



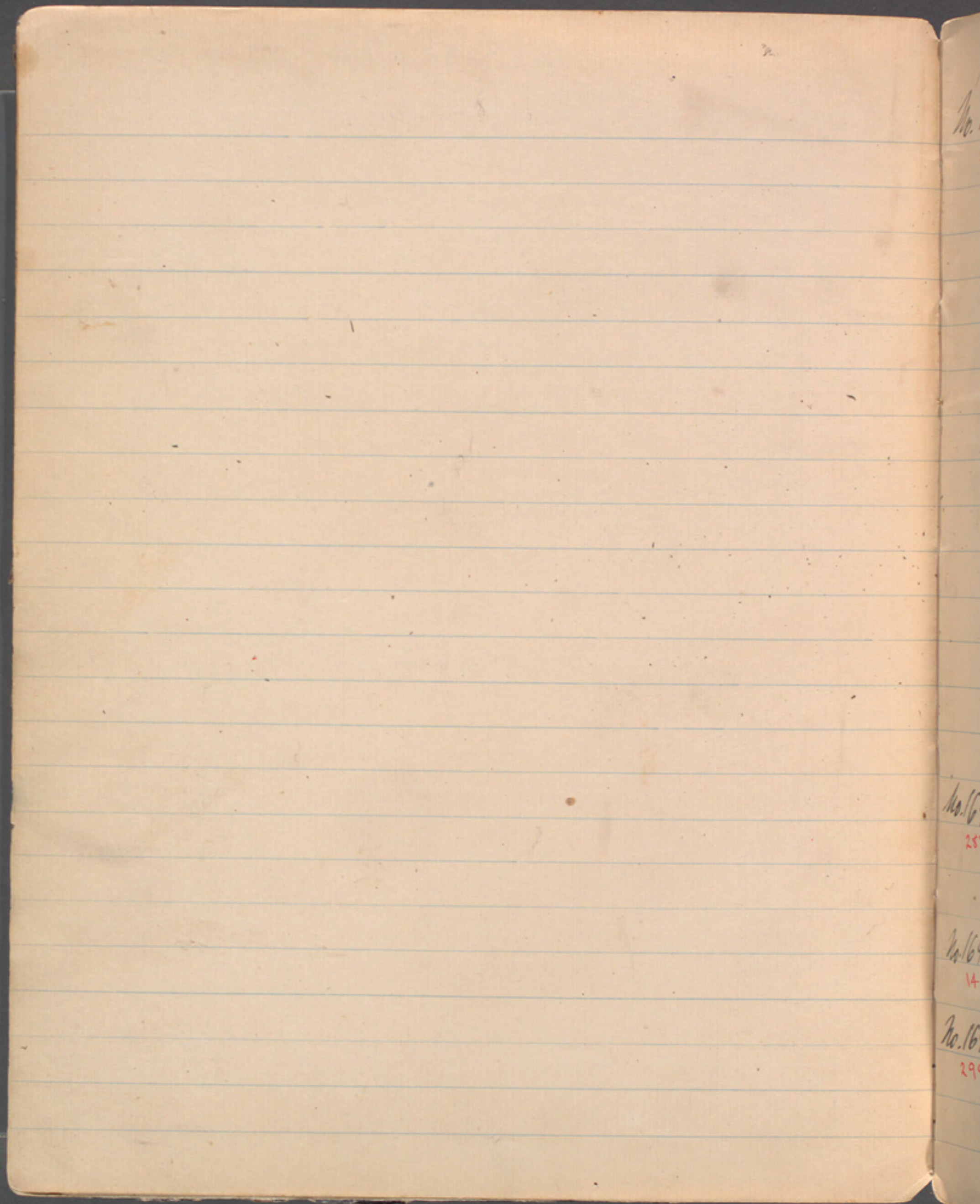
Etymology
= 11

H. Lang

Herbert Lang and James P. Chapin
Museum Expedition

Museum Expedition

1915-29



Landje 1911-1912 Logos on Bai

No. 1640. ²⁸⁸⁵✓ Agofi - the whole garment of
a women, nothing else except
a few ornaments of iron on
^{as bracelets on legs}
brass rings. The whitish bundle
of Papyrus fibre is so arranged
as to hide the vulva, the bundle
of strings are dipped in red grease
pulled downward firmly,
passed between the legs
& pushed upward behind
the hand (between the string
& the band around the waist)
and the ~~tail~~ hides the hind as
it hangs down & is considered
a nice ornament.

No. 1641. ²⁸⁸⁰✓ Agofi - same as above but with
the Papyrus fibre lacking which
many women consider unnecessary.

No. 1642. ¹⁴⁸⁷✓ Agofi of a little girl, most
of the time

No. 1643. ²⁹⁹⁵✓ ndjia - ear hanging brass ring
with imitation of human teeth
worn only by men.

No. 1644. ✓
3006

mangbata - an ironing with
many fingerings of brass, worn
^{around the neck} in preference by children
said to bring luck as these
fingerings have been given
by visitors as a token of
friendships to the father of
the child. Sometimes also
worn by an important wife.

1645. ✓
3056

ozogo - a fly brush not usually
made by dogos but much
used by the Azande & Mangbata
also by some tribes like the
Mondo & Baka that are in
close touch with Azande in the
north. Used by men only, hair
of the warthog.

No. 1646. ✓
2963

No. 1647. ✓
2962

Kabongo - two bones in form
of a nail carried in the lower
lips of women chiefly, though
I am assured that some men
carry them also. Made of the
bones of antelopes (waterbuck Kobus)
made by men.

No. 1648. ✓ gasarani - walking stick of
3095
No. 1649. ✓ kattan, slightly ornamented.
2668 ✓ carried by women during
dances, they follow in wild
movements the tunes of their
pousicband. Often also used
on the road, then by both sexes.

No. 1650. ✓ made & decorated by men
3047 ✓ club of the tinka(?) in the Lado
made of the horn of Rhinoceros
sinus.

No. 1651. ✓ fae - a club of dark wood / burned,
5132 carried rather as a fancy ornament
than for a weapon - by men
only.

No. 1652. ✓ simbala - a huge truck of
3080 ✓ a warthog arranged for beating
the back to make cloth, usually
they use small trucks of elephants
for the same purpose. Made &
used only by men.

No. 1653. ✓ loba - with similar stones
3087 the women sharpen their grinding stones
or rather they roughen them

No. 1654. ✓

2970 ✓

No. 1655. ✓

2971 ✓

luesi - a finger ring of ivory of Monaka
same as above from a brother of his
Missa. Not made by the Logo.
ordinarily, but now some of the
soldiers & workmen who have finished
their service

No. 1656. ✓

3079 ✓

inba - a small net for boys
to catch rats in the huts. All
the children help together. They
find their nets, so that the rat
will run into, the net drops
& like eagles they jump on it,
kill it. Afterwards they hold
a festival of their own in distributing
the roasts prepared by themselves
of the results of their chase. Full grown
persons do not eat house rats.
All others are a delicacy.

No. 1657. ✓

3104 ✓

Sunga - a net to be fastened
about a circle of wood. The Logo
are fishing with it in the
shallow water, only ~~for~~ used by
the women who are cordially

1657.

3104

corrected by the children to drive
the fish along. only for the
swamps not for streams.

1658. ✓

3100

Arora - a trap to catch birds
with it, The loops are opened
the bait is put in the circle
& as the birds are hopping about
they entangle their feet in the
open loops. the long stick
is fastened to the ground.

1659. ✓

3099

Arora - a bird trap of a simpler
kind.

1660.

masowagila - two skins of a genet
worn in front by the dogs & not
on the sides like the Mungbetu & Ganda
often do. The dogs seldom carry
skins in this fashion. This is a
custom of the people in the forest.
A small piece of bark cloth is
usually all & many of the
dogs are perfectly nude. They
only look for some little piece
of covering their sexual portions
when they come to the forest.

1661.

2892 ✓
2893 ✓
2894 ✓
2895 ✓

Dokoyo - the large plumes of
the tail of a weaver bird
that is very common in these
regions worn by the men on
the side or top of their hats.

No 1662 ✓

5134 ab

Piri - a wooden trough
used as a mortar. Piriife
is the pestle. The only tool
in use with them, used
also by the Baka, Moundo
& all the Azande from
Faradji to Yakuluku.

No. 1663.

2865 ✓

see photo
of man

Kobiri hat made of a sort of
calabash, it is left rotting &
afterwards assembled, imitates
the caps of some white men.

No 1664 ✓

3027

No. 1665 ✓

3028 ✓

Korogma - quiver the white one
made of a goatskin, the darker
one is a black fronted quiver (Korogma)
made by men, carried under
the left arm the part with
the sticks is clinched between
arm & side.

Paradise 1911-1912

No. 1666 ✓ Balaga - grivers rounded, carried
3029 ✓ also under the left arm.

No. 1668 Bado - white fibres that are
hung on the backside of women
said to be a wine that becomes
white when beaten between
two blocks of wood.

Especially during dances.

See photographs.

No. 1669 ✓ Kudu - a harp like instrument
4741 ✓ a turtle shell covered with
a piece of elephant hide from the
ear, five strings made of
the sinews, made played by
men only. See photograph.

No. 1670 ✓ gurun - small oil pot carried
3070 ✓ on the belt, ^{by men} made of calabash with
a small fastening of cotton.
They put some cotton inside &
whenever they want to oil their
skin they pull ^{out} the cotton that has
absorbed the oil & rub their skin with
it. The dogo take a bath nearly in every river
they wash themselves thoroughly whenever
they have occasion.

No. 1671 ✓
h 2964

mella - a charm to attract the
love of ladies. One only has to
blow into the hole at the sight of
the coveted one & her mind will
be so fascinated that everything
else becomes a certainty.

No 1672
2965 ✓

ahagivogo - a charm to preserve
health! No evil will touch the
~~owner~~ & if ever he should get
sick he will be well at once
in eating some scrapings of
this piece of wood. - So ~~they~~ explained.
his former owner, but he sold
it to me for two cents & a
vigorous shakehand.

No. 1687
1687.

lenghe - exchanging a logo
from Makapo people.

see photograph, the dogs often have
the edges of their ears perforated ~~with~~
by tiny holes into which these earhangings
are fastened.

worn by men

No 1673 ✓ Gasarani - sticks of utran slightly

No 1674 ✓ 3096 ornamented see No. 16

No 1675 ✓ 3097 Robiri, 4 hats woven of a grass growing
No 1676 ✓ 3167 in swamps.

1677. 1678 ✓
No 1679 ✓ 2569 2570 2572 2570
horrible, two bunches of feathers
from a widowbird that is commonly
caught by snags baited with
songbirds or kinnies. All natives
(men) like to have feathers upon
their hats that ^{are} easily set in ^{snapping} motion
at any of their movements. The ^{the only bird -} feathers of the
domestic cock are especially appreciated
to lighten the effect they very
often put a small piece of some
black resin on the tips. The ~~usually~~
~~split~~ ^{wing - & tail} feathers of large
birds using the broader barbs only,
especially those of guinea fowls,
owls, vultures & marabous. etc.
During the dances all men like
large bunches of feathers on
their hats & if carrying out an ^{with} ~~with~~
dance & have no hat & they take one of their
friends for the occasion

Parade. 1911-1912. Logo

No. 1680 ✓
3008

mambata - an ornament for
neck the pointed ends are carried
behind.

No. 1681 ✓
3173

No. 1682 ✓
3017

No. 1683 ✓
2238

sebir - combs made of raffia
stalks, often carried in the hair
as a decoration. Made & used by
men alike.

No. 1684 ✓
3084

iliku - a knife carried by women
only behind the belt & around
their waist.

No. 1685 ✓
2913

aloko - a charm most the important
sticks have a distinct meaning
to the bearer only, as he buys it
for special purposes, against illness,
to have luck in hunting, to attract
women & similar purposes. They
believe that they have this power
as long as they live. They can be
traded off without loss of their
respective power. The Logo have
with doctors or medicine men.

No. 1686 ✓
2983
see No. 1688

anemagila - ear-rings of Logo men
one is a pair of human incisors.
see two pages back and below.

No. 1687 ✓
2989

No. 1688 ✓
2991 ✓ gedi - carried in the upper lip of
a dogo man - also used by women.
from the same man as the Barhangy
No 1686.

No. 1689 ✓
2985 ✓ kalala - ear hangings of dogo women.
usually two are carried - one in
each ear.

No. 1690 ✓
2976 ✓ rangwese five brass finger rings
made & worn by the dogo (also
by the Gande Mangbetu etc.) By
men & women alike.

No. 1691 ✓
3015 ✓ lannensi - three bracelets - one
of iron - of copper - of brass.
carried usually in numbers
by women. a smaller one
also by men, but not generally.

No. 1692 ✓
2966 ✓ ozogusi - a brass (wrought) foot / lower
cannon / worn on a string in
front of the neck.

No. 1693 ✓
2899 ✓ bagofe - a cord - carried about
the waist - men only.

No. 1694 ✓
2917 ✓ titirigo - a necklace of human
incisors, with small disks from

forage 1911 - 1912 Logo

No 1694
2917

no longer for spacing. In former days
more common but now rather
rare. Similar strings were
also worn around the waist by
women.

No. 1695 ✓
2992

Reangasi - see ornaments
from a Logo men - also worn
by men

No. 1696 ✓
2818

Bago - the ordinary belt for

No. 1697 ✓
2882

women around the waist

No. 1698 ✓
3166

eight specimens.

No. 1699 ✓
2879

1700 ✓ 1701 ✓ 1702 - 1703 ✓
1482 2881 2883 2877

No. 1704 ✓
2884

show the unfixed specimen
of the manner how this ^{is put together} waist belt,
it is made entirely of the inside

No. 1705 ✓
3054

for Gora - sticks put together
for the purpose of keeping count
of such objects as knives, spears,
chickens, goats, bees etc as given
for the purchase of a woman
If a dispute arises, they ^{Logo men} come
with such little bundles or even

No. 1705

3054

consults before their chief & enumerate what they have given. The ^{chief} usually hears all witnesses & gives them his opinion, which is ^{usually} accepted without further discussion. At the present time they often come to the posts especially if the dispute arises between subjects of different chiefs & in many cases they go even to the judge, who may still reverse the judgment, of the chief & the administrative officer. & very often the dispute is brought again ~~to the~~ up the stage by referring to a newly arrived officer.

No. 1706.

3066

Mberege - a bowl slightly decorated made from a calabash

No. 1707

2891

Kamoga - sandals made of Buffalo hide - The dogs always walk barefooted & only the more important men ~~are~~ such that have been in the employ of the British.

Faradjé 1911-1912 Dogs

No. 1707.
2891

or while men may occasionally carry sandals. These particular sandals show distinctly the influence of the French in their making.

No. 1708
3246 ✓

No. 1709

No. 1710
5030 ✓

Madrik - spears. The dogo about Faradjé carry spears like nos 1519 - 1522, but the dogo towards Ye & Loka carry such spears. The heavy iron on the end is used in hand to hand fight to break the skulls of their enemies. Also used to dig into the ground especially holes in termite hills which often are inhabited by snakes land turtles & smaller mammals such as *Herpestes* etc.

No. 1711.

5140 ✓

Levoadon - a spear used to kill elephants. Usually the men at sighting elephants take position in some tall tree & a few of their companions

1711

do their best to bring the elephants underneath the tree. So as to enable the man to throw his spear. Many spears are much heavier. They kill many elephants in this manner.

No. 1712 ³¹²² ✓ *bricara* - mats not yet finished. made by the women of the outside fibres of Papyrus
No. 1713 ³¹²⁰ ✓
No. 1714 ³¹¹⁹ ✓
No. 1715 ²⁸⁷⁶ ✓ two bundles of rough fibre of Papyrus as used for such mats.

No. 1716 ³¹¹⁹ ✓ *Piri* - a mat made of Papyrus fibre.

No. 1717 ²⁹¹⁸ - a powerful charm for the children of the Baka (a related tribe of the Loko. They believe the child will die if taken off its neck but usually depart willingly for the value of about 50 cts. of beads.

No. 1719 ²⁹⁶⁴ ✓ *trili* - the ornament from the back of the head of a Mondo - cut with a mirror. The wings hang down -
wand

Parade 1911 - 1912 - Gande.

When unripe it is green it is filled with a certain grass that they rub between their hands & is called, ~~large~~ ^{lanke} it is put in this ball to cool the smoke.

No. 1723 mlassa - also a pipe from near
3048 ✓
3098 ✓
Jahuluku as no. 1722. The head has the same number & is put on top of the smaller piece of wood.

No. 1724 Bone - a head for a pipe of pen
3049 ✓
put into the end of a Banana leaf that serves as a hollow shell.

No. 1725 Basso - a spear made probably
3251 ✓
by the Mengbetu near Dungen or Niangana from the Gande from parade towards Jahuluku. All very poor blacksmiths & could never produce a lance like this (Tragelephus).

No. 1726 ✓ Poto Badi - the skin of a buckbuck (Tragelephus)

No. 1727 ✓ Poto Mandoa - skin of a Redbuck & Cervicapra
3106 ✓
3103 ✓

Paradise 11/1/912 Lyande.

No. 1726 & 1727 Such skins as these are worn
3106 3103 by the Lyande at the season of
high grass (July - Dec. incl) The
arms are passed through the holes
of the skin is thus hanging in
front of the body with the hair outside
& protects the body from being
scratched by the sharp blades of
certain grasses. See photographs
nearly all the skin of antelope are
worn in the same manner

No. 1728 ✓ Kirtangu - a hat, not made
2861 formerly by the Lyande but
No. 1729 ✓ now worn quite frequently as
2863 an imitation of the felt hats the
white men wear.

No. 1730 ✓ Sassa - a sieve for sifting flour
3142
No. 1731 ✓ Litoguro - a small basket in
3136 which the women keep their
finery such as beads, bracelets
necklaces ^{and} of teeth. etc.

No. 1732 ✓ Bagassa - sticks to make fire -
3059
No. 1733 - 1734. ~~not~~ still common among the
3058 3057 Lyande, the Logo, Sara, Mondo & others

tribe The process is simple and
any native can produce fire on at
least glowing dust within a minute
or two. Even at the heaviest rains
when seemingly no dry material
may be found within 15 minutes
the first flames are playing &
crackling between the materials
the natives have rapidly collected.
They first make a cross cut along
the softer stick, spread some fibres
of an old bark cloth upon a large
leaf. The bark cloth is ~~unlike~~
the glowing dust ~~it~~ has the same
qualities as tinder. The soft
stick is placed with the incision
upon the bark cloth. The hard
stick is ~~placed~~ ^{upon} ~~into~~ the incision
& given a rotating motion ^{as between which this stick is held firmly}
as they slide their palms ~~of~~ ^{equally}
in opposite direction. Whenever
their hands during these movements
slide too far below they deliberately

Paradise 1911-1912 Azande.

move them up ~~again~~ to recombine
again. ^{During} this rotating
operation fine dust is worked
off & drops at the edges ^{of the cross} upon
the fibres of barkcloth; the dust
gradually blackens, fumes are
discharged and ~~the~~ the joy of all
a glowing is at least produced
& easily ^{carefully} ~~not~~ brushed on the ~~pile~~ pile
pile of dust. At once the sticks
are taken off & by careful.

management & continuous
blowing. They have no more
difficulty to kindle a fire
so essential to all these natives.

They easily can go without food
for a day but ~~after~~ ^{after} a rain
to pass a night in the open
air without fire would render
them incapable for any
further work the following day
very often during an exhausting
march they make fire in this manner

Paradise 1911-1912. Azande

1732 to light their pipes & have a smoke

1734 In this case they simply drop the
3057 glowing dust upon the tobacco
into their pipes

1735. ~~Endshija~~ endshija - a necklace
2907 ✓ of small iron rings & garnished
with teeth of a hyena & Orycteropus
carried by an ^{old} man near Yakulake

1736. endshija - bracelet with charms
2912 ✓ bones incisors of a hyena &
some (human?) teeth. from the
same old men near Yakulake

1737 salanga - bracelet of a woman
2915 ✓ made out of the bristles with
2916 ✓ which an Elephants tip of tail
is garnished. Said to possess
great medicinal properties &

give strength, especially to the ^{portions} ~~strong~~
No. 1738 bracelets also made of Elephants bristles
2904 ✓ of the tail but garnished with teeth
No. 1739 of the Orycteropus (ardvark)
2905 ✓ These teeth are said to keep off
all the bad ^{or noxious} ~~charms~~ properties

Parade 1911 - 1912 Ganda

1738. of sorcery & witchcraft. Highly
2904
1739. esteemed by the Ganda, also
2905 the mangbetu & dogo & worn
by men & women alike.
Presented as a token of
special devotion to the chiefs by
their subjects. One with three
teeth. One with one tooth of
the *Dryopteris*
No. 1740. two bracelets (salanga) made
2906 ✓ of the bristles of the hair of the
1741. ✓ of the bristles of the hair of the
2925 ✓ salanga - ^{sliding} bracelets made of
No. 1742. ✓ bristles of the elephant's tail, worn
2933 ✓ by women & men, as a charm
2960 ✓
No. 1743. ✓ sobwele - comb curved of wood
3172 ✓ used by ~~both sexes~~ but made by
men.
1744. ✓ Kili - fruit of the Borassus palm
3071 ✓ put around a dog's neck to
keep him tame so the Ganda
may see always their whereabouts
1745. ✓ ^{see photo.} witingana - a piece of wood
3237 ✓ used as a hairpin.

No 1746.
3174V

The entire apparel of a witchdoctor
see photographs.

First he eats some contents of
the horns which seem to have
a highly exciting effect as he
dances ~~so~~ practically ^{off his senses} ~~instant~~
accompanying his dance with
an often interrupted & repeated
chant. He also gives others to eat
from the contents of the blackish
antelope horns to eat. ~~often~~
He blows into the hollow pieces
of wood whenever he makes
a certain statement, usually
to find a supposed culprit
or simply to consult auspices.
The horns & pieces of wood are
left usually on the ground
& he only holds the two little
bells in his hands that
naturally give often impressive
movements. The general arrangement
of the garment may be seen
from the photographs.

paradise 1911-1912 - Azande.

No. 1746. There is a certain refrain in
his chant often repeated by the
men who stand about him
in a semi-circle.

The outfit was owned by a Munda
who had been initiated by
the Azande.

Photographs.

The whole outfit in ~~fact~~ pouch
of a (Hagelapans) Bushbuck skin.
The skin around the waist
are of a Colobus monkey, of
a Cercopithecus & of a Genetta.
The stick about the belt of ~~boards~~
(Phacochocerus) the clappers are
fruits of the Bonassus palm,
there are a few other shells
of fruits, also some claws of
Antelopes.

No. 1747. Head of a pipe representing
a bird's head - probably
an ibis.

No. 1748 same but imitation of the
head of Cynocephalus, both made
by an Azande near Dunga.

No. 1749 ^{cut in wood} Head on a ~~round~~ pedestal
3059 ✓ made by an Ezande near
Dungu.

