

The Diary
1951

JULY 19,
1951 -
November
1951

Vol 2

16,000	14,800	Kodachrome	100' rolls	148
17,450	2,650	"	magazines	53
7,500	2,500	Super xx	"	50
1,100	5,000	"	100' rolls	50
26,000	1,100	Super X	100' rolls	11

SUBJECT:
 LOCATION:
 GROUP:
 DATE:

BY:

51-60
1951

As of July 19 we have left

- 35 - Kodachrome 50' magazines
- 46 - Super XX magazines
- 2 - Super X "

- 117 - Kodachrome 100' rolls
- 50 - Super XX 100' rolls
- 11 - Super X - 100' rolls

- 56 - 36 exposure ¹⁹⁹⁶ Kodachrome
- 23 - 36 " Super XX = 826

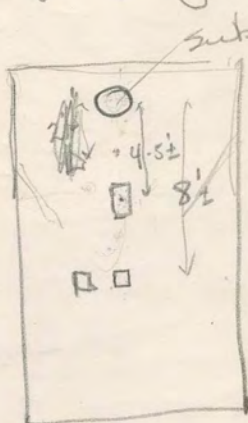
We have taken

- 31 - 100' rolls Kodachrome
- 18 - 50' magazines "
- 4 - 50 " Super XX
- 5 - 36 exp Kodachrome

SUBJECT:
LOCATION:
GROUP:
DATE:

BY:

July 22 (1951)
Prepare for portraits



1545 - 75
9 8
set up all
three cameras for
each person

June 14 was a Thursday
Mutus August 29

SUBJECT:
LOCATION:
GROUP:
DATE:

91
23
11400
BY:

72
19
91

July 24 Tuesday

We have used 91-100' Kod Roll
and 46-50'

Have left

~~14~~ - 50' magazines Kodachrome

69 - 100' rolls Kodachrome

~~109~~ - 5

~~44~~ - Super XX magazines

43 - 58 Super XX 100' rolls

~~27~~ Super XX Mag Kod. Mag

27
16
43

13
1
14

100 Kod rolls

13
50
6
69

100' Super XX rolls

~~58~~
~~5~~
58

SUBJECT:
LOCATION:
GROUP:
DATE:

BY:

Spring Hare Hunt

Game Bushmen filing
past - then at water hole
then going across ^{some time} can

Blood being eaten in gamba
bowl. old women
arrange for blood to be theirs

Boy drinking broth from bowl with
wooden ladle.

Pieces of stomach in golo.

Filling Gushay's skin bag with tortoise shell
and also filling ostrich shells & wooden
bowl & putting anti spic grass

little cow smoking. got one of the others

Red powder sequence Decoration?

Ground bone " "

" "

?

Roasted nuts

Decoration

Gestures of Yes
" " No

Close ups of scarification
faces & legs - women

WASH
Close ups of men - cuts on
backs to show lacerations & scars killed
in youth

Walking

~~Running~~

Arrow shooting

Saregai Throwing

~~Spit after smoking~~

Ba-oo's head

Preparing paint for initiation
marking

~~Kao with little~~ Kao on his shoulder
playing with toy

SUBJECT:
LOCATION:
GROUP:
DATE:

BY:

Smiles
Animated conversation } !oo Tuning wife
Dec! ai
wintup wife
to Nyae

Unkoo + Nauka shaking
hands with Loma

~~Pictures of painting + modelling
showing law bushes etc one
held. got XX of children~~

Making ostrich shell bands

Loma + Unkoo speaking to their
mothers in law - second child
deors way

~~Isamma melons~~

Quiver roots

Each family with their complete set tools in front of screen

~~Carrying sticks~~
Making digging sticks

Fire paddles

Mortar & pestle no wood this area

Ax used both ways

~~Trade list~~

Bring out in film things they get in trade or things they give. Medicin man does trading usually. He goes off alone with bundles

Grinding red powder from root (not face powder)
pictures of root & grinding.

Scrubbing teeth with charcoal / uma did 10 min.

SUBJECT:

LOCATION:

GROUP:

DATE:

BY:

~~his family spread
out all their traps & gave
them to move~~

~~Ask Tut about little things
to eat~~

Close up of carrying sticks

Making deejing sticks

~~Two piles - one made
Whiskey one traded~~

Grinding red powder from
root.

Five saddles

Sat. July 28

Make digging sticks

Scrubbing teeth with charcoal

Red Root Grinding

Fire paddles!

Pieces of stomach in pot

Boys cooking gut - draining

~~Two girls - one making
fire paddles~~
~~Boys grinding red root
for fire paddles~~

SUBJECT:
LOCATION:
GROUP:
DATE:

BY:

Tape door of Cine Special magazine
every time it is loaded.

On each film
Camera #

Put * on tape on each roll - sound + film + still

Check timing each movie camera

Send Dr. Schramm good
publications on Preservation of
wild life.

Am. Museum Nat. Hist.
^{also}
another wild life magazine.

(mountain Lebra are getting very scarce)
~~L.~~ Hippotigras Lebra
do any zoo or museum want one?

Simpson 1945
(Bull. Am. Mus. Nat Hist on
Classification)

Dr Schoemann says

Mr P. Erasmus
Brambach P.O. outjo
knows Jackovild - Elephant
Plino etc etc.

10,030	winged Hotel
<u>5900</u>	chassis + cab
4100	body + water
300	gas
<u>900</u>	6 people
\$300	load

70
38 4

Situation now

at mid Dump

Jeep - Smith, boy Picarin & wife
Chev has 7 1/4 drums petrol

2 Power wagons Wind.

1 Chev Hotel.

2 Power. wagons go to Camp 3 via Metzger
taking ^{Mardi's} ~~Bob~~ + Williams - Williams to
go on with M^c assuming M. goes
with hotel. also John & Squash.

Returning from Camp 3

1 Chev. Smith - Mrs Picarin

if Pic. approves & Metzger will board her.

~~1 Jeep~~ 7 empty drums.

1 Jeep. ~~Bob~~ + 1 boy
marais

Food supplies

presumably arrive Metzgers Tues.

Hotel leaves W. Sat. A.M.

Some Ben B. Cooks boy, Carl, 5 people.

take food for 4 days

~~1 Jeep~~

Hotel meet returning party Tuesday
& start. then party will be (over)

Bob - Marais - 3 M's
Cook - Metzger Busch Carl / 9

From Epata to Gum 201 miles
there is no sure water

From Epata can plan on road
being good enough so that we
can go 70 to 100 miles the first
day - 2 stretches of 1 to 1 1/2 miles
each of sand dunes - (but no worry)
beyond that. Grass this year is very
high.

Decide when we get to Vys's! Tsau vs Eise

Maregette nuts between Ajozondjon + west Am. South

McIntyre John Picarin
Williams Cary 2 Boys

Goats at Gum!

Thursday! June 14! 3¹⁰ A.M.!

~~Flash Light Batteries. Boy~~
~~Bolbs. 24~~

~~Jeans Coats~~
~~Boys + Arden~~

~~Tel. Joppe + Allen 12 10.~~

~~John's + Carry's canvas + sleeping kits~~
~~stuffle bags. (if they go till Fri)~~

~~Lawyer~~

~~Compass~~

~~Film shipping agent~~

~~Schustars - where are 3 chairs (paid for)~~

~~Tape up Y~~

~~Send telegram~~

Base for stand

~~Ladder~~

~~Tablets for Metzger (see packet in this bag)~~

~~if J. S. go with me~~

John take Auto Marker 6 to 10 mags.

Carry take Land

30-40

!MAZE 14 515 !habonit

F. Bokelmann

Chem. Bauge

Box 215

Wiedelich

Att. Genl - Mr Barrett -
may have data on trial.

Surveyor Genl. Mr. van Brada Smith

Mr Isaacson Atty.
Lorenz + Bone
Windhoek

Atty for
The Colerons

Farm Evare next to Kismet
(Mr. Mundt.) is the
place where Mrs Scherz
would meet us if we
can

Evening

# 716	492	754	788	Cine	716	492	754	788	Cine
-------	-----	-----	-----	------	-----	-----	-----	-----	------

100	80	100	90						
-----	----	-----	----	--	--	--	--	--	--

F4 @ 1/60	F35 @ 1/60		F38 @ 1/60	F4					
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6 1/2	6	6 1/2	5	7					
-------	---	-------	---	---	--	--	--	--	--

F8 @ 1	F8 @ 1	F8 @ 1	F7 @ 1	F.8 @ 1					
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Reading on dark canvas Reading on sky

The Ramcourt went from
Oran to Lindaneuf to
Mombase to Lobito to
Outjo + Cape to Lourenço
Marques then zigzag
again across Africa.

Hyperfocal table Circle of Confusion $\frac{1}{1000}$

f lens	f max	f 5.6	8	11
1"	2	170	60	40 30
2"	2	170	60	40 30
2 1/2"	2.8	260	93	63 46
4"	3.5	380	240	160 130
6"	4.5	670	550	360 270
12"	5.6	2200		1450 1100

1330
~~4/32000~~
~~130~~
~~90~~) 4000

167) 6250
 121
 480

67) 144000
 121
 144

67) 16000
 132
 280

Movie Cameras @ 24 frames

Cine Sp. 1/52 1/43

~~Shutter Speed 1/54~~

Cine Special = 1/52"

$$3 \frac{1.7}{52}$$

$$3 \frac{5}{52}$$

$$\frac{54}{30} = 1.8 \times$$

$$\begin{array}{r} 35 \overline{) 42} \\ \underline{35} \\ 70 \end{array}$$

(3 + H. 70) = 1/42

Bright direct sunlight

Shadow

Basic Average f. 6.6

4.8

Lighter f. 6.6 to f. 9

4.8 - 7

Darker 4.5 6.6

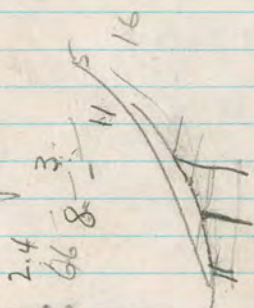
3.5 - 4.8

~~5.0~~

Auto Master 1/54

Auto head 1/54

horn 32° full



- Green tint 15
- Face reflected 50
- Face front lighted 400
- Face Green reflected 75
- Avg. front 250
- 300-350

EXPOSURE TABLE

Cine Special @ 24 Frames → Shutter Speed $\frac{1}{52}$ "
 i.e. 50% less light than $\frac{1}{35}$ "

BRIGHT DIRECT SUNLIGHT

Basic Average f. 6.6
Light Subject f 6.6 to f 9
Dark " f 4.5 to f 6.6

Shadows detail wanted

Average f 4.8
Light Subject f 4.8 to f 6.3
Dark " f 3.3 to f 4.8

Backlighting Close ups w. important shadow detail f 4.8 Ave.
f 4.0 dark

70 D.L @ 24 frames Shutter Speed $\frac{1}{42}$ "
 i.e. 1.2 less light than $\frac{1}{35}$ "
 i.e. 50% less light than $\frac{1}{30}$ "

Basic Average f. 7
Light Subject f. 7 to 9
Dark f 5 to 7

Shadows detail Light 5.3 to 7
" " Dark 4 to 5.6

Backlighting detail important f 4 to f 4.5

153 Auto Load & Auto Master $\frac{1}{64}$ "

BRIGHT DIRECT SUNLIGHT

Basic Average f 5.6
Light Colored 5.6 to 8
Dark " 4. to 5.6

Side Lighted average 5.6

Back " 4.

Back Lighted detail important 3.

Best way to make portraits of
Brown faces

Seated in yellow grass back to
sun read meter 6" from face in shadow
of head put arrow at reading + trust
to G. EK + W.

also

To cut out Blue Sky light have people
face trees which shield sky

Using G.E. 6 Blue flash to supplement
Balk lighting of pictures taken in shade
first determine f stop by meter
then divide 31 by f stop to get
distance at which lamp is placed

September

Plane Co Joburg Thurs 13th Th ~~Monday~~

" " Windhoek Tues 11th

Must be " Mon 10th

" leave Okatenejo Sun 9th or earlier

if we want to take plane: Find out
schedules Grootfontein to Windhoek

very knowledgeable

Schlettwein at Otjitambi - between
Otjikondo & Kamanjab - has taken
lots of photographs of elephants, and is
responsible for petition to make game
reserves in Grootberg Area & hence Schumann's
trip.

Kickebusch at Kakatswa Onquat.
S.W. of Kamanjab has hideout 8 yds
from place where elephant & rhino drink

Grootberg - perhaps chap from farm
Brambach - accompanied Schumann

Chacma

||ke

Night Ape - Bush Baby - Lemur

/Nöanshet

Large Gray Night Ape

Rock Elephant Shrew

Herrero, Ohünda

/koma /koma

S.A. Hedgehog Herr Okatahóri

White Toothed Shrew Mice

onjeri onduróndu

|| Gaimchi

Angola Fruit Bat

E-nimma-nimma

||kau : naku : churu

Cape Serotine Bat

ondiri

||Nabu : ku : chau : chau

Lion

ongéama

!Ne(s) Xam(s) Inhei (z)

Leopard

Ónkwi

!Hom(s) K'au(s) Um (z)

Gray Wild Cat

Óchwi

/Nöa (s)

/Nua (s)

Black Footed Cat

Caracal

African Lynx

Paroquinyári

U, (z)

/Nöa : akuya (s) ||ka ||kaba(s)

Cheetah

Óshitona

Kavo (z)

|| Kóú (s) (Aun.)

Genet

ondótah

Tsöa (s) (z)

Slender Mongoose

Erupúka Kumuqösi

Tsöa : ni : sa

Banded Mongoose

*2 - 1 to 14' two boys smoking,

*3 - 1-18 XX - painting - 25± showing
foor with tape "shoe" - 40 - skids with toy -
"comes a pause in the days occupation"

SUBJECT:
LOCATION:
GROUP:
DATE:

Valmiza -
East - BY:

Inulation costume
before marriage.

Hair in long braids to
knees in back. Made
of human hair.

Coverie goes around
chest under arm -
filled wt. with white
buttons. Molusk - leather band
Beads pink green blue
white Molusk.

Bel.

Scarfication on arm. Γ
tummy. ∇ Jaw 1 on cheek \equiv

Dance - women following chief
meant admiration approval
why that gesture.

SUBJECT:
LOCATION:
GROUP:
DATE:

BY:

Head dress

With beads on top &
band behind

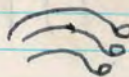
Muhinga . ^{va hinga}
va hinga

Mudumba

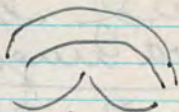
Worn in middle -
hair braided in
tiny long beads.

Head bands on forehead.

be no with braided
beads in long behind.

 over ears also
Muhinga

Mudumba. No ornament.
hair parted




back

Mudumba in dress & kneeling
& Ma Rumba

SUBJECT:
LOCATION:
PROF:
DATE:

With mud is
muhinga
braids hanging head
end of braid.

O Muchi peka
Omhsi peka.
Shaw down high comb
Small shaw series -
back - feather.

 braids over ear

braids sewn pro head
hanging down beside
cheeks with soft pins
+ beads.

Shi peek is a region
15 miles from here.
and live at
Va kunga pl.

8' wide strands } shell beads
around hips }
20 fiber strands around
waist. } beads
fiber ankles to knee. } belong to the
page

Her boy friend Made Sat. Aug 18.
at $1\frac{1}{2}$ yrs ago

Trauscha Scarficalu
Monika Hifiuku

(hoele (pronounced
Shoel))

A little South + East of
Noulla

Another such Scarficalu
these girls will be
married during this year.
L. took stereos of them.

Ornaments ear. ~~earrings~~
2 sticks beaded.

Branch of Kuauana
also cut in West
Ovamboland.

Ovamboland

Sat. Aug 18

Om boga? OMBANDIA

Round pots - round gourds
Heath. 13 old pots
3 clay knobs.

Sleeping room - has
clay ramp up to door
to keep things out.
with basket against
opening.

Bed - wide -
very clean.

Heads -

Part shaved. Cut short
much rubbed with
red powder -

Wide hide belts - 6"
around waist.

Muching: Man clay bag
found for powder with
clean

Clean, neat Koral

Implement less beautiful than
last Koral } 1st Day.

Dance.

No musical instruments
Clapping & Singing by women only.

1st dance - each came out Men too.
2nd " " 1 songs, all respond
then quelled. each step out
Men keep frogged.

To tell me a child was born
she did not point to her
breast - as the Bushman
women, but to her vagina

Last night. Most women
danced alone. All men
& a few women in older circle
No fire.

