 4155 ✓ 1082 ✓ 4150 ✓ 1083 ✓ 4161 ✓ Eriki - the two larger ones probably teeth of Hippopotami, the smaller a leopard tooth?. said to ~~procure~~ conquer the charms of women with great care. worn around the neck.

No. 1084. 4175 ✓ Ehigo - worn around the neck, presented by the queen Mbunbani. Charms ~~for~~ to procure wealth. They do not like to part with such valuable objects.

Niangara Nov - Dec 1940.

No 1084 A175 The power consists not in the preparation, but according to the natives the tree from which these 4 round ~~sticks~~ pieces of wood are taken, possess 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 rites.

No. 1085. A170 Elizo = Charm. bracelet worn by the queen Nencima about the right wrist. presented

Niangara Expr - Dec. 1900

No. 1085. 4170 after many palaves, undoubtedly very old. The pieces of bone are teeth of the Aardvark (Orycteropus) The aardvark is rare in the Mangbetu country but more common north and east and killed by the Azande. These teeth are very powerful charms, as the prevent other people from ~~practising~~ bewitching their hearers.

No. 1086. 4162 ~~Ugoko~~ ededa - (ivory is called agoki) an ivory ~~bracelet~~ worn by an old woman said to procure health and long life

No. 1087. 4179 ~~Ugoko~~ ededa — bracelets of ivory

No. 1088. 4178 worn by women only on either wrist.

Niangara Nov - Dec 1910.

No. 1089 Ntandrequo - finger ring
4192 presented by the queen Mtemban.

No. 1090. Ntandrequo - fingerrings
4195 purchased from other women.
No. 1091.
4194 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 from the photograph
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 want to show their friendly

Niangara Nov. Dec. 1900.

ikebanistion — an object like a finger ring, like a hair-needle. Such presents are much appreciated. The queen herself has presented 4 — they can not be purchased by any reasonable price.

No. 1092 4196 a finger ring of brasswire, the brass is imported.

No. 1093 4227 kumika - ivory hair-or hat-

No 1094. 4220 needles. Those with the round head are called „Kroqui" the latter are worn usually by men only to pin their round square topped hats to their hair.

No. 1095 4570 4571 4572 4573 Emoshoka - 5 tooth brushes. so may be seen by these samples.

Niangara Nov - Dec. 09 d

No. 1095. which are pointed they may also be used as a hat pin for men do. The longer
4570
4571
4572
4573
one, the shorter pointed one was sticking in a womens hair. They are usually kept in the huts. from time to time the Mangbetu clean their teeth with fine white sand making of course use of the brush. 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.

No. 1096 / Okondo ~~dedde~~ degge = the finger nail
4198 / of a leopard woven in. Okondo - leopard. degge - finger nail or claw

Niangara Nov. Dec. 1900

No. 1096. purchased from an old man Said to be a powerful charm people who have been scratched by his bearer are said to die within two months.

No. 1097 ✓ 1098 ✓ 1099 ✓ 1100 ✓ 1101 ✓
4207 ✓ 4212 ✓ 4203 ✓ 4213 ✓ 4215 ✓
1102 ✓ 1103 ✓ 1104 ✓ Egego —
4210 ✓ 4205 ✓ 4201 ✓
combo, made by men, more often by women in the fallow of their hairdress, as the hair of men is ~~dressed~~ arranged by their women, ~~Beyond~~ the combs are used for both sexes. Men never carry a comb.

No. 1105 ✓ Egego - a remarkably well
4206 ✓ worked comb presented by the third queen, Nemali"

No. 1106 ✓ + 1107 ✓ two combs made
4211 ✓ 4202
130 from the quills of porcupine.

Mangaia Nov – Dec 1910.

No. 1108. Embusu = 2 pieces of rolled up barkcloth. Esusu = 2 round pieces of the inferior portion of the ~~shaft~~ leaf stalk of the Raffia palm; they are carried by men and women alike (in the left ear) it serves to enlarge the hole and evidently later to beautify a women. Three twice were taken, 2 pairs (barkcloth and piece of leaf stalk) from Nonoma the other pair by Mtmmhani, evidently a work of distinction, Mtmmhani and Nerenui refused to be photographed with it. They carry it in bag on left side.

4566

No. 1109. Emoao — wife pieces of the stalk of Bat grass, one small piece

4575

Dr Cuzzacci of Italy says carried under cape on left side as charm, they all do this.

Niangara Nov - Dec. 1904.

No. 1109. of decorated rattan, carried in the hole of the upper edge of the ear in vertical fashion.
4571/5

No. 1110 ✓ Egatuu — The string made of women &
4146
No. 1111 ✓ some men tie up their
4174
No. 1112 head, also used for children.
4537 ✓ 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 (=gadoma) upon
No. 1113 ✓ which the string is
4965
1114 ✓ braided are in the collection
4543
No. 1113. 1114.. The string is blackened
by crushing the leaves and
bark of a tree, Erpda, see sample
Additions
No. 1115 ✓ No. 1115.) putting it into
4581 4581 water and washing it in

Niangara Nov-Dec. 1900.

the maceration ~~water and~~ received. On thoroughly drying it the string is put into the mixed for a day and in this way becomes very black.—(This is the first time I hear of the addition of the leaves and bark of this tree (the blacken object) The interpreter I took with 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 maceration of it is used for blackening pots. it is in this process I saw at first time applied. ~~the process~~ the pot on which the jaws are still left ~~Raising~~ the process of heating them after blackening the string

Niagara Nov. – Dec. 1910.

is cleaned of all the small ~~pieces~~ outstanding pieces. No. 1112 is fastened to a form of wood, so as to perfectness and size may be seen at once and especially in order to smoothen out all possible kinks, as ~~the~~ the form lies 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 Iguara – sticks used for arranging the ~~string~~ braided over the hair. Not all women use it, Hawk of a photograph of dressing with the sticks in use. After they arrange

4342 ✓
~~4553~~ ✓

No. 1116. with the string above the forked
4342 [redacted] leg 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 the circular
circles, but when reaching the
back the braided string is
folded and carried forward
the string behind drawn
between the fold, there 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 photographs (continued)

Niangara Nov - Dec 1910.

No. 1116. 4342 4583 Nearly every day the hair is newly arranged by simply laying with a needle one would mean the other. Indeed in a well made hairdress not a single hair is sticking out between the different ~~ha~~ braided strings. The women are naturally very proud of their hairdress and it is only with great difficulties that permission is obtained to cut the hair off.

No. 1117. 4031 ✓ shows a fairly good specimen the woman has been photographed with and without. This style of hairdressing is called = Edamberre = ! The women

1

Niangara Nov- Dec. 1910.

№1117, has been measured; see measurements. №1491
4031

№1118 Degge = fingernails. A bracelet
4583 made out of the fingernails (and toe-) of Nenenna. She presented the bracelet in assuring me of her love and friendly continuing When Niangara died she also cut her finger-nails and afterwards presented the neck case I believe, to Commandant Christiaens, at Niangara. It needed special permission of the king, who in the presence of Nenenna presented these strung up claws. They usually are only cut off in case of mourning like the hair which is strown upon the roof of the hut in which the dead chief is buried.

Niangua Nov. Dec. 1940

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

No. 1119. Some finger nails = dogge
4578 of an very old Zoruchef,
who presented it to me because
he had heard I wanted some.
See photograph.

No. 1120 Esapé - a small knife
4860 used for cleaning the nails,
that are usually in remarkable
good order and are cleaned
nearly daily.

No. 1121 Escape - knife in a shell
4052 carved bird, and sheath There is a projection
on one side, to allow to cut
strings without pulling the

Niangara Nov.-Dec 1900.

knife.

No. 1122 4048 V 1123 2116 V 4070 V 1124 4077 V similar knives
No 1124 with hilt of ivory,
presented by Fula & Rondo's
brother.

No 1125. 4061 V has a very original design
(a black cross cut in the
No 1126 4060 V wooden hilt) No 1126.
a carved human head (woman)

No. 1127 4062 V same knife with carved
woman's head

No. 1128 4058 V 4063 V knife with carved woman's head.

No 1129 knife with carved white man's head

No. 1130. 4066 V knife with carved white man's
head, they have imitated a
a captains cap.

No. 1131. 4057 V knife with carved mans head

No. 1132. 4065 V " " " woman's head.

Niangara Mor. Dec 19 00.

No. 1133. 4064 V knife with carved woman's head

No. 1134 " " " " "

No 1135. 4073 V " " " " "

No 1136. 4067 V " with a hilt of ivory

~~No. 1137.~~ 4054 V presented by Chonko.

No. 1137 4074 V knife as used for work

No. 1138 4059 V " " " " "

No. 1139 4080 V 1140 4078 V 1141 4079 V three small knifes to cut. malo (cleusine) they generally wind something around the base near the hilt, as only the tip is used to cut off the ears of cleusine

No. 1142 4110 V a large knife of the Mahure (near Niapu) with a carved head of a woman

No. 1143. 4132 V Kerali - ~~knife~~ work of basket used by the Monvou, made by the

240.

Niangara Nov-Dec. 1910.

No 1143 ✓ A-132 Mangbetu.

No 1144 ✓ A-140 Ennambele two metal shaped knives, with carved heads of females, made by Mondos blacksmith. The carved handle is made by another man. They also are considered as a mark of distinction and conspicuously worn.

No 1145 ✓ A-139

No 1146. ✓ A-107 Ennambele - in process of making it. The blacksmith of Mondo 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 knifes (ready to put the handle on.

Niangara Nov-Dec 1909.

No 1147. Kodaka - presented by the queen. Mtumbani. A throwing knife. — Mangbetu women make and receive absolutely independant from their husbands presents, sell and buy objects, but they always answer, when questioned to whom an object belongs - "to Okondo" Indeed they consider themselves as objects, when I asked Nemania if there were no objects of Niangara left, - objects of former times -, she said "There is nothing left except myself all other things have been destroyed after his death!" If the king dies

Presents

Villages

They also leave their village even if it is perfectly new. The Mangbetu never build villages if one considers a village as an agglomeration of different independent individuals with their families. Okondo's village consists only of the huts of his women, of his servants, 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 small or large an agglomeration of huts according to their importance

Niangara Nov. Dec. 1910.

No. 1148. 4129 ✓ Agedo - three plantation
No. 1149 4130 ✓ knives. It is rather remarkable
No 1150 with what dexterity they cut
down bushes, small trees,
turn over the soil etc. all with
these knives.