No. 1750 ^{small} two finely woven basket in
3124 ✓ form of a basket, also
made by Ezande near Dungu

General specimens.

No. 1751 1752 ✓ two necklaces made of
4745 ✓ 4744 ✓ beads worn usually only
by women who are near or in
the posts. Such as women & children
of soldiers & workmen.

No. 1753 ✓ a hair needle of a Mangbetu
3240 ✓ women that serves also as an
opening ^{& polet} ~~needle~~ instrument
to take out ^{& eat} figgers, clean the
nails, shave the vulva etc.

No. 1754 a hair needle of an Ezande woman
3239 ✓ probably made by k. Mangbetu.

No. 1755 ✓ knife of natives north of Foudja
3082 ✓ "Mondo" shows the influence
of Swisles in the leatherwork

Paradise 1911-1912

No. 1756 ³⁰⁹⁰✓ basket, made probably by the
Mangbetu.

No. 1757 ³⁰³²✓ five arrows of the Mondo.

No. 1758 ³⁰⁸⁸✓ a stone axe of hematite
found near Bantekhsou-
ville, found all over
the region from Imadi-
saltward & down to the
borders of the forest.

No. 1759 ³⁰⁹³✓ a hoe made by the Azande of
Mankas people.

No. 1760 ²⁹⁷⁸✓ "Peanges" - ear hangings of the Logo
small pieces of shells put
in iron rings see photograph.

No. 1761 ³¹⁹²✓ "adugornwe" - white sorghum
one of the bases of their food
food of the Logo & related tribes
all the numbers are in the
tubes of films.

No. 1762 ³¹⁸⁸✓ adugornwe napodro - the flower
of white sorghum. The usual
way of preparation is to let
the water come to ebullition

g gradually ~~mix it with~~ stir the
flour into. This is done in a
few minutes & the hot paste
like stiff mass is thus eaten
each one eat a small piece &
off & dip it into the oily
sauce of meat & fish that often
accompanies this dish.

Used principally to make ~~a~~
sort of beer. The sorghum ^(grain)
is then put into the water
and after three days soaking
is left to germination & then
ground upon the stones by
women. This mass is left
again two days in baskets
in the houses & then spread
out on mats & dried thus
sometimes stored away for a while
or at once ground again
& put into water & left gently
boiling for about 8-10 ten
hours. It is left cooling over

night & then filtered in
a crude fashion & ready
for consumption. This not
a liquid, but decidedly a
liquid paste as all the flour
is retained. Many lagoon
do eat very little but live
practically on this sort
of beverage that is often very
intoxicating if fermented,
but certainly also nourishing.
Similar beverages are prepared
by the lagoon of corn, (manihot
flour) ^{water & sugar} (malu eleusmie).

No. 1763 ✓ Adugaga - red sorghum
3200 ✓ used as above.

No. 1764 ✓ Adugaga nafodro, used as above.
3183 ✓

No. 1765 ✓ nya - eleusmie - red eleusmie
3259 ✓

No. 1766 ✓ nya nafodro - flour of red
3197 ✓ eleusmie.

Planted common only in field
also sometimes between the
sorghum. I used just

as sorghum as paste prepared
in boiling water & also as
a beverage but not in the
manner of the Ganda or
Mangbetu but always as a
liquid past with all the flora
suspended in the beer.

- No. 1767 ✓ Nyoni - blackish malu
3184
No. 1768 ✓ Nyoni nafodro, flower of above
3196
malu. consumed exactly
as the above. Often mixed together
with ~~other~~^{red} malu & often
used to put in beverages made
of corn, to increase their
intoxicating qualities.

- No. 1769 ✓ nafodro na banda - flower of manihot
3191
The manihot is put into the water
for about 5 days to macerate
When they take it out it falls to
pieces & has a strong stinky smell
The clean it by taking off the
outside ^{green fibres} & put the pieces
into the arm drying on a mat.

No. 1769.
3191

When dry it is thoroughly crushed
& afterwards sifted. They prepare
a ~~paste~~ of bean with the flour
suspended in the liquid by
mixing it with a slight
quantity of clevermil. More
often the flour is used for
making a paste in stirring
the flour in boiling water.
This paste is eaten usually
still hot.

No. 1770. ✓
3195 ✓
Bo. ~~prepared in boiling water & thus~~
~~the pods are prepared as a soup~~
~~eaten also eaten when still small~~
~~of vegetable by crushing them in a mortar~~
~~as a sort of bean & eaten before boiling.~~

No. 1771. ✓
3177 ✓
rapido oconega - flour of small
beans - stirred into boiling
water & eaten as a hot paste.

No. 1772. ✓
3187 ✓
Koruba - ^{small} green beans, only
the beans are consumed but
not the pods, also prepared as

No. 1773. ✓
3181 ✓
flour - rapido na Koruba
stirred into boiling water
& thus consumed as hot paste

No. 1774 ✓ ³¹⁹³ Karekuan — pinkish small beans
only the beans are consumed —
(no flour no pods prepared)

No. 1775 ✓ ³¹⁹⁸ Karegosoga — large purplish
beans. — only the beans are
consumed by boiling them
in water. — (climbing beans)

No. 1776 ✓ ³¹⁹⁰ Kongara — large reddish brown
beans with irregular dark bluish
markings. (climbing)

No. 1777 ✓ ³¹⁸⁶ Karegosumwe — large flattened
white beans (climbing)

No. 1778 ✓ ³¹⁸² Karegoot — ~~large~~ very large
white beans — the beans &
also the leaves are consumed
the latter are crushed in a mortar
before boiling them.

No. 1779 ✓ ³¹⁷⁵ Mbomur — corn, large white

No. 1780 ✓ ³¹⁸⁰ Kyaloa — corn small.

No. 1780 — ^{3180 + 3199} Kyaloa — corn ^{reddish}
the small variety is about four
or five feet high in all &
still much in favor as it
can be planted throughout the
year (as the large one) but ripens

No 1780.

much more rapidly than the large
species.

No 1781

3179 ✓

~~It~~ *Adora mbomuniza* —
they stir the flour in boiling water
& eat the still hot paste.

They also prepare a sort of beer
with the flour suspended in
the liquid, the mode of
preparation is essentially the same
as that mentioned under *Asyphum*.

No. 1782.

3189 ✓

bangandi — peanuts
when still green, ^{but fully formed} & they are
boiled in water & thus consumed
later on they ^{are} roasted ^{only} & often they
grind them using the ~~resulting~~
resulting oily paste as a sort
of butter to prepare fish & meat
they also prepare a clear limpid
oil from them. — much
more planted by the Ganda.

No 1783.

3206 ✓

ungu — the oily paste prepared
after ^{the grain is} slight roasting they take
of the reddish skin & grind the

No. 1783 ✓ Peanuts on a stone

No. 1784 ✓ Baba - a gourd like fruit
3206
3201 ✓ when ripe the ~~be~~ make a hole
in it & after it has macerated
^{a certain time} they take out the ill smelling
interior wash it thoroughly
& dry it in the sun. Afterward
the shell is broken one by
one & ground the kernels thus
received after slight preparation
& a ~~part~~ oily paste is received.

1785 ✓ as No. 1785 is used for preparing
3207 ✓ other dishes especially fish & meat.
#7 The green leaves especially the young
shoots are consumed as vegetables
they are usually crushed in
a mortar after being boiled.

No. 1786 ✓ Bangelepe - a squash, the
3202 heavy (fleshy) pulpy portion
is regularly consumed after
taking off the rind & boiling it.
There many varieties ~~of~~ ^{of}
four. The boys also consume
the green leaves and

No. 1786
3202

the seeds after shelling & slight
torrefaction. They usually do
not grind them or throw to an
only paste which is commonly
done by the Oyande & Mangbete.

No. 1787
3185 ✓

Murdorn - a sort of short
roundish cucumbers, only
the seeds are consumed
but not the pulp like pine.
also the leaves & shoots as vegetables.
There is a perfectly yellow variety
consumed by resident white
men just as cucumbers, but
only the perfectly yellow variety
as there are species with slight
greenish markings that are
disagreeably bitter.

No. 1788
3206 ✓

the seeds are after slight torrefaction
ground and after addition of
a slight quantity of water
prepared ~~on~~ a sort of ~~for~~
fluid paste over a mild fire.
& eaten with their flour paste

No. 1789 ✓ Anyefu - sesam often
3176 ✓ only the seeds are consumed in
raw state, but mostly after
slight torrefaction ~~slightly~~
ground & used for preparation
of meat & vegetables.

No. 1790 ✓ ~~anyefu~~ - the resulting paste
3258 ✓ from which they prepare a
very excellent oil.

No. 1791 ✓ ~~anyefu~~ - a plant about
3178 + 3194 ✓ four feet tall, only the seeds are
3178 consumed as an oily paste
3194 received after slight torrefaction by
grinding it thoroughly

No. 1792 ✓ same as above, ground once
3204 ✓
No. 1793 ✓ the oily paste as consumed
3205 ✓ ground twice.

No. 1794 ✓ Bakodo - a large plant
3203 ✓ the leaves & still green
slimy pods are consumed
common among all tribes of
these regions. The green pod is
often consumed by residents
white men

1795 gurnu - a small oil pot.
decorated & highly polished
see no 1670.

1796. ²⁸⁹⁰✓ aqu - a rattle fastened to the
limbo see no. 1576.

1797 ³⁶⁸⁰✓ 1798 ³⁶⁷⁹✓ two musical instruments
see no 1566 etc.

In order to produce a fair sound
they have to be thoroughly
moistened inside!

On blowing they musicians often
move their instruments
in different directions

no. 1799. ³⁰⁶⁵✓ a gourd slightly
decorated, used as flask & as
a cup.

no 1800. ³¹⁶³✓ gilya - a sun hat for boys children
see no. 1587

1801 - 1802 two filters for
their beer, the liquid or other
fluid paste is poured in to
& then rubbed out by closing
the opening in turning ^{the edge} it over

No 1801 ✓
3148
4/1802 ✓
3147
No 1803 ✓
3127
see 1762. All the flour keeps thus.
practically suspended.
a basket as made by the Azande
near Rutea.

No 1804 - 1805 ✓
3141
3143
gornwo - two baskets
is carried by Logo porters. The
hung it over the arm & as they
carry their loads upon the head
it hangs down the side. 1805 of
leather - antelope skin

No. 1806 ✓
3034
three large arrows - as used by
the Bari from near Bambarabon
ville

1807 - 1808 ✓
4993
4994
1809 ✓
3037
two clappers of the Logo such as No. 1575.
Mbeembe - musical instrument
of the Logo held between the teeth (at the
place where the cross mark is on the
wood) the fingers ^{of the left} plays near the
portion of the string is held down
& the straw is used to hit the string.

✓
No. 1810.
3108
See photograph
Azande shield from Karamia's people
near Janadje.

Paradise

No. 1811[✓] - 1812[✓] - 1813[✓] Three flat iron collars
2997 2999 2998 worn by logo (men) Marikha
people see photographs.

1814[✓] - 1815[✓] - 1816[✓] - 1817[✓] - 1818[✓] five small
3016 2974 2987 2988 2990 iron rings worn by logos (men &
women) in the upper lip
see photographs

No. 1819[✓] - 1820[✓] - 1821[✓] three ^{pairs of} ear rings of
2979 2982 2986 logo - women, see photographs
made of brass by the logo smiths.

No. 1822[✓] ear hangings ^{small canine teeth of carnivore} worn in the
4747 perforated edges of the ear, see
photographs. Taken from a logo (man)
worn by both sexes as the point
of polished bone which is inserted
in the hole of lower lip.

No. 1823[✓] same as above, but exceptionally
2994 large canine teeth, ^{taken} from the two
ears of a logo. Many of the teeth
are dug from native dogs which
are eaten by the dogs, others are
from wild cats, genets, & hyenas.
It is not rare to see logos wear the

1823.

2994

edges of the car that are thus perforated
are torn off in a fight during a
joyous entertainment or similar
occasions.

No 1824

2980V

car hangings from a log woman
made from the broken shells of
mollusks & ground on stones.

No. 1825

3063V

kollugwa - the fruit of tree that
is grows much like lemons but
^(towards one) towards the big season becomes
hard. The logo use it to make
a sort of castanet. It is
held in either hand. One ball
is held firmly with the thumb
in the palm, the string passes
between the third & fourth
fingers so the ball hangs down-
ward on the cord that both
holds together. By a regular
swaying movement / horizontally
the ball that hangs down
is thrown up ward & sideward
& moves on the right & left

1825. *paradije*
side of the ball held in the palm
As the fruit before closing some
small stones and hard seeds
inside, they often vary the
sounds by holding both firmly
up by a trembling movement
they make it simply rattle.
Also used by the Gande.

No. 1825
The same fruit is used by the
Gande on the top of pipes, see
No 1722. The larger fruits also
as vessels for oil to grease their
bodies.

No. 1826 ✓
2901 ✓ necklace of a dogo - worn by
both sexes, a petiole, with a
heart shape in the middle. Made
of sections of bird bones (?) & grasshopper

No. 1827 ✓
2900 ✓ necklace of a dogo man - worn
by both sexes, made of round
disks of mollusks.

No. 1828 ✓
2967 ✓ Two ^{with hair} tubes of a dogo man - worn
on the top of head. see photographs
& notes Herndon.

No. 1829 ✓
3081 ✓ a belt & a knife of a dogo
the belt shows the influence
of the Serwisches & the knife that
of the Mangbetu.

No. 1830 ✓
3210 ✓ an ivory horn - Mangbetu
63 cm long.

No. 1831 ✓
3211 ✓ ivory horn - Mangbetu 53.5 cm
long

No. 1832 ✓
3212 ✓ ivory horn - Mangbetu 39.5 cm

No. 1833 ✓
3213 ✓ imitation of a dagger in
ivory - 34.5 cm long - Mangbetu

No. 1834 ✓
3222 ✓ a pipe with carved head -
ivory - Mangbetu - 18 cm long

No. 1835 ✓
3219 1836 ✓ - 1837 ✓ - 1838 ✓ - 1839 ✓ five paper
knives carved of ivory, such
as white men ask the Mangbetu
to make for them

No. 1840 ✓
3226 ✓ hairpin of ivory - Mangbetu
No. 1841 ✓
3227 ✓ of bone Azande.

No. 1842 ✓
3220 ✓ bonapkin rings carved in ivory

No. 1843 ✓
3221 ✓ such as white men ask the
Mangbetu to make for them.

No. 1844 ✓
3233 1845 ✓ 1846 ✓ 1847 ✓ 1848 ✓ 1849 ✓ six
3231 3234 3232 3230 2993
fingerring in ivory, worn by
many natives, especially by workmen
of white men. - made by Mangbetu

Paradise Nov. 1912

No. 1850. 1851. 1852 - 1853 four cigar holders
3223 3224 4868 3225
carved by Mengletu for ivory
for white men.

No. 1854
3241
a spear of the logo - the lower point
of iron is used for killing or
rather to finish a wounded
animal which had broken the
the wooden part of the spear
near the head. Usually the larger
mammals when the spear has
~~been~~ entered their bodies break off
the shaft. The man in pursuit
takes up either the undamaged
lance or what is left of it. Usually
they ^{usually} set out ^{armed} with two or three
spears. All mammals such
as elephants, Rhinoceros, Buffalo
lion etc. are successfully hunted
with spears.

No. 1855.
3254
small spear of the logo. decorated
shaft with brass-~~plate~~ bands

No. 1856.
3053
pipe of the logo, a cup of earthenware
with a hollowed stick

No. 1857 ✓
3214

a fluke of ivory from
the logs, see photograph! The
opening is partly stopped up
on either side with wax(?)

No. 1858 ✓
3013

a bracelet of a girdle
of brass. To take it off they fasten
a rope to the stump of a tree pass
the rope underneath the bracelet
& ~~draw it~~ close up to the stump
where it is firmly fastened. They
take another piece of heavy wood
like the pestle of a mortar & fasten
~~the bracelet with~~
a rope to it, ~~the bracelet~~ in the
same manner. ^{large} A stone is
^{between the stump & end of pestle}
put on the ground & directed
which the lower end of the pestle
rests ~~as~~ one man pushes the
pestle in opposite direction from
the stump. Thus the bracelet is
opened & the woman passes her ~~wrist~~
through the opening. To close
it they hammer upon with the
pestle, after the woman has past
her wrist. The bracelet resting upon a
log or a stone

no.	Sex	age, approx.	Stature	Height at Shoulder	Height at elbow	Length of leg.	Length from knee	Length of arm	Length from elbow	Length of foot	Width across shoulders	Breast at nipple	Arm length	Midcannonal width of hand	Metacarpal width of foot	Circumference of thigh	Circumference of calf	Circumference of upper arm	Total length of head
1859	♀	60.	1495	1260	745	725	480	723	456	230	350	255	1600	74	83	450	245	205	198
1860.	♂	20.	1740	1455	867	865	555	733	500	268	397	252	1825	85	99	495	318	270	297

Avokaya (related to the logs) photographs only

Avokaya

Length of head.	Height of head	Width of head	Occipital width	Distance of eyes	Dist. between eyes	Width of nose.	Height of nose	Width of mouth	Height of ear	Length of hand	Color of eyes.
188	227	134	123	88	39	38	41	46	65	182	
190	243	148	140	99	38	42	42	54	59	193	

Remarks.

Avokaya - old woman with
ground crystal point (cat's
in upper lip).

Avokaya, 49 fellow hall.

No. 1861 ✓
2972

a point ground from
crystal, carried in the perforated
lower lip. The crystal was found in
a unilobed & ground by the logo from
the Aushoya woman measured no.
1859. see photographs. The only specimen
seen.

No. 1862 ✓
2969 ✓

piece of ivory (disk)
carried by Baka women in the
perforated upper lip. see photographs
from the woman whose cast &
measurement have been taken
see no. 1504.

No

The Baka are a related tribe to
the logo; their language is different
they live either dependent on chiefs
of Azande or on the chiefs of logo.
They carry bows & spears just as the
logo, & they work in the fields
is essentially done by men as
in the case with logo. & different
from the Azande where the women
are doing most of the agricultural

work. The basis of food are the
same ^{as in the} ~~logs~~ but are different
as may be seen by the photographs
~~the hut of the Baka is~~ ^{the hut of the} always
(except where they have adopted bzande or
logo-huts or structures) reaching to
the ground. The ^{poles of the} stances are
different from either logo or
bzande & also their applications.
They certainly must grow very
old ^{as in these villages one sees} ~~as in these villages one sees~~
more old men & women as either
with logo or bzande.

The old woman carry usually a
disk of ivory in the perforated upper
lip. They are much ashamed
to let the opening of this upper lip
see without disk as they at once
push up their hand & make any
object to ^{fill} replace it, ^{out} though otherwise
they are perfectly nude. They also
carry a stick, a point of bone, a
piece of iron, (often a nail) or brass
in the perforated lower lip

younger women sometimes carry
a small disk in the upper lip as
seen in the photograph of the woman
whose cast has been taken see cat. no. 1505.
Others also a small point of bone in
the lower lip. The

The Baka like the Logo are
indigenours & not immigrated
like the Azande who subdued
them.

No. 1863
3128 ✓

- a roundish circle
woven of songhumm, used
to carry children by the Baka
also the Bari near Van Kerckhove
ville see photographs.

9 inches broad $11\frac{1}{2}$ inches in
diameter.

No. 1864
2968 ✓

a small point of bone, from
the lower lip of a Baka woman.

No. 1865
3101 ✓

Rege - a harpoon for a large
fish to be shot from an ordinary
bow, the fish having previously
been poisoned & float on

No. 1865

3101

the surface, but still alive, in the dry season when the stones appear above water the kogo thus ^{armed} patiently wait upon these rocks for the appearance of large fish. They follow the fish & pull it in by catching the stick to which the rope of the harpoon is ~~loosely~~ securely fastened.

No. 1866

3255 ✓

otsa - angle hook of the kogo with float that is adjusted according to the depth of the water in which they are fishing.

No. 1867 ✓

5141^{ab}

~~le~~ lewoudon - same as No. 1711. used for by the kogo, Baka, Mondo to hunt elephants.

No. 1868

a long net to catch Antelope or pigs. used by nearly all tribes of the Nile

No. 1869 ✓

3870

a smaller net, for catching snipers & Thygnoms.

No. 1870 ✓

3105

a small net to catch rats & also Thygnoms.

Faradje 1913

No. 1871 ✓ a harpoon, see other specimens
3102 ✓ No. 1865.

No. 1872 ✓ a large hollowed log drum
3954 ✓ used by Lagos on their dances.
265 cm long see note of 1574.

No. 1873 ✓ a large round basket of the Loko
3126 ✓

No. 1874 ✓ a medium " " " " " "
3130 ✓

No. 1875 ✓ a basket of the Loko for flour.
3129 ✓

No. 1876 ✓ a rather pretty basket of the Loko.
3131 ✓

No. 1877 ✓ a roundish pot of the Loko.
3209 ✓

No. 1878 ✓ a large basket that hangs
3139 ✓ down on the shoulder

No. 1879 ✓ a necklace of a Loko & two
2961 ✓ small sticks.

No. 1880 ✓ two clay pipes, as used by
3043 ✓

No. 1881 ✓ the Loko.
3044 ✓

No. 1882 ✓ a pipe of calabash used by most of
3069 ✓ the natives of the Ile. The calabash
is practically filled with water
when they smoke

No. 1883 ✓ pipe of Izande
3052 ✓

No. 1884 ✓ fish hook of the Loko
3236 ✓

No. 1885 ✓ a leather pocket made & worn
3810 ✓ by a Loko

Paradjic Jan 1913

No. 1886 ✓ a small calabash for oil

No. 1887 ✓ a ball of tobacco, made by Lango

No. 1888 & 1889 two pointed ^{pieces} bones as

3228 ✓ 3229 ✓ worn by Lango men & women alike in the pierced lower lip

No. 1890 ✓ a flute made of hollow stalk of a spinous tree. - Lango Mangbetu

No. 1891 ✓ Azande hat - see photograph

No. 1892 ✓ Azande with which this hat has been made

No. 1893 ✓ an Azande hat

No. 1894 a Mangbetu - knife

No. 1895 ✓ a mortar & pestle of the Mangbetu

No. 1896 ✓ a musical instrument of the

3170 ✓ Bakongo (Lower Congo) used at head for dances of the Lujware (Obi River)

No. 1898 a head ornament used by the Lango, made of the tailfeathers of a weaverbird.

No. 1899 ✓ a rat trap used by Lango, Mangbetu & Azande.

No. 1900 skull (mandible) of a Lango from Alia.

Nianguara April 1913

No. 1901. Plastercast of face of Manziga
Manziga an ^{about} 17 miles
see No. 1934 chief of Azande, north of Nianguara. One of
99/7878 his sons of Ugwa. His mother
was a Mangbetu. see Photographs

No. 1902. Plastercast of the hand
7879 of Manziga

No. 1903. Plastercast of the face
99/7097 of Tongoro - (Uvungura,
son of Wandu

see the three photographs

No. 1904. Plastercast of the face
99/7160 of Hogo^(no. 1) - Uvungura &
(Azande) see several
Photographs.