Today again. 3rd

women formed a circle

Song is called Nimo

little boys dances with women

The interpreter is asking
meaning. Everyone stops
You'd think it was a fight.
But they are just talking

One imitated girl danced on
Miss Circle then shook hands
with me Standup in circle.

3rd - Saah saw something
about her life - that he

1st Holu'e

2nd Kamandega

4th Tatemurike

3rd Hima

Boy friends went to the mine
or something happened in
her family. The latter
respond in chorus after
her phrase.

Dance, men. Hombuiko -
feet & stomp - shouley
krap frog.

5th Nhingoo

"Naishingoo o shinaicute
We are going to make a fet"
* Saep. The song.

6th Ti o titi

John took shot of 6
1 2 + mens. - other
were not distinguishable
as dance. Song
was definitely distinguishable.

1 woman has written
heart like oval
1 has large area of
pigmentation like Buduun.

7th *Nailonaa nahve etaiä*

like a European dance - 2 together
face. Men like ~~beard~~ ^{facial}
1 woman's square + sleeping
1 man like in USA. Square
other oval. Head, lobe
in - eq. like

This song's origin is
long ago another tribe
came to take the beef
the song was sung
(in hope?) relation to
the beef to them.

8th *Shiqvishireni efafa
davana aminhala
tadire oiriä*

8th This song is about
looking for things to eat
(that they may find
plenty.)

9th a song of the Vahinga

Lawrence Seiva Duarte Aug 20

Stereo lesson.

Vadumba Kraal
arrows. Points are in
birds + fish. Unbroken ones
in game.

Knives. Made by the men
ones in long light sheath
upon So Africa.

Note drills.
Pots - + baskets. Mortar + Stick
Milking pot.

Inside store house Leica Timex camera

They had no assegais

These steers were color.

Except 1 - when we charged to B.W.

What was that last me? Men?

Saw no musical instruments

I remember last me now -

at lunch. The head wife with

good view of back - Cotton + bag
Hazel a few curly ~~streaks~~
~~also backs~~ of 2 other women.

People stood around with us while

we ate lunch. I gave chest

+ peanuts. They were pleased

with gifts all got olives, candy

peanuts. soap to women.

Cigarettes.

Talking snuff was one shot - 3 men.

Head man had large hat

to near middle of lid 1 man

appears in both picture

rose was first

women hoeing

Kraal did not seem rich - but

store house was full.

Beer was being made inside
stove pots. Boiled strained
in strainer shape of fish trap.
Fish traps. 2. Large hole
to reach in to catch fish.
Tried to get shot of teeth
two front upper are filed
W Two front lower are
knocked out.

Arrows. 1

I brought head rest for 3
Shuffling

Head man slandering by but
quit coming out of door.

Wamp got holes.

They all cooperative full
but restless. Understand
how to help us. Seemed
interested. I enjoyed
them.

The babies are smiling
fearless little things. No
thumb sucking. No
fussing. They let me
carry them.

Dipper & strainer are in shots.

Dahinga Kraal Aug 20

In Excelsis Deo in
the Muscaea bow

taught by Jamma Missamay
at Shulu in S.W. Africa.

was born in the Muscaea

Cecelia - is her name.

Cecelia playing bow.

Other girls " " "

Beer making - head wife

Making beaded headress in
shade. Fiber thread

rolled as Bushmen do it.

Coverie shell ornaments -

baby boy had fine beest

Blue + pink beads pretty

Imitated girl with clay ^{headress}

One had beest scarification

I see saw Raised 1/4" very

smooth. Skin Duato

taught design was fine

fluted flag - on one arm.

Another design on other arm.

Clay pots being made by girls

wife. Herdman old with

red eyes + shabby clothes.

Woman making pot had

long fingers + flexible hand.

Oval gourd oval pots.

Decorated with

children charming. One shot

of man playing with baby.

Cecilia took me to see pot
making. We would not be found


Jane Tobacco. Cande soap
& Daft pins. Cigarette.

Assejai - young man
arrows

Musical bow. reed string
mouth in resonator
knotted bow. Stick
rubbed rapidly across
notches.

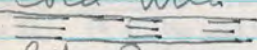
Another musical bow.

gourd in resonator

String  drain
in by another string. Thru
by a stick. Not unlike
gum. Except at gum
mouth was used not a gourd.

He took 1 shot inside the horn.

He took a number of Feiga stools.

Ornaments. The round teeth
cord with white beads in strands
 - Not in pairs
like Bushman.

Head dresses of 10 yr old girl
shaved in present above
ears braids brought together
under ears.

Tobacco - the green plant
in kraal. Cotton on bush.

Babies same as in other kraal,
good. happy let me
carry them & smiled.

Baskets sealed with mud.

Hubs - with mud in clunks.

Pile of dump - coral fence had
been taken down.

Took the inside of a string tie
from the inside.

Señor Duarte told us of
an example of using animals
to hunt wild. At a place
North West of Cueto. - Planning
(Marked x.m. U.S. Aeronautical chart
A.P. 27. So Cent. Africa)
people hunt Monkeys by
sending a dog with a bell
ahead to attract monkeys -
then shooting the "with arrows".
There are fish in the Cuene.
Had some at lunch.

Bob Ely Sami Samoe Sep 21

Mudom bondola.

South of Nouville

7 kilometres from the line

1st dance.

One woman at a time come out from circle. - heels steps then a jump with feet together. Fine chance of unobscured expression - coquetry - like virginia Reel. Surprising melody

Bide ya namvanyhata

2nd dance -

Syncopated clapping
1 girl saying choo choo
on a 3rd beat.

"Allons nous chanter
Comme les zebres sont courus.
Je suis plus que les
garçon aller à l'autre
côté."

4 women in a circle

Step - hop with feet together
voo - - | - voo voo - - | - voo | voo - - |
d d d d d

The hours of the arms are
not like the hours of ?
the other hours.

These dances are different from
others.

3rd

Ma soem hien thi
one calls another into
the circle. Entre par
dancer avec moi the
beer

5 girls in circle, only
young girl. Choo Choo Tun in
dances very well. Tun in
out
to center
end

3 half steps - ^{little} jump feet together

4th

Arms raised - Turns with
little slip -
hop on left stamp with
right at same time

Munquancua sup of
the ~~as~~ # Muwale

2nd Tribe on way back
came from Ewale.

When oldest man was not
yet born. Stayed here
& took on some customs.

Have hair like Mikuya

The ancestors dance

a war dance. The

old women flicks
their skirt. The

ancestors do a leap
and an arabesque.

This is a saucy group
the old women showing
their behinds.

I Ochia Tcha Mutatoco

The dance of they behinds

2nd Dance of a bird who
makes its nest
near the river.

Andong ~~no~~

They came from

Tourmalin de la Pointe

50 Kilometers after Onyway

The Muvale were not
many & not shiny.
Others drove them out
and they came here

The dance continued
hands extended
from shoulders -
Several fat women

Otonya ya Buchamane

ya Tana

When the arms are
outstretched it means
they are looking for
the ancient who have
gone.

↳ Tunes from over shoulders
that means they have
found what they search
for.

Ochie, Lay was dance
showing out one
shoulder was a
gesture of deference.

Aug 21

fast dance was the
dance of the loves who
come to visit. a little
pantomime & circus
each woman who
danced took place on
other side. Men circled
so circle moved
from side to side.

Toward Fat Rock
18 miles east of Naulila
Muhumbe - people

1 Mucha Kungu
2 a visit is coming.

In turn each comes
out step 1 ^{Pause} 2 & 3 4 together &
accented

Men run in leap
on one foot - belly
up behind

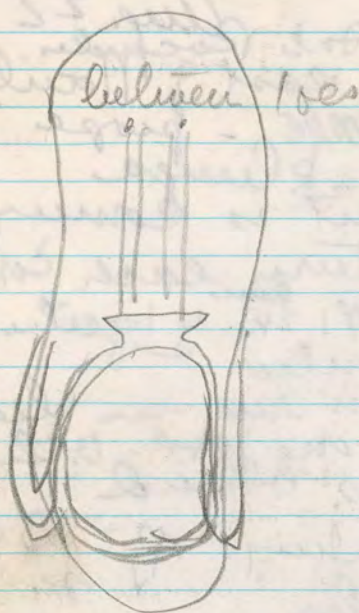
2 linking up - 3 or 4
together
dd - dd

Men sometimes leap
with both feet.

Women are now fleck
skirts. Both feet
down. strong accent
on 4 = beat


Name is Ruandja ya
Man golo &

3 women dance. My heels
wearing went burning
with lips. woman



in admiration went w
with prancing step
raised knee - 1 then all
+ sung skirt in front.

Top knots new - Ten
Printed skirts. on men.



Mylulu 2nd part.
Men advanced in
body behind class.
Chief says to soldiers
"advance".

Dongone

Chitunga her name
got doll from her

4 Muchakalunga

5 Ondjoni
same rhythm diff rhythm
a little skit picking
2nd part. Chief 2 rhythms.
2x2 go over to
musicians

Babies on back don't cry.

Epoke Rya Muiango
make our beans big.

The war advanced
just after lunch
that I took movie of
a girl swinging
things on long string
young girl when they
make the marriage just
Valença fruit
palmerd + sleep
swing it.

Knob very ~~Valença~~
Rafine
lance wa Valença.

Farm so of Nautila across Pine.
João Marcelino
Calveque Huila Angola

Lower 5:

Eric	ongiva	f	30		
				2	16
	ammunition			3	26

Senor Duarte

net - Angolares	130
for oxen Noulla	
in goat Angolares	20
To Meri "	20
at Store	
Telegrams	176

33
<hr/>
379

Chefe de Posto - ~~Muraco~~
Alberto Eugenio de Moraes
Monday Aug 2

The Chefe de Posto says
there are the following people
here: Citatato

Mulimbe or Muxumba
Mun demba
Muchabiqua
~~Muxum~~
Muxumba

Mutua - eat honey
hunt
at Onocua

Mucancala at Citatato

A Muchabiqua woman
was at the truck. ?
gave cigarettes

The mountains of the
Roa looked as visible
beautiful blue

Omba! The Chefe says we are
7 Kilom. from
Swartz bog drift.

Mualo river has water
between here + Onocua

muchacha o sea

Pedernales

- 1 Post
- 2 Chay
- 3 Muchadumbos
- 4 Muchanda
- 5 Mucha bucuca 2 brothers
with hair parted
+ sea.
said also -
a thing of white awns
by the lake.
muchacha also one piece.

crossed on side of
the piece tied on
by requiring them
stiff. Knot to keep
it from slipping back
shell heads a /

Hair is parted & in
to little braids in
back. because he
is not married.

Rich with cattle.
Not much gardening
Eat boy got & they
is needed.

Worked at ¹Okla kanya
Bolt have ²wundoek
& Mustache bolts
very pleasant people.
Do they live with father.
The shell beads are because
the father died. 1 year ago.
Angulu a then, headman
1 Kraal = 1 family.

Censo Geral da População
1940 Vol 1

Coluna de Angola
Repartição Técnica de
Estatística Geral
Luanda. Imprensa
Nacional 1941
has list of tribes - various
names

Examples:

Affection. Mama. NORMA

Daughter. Vultures

1st The 2 stories Veldkoss, ^{1st man} ^{1st man}
human descended from Pan
if physical appearance can
be accepted as evidence,
or is this a case of spontaneous
generation?

1st Portraits of each

then day in the week.

Laughter during games

when someone loses or someone
wins cleverly.

Saw no fights, heard no
quarrels in Africa.

Saw scar in Angola, in
Clytada

of the progeny of Pan
Divine intervention to the creation.

Tues. up
2 Mulumba

Hair adds what
he shaves off

Mixed with ^{Asot}

Omatacua Kn. r
Manier

Copper oval thin
carried in mouth as
whistle

Tiny horn hanging from
neck face. He
whistles on it to
call a lion. Would
not call one for us
it was not a good
time. Also whistles
to make lion not
strong.

Carried no bow or arrow
" Absapai with flong

We saw. Knol berry
stick, ground

Each a Whip 7
rhino hide Short
very ~~like~~ NICE

Hides anklets not
made like Bushmen's
Cow hide

Shell Sea Mollusk
as seen 7th -

no cow erie shells

Took 3 ster 05

Tuesday

- 1 Muxines
- 2 Mundimba
- 3 ~~Mutales~~ B Mucuvale
- 5 Muxlor 4 Muties

Head men 1 2 4.
3 have secret societies

Hunt trip - Mucuvale
Band hunts.

Animals killed give
Name. That is a secret
among that band.
The place is marked
with a circle of stones.

Wed -

Young man + women were
by. Said Ma Ra ca wan

SUBJECT:
LOCATION:
GROUP:
DATE:

BY:

Books for

Senor Duarte's son - 7 yrs old.

The Wind in the Willows

Alice in Wonderland

Little Toot.

Story of earth
early man & prehist. animal
~~also~~

Mutues



to Sade Banderica

36 Km
Matamba

Oncooca
Oncooca

Tona

Cunene

Macara

Chitudo
Chitudo

Epepa falls

Epepa falls are in home land
Tchihofola
Utua is the area
So. of Cunene

Suanteb. b. b. f. f.
Ohopoko

Take

hair.

Cattle

Herd. Herd going out Herd boy
herd returning

Milking - am? after sunrise

Distribution of milk Pouring

Cattle fire. ^{out the} ^{ambush.}

Head man's cow - no because ^{herd is so new.}

Butter churning - Maxumba

Fighting bulls. None here, they are sent

to the Curene for Mas Wale.

Bulls.

Other

Dance

People as families at huts.

- ✓ Hair - men women.
- ✓ Some food
- ✓ Belongings for family
- ✓ Cattle fire
- ✓ huts
- ✓ burnt hut
- ✓ Amouling
- ✓ Blowing cattle horn
- ✓ Musical bow
- Tree at Tch. where Muties was

Tues

✓ Tch holola's storage bin & fire
3rd Kraal + honey. Gifts

Monday am - Cattle

- ✓ People at huts
- ✓ Cooking cooking in ash
- ✓ Father holding children
- ✓ Children.
- ✓ Root digging

7
2 kinds of roots
Boe amoyin tip
A Carifigalam
Foot ball.

~~Cooking in ash~~
(Eley. cooling)
Tree with hole + stone

2nd root.
Tchholola's storage
Dance

Take + Ask

Fire Making.

Other musical instruments

Making pot + baskets

" Metal object

Carving milk ing bowls + ladles.

TRADE for Two ^{and} Two Taddles

Have one made for us.

Where is utue (continued) ^{from} ~~to~~?

2nd day. go for honey

Have man start making bowl + ladle for us.

4 would be nice. How much.

Cattle. herding. milking

how much milk p. how many cows.

Do they eat cattledogs Bleed?

Who owns cattle?

When + how got first in this family.

Marriage. Said to be interbred

Senor Vargas says. Marriage pue

Trap.

Cattle: her

Huts

Fire

Cooking - quantities.

Cattle fire.

Red powder preparation

Ornaments. + illustrate notes

ear, fixation will they make us

Fixing hair.

go to see

Friday

See skeleton, Birth
Name, Finding Propag
Marriage

Bob explain what we are doing

Saturday - Interrogals.

Origin - God. ?

Mausstruaton + Birth ?

Make list of names for gifts

Marriage, Mausstruaton, Birth.