No 1151. 4136 ✓ If they have actually to clear
a place they use a type of a
knife or adze like No. 1157.
the present specimen is a small
one, I asked Okondo to get
make for our coll. two heavy
ones.

No. 1152 4056 ✓ Ngongo - used in working
on their buildings, ~~and~~ slicing
up rattan, cutting small sticks etc.

No. 1153. 4075 ✓ - 1154 4071 ✓ Ngongo - same one No.
1153 has a carved handle
Reputably used by women who make the
covers for their back etc.

Kuanyama Kwo- Dec. 1910.

No. 1155. Ngongo tiëti = (long handle)
4081 ✓
No. 1156. small knives with a long handle
4083 ✓
they arrange nearly every thing
with those knives, they cut wood, excave
ivory, slice up rotten, cut leather
It is generally used by men.

No 1157 - 1158 one two spears of the king
4548 ✓ 4549 ✓
each one of the larger chiefs has
its own form of spears

No. 1159, 1160, 1161 three samples showing
4097 ✓ 4098 ✓ 4099 ✓
how such spears are gradually
hammered out

No. 1162 - 1163 two spears (= one) so carried
4552 ✓ 4551 ✓
by the Akaambo made by the
kings blacksmith.

No. 1164. - An Ogonde spear with a very
4555 ✓
evenly worked iron shaft.

No 1165. Negress - the kings fly - fan
4332 ✓

Niangara Nov. [illegible] 1910.

No. 1166. Negueso (= actually the name of the warthog, but as it consists chiefly of the hair of the warthog it is simply called negueso) this is the gueeno fly-fan 4328 V

No. 1167 Nongue - a fly fan made from the blackened fibres of the stem of the oil palm. The upper portion is knitted. 4331 V

No 1168 Eridue - a fly fan made of the hair-end of a colobus monkey. 4327 V

No. 1169. Eridue - a fly fan made probably of the mane of mule not from Niangara, but from Gombari. 4960 V

No. 1170. Elugge - two rings of iron sharpened on one side, jointed 4608 V

Mungana Nov Dec. 1910.

No. 1170 4608 ✓ over the tip of the right thumb to cut off the ears of cleanie (= male) Only used by men.

No. 1171. 4242 ✓ Embanga - hairneedle used also as a knife (by women)

No. 1172 4235 ✓ Bondogga - hairneedle for women also used by men as hat-~~needle~~ pin, not a needle for sewing

No 1173 4251 ✓ Bondogga - hatpin for men

No. 1174. 4109 ✓ Negede - two hoes, used in plantations work, for clearing roads, and building houses.

No 1175 4108 ✓

No 1176 - 1177 - 1178 - 1179 Bafomli- 4089 ✓ 4090 ✓ 4093 ✓ 4087 ✓ small axes, used for work like cutting the designs in the ~~sticks~~ carved in front of hair houses, for doing the smaller and finer work. They show remarkable dexterity in using these adzes

Niangara Nov – Dec. 1910.

No. 1180 – 1181. Bakombi – axes
4091 ✓ 4092 ✓
used also for cutting smaller
poles and decorations
made by the kingo black-
smith.

No. 1182. Handle only of an axe,
4961 ✓
sometimes these handles
are carried by the older men,
like the small decorative
paddles, for defence, as it is here
forbidden by the Government
to carry knives, spears and
arrows.

No. 1183. The kango ~~iron~~ tool used in
4100 ✓
building huts, to smoothen
the walls, floor, to cut the
entrance in the still soft
wall of beaten earth. The handle
mes 88 ctm. long roughly cut
through and broken off ~~on top~~.

Niangara Nov - Dec 1904.

No. 1184 Ngaran neba = an adze the tool with
4105 which they cut all ornaments
smoothen
& posts for buildings etc.
making ~~the~~ beams for the
bedo. Ngaran = 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.
4335 4334 4336 4338 4340 4339
wooden tools with which they
smoothen down the ~~bottom~~
upper
walls of the hornets. 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

Niangara Nov - Dec. 19 w.

No. 1185 regular striked surface. The
No 1190 upper wall of the houses is
rather thin and built by
mixing the well moistened
and (worked) kneaded soil
with broken up fine grass. They
form then a sort of rackings
and the surface is smoothened
down with these tool.

No 1191 - 1192 - 1193 - 1194 - 1195 -
4305 ✓ 4304 ✓ 4299 ✓ 4297 ✓ 4298 ✓
No 1196 Ebiine - tools for beating
4296 ✓ the soil moistened of the walls floor when building huts.
usually made without an
attempt of decoration, they
very often when worked by
the king produce well decorated
examples. Like No. 1194, 1195
and 1196; they are used to beat the
edges of the well, when nearly every-
thing has been well beaten

250

Niangara River - Dec. 14 '40.

No 1197, 1198 Ehiri two spoons from the kings kitchen, used to take out vegetable food like crushed manioc leaves, they produce a spinach-like food.
4307 4308

No. 1199. Ehebi - a sort of pot-ladle with which the stir up the food in the pots.
4306

No. 1200. Nehme - a hammer to beat the barkcloth; tip of a tusk, fastened with rattan.
4591

No 1201. - 1202 - 1203 - 1204 - 1205 -
4512 3979 3989 3990 4019
1206 - 1207 - 1208 - 1209 - 1210.
4000 4011 4001 3982 4002
1211 - 1212 - 1213 - 1214 - 1215 -
3994 3992 3998 Adultus 4012 3978
1216 - 1217 - 1218 - Lato of the Nso.
3991 3996
1217, 1213, 1210 & 1214 are worn only by older men. The others Lato are a selection of their best work. Here the Lato are made only by men. All such Lato are called Odudu.
4511

Niangara Kow. Dec. 1940-

No. 1219 - 1220 - 1221 - 1222 - 1223. ✓
4022 ✓ 4020 ✓ 3987 ✓ 3999 ✓ 4008
Edende - hats made by and worn by the mangbetu about Niangara but adopted from the Ag ande. Made by men only.

No. 1224 Ebubigna - a sort of hat
4024 ✓ an imitation of a white mans cap - Worn by old men only.

No. 1225 - 1226. - two hats in the
4021 ✓ 4023 ✓ process of making them.

No. 1227 - 1228 - 1229 Ewhagalla
453 ✓ 4528 ✓ 4529 ✓ grivers - wickerwork of rattan
No. 1227 is from a chief and has two bunches of hair of the monkey hanging down on the sides

No. 1230 - 1231. Ebagoza - calabashes
4325 ✓ 4326 ✓ reinforced by waterwork of rattan, No. 1230 has been repaired on the bottom.

Niangara Nov-Dec – 1910

No 1232 – 1233 Anghara – rattles
4283 ✓ 4282 ✓
made of bricken work and
handle decorated with forged
and twisted iron. The medal
in the middle of the handle is
from white men. from
No. ~~434~~. the kings music, these
are the nicest ones. He has
about a dozen of them when
the entire music-band is
playing.

No. 1234 Anghara – one of these rappers
4279 ✓ in construction.

No. 1235 – 1236 – 1237 Embongo – three
4711 ✓ 4716 ✓ 4849 ✓ ivory horns made by the kings
artist. On small trunks they
cut off the top, No 1200 is one
of the tip of the trunks, they take

Niangua Nov-Dec. 1904.

an adze and cut it roughly out as for instance the figure No. 1238. The cut it carefully with a knife like No 1155-1156 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 somewhat precious and the chiefs 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 tusk this artist will prepare one for the museums collection.

Mangbetu Nov.-Dec. 1910.

Nos 1235-1236-1237. They have been formerly used to communicate news from one agglomeration of Mangbetu to another, also during ceremonies and dances, and especially when visiting neighboring chiefs.

No. 1238. - 1239 - 1240 - 1241 - 1242
4114 4123 4120 4118 4116
Nos 1243 - 1244 pipes — imitation of
4121 4125
the french words, pipe, — carved in imitation of white mans pipes that have been introduced by the Government. They are boiled in red wood powder and oiled. No. 1238 shows an unfinished sample as they cut it out with the adze. The carved with a knife, the blackened portion are produced by heating a piece of iron in the fire and then

niagara Nov - dec 1900

No. 1245 - 1246 - 1247 - 1248 - 1249
4691 4690 4704 4738 4703
~~1250~~. 1251. 1252 - Kodo ~~=~~
broken 4658 4593
jars. No 1245 to 1252 have
been made by the same man

No. 1253 - 1254 - 1255 - 1256 - 1257
4677 4669 4666 4680 4674
1258 - 1259 from hemale -
4655 4659
1260 from hemima, 1261.
4675 4668
1262 - 1263 - 1264 - ~~1265~~ broken
4686 4729 4689
1266 - 1267 - 1268 is the pedestal (meishi)
for 1267 - 1269 - 1270 - 1271 -
4692 4730 4319
1272 - 1273 - 1274 - 1275.
4667 4670 4664
4684 4660 4661 4679
These jars are all made by men, they
are used to drink water, beer or
wine.

No. 1250 - 1265. - 1276 Nodekjie
4694 4696
sasang we (Nodekre) ~~jars~~
small pots for drinking water
1277 - ~~1278~~ - ~~Nodeka~~. Nedohaga
3993
4701

Nangara nov-dec 1900.

the woven-in pit pot of the green M'tumbani nedoka - is the stand mark of wickerwork. A great present according to the queen! It contains the perfumed (as the Mangbetu like it) oil. The contents consist of leaves and twigs that when put in oil produce that stench which is typical to the more refined Mangbetu. The oil is prepared of the kernels of the oilpalm not of its external pulp. (see former description) They use it for rubbing down their body and especially for greasing their hair

No 1278 Nedonaga - oil pot of the queen
4321

Niangara Nov - Dec 1910

No 1278 Kensinia - also a present,
4321 she assured me that her perfume
was better than any body else's.
The contents of these two or three
have been put in Safety valve
No 1278 jar No. 1278, so every body
4321 can ascertain what many dollars
perfume means.

1279. Emanini - to put in beer of
4649 V clemsine and palmennie

1280. Embro - to cook food in it
4702 V

1281. Embro. - to put in beer and
4650 V wine, to facilitate carrying
its has been provided with
and a stiffwork
handles of rattan.

1282. Embro - to put in beer & palmynie
4652 V

1283. Embro - to put in " " "
4651 V
4708 V these two as well as Nos 1250, 1256
4719 V

Mangune Nov - Dec 1910

Mangbetu and Lgande

and 1276 are jars made by Lgande women who are the wives of Mangbetu (or Abangba, as indeed Chondo is Abangba and no pure Mangbetu); at the present time the Mangbetu and Lgande intermarry readily, formerly the Mangbetu would rather kill a women than to give it to an Lgande (who were his worst enemies) and the these differences have gradually disappeared under the pacifying influence of white men.