No. 1905. Plastercast of face of
99/7161 Renge - Azande &
7181 (mother Uvungura
father Azande) see
Photographs.

No. 1906 Plastercast of face of Tobazine &
99/7104 Azande see photographs

No 1908 Plaster cast of face of *Gongura*
a young azande, see
photographs.

No. 1910. *Plastercast of face of Gande woman*
Toro - Avungwa - sister
of Manziga. 1901

no. 1912 Plastercast of face of Azande
99-
7093 woman Bayeta

1914 ✓ Mliti - two bellows carved in
 4538 ✓ wood & covered with hide
 4620 ✓ the projecting tube is put
 into a cylindrical tube
 of dried clay mixed with
 broken shells or fibres
 from grasses. This heavy

1914

4538

4620

but only reaches the fire.
The bellows are worked by
a boy alternately by pulling
on the string fixed in the center
of the slightly tightened
skin. They often work without
^{iron} Mungbols & use an arrangement
of roundish pebbles to beat
^{used for} the iron, though for finishing
their rather poor work they use
a sort of hammer fixed
to a split or forked stick.
The Azande towards Yakulaka
are only very poor blacksmiths
& hardly produce but some
sort of rods, or ^{limbs} ~~pieces~~ of
molten iron used as
money. The Azande
towards Pimo, Wala, near
Bungen on the contrary
are just as experienced in
working iron as the Mungbols,
as may be seen from the
specimens.

Niagara, April 19 13.

1915 ✓ E Mamba - musical instrument
3958 - of the Azande, formerly only played
on the death of a chief (Azande)
or also during war time -
essentially an instrument
to express their grief or woe.
The player is sitting on one
of the fourlegged low stools
the curved end is put under
the seat of the instrument
is held fast by pressure ^{of the knees} against
the frame. In each hand
he holds two sticks with
rubber balls on the end &
hits the instrument in such
manner as the bars are struck
at once. The player works with
great perseverance, hits the bars
with great force & works
himself into a real frenzy.
Perspiration is abundant
also. Those who accompany him
on the large wooden drum.
See photographs. formerly

1915

3958 ✓

it was strictly forbidden to play
the mamba but in the village
of biggest chiefs. This specimen
is made of redwood (gula)
& presented by Mangiza.

1916.

Baningwa (BANINGWA)
a large Hylaphon, with nine
sticks, laid up over two
trunks of plantains. On
the sides of each bar ^{long} spikes
are probed into the plantains
that approach towards one end
& diverge towards the other.
The instrument is played
by four men at once, each
man using two small
sticks, the music is accompanied
by reiterated beating of the large
wooden drum & also
of the oblong drum stretched
with leather (tam-tam). See
photographs. Used for dances
from Mangiza's village.

Miangara

No. 1917 ✓ Bahali - woven hats from
3995 ✓ chief Malinguinda - west of
Jahulu

No. 1918 ✓ Bahali - woven hat from
4712 ✓ chief ~~Boemi~~ south west of
Mianga

No. 1919 ✓ woven hat from an Gande
4010 ✓ of Manzigas village north
of Mianga

No. 1920-1931 ✓ twelve hats all from
4017 ✓ 4014 ✓ (1930) 4713 ✓
Gande of Manzigas village
(1924) 3983 ✓
(1925) 4004 ✓
(1926) 4009 ✓ some of them have been
(1927) 4013 ✓ photographed & of some
(1928) 4018 ✓ a plastercast of the face has
(1929) 3985 ✓ been taken.
(1923) 3986 ✓
(1922) 4015 ✓
(1921) 4016 ✓

No. 1932 ✓ woven hat of the chief Manziga,
3988 ✓ see photograph & plastercast

No. 1933 ✓ belt of chief Manziga.

No. 1934 ✓ barkcloth of chief Manziga
4276 ✓
4478 ✓ see nos. 1932, 1933, 1901 & 1902
also the photographs.

No. 1935 ✓ Bandangweli - 2 belts used
4277 ✓ to announce the presence
on arrival of the chief, if very

- 1935 important matters are to be
 4277 discussed such as warfare,
 often two pairs ^{of bells} are used.
 Especially when the chief is
 ready to give his opinion,
 after he has spoken.
 During the dances following
 such speeches, in which
 the natives give vent to their
 enthusiastic feelings, to follow
 their chief - mostly one only
 singing, the others all
 often join in a commonly
 used refrain. (see photograph)
 1936 Araro - a pair of bells used
 4280 ✓ at dances - 5 or more pairs
 4281 ✓ form the music. The men using
 them singing loudly, the ~~others~~
^{only} ~~singing~~ the refrain. The bells
 are moved alternately ~~up~~
 up & down in jerky motion
 in most strokes the bells
 are rapped together in the up-

Mangara

1936

4280

4281

9 downwards strokes, which gives a peculiar rattling noise from Mangara village - Grande.

No. 1937

4317

1938

4315

two calabashes, engraved by a native at Poko. an ~~ambry~~ called Songo. He is said to be able to copy pictures from humorous magazines also the lettering when pointed out to him. Presented by Monsieur Doulet, Substitut.

No. 1939

a hat pin of ivory from Mutubani, the chief wife of Onondo.

No. 1940

4567

a hat pin of ivory also from the Mangulu

No. 1941

4451

a coin covering worn by circumcized boys of the Grande, called 'Mateda'. The age of the boys varies considerably about from 6 to 12 years. The boys live in a hut in the bush

about a month or two, they are
not allowed to go to the water.
Drinking water & food is
regularly brought by their
mothers or other women (even
Aunt sisters). The women
always use a circular pad
(put between the father & their
head) which are put over a
flexible tall stem near by
the hut (about 30 yds) from it.
The women only see the boys
that are sick. The healing of
the wounds is said to last
sometimes up to two months
when all the boys are well, there
is a great festival with dances
& plenty of beer. The boys
are all going to the water
& washing themselves for
the first time. The wound
is washed with hot water &
some plants are used to
envelop the penis.

Mungana
May 1943

1942. ✓ a skin of colobus monkey
4466 worn by Azande women
in front

No. 1943 ✓ Head of wooden lamtam from
4539 the village of Bafuka, see
photographs. — Azande

No. 1944. ✓ Plastercast, of "Okondo" (King
99 of Re Mang betu?) Bangha
7112 see photographs

No. 1945 ✓ Plastercast of the left hand of
99 Okondo.
71091

No. 1946. ✓ Plastercast of "Bazinda" taken
99 in Okondo's village, fairly old
7158 men, but with junior feathers
stated to be an "Amadi" ♂.

No. 1947 ✓ Batumu (Mokhaga) Plastercast
99 of the head, see photographs
7156 a fat fellow with a beard

No. 1948 ✓ Bole of Mang betu Plastercast
of head, fine string of forehead,
99 small beard divided in a few
7145 tufts,
see photographs

Mangera May 1913

1949. ⁹⁹7142 Gadsa - 99 fellow - Mapaga
with slight beard.
5 x 7 photographs.
1950. ⁹⁹7151 Nenzima ♂, Mangbetu not
the Queen - plastercast of head
see photographs
1951. ⁹⁹7183 Nenzima's hand, left,
plastercast
- No. 1952 ⁹⁹7140 Badi - Amadi - Plastercast
of head, (Thondo's village. Photographs)
- No. 1953. ⁹⁹7100 Negamba - Mangbetu ♀
woman with small breasts
a wreath of palm fibres about
neck 3-4 x 5 ~~+~~ Photographs
- No. 1954 ⁹⁹7152 "Nandorobo" ♀ Plastercast of head
(Alisanga) see Photographs
- No. 1955 ⁹⁹7133 Ndina ♂ (Mapaga) Plastercast
of face all photographs
see this beard.
- No. 1956 ⁹⁹7144 "Nwali" ♀ (Amadi) sister
of the queen ♀ woman waiting
on the King Thondo during
dances. Plastercast of faces
see photographs

No 1957

99
7149

Negumag (Abrangag) yg. woman
with hair ^{a row of} curls on top of head
see plaster cast of face &
photographs. The photographs
show the black painting on
her face.

No 1958

99
7170

Immanig (Amadi) wife of
Orondo see plaster cast of
face & photographs.

1959

99
7155

Magombo (Amadi) a fairly
old man, with no beard
but whitish stubbles
see plaster cast of face &
photographs

No 1960

99
7150

Akido (Mangbele) fine string
on forehead, old man, no
beard

see plaster cast of face &
photographs.

No 1961

Mutuliari & Queen of the
Mangbetu Orondo's ^{principal} wife.
an Amadi by birth.
see plaster cast & various
photographs

✓
1962

99
7108

Bangwana & Imadi, also
one of the principal women
in Thondos herem
see plastercast of face &
photographs

✓
No. 1963.

99
7083

Wombena - Imadi - one
of Thondos women
see plastercast & photographs.

No. 1964.

99
7176

"Zimet" Wungwa, an
Agande chief south of Poko
plastercast of face - Photographs.

No. 1965.

99
7880

Plastercast of plaster
portion of foot of Zimet

No. 1966.

99
7086

Gida - Wungwa -
Agande chief near Nala
plastercast of face &
photographs

No. 1967 ✓

3948

Nagato - a dish for eating with
two bowls carved of wood - wood
covers - one receptacle for meat
the other for vegetables, used
only by chief

No. 1968. ✓

3941

"Nagato" (is the name for all such)

Niangara

No. 1968 ✓
3941 of dishes of niagara is the name for
the base, therefore they say negato
nobara = the dish on the stool) a
single bowl carved in wood with
cover

No. 1969 ✓
3925 negato - same as above - a different
design - the designs vary -
these are specially good samples.

No. 1970 ✓
4294 Nengangwe - a figure of a woman
carved in wood 49 cm high
made simply for ornamentation
- for the pleasure to look at - said
to have been made in former times
to chiefs who put them in their
hut. No fetish or any supernatural
power is ascribed to these skillful
accomplishments of the artists.

No. 1971 ✓
4688 Hornbeomleo - a water jar also
No. 1972 ✓
4671 used for beer, the more artistic
ones, with a woman's head &
a pleasing pattern & designs.

No. 1973 ✓
4736 Namangbele - two carved
No. 1974 ✓
4143 knives of brass with carved
ivory handle, a first class work.

Mangara May 1913

1475 ✓ Namambele - same as above
4144 ✓ with smooth ebony handle.

1976 ✓ Namambele - a knife with a
4137 ✓ curved blade handle with
wrought iron work

1977 ✓ escape - a knife carried on the
4068 ✓ belt, but usually invisible
4088 ✓ in the large folds of the overhanging
barbelata, fastened with the
carved head downward. carved
head of woman, ornamented
sheath

No. 1978 ✓ escape - two knives, without
4710 ✓ sheath, the red color on the hilt
1979 ✓ is due to boiling the wood
4072 ✓ in a ^{water} paste of redwood powder.

No. 1980 ✓ Nabudubudu - a knife used
4055 ✓ for general work

No. 1981 ✓ Mangongo - a knife to ^{slice} ~~cut~~
4054 ✓ fibres of rattan for bridging
No. 1982 ✓ together with it the poles on the
4084 ✓ hut etc, also for any other
sort of work, even for cutting a
caving wood.

Hiangara

No. 1983 ✓ neba - adze - the most
4086 important tool, for smoothing
arranging wood, ^{peeling} for their
huts; an essential tool for
the wood carvers. The handle
is either straight or used
in different length to carve
their gongs, or it may be
triangular as for the general
work.

No. 1984 ✓ alagornbi - an adze - small
4103 used only for small work
in building huts, such as
arranging the different poles etc.

No. 1985 ✓ Nabunduka - a knife in
4252 vion. square head

No. 1986 ✓ anzele - a knife of Mangbetu

No. 1987 ✓ women - the rock knife - used
4241 for surgical purposes such as
cleaning wounds, skinning out
gizzards, scraping the finger &
sac-nails, cutting them, a razor,
to arrange the fibers that maintain
their elaborate hairdresses & various
other purposes.

Kanyana May 1913

- No. 1988. ~~Madodo~~ — two decorated jars,
 No. 1989 ⁴⁶⁹⁷ ✓ used either for water or
⁴⁶⁵² ✓ oil
- No. 1990. ⁴⁵⁴⁰ ✓ *edjojo* — a stick decorated
 with iron band & provided
 with 76 flattened bells/semi-
 circular used at dances.
 a slightly rotating movement
 is given in hitting it on
 the ground, ~~but~~ but usually
 both hands are used occasionally
 also one.
- No. 1991. ⁴⁸⁰⁷ ✓ *Emliana nega* — two horns
 No. 1992 ⁴⁸⁰⁸ ✓ of the Bongo, cleaned &
 somewhat polished, united
 with an iron band. A mouth
 of wicker work is rendered
 waterproof by a ~~sort~~ of resin
 — called *napinda* — & decorated
 with drawn out turned
 brass wire; a stopple of
 ivory ~~for~~ iron ringlet on
 the tip. One of the most highly
 esteemed presents a Maugheta
 chief can give. Four horns in all

served ivory handle: a mother carrying her child, below
a monkey who wished to take a drink of water, he
leaves me representing the forest. The circular group
No. 1993. *Mhalala* - a fly broom with

4548

4848 a carved handle of a giraffe's
 tailbrushes. The river, the zig-zag lines
 are stones in the river, the undulating
 lines represent the roots of the
 No. 1994 *robusta monbanandae* - oil palm.

4265

No. 1495; *esigi nadodondre* - a four legged
3927^V carved wooden support for the
sars.

3927

No 1996. ✓ ~~nergio~~ - a pipe made by mangbetu
 No 1997. 4127 + 4563 ✓ ~~nergio~~ - a mangbetu pipe
 replacing the banana leaf, the bowl No 1996.
 Hamilton Gonokandire

4121
205

3975^V a horn carved in ivory of
55cm long.
surrounded with copper decoration

3975

No. 1998. ⁴⁻⁶¹⁹ ✓ Nambougonokandue -
as above but with carved
woman's head & wooden
prolongation covered with
leopard skin 90 cm.

4619

No. 1999. ³⁹⁷³ ✓ namhong ^{re}goldemb^{re}andre - a
horn of a waterbuck lengthened
with wood covered with the
skin of a Bushbuck (Tragelaphus
77 cm long.

3973

Mangara 1913 May

- No. 2000. ✓ ⁴⁸⁰⁶ nambongonokandre - an ivory horn with a woman figure 84.5 cm long
- No. 2001. ✓ ⁴⁶¹⁸ nambongonomandre - large ivory horn. with a woman figure on the upper end 146 cm long. Made by an artist of chief Okondo
- No. 2002. ✓ ³⁹⁷⁴ mbara - horns or rations
- No. 2003. ✓ ³⁹⁷⁶ wooden tubes covered with leopardskin used by the Bangha & Mayoma as musical instruments.
- (see cat no 2041 2042)
- No. 2004. ✓ ³⁹⁴² nobana - a large wooden stool a good example of carving.
- No. 2005. ✓ ⁴³²² esigirombombo - a woven support (wickerwork) of water jars.
- No. 2006. ✓ ⁴⁰²⁹ esigi nesandre - a woven cap the edge of which is decorated with the canines of dogs & other carnivora. a bit of wickerwork is ^{woven over it see photograph}
- No. 2007. ✓ ⁴²⁸⁶ nambongonodemwandre

No. 2007 ✓ (ndemlu - waterbuck - colous)
4286 ✓ a horn (musical) carved from
the horn of a waterbuck

No. 2008 ✓ a pair of ~~anklets~~ leglets of brass

No. 2009 ✓ wire for women "nepinda
4263 ✓
4261 ✓ esia komsani"

No. 2010 ✓ a pair of armlets of brass wire

No. 2011 ✓ for women; nepinda esia
4262 ✓
4260 ✓ kani"

No. 2012 ✓ nedomothvia - the carved
4290 ✓ arm destined for a Maug betu
darp - a man's figure

No. 2013 ✓ angiti - a bracelet of brass
4187 ✓ quadrangular, decorated

No. 2014 ✓ angiti - a bracelet of brass -
4188 ✓ flattened - decorated

No. 2015 ✓ angiti - a bracelet of brass-twisted
4190 ✓

No. 2016 - 2017 - 2018 - 2019 ✓ negue -
4411 ✓ 4408 ✓ 4410 ✓ 4407 ✓ aprons of the backside, the
more elaborate sort, used
only by the preferred women
of great chiefs.

No. 2020 ✓ egonika - a hair needle of
4862 ✓ Mutubari of ivory with carved
woman's head.

No 2031. which are given as a very important gift, that nevertheless can be accepted without any ^{other} appreciation but some kind words.

No 2032. *merugwa* - a hair needles

No 2033. *engira* - a belt for women worn only on dances. The

~~no 20~~ woman steps into working it upward, to take it off the reverse is done.

No 2034. *esigi* - belt of carvings of dogs for a woman

No 2035. *mazabulanage* - a belt with four carved & smoothed boar-teeth, (phacochoerus) an imitation of lions teeth

No 2036. *Abiamgama* - a flat gong ^{in form of a conch shell, & drumstick No 2036} The left hand is passed through the middle & holding it against the body it is beaten with a stick provided with a mass of rubber. see photograph. several beats are given near the edge & from time to time one struck towards the center. The sound is given

2036 ³⁹³⁴ ✓ by a Mangbeka as short as
déri - déri - dentily (3 times)
dili - dili - dentily (2 times)
déri - déri - dentily (3 times)
used for dances by chiefs
& his people. The people often
use clappers of wickerwork
to accompany it.

No 2037 ³⁹³⁵ ✓ same as above, ^{9 drums tick in 2037} but they are ^{equally}
good samples. (drum tick - embeligo)
They cut the tree & after having
worked out the block, they
start to hollow it, after
this it is put in the water
for a few days, worked
again ^{again until finished} gradually finished
so they spent about 2 months
to complete it. The pattern is
made with hot iron. Chiefs
are very reluctant to sell them
though no superstition is
attached to departing with it.
The chiefs use it especially when

Niagara

2037. They drink their beer & as they want their people know that are happy & in perfect health, it seems that it is a misfortune that any one of their subjects should think that he has given up dancing & drinking. - A sort of advertisement of good times in the village of these chiefs.

No 2038. 3937 ✓
4301 ✓ negwogwo - a flat gong that is put on the ground with one end - The sound is gū - gū - gū - gū - gū - gū etc. for the large ones & about gader - gader - gader - gader for the small ones. Both sizes are used for dances, to announce the drinking of beer - on the arrival of chiefs & other important personalities, beaten usually with sticks from a tree called nolene - the sticks are called "namira".

No. 2034 neg wog no - same as above
3938 ✓
4302 ✓ with stick to beat it - nakia

No. 2040. negato - a large ^{round} wooden
3940 ✓ dish in which they ~~just~~ cooked
vegetable food to offer some
of their often numerous
guests. diameter 52.5 cm with a handle

No. 2041. negadu - a drum 89 cm.
3955 ✓ (given as gu-gu - ten - ban)
4589 ✓ beaten with sticks covered
at their end with rubber

beaten ~~only~~ usually with
accompaniment of tubular
instruments like 2002-2003

It is quite curious how
the musicians follow their
chief wherever he goes on
dances & how long they can
blow these horns without
interruption. Often ~~when~~
the chief stops, one of the
principal women indicates the direction
the horns should point which
causes a way considerable

Miangara.

change. The drum is greatest when they are pointed towards the ground ^{as they} & slowly turn them upward, to the right or the left the sounds become more agreeable.

No. 2042. *regudu* - a drum as above.
3956 V See photographs of a concert.
drumstick No. 2042

No. 2043. *aluta* - small elongated drum (sounds given as di-di-di-di etc) One of the instruments played by the band during the dances of Okondo. also used by the Medja as accompaniment of a single dancer.

No. 2044. *aluta* - a drum as above,
4721 V the stick to beat it, is called
"nendede" No. 2044

No. 2045. *Motoko* - a quiver the iron point. *engname* - the shaft
4530 V *negroto* = the quiver of basketry.

430 Mangana May 1913

No. 2045 work. - chamhangu

4530

- arrows of the Bangla.
The Mangbetu proper on
the Mudge use shafts
of wood of the stalks of
a palm. The Bangla
are very proud of their
arrows as they pretend they
go as far as the bullets of
a rifle. This quiver was
given by Othondo & contains
a 100 arrows, near the base
he inserted some kind of
a gnet (Nandina)

No. 2046.

4492

regu-gu - a basket with
a cover - that woman carry
on their back. used chiefly
for their finery & smaller
articles of house hold use.

No. 2047

No. 2048

No. 2049

4477
4479
4481

two ornamented barkclothes -

Boji - or oji

The barkcloth of Othondo called
nakoda - from ~~one~~ other
species of fig tree with big leaves

see cat

No 1449

No. 2049. His cloth is much lighter colored
4481 ✓ & considered a better quality than
given preference by every body.

No. 2050. Notugu - the hat of Okondo
with two large bunches of
see cat feathers of guinea fowl called
(No. 1478) negotonsha gutu. There is
another head in the collection
which lacks these bunches.
but has the more important
bunch of feathers of a ketuma
- a large crested eagle.

No. 2051. ✓ regueso - 3 bunches of
4456 ✓ ✓ whistles of the warthog fastened
see cat to
1451. 4457 ✓
4458 ✓ at the belt (see photograph)
& two small bunches put
on the wrist. Okondo's dancing
apparel

No. 2052. ✓ adaniadi - a bunch of Potto-
4469 ✓ skins Okondo carries in
his belt during the dances. see
cat No 1451 & photographs. This
is the entire dancing outfit

Maingara May 1913.

No. 2052 of Ohondo, though he promised
4469 me another belt of buffalo
skin. which he lately wore.

No. 2053, namabele - a bunch of
4596 white feathers from cattle horns
mounted on a bone pin
put in the hair of Nudubane
& the ^{principal} wife of Ohondo.
during dances.

No. 2054, a bunch of red feathers
4596-a some of the gray parrot
- agwa - & some of plantain
calens - nomwa - the parrot
feathers are given considerable
preference but ^{the wearing} both feathers
was formerly a privilege of
chiefs & notables.

No. 2055, nahoda - the cloth the Maingara
4470 women carry with them

No. 2056, negono - an arvil -
4094 they have all sizes of arvils
those upon which the freshly
molten iron is beaten

No 2056 are especially large, but
4094 of cruder form.

No 2057. *nekronode* - a hammer
4102 with handle, used generally
in making the better
sort of work, such as knives,
small hatchets etc.

Objects from Gzande - (Niam Niam)

No. 2058. ✓ a pair of carved wooden gongs - no
4412 word in the Gande language for it.

No. 2058. *evuliti* - a pair of bellows
introduced by *evuliti* ^{from} ~~from~~ east of Gzande
already collected 1914 in an Gande village.

No 2059. *Bohnu* - a receptacle
3932 made of bark with cover
representing "a dish for eating"
- common ^{to} from Bafube

No. 2060. *Madebu* - a musical
4287 instrument - a resonating
box of some splinters of
the stalks of palms fastened
to another box. see photograph
with an Gande. from Bohnu

Miangara May 1915

No. 2061. ⁴⁹⁷⁷✓ Degweli - a comb carved
out of wood - from Manzgas
people.