Anttila, Hiutila

Has

tin Meri. Headman gave beer etc.
Knife Pipe Tobacco Salt
cloth to distribute Blanket

✓ Mucolovandi gave goat
Knife Pipe Tobacco Salt
20 Augularies Tobacco
moudandi

✓ Cou tim we
Pipe tobacco salt
For headrest knife Tin knife

~~not here~~ Kane Kela
Pipe Tobacco salt knife

~~not here~~ Taingji gave to Tch
Pipe tobacco salt

✓ Bonali moudandi lives with
Pipe tobacco salt (Mucolovandi)

T ✓ Caurelie Pipe guide song Mas
(Knife received from Eric)
Salt Tobacco Tin

~~not here~~ Tchissungu Pipe guide " " "
(Knife received from Eric)
Salt Tobacco Tin

~~not here~~ Chim buole Brother Kanakela
brought Note Bandy
Knife Tobacco Salt

Mutuangee Peanuts Bird walk
Candi Knife Salt
Calou Took Eric hunting
Knife salt

✓ Tchinguine knife

✓ Tch holola gave chicken + goat
Blanket, Salt tobacco Pipe

Cavala his son
Knife Pipe tobacco salt

Boa & mu dungu ox man
Has received 1 mercap tin tobacco

gave goat. Monday through
Tch holola. Wants Pipe + Knife
Maltale tin. Give it
full of tobacco. Pipe Salt

✓ Catila gave milk
Knife Pipe not here

✓ Maluka Medicin man
Pipe of Mungamba

Blue beads morning

10/15

necklace

Game 19

21

Pirulula

needle salt tobacco

old blue beads

+ brown 4 gray

M

✓ Capepe lent gourds

needle salt tobacco tin

necklace

~~from~~ 4 gray covers 1 brown picture of hump

M

✓ Sambuni

needle salt tobacco tin

necklace ointment

M

~~from~~ 4 gray covers 1 brown

✓ yellow Tchintu

game bracelet

needle salt tobacco tin

2 brown 4 gray covers necklace ^{yellow}

Nx
BB

Mulandaou

made basket

OK

✓ Knife needle salt tobacco tin

1 brown 4 gray covers necklace

B

✓ Inanjams

made pots

1 brown 4 gray

needle salt tobacco tin

B

N

necklace

✓ Tuangaoula Mucolorandi's wife

needle salt tobacco

beads 4 gray 1 brown

B

M

Catchicucere - Had Hair done

needle salt 4 gray covers

✓ Huitila

game red stone

needle salt 4 gray covers

M

B

1 brown beads

? girl with wood ring

needle salt 4 gray covers

Onquelo siste of Capepe

needle salt 4 gray covers

Uetachapo Tchholola's wife
Needle Salt Tobacco Beads
4 gray coveries

✓ O Tchholola's Aunt. gave bracelets
14/11 Needle salt Tobacco tin
B 11/11 4 gray coveries 1 brown
Beads

Tou undapi Baovali'mundeeki's
Needle salt 4 gray coveries wife
Ashunda

Needle salt 4 gray coveries

Aunt of Tchholola

Carulu Mucolobandi's Mother

Enairi her

Needle salt 4 gray coveries

Mulivani

Bahepale Baolemuhunga's
wife

Needle salt 4 gray coveries

wife of Malukue

Needle salt 4 gray coveries

given honey beer by Meri
" Cluehan by Tchholola
bought squash by Tchholola
given goat by Mucolovandi
bent the pot Capepe
wife, Caniceke
bent gourds by Capepe
milk by Catila & Muximba

Pot Making - 2	Inanjamu
Basket "	Milandaou
Bracelet "	Kaukele

Bracelet by Tchintu
2 Bracelet by Mungamba
Medecin Mau. I gave him
a coveris brown + costume
necklace Maluku
Tchholo's ^{and} wife gave Ely
a bracelet. I gave
him a tin + salt.
Hautila gave red glass

get Personal.

	Gift	Trade
19 pipes	11	8
22 knives	11	11
226 gray covers	99	109
29 brown covers	10	29
5 neck laces	5	
stinky	3	
4 outfit	4	+
cloth.		

Covers

17 special gift.
 10 extra women
 6 young men
33 x 31 = 102

Brown covers

new count

86 gray covers. special gifts.

13 blue

23 bags.

Trade.

2 buckets for 2 bowls + ladle
+ 2 ~~log~~ coveries.

~~Head rest - Sambian's
Coveries - 2 brown.~~

knife - Knife - gap cover
head rest - lip ~~cutting~~
give? bowl Cassimwe

olbu - 1 ointment

to hude

8 pipes

10 knives

17 coveries, brown

Paid for:

1 milk pail + ladle | bucket

1 " " " " | bush ax.

and 1 tin salt

1 small milk pail | knife

2 pots | knife 2 coveries

Shell 2 tins

1 knob keru - Carep

1 glasses case.

1 knife - 1 knife

Women

- Pirululu Mari's wife
 Tchiutila " daughter
 gave red stone
 c Catchicucere Meri's "
 Had hair fixed Sunday
 Tc Sambini Corbiniwe's wife
 Tc Capepe Kanacale's "
 Tudouiaoucua
 Beautiful Mycolouand's "
 Pregnant ~~is not~~ ^{is} ~~born~~ ^{picap}. ATT's Kaal
 In un jemo
 Made pots cacao at Utua
 Tc Milandaou - Her band away
 Made basket ~~casalekotte~~
 We took picture of walking
 meal on head
 Tc Tchinte
 gave bracelet - pretty plump
 came morning with skin Sais Mollo
 c Onquelo ~~romone~~ on Kello
 sister of Capepe
 Fouundapi
 Fouundapi
 Bauvalimon dendi's wife
 + ran away - Ox man.
 Ashunda
 Coulipomba's wife
 He is in ochuaripa
 She is beautiful she
 with small baby.
 Garaculu No husband - older
 Enarika " " "

Mulivani cacaleketwe's
wife. They live at
Ebalolo elder woman

- 1 vetu chapo - Tchholda's wife
- 2 " " aunt
- 3 " " "
- 4 B a he pale Boalimu hunge's
wife

a

Men 8

Mari

Mucolovanda

Cowtimue

Rane kele

Tairuji

Bouli mou dasider

Cavale song Meri. Gaule

Tchissungo " " "

Chimbule

brought note. Bro to Ranakele

~~Boale mungu. gave goat thru~~

~~Tchhelda. got car. tobacco. No coffee~~

Muxembe 6

Tchholola

Cavale song T.

Boale mungu - ^{ox man} ran away, returned
has car + extra tobacco.

(Cavale is married - his wife
is at Ococha.)

Catila

gave milk

Mutuange Tch's son ^{and walk}

Calou Mux n Mutue? ^{took Eric}
^{mining}

Maluku - visiting medicine man
of Mungambe tribe

Boy who came with Petrus is Mari's nephew.
Nou kamba Nou dumba

71

SUBJECT:
LOCATION:
GROUP:
DATE:

Names

PT Family - Headman

Meri Catinga

Perulula wife

umtenda uwaq

~~Tehetupinga~~ { daughter

Tchissungo guide

Caunilí guide

H²antila daughter Married

Tchijume. boy 12. here. Pregnant

Catchicuceri - is here - a girl who died here last Sat.

Muito Bem - a boy here 16 yrs. means very well

Candindolo a boy 2,4 yrs.

Quevio & Quevo not here

16 yrs. a boy.

Chumbule

Meri is a Quech name

not 15th
crossed
out

Friday Aug 31. Meri Tchhololo
Bob → Seniors D+S. Bouali noulou
Names. Tangi
Contimwe

Head man Meri
His father Can not reveal
his name otherwise he (Meri)
may die. The father is dead.
Brothers. He has a Cousin
by their law called a
brother. Their Mothers
are sisters. The cousin
name is Calaket we.
He lives here but in
another Kraal.

Also another cousin by nature
brother by law. Lives in
Porto Alexandra. Was shot
in 1 leg. Codohoy. He
went there to land his
sons working with the
whites. To avoid the
rural life with its miseries.
When they go away they
change their names.

At Mouth of Curoco River -
His Mother is dead. So he
cannot say her name. So could
if she were alive. But
he could not say the father's
name even if he were alive.
They commit adultery freely
so the father is in question.
This law applies to other
tribes too. The Muximbe Man
dies the Muximbe can not say his name

The sister of a man's mother is also taken as mother. The father's sister is not. The father's brother is taken as father. What belongs to the mother & her brother belongs to the sons of the mother. The father's property does not go into consideration. Legitimacy. They can commit adultery freely. Do only know who their mothers are, no jealousy.

Mari says. This is the way of their lives. We must not be critical. If they go to live with white people they would be shocked that we lacked their customs.

Indeed we should admire we really admire. Because how could it be that the bird would come, if they were not admirable?

This system puts them into the Forest Negro Section says Bob.

Mari has no sisters

M. made the healthy cod. little head
this is a corruption of a Dutch name.

2nd family, Kraal. 3rd Kraal ^{stone} bird

Micolovandi. father
Tuanga ou lua his wife

Tua ou fia ou cua his son

Magaié io middle sized boy - 11 yrs. about
5 yrs. son.

Gaust chingga
means do what you like

with me. He has given
up himself. She has 2. Son.

girl.

His sister older than he is
Ina cavi. Lives here with him

His brother. Camati is a
Onco cua

Her band of sister is Inga cavi,
Vetchi. He lives at

administration farm. He
went to visit Uthra and
has not been able to
cross river to come home.

He was born at Mateмба

Daughter Cavi married
Soo who has 2 sons.

1 was me & 3 we saw at
Cavi & Co cua Chihutua

~~Maoromani's~~ sons

Maoromani, 5 yrs

Mandueya cua 2 yrs

Cavi is not formally married

~~she has 2~~

Ina cavi has a son Chihutua.

& a daughter Cavi. See above.

Father & Mother dead.

Courtinwe has wide hair in 20's
little beard.

3rd Family, lives in this Kraal

Courtinwe falls.

Sambrini wife.

Son - Batevale 2 yrs.

Daughter - Velatchi 4 months.

Means why did you come
into this world, after
you are here you see
the sun. After you die.

Brother, older is away
in Gembali. He is
at Utea and cannot
cross river. He lives

Why?

here but in another
Kraal. He went to
trade arrowlets for
cattle with the
Meximbe there. There
are no Mutua living
here now.

This is his brother not his cousin

No sisters.

Another brother Galacutua
younger. Lives with him.

Would not marry

A friend lives with him.

He came from Matemba

Kana Kele - blacksmith

Father + Mother are dead.

Mu Colovandi has a friend living ^{with} _{him}
Bovali Moudander - is married
The man with little eyes +
a cloth on head, in 30's

M. made the healthy cod. little heard
this is a corruption of a Dutch name.

2nd family, Kraal. 3rd Kraal ^{stone} ^{bird}
Micolovandi - father

Tuanga ou lua his wife

Tua ou fia ou cua his son

Maqae io 5 yrs. son. ^{middle sized boy - 11 yrs} ^{adult}

Gaust chi ringa

Means do what you like
with me. He has given

up himself. She is 2. Son
girl.

His sister older than he is

Lua cavi. Lives here with him

His brother. Camati is a

Oucocua

Her band of sister, ^{Inuacavi,} ^{to} ^{Veget}
Vetchi. He lives at

administration farm. He

went to visit Uteha and

has not been able to

cross river to come home.

He was born at Matemba

Daughter Cavi married

~~So~~ who has 2 sons.

1 was one of 3 we saw at

Cavi 9 Cocua Chihutua

~~Maoromani's~~ sons

Maoromani, 5 yrs

Mandueya cua 2 yrs

Cavi is not formally married

~~she has 2~~

Inuacavi has a son Chihutua.

& a daughter Cavi. See above.

Father & Mother dead.

Courtinwe has wide hair. in 20's
hills heard.

3rd Family, lives in this Kraal - 6

Courtinwe falls.

Sambrini wife.

Son. Batevale 2 yrs.

Daughter ~~A~~ Velatchi 4 months.

Means why did you come
into this world, after
you are here you see
the sun. After you die.

Brother, older, is away
in Gembali. He is

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cross river. He lives

here but in another
Kraal. He went to

trade amonlets for
cattle with the

Muxsinbe there. There
are no Muties living

here now.
This is his brother not his cousin

No sisters.

Mother brother Galacutia

younger. Lives with him.

Would not marry

A friend lives with him.

He came from Matemba

Kana Kele - blacksmith

Falha + Mother are dead.

Mu. Colovandi has a friend living ^{world} ^{him}

Bavali Moudander - is named

the man with little eyes &

a cloth on head, in 30's

Why?

Ages are Señor Verges' guesses.

Borali mondendi's wife is
Tou undapi Means

What color are we?

a joke to Maximbe's

Are we not of the same color.

His daughter 16 yrs

Much chi tanga ^{at} mocua

His son Calutete 14 yrs.

His sister Caopangua

Means "Can't be healed."

She lives in Utua. Her
husband is a shepherd
to the Meximba's

His wife brother at Utua

Cambari. There is
a word Tchimbari
which means of another
color. To lessen the
degree of offense the
word is changed to
Cambari.

Utua is on other side of Ceneue
is an area.

Swarts boy drift?

Kana Rele. ~~Caopepe we took picture~~
~~of a young man~~

His wife. Caopepe. She is here.

2 daughters

" 1 " 2 yrs. Take. Means "Die at once."

" 1 " 4 months. Ca Tito Means

Kateeto "Don't hurry"

His Mother. Cambishi is her
nick name. Her real name is

Ngeethetha. Ngeeshasha

This means, Any bad thing
will not hurt her.

4th family

Father Tandi { Tall thin man who
wife Bapaie we is ill - Has stick
this means whom did I give to.

Tandi means "look for."

Son Miltange - means
it belongs to me. 10-12 yrs.
Pronounced gee

Bapaie we is away working
at Administration - is with
the 3 frightened boys.

Names

Meri . 5 adults

3 women 2 Men (2 guides)

1 little girl . 3 little boys .

e adults at Tch holola

History.

Came from south west Africa
 are from today. The Dutch
 made war on them & drove
 them away. There was a
 Dutchman here whom
 they call Bata. who
 took charge of them. How?
 There were no Portuguese here
 at the time. and so the
 Dutchman sent them to
 Matamba. He gave them
 land so that they would
 hunt for him. He had
 no residence here. He was
 here for the last time when
 the headman was 12 ¹⁷²³/₁₅ old.

This tribe visits in So West.
 to visit the Meximba who
 were their lords.

There were Meximbas here.
 They were servants to the
 Meximbas in So. West. Those
 who want to live on milk
 worked for the Meximbas as
 shepherds. The other part
 remain living on game.

They hunt the elephant.
 Cut the tendons of the hind
 leg. When it couldnt run
 they killed it. + Camped
 around it. This was in
 So West. Also at Matamba

Boer was. elephants before

They got used to the farm.
They hunted and killed game.
Do they grow any plants?
At home land they lived on
milk and game. Buta
taught them to grow millet
and Maize. They have
some growing here. Mostly
Maize they gather honey.
Honey.

Yesterday when John & Elij
went to
their Father found honey so: when
they saw worker drinking, water
they followed it. Now they
use a honey bird. The
honey comb is in a hollow trunk.
The bird wants to eat the
remainder of the honey - wax
larvae etc. The bird show
the man the honey. The
man can't open the tree.
The man opens it take
the honey leaves the rest for
the bird. The bird calls them.
They answer whistling →
Yesterday the bird tried
to call ^{pronounced} Cowerie ^{hays} but
he had to find Elij & John.
Caurihé

They make delicious honey bees.

oddment

The children have colds & sneeze
During interview - Nursing

woman with many copper
brace lets - 1 asleep at least ²⁰ _{min}
an interpreter has filed teeth. ^{late}

Senior Vargese Varghese
2 babies are crying

The women are rubbed
with fat & red powder. The
men not.

The woman is smoking
dum from the oven.

A woman asked Eli. for something
to cloth her baby. The baby
is now wearing her mother's
hat.

1 woman has large black
pigmented area around breast.
Men - have baldness.

" " more body hair than
we have seen before! Hair a
chest. 2 quite distinct.

The strands hanging from
the heads of the women are
made of men's hair.

When young girls wear up
1 skin. When married

2 skins. one over the other.

Baby feeding Mother gave
her finger for him to bite.

Some Guy in bale's eye
Mutter put her mouth
over eye + blew a
great spilly blow twice

Hide box on feet
belongs to Meri
was made by Taingee
For Mutius he does not
charge to make this
for others he charges.

Was 3 prices according
to shape + size 10, 12, 15
Angulales. The box
made from the head of TV
me. Other did not
suitable.

women make pots + baskets
men make the wooden
pail and the garments.
Husband makes for wife.

game. Children are tossing
stone + catching them.
Some bounce them back
with flat opened hand.

Head Man ^{of the natives} is Mari (Portuguese Mary)
~~He is called in Chibola, Chibola~~
~~He is Musimba~~
Does he remember the Boer War.
The head man was born
but does not know anything

[Names. The Mubumba's] Hunch Back
Tchi no Cola
Tchi holola Remember Boer War.
— story of Buta which follows.
Buta wanted to settle in
Chibia, up north but he
had to pay compensation to some
regulation to which he
did not agree. So he
went to fetch other Dutch
men. + came + settled
by force at Chibia. But
the Portuguese knew it +
went south to meet them
and there was a small
battle + the Dutch were
forced to retreat. They
ravaged the country taking
the castle of Natives. Place
of the Shermish was Cavale
of the Cunene river. When
Buta saw that the Natives
were being robbed + harassed
he took charge + then
settled them at Mulumbos
to make amends on the
wrong doing. After that
Buta a he could not sell
came on trips hunting.

ootua What does Buta mean
Buta means short and strong.
a corruption of Cambuta

Went again to the Country.
After that Shemuel had
was not allowed to live
here. Came on trips &
returned to Matumbu
where the Mutua lived
in him.