No. 1284 Endekere – for cooking food (Lgande-made)
5060 V

1285 Endekere – " " "
5061 V

made by Mangbetu women

1286. Endekere assangme – for cooking
4700 V food (Chiefs) made by Mangbetu

Niangara Nov - Dec. 1904 W. Lang del.

No. 1287 Embasserengl = for cooking meat - such as dogs, chicken or whatever they can get by hunting. (made by Ganda
5062 ✓

No. 1288 Equengo — a large dish for cooking meat etc. for.
5063 ✓

No. 1289 Nedohaga — an oil pot woven over
4681 ✓

No. 1290 Nedohaga zasangue (= small) oil pot - the woven work has not been finished. They say the weave these pots over because it looks pretty.
2391 ✓

No. 1291 Cabo — cups for drinking
1717 ✓

No. 1292 beer (made of clay)
1718 ✓

only made at present since ~~occupation~~ occupation of the country by White men

2260

Niangara nov- tee, 9 w.
No 1293. Nebobugwa — a sort of cup
4998 ✓ to drink beer and wine.
(a forest-fruit of which the
lower one third has been cut
off.) in common use with
the Mang beta
No. 1294 4310 ✓ Ne todo = calabash used as
No 1295 4311 ✓ drinking cup
No 1296 — 1297 — 1298 — 1299
4314 ✓ 4961 ✓ 4312 ✓ 4316 ✓
1294 ornamented with fibres
of the stem of the oil palm, 1298
drinking cup; ornamented
in the same manner, they take
hold by the middle piece, dip
~~it~~ down one half ~~and~~ into
a jar like 1282, 1283 and
fill it half-full with beer
or palm wine. 1295
ornamented with cowries and
provided with handle of rattan.

Mangaia Nov - Dec. 1910.

No. No 1296. With border of striated designs. 1297 ornamented with figures giving outlines and filled out by striated lines.

No. 1300. 4324 ✓ Nesiki — a woven ring serving as pedestal for the more elegant drinking cups. Trig generally are smeared over with (grated) red wood powder.

No 1301 — 4134 ✓ 1302 4133 ✓ Aganda — two axes as used by the Mangaians about Mangaia to make clearings for plantations.

No. 1303 — 4485 ✓ 1304 — 4499 ✓ 1305 — 4490 ✓ 1306 — 4484 ✓ 1307 — 4498 ✓ 1308 — 4714 ✓

No 1309 — 4491 ✓ 1310 — 4487 ✓ 4493 ✓ 1311 — 4501 ✓ 1312 — 4494 ✓ 1313 — 4500 ✓

Oaiaka — large [redacted] basket

Matupi Nov. the 19 a.

showing different patterns, used for putting in food such as cooked or otherwise prepared Bananas, meat, fish and vegetables. They take Banana leaves and hold it first over the fire. The leaves loose their rigidity and can be handled as ordinary paper. The mixture of the Banana leaves to stood with prepared leaves the baskets are carefully carried to the food is made away previously. The food of the Mangseta people about is chiefly vegetable, the heavier sort like Bananas are laid on the bottom, then the meat if present is folded in separate pieces of Bananas leaves. Oil, small fish cooked in oil mushrooms are brought in small dishes. All the work with regard to preparation of food is made by women. The baskets are made

Niangara Nov. Dec 1904

by men and women alike. - The chief use of these baskets in Mondo's villages consists in covering the ~~mouth~~ empty or filled large pots which decorate the interior of nearly every more ~~pretentious~~ hut. ~~in a single room.~~ Opposite the entrance alongside the wall they generally construct a sort of high bench that often runs along the rear from ⅓ to two thirds of its entire circumference. In former days these pots were all filled in the royal house either with and indicated the wealth of its owner oil or other articles. At the

Mangana Nov. Dec. 1910.

present time these pots are empty or ~~a few~~ contain things like string, dried leaves. etc. In some Rondoo but they just ~~a few~~ bottles (of white men) filled with their arak, which the secretly distill. I have not seen baskets of this sort elsewhere.

as all the chiefs are polygamous, Rondo for instance must have at least a hundred wives and counting the servants, slaves and young girls there are certainly more than two hundred ~~of~~ women attached to his court. each one of the more independent women is obliged to rent to the royal kitchen baskets

filled with food. Here the food of
baskets ~~are~~ is put in large
wooden dishes after being
assorted, which is very
simple considering the
relative uniformity of the
food delivered. It consists
principally of prepared bananas,
boiled manioc leaves and sometimes meat.
This food is delivered to the two or three present guests of the village
The food in general varies
considerably, considering
that nearly every thing is
considered comestible.
Caterpillars, grass hoppers,
termites, toads, frogs, snakes, lizards, rats, mice
in fact every thing is good eating.
In Obondos village they
eat tomcats that are despised

so far as I could ascertain in all the region ~~to~~ we visited further south, such tribes as the Medje, Mabuta, Mayoko, ~~&~~ never eat house cats. Mbondo himself is very fond of cats. which are delivered him by his natives spitted on sticks and smoked. The king at the present eats without any ceremony, before the crowd or his women, in native fashion with the fingers. I saw him eat bones, scorbe, mice, &c. ~~Whenever~~ If he is hungry one of his women goes in the kitchen and brings something back

Nigeria Nov - Dec 1910.

wrapped in banana leaves. He lays it on the little bench and it is it - at all times of the day. The principal meals however are in the early morning, at noon and again on after nightfall.

No. 1314 - 1315 - 1316 Oduku — these
4502 ✓ 4505 ✓ 4715 ✓
latter baskets are used rather for putting leaves in such as serve for toilet purpose, also as covers for large pots.

No. 1317. Oduku - this sort of baskets
4489 ✓
are made by the Nyande.

No. 1318. Oduku ɣ ɔɔm (= two) a sort
4509 ✓
of double basket, used as a working basket by the queen Nemmia. She had

In 1918 he was one often in the habit of taking his children with him, on which occasions he built in which his wives

Kungara nov - See leg no.

bark, a few each colored leaves, some red colored hair, some small string, a small brush (rapi) and a few needles in it.

No 1319. √ Egogno — baskets, square
No 1320. 4088 somewhat high, provided
4486 √ 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 hung up in the hut on a pole etc. They are cockroach-proof. No 1320. is made of rattan (from Nenuma) The part in modern objects by decoration & general

No. 1321. √ Mbagala — a double basket
4504 √

No. 1322 √ Abada — a basket made of rattan
4488 the lower portion made sieve like most used in the different preparation of manioc = Cassava. (Rattan use high in the Modern Netherlands. only one item.)

niangara Nov-Dec 1960

No. 1323. 1324 1325. Endigamo—
4497 ✓ 4496 plus ✓ 4495 ✓
The basketlike arrangement with which clausine is stroked, ~~chiefly the~~ ~~Tigamo~~ ~~as well~~ as the fermented grains used in the preparation of their beer. In common use with the Manghetu necklaces. Two large, one small comp.

No. 1326 - 1327 - 1328. Edohegere —
4506 ✓ 4507 ✓ 4510 plus ✓
leaves used in the preparation of termites. They put them in the sun to dry them after having cleaned them. Also used in the preparation of the kernels of the calabashes after being dried in the sun they crush it and leave the flowers. The principal use however is for the preparation of a sort

Drinking horn also square bringer known, made from mixed clouds, the mixed clouds, the making of termite all the things that are square.

270

Mangara Nov. Dec 1940

Aboda (called by white men Potato pot)

(of fluid) porridge-like drink — ~~Aboda~~ which is prepared from dried manioh and flour of ellemic, when well cooked they ~~put~~ (strain) it ~~over~~ over their sieves ~~by~~ (by means of) ~~gently~~ moving ~~the sieves~~ over the pot. and ~~stirring back~~ the rest is thrown away. The Aua is more in use with the Agonde the Mangbetu prefer the Aboda drink.

The Manioh in the preparation of Aboda is first cleaned ~~of its skin~~ in the manner of potatoes then it is put during two days in the water, ~~and it is~~ cut to pieces ~~and~~ dried in the mortar and boiled in a large pot during about 6 hours, the manioh is thrown

Aua a drink is the like of the Mangbetus called Bangali, Mangi.

Information under

Niangara Nov. Dec. 1900.

No. 1329 ~~sandy~~. Resigi - a sort of pedestal
4727 for jars.

No. 1330. Egado. - a sort of dish to put
3947 pepper food into

No. 1331. - 1332 - 1333 Egado - different
4986 3945 3946 models, all in black & decorated

No. 1334 Egado. a facinged dish cut
3943 out of a block of wood and decorated on the edge

1335 Egado quotrna (= large)
3929 from Nanenna.

1336 Egado quotrna - a very large
3930 dish of one piece. Shows typical repair. used to put in bananas, potatoes, flour, plantains etc.

1337 Imbua - Large decorated
4991 pot for boiling beer. or to put wine or beer into.

1338 Emanni - for palm wine
4989

1339 Ebarenge - to cook meat
4653 the latter made by Egondo women

Niangara Nov. Dec. 19 w.

1340. 4318 ✓ heibosho – ~~to~~ calabash decorated to put black foil for toilet use.

No 1341. ✓ 4851 Esape – a small knife with a rather original handle of ivory

No. 1342. – 1343 – 1344 Agbilla – two wooden hammers with iron heads

4101 ✓ 4592 ✓ 4253 ✓ hammers of iron, fixed to their handles, the larger one with a leather string, the smaller one with rather to make beads of brass like ~~I~~

No. 1345. ✓ 4259 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~~ four-cornered wire. This is cut to pieces. According to the size of the beads and hammered first to a ring and then over the needle ~~a~~ to formed as desired. After the work is cut all work is done by hammering only without use of fire. The large hammer

is driven into (a board burried into the ground) and serves as an anvil.

The decoration, (beads are much appreciated as)

No. 1346. 4997 Eg bara kombi — stones found in [illegible] in trots. etc. when the women are fishing only a bad specimen.

No. 1347. 4980 Aheso — the powder of a certain tree, used at ceremonies. I saw the king once during 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 talk of the Raphia palm from Benin.

Niangara Nov.-Dec. 1900.