No. 2062. ⁴⁷²⁴✓ mbasa - pipes carved by

No. 2063. ⁴⁷²³✓ ⁴¹¹⁵✓ the chief Bwendi near

2065. ⁴¹¹⁷✓ ⁴⁶⁴⁶✓ Dingen

No. 2067. Bodo - a sort of kneeband

⁴¹⁸¹✓ ⁴¹⁸²✓ flattened bands of brass &
copper passed over a strip
of leather. Worn by an

Azande (Manzgas people)
right below the knee, two
on each limb, the same

No. 2068. ⁴¹⁸³✓ ⁴²⁷⁴✓ fellow had the belt cut to 2068.

No. 2069. ⁴¹⁰⁴✓ ⁴¹⁸⁴✓ mangwa - a hatchet as used
for building huts.

No. 2070. ⁴¹⁰⁶✓ mangwa - a hatchet slightly
ornamented - Mangbetu
influence.

No. 2071. ⁴⁰⁵¹✓ nangongo - a heavy knife
from the Azande & Manzgas
newtunwun of the Mangbetu
a knife to work wood also
used in plantations.

No 2072 malabe - from Poko -
4141 ✓ evidently made by the Azande
in imitation of those of
a similar form called by the
Mangbetu nododa. a large
knife with point turned
at a rectangle & ivory handle

No 2073 moita - knives with iron handle

No 2074 4045 ✓ made by the Azande near kala
4044 ✓ anything like this does not
exist in the north.

No. 2075 ✓ 2076 ✓ 2077 ✓ 2078 ✓ 2079 ✓ 2080 ✓

No 2081 ✓ 2082 ✓ 2083 ✓ 4039 ✓ 4037 ✓ 4033 ✓ 4043 ✓ 4041 ✓ 4040 ✓

4034 ✓ 4042 ✓ 4038 ✓
Nine knives from Poko -
probably from the Makere
or Alabura

No. 2084 ✓ a knife with blade of brass &
4036 ✓ handle covered with strip of copper

No. 2085 ✓ knife - probably from the
4035 ✓ Medje

No 2086 ✓ knife probably from
4046 ✓ the Azande near kala

No. 2087 & 2088 ✓ two swordlike curved
4112 ✓ 4111 ✓ knives of the Alabura, one of
them well decorated.

Wangara May 1915

No 2089 a hat pin of copper of the
Abarumbas.

No 2090. ✓ lipi - hair or hat needles of brass
4250 ✓

2091 ✓ of the Azande - from Mangyeto's
4232 ✓

2092 village of Bafutka - used
4247 ✓ by men & women

2093 mangili - also hair or hat needles
4249 ✓

2094 from Azande, a number
4248 ✓

2095 of different forms.
4246 ✓

2096. ✓ 2097. ✓ 2098. ✓ 2099. ✓ 2100. ✓ 2101. ✓
4245 ✓ 4733 ✓ 4244 ✓ 4240 4238 ✓ 4735

No. 2103 Condi two Azande harps, one
3965 ✓

No 2104 from Kenzi, the large one, the
3966 ✓ smaller from Mangyeto

No. 2105. Nedumu - as Mangyeto harp
3961 ✓

The latter adopted it from the
Azande, but the pegs are put by
the Azande to the left, & the Mangyeto
to the right.

No. 2106. a hat square topped of a Mangyeto
4003 ✓
& Mande & near Wangara (West)

No. 2107 exisi - the carriers of dogs
4028 ✓

rado = a woven cap - the cap

Mangara May 1913.

No 2107 ✓ of Mandé worn underneath
4028 ✓ the hat

No 2108 ✓ also a women cap with dybbets

No 2109 ✓ embri - a pair of ear ornaments
4197 ✓ of brass from a Mangbelle
man, see photograph

No 2110 ✓ downnari - a sac carried on
4171 ✓ the back arranged from the
skin of a handiria, goats
small antelopes etc. are used
in the same manner.

No 2112 ✓ a Belt of Buffalo hide given
4266 ✓ by Okondo, decorated with
two points of ivory, two brass
knobs & a lion tannit.
chun - a belt.

No 2113 ✓ prehistoric stone implements of
4598 ✓ leimatic called by the Mangbelle
No 2114 ✓
4601 ✓
No 2115 ✓ 2116 ✓ 2117 ✓ 'nabana thurbi'
4600 ✓ 4603 ✓ 4605 ✓ by the Azande 'Imbia, both
tribes believe that these are
the axes of the lightning, they
hold that these knobs of human
beings are destroyed with

Mangara May 1913,

No. 2117 Rem. The latter is a fine specimen
4605 measuring of 315 mm in length
9 48 mm wide. No. 2115 has
been presented by M. M. M. M.
l'Adjoint Supérieur de l'île
Maurice Siffert.

No. 2118. Magnetite - from Faradje
4604 ✓ 20 miles northward, found
in considerable quantities
reduced to iron by the action of
the atmosphere.

No. 2119 ✓ Nengoma two Mangletu-
3953 ✓ shields

No. 2120 ✓
3951 ✓
No. 2121 ✓ Melassa - an Azande pipe
4113 ✓ from Mangara 1175 mm
4472 ✓ long. with a bowl as a
4564 ✓ mouthpiece & a bowl for
the tobacco. The top of bowl
has been packed separately to 2121.

2122 ✓ Mangletu; pottery with two
4693 heads

2123 same with one head.

2124 ✓ An Ivory horn with head of
4805 Mangletu woman

2125. ✓ two boxes carved in ivory &
 4838 ✓
 2126. ✓ decorated
 4839 ✓
 2127. ✓ three heads carved in ivory,
 4844 ✓
 2128. ✓ they are by no means fetishes & are
 4845 ✓
 2129. ✓ purely decorative or amusing
 4846 ✓
 No. 2130. ✓ a woman figure -
 4847 ✓
 No. 2131. ✓ a sort of small cup with two heads
 4841 ✓
 in relief
 No. 2132. 2133. 2134. 2135. 2136. ✓
 4859 ✓ 4856 ✓ 4855 ✓ 4858 ✓ 4857 ✓
 paper knives as they call them
 in ivory for white men
 No. 2137. 2138. ✓ two ivory ^{hair} pins with head
 4864 ✓ 4866 ✓
 of Mangbetu woman
 No. 2139. 2140. ✓ 2141. ✓ 2142. 2143. ✓ five napkin rings
 4843 4836 4840 4842 ✓ 4837 ✓
 as they call them for white men
 No. 2144. 2145. ✓ two finger rings in ivory,
 4871 ✓ 4872 ✓
 they are used by practically all natives
 No. 2146. ✓ a necklace of beads, lions & leopard
 4156 ✓
 knots, worn by men & women
 alike (Mangbetu).
 2147. ✓ a small knife with carved head
 4076 ✓
 in wood

Maryana June 1913

No. 2148. ✓ two calabashes with
 4709 + 4718
 No. 2149. ✓ engraved by an Azande
 4313 ✓ near Poko & Songu.

Presented by Mr. l'Adjoint
 Supérieur M. Siffert.

No. 2150. ✓ 2151. ✓ 2152. ✓ 2153. ✓ 2154. ✓ 2155. ✓ six
 4559 ✓ 4561 ✓ 4557 ✓ 4560 ✓ 4556 ✓ 4554 ✓
 lances of Azande from Poko.

No. 2156. ✓ a short lance from Bafuka (Azande)
 4547 ✓ ~~was~~ used for fishing

No. 2157. ✓ a lance with shaft decorated with beads
 4558 ✓ & copper bands or wires & iron point
 from Makere

No. 2158. ✓ a mat, made by natives of Okondo
 4813 ✓ Banguha - Mangbetu

No. 2159. ✓ Plastercast of face of Duba
 99
 7179
 DUBA. — son of Ganga, brother
 of Danka — chief of Mangbetu
 near Bungen see Photographs

No. 2160. ✓ Liliangula — (plastercast of face)
 99
 7095
 son of Ngimbi who is a
 younger brother of Ganga. Photo.

No. 2161. ✓ Nebarada — (plastercast of face)
 99
 7106
 a woman of chief Duba

Bunga June 27/1913

No. 2161.

her father is Nzima, a Mangbetu
her mother a Medje. - Photographs

No. 2162

$\frac{99}{7087}$

Danka - (plastercast of face)
the firstborn son of Azanga
& considered the principal
chief of the Mangbetu
his village is about 5 hours
march from Bunga towards
Nela. - see photographs

No. 2163.

$\frac{99}{7092}$

Plastercast of Danka's hand.
(DANKA)

No. 2164

$\frac{99}{7084}$

NIAPO - Niam the firstborn
son of Danka, plastercast
of face, see photographs

No. 2165.

$\frac{99}{7173}$

Mamoro (MAMORO) the second
son of Danka. see plastercast
of face & photographs.

No. 2166.

$\frac{99}{7085}$

Senze (SENZE) son of Nadiri
who is a brother of Azanga's
a pure Mangbetu. plastercast
of face see photographs.

No. 2167

$\frac{99}{7125}$

Aleani - a woman of Danka
a Medje see plastercast of
face & photographs.

Bungu June 27/1913

No. 2168. Xengwana (DENGWANA)
daughter of ^{AGURU} ~~Agurua~~ her mother

99
7172

is ~~Agurua~~ ^{Agurua} a medic

No. 2169 ^{residence of face & photographs}
Xengiamane, a woman of
Xankas - a Mangletu woman
see plastercast & Photographs.

99
7098

No. 2170. "NOMAME" a woman of Libangula
(NOMAME) from a mother who is
a medic. see plastercast

99
7175

of face & photographs ^{flattened iron}

No. 2171. Nembumlen - a sort of bells
jointed in the middle, used by
the Mangletu ^{chiefly} in dances. The

from the
chief

Senze.

near

Bungu.

bells are then rocked rapidly on
the ground (see photograph)

& beaten alternately in a sliding
movement with a stick ^{the tip of which is} covered

with rubber (held in place by a

sort of needleworked bag). The bells

are also held in the left hand

at the joint which is pressed

against the side ^{the opening of the bag} of the bells

are then slowly & alternately

Bunga June 28/1913

No 2171 ✓ beaten to announce the
5130^{ab} arrival of the chief when visiting
or when drinking his beer,
the bells of the stick No. 2171

No 2172 ✓ asirigbi - handcuffs as used
2758 by the more important chief

No. 2173 ✓ naghabadu - a piece of iron
5127 on a stick as the Mangbetu
arrange the first manipulations
without any pliers, sometimes
two sticks are used to take the red-
hot iron out of the coals.

No 2174 ✓ nabida - a small hammer, as used
5123 by the Mangbetu

No 2175 ✓ nangide - a bracelet of a chief
2757 ("Malaga" - the brother of Okondo
a Bangba)

No. 2176 ✓ Mambelle - a sickle shaped knife
5126 with carved ivory handle

No 2177 ✓ Mambelle - a sickle shaped knife
5125 with a wooden handle covered
with iron wire

No 2178 ✓ Endanga - a long curved knife
2848 with ivory handle made made
by the Alibania.

Bunga June 28/1913.

- No 2179. ⁵¹²⁴✓ Alagambli - hatchet with slightly decorated blade
- No 2180. ⁴⁷⁰⁷✓ Emenini - a round depressed pot for water or beer. ^{Ipulwarne}
- No 2181. ⁵⁰⁰⁵✓ Ne Balagben - a large seat - round - carved of a single piece of wood, only used by chiefs
- No. 2182. ²⁷⁷¹✓ Nemleben - a pedestal for jars.
- No 2183. ²⁷⁷⁰✓ Edukun - a dish for vegetables
- No 2184. ²⁷⁶⁸✓ Nekaralen - a box for various small objects to be kept in the house or on the road.
- No 2185. ²⁷⁷²✓ Mangbetudu (head of a Mangbetu) used only for decorative or sportive reasons - a large figure with a (Nekaralen) box in the center no fetish.
- No 2186. ²⁷⁴¹✓ nequoro - a belt used by the Mangbetu above their real belt that holds the bark cloth, used now at dances & ceremonies but originally destined to

No 2186 give protection to the abdomen
2741 against spears & arrows, as the
wounds in these regions are
especially threatened.

No. 2187 ~~data~~ a giraffe-skin belt.
2743 ✓ ~~abevata~~

No 2188. ✓ ~~Onego~~ - a flybrush of the hair of
2738 ✓ a warthog with a negira = the
hole on tip which is filled with some
magic powder, said to kill or render
sick those whom the possessor
has in mind when he blows into it.

No 2189 ✓ ~~Nagira~~ - a sorcerer's whistle carried
2753 ✓ by many Manglebe on their wrists
chiefs have whole sets of these
whistles of various sizes & power

No 2190. ~~nalego~~ - a bracelet a sort of
2751 ✓ ~~protection~~ ^{against rubbing the wrist} of large armlets of
brass are worn, often only decorative

No 2191 ✓ ~~Rondende~~ - an armlet worn
2755 ✓ during dances by chiefs, a skin
of a civet is pushed underneath
and

No 2192 ✓ as the present specimen, the tip
2850 ✓ is often decorated with the red tail-
feathers of the gray parrot

Bunga. June 1913

- No 2193 ✓ ^{decorated with red parrot feathers} Kere - the tail of a civet worn during dances often, ten or more by the important chiefs.
- No 2194 ✓ 2852 Kwezo, a string of water hyacinth worn at the belt during dances by chiefs.
- No 2195 ✓ 2749 Kehenwa (Alenwala) hair from the guaffes tail worn about the waist of a woman.
- No 2196 ✓ 2987 Edugu - (hat) of a Mangbetu.
- No 2197 ✓ 2761 Edugu - (hat) mandalungwe (fall feathers of the paradise flycatcher, or also ^{with} feathers of a Plain Plover, the hat of the Mangbetu chief Sengle.
- No 2198 ✓ 2752 Onda - strings of ^{sections of} porcupine ~~tail~~ bristles, worn by women about the waist, on crosswise by men over the breast & shoulders.
- No 2199 ✓ 2854 Agogwo - (ivory) a knife carved in ivory with Mangbetu head. (made only for white men & has therefore no native name)
- No -

Runge June 1913

No. 2200. ✓ 2855 Asanga - an ivory hairneedle
with concave disk

No. 2201. ✓ 2551 Jmika - hairneedle ^{of ivory}
as decoration by Mangbetu
women - with carved head

No. 2202. ✓ 2856 Jmika - hairneedle of ivory

No. 2203. ✓ 4602 Alarakumbi - Stone implement

No. 2204. ✓ 5131 stone implement
fairly large, but only a slab
with an edge worked on.

No. 2205. ✓ 2794 Nuru - a Mangbetu lance

No. 2206. ✓ 4553 Nagbu - a two-headed lance
made by the Mangbetu probably
on the advice of white men.
The object of curiosity

No. 2207. ✓ 4168 2208. ✓ 4163 2209. ✓ 4160 2210. ✓ 4159 Four
Mangbetu bracelets.

No. 2211. ✓ 3596 an armlet ^{ring of ivory} worn below the biceps
by an old Mangbetu

No. 2212. ✓ 4217 2213. ✓ 4218 2214. ✓ 4221 2215. ✓ 4223 2216. ✓ 4224 2217. ✓ 4222
six Mangbetu hairneedles,
carved in ivory (for women)

No. 2218 worn often in pairs

Manga July 1913

No. 2218. ✓ a jug - from Sanka
No. 2219. ✓ ⁴⁷⁰⁶
²⁷⁴⁰ ✓ a section of the midriff of the
Raphia serving as a
receptacle for the feathers
of the Paradisefly Catcher
which to wear is a privilege
of the Mangbetu chief
(called mandalungwe) inside
this section is the bunch
of about 20 feathers that Sanka
wore. Who presented it in his
case.

No. 2220, 2221, 2222, 2223, 2224, 2225. ✓
²⁷⁶⁵ ✓ ³⁴⁸¹ ✓ ²⁷⁵⁹ ²⁷⁶⁰ ²⁷⁶⁴ ²⁷⁶³
Hats of Mangbetu

No. 2226. ✓ ²⁷⁴² ✓ a belt to be fastened above
the ordinary belt for protection
a fine sample with ^{palms of} wattle-
bushes in front.

No. 2227. ✓ ²⁷⁶⁷ a woman's cloth painted with Bianga

No. 2228. ✓ ²⁷⁴⁸ a woman's waiststring of Raphia
fibre (blackish & natural)

No. 2229 & 2230. ✓ ²⁷⁴⁷ ³⁵⁸¹ ✓ Mangbetu women's waist-
cords of leather (hide)

No. 2231[✓] 2232[✓] two Mangbetu baskets

No. 2233³⁶⁵⁰ a woman's figure carved in
³⁶⁴⁹ wood (like No. 2185) with a
³⁷⁷² box in the middle.

No. 2234³⁷⁶⁵ ✓ a bundle representing the various
gifts presented by a man for
his wife to her parents. Though
a woman is considered the
property of a man the custom
has it, that they are not bought
as generally believed by white
men - (outright), but the
husband is obliged not only
to make continued presents
throughout the life of his wife
but certain events, such as
birth, illness of her, as well
as on many other occasions he
has to make small donations
such as knives, spears, chicken.
Often the woman escapes, if
the husband does not follow
this often onerous custom

Penang July 1913.

No. 2234
3765

& he has to win her by new gifts. It is rather scarce that women rest very long with her husbands ~~the~~ & the running away is a rather common feature that gives rise to continued galavers.

No. 2235
4606

a sort of knob of zinc or tin to be put in the hole ~~of~~ made in the left side of the rose.

No. 2236 & 2237
2746 4579

Two tops used by children of the neighborhood & also the Malays. To make it spin proceed as follows: the string is put through the hole of the second stick so they are placed together. The end of the string is placed ^{up - left also} downward from the longer end of the top ^{is then from below or above} & the string is rolled ^(close together) downward until the two sticks meet. ~~Close together.~~ The stick at the end of the string is held in the left ^{sometimes right} hand, the other

Sometimes 10 or more children may be seen to amuse themselves on the open place of their village. With these tops the conduct of the women is considered the most unimpeachable.

Runge July 1913

(by the right / or left) hand

No 2236 stick with the hole in its upper end is held then ^{at right angle with the other} so the crossed ^{sticks} pushed off rapidly ^{hold}

No 2237. what sets the top spinning ^{the top in position}

No 2238 with a loud buzzing noise. They say it is a rather recent invention of their children (probably introduced from some other tribe) & call it mechede or maychede. The fruit also used as a clapper for children.

No 2238 / Hats of Alarambo ^{is from a bunch called Alasinga}

2239 ✓ 2240 ✓ 2241 ✓ 2242 ✓ 2243 ✓ 2244 ✓

2245 ✓ 2246 ✓ 2247 ✓ 2248 ✓ 2249 ✓ 2250 ✓ 2251 ✓

2252 ✓ ~~2253~~ ~~2254~~ The first five are

especially common among the Alarambo. No. 2242 (with some white feathers) medicine

belonged to a woman whose entire outfit has been purchased for the collections see no. 2253-6

No. 2253 ✓ the medicine string that was worn about the shoulders of

Namandiars an old Alarambo woman, some of the partly

hollowed twigs are so called

medicine whistles. If the knowing

ones blow into - a man can become

sick, die, can become wealthy or poor, lucky or unhappy

See Photo

Domo Aug. '913

No. 2253 ✓
3586 The whistles being cut from different species of woods have each one its particular properties. The horn as well as the small calabash contain grease & powder of magic properties. The natives are afraid to handle these things.

No. 2254 ✓
3694 the bracelet of ^{magic} whistles

No. 2255 ✓
3598 the amulet.

No. 2256 ✓
3764 the great whistle in form of a paddle.

No. 2257 ✓
3762 The stick about which some dances (Thu) are performed. If the skin are sewn the grasses that also possess magic properties and help ~~that~~ the dancers in the stages of high excitement see the persons that have done mischief or to whom misfortune may befall.

Poko Aug 1913

- 3762 No. 2257 In this way they either strike or warn the persons. These women & men enjoy considerable authority.
- 3763 No. 2258 a carved walking stick of the Alaramulo.
- 3675 No. 2259. 2260. ✓ two Whips of rattan, the first woven over
- 3682 No. 2261 ✓ a sort of knobstick of rattan with the head of a snake, the eyes imitated by three beads
- 3677 No. 2262 ✓ an Alaramulo-toothbrush, very common, of rattan frayed out on one side & pointed on the other is put into the ground near their seats when resting.
- 3690 No. 2263 ✓ a piece of a small trunk of very decorated, contained some medicine powder worn at the belt
- 3692 No. 2264 ✓ medicine whistles, worn at the belt.
- 3693 No. 2265 ✓ worn across the shoulder by a dancer of the Men.

Potos Aug. 1913.

No. 2266. A band worn across the shoulder
by a dancer of the "Mu"
the armvone teeth are the
bracelets

No. 2267. & 2268. two bracelets
only decorative

No. 2269. a string of fruit & magic
whistles & two boars teeth
of a dancer of the "Mu"
worn across the shoulder

No. 2270. a bracelet

No. 2271. 2272. a brass - & copper -
bracelet, iron bracelet
spikes through the mangbetu
& Midge are also common

No. 2273. & 2274. necklaces for
women, the convex side
of the teeth touches the skin

No. 2275. an armlet, that prevents
illness.

No. 2276. 2277. 2278. 2279. 2280. 2281
sort of flat beak worn
under the arm by a small
string that passes above the shoulder

Poko Aug. 1913

No. 2282. ✓ An Alaremba sieve

No. 2283. ³⁶⁴⁸ ✓ 2284. ³⁶⁴⁵ ✓ Alaremba fly-brooms
of the fibre from the oil palm.

No. 2285. ³⁵⁶³ ✓ 2286. ³⁵⁶² ✓ 2287. ³⁵⁶⁶ ✓ 2288. ³⁵⁶⁵ ✓ 2289. ³⁵⁶⁴ ✓ sorok
~~salter~~ apron worn on the head
by the women.

No. 2290. ³⁵⁸² ✓ 2291. ³⁵⁷⁰ ✓ 2292. ³⁵⁸⁵ ✓ three waistbands
for women. the second of
Ochapitide, the third of brass.
turned over a ~~lot~~ of hide.

No. 2293. ³⁷⁸⁰ ✓ 2294. ³⁷⁸¹ ✓ 2295. ³⁷⁸⁸ ✓ dishes carved in
wood - Alaremba.

No. 2296. ⁵¹²⁰ ✓ 2297. ⁵¹¹⁹ ✓ 2298. ⁵¹¹⁷ ✓ 2299. ⁵¹¹⁶ ✓ 2300. ⁵¹²¹ ✓ 2301. ⁵¹¹⁸ ✓
six mats as the Alaremba use
on their beds.