Mutua means son of
utua. born at ~~Matua~~
(i.e. Mubula. son of Uula
born at. from Uula)

The Mutua say the
Muhimbe came from
some where else. They liked
the land for grazing & stayed.
They came from Damara but
pushed by the Dulie. The
Mutua had never seen cattle
before. They did not resist
the Muhimbe but accepted
them as lords. because they
wanted to drink milk.

Interpreter said au cliché
for what? A general word
of the Bantu language.

There were owners before the
Muhimbe came. in So west. But
only Mutua at that place utua

Do not know where the first man
came from.

The grand father + father }
Meri were living at the }
time the Mulimbe came.

Senio Vargas says language
is not like Herrera of
Mulimbe. It has slight
resemblance to Mucavale
Herrero + Mulimbe have
similar language. errors.

Mulimbe in former times
were the same. But for
some reason they were split.

The Herreros want to
be like the white. The
other section did not want
to be like white, so they split.
(Note Petrus said they did
not wish to wear clothes.)

The Mulimbe were despised
by the Herreros. The Mulimbe
despise the Herreros for
eating from white plates.

Why did one group take
my direction the other the opposite?
They just wanted to live
the old way or the new.

The Mucavale did the
same thing. There is the
same mutual despising
between 2 groups. If
Mucavale eats from the
same plate with white
he is despised. If a

Mucavale girl has relations
with another tribe she
is killed choked in the
brush by a Mucavale
man. This applies to any one other
than Mucavale. It is split into 3 sections
one the true Mucavale
does it. Resentment not from any 3 sections
Muties do not do this. ^{Mucavale}

They do not kill a girl
who has relation with
a Mulumbie now. but
they dispose her.

There is ~~a~~ big statue
on R.R. line 64 Kilometer
from Mosamades. Petre Grande
None around here

There is a cave - a big room
at the 9

Old note. Continued

Names

Elephant hunting

Taingee's brother was killed by an elephant. The elephant died too.

There are 2 ways.

1. A man with a whistle flits ahead and lures the elephant. While the elephant's attention is attracted thus another slips behind him and cuts the tendon of both hind legs.
2. A man finds an elephant resting. He slips up and cuts the tendon of both hind legs.

Musical bow is tuned by moving cross string. A man and a little boy came to sit in the shade beside me to play to me. The little stick is struck just on one side then the other of the cross string. Each place makes a different note. A finger of the left hand touches the main string to change a note. Needs lots of coordination.

The bow is held in the
mouth. The ships move a
little.

Clay was cutting sticks
for a bed. The headman
said + told her vehemently
not to touch the tree.

It is poison - the juice
that exudes from the
wound makes you blind
if you get it in your
eyes.

Fire - only one is allowed to make the fire, the others are obliged to take fire from that fire. This is a ritual fetish. They do not wish to divulge this. The man who owns the land makes the fire.

Later - we found out this: The lunch back Meksimbe, Tchiholala, can make the fire. He is a Medicine man. He only can make it for the region surrounded by the hills, for both the Mutes and the Meksimbe (Meksimbe is the word used by Señor Duarte & Señor Vargas (Parronque Vargesh. e = ā ay). No visitor is allowed to make his own fire. A brand must be brought from the Medicine man. If a fire goes out in a kraal a brand must be brought (by a man?) last night no objection was made to our making fire because we are white and we wash with soap. And our boys were allowed to make fire because they are our servants.

Fire is made by a twisting stick wood is used known only to

The Medeam Man.

If men are away - is hunting
they may light a fire - but
never in the kraal, and a
fire lighted when away must
be put out.

It is the duty of the headman
of each kraal to keep the fire.
If he is away, his wife keeps it.
If both are away someone is
appointed to keep it.

bing If the fire goes out - will this
be bad luck?

The Medeam Man will
not show fire being made
nor the implements. It is
all completely secret, will
not reveal even to other blades.
If we asked he would be
clever + try to find one
who told that he was
the fire maker.

Na pan deula = thank you
Picture

1. Man sewing hide ^{best} whip.
3" strip of Kudu hide.
4 6 feet long. To wrap
around waist. For his
wife.

My cola van di = What is
~~your~~ ^{his} name

E ni na ri oue =
What is your name
His wife is Tuan gaouloua
These are visitors from
next Kraal. They are
mutuals.

2. Woman eating roasted
corn cobs

3. Wife - Tuan gaouloua -
very pretty.

4. Musical bow of young
Maximbo - 2 strings.
Unmarried. Bow lid
~~fiber~~ string. Bow is
taken from Lim bar region for
found in the
Cross string near middle
of bow.

5. Newspaper wood
Woman spinning pot
Milandaoh

Response to thank you or man
is wa ke too for woman E chu

She was boiling corn.
didn't look like very much. Was
at noon time.

Ceremonies
here are 1 rain

3 First fruits ^{2 Cattle} brought by
Men or woman to be prepared
and brought to head man
& tasted by him. They
all share in eating them.
Everyone must taste from
that pot. No one must

fast. If any one is absent
he must have a ceremony
performed for himself.
No new fire is made at First Fruits
Do they wash themselves? No
But the head man who take
out the portion with his own
hands & give to everybody.

Cattle. They want to
separate an ox from the
herd. They collect a
certain grass & and
the earth from the foot print
of the animal ~~see~~ for the
ritual earth from the
foot print of the man.
They beat the stick with
the grass ^{& the earth} ^{the foot print} the beat. The
animal with the stick
& tell him to go to a
certain place & the
animal goes there. The
man the stick to his left
hand & beat the animal

Laureano Vargas

Ceremonia
continua

stone. Any galls like
Cap. Senor Laureano Varg
has this custom - after
this incantation wild
beasts who may possibly
become blind & the
strapped animal is safe.

~~The~~ Calles fire & 2 slaw
above is a form
of slaw & sticks
at the tip of the
fire x The



milk is poured into the
gourdes.

The place where the
cattle are kept is called
Sambu. In some trees
kept in a special place
But in the majority
the whole kraal is the
Kimbo is the village
in central
Beyola. Here it is called
Onganda. The ximbo
mullet, etc. use this wood
Mundimbo too.

The cow is milked outside
the milk brought & poured
at x

Part of the milk is taken to drink. Part is left in the pail. While the cattle are away no one can touch this milk.

When the cattle come in anyone can take the milk.

When beef is killed the skinned animal is brought and laid on branches, with green leaves to the bare wood points towards the two poles.

After that it may be distributed.



When a lion attacks the kraal the men sit around the railing they beat with a stick which is already designated for that purpose - beat on a piece of wood. When the cattle hear this sound they come. The cattle fire is here & the lion does not attack. Cattle are trained for this. This is true in all tribes except Muxumba.

Cattle

Macavale Mutues etc etc.
with Muximbs -

- The cattle composed of 2 sections - one is the proper cattle. The other
- of bulls which are kept apart from main herd when grazing the bulls are kept apart.
- When they are brought into the kraal, only the main herd enter. The bulls are trained to stay outside.
- The bulls are to defend the sambos when attacked by lions. They fight & kill lions. They are trained in fighting like Spanish bulls chosen for good horns shaped best for this purpose.
- An old bull was replaced by a young animal.
- The younger bulls are trained by the older ones. They fight anything new strangers etc. Don't attack man in day time but at night they will.
- When they smell lions in the day they rush after it.

There is a cow set aside
for the headman. He milks
the milk from it. If
he does not use it, it is
given away - only a dog can
take it. Ra Kafi.
The milk from this cow
can not be skimmed.

Old Notes.

Friday.

Used tried to explain why we were here. Said Bob was a teacher. Wanted to teach our young people how other people live. Senior Verges talked a torrent. We haven't a clue what all he said. Meri said a lot too including Hum, Hum. Meri said he thought we had come to teach his sons. We said no to teach our sons. Then I tried to make a complement saying that we respect their way of life, that we admire the many things they know how to do - the way they manage.

Earlier on the way back from the truck Tch. showed me how he blew on his whistle to train the honey bird to serve him. Then he gestured how he followed and chopped open the tree.

Indeed travellers admire their way of life. said Meri. They have learned the way from their fathers. An example is the honey bird. God created many birds. Most fly far but

Senor Vazquez knows 15 native
language. Born at
San de Bendiero. So
head man of the administrative
works over the native
roads. farmer.
He has been shoemaker
carpenter, trader.

This bird was made by god
to serve man and guide
him to fetch the honey.
So bird had short flights.

2 men Mari. & have been
too longer than big toe.

Next speech. With smiles & laughter
a legend. Once upon a time
the queen of the honey comb
was ill. The workers were so
distressed they went to fetch
the honey bird to come and try
to cure the queen. The honey
bird came and cured the
queen. After that the mother
of the honey bird became ill.
The honey bird came to the
bees to come to help cure
her mother. But the bees
forgot and stung the honey
bird. The honey bird was so angry
she determined to get revenge. ^{and} so
she shows the bees to the man's

Fri Aug 31

odd notes

Cha. = tea in Portuguese.
Mari. left saying the others
were commenting on their
talking with u.

Mari. + Chi hola.
Mucolorandi. + Man with
small eyes.

There were some Mutues living
on Cupola side did not have
called up to 2 yrs ago. But
now are getting called. Coming
under administration.

The trade the pits
also iron metal beads.
Made from barrel rings
they make them by hammering.
Have no forge.

Knives are made in a forge
the forge. There is a
range of pits beyond those
we see. When they moved
here they left the forge
they did not yet move it.

Jona they went as guide to
Jona. A veteran took them
Jona was so hard they
are afraid to go again.

Señor Vargas says it is a desert land.
Only native prisoners escaped from
Port. Alexander pass through.
Between Jona + Cunene there
are Muximbe. No Mutues

Eat cattle?

They trade the iron beads & shells by little are getting cattle. How many beads would be paid for a cow? The Muximbe tell me their values. a female calf would cost 10 yards of beads. a male calf 6 yards.

How long does it take to make a yard of beads. about $\frac{1}{2}$ yard per day.

The Mutues & the Ximbe eat beef.

Uahimba = Muximba = Muhimba
~~Vandimba~~ = Mundimba
Vandimba

Simo Varge says
ova is the indefinite article
used as the English
va is the definite article
plural
ma is singular.

The visiting Mundimba was in penal servitude in Ongeca. His sentence is over. He was so angry with his own people he stays here. He came from Pocolo 20 Kil. from here.

Women with shrap around waist from my daughter tells they have a son they ^{can't} put shrap above breasts. Then they wear it above breasts.

old note continues

wide or narrow is according
to taste, and a belt.

Young girls have strip
of wood around waist.

After having a child
they wear the belt so as
not to bulge out.

In the child, son or daughter
cord is worn above breast
so child will not die.

Do they take it off if the child
dies they do not take it off.

The metal piece down
back of children is to
keep them straight erect.

A mother who has
2 sons die gets a bone
from the leg of a sheep
and wears it on her
back like the iron piece
on children. To hold the
next child.

There are no differences
in culture - but they do
not intermarry Muties &
Meximbe. Muties
are despised by the
others. If a Meximbe girl
has relations with Muties
the Meximbe despise her.
Muties don't care if their
girls have relation.

The Mexican woman old
is the aunt of the
Medicine Man. So is
respected. "Maleshu"
means "handkerchiefs".

Of all the Mexican
Senior Vague knows there
are only 3 old men and
5 old women. Younger people
can resist famine better
than older. Famine happened
when they were robbed by
other natives. Now things
have a turn for the better.

Mexicans robbed

|| them up to 3 yrs ago.
|| ~~so~~ This old finished lot

- Mari posed for pictures
joking

Ornaments

Red powder. is from a stone in the hills here. Can be used by men women children. Glide is the name of it. Pounded in a hollow stone. Same as used for millet. Is mixed with with elephant tallow or butter or Mompeke oil from a nut.

Hair.

To 18 or 20 girls + boys shave heads except ruffs on top. Boys then are cut off all the hair + let it grow then cut just to ears. The hair that is cut is given to women to make strays.

girls. Before maturing have rings on ankles + wrists.

After maturity girls wear wooden belts around waist. Till they have a child they also of wooden belt. There is then a ceremony.

When they take ankles off + put belt on there

is a ceremony - called Mufico. The girl runs away. The parents run after her. Some boys chase her + bring her to her parents.

they take off the girdle belts
& brace belts. I & Jim think
nice symbolism of ^{girls} separating
from parents, & parents
freeing child

Three months after
pregnancy other sharp girls
who have children but
are still young take hold
of her & take off the collar
& wooden belt. Collar is
replaced by beads.
On each side of naval they
mark a cross - for replacing
the wooden belt. Cross
made with a knife.

As a girl suffers from
acidity she is allowed to
wear 12 peanuts in her
neck lace.

Four months after
the birth the ornaments
are worn again.

Boys - Who make wooden belts:
There are specialists - boys
who make the wooden belts.
After maturing they wear
metal armbands. Boys make
them. Specialists! Not. Some
ones who make wooden bands
they work only on metal. The
metal workers make assegais
blades etc. Any one who wants
can learn & do this.

Beads traded where? Ornaments Continued
See Cross. Scapulars.

Meximbe women wear hats with hair on. The
Mutes women's hats are
hats without hair.

Hats are worn after marriage
not before. And after marriage
they wear a second leather
skirt over the back.

Upper arm bracelets
pure ornament.

Fiber band on girls forehead
also - just ornament.
Others have just the
bands that tie on the
head dress.

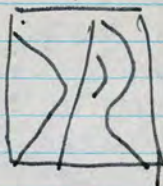
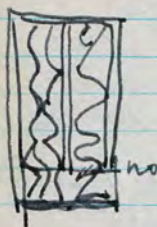
Senior Vayer sap
they always wore this
hat.

Cover shell bought
from a trader at our popo.
Traded 10 lbs of corn Maize
for 20 coverie shells.

Metal beads several
strands hang from head dress
in back.

a fish - wooden belt
has long strands metal and
beads around waist

Sarcocystis



This one
was done
4 days ago

these are 2 10-11 yrs.


On gendulili. has

fiber bra band -

2 small fiber collar

1 large round several round
together fiber collar.

6 round (double) strands
white beads

2  metal head.

long strand to ground

when sitting metal

head. cover it shell

a few. 2 larger shells

called Okumba

Each arm bands 1 wrl

buttons + wire several

fiber Braided.

Bracelets: 11 copper ^{wire} spirals

heavy (left Right arm 2

silver (?) bracelets.

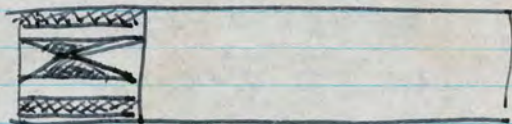
2 anklets. very fine. Bob drew

The crosses made at the Naval
 may not be seen by
 anyone. Or the woman may
 have an abortion.

Ongendulil



Very
 good.



The baby carrying bag.
 has ^{on} ~~under~~ a lid.

Sewed to belt. Has
 ornamental fringe of
 strips of leather $\frac{1}{2}$ - $\frac{3}{4}$ in
 wide. No beading.

One of child's collars is
 lid + beaded
 $\frac{1}{2}$ " wide.



Buttons popular $\frac{1}{2}$

Dwaygon^u to a has
 3 brass lid copper 20 coil.
 brass anklet. Very heavy
 wire. if it can be called
 wire. Coiled. $\frac{3}{4}$ " wide $\approx \frac{1}{4}$

After maturity there was
a feast at which an
ox was killed. The
skin of an knee of the
ox was made into
a brace let for the
unhoped joint. She
has budding breasts.
She also ate of the ox.
This was 3 weeks ago.

Buttons. bought at
a trader. 20 buttons
for 1 angulare. 80 for
1 shilling.

Men
Men - in her
boy porcupine quills
around neck
a tin horn whistle
2 tones I've heard.
1 horn one high
for different animals
a twicker for pulling
out thorns.

Beads.
In string a piece of wood.

and a ring of cattle.
The piece of wood
is burned - the protection
from lions - and a little
bit, the disk is scraped
off and put into the
fire. The man then
blows whistle, says
something & lion won't
come.

What he says.

Tu Tu Olio
wan tuma.

"~~you~~ ~~you~~ who was
sent to hunt me go
into the bush to
eat zebras."

The Tatu is spitting
who would send the lion?
If some body has sent
you to hunt me - go into
the bush. Malefaction
it might be causing the
lion to come.

The disk is a piece of a root.
The tree is Muhidria.
The wooden piece is Mululunga.