No. 1348. 5129 ✓ 1349. 5128 ✓ Nepadwé - two bows, one decorated with iron band the other decorated with a tin band evidently from the packing of boxes.

No. 1348 has a sounding apparatus, somewhat in form of a shuttle-bangle. It is usually loosely adjusted so the sound produced when letting fly the arrow is considerably larger.

No. 1350. 4-610 ✓ 4-611 ✓ Embanga — arrows made by the Abangba; they use reeds as the shafts, and generally as fly-leaf below. They claim that these arrows fly considerably further than those which are made by the typical Mangbetu

Niangara Nov. Dec. 1910.

No 1351. 1352 1353 Edomo –
3970 ✓ 4722 ✓ 3963 ✓
No. 1354 a sort of harp like instrument
3964 ✓
much used by the Mangbetu,
only played by men.
See photograph. often
accompanied by a somewhat
monotonous song. Much
appreciated. No. 1352 has
string of rattan. No 1353
& 1354 has been covered
with skin of leopard,
presented by Okondo = (Leopard)
~~No 1355.~~ The strings of these harps are
usually ✓ of the fibres of the oil palm.
No 1355. Above – a (crotalo) clapper, these
4278 ✓ clappers are much in use in
the south among the Medje
Mabuntu (Mayogo and also the

Vilangura Nov. Dec. 19 co.

people of Zehandra, live only
the smaller models for dogs.

No. 1356. 4288 ✓ Embongo negoki an ivory horn
lengthened by a piece of
hollowed wood and covered
with monitor skin. Has a
strap of woven..

No. 1357 - 1358 · 1359. Embongo
3977 ✓ 4285 ✓ 4284 ✓
~~negoki~~ nerigeha - horns of
water-antelope, reedbucks,
used in the same way as ivory
horns.

No. 1360. 4289 ✓ 1361 3972 ✓ Embara - 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

Mangaia Nov. Dec. 1920.

the largest and smallest instruments have only been purchased. See photographs from Chief Bokuma a smaller chief depending from Okondo.

No. 1362. Ekombarra + a flute same as in the south but differently played as the mouthpiece is open. See photograph.

4966

No. 1363. Equogue - a gong 3936 4474 4475 ports woven strap.

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

No. 1364. Equogue - an enormous gong from the Mujo music this is the better-sounding and better worked

4794

Mangaia Nov. Dec. 19 00.

specimen. There is one that is ~~—~~ 11 Ctm. broader.

No 1367 two pieces of wood with which the gong is beaten, the lower portion of the leaf stalk of the Raffia palm is also used for the same purpose.

See 4794

No. 1365. 3933 4590 ✓ ✓ ✓ Edundu – 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 knob of rubber. When beating it the poor fellow passes his left arm through the handle, resting the gong on the hand. With the right hand it is beaten. The sound carries considerable distance (about 600 to 800 yards)

Mangwa Nov. Dec. 1900.

No. 1366. Mangbelegende. — clapping
4256 ✓
4257 ✓ of iron, used by the king during dances. from Kondo

No. 1367. Ebandare — a torch as used in
5122 ✓ the Ingo hut, standing ~~from ground~~ on a ~~fork~~ tripod tree as pedestal. Resin of some tree in the forest, covered by ~~of~~ narrow strips of the outer cover of the leaf stalk of the Raffia palm bound with ~~cotton~~. The resin is first surrounded with leaves and gradually wrapped firmly into. When burning it produces an incense-like agreable smell but also much smoke.

No. 1368 Katalle - candle as worn
4415 ✓
280

Niangara Nov. Dec 1910.

by only a few Mangbetu, not common. from the skin of an antelope like No 144 of Cat. Mamm. Ed.

No. 1369. 4414 Kalalla – a pair of sandals probably made of the skin of the Black forest pig = Emodo.

No. 1370. 4413 Kalalla – a sort of wooden sandal with high heels and raised front These pair has been made by the Mangbetu, but they are really adopted from the Madi's (Bangwana) and used chiefly by soldiers and workmen. There are several men who wear them ~~in the morning~~ only in the morning or on rainy days ~~in Nkondo place~~.

No 1371. 3931 Embandi – a box of bark, roughly sewed together with rattan and provided with leather straps. – from Nsemina. To put in smaller objects.

niangara Nov. Dec. 1900.

No. 1372. 3997 ✓ Embunda – a cap ~~casket~~ of Okondo made from the skin of (cynocephalus) Baboon. provided with a nice ~~lining of~~ needle-worked rim and decorated above with cowries.

No. 1373. 3984 ✓ Esira – a cap decorated with cowrie ~~work~~ arrangements.

No. 1374. 4452 ✓ Naï Igogo – a needle worked band with which they carry children. (Epi =) the needle is still attached as it is unfinished one photograph has been made These broad bands are made by men – or seldom by women. No accessories but the needle are used. They stretch it over their knees and finish in this way.

Niangara Nov. Dec. 19 00.

1375. 4453 ✓ – 1376 4454 ✓ nai Ngogo – some bands for carrying children.

1377. ✓ 4455 nai Ngogo – a large band ordered specially by the king double – width, to cover a folding stool of european importation.

1378. ✓ 4264 nai Ngogo ssoangne – a small band for carrying a gong or to affix to a belt.

1379. ~~soot~~ neghalagba – a large bench made of the leaf stalks of the Raffia palm. from Mondo.

1380. neghalagba – two smaller benches

1381. as used for more important men.

1382 ✓ Negunuwa – a large mortar

1383 50 90 A.B ✓ 3949 A303 ✓ and a small specimen, both with their pestles, the largest mortar I have seen here is 90 cm high and about 47 cm wide (outside) The resin 44 cm wide. The hollow is 41 cm deep

Niangara Nov- Dec 1910.

No. 1384. Egado – carved a dish only cover and 4 handles for the kings food, formerly such Egados were only used and placed before the king by some of his women. To day the king eats without ceremonies, every where and before every body he has a miserable sort of a stool nailed together of a few boards upon which he places everything.

3944

No. 1385 Negaga – a curious arrangement like a huge pipe – to drink beer (lua). In the middle of the tube is a open work float that allows the user to control the supply. There is a cover for the big bowl to keep out flies, not common

4128

Niangara Nov. Dec. 1900.

the only one seen, evidently only for the king.

No. 1386 / 3926 ✓ Egado ekuñ ombo — to put the jar; ekuñ to put ombo = the jar / a carved pedestal with four legs to put the jar of water or palmwine for the king.

No. 1387. / 3924 ✓ Kobara - two carved stools

No. 1388 / 3923 ✓ for women, the best samples that could be procured; as a rule they are very simple the stools (often made) by the people of Zebandra show considerable more variety and greater skill.

No 1389. Kungu - two pieces of red wood,

~~3916~~ ✓ 4967 ✓ the powder is produced by means of rubbing the two pieces together with sand and water and pounding

movements not so much in the mouth, but used chiefly on objects baskets, jars, wooden dishes

Niangara Nov. Dec. 1900.

1390. 4295 Andro – Carved human figures, not used as idols, but produced always great hilarity among a crowd, that may even of laughter. Simply produced in a spirit of imitating a human figure.

No. 1391. & 1390 are females show the typical hairdress of the women. and also a simple designs, as used by the Manyuelan women to decorate their bodies with the juice of the fruit of gardenia. 4291 4295

No. 1392. Andro – evidently an imitation of white men. 4293

No. 1393 Andro – a poor imitation of a man. 4292

Niangara Rov. Dec. 1900.

1394. 4541 Ebenbu - a walking stick of rattan with blackened handle and white decorations, among the two females sitting on their haunches (stool) and a other human figure

1395. 4542 Ebenbu - a walking stick of rattan, slightly decorated and provided with incisions indicating the number of presents the bearer had paid to the relatives of the wife.

1396. 4544 1397 4545 1398 4546 Edidi - walking sticks decorated by burning and incisions artificially [illegible]

No. 1399. 5138 1400 5139 - 1401 5155 1402 5136 1403 5137. Egabu - a sort of decorative miniature paddle as carried by the older men like a stick or a club for defence.

Mianqua Nov. Dec. 1910.

No. 1404. Egabu — two paddles as
4532
No. 1405 large as the Mangbetu use
4533 for their dugouts.

No. 1406 abagambiame — a handle
4999 for an axe, carried as a club.
by an older man.

No. 1407. a black club like stick,
5133 used for cattle driving by
the ? (nearado.)

No. 1408. Egiso — a board as used on
4534 the top of the kingo bed, similar
boards were used on the ridge
The board is first blackened and
then carved. when in use it
is smeared over with red wood-
powder.

1409. Ekorobo — carried as all the
4513 Mangbetu use on previous.

Niangara Nov. Dec. 1910.

No 1410. 4270 ✓ Ebuase – a belt of Rhapiskin with the tusk of a black faced pig (Hylochoerus) and two teeth of crocodile. The piece of wood (Nekie) – is said to have powerful abilities for procuring wealth.

No. 1411 – 1412 ✓ Negogo – two small boats showing the ~~saddle~~ form of Mangbetu dug outs with a number of paddles of relative size of the paddles used in bigger boats. I will take on measure some.

4720 ✓ 4333 ✓

No. 1413 4341 ✓ a fragment of a badly made & model showing a legend, a snake and a turtle, similar drawings may be seen in black or black on trees houses.

Niangara Nov. Dec. 1910

No. 1414. 4271 Ne Kafa — a cartridge belt made by a Mang beto who had been with Arabs and Zeribas only the belt is unfortunately of european importation. less elaborate belt are very common and worn by the soldiers (& pastonniers / many Fadan Kuku)

No. 1415. 4272 Embanso — skin of the cereal cut in strips used for dances

No. 1416. 4567 Edobo — tabac as prepared by the Mang beto. They take off the green leaves and let them dry somewhat in the sun, crush them in the mortar and form of this mass similar cakes (which are continually to specimen coll.

Iwenyara hov. dec 1900.