No. 2302. ⁵¹⁰² ✓ 2303. ⁵¹⁰⁵ ✓ 2304. ⁵¹⁰⁸ ✓ 2305. ⁵¹¹² ✓ 2306. ⁵¹¹¹ ✓ 2307. ⁵¹¹⁴ ✓
2308. ⁵¹⁰⁷ ✓ 2309. ⁵¹⁰⁴ ✓ 2310. ⁵¹⁰³ ✓ 2311. ⁵¹¹⁰ ✓ 2312. ⁵¹¹³ ✓ 2313. ⁵¹⁰⁹ ✓ 2314. ⁵¹⁰¹ ✓
2315. ⁵¹⁰⁶ ✓ 2316. fourteen mats cut
from the skins of Alaremba
showing the best patterns.

2317. ³⁶⁴⁰ ✓ 2318. ³⁶⁴² ✓ 2319. ³⁶⁴⁴ ✓ three combs as made
practically in every region we
worked in.

Roko Aug. 1913

No. ~~2318~~ 2319. 2320. 2321. 2322. 2323

2324. 2325. 2326. 2327. 2328. 2329

2330. 2331. 2332. 2333. 2334. 2335

2336. Nineteen combs as worn

by Alarambo women in their hair.

No. 2338. 2339. 2340. Three Alarambo knives used for various work.

No. 2341. a chain as made by the Alarambo.

No. 2342. a finger ring in brass

No. 2343. an earring of an old man

No. 2344. 2345. 2346. 2347. four iron hat pins - Alarambo.

No. 2348. 2349. 2350. 2351. 2352. ~~2352~~

2353. 2354. 2355. 2356. ten hat-

pins of brass to 2348 with an ivory top.

No. ~~2357~~ 2358. 2359. 2360. 2361. 2362

five pins of bone No. 2358 a hat pin, the other hair pins for women, used also to take out jiggles etc.

Notice that by mistake there are 2322 to 2373 - see 2322 to 2373

Poko Aug. 1913

No. 2363 ✓ an ordinary horn 70 cm long
No. 2364 ✓ a horn of a cititunga 40 cm long
No. 2365 ✓ 2366 ✓ clappers of Abarambo
used of dances.

No. 2367. 2368 ✓ sort of whistles, used
on the road to announce the
arrival or departure from a
village.

No. 2369 ✓ 2370 ✓ two single horns of the
Situnga (antelope occurring
in swampy sites) The Abarambo
preserve in it a medicine

No. 2371 ✓ a hat pin of brass very simple.

No. 2372 ✓ the ^{branches of} twigs that ornament

the head of the dancers of

the "Mu" & "Ravali".

five branches in all.

No. 2373 ✓ the crown of leaves that

ornament the head of the

dancers of the Mu & Ravali.

No. 2376 ✓ ~~four~~ sets.

No. 2377, 2378, 2379, 2380, 2381, 2382 the

double No. 2322 to 2373
see 3322 to 3373

Noted

Pohn Aug. 1915

No. 2382 things, that are fastened
in front of the leaves to
keep them standing up,
made of corn straw

No. 2383. nine strings of pig bristles
used by the dancers of the
"Mu' liandu" (Kauoli?)

3834V 3839
3835 3840
3836 3841
3837 3842V
3838

No. 2384 a bunch of 50 tails of
genets, wildcat, 9 monkeys
used in the "Mu' liandu"
they are fastened about the
waist.

3843V
3844
3845
3846
3847
3848
3849V

No. 2385. a bunch of 20 skins as
used by the dancers of the
"Mu' liandu" mostly ~~cats~~
genets, civets 9.

3850V 3857 3865
3851 3858 3866
3852 3859 3867
3853 3860 3868
3854 3861 3869V
3855 3862
3856 3863
3864

No. 2386 fifteen bunches of feathers
mounted on wooden pins
by means of which the
bunches of pig bristles are
fastened to the hair of the
dancer see cat No. 2372.
see Photographs

3506V
3507 3508
3509 3510
3511 3512
3513 3514
3515 3516
3517 3518
3519 3520V

Poko Aug. 1915

No. 2387. ^{2750 ✓} four armlets to which the dancers of the "Mu' of handu" attach some kind of dried grass (as may be seen by the sample) or also a green tail, often the skin of a green is pushed between the armlet & the skin

Let
Poko

No. 2388. ^{3583 ✓} two cords (twisted) to which ~~the~~ or underneath which the dancers of the "Mu' of handu" fasten the tails, skin, & green vegetation about the waist

No. 2389. ^{3592 ✓} The tail of a manis, used also during the dances, fastened to the waist.

No. 2390. ^{3496 ✓} a bunch of red parrot feathers ^{usually} worn on top of the hat of chiefs, this one also worn on the side

No. 2391. ^{3697 ✓} ^{3698 ✓} two armlets having the magic power of giving good health.

No. 2392. ^{5100 ✓} the cloth (hand cloth) as the Alarambo wear like the ~~manichetn. spandey etc~~

460

Ioko Aug. 1913.

2393, 2394, 2395, 2396, 2397, 2398
 3906, 3903, 3900, 3905, 3904, 3907
 2399, 2400, 2401, 2402, 2403
 3902, 3901, 5023, 3910, 3914
 2404, some choice-examples
 3915 of Akwambo - pottery

The ordinary pottery is much
 like that of the Mangbetu
 of Azande.

Tribes: Azande.

No. 2405, 2406, 2407, 2408 from hats
 3465, 3473, 3479, 3474 of Azande from south of Ioko.

No. 2409, an Azande - music made of
 3664 bark & wood.

No. 2410, the cord of leather used as waist
 3580 for women

No. 2411, a fly broom of warhogbristles

No. 2412, necklace made of copperbeads
 3588 & two leopard - canines.

No. 2413 & 2414, two necklaces of wrought
 3601, 3600 brass.

No. 2415, bracelet of a secret society (Zuli)

No. 2416, a funnel (to put their urine
 3695 into gourd)

Loko Aug 1913

No. 2417/2418 ✓ the hat of the cap ornamented
with canni - shells, see Photo.
3483 ✓ 3489 ✓

No. 2419 ✓ bell of wood, the hand is
passed through the leather thong
the hollowed part upward
and shaken vigorously
3665 ✓

No. 2420 ✓ an Azande - knife for the
heavier field work, handle
ornamented with brass & copper
bands
3716 ✓

No. 2421 ✓ a house hold knife
3717 ✓

No. 2422 ✓ a wood carved knife, ~~used~~ also
for various ~~other~~ of work
3708 ✓

No. 2423 ✓ two cups engraved (gourds)
3674 ✓

No. 2424 ✓ with handles
3673 ✓

No. 2425 ✓ a gourd to carry rice in
engraved.
3672 ✓

No. 2426. 2427. 2428. 2429. 2430. 2431 ✓
3523 ✓ 3522 ✓ 3531 ✓ 3539 ✓ 3540 ✓ 3536 ✓
2432. 2433. 2434. 2435. 2436. 2437 ✓
3524 ✓ 3527 ✓ 3557 ✓ 3533 ✓ 3550 ✓ 3544 ✓
2438. 2439. 2440. 2441. 2442 ✓
3545 ✓ 3559 ✓ 3529 ✓ 3530 ✓ 3556 ✓
2443. 2444. 2445. 2446. 2447. 2448 ✓
3551 ✓ 3553 ✓ 3560 ✓ 3532 ✓ 3528 ✓ 3543 ✓
2449. 2450. 2451. 2452. 2453. 2454 ✓
3526 ✓ 3555 ✓ 3552 ✓ 3541 ✓ 3537 ✓
2455 ✓ 2456 ✓ 2457. Thirty two apsons
3542 ✓ 3538 ✓ 3554 ✓

Poko Aug 1913.

- 24266 is the Azande women use on
2457 their hind. from the simplest
to the more elaborate models
2458. 9 2459. a sketch of stand to
3776✓ 3775✓ put the leaves into with
Which they wipe of the hairpins
2460. on rat pin - imitating those
2006 carved in ivory of the Maugla
No. 2461. 2462. 2463. 2464. 2465. 2466.
3736✓ 3720✓ 2762 3745✓ 3753✓ 3741✓
2467. ornamental spearlike hairpins
3754✓ in use
of the Azande women
No. 2468. 2469. 2470. 2471. 2472.
3738✓ 3748✓ 3899✓ 3749✓ 3739✓
ornamental hairpins of the
Azande in brass.
No. 2473. a hairpin of bone which are
3876✓ commonly worn.
No. 2474. 2475. two hairpins of iron
5021✓ 3755✓ not yet finished.
No. 2476. An Azande rat
3468✓
No. 2477. 2478. 2479. 2480. 2481. 2482.
3777✓ 3778✓ 3782✓ 3790 3786
2483. 2484. 2485. 2486. ten dishes
3779✓ 3793✓ 3791✓ 3789✓
simple & ornamented as used
by the Azande.

Poko Aug. 1913.

2487. 2488. 2489. ✓ Three stools for women
3797 ✓ 3796 ✓ 3798 ✓
carved in wood

No. 2490. ✓ a large stool carved in wood
3794 ✓
of the chief Kipate.

No. 2491. ✓ a gong carved in wood with
3670 ✓
the head of a Buffalo
& two sticks with rubber on
the end.

No. 2492. 2493. 2494. 2495. ✓ 2496. ✓ five
3908 ✓ 3916 ✓ 3909 ✓ 3913 ✓ 3912 ✓
examples of Azande - Pottery

No. 2497. 2498. 2499. 2500. 2501. ✓
3766 ✓ 3768 ✓ 3771 ✓ 3575 ✓ 3767 ✓
2502. 2503. 2504. ✓ eight figures
3770 ✓ 3769 ✓ 3574 ✓
carved in wood, made for mere
sport, no fetish.

No. 2505. ✓ a box on a pedestal with
3774 ✓
a carved head

No. 2506. ✓ a bell, that was sounded when
3667 ✓
Kipate was drinking wine
carved head.

No. 2507. ✓ a head sewn from a gong
3802 ✓
like No. 2491 in Kipate's village

No. 2508. ✓ a mortar with the pestle
3800 ✓ 3803 ✓
that has a carved human head.

Poko August 1913.

No 2509 a band in which an Indian
woman carried her child.
They usually have the ^{cane} reeved
bands as the Manaphets.

No. 2510. a basket in which they carry
3811 ✓ their food of various objects

No. 2511/ ✓ 3713 ✓ "Mapuka" a sort of money of the Bakongo (disobedience) (5 cent)
between Annam & Benue (the value of the money)

No. 25/2. Dale — a sort of money
3706 ✓ (copper) — d'une valeur
approximative de 5 pces (1.8)

2nd Lake in profile from the south. (Kahanga
No. 25/3 92514. ³⁶⁶⁰ small wavy houses
of the Marere (Napier)

No 2515 \checkmark 2516 \checkmark Two combs of the same

No. 2577 a knife of the makers

No 25/8. a ivory point worn on the
held by the maker

No 2519. 2520. (an iron & brass rivet
3746 ✓ 3751 ✓ of the Machine)

No. 2521. 2522. 2523. 2524. 2525. five
ear ornaments of the Mahara

Poko August 1913

- No. 2526. a cap of an old Gande worn
3833 ✓ underneath the hat like the
Mangbetu
- No. 2527. the "Bagbedi" a hairdress
of the Gande women
that can be taken off, made
from hair of other persons
- No. 2528. a comb. worn in front
3635 ✓ of the "Bagbedi" as ornament
- No. 2529. a hat pin of brass Gande
3732 ✓
- No. 2530. a hairpin of iron
3747 ✓
- No. 2531. a razor, also used for operations,
3756 ✓ & circumcision
- No. 2532. a small band to fix the hair
3696 ✓ down for women.
- No. 2533. a carved figure on pedestal
3773 ✓ with hole in the middle
- No. 2534. a belt with a tuft of
3567 ✓ bristles from the tip of the
elephant's tail. (see Photo
of the chief Gaita)
- No. 2535. a good example of an Gande
3871 ✓ shield.

Doko August 1912

- No. 2536. ✓ a brown knife, decorated
3712 ✓ back of the shield
- No. 2537. ✓ a decorated barkcloth (Gandy)
3821 ✓
- No. 2538. ✓ a pot of a ^{the preparation of} ~~the~~ meat etc.
3917 ✓
- No. 2539. ✓ a woven cloth, brought from
3829 ✓ a Makere, but made by
the Alakana & other natives
of the western side of along
the Aruvini.
- No. 2540. ✓ Mangbetu from Runge
5097 ✓ Painting - "an elephant
on grass killing a man"
- No. 2541. ✓ "Elephant"
3827 ✓
- No. 2542. ✓ Elephant feeding ^{in a plantation} on ~~bananas~~
3830 ✓ with native watching him"
- No. 2543. ✓ "Elephant feeding in a plantation
3832 ✓ showing the trap set above
his shoulder." An iron is
fixed to an enormous
block of wood (too small in
the painting) & fixed too
a liana. Of the elephant

Roko Aug. 1913

No. 2557. ³⁶⁰² ✓ a fine band of human hair
for binding the head (Mangbetu)

No. 2558. ⁵⁰⁸⁸ ✓ a fine band of the fibre of
Raphia

No. 2559. ³⁶⁸⁷ ✓ 2560. ³⁶⁸⁹ ✓ two spinning tops

No. 2561. ³⁷⁴³ ✓ a knot of copper (aol) for
making knots (bannings
building put) also used
for leatherwork (Gande
women)

No. 2562. ³⁷³⁵ ✓ harpin, iron, decorated

No. 2563. ³⁷⁴⁰ ✓ harpin, women, brass, double
with loop.

No. 2564. ³⁷⁴² ✓ hatpin - Gande - men

No. 2565. ³⁶⁰⁶ ✓ claws of brass & copper,
resemble Gande - women

No. 2566. ³⁵⁶¹ ✓ 2567. ³⁵⁴⁷ ✓ 2568. ³⁵³⁵ ✓ 2569. ³⁵³⁴ ✓ 2570. ³⁵⁴⁸ ✓ 2571. ³⁵⁴⁶ ✓
seven aprons of the kind
of Gande women

No. 2573. ³⁶⁶³ ✓ a horn of (the Sititunga)
an antelope with a strap
sewn in front of skin

No. 2574. ³⁶²⁰ ✓ 2575. ³⁶³⁶ ✓ 2576. ³⁶³⁷ ✓ three combs
the first two decorative for women
of men only none also in the hair

Poko Aug. 1913

No. 2577 ³⁴⁷⁶ ✓ in Azande hat - men.

No. 2578 ⁴⁸¹⁵ ✓ The hairdress of an Azande woman - "Bagbedi cut" right from her head with all the accessory bands ~~from~~ (true) see photograph.

No. 2579 ³⁵⁹⁴ ✓ a frontal band, men & women
No. 2580 ³⁵⁶⁸ ✓ a frontal band, with Kowry shells men & women

No. 2581 ³⁵⁸⁴ ✓ a waistband Kowry shells for women

No. 2582 ³⁷¹⁸ ✓ a chisel to ornament iron work also to cut the teeth - to produce their typical shape as liked by the different individuals, not strictly tribal in this region

No. 2583 ⁵⁰²⁴ ✓ small Abarambo pottery

No. 2584 ³⁹¹¹ ✓ 2585 ⁴⁹⁷⁵ ✓ 2586 ⁵¹⁴³ ✓ 2587 ⁵¹⁴² ✓ used as drinking cups. Those without handles also for oil

No. 2588 ³⁴⁷⁷ ✓ Azande hat - men

No. 2589 ³⁴⁶⁴ ✓ Abarambo - hat - men

No. 2590 ³⁵⁶⁹ ✓ waist belt - leather cords Abarambo - women

470

Dumbo Aug. 1913

to 259/ a bundle of pig- warhog/bristles
3490 ✓ used by the dancer of the
Mu (Sharambo) on the head

3490 ✓ ✓

no 7592 a cone - partly made out

36/26 ✓

No. 2593^{36126 ✓} 2594^{3792 ✓} 2595 2596^{3784 ✓}
four wooden dishes - Alarab
decorated

3783

3792 ✓

3784

no. 2587 / a mat - Alcarombo

5115

5115 ✓
no. 2598 ✓
3881 ✓
ivory figure - woman - H 222 mm
made by Ozande

3881

No. 2599. 3580 ✓ ivory figure - woman with "Baghdad" the typical hairdress of the ladies of this region TH. 247. mm.

3880

No 2600 ✓ ivory figure, woman - with
3882 "Banga" on the lower portion
of her face (the black streaks) TH. 241. mm

3882

No. 2601 ✓ wrong figure, ~~from~~ TH. 178 mm
2314 ✓

2314

No 2602. ²³¹⁴✓ ivory figure woman ¹⁵⁴ 160. mm

3883

No 2603. ✓ a horn carved in ivory wth
engraved figures - ^{an ungava} ~~melting an ungava~~ ^{by an ungava} ~~by an ungava~~ ^{by an ungava}

3919

Pl. 95 cm long. The figures represent below 1. two hunters attacking a herd of elephants"

Poko Aug 1913.

No 2603
3919

2/3 a woman chopping wood,
3/4 woman taking out a giffer
from her husband's loe.

4. a woman with "Bagbede"
nursing a child?

5. a bird eating a lizard

6. two women crushing
(corn) food in a mortar

7. an Azande chief
greeting one of his wives.

8/1. two women, putting
on the "Bvanga" (black color
of the juice of gardenia for
decorative designs on the skin
of the face)

9. a warrior with shield
throwing knife

10. a man inviting his wife.

No. 2604

5010

✓ a horn carved in ivory with
figures engraved, they represent.

1. a medicine man in full
attire to whom a woman
has brought her sick child

Doko Aug 1915

No
2604

5010

(at the right) behind her
two fellow ^{seated} women shaking
their rattles, at the left, two
men beating drums so
the dance ^{of the medicine man} may be successful,
as on it depends the recovery
of the child. Above are
three women, that bring
presents to the speaker
the first wood, the second
wood, the third wine ~~with~~
(in a bottle & cup of white
man's make!

2. A chief to whom a woman
offers a cup of wine, three
others keeping back after
a sign of wealth. Notice
the typical submissive
position of the first
woman.

3.) A bird eating a snake

4.) A snake having a swallow
a bird's food. The bird with

Doko Aug. 1913

No 2604. (Open his wings) to indicate
the struggling position
5.) a woman nursing her
child with a basket on
her head.

6.) ~~The~~ Azande with bow &
arrow.

7.) the chief hearing a
palaven, the woman at the
left complaining. The artist
explained that the ill treatment
the woman ~~was~~ ^{was} ~~being~~ ^{was} ~~given~~ ^{was} ~~with~~ ^{was} ~~plenty~~ ^{was} ~~visible~~ ^{was} ~~as~~ ^{was} ~~she~~ ^{was} ~~was~~ ^{was} ~~very~~ ^{was} ~~thin~~ ^{was} ~~&~~ ^{was} ~~had~~ ^{was} ~~no~~ ^{was} ~~belly~~ ^{was} ~~4~~ ^{was}

8.) on top a woman's head
with the "bag-bedi" (the typical
head-dress of the Azande of
this region) Pl. 89 of m.

No. 2605. ³⁶⁸⁴ ✓ 9 2606. ³⁶⁸⁵ ✓ two carved spoons
(ladles) made by an Azande

No 2607. ⁴⁹⁶³ ✓ 9 2608. ⁴⁹⁶⁴ ✓ two hat pins, worn
by both of the Acharambo & Azande
but typical of the Acharambo

No. 2609. ³⁷¹¹ ✓ a working mortar (Acharambo)
black rock

Doko Aug. 1913

No. 2610. ✓ two lances, made by the Mayanga
No. 2611. ✓ near Gombe, also by the
3758
3761 ✓
Mowun, the Mangbelle
of the Makere.

No. 2612. ✓ two lances made by the
3760 ✓
No. 2613. ✓ Makere (9 other tribes near
3759 ✓
the Ulangi)

No. 2614. ✓ 9 2615. ✓ two nets made by
3821 ✓ 3872 ✓
the Bangha (Mangbelle)
of Prondo, presented by
Norman Rossi, procureur
du Roi, Niangara. Though
received greatly damaged
they were believed interesting
samples ~~to be taken~~ ^{accepted} for the
collections

No. 2616. ✓ 2617. ✓ 2618. ✓ 2619. ✓ 2620. ✓ 2621. ✓
3722 ✓ 2004 ✓ 3721 ✓ 1995 ✓ 2659 ✓ 3728 ✓
Six karpins the first two well
decorated - Azande.

No. 2622. ✓ 9 2623. ✓ two lances roughly forged,
2690 ✓ 2691 ✓
not yet finished - Gande.

No. 2624. ✓ a sort of seat - ornamented
3795 ✓
with human figures
made by an Gande, though not
by hand

Poko Aug 1913

No. 2625 ^{fly} a broom made of elephant hair
No. 2626 ³⁷¹⁵ ✓ a sword made by the Mayos
^{change} near kala, length 642 mm

No. 2627 ²⁷¹⁵ ✓ a lance, wooden black shaft
with trans flattened as decoration
(Makue)

No. 2628 ²⁶⁹² ✓ lance - Azande

No. 2629 ²⁷¹³ ✓ lance - Azande - all iron
decorated. (Barsof Azande)

No. 2630 ²⁷⁰¹ ✓ a knife - (cimitar) curved
& decorated (Alakua).
Kings' boy always carries
a knife like this behind
him. (Bunga = Azande)

No. 2631 ²⁷⁰⁵ ✓ Mvunga - a knife used for
agriculture (clearing, especially
also to cut down corn stalks)

No. 2632 ²⁶⁹⁴ ✓ Mavide - a large knife
with rattle in iron, decorated

No. 2633 ²⁶⁹³ ✓ Mavide - similar knife (all iron)
as above but smaller

No. 2634 ²⁶⁹⁷ ✓ Pene - ~~ulidat~~ disape - a knife
a iron with handle (iron)
(form of a rail head)

Ukenge Sept. 1913

No. 2635 / ²⁶⁹⁶ ✓ Pene bisabe - knife as preceding
all iron

No. 2636 / ²⁶⁵⁵ ✓ Ngongo - all iron - used
by Ukenge to cut the rubber-
fruit in two halves - fruit knife

No. 2637 / ²⁶⁸⁹ ✓ Ngwago - an adze - decorated

No. 2638 / ²⁶⁸⁸ ✓ Mangwa - an adze . . .

No. 2639 / ²⁷⁰³ ✓ Ngongo - a working knife

No. 2640 / ²⁷⁰⁴ ✓ - " - "

No. 2641 / ²⁶⁸⁵ ✓ Sribwi - (menottes) handruffs

No. 2642 / ³⁷⁰⁷ ✓ Bande - (the piece on which to smelt)

No. 2643 / ²⁶⁸⁶ ✓ Libande - hammer

No. 2644 / ²⁶⁵³ ✓ 19 bells - as used for dances
fastened on the ankle

No. 2645 / ²⁶⁵⁶ ✓ Mangilli - a sort of ravi
puri to be put in front
of the Bagbedi at dances

No. 2646 / ²⁶⁵⁷ ✓ Mangilli - a large harpoon
also for the Bagbedi

No. 2647 / ²⁶⁰² ✓ anambule - bracelet of
copper heads

No. 2648. ungwa - decoration to be
worn in the ears, a large

Ukenga Sept 1913

No. 2648 wooden pin (with point
2638 ✓ cut off) decorated with copper
on top & with flattened brass
at the end (see photo)
one pair.