Blowing the whistle
against the jackal - At
the fire last night a
jackal barked. Meri
blew the whistle to
discipline the jackal
not to bark again.
The jackal did not.
Only howls after at a distance

a story. A rich Native
had a large herd of cattle

Meri said to the jackal
Tell me what you want
or get away.

Story of taking of cattle

SUBJECT:

LOCATION:

GROUP:

DATE:

BY:

Before the Mutua were here they tried to have cattle long ago. But whenever they got an animal the Muximbo would take it. The Mutua started to hold cattle since the govt took them under protection

3 years ago. They started wanting cattle when the Muximbo first came. The Mutua had no cattle in utua

// Did they have dogs?

It came about thru a case of poisoning. At

The administration farm people working for Sena.

Vargas got sick. Was poisoning of flesh from Elaud (ganga) or sable (ganga). It was killed by a native policeman

in a place where there was
water poisoned by the
Mutues. It was suspected
that the water was poisoned
in the place where the
Mutues lived. And so
Senor V. enquired where
the water was poisoned by
the Mutues.

When we came here
we were waiting for John
& Eli. There were cactus
plants. These plants
have a history. The Mutues
extracted poison from
these plants.

This is the poison
given to babies. Small
doses. Every month a larger
dose is given. Immunity
is established, to the point
they can drink water, so
poison it will kill
some.
They no longer do this.

SUBJECT:
LOCATION:
GROUP:
DATE:

BY:

Poison - continued re called
detecting problems.

SUBJECT:

LOCATION:

GROUP:

DATE:

BY:

The Mutua lives

before 1948 amongst stones
between Mutumba toward
Porto Alexaki along the Curroca River
all the water was poisoned
to avoid the Mutumba
who dispossessed them of
~~all their~~. Sometimes
cases of poisoning occurred
with travelers. Perhaps
a native police was sent
with a message who never
arrived. It was thought
perhaps he ran away. But
it would turn out he was
poisoned.

When case of poisoning
occurred in Administration
farm. It was thought
the animal had drunk
water poisoned by the Mutuas.

This was discovered to be so
the people were ordered not
to eat the flesh. But after
some days a native
exciled in penal servitude
from tribe of Okim binder.
was told to eat the flesh.
He showed symptoms of
poisoning. So Benin U.
suggested to bring the
Mutua to Oucocua. This
was done by a trial. The
police who shot the group
was sent with 10 natives
to the spot where the
Mutua lived. And so
on the way near their
home the police shot
a rhino. & started to
cut the flesh for drying
the meat. At same time
saying loudly to the
Mutua to come and

How long has Onocua been a post.

SUBJECT:

LOCATION:

GROUP:

DATE:

BY:

how glad he would be
if there was any one to
help him cut the meat
into strips. To lure them.

Came a boy. As the natives
saw the police wanted
help they came down. As
soon as they were all busy
with the animal, he and his
men caught the natives
bound the men + the more
recalcitrant women. He
took them to the administration
farm. Not to Onocua
lest they be afraid of the
houses + whites.

When the party arrived
the administration was
waiting for them. The

talked to them. He knew
they were living
miserably among the
stones with no calls.

He gave them protection.
The administrator was
Antonio de Souza
Oliveira, a kind man.

He won the Muletes confidence.
Promised protection against
oppressors. If any
one tried again to rob
them they were to complain
to him. A lot of them
worked on Administrator's
farm. He gave them
near by the grange land
and implements. They
worked partly in the granges
partly in themselves. They
were given clothes and
blankets.

SUBJECT:
LOCATION:
GROUP:
DATE:

old hole

BY:

The herd here belongs to several people. Who? Meri had had cattle one two years.

Bulls.
Meri possesses a large cow and a calf at least. They want to know how many they have. There was trouble with Muximbo & Meri. Case taken to the administration.

Meri is not the owner of the kraal. He is going to work on farm & administration (the Cautimoud is owner). There are 3 kraals of Muximbo. 1 near the Muximbo has no cattle in it. The cattle they own are in this kraal. The 3rd one is farther away. The far away one belongs to Mucolorandi.

Marriage Custom -

BYE

DATE
LOCATION
TIME
PAGE

Continued

Possession of their
land

SUBJECT:

LOCATION:

GROUP:

DATE:

BY:

Señor Olvera asked if they were dispossessed by other tribes of their property he would look over the matter and make amends. And so they presented several cases of robbery which were proved to be true and the stolen property was returned to the Muties. Señor

Vayer acted as interpreter.

After that they have moved of their free will. Some here. Some at Ompopa. Some remained at the range.

The main group that was caught by the lure.

was 50 people. This
was the main group. They
were on verge of extinction.

This is written in
the report of the
administration at
Sa da Bandeira.

1949

The Muties have been
visited by Proj. Almeida ¹⁹⁵⁰
measured. ~~Also by~~
~~the Provincial Governor~~
1950 Escola Superior
Colonial. Lisboa

They were visited also - 1950
by the Provincial Governor
who was Dr. Alvaras
He might have mentioned
Reis in report to General
Governor.

Almeida + Alvaras
were at the Grange. Not
in this spot. No one visited here
before.

Bushman Melor do
in alte cunene

Administratum of

Senor Vages says

Mutes used to use
poisoned arrows.

Metal tips. The poison
is a secret but he

learned it from
the Mucuisso

in the Cauriola Mts.

West of the Chela ..

The Mucaval tribe

extinguished the

Mucuisso. Senor V

on a trading trip ^{to the} Mucavale

saw 2 families of

Mucuisso. He was

interested in them and

went to see them. They

were in process of

poisoning their arrows.

Process: The cactus which we shall get a piece of - is used. The old part of the plant at the base was cut. While fresh it was pounded. Then put in pot to boil 1 hour. The arrows were put in to boil at same time. The poison lasts very long. Arrow can be used more than once. One arrow will kill an animal.

The Mucusse sap Senior U. are the same color as the Mutues. They are

SUBJECT:
LOCATION:
GROUP:
DATE:

BY:

short. They were shorter
than I. The Mucesse
language was same
as the Mucavole.

As he spoke in Mucavole
they understood & he
understood them.

He thinks they were
Bushman.

He saw Bushmen
at Mulondo in
Administration of
High Council Alto Cuneo.
They ran away &
disappeared. He found

SUBJECT:
LOCATION:
GROUP:
DATE:

BY:

some and they looked
for him. The farmer
is living, Manuel
Pinto these are the
only remnants - if
they are still alive.
They were boys & girls.

SUBJECT:
LOCATION:
GROUP:
DATE:

BY:

Death Mutes.

When someone dies they bury the body & they move away. Person is buried at same spot where he lives.

(~~At~~ initiation they used to eat game. Now they eat oxen.)

Geno V. does not

know position of the loop
The place is avoided
No one can walk on it.

Not Mutua -

A Medicine Man
is buried at a
cross road. Because
every one must pass by
and pay homage to
"doct^r" who has died
(senior Duarte's uncle)
Each person leaves
a branch on the grave.
If there is not a
branch they can leave
a stone. This is
Mundimba Macawana
Kupungo Umbi
~~the~~ Qui Lengues
Custom. Not Mutua

Mutua graves
are marked with a layer
~~of~~ stones. He thinks

SUBJECT:

LOCATION:

GROUP:

DATE:

BY:

if this were to protect
the body from animal
they would put more stone.

Salute

Inheritance - The heir
can be a girl. She has
sons. Other wise next son.
If no sons then eldest girl inherits

Insert → Mourning

If it were parents
she would take off
ornaments. And
wear a shawl, shoes
head. And smear
faces very much.

In the case of death of
uncle in addition
(from which they inherit)
they shave all hair
on head. Only the eldest
of the family is the heir
the one who do it
inherit just peels
down the hair into shawl
to don't shave it.

Saturday

SUBJECT:

LOCATION:

GROUP:

DATE:

BY:

Tchhololo's Kraal

Postman came - (with red blanket.) from Otchinjan.

But when dog was put in his little slave house. Man was son of Tchholola. Woman was wife, man with ox. Who was drunk in the night he asked for a needle in payment for use of his bush knife & now is so ashamed he went away the woman has black marks

not for her parents
mourning
she is
under ago

Symbolic tree with
oxhorns - a ceremony
Tch. Holola - set first
at cattle fire then
walked to tree & fixed
the horns. Would not
show the ceremony.

Parts of the animal killed
are put in the tree.

And under the authority
of the Medicine Man - to
despise of - for his family to

No one can light
fire but Tch. Holola.

Tch. owns 2000 cattle
valued at \$50,000

The cattle feeders
in Kraal 43 head
about 15 value below

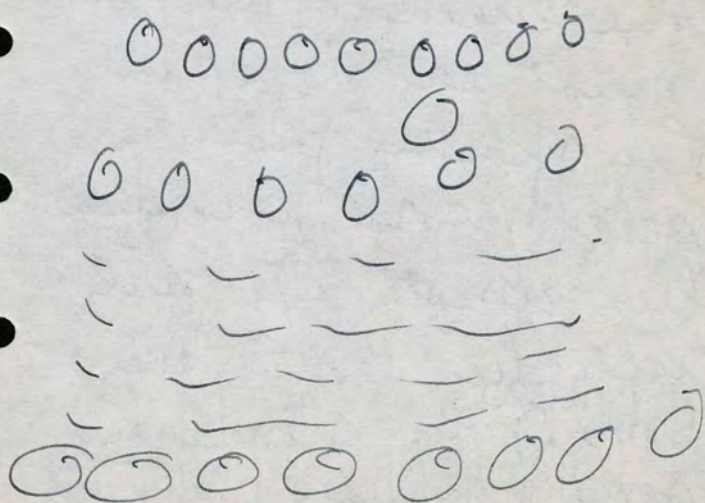
SUBJECT:
LOCATION:
GROUP:
DATE:

BY:

To the man of the ox.
His name is Bouar mukungu
Boir mukungu (pronounced)



1 small
2 large



Another ceremony
When man has an
enemy who goes to
bed with his wife
he is forced to pay
1000 beads - one to
eat - one for bedding.
That one for eating
is brought to the
cattle fire & goes
thru ritual. Both
the enemy & the man
must eat together
The yender puts a
piece of cord around
his waist. He puts
into his left palm
some ^{contents} of the stomach
some of the hair to the tail

SUBJECT:
LOCATION:
GROUP:
DATE:

BY:

The cord Tch holola
prepared - showed us
the cord is knotted
back of tree ties
around left wrist.
Man holds bluff in
left hand all the
time he is eating
to show he will
keep the peace. The
knots are to hold
the hair - Tied in
them. He holds
his hand up while
he is eating.

Tribe from which 2
black visitors came -
Mungambos.

Shot of announcing
with owl meat & fat
includes round head
rest. large smooth
stone - a pillow &
round pounding
stone.

Head of child being
shaved.

idols.

Corn pounded on stone
ground on a stone who
by Mullies women. (W)

Garden is called Mapia

SUBJECT:

LOCATION:


GROUP:

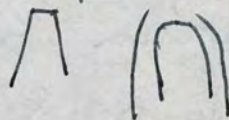
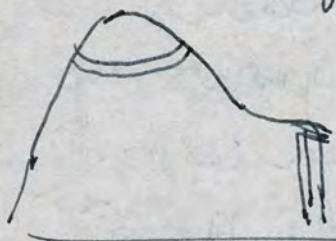
DATE:

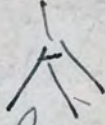
BY:

They are not here as servants. Just wanted to live here.

Doors of huts have

Square 



Huts have 4  poles sticks other laid against Damp and thatch on top.

Reception Canopy & Menyambo visitors.

all kept the Muximbo

SUBJECT:

LOCATION:

GROUP:

DATE:

BY:

Hair do Mules side

clips with 2 strand
blue orange green etc
beads Sat on ground
+ played as a drum.
give him Candy.

Tchhololo + family

Sat pm.

Pot Making


Inanyamo.

Base made over a piece
of bgs ket. 1st shaped
by hand into cone
on pedestal on basket.

Polished outside
with long stick - fused
with flat oval stick
Next a roll added
to rim + smoothed.

Mixes clay dipping
into water to roll coil.

Clay is not mixed with
anything but water.

Tool for inside is 

Work is being done beautifully
hands delicate.

Inanyamo is not married.

Does not know her parents.

" " " why she is here.

It means - she is alone.

She sells pots - to anyone.

Sells for amount of corn meal
it may contain. 14 angoleres.

Tchintu - gave me
the bracelet.

M. Kauri pom bwa -
the visitor - M. tili

The young man who ^{hammered} ~~hammered~~
metal is Kane Keli.

Tch's son - Kavale.

Tchintu - came back for
his kraal with us.

Chief Her father is Amcocua
the administrator is
going to appoint him
as chief of all the
Muties. Mule his name.
Secule is what a chief is called
today appointed by Chief de P.
The Muties gather together
& chose their chief. Called
by them Secule

When they were
gathered at the group
they were told to choose
their chief by administrator
Secule is Muties name.

Now they have scattered
when there is any important
matter they gather at the

Bob got artifacts Sat. on
Honey bird walk.

Muximto

grange. // They can choose
at they will ~~live~~ ^{place to live}
place. He does not force
does not want them to be
constrained in this matter
any accessible place. They
can live in it allowed.

at the end of July
all the muties were working
at the grange. When there
is work to be done at the
farm the Seculer is asked
to supply workers.

Lastly crop at grange
was sent.

There about 50 in all.

On pupa -

Here

2 at a Muximto Kraal
near the grange - 2 old
women.

On pupa is 50 kilometers
North of Anco cua. 30 miles

A hunter has a camp there.

The muties there have

ground looking for game.

They are hunters & rifles

they pay no taxes in money
when there is work at the
grange the Seculer is called
to supply men to work.

They stay till work is
finished. They receive
salt tobacco. food. clothes.
Coat + trousers + shirt.

This conf. - Semin D. Sem V
Lamerck + D.

They are fond of alcoholic drinks. How do they get money to pay for it. They ask labor to make beads then leave to sell them. They might be punished if found drunk.

None at Mutemba now. Replaced by another tribe.

Dutch settled them at Mutemba.

Mutemba language similar to Mucavale

Different from Muxukulo
Muxukulo tribe got words from the Dutch.

Mucanfal = Bushmen.
Mucankala //

Musc -

At ompupa there is a medicine man who plays drums.

Drum called Ongoma
Mutemba do not use

horn. - The horn boob saw was Muxukulo.
Used to drive cattle.

When the horn is
blown it is a sign
for the cattle to move
away. If it is
sounded before milking
Cows won't give milk
a matter of training

Bob Senors D + U. + 3 Sat. night

Initiation for Boys.

Up to the age of 20-22 the hair is shaved & kepting only the crest called mulengi. This gives him the right to have relations with women at will. No one can prevent him. Are there any he can't have relations with? Can with sisters, not with mothers.

When he reaches 20-22 he is caught by the other boys. Otherwise he would run away because he wants to be free. He is caught & the crest is shaved off. He hides himself for a hut for 1 month. His mother brings him water & food or his sister. If he has no mother or sister, a cousin may take food. A cousin from the father's side cuts the hair off.

After 1 month he comes out and the hair is starting to grow. For 6 months while hair is still short he does not speak to anyone.

During this time even in
hardest conditions he won't
ask for anything - even
food or water.

After 6 months, before he
can talk to anyone they
crush the wood of the
Mataceca tree & mixed
with butter. The same
person who shaved his
hair does that.

If he broke the rule and
spoke to anyone during the
six months, some one might
die in his family.

In fact, if anyone came
who shouldn't, better he
died on the death, his
most important parents might
be the consequence.

After being smeared.
The smear remains on
head for 1 month. Then
there is a feast. His father
keeps him a blanket
a cloth and a thin
mana, a thing to wrap around them.
Boys & men are not allowed
to wear blanket, unless old
men. The hair is cut to
the level of the ears. Then
he is considered a man
with the rights & duties
of an adult.

Then if he wants
relations with a woman
her husband a fee. He pays
only once. He can buy
rights to as many women
as he can afford. If a
woman is not married he
pays no one.

If a boy goes out, his
kneads to work with whistles
or a penal servitude and
is away - he has to pass
through ceremony when he
returns, if he then not before
he left. ~~in~~ ~~quest~~

Up to the age of 8 he
is a child. After that there
are certain conditions.
The hair is shaved to 8 like
a boy with the crest. After
that the crest is allowed
to grow farther back and
to the sides, to form into
strands. The arms & legs
are covered wooden rings
up almost to knee. Each
year 1-4 rings are added.
This is according to fancy and
up to the time of 12th
Menstruation.