No. 1416 4567 laid out in the sun until dry
The entire leave is taken, without addition of anything.
Their pipe consists of the ~~leaf~~ petiole of a banana leave
which is ~~the~~ still closed near the
end, about a foot distant
from its end is a small
hole cut into the upper rounded portion that unites with the lower hollowed portion.
made with a stone
On this they put a piece of
green banana leaf ~~leaf~~ turned
to a funnel, ~~and fastened with~~ a
few splinters, and through like needle
make it keep its
form. This is ~~placed~~ put in the
hole as a bowl. A boy or women
a girl is generally attached
to each of the more important
persons. When ordered to put only
a little ~~to~~ tobacco into the bowl

No 1416
4567

and awaiting the person he or she puts a glowing coal on top of the bowl. The bowl is only about 2 Ctm in diam. on top and 1½ Ctm high inst.
The smoker takes some long draughts drawing in all the smoke he possibly can, and opening his mouth he slowly exhales the smoke. They often cough. Rondo himself does not smoke. But all the women, some of his women are passionate smokers of tabac.
The pipe is often passed around but there is seldom enough tabac in to last for more or four persons. The girls or boys that serve the pipe never would dare to smoke in the presence of other persons. These pipes are

Mangara Nov. Dec. 1910.

renewed every 4 or 5 days

No 1417 / 4464 ✓ Embanso — skin of a goat cut in strips, used at dances

No 1418 Embuggo — a piece of melted iron as the blacksmith of Ohondo receives from him. Ohondo receives it like this from one of his vassals in the south. Iron ore is nearly everywhere very common.

No. 1419 / 4467 ✓ Mobelle — skin of a Guereza — monkey (colobus) worn by women in front of their loincloth.

No. 1420. / 5064 ✓ Embun — a large pot to put beer or wine into from Ohondo. Strengthened with a network of cane.

Niangua Nov. Dec. 1930.

No 1421 ✓ Ebobado — pipes for smoothing
4300 + 4337
No. 1422 ✓ Rasher, ~~No 1422~~ has four
A-126 ✓
No. 1423. ✓ blade of some unfired clay.
4309 ✓

No 1424 ✓ Owera tools for making
4580 ✓ large pottery. The piece of
calabash and the shell are
when dipped into the water
to smoothen down the
surface. The piece of (Raffia)
~~the~~ wood ~~adapted~~ used to cut or
smoothen down, the piece
of rattan knotted once, ~~is~~ the
only measure used to
maintain the same thick-
ness in large pots. They dip
it in water and draw it

over the edge, the lip of the
jug ~~is~~ slightly reaching beyond
There are several small cut pieces
of wood with which the pottery
~~is~~ when slightly dry is
decorated by rolling it over;
these pieces are dipped from time
to time into water.

No 1425. Ebi - smoked mice cooked
4599 ✓ by the Ainu; the mice are boiled and
prepared with oil.

No 1426. Omusu. - an advice to execute the
4586 ✓ hilarity of the crowd.

No 1427 Ado. a small fishnet, not yet
4199 completed. often ten yards long
pieced across brooks on small
sticks some drive the fishes
towards the net and others
catch them as they arrive.

No 1428 Epi — 2 Mangbetu — sewing
4236 needles
4237

No. 1429 abongo — a wristlet/bracelet/
4582 bangle made
by Abangba, not in common
use here about, but commonly
used by the Mangbetu. The
skin of an animal, genet
monkey, and the hair turned
inside so as to form plaits.

No 1430. Ngaire fibres of the oil palm,
4148 as used for strings of their
musical instruments or

Niangara box - Dec. 1910.

No 1430 4148 Dry women around their mouth they are then blackened.

No 1431. 4574 Egeese - the leaves that have a sandpaperlike surface and which are used extensively in shortening down wood also - ivory, they are then dipped continually — water. In very common use.

No. 1432 4968 Ebozo — poles, ornamented
1433 4969 as they have before their houses,
1434 4970 They never have two poles alike
1435 4971 in any house. very often
1436. 4562 there are only two, sometimes
1437 4972 four or more. They are nearly always split lengthwise.
1438 4973 The poles are cut only with the adze, no knife is used

Mangaia Nov. Dec. 1920.

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

No 1439 3950 Engema - two hanging clubs
No. 1440 3952 shields, both of Rhondo.
The one I carried in a [illegible] was cleaned perfectly white in front, I did not know it because he was cracked in the middle and made like the others.
The shields are very scarce now, they do not make any new ones.

Niangara Nov. Dec. 1910.

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 right hand and shaken up and down, sometimes it is even struck on the ground. used during dances, rather common now.

No 1442. Oro – a dance of an old manner of certain importance, not carried by younger people.

No. 1443. Egado – a dish for the king with 5 holes and covers. cut out of a single block of wood.

No 1444. Ogi – two bar clothes as adjusted for wear, the better kind, sometimes one can see, consisted of the black portions red ones, that are heavily embroidered with red wool-powder depositions all.

No. 1445.

Mangara Nov & Dec. 1940.

No 1446. 1447. 1448 Ekanga,
4614 4613
mats of the leaf stalks of the
Raffia palm. These mats are
used to squat down upon
them. Objects destined for
the king or persons of his
closer family never touch
the ground they are always
put upon a mat. Thus I saw
them cut on Okapi belt, the
board was laid upon the mat,
and Okondo minutely surveyed
the cutting. When the brass nails
were driven into the stools of
Mtumbani and Kenainia
the stool was put on a mat.
Okondo has a large mat
520 cm long and 645 cm wide

mangwa bor. Dec 19 cm.
upon which the principal
persons engaged in a palaver
generally squatt. The children
~~of~~ who are ~~about~~ adopted
by Okondo generally play
on a mat. Of the women
arrange their hair. They
generally stretch out on
a mat or also on a bench.

No. 1449. 4829 N Ogi - headcloth worn by the king during a dance when photographed.
Okondo considers it a great distinction ~~privilege~~ for anyone to let him have his headcloth.

No 1450. 4267 N Ebozo - Okapi belt worn by Okondo during a dance, when photographed, highly esteemed, and every time carefully wrapped up and stored away in a basket with tight cover

Mangaia Nov.-Dec. 1920

No. 1457. Necklace - 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 Opapi belt. the smaller one to his wrist. I could not succeed in getting the whole outfit, though Okondo promised me his hat, and at our return (No 1478) (No 2050) (No 2052) later the chain of the Pottle he carries in front and the other chains of warthog bristles. At the present time it is an extraordinary event to see Okondo in native cloth, he has practically nothing and the few things he had are nearly all in the collection.

4459
4460
4461

Nangara Hon. Tee. 9 co.

No. 1452 4576 Embagara – a sort of pocked worn on the back also in the front. The fresh skin of the animals are filled with sand and then dried in the sun. No. 1452 is from a groundsquirrel and contains the little iron ore pebbles = embanga, with which they men and boys play pam make the play at four. four pebbles or a number of pebbles divisible by four wins. generally cows are played.

No. 1453. 4468 Embagara — same as above either a wild cat, may be even a felid ont caracal

No. 1454. 4467 Embagara – same as above from the white tailed Herpestes (Herpestes albicaudatus)

Nzingara Nov. Dec. 1906.

No. 1455. Asiasi (Asiasi) — a selection
4476V of pieces of barkcloth as worn
by the women upon their right
shoulder. These little pieces
are nearly always carried about
and whenever a women sits
down she lays it first upon
the 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. Androgi (= cloth for women)
4482V also called Asiasi; A selection
of pieces of barkcloth as
worn (there are two new ones) by

the women of Azande, the
black ones are predominant.
The queens were always a black
one, I saw only once Mbumbani
in a red one. To day the queens
seldom wear native dress.
They have generally a large
ill fitting chemise dress
made of white and blue
like Tenerife. Mbumbani
prefers a short shirt reaching
down to the nabel and
pagne below.

No. 1467. a piece of bastcloth with
452 a women sitting upon her
stool, all these and the following
samples are painted by native
artists in my house interference

niangara nov. dec. 19 co.

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

No 1458 4523 A Mangbetu dressed up in white men's cloth.

No. 1459 4524 Okondo on his white horse preceded by his pistoniers (~~also~~ a sort of body guard) & an usher.

No 1460 4520 A woman sitting on her stool offering beer to a man.

No 1461. 4525 Hartebeest hunted by Mangbetu. The Mangbetu generally catch ~~the~~ antelopes in large nets and kill them with knives and spears. I have never seen a hunt myself.

Mangaia Nov. Dec. 1902

No 1462. The second figure is a women
4522 the third her husband, the first
~~his first~~ the friend of the husband
the fourth started a fight about
the women, the husband takes
his ~~knife~~, the friend of the
fourth person gives him his
spear so he may defend him-
self, but before they can start
a real fight the white man
on horseback and a soldier
drives and parts all ~~them~~ them
and as they walk along.

No. 1463. Mangaian warriors,
4518 3 archers, and one carrying
spear and shield.

No. 1464. A Mangaian ~~man~~ and an Aitutaki
4526 (Oryctropus.) - Engama, not
found here but more north and
eastward. Also a Rarotongan.

mangera Nov.-Dec 1910

No 1465 Three men (one an archer)
4515 ✓ and a women sitting on
her stool, a snake about
a stick — an allusion to cunning & deceit

No 1466. A soldier, caporal, notice
4527 ✓ the exaggeration of the several
parts.

No. 1467. One women sitting on
4517 ✓ her stool, before her a
man holding a spear and
another holding a knife

No 1468. Two men fighting, one
4519 ✓ taking the other by his belt.
The men are fighting.
one has a rope ready to bind
the other — all as explained
by the Mangbetu who
painted it.

No. 1469. An archer, a porter, and spearman
4516 ✓

Niangara Dec. 1910.

made by one of our native assistants, who is a native from Irumu. He saw the Mangbetu artists working and offered to draw his skill.

No. 1470. 4473 Odemben - a head of a goat as imitated by a Mangbetu artist of Okondo. Similar heads especially those of buffaloes decorate the ends of their gongs, that stand on 4 legs.

No. 1471. 1745 Neg ma lag ba - a sort of litter upon which the chiefs and their principal women be carry themselves, the bearers 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, Nbumbanga, Okondo's principal woman

Niangara Nov. ~~Dec~~. 1900

No. 1472. 3969 Nedumm-a ~~portable~~ instrument ~~with~~ covered with the skin of a mano.

No. 1473 - 1474. 4254 4255 Embabi - two pairs of heavy bells of the kings Music-band. A man is ~~getting hold~~ grasping them firmly around the handle, the Music is produced by A moving them alternately up and down. Sometimes the players are bending down to the ground and rattle as fast as they can, especially when accompanying an outburst of yells given approving the king dance. They handle them with ~~shake~~ great harmony. There are 6 pairs in the kings Music, a dozen rattles of wickerwork, 2 heavy gongs, 2 flat gongs to hold in the hand, 2 small gong on legs., 2 large drums

Niangara Nov. Dec. 1910.

and 6 long small drums.