No. 2649 ✓ on pair of the "ungwa" as above.

No. 2650 ✓ Maku - (the name for brass)
2637 ✓
2644 ✓ This particular one made by
the Masegetu of Zebandap.
a piece of flattened brass
decorated worn as a ~~bracelet~~
anklet.

No. 2651 ✓ Mangili - siriki - two hair

No. 2652 ✓ pins of brass, decorated
2654 ✓
2658 ✓ worn by both sexes

No. 2653. Mliti - the body of the windpipe
90.1-6549 used by blacksmith

No. 2654 ✓ kumlo - the piece of wood
2666 ✓ with which they turn about
the iron & charcoal, when
the iron is practically smelted.
When beginning it was about
1 1/2 feet longer.

Ukanga Sept 1913

- No. 2655. ²⁶⁶¹ ✓ ^{Toko} Toko - the shovel with which
the charcoal is ~~put~~ on the blazing
fire & also when smelting
- No. 2656. ²⁶⁶⁹ ✓ Toko - the basket (flat) in which
the charcoal is kept.
- No. 2657. ²⁵⁷³ ✓ gaga - the sort of apron used
by the woman to cover her
hind.
- No. 2658. ²⁵⁷⁶ ✓ 2659. ²⁵⁷⁵ ✓ 2660. ²⁵⁷² ✓ 2661. ²⁵⁷⁷ ✓ 2662. ²⁵⁷⁴ ✓ ~~2663~~
- No. 2663. ladra - same as above -
black worn by the older females
- No. 2664. ²⁵⁶⁸ ✓ Bakawa - same but made
of blackened bark
- No. 2665. ²⁵⁷⁰ ✓ 2666. ²⁵⁶⁷ ✓ 2667. ²⁵⁶⁹ ✓ same as above.
- No. 2668. ²⁶⁴⁰ ✓ Sog mali - two combs
- No. 2669. ²⁵⁷¹ ✓ ²⁶¹⁸ ✓ also used by the Gande
women to stick into their
hairdress - as a decoration.
- No. 2670. ²⁶²⁶ ✓ nika - four decorated
calabashes. two with
- No. 2671. ²⁶²⁵ ✓ handles. various designs
- No. 2672. ²⁶²⁹ ✓ made by Gande.
- No. 2673. ²⁶³⁰ ✓ Sue - hat worn - remarkable
fine example.

Change Sept 1913.

No. 2675 ✓ 2676 ✓ 2677 ✓ 2678 ✓ 2679 ✓
2555 ✓ 2558 ✓ 2559 ✓ 2556 ✓ 2563 ✓
the latter also remarkable.

No. 2680 ✓ hat made of the skin of the
2564 ✓ whitebearded colobus

No. 2681 ✓ hat made of the skin of
2558 ✓ a Jg Oshapi

No. 2682 ✓ hat made of the skin of
2559 ✓ the Cynocephalus, decorated
with the feathers of the large
crested forest eagle, & the tail
feathers of the gray parrot

No. 2683 ✓ Sepu - a sort pocketlike
3647 ✓ of cotton

No. 2684 ✓ basket in which the grains
2673 ✓ of pumpkins are placed.

The opening ^{is} closed with leaves
& the baskets sit ^{firmly} on the ground.

The cover of the grains is thus
broken & the kernel ground
on stones & eaten. The pumpkin

No. 2685 grains here (in the forest) are
very small & this method
works very well.

No. 2686 ✓ mangn - a basket woven
2671 ✓ from the fibres (split) of cotton

480 Mung. Sept. 1915

No 1686 ✓ ²⁶⁷⁰ mangu - a basket - no preceding
used by blacksmiths to
carry their hammers, anvils
pincers & other material.

No. 2687 ✓ ²⁶⁷⁴ siaga - a small basket
to put in resin finery.

No. 2688, 2689, 2690 ✓ ²⁶²¹ ✓ ²⁶²³ ✓ ²⁶²² Reia - fly broom
carried usually only by the
older people (men). Made from
the centre of the lateral leaves
of the oilpalms.

No 2691 ✓ ²⁵⁸⁴ gilet - a string made of
No 2692 ✓ ²⁵⁸⁵ fibre - worn as neck lace
by boys & girls

No. 2693 ✓ ²⁵⁸⁹ an amulet

No 2694 ✓ ²⁵⁹⁰ sangama (a decorative

No 2695 ✓ ²⁵⁹¹ string band) - used about
the waist by girls

No 2696 & 2697 ✓ ²⁶¹¹ ✓ ²⁵⁹² sangama - waist
bands worn by both sexes.

No 2698 ✓ ²⁵⁷⁹ netradu, stick band of two e
agande in most cases reddened
by gula or also blackened

Kenya Sept 1913.

- No. 2699²⁵⁸⁰ ✓ worn by both sexes also in front of the Bag'bedi.
- No. 2700²⁵⁹⁶ ✓ Mangeli - strings of braided hair, that these Azande wear in front of their hat or in case of women in front of their hair dress.
- No. 2702²⁵⁸² ✓ & 2703²⁴³³ ✓ Gwa - a band used to carry children (by women only) made by men.
- No. 2704²⁶¹⁶ ✓ Lebecho - a belt worn by men.
- No. 2705²⁶⁴⁶ ✓ gola - a leglet worn far above the ankle from a man.
- No. 2706²⁶⁰⁸ ✓ kindikango - bracelet of dog teeth worn with the roots downward the curved part touching the skin.
- No. 2707²⁶⁰¹ ✓ pangiben - a fruit cleaned hollowed & arranged to serve as a receptacle for salt, worn on the belt.
- No. 2708²⁴³⁵ ✓ ang mendi - the cleaned & polished shell of a fresh water mussel - worn by the Azande.
- No. 2709²⁶⁴⁵ ✓

Aug 1913

No. 2700, Iwa - a block of wood
2662 ✓ arranged in the manner
to permit the sliding of
an upper piece between
which some scrapings
of the piece of wood of Ngwaya
water is put, if the wood
stick fast (by the sliding &
flossy stuff produced like soap
is considered as a good
omen, if it slides without
sticking the matter is not
undertaken as considered
bad omen. This depends
chiefly on the matter of
pressure exerted by the
operator it is entirely left
to his judgement to make
a favorable or disagreeable
statement. See Photograph
which shows the exact manner
of the use of this instrument
used by the Gande.

Akunge Sept 1913

- Ambarapota = (Kamris)
No 2711. ✓ a necklace made of camrises
2578 ✓ (see photo) worn by an old man
Carnaga = (the name for beads)
No 2712. ✓ a necklace made of beads.
2600 ✓
No 2713. ✓ aize = small whitish beads.
2599 ✓
No 2714. ✓ Sogwali - a comb of wood
2620 ✓ with a man's face - very
remarkable.

- No 2715. ✓ gusuka - a footpick
2641 ✓
No 2716. ✓ gola - the decorative
2636 ✓ whistles of good luck & large
fortune of the chief Akunge
worn on its left arm.

- No 2717. ✓ gola - one worn at the belt
2635 ✓ to give children in
great numbers - with
a human carved head.

- No 2718. ✓ gola - the same as 2717 from
2639 ✓ one of his medicine men.

- No 2719. ✓ Colunda - large belt
2675 ✓ in front
with a bunch of bristles
of the waist - 9 black foxent-
rops.

- No 2720. ✓ hequomur - tails from the
2744 ✓ thick tailed genet - worn by

Wre
 No. 2
 37
 96
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 90 16
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R. 2
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 65 48

91.1
1.2

1027
1027
912-60

2.2

Bo. 2
22

No. 2
26

No. 2
25

No. 2
25

22
No. 2

2-2

25
No 2
2

Whence Sept. 1913

No. 2734 ³⁷⁸⁷ ^{90.1} ⁶⁵⁴⁸ [✓] kumumba - a large dish
with a human head carved on
one end.

No. 2735 ^{90.16489} ⁴⁸¹⁴ [✓] Ira - two mats as they lay

No. 2736 ^{90.16491} on their beds. very often
they lay it on the ground
to sit upon

No. 2737 ²⁵⁸⁶ [✓] 2738 ²⁵⁸⁷ [✓] 2739 ²⁵⁸⁸ [✓] 2740 ²⁵⁸³ [✓] four
necklaces as children wear
about their neck.

No. 2741 ²⁶⁰⁶ [✓] aigider - a necklace of beads
of brass from the daughter
of Whence (see Photo)

No. 2742 ²⁵⁹⁴ [✓] asale - a bracelet of fibre
of raffia

No. 2743 ²⁵⁹³ [✓] kwa - a small band of fine
cord, to carry various things
such as gourd or also about
the waist

No. 2744 ²⁶¹⁹ [✓] Sofwali - comb (ornamented)

No. 2745 ²⁵⁹⁵ [✓] nekodo - a small frontal band
reddened with fat

No. 2746 ²⁶⁵² [✓] austro. - a string of 19 or 22
brass bells, to be fastened at the
ankle for dances.

Albenga Sept. 1913.

No. 2747. ²⁶⁹⁵✓ Mavide - a trunk - all iron,
decorated.

No. 2748. ²⁶⁹⁸✓ Sape - all iron -

No. 2749. ²⁶⁶⁷✓ Ngôa - four sticks used to
be fastened to the leaves
to ~~activate~~ the bellows. The
stick is pushed into ^{the} ~~the~~ central
depression of the thing passed
through one of the holes & fastened.
four sets of these leaves, (one
fastened to the (militi) the
wood body.

No. 2750. Three sets of leaves, to be fastened
upon the Militi,

No. 2751 & 2752. ²⁶⁰⁹✓ Mangeli - a decorative
²⁶¹⁰✓ elongate ^{bellows} half moon used by
the Azande of this region on
the end of their Chinese
twigs.

No. 2753. ²⁵⁹⁷✓ Bûle - a bracelet of fibres

No. 2754. ²⁶⁶⁹✓ Sogwali - a comb of ivory

No. 2755. ²⁶⁰⁵✓ Aguda - two strings of beads
of brass, worn by women

Akese Sept, 1913.

No 2755 about their waist.

No 2756²⁶⁰⁵ Anambele - three strings of
²⁶⁰⁷ elongated beads, worn about
the waist by women, often
also about the neck & anklets.
all the beads of brass.

No. 2757²⁶⁰³ (Anambele = the small beads
diamonds = the two large beads
hundinoma = the two pieces
of copper beaten in imitation
of leopard teeth (damies) /
a ~~place~~ place which they did not
want to depart with as being
a possession inherited from
their ancestors.

No. 2758²⁶¹⁷ Logo peko - made by the Azande.
a sort of cloth made of the fibre
of the Raphia palm.

No. 2759²⁶⁰⁴ one string of brass beads 2758.

No. 2760²⁷²⁸ An ivory horn with engraved
figures. below. Azande hunting
elephants. the two men with the
elongated drums drive the elephants

Change Oct. 1913

2760
2728

from the plantations & as they are
supposed to pass a certain tract
other hunters have installed
themselves upon a large tree
right above the trail. They carefully
watch the right moment to
throw their ^{heavy} spears upon the
biggest elephant. Very often
they succeed thus to kill
good bushers. Right above
four hunters with the dog
having the clapper about its neck
in front. All of them have
their spears but three of them
carry the nets into which the
animal runs & entangle them-
selves, making it easy to spear
them. Further up a man
scolding his wife & threatening to
kill her with his knife. Further
up. Two brothers drinking
wine, two of them with long
hollow sticks from a forest

Akengle Oct 1913

2760

2728

He often sitting on his chair
as it runs from the spot with
the jars of the Kape are provided.
Above a woman offering
some wine to her husband
who sits on his chair. Above
a man standing beside
his wife who holds some wooden
vessel in her hand to offer
him to drink. — The best
thing for these women they
can do. — Above two young
men wrestling — a common
sport in which girls often
take part. Above a man
drinking water from
a gourd & a cat eating
a leaf. The comment of
what is there: When an elephant
is killed or any other game
everybody is happy & people
are drinking much, quarrels
often arise, but the cat eat what
the people leave. At top a
woman figure with "Bianche" on her face.

490 a Kerege bet 1/3 fr

2761.

4764

an ivory horn with engraved figures. below a man plucking the palmnuts in the act of climbing up with the assistance of the usual ropes. at the right a jar open the foil boiling the nuts a woman crushing them afterwards in the mortar a woman cleaning off all the pulp and throwing it on a heap on the previously wetted ground. a man pressing out the juice by means of a sort of woven mat (see cat no. 2733. "Kiangulu") the middle of which is ~~for~~ bent about the knee through the two ends a short stick is pushed & then slowly wound about. Above a fishtrap of the Sakangor River Domo, but this illustration is incorrect as only ^{it is} set on certain places not pushed there in front of the boat. A large

Orange Oct. 1913

2761. Snake (Python) swallowing a
pig. Above a woman
cleaning her husband's feet
with a blackened (put into the fire)
corn cob, the man holding a
large knife (Chabunaplo carried
by Rene Gaudet). Two natives
announcing the arrival
of a chief, then with a house
the other with a beating on
a sort of elongated iron
bell (see cat 101) Above a
leopard taking a (or a man)
small antelope. Two chickens
(cocks) fighting. The artists
comment. — "All the people
are happy — the animals
only are fighting now!"

2762. an ivory bowl with engraved
figures. Below: woman taking
out sweet potatoes & throwing
them into a basket. This
women only use pointed sticks
for this. A woman with her

Orange Oct 1913

2762 child. An artist at work cutting
1805 an ivory horn. Above "Awarombo
fighting in boats." Above "A
woman making the hairdress
of her husband stretched
out on a nekalgba (native
bank). In front of the man.
a ~~messenger~~ announcing
a public dance - he is in full
dress & ^{his} body painted in
black with the juice of the
Gardenia (Biança). In his
right hand ^{he has a} bow & arrow, which
breaks always accompanying
them. In his left, a big iron
bell which he is working at
full speed whenever he has
spoken a few words in praise
of the chief, the wine, & the women.
Above: A woman whose "Biança"
is nearly finished. Above
a woman preparing the daily
food in a mortar, such

Change Oct 1913

1762. as Pemioh, cooked plantains that
1805
all also crushed in the mortar
or "songwa" the kernels of pumpkin
or also sesame. These by and
very commonly crush corn/maze,
which afterwards is rubbed on
the stone (which produces a paste like
mass which is cooked in water
after being ~~drained~~ pressed in leaves of
bananas)

2763. ✓
2726 ✓
a carved ivory horn with engraved
figures. Below natives climbing
up a tree to gather fruits of the
rubber vine, a man with the
fruits ^{cut} ~~put~~ into a basket; a
woman behind cutting
one of them; on the other side
two natives. Having caught
the fruits as the fellows in the
tree throw them down.
Right above these men a woman
having prepared the pipe to detect
greeted the men ~~after~~ ^{from} the tree

Change Oct 1913

2763.

hardships of having hunted a tree. (the typical 276
pipe consisting of the midrib of the
leaf of a plantain, hollowed with
a stick, a leave pole of the plantain)
rolled up in a funnel like ~~construction~~ ^{shape}
is pushed into a hole. then the pipe
is finished) 3) two women
burning the maize flour paste
around in a pot over the fire.
4) two men carrying a pig
This is the way they arrange these
two cross cuts at a few inches
distance from each other ~~on the~~ ^{along the shoulder of the pig.}
~~top of the back~~ the skin is then
loosened & pulled up & a
stick pushed underneath.
They usually fasten also the head of
the stick by means of a wire.
5) showing a hunter spearing
a pig which has run into
the outstretched net. 6)
Supposed to illustrate the
ceremony of blood brotherhood

Orange Oct 1913.

2763. The medicine man with knife & the chair, the two other men ready for the incision, which is in this region usually made on the forearm but also on the breast & on the forehead between the eyebrows. 7. a woman grinding flour. 8.) a man thrown into the air by an elephant 9.) two men offering each other to settle their dispute by fighting 10) two men eating 11.) a chief in full dress, one of his wives offering a cup of wine. 12.) a native shooting a monkey & carrying it by fastening the tip of its tail about its neck.

No. 2764. a rat pin, made by a Mangbetu with elaborately carved top

2732 ✓

(3 dists)

(also by Mangbetu)

No 2765] an ordinary rat pin (1 dist)

2731 ✓

No 2766] & 2767] two harpoons. Zande.

2733 ✓

2734 ✓

No 2768. a fly broom with a beautifully carved handle in ivory, made by a Mangbetu

2729 ✓

Orange Oct. 1913.

2769 ✓
2735 ✓

a box carved in ivory by a Mangbetu
but the engraved figures by an
Azande. On top a man's head. —

a snake attacking a bird. —
a man greeting a woman,
a man beating his wife —
a man sleeping on his bed.

No. 2770 ✓
2727 ✓

Large ivory from TL. 1837. num. along
the curve. Made by a Mangbetu
from Niangara. It has not
been pierced, as I did not think
it worth while that the artist should
spend 10 days on this slow process.
His time could be used more
advantageously. This is the
finest work I have seen, ~~when~~
Artist spent two months
in carving it. The ~~piece~~ ~~weight~~
was weighing 32. klg.

No. 2771 ✓
2730 ✓

a knife carved in ivory
made by a Mangbetu artist

No. 2772 ✓
2773 ✓
2716 ✓

An Azande lance,

Nakere (Medge) - lance.

Ukweye Oct 1913.

- 2774 ✓ ²⁶⁸⁷ Ukongo (-Makere) an adze.
2775 ✓ ²⁶⁵¹ Nsoro - a large bell, used
for the chiefs messenger of
dancing dances.
2776 ✓ ²⁶³³ 2777 ✓ ²⁶³⁴ 2778 ✓ ²⁶³² 2779 - Bohoro
(-Gande) griver
2780 ✓ ²⁶³¹ Bohoro - griver
2781 ✓ ²⁶¹³ 2782 ✓ ²⁶¹² - gille - waist belt
cut out from pig skins
2783 ✓ ²⁶¹⁴ kwa - Gande - band woven
2784 ✓ ²⁶¹⁵ to carry the children
2785 ✓ ²⁵⁹⁸ Nabongo - Makere - a must band
to take up the backstroke of the
bowstring.
2786 ✓ ²⁴¹⁷ kola - (Gande) a magic whistle
to drive off the rain.
2787 ²⁶²⁴ Dinka - decorated gounds made
2788 ✓ ²⁶²⁸ 2789 ✓ ²⁶²⁷ by the Gande.
2790 ✓ ²⁶⁴⁸ 2791 ✓ ²⁶⁴⁹ 2792 ✓ ²⁶⁵⁰ Gilli - Gande -
wooden bells to be fastened to
the neck of the hunting dogs.
2793 ²⁶⁴² longwa - Gande - a carved spoon
the Avungwa use it

Ukengi Oct 19/13

2794. ✓ The head of a woman with
5026 Baghedi served as a stopper for a pot.
2795. ✓ Bohoro - a carved figure of a woman
2660 with Baghedi, the center forming
a hood.
2796. ✓ ngwa - a human figure (female)
2560 carved in wood.
2797. ✓ saki - (from English description see)
2665 how they carry some of their minor
objects, especially clothing. 'Maken'
2798. ✓ Ika - a mat - Azande.
2799. ✓ Sine - five Azande - hats, the
2560
2800. ✓ 2801. 2802. 2803. ✓ better quality.
2554 2561 2557 2562
2804. ✓ Mhovi - a belt carried about the
2566 waist by men.
2805. Sene - a hat pin for men
2806. ✓ Combo - a water or wine jar
2723 from Ukengi himself.
2807. ✓ sangu - a mortar with pestle.
2647
2808. ✓ Mbungu - a sort of elongated
2664 iron bell with a stick with
a rubber ball on top. The bell
is beaten during the very fight

Orange Oct 1913

2808 at ~~Martine~~ ^{near} the edge where it is broken
It is held in the left hand
& beaten with great force &
fairly rapid - a rare piece, could
not get another one as the blacksmiths
knowing this sort of work
Smiths are said to be all dead.

2809. ✓ 2010. ✓ Two Agavele Woven, Mexico
2699 ✓ 2700 ✓
2811. ✓ pumka — a large knife Ahabua.
2702 ✓
2812. ✓ Bagbedi — The largest & best kind
2565 ✓ worn, they are fastened to the
natural hair of the women wearing
them are very proud of it. They
never take them off except
on the fairly rare occasions of
dressing their hair, but other-
wise perform all the agricultural
work, chopping wood etc. with
these huge affairs on the head.
This one has 50 cm. in diameter
but very few are as large as
this, in fact the largest I
had seen was I believe only
48 cm wide.

500 Orenge Oct 1913

2813 ✓ 2814 ✓ 2815 ✓ 2816 ✓ 2817 ✓ 2818 ✓

2683 ✓ 2680 ✓ 2684 ✓ 2679 ✓ 2678 ✓ 2857 ✓
2819 ✓ 2820 ✓ eight abarambo-mats
2682 ✓ 2681 ✓
the very best examples.

2821 ✓ a chair of the Ganda.
2663 ✓

Matene - Mapu 1914 - Jan.

No. 2822 ✓ 2823 ✓ 2824 ✓ 2825 ✓ 2826 ✓ 2827 ✓

2470 ✓ 2469 ✓ 2468 ✓ 2471 ✓ 2472 ✓ 2455 ✓
No. 2828 ✓ 2829 ✓ 2830 ✓ 2831 ✓ 2832 ✓ 2833 ✓

2456 ✓ 2457 ✓ 2458 ✓ 2467 ✓ 2464 ✓ 2454 ✓
No. 2834 ✓ 2835 ✓ 2836 ✓ 2837 ✓ 2838 ✓ 2839 ✓

2448 ✓ 2446 ✓ 2463 ✓ 2465 ✓ 2450 ✓ 2462 ✓
No. 2840 ✓ 2841 ✓ 2842 ✓ 2843 ✓ 2844 ✓ 2845 ✓

2459 ✓ 2460 ✓ 2449 ✓ 2466 ✓ 2447 ✓
2846 ✓ 2847 ✓ 2848 ✓ twenty seven

2453 ✓ 2461 ✓ 2452 ✓ 2451 ✓
mats made by Matene-women.

No. 2849 ✓ pot with handle on top.
2474 + 2463 ✓

No. 2850 ✓ pot " " on side
4662 ✓

No. 2851 ✓ 4, two small pots joined on a round base
2473 ✓

with a handle in the middle, a string

2852. (woven band) to carry it, used by
the Matene to drink "Liandu." a beverage
made from the ^{of the roots of the} ~~scraping~~ ^{of the} ~~by~~ in fusion
with water, has ~~an~~ ^{an} exciting effect
produces the desire to dance exuberantly, but
afterwards causes ^{a long} sleep during which

27
5
33
54
39
62
45
47

el
lage
on
it

Nieper Jan 1914.