When menstruation comes
she is caught by the boys
and the mother and
women from the mother's

side cut of the wooden ring
and comb the hair.

During the time she is
menstruating women collect
white clay & smear her
body with it - for 3 days.

The mother knows
when she is menstruating
and lets it be known. The
girl runs into the bush. The
rings are to keep her
from running too fast.
She is brought to the
hut but does not enter it
the ceremony of cutting the
rings, and

take place outside the hut.

When the rings are of
the mother appoints 10-15
girls to care for her. To
collect clay. She is taken
by the arm to a tree.
She remains under the tree
which is called Mutiapenda.
She must remain there
while menstruation goes on.
The tree is out in the bush.
The girls who tend her
remain with her. If
any clay falls off it is
replaced.

The girl is called Mufico
in this condition.

If someone wants to visit the girl he must pay the girl - or the belly girl will drive him off.

From 1st day till Menstruation is finished she is not allowed to speak. If she did speak with the mee die or some one of her family.

While in this condition she is observed by the Mollen to see when Menstruation is over.

The girls who have not menstruated the only adult woman to go to her is her mother.

Is the blood considered dangerous? No.

A certain spot is appointed. She must not move from it.

When Menstruation is over, a certain number of girls left the girl on their shoulder & take her to the river to wash off the white clay.

Senior Vager does not know if the white clay is significant. If white clay is not available the clay is used mixed with ashes.

After being washed she

after 12 menstruation another Taboo?

walks home. Her hair is braided and beads are put around her neck and she is clothed in skins. They should be new if there are not new ones. She wears old ones to be replaced when new ones are available, according to custom & parent.

~~Before~~ Menstruation she wears a narrow ship belted a wide one in front like the boys. These folds true even if

Menstruation is long delayed.

After this she does what she likes. She has relations with any man and/or Merries.

Marriage

The marriage business is transacted with father. He is responsible for everything concerned with marriage.

When a boy wants to marry a girl he asks father's permission. The father accepts him. The boy must bring the father 2 oxen. If as in case of Mutes they don't have oxen it must be game of same value as oxen.

1
After giving 2 oxen to father
man can take the girl to his
house.

The boy has got her
consent in the first place.

After the first son
is born the father & the
husband must pay the
father & the girl 1 ox.

Otherwise the boy will
belong to the father & the girl.

After that, no more
payments are made to the
girl's father.

If the girl commits
adultery, the guilty man
must pay the husband
1 ox in each offence. The
first offence. After that he
may have relations freely
with the wife.

If a second man commits
adultery it is the same. Thus
the husband's herd is
increased.

Sunday - Sept 2 -

These Mutua do not have a garden. They trade for maize from Tchholola pots for armlets.

They moved from the grange to this place they will start crops.

They moved at the beginning of this year.

Tchholola is a Kuc man he supplies them. When he wants a hole dug for cattle when the stream goes dry, the Mutua dig for him. Or build a hut for him.

His stone bin is by a former house. He moved because there was too much excrement of cattle.

Eating scale insects
snail shells, by fire

Hair do. more hair -
was being added. - a shawl
was measured against
the shoulder. —

Hair was in strands
about 1" at base. It
to being red. Separated
to a ~~single~~ shawl. The
whole then rolled & rolled
again. Twisted by hand
Each end added to.
Pice spliced is rolled
on thigh. Scraped back.
rolled between hands.
Ashes rubbed on scalp
and at ends before
adding new bit of hair.

The occasion of the
hair do - changed from
young to older.

She had ^{not} menstruation
3 weeks ago.

Nothing was about
menstruation, only neck,

Muties hut - ~~Copje~~

- Depth 8 stone -

- semi circle - open side to door. Behind it

- reeds on floor

- (Tkhholola had had smooth heavy floor)

- 1 cow hide for bed

- 1 blanket

- 1 big gourd

- 2 smaller - long neck

- 1 wicker basket

- 1 corn cob slop

- 1 pot with corn cobs

- 1 wooden pot with feet

- 1 milk bucket

- 1 skin bag - whole

- animal legs still on

- 1 round headrest

- 1 large basket

- small

- 1 skin bag - red

- 1 leather skin

- 1 assegai - no tail

- 2 knob/axes - small

- 1 horn
- 1 ~~large knob kerrie~~
- 1 " Red shawl.
- 1 fill.
- 1 head rest. oval.
- 1 broom.
- 1 bottle full of millet
for making beer
- 1 bottle of saet.
- 1 funnel.
- 3 tin cans.
- 1 hide with hair -
shaved very short
abovomout would
fill a pint jar.
- 1 pair bale shingles
- 1 roll of film for head
in carrying.
- 1 iron beads 8" diam.
- 1 coarse basket powder
bottle. Strainer?
- 1 collar
- 1 strand iron beads
7 feet long.
- 1 low
flat basket
- 1 with 7 boxes of
ointment
- 1 shell ornament

Sunday

Tcheholola came at 11:30 apologized for not calling on us earlier. Said someone in his area had lost cattle. He had to go to see about it.

He offered to have men build a road for the truck to come up - or to carry things for us. We said we had everything now, but would welcome his help when we left.

We gave him 3 amoxicillin capsules for dysentery which he gratefully described. He was cured and pats his stomach showing how much better he feels.

I have treated eyes of children 3 times. All are better. Argrol + bone

The medicine man from the Mungam Gos had his eyes treated. They are much better this am. 3 times 1st at T's Kral. Last night here. This am her one was completely closed I thought blind. He is cured and very grateful.

He took a bracelet from his wife's arm this am. & gave it to me. I gave her 1 brown Corrieris and a cheap necklace costume jewelry. Her look

them from her and put them
on. Holding the covering
shell among his necklaces
and on his hair, deciding
when to put it. She seemed
very pleased too. They ached
and bowed. Presently he
came with another bracelet
& another design - saying
the gift of the covering
shell had been of such
value that he should
give me 3 bracelets.

Yesterday he had been
the one to say he did not
wish me to have the
Tin can top which Kakehel
had hammered a design on
(chisel & hammer.) because
it did not represent their
work. It was not good.
At that point he had
persuaded Tchiutu to
give me her bracelets.
The Ox man came
back. He spoke to us
graciously. Doubtless
we smiled & welcomed
him. And gave him
a handful of tobacco.
He bent over & touched
Lawrence's shoe.

Capepe made the basket.

Petru says Basket is made of palm leaves. She gets it from the Kunda. She got it last year, when she was there.

Milandaou
her husband is Cacaou
he is not here. He went to
Utua.

This is the girl whose
picture we took coming from
Kraal.

more names

Ashinduu

Beautiful girl with
very small bale.
Her husband Couli pomba
He is Ochuaripa!

Caceleu

older woman.

Her husband is dead

She lives at Evalelo

Mulivani

Her husband Cacaletwe

They live at Evalelo

Evalelo is the Kraal

where Tchihololo lives

Enarichea - a Muximbe

Her husband none

a Mutue

Capepe has many copper
coils on left arm. Belt on
each arm. Heavy white-
iron neck case. Each
wears copper coils

If a Mulus goes to
a Mulusmbe Kraal, he must
wait outside, he receives
there. Then he may be
invited in -
A Mulusmbe walks
right in to a Mulus
Kraal.

Chudun's play
Tossing stones up - flat palm
Crack the whip
Animal hunt - 1 paulonium
animal other dogs & men
pursuing. Run like
outlets: all around woods
foot ball - with rump
skin. Kicked very well

Cooking - Squash and in
ashes.

Saw meat prepared on 1 -
insides - boiled.

Gave a fore leg of goat to
Mucalovandi's wife. She
asked because she was pregnant
She said.

Sunday pm.

1st Cow urine + Sambui
2nd = Kana Kile + Cape pe.

Monday

Cattle in left Calves
" " right

Red powder grinding
~~Wood~~ ~~both~~ powdering by

Inanjan in filling
men's hair do.

~~Red Wood~~ is

Mumbum ba.

women

The only complaints
brought to administration
is that a wife refuses
to receive her husband.

The rest they settle
themselves. Sena U. Saq.

Mari dancing was done
quite spontaneously
We think a lot of
lime beer was drunk
last night.

Men playing musical bow
children eating
young men coming out
milk this. Pouring milk
calves eating from 2 cows

Seni U's father
participated in
war against rebellion
with Kanyama
Kudus Banda
Banda Banda other -
1904 - was took place
all then.

Seni U. refused
a ring for his wife.
said it would be
wasted.

Eric - casts

Men thought they would
die - some refused
all women refused.

rulee	gifts
knife	20 angulau
gout	20 "
pipe	30

We no 20 angulau to Seni U

Bark taken fr tree
pounded fr poultice
fr sun disease

Pot heated at fire.

bark beside

Bark applied to both
sides of cow - Hot pot
put at top -

2 cows treated fr
pneumonia.

Hide to be used
fr garment softened
in bed of Manure.
Thin man did it.

Hide which was
being scraped is
to be used fr a bed.

Moa Ca wawa -
the dark old visita from the
och in jao is place fr
picture of Meri playing bow.
These scenes all in
Monday am.

Only cooking we saw
during day time was roasting

Napita = good by.

Can cornels in time
at last the meat
of corn squash and
interesting.

Cowtan we me mad
most polite & speak
about our country
apologizing for not
having great gift
for us. I said
pictures were my
gift & showed
bracelets.

When they sit,
they fly, the first
skit under the.

Cowtan we me whistling
I asked to buy
head rest. Cowtan we me
said he would give
it I should offer
what I wish.

Because Sein Vega Duarte
gave tobacco Tchhololo's
son tobacco 20 Kel. fm.
here in passag. Tch. said
he would give him an ox
Meri offered the long
I said I could not
carry it to America.

Noon time. Camp. Monday
Meri came down path
in war dance. Continuo
& Kanapile, Tangu.
Told black visits followed
K. took picture. Meri
acted Continuo. Saw
they are all a bit drunk.
much laughter.
The 7 or 8 sons
of Meri. Meri still refuse.
Calum he brought
head rest. Took picture
of his lying on it.

2 types head rest.

Monday, root - they are
utjies. called

~~MA~~ NUHT MOW HEVA

Poliques spelling

Muljies word

these belong to the
women. Pap digging

to Tchime

by dig in 15 minute 15 +

(Mumbold belongs to men)

utjies are best

bugger not much last

the plant is

1st 31 in ate a lot.

Have seen no game here.

The ~~sub~~ head rest
can be used by men
or women. The oval one
COW tin we made the
round one for his
type to us before he
had time to make
the oval one.

The oval one may
not be finished. Pedestal

must be allowed to
be used as container
in make up. The women
prepare ingredients
make up for men. When
ready she takes the
head rest - full of ingredients
hold in it upside
down.

Milk belongs to man.
Butter belongs to woman.
He does not touch butter
any more, till she offers it.

Boy, sharpened stick
cup, leaving

Abandoned kraal
Tchholola. Huts
are outside fence.
Entrance inside.

Geno V. says to
avoid the cattle
eating the straw
of the huts.

Story of Eric & the Kune,
to ^{save Kune} 12 sons of Meri.

Meri was present when
would be used.

Head man Kuuzhoro

It was settled by
explaining. Headman
+ S. Dwarto together

that boys got presents
in advance. Would
later get salt +
10 traces when others
got Kune.

Eric says it is sometimes
necessary to use
unsympathetic method.

1st rule. We
it told. on his wife's.
Plough or hoe?

Lecture first
then picture
lecture in nr 3
picture.

field 3 acres.
Make holes with hoe
throw in seed. 4-5-6
cover up. Do not
mound. Nothing for
fertilizer for corn.

Use dung from
kraals for Millet & Squash.

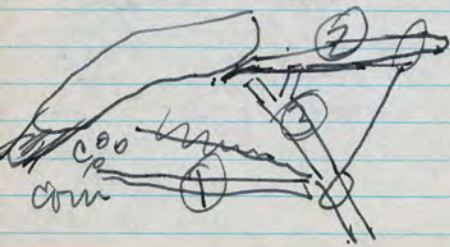
Kraal on way
Cabela's home. Sa
Mundimbo.

Tch. has lived here
many years. Was pushed
by the Dutch Epupa dal
his home land.

mure }
 limbo } file teeth
 gambo }
 muelo - no
 mucavale do.

2 boys & Catile's Kraad
 murelimbo have filed
 teeth. 2 not they are too
 young. 2 with is looks
 about 13. all lower one
 one done first. then knocked
 out. then upper ones filed.

In old Kraad
 mu colovande. then
 was a trap for doves.
 1/2p guidey stone.
 tipped up against
 knocked sticks with
 other stick

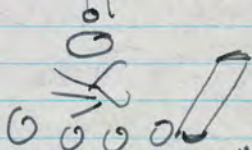


Slap on 1
 that raise
 2 + 3
 fall & r
 slow fall

Muclovani's Kraal.

Cattle fire.
Goat meat.

To right is where
meat for men is cooked
To left



When women's meat
is cooked.

Men eat following ^{1+2 only imp. orders} parts.
Meat distributed from just back

1. ~~from~~ the part. Abdominal region. to the men. The most sacred part.

Hind legs.

2. Breast to fattest & nearest relative to father.

Strangers sit at pole
of red stones. Not
at cattle fire.

Hind legs & fore legs etc
+ back distributed to all.

17
Has no sacred tree yet
uses tree at entrance
will get. They must
dig a hole. Kill an ox
pour blood into hole
for putting up the
sacred tree.

Why can not meet
be cooked in the kitchen.
Oldest member of tribe
taught them so. And
they have not deviated.
Mucolorandi answered.

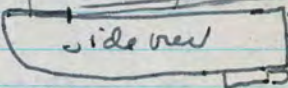
A Mutie is here,
who is Mucolorandi's
cousin. He lives in
on cocoa.

Mucolorandi's
wife is beautiful
woman I just took
pictures of.

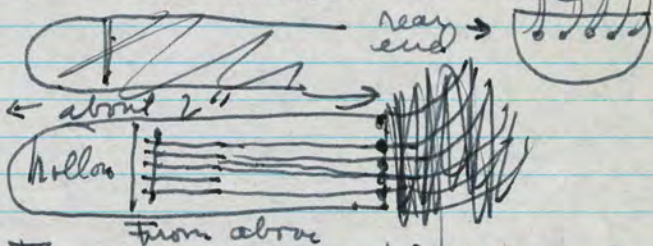
Taingi - this + all
gave vitamins
Boalo bou lungi.

Rane Kela is her
 13 playing a Musseca
 instrument. It belongs
 to the cattle department
 can only be played in
 areas where the cattle
 are. Chikumba its
 name.

(The bell pushed
 instrument Guissange.)
 This hollowed log it is
 for travelling (easy to carry)

This is  side view

at left end open.
 hollow used.



Tuned by pulling shells
 toward him. Strings like
 eye at bottom has strips
 for carrying.

11) *Wraspinis* quill used in
boy's chest.

Kanaleke is singing
M.'s wife pounding
grinding corn. All
at a blinding hot
middle day. U. gave
us wonderful cold sou
thick beer.

P The corn is many colors
Pink when grown. ^{Many} ^{red}
The song is a shepard's
song - to hold the cattle.

C. is pounding in
his sticks with his
brush knife. Making
a fine accompaniment.

The musician is
plucked with both
hands out spread
(fingers away from body)
and out stretched.

A quick pleasant two
Two pre fingers pluck
outer string. Thumbs
inner. Or thumbs lower
down on outer.

Hair scraper
about 8" long.

3rd finger plays string
from sounding.

Kanakule is my
me allowed to play
because he was a
shepherd.

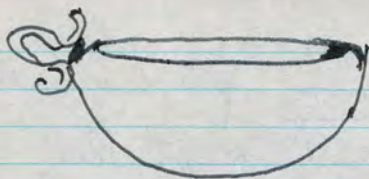
One used for courting
the girl is a bow with
a ground held against the
chest. Called Dendele.

Boulenboomba. Mopellup
Bow played by lips is
Dendele.

Instrument used by
women only - the bow
with tooth marks. We
saw at Daubite -
called Sumba.

rolling girl here. the one
with the peanuts.
Cacebu.

Storage basket made
by his wife.



We were about to leave. ~~Tapi~~ ^{Tapi} is showing ~~us~~ how corn is planted with a big hoe.

Lava Mle's soap in the side of the canoe was most plain but so lovely.

Names at other side of Kraal.

From Otchingao to right

Poundap

Carilua - older woman.
Molun M.