No 1475 Egusson – a stool made of
4536 V the inside of the leaf stalk of a
raffia palm with mat on top, made
from the outside of the leaf stalk.

No. 1476. Eguare – a small bundle of thread.
3018 V Some fibres of the stem of the ovie
palm, that are called "Ogara" are
attached to it, they are used as strings
for the nedumu – harp like instrument.

No 1477. Elego, two carved human heads
4588 V worn on the belt, one used for
fighting among the crowd.

No 1478. ~~Angpoede – an assortment of~~
4463 V Notuku – the magic hat in
4503 V which he danced and was photographed,
4595 V it was difficult to get it, he would
Acc Cat 4597 V not like to depart with the large
No 2050.

Niagara Nov. Dec. 1900.

No 1478 ✓
4463

bunch of feathers from a hawk-like eagle, which is ~~four~~ very scarce, the bird is called. "Ekumi" this bunch hangs down behind, In front the bunch of red feathers is fastened. (mounted on a brass pin) They call them "Nombo Nundu"
On the sides he had two huge bunches made of the feathers of guinea fowls, unfortunately he had given them away. Otondo gave me at the same time the small bunch of red feathers. to be fastened on top of the head

No. 1479. ✓
4587

~~Angquede~~. (~~Angquede~~) Angquede an assortment of pieces, used by women in painting, stamping or rolling ~~themselves~~ upon their skin these different pieces mentioned

Niagara Nov. Dec 1900 (with glaze and that generally is rubbed down in a potter's lathe N.

with the juice of garlenia. The decoration generally lasts 4 or 5 days. The rude Indian bodies then with leaves dipped in water or washed with water

No. 1481. Samples of the earth of which
4569 ✓ the Mingbetu make their pottery
4577 ✓ neber = the yellowish or whitish
4609 ✓ kind is found in pockets along the courses of water, esubobe = the dark kind is taken from large termite hills. There is one package bearing the same No. showing the savages as they are made before laying them aside. The third package shows a piece of a large pot cut out when the savages were put on and dried, it shows the process well (before smoothening down.

Rangora Nov. Dec. 1900.

No 1481. 3051 ✓ Kekaga — after the first heating of the blocks of iron ore — a piece of iron on a stick. The wished the iron black and when red hot push ~~on~~ a point of iron into ground which the iron agglomerates, it is then taken out and well beaten.

No. 1482. 4082 ✓ Nangongo, a long handled knife, used for cutting ~~practically~~ all the minor things

No. 1483. 4096 ✓ Kebongo — a small chisel with which the Mangbetu cut off the corners of the median line of the meeting incisors

No. 1484 - 1485. 4853 ✓ 4850 ✓ Ezaje — two small knives with ivory handles.

Nicaragua Nov.-dec. 1900

No. 1486. a dog-collar, leather
4173 V with an iron bell; generally dogs
carry no collars, except when hunting
with their masters.

No. 1487. Maraca - an agendum musical
3959 V composed of an arrangement
a-c of calabashes. played with 2
sticks.

No. 1488. Neguono — a carved stick
4725 V forming part of a rack to
be hung clothes, baskets etc. upon,
one of the vertical supports.

No. 1489. Noberre - an enormous
3922 V stool, for a chief, he either
sits down upon it, or lays
his knife upon it (ensemble)

No. 1490. Aura — a necklace made
4288 V of fibres, said to be only decorative

Faradje 1911

No.	Sex	Age	Stature											
1491.	♀	20.	1470.	1240.	735.	465. (415)	450	620.	420.	267.	390.	200.	1545.	74
1492	♂	35.	1710.	1440.	860.	860.	543.	740.	501.	276.	465.	278.	1840.	85.
1493	♂	30.	1770.	1580.	829.	890.	561.	744	503.	265.	425.	265.	1845.	79.
1494	♂	40.	1815.	1540.	878.	900.	575.	754.	510.	274.	460.	283.	1855.	86.
1495.	♀	50.	1525.	1268.	773.	725.	470.	643.	424.	230.	354.	265.	1563.	76.
1496. 7113	♀	20.	1582.	1360.	817.	785.	520.	652.	452.	232.	383.	273.	1642.	81.
1497.	♀	30.	1537.	1330.	792.	756.	500.	650.	436.	234.	362.	270.	1610.	76.
1498. 7151	♂	35.	1750.	1495.	873.	755.	550.	740.	500.	270.	425.	290.	1835.	89.
1499	♀	30.	1675.	1415.	820.	740.	565.	750.	505.	270.	430.	270.	1820.	81.
1500 7003	♂	50.	1735.	1450.	900.	775.	545.	725.	493.	275.	482.	270.	1840.	89.
1501. 7177	♂	30.	1750.	1455.	855.	787.	520.	770.	490.	262.	443.	262.	1840.	81.
1502.	♂	35.	1744.	1460.	880.	820.	558.	760.	502.	276.	445.	270.	1835.	87.
1503 7044	♀	22.	1495.	1230.	755.	65.	465.	640.	44.	230.	378.	262.	1535.	84.
1504 7153	♀	55.	1604.	1350.	825.	775.	505.	709.	460.	245.	365.	255.	1645.	77.
1505.	♀	20.	1560.	1310.	775.	760.	493.	691.	445.	240.	370.	248.	1650.	74.
1506. 7167	♂	20.	1820.	1490.	765.	750.	483.	702.	450.	232.	385.	238.	1605.	80.
1507.	♂	25.	1595.	134.	800.	760.	500.	688.	445.	262.	410.	234.	1628.	83.

7169

	circumference of head above ears	circumference of head over brow	circumference of upper lip	length of head	length of face	width of head	length of nose	distance between eyes	width of nose	height of ear	width of ear	length of ear	
94	515.	340.	284.	204.	168.	240.	138.	131.	970.	37.	35.	35.	48.	54.	172
107.	543.	407	326.	196	174.	239.	153.	140.	93.	36.	47.	38.	58.	60.	201
102	457.	392	283	209	186.	242	145.	137.	100.	43.	45.	47.	55	57	195
101.	540.	326	290.	292	176.	248	144.	142.	104.	39.	48.	41.	59.	56.	185
85.	430.	300.	260.	163.	149.	228.	136.	126.	93.	36.	35.	39.	49.	52.	169
93.	525	308.	272.	170.	162.	233.	148.	133.	95.	34.	43.	36.	55.	54.	183
88	530.	2	260.	175.	165.	228.	140.	132.	98.	36.	34.	35.	55.	48.	186
103.	560.	375.	340.	220.	183.	232.	145.	139.	99.	41.	45.	41.	63.	64.	210.
102.	550.	330.	285	192.	180.	237.	139.	132.	104.	40.	40.	35.	54.	65.	202
106	560	370.	320	223.	186.	246.	149	132	96	41	46	43	59	62	194.
100.	510.	365.	275.	195.	182.	236.	143.	133.	93.	32.	43.	50.	54.	60.	195.
108	520	340.	385.	220.	184	250.	154.	144.	107.	44.	40.	42.	57.	60.	187.
95.	522	335.	392	208.	177.	234.	145.	135.	91	38.	41.	34.	50.	52	176
photographs & plaster cast — see cat. no. 1862															
87	530	305.	260.	210.	196.	241.	144.	134.	97.	42.	39.	39.	58.	66.	187
lip — see wooden circle see cat no. photographs & plaster cast															
86	495	297	243	199	185	239	144	129	98	41.	40.	36.	53.	56.	176
— cast of one hand no. 1506.															
83.	470	275	230	209	202	245	150	137	95	39	42	42	55	61.	191
100	510	343	272	227	196	242	149.	142	106	36	43	41	59	60.	183

Paradje 1911-12
No 1508
3036 ✓

Seventeen arrows (eyeni) of Logoo
shooting at fish; first the Logoo
draw fish poison (
into the water after a few minutes
the fish come to the surface
and the Logoo men & boys that
have taken position on the
different ecko across the river
shoot at once after them,
as the arrows are all provided with barbs
the men can easily follow the
fish & jump into the water
after them. Such fishing is
only done during dry season
end of January - February & March
the water then is very low and
certain favorable days of the week
well by the natives are observed.
Some of the arrows have engraving
marks scratched upon the shaft, all
natives know well their own.

No 1504 Eleven arrows of bogos for shooting
3033 ✓ at man (bürki) they are
always smeared with poison.
In former days the bogos shot at
all people employed by white
men. The poison is not always fatal
but the wounds this small arrows
make are very difficult to heal.

No. 1510. Twelve arrows (calibre) of bogos for shooting
3031 ✓ the larger game, ~~from~~ Elephants
Rhinoceros, Buffalo but chiefly
Antelopes. They are fairly good
hunters.

No 1511. twelve arrows for shooting smaller
3035 ✓ game, one of them roughly
finished, the latter are used as a
sort of small money. The chiefs
usually have some men ~~that~~

No 1511 3035 Arrow how to finish them The shaft of wood are called Calora; all these arrows like almost any of them ~~articles~~ utensiles are also articles of exchange.

No. 1512. 3042 ✓ ngaungova – bow of logo The string is made from sinews of antelope that are tried and beaten upon wood or stone, to divide the fibers, which are strung together ~~by~~ making them first wet & drying the string in the sun, no oil is used.

No 1513 ✓ 3040 same as above

No 1514 ✓ 3041 same.

No 1515 ✓ 3039 (rattles) 321 1516 ✓ 3038 two that have small bells attached (ngere = rattles) only for decoration's sake

~~Kelo~~ = Kego

No 1517. – 1518 two ~~Ogedo~~ for throwing
3242 ✓
3243 ✓ ~~Kaw~~ at fish (see 1508) when
3247 ✓ they come to surface after having
been poisoned.

(adoru = spears for big game (antelope)
No. 1519, 1520, 1521 – 1522 the latter has
5029 ✓ 3245 ✓ 3260 ✓ 3379 ✓
the iron fastened by the hair
of a white Rhinoceros.