No. 2865 2432 ✓ strap to carry children / a simple piece of bark (bark) also used by Pygmies. commonly seen among the Maure, though they use also the broad woven band common with the Mangbeta.

2866 2478 ✓ rattle - for dancing, held horizontally in front of abdomen & shaken from side to side, the ^{at the end of each movement} ~~repeated~~ ^{of the} humbles (on top) gives a certain intonation to each shaking. (see photograph)

2867 2437 ✓ 2868 2438 ✓ 2869 2436 ✓ 2870 2439 ✓ four necklaces of engraved split rattan worn by women & of men.

2871 2441 ✓ 2443 ✓ 2872 2440 ✓ bracelet of brass (double) bracelet of copper, from a woman bracelet of brass, simple wire a imported decorated (girl)

2874 2416 ✓ rattle with medicine whistle a piece of bark, & a stick & hat of Maure

2875 2426 ✓ 2876 2430 ✓ (cerinture / cord for the waist of women (Maure)

weave

2877 ✓ pedestal for a pot

2878 ✓ band (woven) from which they
2431 ✓
2434 ✓ make hats (imitation of some
imported kadegood)

2879. Tools for making cord see
2676 ✓ photograph. one or two of
these sticks are set upon two
Photo sticks driven into the ground,
the fibre is rubbed with ashes
on the compressed surface of these
oblong pieces of wood. The fibre
is skinned from a creeper of
which the bark is taken off after
stripping before the rough spinous
surface. This bark is rubbed on
edged piece of wood & becomes
then fairly soft. There also
some dried leaves of this creeper
bound between the bundle.

2880 ✓ the decorative arrangement that
2428 ✓ is worn on the head of women

2881 ✓ 2882 ✓ two stools as used by the natives
2412 ✓ 2413 ✓ those carved elaborately (round),
are clay common among them
though other cruder

Mapu Jan 1914

No 2883 ✓ 2884 ✓ 2885 ✓ a mortar & two
5051 pestles, 2414 ✓ 2415 ✓ Real mortars are chiefly
used to grind / crush the coca beans
& pepper over which they pour
hot water. Said to be an acid
sort of beverage that has the wonderful
property of inducing some kind
of gorms to visit you & present
some gift. A Wholband is sitting
about these mortars each one drinking
his liquid into his mouth by
a long hollow stick, most
of it is given off in a spray
in saying his particular wish.

No. 2886 ✓ a black cap of an old man, made
2427 ✓ from the skin of a (Colobus) monkey.

No. 2887 ✓ a small basket
2422 ✓

No. 2888 ✓ a lance - made by Re Alalua, but
2445 ✓ fairly common with the natives, the
value here is about \$1.50.

Medic

No. 2889 ✓ a gourd with strengthened
2421 ✓ opening,

Medge

No 2890 ✓ a block of wood with a square
1806 hole, closed up partly by wooden
spikes, used by the Medge &
neighboring tribes to hamper
the actions of the feebleminded
whose of one foot is placed
through. The weight prevents
them to do any mischief.

No. 2891. a large wine pot of the Medge
still new, when used they are
always pitched out by a layer
of "Kapinga" (a sort of resin
about $\frac{1}{3}$ of an inch thick
as these jars are very heavy, although
it is preferable to transport them without
"Kapinga"

When the (Banana / Plantain) wine is
ready for consumption all the
drinking vessels of the crowd
are turned in to the "baraga"
(shelter hut) where the pots with
palm wine have been standing
2 or 3 days to ferment. The man

broken to pieces

Medji

2891. ^{filled} officiates at each pots of the vessels
(calabashes cleft in half or only with
a hole) are carried off their owners
that have installed themselves
outside. At a certain signal ^{of the drum} all
start to drink at once or most
of them and the wine up through
tubes. There are of course a great
many irregularities such
as one man or the carrying
boys drink before the signal
which provide by the ensuing
disputes the rest of amusement
of the affair. After drinking
the best dances ^{some} by one
show their skill under the
applause of their tribesmen that
hear at each specially skillful
movement.

2892 ✓ ⁴⁸⁰⁰ native chair made by the Gande
chief Gangi near Fomo.

2893 ✓ ⁴⁸⁰¹ native chair made by the
Gande chief Kipak south
of Fomo. both chairs presented

2893. By Lieutenant Floridon,
Administrateur territorial.

2894 An Ivory Horn Ht. 805 mm.
from below the figures
represent of a Red River hog,
supposed to be the one of Mammie
2) an old Opeike artist
observed alive. 3) a French
Mammie 4) a Bongo-
skunkelope 5) a woman
offering a pipe to her husband.
The ordinary kind of pipe
followed
a midrib of a Banana leaf
with a ^{small} ~~leaf of banana leaf~~ ^{small} ~~leaf of banana leaf~~ ^{small} ~~leaf of banana leaf~~
with a ^{small} ~~leaf of banana leaf~~ ^{small} ~~leaf of banana leaf~~ ^{small} ~~leaf of banana leaf~~
with tiny sticks. 6) a Bird
swallowing a snake. 7/
Blacksmith at work! 8) A Gande
man followed by one of his
wives. 9) preceded by
his shieldbearer. 9. a
native dog.

2895. an ivory horn Ht. 485 mm.
a remarkably well done specimen.

made by an
artist.

Medge

2895. ¹⁷⁹⁹ the figures from below. 1) Nohere
women dancing before the
man who beats the drum.
These women carry usually
during their dances a heavy
fringe of ~~frayed~~ ^{frayed} up Banana
leaves & also decorate their
hairdresses with some green
leaves. 2) A man & woman
both occupied in clearing
the ground for plantation.
The man is occupied in
cutting down the trees, the
woman in hoeing over the
soil. 3) An Azande with
shield & spear. 4) A man
drinking out of a gourd
during a dance. made by Azande.

2896. ¹⁸⁰¹ small ivory horn prolonged
by a piece of wood & covered
with the skin of a leopard &
Oshapi Tl. 465 mm.
made by a Manglectu

- No. 2897 ¹⁸⁶⁴ ✓ hat pin of 476 mm length
carved in ivory. Three disks,
the uppermost hollowed concavely
- No. 2898 ¹⁸⁶⁷ ✓ as above but 588 mm long
also with three disks.
- No. 2899. ¹⁸⁶⁶ ✓ hat pin as above but with
single disks 357 mm long
all three made by Mangbetu
- No. 2900. ¹⁸⁰³ ✓ an ivory horn 790 mm long
as used by the Madi, Mangbetu
Mazoko, Mabutu, Walika
with a woven strap & a border
of elephant hide (portion from
the ear. (from a chief Mazoko)
- No. 2901. ¹⁸⁶⁸ ✓ hat pin carved of ivory with
a woman's head showing the
typical ~~front~~ headdress of
the Mangbetu women
(Dumbura)
- No. 2902. ¹⁷⁶⁵ ✓ Mangbetu Reharabe
a carved human head (female)
with a base formed by a
section of engraved ivory

2902 9 a cup of wine. At his left
1765 is ~~one~~ of his other wives who
holds his spears & his shield.
The crowning of the wood
& wrony & adjusting it
has been done by a Mangbutu
from Kiangak for this as well
as the other two (see Keddho)
boxes

2903. Mangbutu Kiangak
1764 ✓ same as no. 2902 but
the figure is representing a
manus read. The engraved
figures on the wrony represent
according to the author.
a Buffalo hunt by five natives.
one of the natives is charged
by the Buffalo but as he can
not escape drops like dead
on the ground. The Buffalo
only smells at him without
molesting him further &
his life is supposed to be saved.

Medja.

2903 on of his companions
1764 (near the tree) is running
up to his assistance having
a bow with poisoned arrow.

The other native has been
frightened, dropt his spears
& climbed to safety on a tree.
Two other natives with spears
on the other side of that scene
finally succeed to slay
a buffalo, which causes
all the women come out to help
& take the meat to village,
as illustrated by one woman
carrying the head & another
woman carrying a basket
supposed to be filled with
meat.

No 2904. 1766 ✓ same but as 2902 but
the carved figure represents
the famous hunter of the
legend called "Bag bedi"
(see spec. in the coll. The figures

2904.
1766

represent : An Azande
standing before the elephant
holding in his left hand
the medicine that in the
native belief make the
elephant walk up & look
at him without charging.
They even pretend that they
go thus in the middle
of a herd & throw pieces
of manioc around that
the elephants are speedily
devouring. The native
thus is able to choose
the best buckler which he
kills by cutting his trunk
with his broad spear. They
simply throw their spear
in this vital spot & if
their medicine has been
good they surely will
kill the elephant. The
front scene shows the

Media.

Mudje 1914

2904.
1766

2904. Gande installed in his best dress playing harp, his servant sitting guard by his spear & shield he has hung up on tree crossed sticks. His women running up speedily one offering wine, the other something to eat.

2905.
1781 ✓
photo

clapper carved of red wood made by a Mangbetu from

2906.
5166 ✓

Rigigara carved in ivory
~~stone~~ knife 515 mm long
a woman's head with four heads of children on top.

2907.
2255 ✓

stone - knife 545 mm long carved in ivory

2908.
2256 ✓

stone - knife 542 mm long

2909 & 2910.
2258 ✓ 2257 ✓

two stone knives carved in ivory 430 mm long carved in ivory

2911.

stone knife 357 mm carved in ivory

2912.
2261 ✓

stone - knife 270 mm - carved in ivory

2906 - 2912 These knives have evidently
²²⁶¹ come in use through demands
of white men on the artists
of the chiefs. The chiefs do
not use them except ~~to~~ have
them admired by their
relatives, they usually present
them to white men of
some importance. The
interesting feature is
rather to show the great
variety of models & the
really remarkable ability
of varying designs & patterns.
They ~~cut~~ ^{carve} them gradually
~~out~~, there is absolutely
no drawing or any measuring
done on the crude pieces
of ivory. On looking
on a broken piece ^{which} will
however say in advance
how many knives or other
~~things~~ objects they are able
to carve from them. These

Medie

Medie.

2906 to 2912. I have even seen with
 2261 exception of no 2912 they
 are made by an Azande,
 but he ~~from~~ carved them
 so carelessly that ~~the~~ Mangbetu
 artist from Mangane who
 travelled with us offered
 to finish them. He did
 not change the models.

2913. ✓ 2914. ✓ 2915. ✓ 2916. ✓ 2917. ✓ 2918. ✓
 2267 ✓ 2262 ✓ 2266 ✓ 2264 ✓ 2263 ✓ 2269 ✓
 2919. ✓ 2920. ✓ 2921. ✓ 2922. ✓ 2923. ✓
 2276 ✓ 2291 ✓ 2294 ✓ 2292 ✓ 2293 ✓
 2924. ✓ 2925. ✓ 2926. ✓ 2927. ✓ 2928. ✓
 2289 ✓ 2278 ✓ 2270 ✓ 2279 ✓ 2275 ✓
 2929. ✓ 2930. ✓ 2931. ✓ 2932. ✓ 2933. ✓
 2265 ✓ 2272 ✓ 2284 ✓
 2934. ✓ 2935. ✓ 2936. ✓ 2937. ✓ 2938. ✓
 2282 ✓ 2281 ✓ 2285 ✓ 2283 ✓
 2939. ✓ 2940. ✓ 2941. ✓ 2942. ✓ 2943. ✓
 2277 ✓ 2271 ✓ 2280 ✓ 2290 ✓ 2288 ✓

Thirty one knives carved in
 ivory showing beauty
 of the Mangbetu to vary
 the pattern & style.

2944 2945. Kido - combs
 1828 ✓ 1829 ✓ carved in ivory for hair
 of women.

nos 2946. 2947. 2948. 2949.
2316 ✓ 2317 ✓ 2313 ✓ 2311 ✓
2950. 2951. 2952. 2953.
2310 ✓ 2312 ✓ 2309 ✓ 2319 ✓
2954. 2955. Kukuliso kohen
= (Men of ivory) ten human
figures carved in ivory
by Mang betu. Only
decorative. The Mang betu
greatly admire the skill
of the artists. (No 2955 is
simply a head on a base.)

no. 2956. 2957. 2958.
2326 ✓ 2324 ✓ 2323 ✓
Kulunka ~~to~~ nehogi =
nehogoliane = human
heads on ~~the~~ ^{small} ~~base~~ ^{trunk} tree trunk
bodies made by Mang betu
carved in ivory ~~by Mang betu~~

no. 2959. 2960. 2961. Tree
2302 ✓ 2305 ✓
trunks carved in ivory

no. 2962. 2963. 2964. 2965. 2966.
1871 ✓ 1869 ✓ 1876 ✓ 1872 ✓ 1870 ✓
2967. 2968. 2969. 2970. 2971. 2972.
1875 ✓ 1879 ✓ 1880 ✓ 1873 ✓ 1874 ✓
2973. 2974. Thirteen harpins
carved in ivory = kromba
no. 2973 & 2974 are called

Mudge.

Chankabeta (for women) 1985

No 2975. 2976 ✓ 1884 ✓ 1883 ✓ mangeli -
hairpins for women.
Carved in ivory.

No. 2977. 2978 ✓ 1882 ✓ 1881 ✓ two hairpins from
Mangbeta of Kungu

No 2979. 2980 ✓ 2298 ✓ 2299 ✓ two bones (fibula)
of monkeys used commonly
as hairpins by Mangbeta
women also used for taking
out jiggers, cleaning wounds,
loosening knots by all
natives of these regions.

There is hardly a woman
without one of these sticks
in her residence.

No. 2981. ✓ 2982 ✓ 2983 ✓ 2984 ✓ 2011 ✓ 2008 ✓ 2013 ✓ 2009 ✓ hairpin
of brass/copper from
the region of Kungu No 2984
is made by the Gande from
Kala but also worn by
the Mangbeta women

No 2985. The fine band with which
2429

1985. ✓ the Mangbetu men & women
2429 ✓ adorn their head.

2986. ✓ heavy knife for clearing
2098 ✓ from the plantations (all iron)

2987. ✓ 2988. ✓ two knives as worn
2095 ✓ under the belt, all iron.
2235 ✓

2989. ✓ small knife, all iron also
2111 ✓ worn under the belt.

2990. ✓ hoe all iron as made
2060 ✓ by the Gande.

2991. ✓ Kondi - a sort of Mandoline
2230 ✓ made by a Mangbetu
photo from Biangara.

carved entirely in ivory
& covered with the skin
of the foreleg of an Okapi

2992. ✓ clapper, carved in wood
1780 ✓ by the Gande.

2993. ✓ 2994. ✓ axes of kenechite
2218 ✓ from the region of Mide

They believe also that
they are thunderbolts of
the lightning, like the
knives in Paradi, Jambukae,

Wankh Mowu, Batuma, Mangara & Foko

520

2995

1794 ✓

Embourse

horn of a Situtunga
used for signaling.
Natives usually carry
it between belt & bathcloth
& announce their arrival
near-on departure from
villages, cry potches also
used to interrupt
the monotony of the ~~hollow~~
sketches on the road, just
in the same way as they
often start to cry out
loudly certain short
phrases.

2996

1945 ✓

2997

1981 ✓

necklaces made
by the (Ma here on) Malele
south of Foko. The pieces
of copper are supposed to be
imitation of amines
of the lapand. Usually
carried in front by women
on men. (the curved portion
touching the skin)

2998 ✓
1663

Enare - traps to catch rats
& squirrels. They are baited
with manioc which holds
down the release (short portion)
as. The long string is
pushed up in front of
the manioc as a loop
through which the animal
has to creep, as soon as
the manioc is ^{soiled} eaten
away the trap is in
action. (Catches the)

2999 ✓
1616

Hehale - a trap to catch
genets & large squirrels
also monkeys (any animal
that lives upon trees & feeds
on certain fruits) The natives
find out by observation
where the animals habitually
pass & fasten this trap
simply on their passage way
without bait. Also used
on fruit bearing trees orched

2999. by monkeys The trap is
fastened horizontally
upon one of the branches
so that the passing animal
has to pass through the opening
left. The long ^{weighted} fiber skind
(Raphiopalms fibres) is firmly
attached to a branch that
forms the spring (if not there
the net. fasten one) the small
pointed stick is put between
the fork of the black stick the
pointed end ^{the small open spring utensil} has to go
in the small forked piece
which is pushed across
the opening. The loop
is then carefully arranged
in the opening. ^{a cylindrical} ^{like made of sticks}

3000. ✓

1626
set photo

2999. The crickets. It is dug
with one end in the ground
to coincide with the edge of the hole. ^{the crickets}
a few flexible sticks ^{not}
are bent over it & pushed

3000

1626

on either side into the ground
it is held in place. One stick
forming ~~forming~~ the spring
is pushed firmly into the
ground ^{about 1 1/2 feet in front of the trap} & bent over the trap
so that all three nooses may
be fastened to it. Only the
one at the exit is ^{actually} set, the
others ^{two nooses} are simply fully opened
so the rat may ^{unhindered} pass ^{through them} to the
exit is barred by a few other
sticks of the ^{same} that acts as release
so the rat is caught on the
shoulders as well as on the
belly by the two nooses that
~~then~~ enter in action ^{as soon as the rat} ^{enters}
The narrowness of the cylindrical
tube makes it impossible
that the rat ~~can~~ ^{can} turn
back & cut off the fibres which
strangle it gradually.
Therapsomys is a favorite
food of all natives in this
region.

3001 ✓
1573 ✓

Netere - a large basket
used for carrying every
possible thing by the women

3002 ✓
1567 ✓

Nogmo. - a fancily woven
basket (without cover)

3003 ✓
1569 ✓

Nogmo a smaller basket
with cover, black, white
& red (on rim), used for
preserving smaller articles
from cockroaches.

3004 ✓
1560 ✓

Adangya - small basket
used for putting in the
food to serve the men.
The first line is with Banana
leaves held over the fire

3005 ✓
1574 ✓

Nogode - a sort of flat
basket used for cleaning
food by shaking.

3006 ✓
1604 ✓

Nego - three mats as made

3007 ✓
1605 ✓

2308 ✓
1603 ✓
by the mangbetu
of this region in white
and (yellowish) & black

3009 ✓
3816 ✓

3010 ✓
3820 ✓

3011 ✓
3819 ✓

3012 ✓
3815 ✓

3013 ✓
3813 ✓

3014 ✓
3814 ✓

3015
3817

3016
1643

3017
1665

3018
2120

3019
2222

3015

3817 ✓

seven mats of the bark of
the Rappia palm as made
by the Azande near Zela,
by the south of Porto, also
by the Malile north of
Panga & near Zoleia &
a few Makhe.

3016

1643 ✓

3017 ✓

1642

noda - two large
calabashes as used for
wine on water, one provided
with handles of raffia for
carrying. The opening of
both is strengthened by
fibres from the stem of the
Rappia. (Medic)

3018

1665 ✓

ambouwe - a calabash
(fragment) used by the
boys as a horn for signalling
arungwe - a sort of
screaming whistle made
by a monkey's tails & the
feathers of parrots.

3019

2126 ✓

3020

2222 ✓

a root hollowed & decorated
used by the one medicine

3020.

2222

man of an Azande chief
near Nala as a sort
of preludium to its ^{eruptive} ~~eruption~~
beginning. There is a ~~stone~~
with a human head for
beating it

3021/

1471

3022/

1472

two belts from
Azande near Nala

3023/

1465

neqworo, a sort of belt
but worn above the belt,
a protection for arrows,
9 lances during warfare.

3024/

1503

amega - belt made from
the skin of the other (ndundu)

3025/

1514

3026/

1485

3027/

1486

3028/

1484

four
fancy ~~belts~~ waistbands
for women (= alere / ~~le~~
from medje

3029/

1478

alere - waistband for women

3030/

1539

3031/

1483

medje /

3032/

4811

madunga, four aprons

3033/

1516

3034/

1515

used as covers
by ladies for their hind.

Made of frayed or banana leaves used
either at dances or general wear.

3036 ✓ 9aga =

1518 ✓
3037 ✓

1519 ✓ 3038 ✓ 3039 ✓ four aprons
for general wear, only for
the hind, in front
they use a few green

leaves on some barkcloth

3040 ✓

1585 ✓ nofale - a waiststring

3041 ✓ nehape - a decorated
1549 ✓ band of barkcloth carried

by women of chiefs on
their shoulder, used

for wiping off transpiration
but chiefly to lay it on

their stool before they sit
upon it

3042

1542 ✓

nojita - barkcloth worn
in front by women

3043 ✓

1540 ✓

3044 ✓

1541 ✓

songongwe (name for the
Potamogale), worn by

women in front hung
over the waist (folded in half)

3045 ✓

1532 ✓

3046 ✓

1537 ✓

3047 ✓

1510 ✓

3048 ✓

1508 ✓

Ericawe
bundles of tails of genets,
monkeys, squirrels

Medic.

3049
1901 ✓

^{medje}
Nallia (frame for the Uthuru
five tails of the Uthuru
a vertebral a horn of a buker
used as a crutch, fastened
to the belt of ~~the~~

3050
1951 ✓

magera - 2 bracelets
of ~~a~~ fruit capsules ^{in both}

3051
1900 ✓

theo - two anklets
sections of bones worn
by a man.

3052
1922 ✓

elico - bracelet of seeds
of the oil palm ~~of~~ fruit
capsules ~~of~~

3053
1915 ✓

elico - bracelet of flat slightly
oblong plates of bones,
said to be human bones.

3054
5146 ✓

angi - bracelet of a girl

3055
1963 ✓

angi - bracelet of
brass decorated

3056
1965 ✓

avirigi - two rings of brass
decorative (medje)

3057
1964 ✓

ebagua - pointed
splinters of Raphia palm

3058
2185 ✓

305
2185

305
1813
3060
1816

306
2192

306
1763
306
1548

3064
1756

3058

2185

struck into the ground
in masses to protect
plantations and gardens
from coming.

3059

1813

3060

1816

choli - ~~heads~~ bowls
for smoking 3059
to be inserted into the
hollowed midrib of
a Bananaleaf. 3060
imitating a human
figure used for a bowl
to smoke hashish.

3061

2192

head of Azande from
Kala used as a stopper
for a waterpot (which
the typical length of head.)

3062

1763

3063

1548

dele - a crown
regogo - a large band
woven from Zebandrea
(manghetu) for carrying
children

3064

1756

nebeli - a powerful charm
of chief Sanga from Bungen
procures women & easy pleasures

Media.

530.

3065. 3066 ✓ Mombana - tubes
1758 ✓ 1689 ✓ for drinking wine &
lianda (Medje)

3067. ✓ tree sticks used by
4810 ✓ the Azande to ~~fasten~~ ^{hang} ~~other effects~~
their shield ^{when}
they rest

3068. ✓ enlhatere - ^{wooden} ~~up~~ ^{shell} for
2121 ✓ a large knife ~~of the~~ ^{compd with the}
2497 ✓ skin of Situtunga, decorated
with tree ferns tail.