Mia vandi Poundap - young wife of Cousin vandi

Taanu dapi - wife of Corpe. left vandi

Napita Twa pita Twa pite - 9000 by
I stand on Golden -
butter container. fluted. Nic

The ox man kept the
can I gave tea in. I
kept the cover, making
it clear I wanted the
can back. He begged
with gesture with his
eyes. Nodding my feet
I nodding his head to
the ground. Much
laughter. I finally
gave the cover. He
kissed my hand.

An ancient Melian
custom, it was said.
Much laughter.

Do not have Sunday
or holidays except the
first day of rain. They
must not work. If they
did the wind might damage
their crops. Bob has this role.

Settled disputes by free
between tribes before P. administration
If a crime was committed culprit
was tied & thrown into lagoon
to crocodiles.

Wed. Sept -

The small maddan
will tell me, sir,
what is the
breakfast

Wed.

Law
have
reply
the
tell me
break
Da
very
fruit
they
was

Captain and Mueandoon
kissed everyone's hand after a dance.
They threw their hair forward
violently. They danced the
sitting down dance moving
forward & back on their
buttocks, throwing their bodies
& heads forward. They got
hot and dusty.

Kate, John, Eli, Carey, & I
who were the ones who went
last night saw by the fire
for them & they for us and
all of us together. Grayjane
asked if E & J were brother
& sister. if Carey were married
or engaged to Eli. & what
about Bob? E. wonders if they
think we are polyandrous

Wed.

Sept

Laurence told Petrus to have steak for breakfast. Petrus replied very politely and jumpy the small Madam will tell me in what to have for breakfast.

Dance last night - very nice girls. I thought at first they were drunk but they were not. True excitement was engendered by dancing.

Capote and Mulanboun kissed everyone's hand after a dance. They threw their hair forward violently. They danced the sitting down dance moving forward & back on their buttocks, throwing their bodies & heads forward. They got hot and dusty.

Later John, Eli, Carey, P. & J who were the only pols went last night saw by the fire for them & they for us and all of us together. Grayjans asked if P. & J were brother & sister. if Carey were married or engaged, to Eli. & what about Bob? E. wonders if they think we are polyandrous

V+L sound Mumbovo
the same - Savor Vaper

Tuesday.

Tch Bolola's Nephews
Storage bins.

Boulu chin dandi'
Mea Mea

4) ~~utky.~~ 1) 5 baskets,
middle sized
2) 4 - baskets
3) middle 1 lay
24 square

3) 7 baskets
3' then 3' in diam 5' high.
in each - 4 estuase
2 1/2 ton of food for whole place.
Millet for beer.
Gourds

3 belongs to Meamea

4) To assistant to police

Mumbovo at this place
Root is smashed & sucked
like Manioc

Bark used for tanning.

Mumbovo has been
planted - dry sticks put

in the sacred tree of the
abandoned kraal

Belongs to the cattle pen
can not be touched

As the altar - sacred,
prayers are said, says
Senior Duarte

Has been cut at top
3rd year planting
3 yrs. old - Not ready to
take roots. Cut

They plant a tree for
shade where they are
worshipping. The stumps
are dry sticks. This is
the sacred tree with
the horns in it.

How many fields? Tchoko
He has 2 aunts. each own
his wife " "
Tch " "

4 yrs ago no rain - no crop
Reserves are from last
year + this year.

How long would it keep?
to you. Clean.
They don't sell.

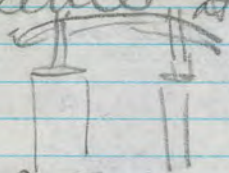
In January yrs they
sell an ox in Maize
would pay for it
with Maize

the paper - is two
Maize baskets or Mad.

Boolemuhungu's wife
was not seen in her home,

Tch's wife + aunt
slept in a room at
another abandoned
residence, Tch.

Two slides with
lens + lens



Kitchen with compartments
for storage

Hollowed stone ~~block~~
and stone floor for
grain about 3' x 2' in all

9000 bags to
Men.

Have door also as
at Nautila - locked
Tchevola. Has 1 store
him here including a
suit case. Done.

Can not be pushed in
It has little or
spiked sticks too -

Calila's had in
took picture -

Visita saw -
shook hands with
Tch. + women -

He is a Mungambo.

Haulila's husband
came to their Kraas
last night - Fine
looking boy. Has
hair done like
Muhinga's.

This is Tch hololas
shop. I has no grain

empty baskets
suit case, ma
book picture, don
1 lock - other
2 small old basket -

Don't know if empty
a full. I think

We have come across
with information not
given or a misunderstanding
This place has palm &
rats and squirrels
so corn was moved

Goats belong to
Badumuhigu

Mumbovo is the
name of the root. The
tree is mucangi (gay)
Mulenda tree yield
mumbovo.

This is men's work.

At the women's work
any one can eat.

Make teeth feel good,
It is chewed. It
quenches thirst.
Took digging pounded
chewing
Root is a tiny bit sweet
& very ~~sweet~~ juicy
Tough fibre - one
sucks out juice

The ground is
called black cotton
ground. The open
space with tufts
purple flowers little
grass. In looks
a picture of it yesterday
very sticky. Have
it in Kenya
Tanganyika cracks
Took stereo
rich

When you thrust
the oar, you welcome
a flap their hand
held out 2 hand
to receive, clap
before.

Hautela's husband
Tchingumua

Capepe-cooked square
in ash - about 30'

Stone in tree to
keep bird from eating
wax so bird is still
hungry and will
call again.

Wax

get Coverie business explained
Have to know symbolism, heavily, + values

gyls - Terribly different +
Coverie shell complex

Tch - so nice - speech

Boolumunga
values

Price Pipe 40 aepulane.

What to buy

White beads

piece of metal

Coverie shell

Containers

Salt

Tobacco.

Blue beads as for Mourning
not accepted.

Choice of beads -

1 offered yellow glass

2 Egyptian with

small coveries. They

all close the brownish

little greenish beads

6 strands each to,

Pimhulu

Sambru

Tch's wife

capepe

Hintete

Mouladon

+ 1 from Tchingu
Coverie for bracelet.

Guarigamo

Melander asked for a
knife instead

39 and 4 coins
each. 1 brown for
the bracelet from
Hiatale.

To the old aunt
1 tin

Tins to Tchi's wife
and the girls Piri.

I forgot Boulemungand.
He was here. I'd
prepared the tin
full of salt. Sena
C. said not to
give. I later gave
a pipe + a knife
and touched his
foot in apology.
He jumped back
He touched me
before. He got a tin

Had given ~~continuous~~ a blue
bowl full of salt + 2 bottles on head of
He asked for a knife beside. He did us
for the parts

We gave ~~continuous~~
a bush knife

Kane kele bucket

The tin, salt
was divided between
then one took the
tin the other the
salt.

Carey brought an
assegai for
Tch. for an empty
glass case I need
↓ thread. Tch made
the point that I
gave the assegai
and received the
case graciously
with apparent delight.
Tch made a nice
speech about beer

Game comes to the group box
I like you.

again & welcome to

When we came again
Hainis his land He
expect to be here

But he with me, his
sons. We said we

would come again if
we were ever near again.

Senor V. had a lot
to do with the gifts
explaining. I put
them into his hand
to give. He gave out
salt - 1 cup each.

L. gave tobacco

1 hand full each. I gave
peanuts and candy.

Boalebuhambo Sp!
's wife asked for more
Coverces. She said she
had 4 female ones &
wanted 4 male ones to breed.

Medea Ma -

Maluku the Mangawes

White spot on forehead
sneak down nose

spot on each
Tch's aunt ^{and on each temple} resembles

him - has white
spot on ~~forehead~~ ^{forehead}
and on each temple
she has rattle
claps + sings with him

His wife also
they laughed -

Ye he mala ma
With rapidly spoken
responses from Aunt
Rukte now alone

+ u - u —
u u - —

Twist Twist shab down

So far he has not begun
these are just fetish
songs. We are waiting
for the others to come.
from Meri's Kreal

Everyone is here for
Tch. except Cavallo.

Dig a dee a de na
sil a dee a de a
gan, ron a
dona Nora dea
daia

Ye ye aye de ma na
is the refrain sung
by men & women &
clapping. Mr. says
that + some thing else
Go yea yea yea
Do man onai onga
Rattle in perfect
coordination.

Men on backs of benches
last night - voices
decent - one cried
others hung in silence
not asleep - except 2 night

What do men put in
grease around neck - black
infant who bobbles
and leeches relaxes
in his little sack.

Children longest sitting
between mother's legs
quiet and good.

Bamba ou dali' la
Ou da li' la Bamba
ou da li' la
Bamba ou dali' la
Bamba ou dali' la

Couli sings very well
"Mundumbo who goes well."

M. has both rattle . . .
clapping accompanying
uh hu uh hu
uh hu uh hu uh hu.
On knees - bouncing

a Leland ja jo
jo no no
yo bando no bambie

Songs are something
like rounds - or solo
& response - same
words taken up by
different voices at
different times
then 3 parts. M
tenor, C. base
girls in middle range
all sing same tune
except tenor which
rises when they go down.
The old lady is the
lowest

Just at
P. meri's wife dances
with the girls

M takes snuff.

F's aunt is leading
this song with an
out burst of la la la la
she is getting worked up.

What do men put in
grease around neck - black
infant who bobbles
and leeches relaxes
in his little sack.

Children tonight sitting
between mother's legs
quiet and good.

Bamba ou dali' la
Ou da li' la Bamba
ou da li' la
Bamba ou dali' la
Bamba ou dali' la

Couli sings very well
"Mundumbo who goes wee."

M. has both rattle . . .
clapping accompanying
uh hu uh hu
uh hu uh hu uh hu.
On knees - bouncing

a laland ja jo
jo no no
yobandono bambra

Songs are something
like rounds - or solo
& response - same
words taken up by
different voices at
different times &
then 3 parts. M
tenor, C. base
girls in middle range
all sing same tune
except tenor which
rises when they go down.
The old lady is the
lowest

Fast get
P. meri's wife dances
with the girls

M takes snuff.

F's aunt is leading
this song with an
out burst of la la la la la
she is getting worked up.

M. has a tail - black
of maybe an ox

Supper went on - Every
body sang. Didnt
see any thing that
seemed like magic.

Old lady led. And
of the supper with
her rattle. Then
danced. Other danced
a little. She then
asked me for a knife.
Which I gave feeling
she had earned it.

Castro we hurt his
knee the medicine chest
went down to the house
this p.m. I put ST 37
He said it hurt - and
bandaged with old shoes
and black tap.

For wants more
medicine.

Awful not to speak
my language.

Don't

Don't be separated in
Medicine chest or
gifts ever.

I have a shoulder
bag made with
compartments. Think
it out very well.

Seretse Khama . 1950
Married Mrs Ruth Williams
Bamangwato Tribe

A. J. DUARTE

C. P. 105

Nova Lisboa, Angola.

Angolares 29.38 = ~~8~~

A. C. de CARVALHO SA.

Sa da Bandeira to Leopoldville
2300 angolares each.

Jacques Ramos Soares

CTT

Sa da Bandeira

His Brother is Maurice

Senhor Laureano Vargas

From home write L. to Sa de Bandeiras
Luanda -

Buy tickets Luanda to
Leopoldville -
confirm Reservations

Go to Polico - Have
visas stamped
give papers which
were stamped at
Sa de Bandeiras

Get Passport picture

Get visas to Congo

Leave Wednesday 12th

Make Reservations.

Hotel Leopoldville
for night of 12th

Send telegram to Nana

" " " Luanda
at Sa de Bandeiras, Monday
and to Mozamedes Post Restant!

Collecta of Customs . Queen's St

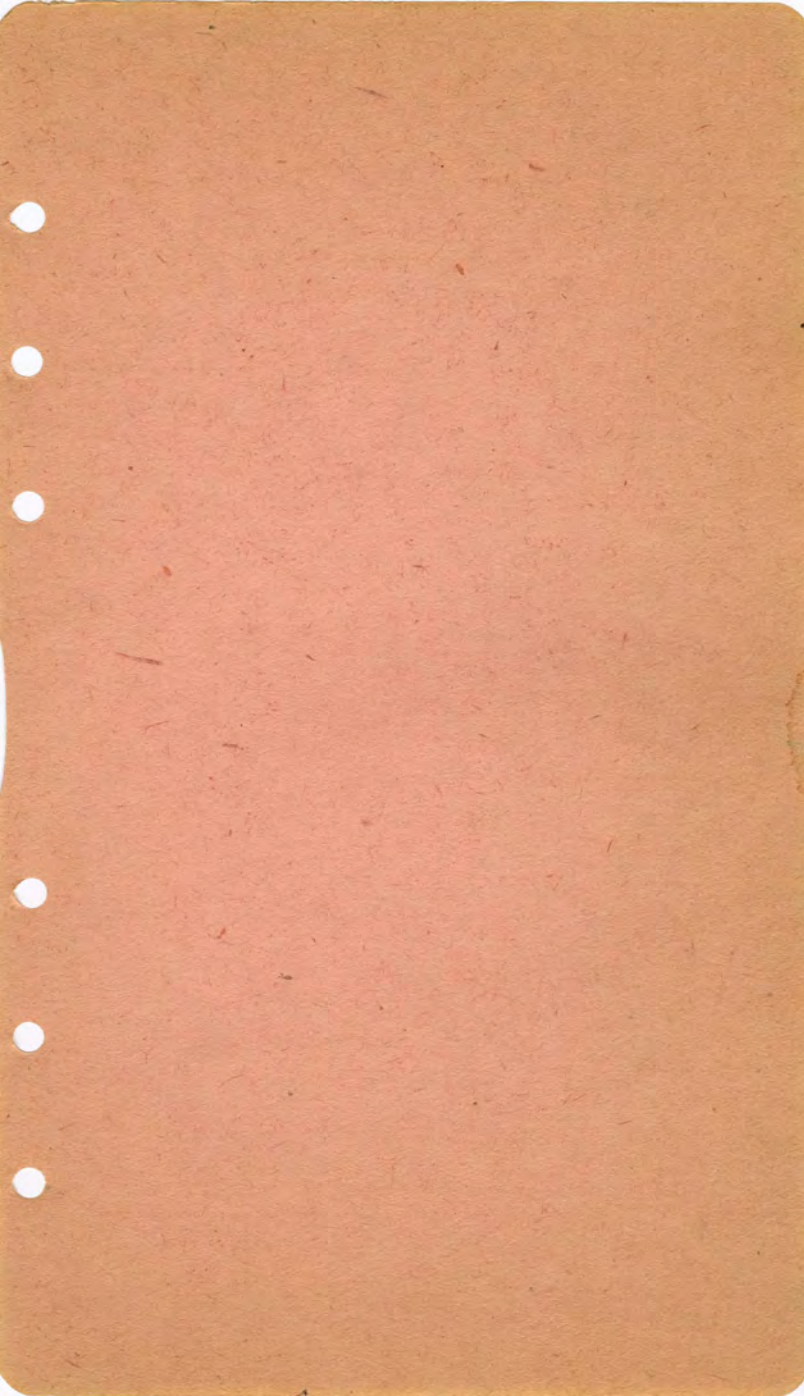
Mr. Abernethy, Germiston
passed our film thru customs
in Johannesburg June 13 1951

Mr. Dickson
Assistant Commissioner of Customs
Pretoria. also passed on them.

Mrs. Hoernle

write Mr. Battiss to say sorry
we could not call on her and
Mrs.

whom Mrs
had phone me.



To do at Home

get projects lined up.

get books on editing

write to Eastman for
suggestions on editing
a method of techniques
for 20,000 feet.

ask Carmichael

Say I. wondered if there
had been any change
in the contract program
if he has any other advice
than the last he gave -
which was that John
should go into Navy Contract
if it is still that way could
be find out from

~~Capt. Connors if Navy
Capt. at Harvard knows
for or rather - ask~~

~~Capt Connors to say
a good word Ask
Carmichael if he would
ask Capt. Connors if
any one he thinks might
help to say a good
word for John to the
Navy Capt. at Harvard.~~

SUBJECT:

LOCATION: Take tape of new can + save it

PROIP: to tape box after loading

DATE: BY:

1. Open covers and tension lever & sprocket
2. take out exposed reel, open can - ~~can~~
4. take out new film put it on right hand side
3. put exposed film in can & cover
5. peel off 4 times length of box in film from new reel
6. slip film in slot around capstan and between guides, feel film in notches, tighten sprocket clamp
7. see that claw is free
8. feel guide line and slide film around pin and through pressure gate, sure it is around pin on which claw rotates.
9. guide film down to sprocket making loop slightly larger than thumb
10. open sprocket and thread ^{the} through ~~film~~ close sprocket
11. ~~thread film into new empty reel with square hole down~~

BY:

12. make sure loops are right size
13. turn claw to mat-in position
and slide film in holes
14. ~~then~~ take new spool in right hand
and follow slot with little finger
thread it in and place spool on
pole with square hole down
15. rotate capstan to make sure of
connections
16. close cover, remove,

SUBJECT:

LOCATION:

TROOP:

DATE:

#3

BY:

1.