No. 1523. – 1524 two spears of the Mongbelemia
3249 ✓ 3250 ✓
(Banalia) come to parade ten years
ago in the campaign against the Bambuses
at Redjaf & settled down near Faradje

No. 1525. 1526, 1527 – 1528 spears of the Azande
3252 ✓ 3253 ✓ 3244 3248 ✓
(Niam-Niam) near Yakuluku

No. 1529 gafu – a sort of spade the only tool
3256 ✓ to work the fields. The Logo (men
only) do all the rough or heavier
agricultural work, the women
only take out the weeds &c.
for last all photograph. The chief
cook & helping [illegible] a slender
[illegible] [illegible] into the soil

No 1529
3256

Turning over the vegetation & cultivating
They hardly scrape the soil & seldom
work it deeper than 3 inches
The principal work is done at
beginning of the heavy rains
end of June & July. First all
the weeds, the sorghum that
has grown up from the year
before and bushes etc are all cut
down and left drying & rotting
for about a fortnight. The
soil thus greatly profits as
the ground is considerably
roughened
(by pulling out & turning over the
grass with the roots/
absorbs considerable more
water & washes out the soil
adhering to roots. What is left
(the leguminosae)
is thrown by the women

No 1529
3256

in heaps & burnt after a few sunny days. When they are clearing a new field the men ~~cut~~ first drill their grade turn all the roots clocks of the grass over & eradicate it & afterwards cut down all the trees & brushes at a height of about 2 to 3 feet. 2 months thereafter all is burnt. Heavier trees are burnt at their base by making just these fires around them and are thus deprived of their foliage that would throw too much shadow. These pits are forged by the boys in a very crude way of magnetite After reducing the ore in usual ~~furnace~~ bellows the tubes of which come together in one hole made

1529.
3256

into the ground they beat it into small blocks. Afterwards it is forged by hammering with different stones. The anvil ~~stone~~ & 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 ~~rough~~ smoothened stones as the found ~~them~~ in rivers (like big pebbles) They use their hands in ~~lifting~~ & throwing them upon the iron in order. ~~to~~ competition They use water. as they stick the iron ~~in the~~ pot filled with water as soon as they have beaten it. The iron is put immediately back into the fire and as soon as red hot they work upon it

15 Cy

3256

for about ½ minute & put it back in the water & then on to the fire. A man can finish seldom more than [illegible] They usually [illegible] roughly made about a hundred yards away from the other huts in which they carry on the work of forging the iron. Usually three men and a few boys or half-grown men forge, the boys working the bellows, made of clay mixed with vegetable fibres & simply 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 & down in which corresponds to filling & blowing out the air.

faradje 1911-12

1530. ✓ 3094 gafu – this is a sort of agricultural tool as 1529 what kind? very common money, twenty will buy a woman, though in some cases as many as forty are given. Often the articles are dissimilar, ten gafus & one goat (female) will sometimes be sufficient. In faradje the price for a first class gafu (1524) is about 40 cts (Am) for a goat 5 four gafus, for a goat female five gafus. The price in Rea for a ♂ goat is 4 pes (80 cts) of 24 6 pes (120 cts) in faradje a ♀ may cost as high as 10 pes (2$)

No 1531 ✓ 3092 Kombe – an agricultural tool not original[illegible] used by Logo but adapted for general use with Bakas.

(a northern related tribe with a language different from Lugbo

They are kneeling on the ground
three fingers are bent downward
over the large protonged piece
The second finger forms hook around
the small round piece of the handle
lies over the second finger pointing
straight in the direction of the handle
held in the right hand, used only
by man. The handles are all
made in essentially the same
fashion.

No. 1532. Kelo - a sort of hoe adopted
3091 from the Mangbetu, used now
only by the men of chiefs of Logo.
or of men who have formed
their services as soldiers & workmen

No. 1533. Manglada - an iron ring
3000 used as a collar, the Logoo about
four edge pieces the flat round, both

Panaye 1911-1912

men & women (smaller ones worn also by children) are ornamented in this fashion. (see photograph)

~~No 1534.~~ Up to here are sometimes worn by a single woman, men only carry one / it is seldom used here about.

No 1534, 1535, 1536. Marango - collars of iron, slightly decorated forged by the Logo. In order to take them off the necks two men take hold near the opposite ends & pull along to get it the subject has to lie down on the ground The opened collar is put on the neck and put either on a stone or a block

3003 ✓ 3004 ✓ 3001 ✓

of wood. They slowly pound on the ends or near the middle, turning occasionally until it fits. Not used as money but are usually bought for agricultural products, corn sorghum, sesame etc. also for basketry work & mats.

No. 1537. 3002 ✓ 1538 – 3005 ✓ iron collars, the latter with three short spikes ~~around the~~ iron band has been bended.

No 1539 – 3009 ✓ 1540 ✓ 3007 two iron collars, forged ~~g~~narely with long points turned inside, these points ~~t~~urn backwards. The latter one decorated. Both collars bought from men near the source of the Ubi

No. 1541. 3010 ✓ Benue-bracelet of iron

No. 1542. 3011 ✓ 1543 3012 ✓ worn only by women

I have counted twenty eight iron rings, some of them heavier than those on the arms & ankles of one woman They certainly weighed together more than thirty pounds. The larger ones used as money they represent a value of about 40cts (Am).

No. 1544. 3014 ✓ Benue-5 small iron bracelets worn by children & men

No 1545. 3055 ✓ 1546. 3056 ✓ knives of women = iligue carried behind in the belt, sometimes also on the side for general use but principally for

Faradje 1911/1912

No 1545-1546 basketry work. They usually have number of rings, or object used as talisman.

No. 1547 mbere, not used as money, a sort of flattened triangular bell of iron worn around the neck by men. the latter with the decorated shell of a Mollusk

No. 1548

No. 1549. Tsongwa - two open heavy rings of iron worn by some Logo (men & women in the upper lip) see photo of a man). The thick small ring is sometimes worn either in the lower lip or along the edges of the ears. An ornament

No. 1550. a-ukasa - cartilaginous made of brass, big ring of brass flattened & decorated on the lower side

No 1551. gnalia - small beads put over some fibers & twist into the upperlips by men & women alike.
2996

1552 mangum - 8 finger rings of brass. also used to put around children neck, at the handle of womans knifes & often attached to other objects. Given at visits as a token often they exchange small presents like this as a sign of friendship. worn by men & women alike. Beaten from the wire while men have used formerly as a payment
2977

No. 1553 a piece of square concave wood, a charm to get game & hung about a dogs neck. especially when hunting.
2902

No. 1554 ✓
2927 ✓

nkuesi = (wooy) from a logo to tribe Kahwa near Aba, worn on the upper arm

No. 1555. ✓
2910 ✓

nghesi - bracelet of human teeth. The logos are not anthropophagi, but their teeth represent the four or six lower incisors which they have 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 on account of prettiness. The age at which they pull out their teeth varies considerably somewhat in the different tribes, but they all have them out before they get married. Women that have no children may pull out two teeth more, to Some people are collecting them & make bracelets & necklaces out of it

They are taken out with an ordinary knife, the man or woman lies on the ground & the knife is pushed between the incisor teeth, by twisting it continually the teeth become loose & are gradually pulled out. None of them do not cry or submit patiently. They simply wash their mouth with water & eat for a few days less than usual. They avoid salt & their bean made of sorghum flour.

No 1556. 2908 ereiya – necklace – imitates the teeth (incisors) much in use with the Lango further east along the Okii, but very scarce at Panadyo. worn by men & women with the smooth side down.

No. 1557 ✓ Abegg, necklaces as worn
2909
No 1558 ✓ by Logo-women or children
2911 made of the teeth of the dogs
which are eaten by them, they
~~replaced~~ the Logo of other
countries with the Logo. Some
tribes abstain now from eating
them. The dogs are of the ordinary
type, mostly reddish with white
on the neck & the tail curled
upward, dark & mottled
ones are also occasionally. They
are only ~~g~~ yelping. The Mondos
& Bakes are especially fond of
eating dogs. These dogs are
also used for hunting & some
are excellent especially for
Bwendi (a large cat-Thrynomys)

No 1559

Muesi — small disks from snails & water mollusks put on a string & used by women & girls as necklace & about their waist, sometimes also by men. Have never seen how they make them. But boys tell me that they break up the shells in small pieces make a hole into them with arrow(?points?) which are boiled in the sand. 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 former times this was
one of the coveted ornaments
that every woman was proud
of. Some of them carried
up to twenty & thirty strings
around the neck.

No. There are strings of several
women, also one of beads.

No 1560. ngare - chains of iron & brass
2929 ✓ made chiefly by the Baka
2930 ✓ the one made of interlinked
2931 ✓ round rings is very well
worked.

No. 1561. bracelet - a powerful charm
2903 ✓ each piece of wood has some
meaning, those with holes
are blown into. It is impossible
to know what ~~the~~ meaning
is, as only the proprietor knows.
Made by the individuals themselves, more seldom

Ao 1561 procured from a medecine
man. Much in use.

Ao. 1562. Bäede — buffalo horn used
3060 to extract blood. The dip it
first into the water, make
a few light scratches in the
skin with a sharp knife
press it upon the skin,
suck firmly the air out
with their mouth at the
tip & close it by pushing
some meat or rope wrapped
with the tongue over the hole
The glass was the velvet cap[illegible] for the same purpose
opening. The Cat gently press
the wet about the edges with
their fingers and wait
until it drops off after
it has been filled with blood

about 1/2 of an inch from
below. The blood drops out
in a drop. In common
use, specially for general
pain, rheumatism & in
all other illo.

No 1563. Kimuchu - a ~~calabash~~ bottle ~~from~~
a calabash slightly decorated
with figures of men, donkeys
& also one of a bird.

No 1564 - Ogangwa - calabash a cup
3062 ✓ for liquids. decorated

No. 1565. ~~Ogat~~ dutu - calabash a large
3067 ✓ cup for liquids - decorated
The holes near the handle are
smeared over with some resin

andudu
No 1566 1567 1568 1569 1570 1571 1572
3068 ✓ 3078 ✓ 3077 ✓ 3075 ✓ 3076 ✓ 3074 ✓ 3072 ✓
1573 eight musical instruments ✓
3073 ✓

described 1798.

(calabashes) The two large ones are called andubi, the smaller ones kangangwa. They produce a very harmonious music than any one would suppose. The whole team is blowing together & it is surprising how long they can keep it up.

See photographs.

No 5745 5145 ✓ ngoli – a drum 7 feet 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 put on a heavy stick, which is twisted & twisted at each stroke. They are highly prized. The men only play

Not in the collection when received Re— ngoli ye ehiri when received a number was given one

340

No 1574. on it by sitting a stride close to the heavier end. It is played by tapping upon the center with their hands only.

No 1575. 3068 ✓ gojo – calabash with hard seeds pebbles etc. to accompany the music. The dancers are occasionally ~~shaking~~ it. Often also women, but usually only men. Their number is not restricted. There are small & large ones.