3069. ✓ asofi - a piece of bark from
1584 ✓ the fig tree rolled up &
dried, from it the bark cloth
is made. This strips extend considerably

3070. ✓ 3071. ✓ 3072. ✓ ^{in wide bands, the preparation} three bark cloth
1507 ✓ 494 ✓ 4948 ✓ for women (in front)

3073. ✓ pot with human face made
2239 ✓ by Medje

3074. ✓ Small pot, used as cup
2375 ✓

3075. ✓ netumun netse necklace
1921 ✓ of claws of the forest Harpya
(Spizaetus) worn by girls

3076

✓ nehalagha - small basket / stool

3077

✓ Nobo - two pieces of bark

3078

✓ usually one is standing
in or nearly every hut
to carry off the garbage
to a nearly hole in the
ground; very often
this stuff, including
the ashes from the fire,
is thrown between
the stems of Banana
trees or forms actual
accumulations about.
Each woman is responsible
to clear her hut & the
surroundings every morning
of all refuse

no 3079

✓ a pot in which the natives
keep ^{the bones of} plumes of some value
(such as those of the red tailfeather
of the parrot, of the "Turquoise"
[Spring a little] there is
a layer of white earth
put in to of the are
with a closed with some leaves fastened

3080

2019

its length & moving
 the left arm in a
 semicircle the jerk of
 the hand so the warhog
 bristles & feathers will
 sway up, & down & sideways.
 They always ~~go~~ call the
 name of their chiefs &
 some wishes for his health.
 The shields of chiefs are
 usually cleaned so
 the whitish natural color
 will at once denote the
 position any chief
 has taken, in battle
 where he usually takes
 its position on a slightly
 elevated position, on
 meetings where his shields
 are held high or hung up
 conspicuously there
 are always about two or
 three bundles of spears
 with them (each bundle
 about ten)

Sometimes

648

Media.

2

3081. A small part of the
surface of the rock is covered
with small, dark, rounded
bits of pieces of *Pyroclastites* from the
see the photographs of
these *Pyroclastites* from
the - of 2/4 - over some
to be seen

3082. *Pyroclastites* from the 138th
from the - *Pyroclastites* of the
see the photographs of
the above
3083. *Pyroclastites* from the 138th
from the - *Pyroclastites* of the
see the photographs of
the above
3084. *Pyroclastites* from the 138th
from the - *Pyroclastites* of the
see the photographs of
the above
3085. *Pyroclastites* from the 138th
from the - *Pyroclastites* of the
see the photographs of
the above
3086. *Pyroclastites* from the 138th
from the - *Pyroclastites* of the
see the photographs of
the above

3081. ✓ a chain said to have been
 1746 ✓ made by natives living
 near Banalia (on the Hindu)
Casts of faces of Pygmies from Nala
 3082. see the Photographs; of
 each ~~two~~ Portraits front-
 side - & $3/4$ - view have been
 taken.

3082. Anana^{III} Pygmy T.H. 138 cm.
 99/7143 from Nala - Plastercast of face

3083. Anana, Pygmy - hand of
 99/7186 the above. - see Photograph

3084. Barode^{IV} Pygmy from
 99/7102 Nala T.H. 146 cm. Plastercast
 of face, see Photographs.

3085. Kengini, Pygmy from Nala
 99/7166 Plastercast of face

3086. Imanduna^B - chief of
 99/7111 these Pygmies T.H. 167.6 cm.
 Plastercast of face
 see Photographs

3087.

 $\frac{99}{7139}$ Akhunda Dar other chief
TH 151 cm. Plastercast
of face. see Photographs

3088

 $\frac{99}{7144}$

Agalina ♂ TH. 146 cm.

fairly light colored.

Plastercast of face

see Photographs

No 3089

 $\frac{99}{7180}$ Marodi ♂ 3089 Pygmy
from Kala TH. 137 cm.

Plastercast of face

No. 3090

 $\frac{99}{7184}$

Bogu ♂ Pygmy from Kala

Plastercast of face

TH. 147.5 cm.

See Photographs

No 3091.

 $\frac{99}{7134}$

Bangha ♀ TH. 129

Plastercast of face

3 Portraits.

No 3092

 $\frac{99}{7114}$

Dahani ♂ TH. 146.

Plastercast of face

see Photographs.

No

Plastercasts of face of

Mabubu

No 3093

 $\frac{99}{7135}$

Plastercast of face of chief

Pygmies from Kala
Casts of faces of

Media.

Medji 1914.

Abienfama see Portraits. TH. 16/ctm
No. 3094 9 cast of foot of chief
99
7184 Abienfama - a Maluntu.

No. 3095. Plastercast of face of
99
7110 a Maluntu & "Helaka"
see 3 Portraits TH. 154 ctm.

No. 3096. Plastercast of face of ~~Helaka~~
99
7132 a Maluntu & TH. 174 ctm
"Magaka"
see 3 Portraits

No. 3097. Sanya, an old Maluntu,
99
7101 plastercast of face
TH. 157 ctm. see Portraits

No. 3098. Wazila & a fairly young
99
7188 woman, Plastercast of face
see Portraits. TH.

No. 3099. Qurlingwa, a middleaged
99
7148 Maluntu, Plastercast of face
see Portraits.

No. 3100 "Karnigi" & a young woman
99
7137 Magocho, Plastercast of face
see Portraits

Medje
No. 3101 ✓ Sapi knives as hang on
2089
No. 3102 ✓
2085 ✓ the belt

3103 ✓
2105 ✓

3104 ✓
2107 ✓

Kangongo working knives
also used for the general
household.

3105 ✓
2056 ✓

Naboga - iron used in fashioning
the brass wire about legs of
women

3106 ✓
2106 ✓

Kangongo - working knife
made by the Gunda south
of Foko

3107 ✓
2073 ✓

Emambele - short knife
made by Mayoko near
Gbandak

3108 ✓
2061 ✓

Edada - short knife but
used also by men to cut
branches which are in
their way when in the
forest.

3109 ✓
2076 ✓

Edada - small knife of
copper.

3110 ✓
2094 ✓

3111 ✓
2707 ✓

Endanga - two knives
of the Malele, near west of
Nedje, as worn in the
belt

3112. 3113. 3114 ✓ ^{1693 ✓} ^{1993 ✓} ^{2005 ✓} hairpins of iron
^{1994 ✓} in form of a spear head
 with tip curved to one side

3115 ✓ ^{2110 ✓} neq wegue - a native cane
 to work bone & ivory
 in form of a knife

3116 ✓ ^{2100 ✓} 3117 ✓ ^{2101 ✓} throwing knife of the
 Azande.

3118 ✓ ^{2112 ✓} ^{2124 ✓} Enakosa - a sword of sword
 made by the Mayamo near
 Kala.

3119 ✓ ^{1476 ✓} belt of Oshapi skin for a
 child - Ndumbelbi

3120 ✓ ^{1667 ✓} neqwe - a sort of fly brush
 made of the midrib of young
 oil palm leaves & worn usually
 only by the more important men.

3121 ✓ ^{1455 ✓} Eielei - belt made from
 the back of the giant yellow
 backed Oshapi with a piece
 of Oshapi skin in front

3122 ✓ ^{1504 ✓} hogi - barpelote, black
 & red ^{ed} with "ngula" the
 redwood powder

3123. Kobleara - a small stool for women.
1724 ✓

3124. 3125. Redodo two jars for water or wine with

imitation of human head, decorated with Ngula & (Tambura - the by pipe known as the Tambura)

3126. Redwood powder. Masiliado - pipe with decorated bowl for kashish smoking.
1807 ✓

3127. embrouse - small ivory horn
1800 ✓

3128. equumburozo - an afallet for dancing of dozen funito shells - a sort of clapper.
1913 ✓

3129 a piece of raisin - napinde as used by Mudge & others kuteo to repair jars & pots also to pitch the wine to

3130. negwungo - a bow for children
2037 ✓
The arrow is kept close to the string or rather they take hold of the arrow & pull thus the string backward. This bow is held usually vertically. There are two mows with it.

Medic.

540.

3131

1759 ✓

3132 ✓

1708

sticks from Manich
 Nonbanga some sort
 of airguns used by the children
 simply used for amusement
~~by the sharp sound~~ ^{on account of}. They take
 the fibres of the stem of bananas
 & after chewing them in their mouth
 they drive this moist prop
 to the end - another is driven
 then from above which compresses
 the air ^{as the hollowed stick} & causes when pushed
 ahead a sharp report ^{as the distal part is driven}. The sound
 much depends on the ability
 of the boys. used by the ^{ways of the} type
 of the Mangbetu, also the
 Azande south of Port, the
 Natives near Niamey.

3133 ✓

1707

3134

Nonbanga - (sticks from
 Manich) used by children
 as a syringe to amuse themselves
 to blow water in each others' faces.

3135 ✓

1509 ✓

an assemblage of junco tails,
 with parrot feathers on their tip
 & a bunch of feathers of

the Harpy eagle used in front
as decoration of a ^{man's} shield
from Zebandua.

Has to be cleaned as it is kept
in arsenical soap.

3136 ✓
1627 ✓

egworo mango pr na zomba
uamavia - trap to kill
the curcetomys with see
photo.

3137.

nomluombru mango pr
na nemere kumbumbu -
trap to kill the genet
(nemere = the most common one)

3138 ✓
1640 ✓

nagvage mango pr nepi oto
kavaye - trap to kill rats
with see photograph. they
put leaves across the runways
& on the holes left open the
trap is set

3139 ✓
1636 ✓

namuibungu mango pr
ari maibungu - rat
to kill guinea fowls see
photograph

3140. ¹⁶⁴¹✓ nemogwe mampo pr naulia
tomogwe - net to kill
the Atherine etc with it -
practically the same as the
one for the Ohapi - see
photograph.

3141. ¹⁶³⁴✓ etitit mampo pr. naipo
totititrap to kill spiders
etc with see photograph.
~~3142~~ with palm nuts nanchah
etc.

3142. ¹⁹²⁵✓ nepahage - hornbills
leash, carried behind the
anterior of neck by females -
supposed to be only decorative.

3143. ²²¹⁶✓ nelen - a sort of play thing
for children a dog -
no balls men simply for
playing. This is the first
I have ever seen of but
sort. Children play
with clappers, shells of
onions on bones that
hang on their belts also
seed capsules.

3144 ✓
1910

chozo - a string with the
throat of the galea strictly
worn by women around
the waist, ^{in front} simply decorated
on account of its dark
brown & white designs.

3145 ✓
1926 ✓

beak of hornbill worn
by men on the neck in
front on rear

3146 ✓
1912 ✓

The dentation of fish
adjusted as a pendant
was carried by a woman
in front & left outward.

3147 ✓
1414 ✓

hat ^{worn} made of leopard skin
~~worn~~ by an old Thabutu
with a tuft of feathers of
the hairy eagle & one of
the red tail feathers of
a gray parrot

3148 ✓
1416 ✓

3149 ✓
1410 ✓

3150 ✓
1417 ✓

3151 ✓
1412 ✓

four women

to the bunches of the red tail
feathers of the gray parrot
only worn by chiefs & esteemed
highly by Nanybetu, Medji, Nohere
Thabutu, Nanybetu, Mai Ma, & Gyande
south of Poto.

Medie.

3152
1420 ✓

woven hat with a tuft ^{of feathers of the} ~~of the~~ eagle
one of the small plain
eater, one of a rail, one of
a tiny owl.

3153
1919 ✓

2 bracelets of bright red forest fruit
used by the children of the Medie
instead of beads.

3154
2175 ✓

a sort of kaviiri used by children
in black, red & white

3155
2187 ✓

Twenty decorative nails, as
used by the maciglebu to fasten
cracks together on their upon
their shields.

3156
3818 ✓

a large mat of bark in three
colours, red, dark & natural bleached
fibre of the Rapua. Made by
Agande south of Poho; they
evidently learned it from
the Ababua who habitually
make this sort of "cloth".

The best sample seen.

3157
1531 ✓

Three skins of the smallest gnat
fired at dances, also hung on
their shields.

2198	2205
2199	2206
2200	2207
2201	2208
2202	2209
2203	
2204	

the heads of men

3159.

Medice

3/60.
2210 ✓

mixed with oil & ^{small pieces of his wool} rubbed

3161.

2171 V

iron & reflect in wood

made by
imprints ~~of~~ a leopard.

as an unification of

Leoparden

Medie.

Mede June 1914.

No 3162. Human figure & made
2315 ✓ by an Azande, carved in
ivory (of Akenge, south of Ffo)

3163. Human head, carved in
2320 ✓ ivory on a pedestal
by a Mangbetu.

3164. 3165. 3166. 3167. Super
2249 ✓ 2250 ✓ 2251 ✓ 2252 ✓ with milk carved in ivory
by a Mangbetu from Mangara
Kondende - an arm band, worn
3168. ✓ on the right upper arm by
2308 ✓ chiefs. Twelve plates carved
in ivory.

3169. ne Mumbiane - a sort of
4624 ✓ hatchet carried by his chiefs
simply as something remarkable
the wood part is entirely replaced
by a piece of ivory, to be
considered as a fine example
of their skill, made by a
Mangbetu of Mangara
3170. ✓ regiligue - a knife used by
2253 ✓ women with an ivory handle.

3171 ✓ nanongo - a working knife
2244 ✓ with ivory hilt

3172 ✓ 3173 ✓ 3174 ✓ 3175 ✓ 3176 ✓
2254 ✓ 2246 ✓ 2247 ✓ 2248 ✓ 2245 ✓
five working knives of
the Manglutan with ivory
hilt.

3177 ✓ mapu - a show knife with
2242 ✓ ivory hilt - Manglutan.
3178 ✓ Sapi - a marked knife with
2243 ✓ ivory hilt

3179 ✓ 3180 ✓ 3181 ✓ 3182 ✓
2259 ✓ 2232 ✓ 2233 ✓ 2260
four ladles or rather sort of
knives to cut & serve the stiff
paste made from the flower
of millet, dawa & maize &
bananas & manioc
carved in ivory by a Manglutan

3183 ✓ 3184 ✓ two ladles as above
1676 ✓ 1675 ✓ carved in redwood.

3185 ✓ 3186 ✓ 3187 ✓ 3188 ✓ 3189 ✓ 3190 ✓
1826 ✓ 1827 ✓ 1825 ✓ 1831 ✓ 1832 ✓ 1830 ✓
Adso - six combs carved
in ivory by a Manglutan
various models.

Medic.

Whake = Rangala, no Manglaka name

3191. ✓
2306 ✓

3192. ✓
2307 ✓

3193. ✓
2322 ✓

Three rings carved in ivory by a Manglaka varietal models. They have been introduced by the Danies & are now worn not only by the chiefs & preferred women but also by natives who regularly come in contact with white men, especially soldiers & workmen, the common models are simple & plain.

3194. ✓
2304 ✓

^{4. Monaka} armlet of ivory, is worn by important men on the biceps.

3195. ✓
2301 ✓
2303 ✓

a small mortar with its pestle carved in ivory by a Manglaka
Ehonobi = mortar nengaram = pestle

3196. ✓
2273 ✓

3197. ✓
2274 ✓

3198. ✓
2268 ✓

Three knives carved in ivory

3199. ✓
2286 ✓

3200. ✓
2287 ✓

Two small spoons imitation of what white men use for salt, mustard etc.

isolende - really a small vessel for water.

3201. ✓
2296 ✓

3202. ✓
2295 ✓

The Mangbetu idea of what a spoon & fork, that a big white man would use, should look.

They never had seen but perfectly plain models of without the slightest attempt of decoration - generally used by white men in the Congo.

3203. ✓
1398 ✓

3204. ✓
1583 ✓ two hats - one in the process of making from Zebandras people.

3205. ✓
1598 ✓

3206. ✓
1606 ✓ two mats from Zebandras people

3207. ✓
1566 ✓

a basket - fancy design made by thedyi! - with cover, as used by women to put their small belongings in to.

3208. ✓
1889 ✓

string about the waist,

3209. ✓
1909 ✓

3210. ✓
1902 ✓ a small of two bracelets

3211. ✓
1903 ✓

made from ~~Keddi~~ seeds worn by women girls & boys.

Medic

550. Medici July 1914

3212. (Kengwi = the stick or log upon
1693 which they lay their head to sleep; -
and in many other cases they
use a general term for any
short round stick.)

Edue = hair of people seg
rehado = the string that the
Manglutin wind about their
head

a roll the ends of which are
carved, from redwood
of which serves to wind about
the hand for their heads when
not in use.

This specimen made of human
hair.

3213.

1692 ✓

as above, but the string
is made of fibre from the
covering of the stems of
Bananas (plantains)

there is at some places some
hair woven in.

The fibre is taken from

Nudge July 1914

3213

1692

Young Banana plants about 4 or 5 feet high, from the covering of the interior.

This fibre is called = pose

3214

2325

small box carved in ivory with a human head.

125 mm. tall.

3215

2178

2179

2180

2181

2182

2183

small cages, made of grass by children. which they set or rather fasten along the horizontal roof sticks sometimes ten at once to amuse themselves when lizards which they chase are getting entangled in it.

3216

2176

2177

two

samples

a sort of mime made by children of grass stalks to annoy each other by tapping on each others hand, breast or other parts of their bodies.

3217

2174

a head or hat decoration made by the children of bark scales.

Medie

medje

3218. a shallow stick to drink
2131 ✓ "diandu" on wine

3219. upalagbah - a sort of bench
1740 ✓ made of the stalk of the Raptia
palm

3220. ^{Akianakulab} Amulets worn chiefly by
1956 ✓ women also by men

3221. a rubber ball used by children
4749 ✓ (boys) to play - somewhat
in the fashion of the baseball
played with ordinary stick of
about 1 inch in diameter
or slightly thicker.

Orakuba
2322. 2323. 2324. 2325. 2326. 2327. 2328.
3275 ✓ 3281 ✓ 3278 ✓ 3279 ✓ 3277 ✓ 3280 ✓ 3276 ✓
seven ladles from Arunwin tribes

2329. 2330. but Mungkelina shoulder
3348 ✓ 3347+3809 ✓
strap knives. The hilts & blades are made
3572 ✓ in separate pieces. The hilts proper is of wood & decorated.

2331. 2332. two brass hair needles.
2404 ✓ 2405 ✓
2333. Dogbell. carved out of wood,
3666 ✓
2334. heavy bracelet of iron - from a woman
3615 ✓
2335. bracelet of brass wire with some
3608 ✓ talisman strapped over.

2336. an earring, all three of same
3703 ✓ woman.

Evening - might be three hours

Evening - might be three hours

Uvavulu Aug 19/14

Uvavulu - ought to be three hours

2337 ✓
3607 ✓

2338 ✓
3611 + 3612 + 3613 + 3614 ✓

2339 ✓
3521 ✓

Two talis man fastened to
brass rings worn on the waist
four finger rings in brass.
collar of Rapa fibre with
sticks that are worn behind
(see photograph) of yg Mobali
bago at Boorhanga / 16 miles
downward the Ituri R from
Uvavulu). These collars are
put on at the occasion of
cutting the typical scars
on the breast & abdomen
of Malakimere boys.
They are worn about 6 months
though sometimes they
may be seen without them
they usually do not separate from
them. When some are
they are thrown into the water
with a stone as weight
as they wish them to sink.
The Mobali say pretend
that these scars are cut by
a captive female hornbill
of the large black & white species

Medic
Australi Aug. 1914.

Bycanistes / at a special ceremony where the boys are brought together in the forest after being whipped. It is said that women are forbidden to visit these places until the scars are healed as no woman should see the hornbill in the ceremony of cutting these scars, which of course are cut with a knife. All hornbills & black white colobus are forbidden as food to Mobalimen, though old men & women are allowed to eat them.

2340. ✓
3812

piece of barkcloth of the Mobali worn by Mobali women.

2341.

strip of the skin of a pig made into a belt worn by Mobali men on neck or waist.

2342. ✓
3603

a necklace of a Mobali woman with molae teeth & incisors of the black forest pig (Hylochoerus)

Women ought to be forbidden

Avakuli Aug. 1914.

2343. Stonoratchet (a rough gray stone) found by workmen at Avakuli clearing the rubber plantations.
2344. ³⁹¹⁸ ✓ several objects carved in wood and one ~~of~~ basket presented from a tribe called Vanyam - by Amurikongo, former Post of Shangu, called now Bilali. Anderson they call these wooden bowls 'Kiyata' in Keri language.
2344. 2345. ³⁶⁷¹ ✓ 2346. ³⁹²⁰ ✓ Three vessels (see above) said to be used for holding milk.
2347. ³⁶⁵⁷ ✓ a basket see no. 2344 above.
2348. ⁴⁷⁹⁹ ✓ a bench used by the Mobali north of Avakuli.
2349. ³⁸⁸⁹ ✓ ³⁸⁹⁰ ✓ a mortar (157 mm. high) & pestle (256 mm. long) carved in ivory made by a Mangbeta from Niangara.
2350. ³⁸⁹² ✓ 2351. ³⁸⁹¹ ✓ fork & spoon carved in ivory by a Mangbeta from Niangara.

from the Niangara

Medje.

Awakubi Aug 1914.

No. 2352. 2353. 2354. Three mod. of native
3887✓ 3886✓ 3884✓
dignities carved in ivory by a
native from Biangara.

2355. 2356. 2357. 2358. four
3896✓ 3895✓ 3894✓ 3893✓
harpins carved in ivory by
natives from Biangara
a hammer to make bark cloth
carved in ivory by a Mangbetu
from Biangara. (as no 2349-2358)
representing a double-headed
woman holding a child
to her breast. Hammers
of this size or weight are kept
in the hand without being
fastened to a handle.

ivory ought to be three times as long

(36 cm in height)
360. ✓ 3888✓
whistle carved in ivory. The
upper portion is practically covered
by the upper lip. Used by the
Mangbetu, Medje, Marene, Malinku
Mayoko, Malele, Balika
35 cm. long.

2361. Ivory horn, old & brownish
3659✓
(Tl. 677 mm) decorated with circles
from the Mohale near Awakubi gift
of Mr. Conrad, chef de Poste Awakubi

Avanika Aug. 1914

557

No 2362, 2363, 2364, 2365. four knives
carved in ivory as used by the Mangbetu
at Niangara to take off the peel
of the Bananas before boiling
them or laying them on the
fire. (made by men from Niangara)
No. 2366 a mortar with pestle
of the Mohali from Zgaga.

No 2367 Plastercast of face - 'Mavu'
Mohali from Panga
large Beard. see Photo

2368 Plastercast of face.
Mohali small beard.
see Photo from Panga

2369 Plastercast of face 'Yabiti'
Mohali woman from Panga
see Photo. from

2370 Plastercast of face
Ponde Mohali man
see Photo. from Panga

2371 Plastercast of Hand
with no ivory disk in upper lip

Medja.

2372

3 99
4136

Plastercast of face
of Mohali ♀ (?) nr. desk
see Photo from Panga

3
2373

99
7088

Plastercast of face of
Mohali ♀ (?) nr. desk
see photo:
from Panga

base

^{Canada}
Kogolo - see Photograph - 6 feet, 1 inch tall
Ban.