No. 1576. 2889 ✓ agu – a sort of rattle arranged on strings. Palmleaves (Raphia) twisted to take the form of a 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 does its best to accompany the music & to earn the acclamations of the crowd. Used by men & women, most in use also with the agunde between Keadzi & Jukulaka

Paradjé 1911–1912 Logos

No. 1577. Buleke = A piece of skin dressed
3024
No 1578 1579 1580 1581 for ~~that~~ carrying
3022 3021 3807 3020
1582 1583 their children. The skin
3026 3019
1584 1585 of the neck of a bull waterbuck
3808 3025
1586. ~~or~~ or of a Buffalo is cut square.
3023
put into water to ~~soft~~ undergo
a process of rotting. When
it becomes completely soft
They clean it with knives
turn over the edges & pin it
with four sticks on the ground
to dry. Before it gets perfectly dry
they take an iron point &
following the design marked
first with coal or a knife
they hit it gradually at intervals without
piercing the leather. The whole
is well greased with a reddish
oily paste.

In order to fix the children upon their back the mothers put the little on their back inclining themselves so that the back nearly is one horizontal plan ~~They get hold~~ With one arm they grasp the two arms of the child pulling them upward with the other the throw this fixture upon their back resembling at once the form straps for fastening them. They let the child ~~go~~ free arm 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 photograph Made by men only, often presented by others

Their fix inside flat, can make

Panama c 1911 – 1912

No. 1587. 3157 Gilya – a sort of sunhat
1588. 3155 1589 for children. made by women
1590. 3164 1591. 3157 who do all the basketry work
Sometimes provided with
chains sometimes with only
a string. Always put over
the childs hat, The mother
passing the string under
her breasts. See photographs.
No. 1592. 3159 Kubi — basketry mat
1593 3162 a shallow affair, they put
1594 3154 their grains & flour into
1595 3156 & by shaking it up & downward
1596 3160 they move & separate the fine
1597. 3161 & ~~grain~~ coarser material.
Only used by women who
also make them. They usually
have a whole assortment

given to visiting friends as a present.

No. 1598 √ 3150 Kapawa — The plate to put
1599 √ 3152 upon the paste of corythum elephantum
vegetables. The women bring it to the place where the men eat, usually in some shadowy place (under overhanging cliff, a large tree, or a hut without walls) & retire. The men never eat with their women. This small mat is now replaced rapidly by enamel plates.

No. 1600 √ 3134 Kenninnie — small baskets
1601. 1602 √ 3135 √ 3153 √ for practical the same
1603. 1604 √ 3168 √ 3149 √ use, they very often use
1605 √ 3138 √ it to other objects into like
White men or natives use their
pockets or receptacles for anything they can
think of or make use of. The natives

No. 605 etc

Les Lagos use for Resort of work either the exterior of the stalks of sorghum which is always ~~finest layers~~ brillant ~~et peut être~~ I can easily be distinguished or the exterior of the stalks of Papyrus which is always mat. They usually combine both materials, to give it more resistance (sorghum) & more flexibility (papyrus) The pattern is often varied by using the brillant sorghum stalks & the effects are very simple but yet extremely pleasing & a certain artistic taste cannot be denied to these women who weave

Paradise — 1911-1912.

No. 1605 etc. Needlework of absolute simplicity have no other material to practice or increase the artistic taste.

No. 1606 3133 1607 3132 Debi — a small & larger basket to put in the grains sorghum, cleaning corn, cleaning etc.

No. 1608. 3151 Kopera — a flat matted basket — the plate of the dogs.

No. 1609 3125 Bokuta — a basket square & nearly cubic, with opening. To store the (sifted or rather cleaned) grains away. In order to put the grains inside they make a small hole in the top & repair it when entirely filled. In this way the rats will not eat it as they seldom attack the baskets. This is a large granary

No. 1616. 3140 ✓ gonnas - two baskets to be
1611. 3144 ✓ hung over the arm. When
a woman are making them.

No. 1612. 3111 ✓ 1613. 3118 ✓ 1614. 3110 ✓ 1615. 3112 ✓. Ten meto = Bäi
No 1616. 3117 ✓ 1617 3115 ✓ 1618. 3109 ✓ 1619 3114 ✓ of the best
1620. 3113 ✓ 1621. 3116 ✓ workmanship. Made
only by women. They usually
a fathom may from the ground
arrange them bed with sticks
merged longitudinally
over the sticks they put a layer
of leavy grass stalks (Baka)
& in many cases the soft
pulpy inside of the long
Papyrus stalks, over it they
put one, sometimes
6 or 8 meto. The woman
when working sit upon
a mat, Though many
times of the days sit right
on the ground without

even taking some grass
or leaves on the place to sit upon
contrary to Agende of Manghetu
who rather prefer to stand than
to sit directly on the ground.
The head rests usually upon
a heavy block.

No. 1622. 1623 1624. 1625. 1626. 1627. 1628
2873 3169 2867 2871 2868 2874 2875

Hats of Logos - Kulbii. made
of a grass grown in Shoa upper
see next number. Every
possible variety in use with Agaus
Manghetu, but the samples in
this collection represent the
principal types in use with
the Logo, the variety in form
is rather limited. Worn
by men only, but during dances
some women of the Lake Zaway
to take a hat, which exposes the face
somewhat more.

Brush of the Ascenu Plant
Ascenu Plant
especially
Agaus
Manghetu
Logo
Kulbii
Grass
Shoa
Lake Zaway

Yaradyè 1911 - 1912

No. 1629-1630. two hats ~~when~~ finished before folding it - when started, with the sliced grass - with grass so he pull it out of the ground not sliced.
3146 ✓ 3145 ✓

No 1631. Measure - a sieve - not made originally by the Lago, but adopted from the Mangbetu used to sieve flour.
3137 ✓
Made & used only by women

No. 1632 Irii - a string made of some grass stalks, ~~only~~ used by women as an ornament around their waist
2926 ✓

No. 1633. Ngo - a band of papyrus which the Lago women put around their waist & whenever they have their menstruation
3123 ✓

No. 1633
3123

No husband will sleep near with her, & no other man will call her. The woman will then sleep on a mat laid on the ground near the fire. ~~by~~ Also used by mothers of newborn children, as they say to avoid a large belly.

No. 1634. J
4835

Kobago - bark cloth, not much in use as large as this only the better situated are able to carry one. The trees that give this cloth are not habitually planted in the village, as many betwa & many Azande have habit.

1635.
2556 ✓

Bago (Bago) the rope about a mans waist, belongs to No. 1634. decorated with some rings of brass & a charm.

Paradise 1911-1912

No 1636 Kini - a small piece of
3061 leather worn in front
by the Dogon, behind
they wore nothing
whatever, though at
the present most of them
wear a cloth placed
in the manner of the cloth

No 1637. Bago the string worn round
2927 the waist ornamented with
some triangular iron
pieces

No. 1638. Kini & Bago fastened
2888 together, the only garment
worn by this man, otherwise
without ~~ornament~~ ornaments of any
kind, not hat

No. 1639 Bago - a string about the
2887 waist of ~~the~~ men
35L

breast, shoulders and forehead, this process is then accompanied with loud exclamations for good luck in the forest. The dances in the forest are not as gay and are a monotonous affair repeated every night.

Gifts.

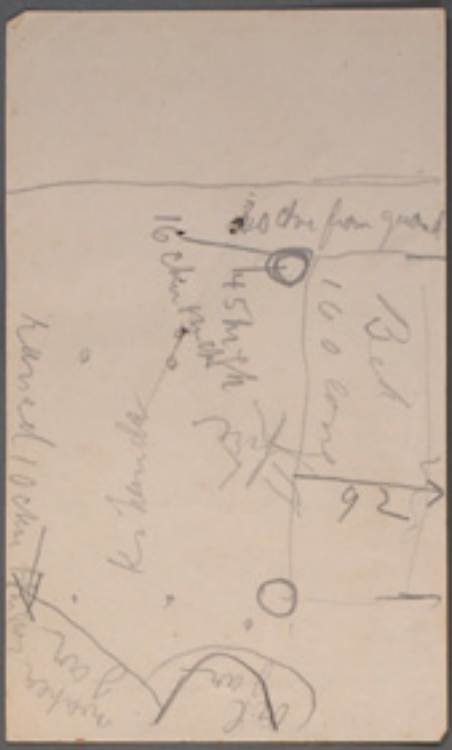
Mr Oswald Rouiller, chef du Poste
de Rafmabaka — Martigny-Bo
Canton du Valais. Switzerland.

amanige = blackoil

engere = fish

epuo = water

Wednesday Nov 12. — 12 November



Rondeo house
here are 4 doors
at the left side
of the entrance
18 to 22 ch
high

here are 3 supporting
poles inside
two in front . . .
are 75 ch from
fence wall back 65

House of Harry Mata
Horseshade of
Mahele
Th of first 209
Tw of roof 375
Tw of house 303
floor raised above 12
length of house 290
Length of roof 405
H. of door 129
width of door 57

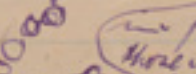
there are rifle
plantain hanging
near the wall,
a bottle [illegible]
tobacco smoked near
several candles
the small goods
are hung on a sticks
through in the wall
several rolled up mats
fastened to the wall

Measurements of Bandai's house

1. Total Height of house at gable (from ground up)	226
Length of roof	655
Rejection " " in front	14 5
" " " at rear	100
Width at the straight line	460
Distance between sides of roof and ground surface	125
The floor of house is raised from the surface	20
Width of one side of roof	260
Height of house above floor	206
outside length of house	474
Thickness of wall	8
Width of house	392
Height of door	123
width of door	60.
entrance starts at the left	204 from corner
at " " right	129 " "

There are 4 ~~stones~~ round logs (and only the ground) at the left of the entrance from 18 to 22 ctm thick about the height of the door, there is one log of the same height at the right of the entrance. Between the front wall of the house and the first log at the right and the one at the left are about 5 ctm in a distance from the wall of about 5 ctm just to permit the shifting and closing of the board that serves as door.

There are 5 supporting poles 3 supporting poles in front and back



More in front ex 15 ctm from the front wall, more in the rear 60 ctm

There are 5 supporting poles close to the front and 4 near the back edge of the roof. Inside there are

Série N° 1 : ÉCRITURES ANGLAISES

a b c d e f g h i j k l m n o p q r s t u v w x y z

A B C D E F G H I J K L M N O

P Q R S T U V W X Y Z

a b c d e f g h i j k l m n

o p q r s t u v w x y z

A B C D E F G

H I J K L M

N O P Q R S T

U V W X Y Z