} 0-18

2. 15' ; wide angle ; F 8
group posing

3. 15' ; 2" lens ; F 8
medicine man playing

SUBJECT:

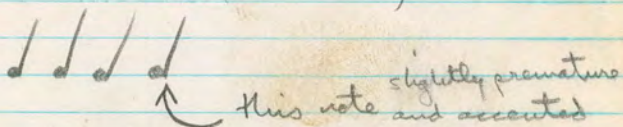
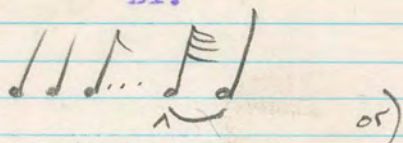
LOCATION:

TROOP:

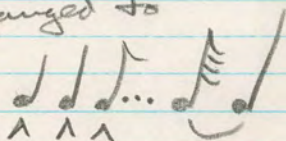
DATE: #2 BY:

1. 1" lens F 8 } 0-14
of medicine man }
& F~~ew~~ playing game }

SUBJECT: Kung Bushmen playing War Dance
LOCATION: Gatcha game
GROUP:
DATE: BY:



changed to



accents on
first three

and back

SUBJECT:
LOCATION:
GROUP:
DATE:

20
.7

14.0

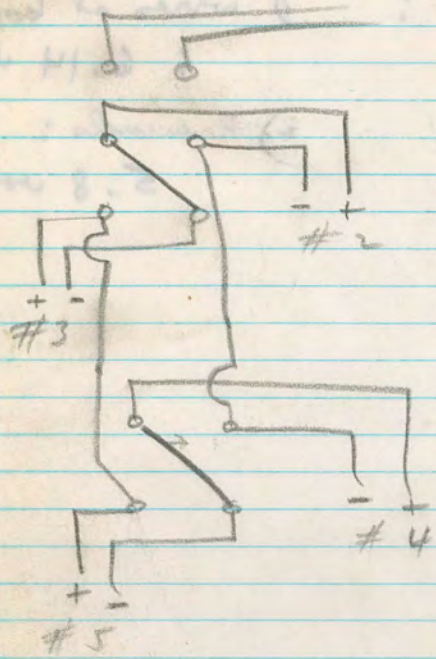
BY:

- # 3 :
- 1) wires at board
: 6.14 volts
 - 2) terminals:
5.8 volts

5/2/70

DATE: _____
GROUP: _____
LOCATION: _____
SUBJECT: _____

BY: _____



SUBJECT:
LOCATION:
GROUP:
DATE:

BY:

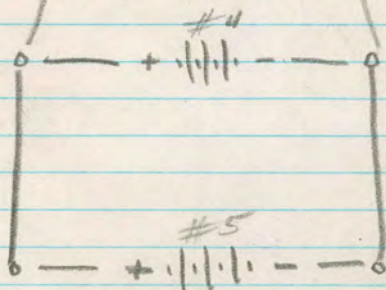
#1

+ | | | | -

in series

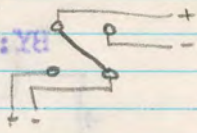
#3
+ | | | | -
6v.

#2
+ | | | | -
6v.



SUBJECT: LOCATION: GROUP: DATE:

when connected thus;
 a volt-meter
 reading gives 0 volts.



when the motor is running -
 a volt meter reading
 gives 6 volt +.

The cables # 1 and 2 above
 do not run to the # 1 (truck) battery,
 they presumably run to the generator!

^{conclusion}
 is the whole wiring system is stuck

SUBJECT:
LOCATION:
GROUP:
DATE:

BY:

Eric Williams - assistant to
Prof. Dart of Witwatersrand
University is coming with us
He is excellent in every way
& will be on plane with you

~~Tuesday 17th I have 14th in
the brain,~~
~~This P.M.~~

~~Ladder at Goolies.~~
~~Truck to Cohens. see list~~
~~Visit Cohens.~~

~~ask about attorney
Agent for shipping film~~
~~ask if he would be
interested to know why
we are here.~~

Eastman Kodak
Rochester N.Y. USA

POST OFFICE
ROCHESTER
N.Y.

Gelatt's Camera Store
Cambridge Mass USA

fourteenth

Please ask Eastman cable me a
Groszhenyog ^{windmark} answer this question

Bright sun midmorning for ~~portrait~~
portrait negros ~~Kodachrome~~ ^{using} Leica with
Kodachrome ~~practical~~ ^{whether} pose
subject ~~back~~ ^{by meter} to sun expose
for face ^{about} f 4 at one fiftieth
and burn out background ~~leaving~~
~~number~~ ~~leaving~~ face

detail good any suggestion
welcome
marshall

SUBJECT:
LOCATION:
GROUP:
DATE:

280
280

BY:

~~McC
Metsger
Bushman
2 Boys~~

McC
Williams
Picarini
2 Boys
John

Dyson

3 Marshall
McCIntosh
Metsger
Bushman
Cook Boy
~~Boy Carl.~~
Marais.

4 staff
2 guests from U.S.
1 Guest for Witwatersrand U
1 " " Pretoria Mus
2 white Guides
5 Natives

pay roll 110 £/mo

Peabody Museum
Harvard
Cambridge

Starting Oct Took
letter from Dr. Fisher with this
to Smithsonian

Please arrange necessary employers

liability insurance expedition comprises

Four staff ^{members} 1 two guests from America one
~~scientist~~ each guest from University Witwatersrand and
~~at~~ Transvaal Museum two guides and six
natives ~~total~~ ^{total eight paid people} payroll 350 dollars per month

SUBJECT:
LOCATION:
GROUP:
DATE:

BY:

Portraits Required

Face - Front - Side 2

Whole Body - Front - Side - Back 3

Black & white prints for comparison

Color slides for lectures

Stereo.

Land.

Experiment with Land to get
shadow densities

Try back lighting against sky
" side " with sheet to
reflect fill in.

SUBJECT:
LOCATION:
GROUP:
DATE:

BY:

Depth of field of 90 mm Elmer

SUBJECT:

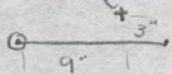
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GROUP:

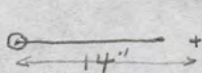
DATE:

BY:

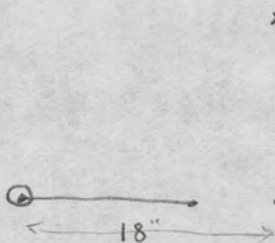
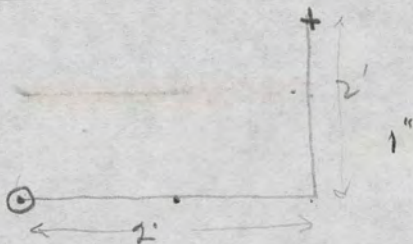
@ 46 paces = 125' ±



4" lens

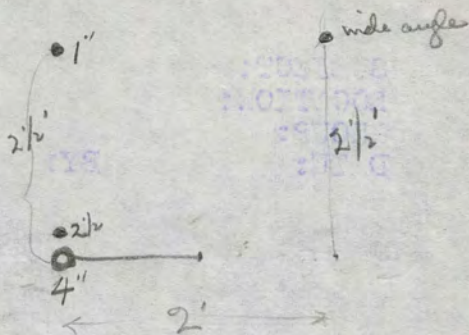


2 1/2"



x
16"

wide angle

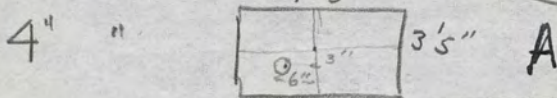
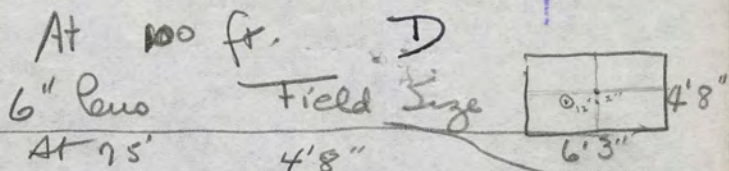


Thru lens @ 75'
Finder x

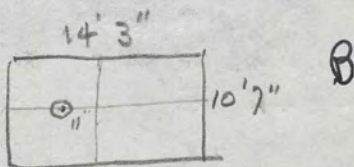


SUBJECT:
 LOCATION:
 GROUP:
 DATE:

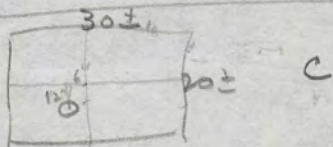
BY:



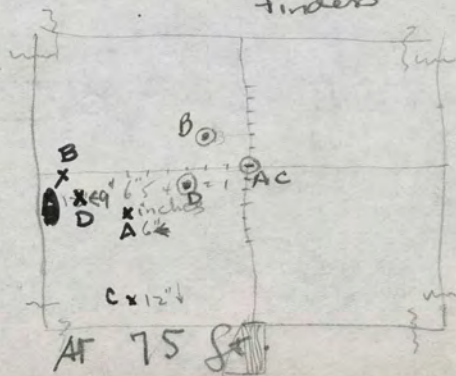
50 mm



25 mm

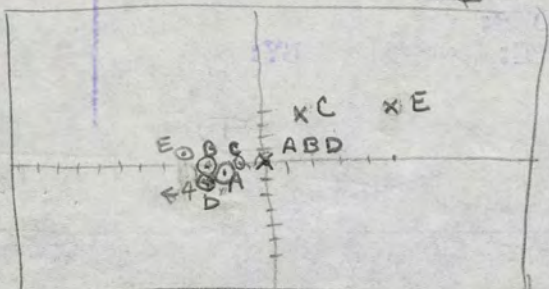


Finders



A = 4" lens
 B = 2 1/2"
 C = 1"
 D = 6"

At 21' A - 4"
 Three Lenses X B - 2 1/2" D = 6"
 " Viewfinder X C 1"
 E W.A



lens		Finder	
A	0	3" left	1" low
B	0	4" left	0
D	0	4" left	1" low
C	2" R 4" High	1" left	
E	4" R 4" H	5" left	0

At 6'

LENS		FINDER	
A	0	1 1/2" left	1/2" low
B	0	2" left	0
D			
C	1" right 1" high	1 1/2" left	0
E	1" right 1 1/2" high	2" left	0

SUBJECT:
LOCATION:
GROUP:
DATE:

BY:

July 9. The camera with 4 lenses was put in the case - some coarse packing tissue (soft) was under the 2 1/2" lens. The camera was laid gently on the bottom of the case but the front end was resting on the 2 1/2" lens which was on the bottom. The weight of ^{one end of} the camera - (and nothing else) was too much for the screws at the bottom of the ^{threaded} collar (lens mounting) and it fell away. On examination of the collar it appears that the three screws had been ~~used~~ recountersunk - the chromin plating had been disturbed the brass was showing - and one of the screws (the ^{inside} one) had had its head filed to allow the lens to seat home.

Further one screw on the collar diametrically opposite is a different size & shows countersinking. ~~and~~ Later - we tightened two of the screws in the 2 1/2" seat but the third one would not take. It came out easily when we put a little tape on its head & pulled it out by the adhesive action. It had ^{had} no thread ever. a dummy. Further the hole the threaded was

not centered under the hole in
the collar - altogether a
most workmanlike job!

BY:

DATE:
REGR:
LOCATION:
SUBJECT:

... the camera with 4 lenses
was put in the case - some lenses
... (soft) was under the 2 1/2"
lens. The camera was laid gently
on the bottom of the case for the
first and was resting in the 2 1/2"
... in the bottom. The weight
... (and without shock) was too
... of the bottom of
... (both mounting) and it fell
... of the collar
It appears that the three
... had the ~~best~~ ~~best~~ ~~best~~
the camera being laid on
the lens was damaged - out of the
... (to the ...) but did it had filed
to allow the lens to be
Further one says on the collar
... is a different size - others
... and other - in light
... of the camera in the 2 1/2"
... would not take. It was not
... a little type on the lens -
... the ... - It was a
... the ...

SUBJECT:
LOCATION:
GROUP:
DATE:

BY:

G.I. Ziegenhous - Administrator of SWA
Mr. J. Neser Secy for S.W.A
Ambler Acting " " " "
A.J. Allen Senior Native Commissioner
T. Round Engineer
J.S. Marais Agr. Officer. Native Affairs Dept
B.J. Steyn Personal Clerk to Secy for SWA
J.A. Venter (Joppe) Pvt Secy to Administrator
J.N. Buys Office Clerk S.W.A Stores
Wessels - was at Ohapoko before van Zyl.

Water Sequence:

I DRINKING

Muddy waterhole

drink through grass stalk
with bunch of grass for filter

Close up of straw filter

II Filling Ostrich Eggshell

Cover branches with grass

Bow muddy water

Caught in flat wooden dish

Poured into eggshells

Moving Sequence

People shoulder possessions
Move in single file

- Later some children carried
on mothers backs
spy returns - way clear.
Reach the objective

Hut Sequence

Men break boughs

Carry them to site

Women clear grass

Women make holes for frame

Poles erected in $3/4$ circle

Covered with a thick grass layer

Inside rim raised by an
earthen wall

Hollow filled with soft grass

(Fireplace set in middle entrance)

Water containers placed inside

Food containers hung up inside

Huts in semicircle around tree

GEMSBOK

HUNTING SEQUENCE: (game killed away)

Men meet under tree
Plan next days hunt
Animal spoor near water hole
indicate game

Early morning Hunters leave
Taking only a little water
first

Throw some dust into the air
to find wind

Start off a

Pick up spoor

Crawl up on game

Shoot

Pursuit

Death

~~Contribution~~

EATING SEQUENCE

Hunters eat up carcass

Big intestine cleaned &
roasted in ashes

Liver also

Stomach & bladder kept for
water containers.

(GEMSBOK HUNTING SEQUENCE)

RETURNING SEQUENCE

One hunter arrives unnoticed
Hangs piece of meat & stomach
on a branch
Sits at own fire
Asks for water
One by one men join at fire
Finally one mentions meat
Hunter agrees & recounts
hunt

EATING SEQUENCE

Families arrive
Hunter gets legs & back
Old man heart, bones of pelvis
& larynx
Next oldest gets neck
Remainder shared
Women get shoulder & brisket
Women give some to children

COOKING SEQUENCE

Piece laid on the coals
Strip held over fire on stick
Shanks pushed into the ashes
Ashes & sand wiped off
Eating with teeth & knife

(by abandonment)

DEATH SEQUENCE:

Old woman lying in skerm

Close up showing age

Man comes to see her

Calls old men together

Take leave of woman

Man rubs strength oinment

Man grinds Ozon. nuts +

Man makes poultice + spreads
over face

Makes a cut btw eyebrows
with arrowpoint

Rubs coal dust into this

Returns to skerm

Sets down a few Ostrich eggs + H₂O
+ supply of furd within reach

Erects dense high fence
of thorn bush

Shoots a few magic arrows

Water Sequence

I DRINKING

Muddy waterhole

Drink thru grass slaths with bunch of grass for filter.

II Filling ostrich Eggshell

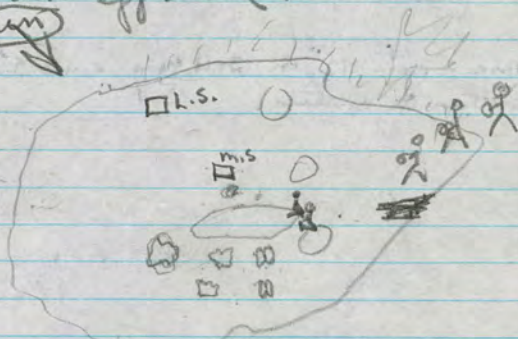
Cover branches with grass

Pour muddy water

Caught in flat wooden dish

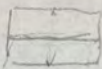
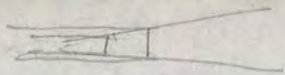
Pour into egg shell.

Sun



III shells + dish

3 enter - put down shells - ~~notice tracks~~ i gets branches
i gather grass - meet at edge water - cover branches
with grass - pour water thru - pour into egg shells.



45

Portraits use 90 mm lens with 35 mm film (Leica)
So use 45 mm lens for 16 mm film
so 2" lens for close ups

Equip 1 B & H with W.A. 2" & 3"
for close up - still can do w.a.

Equip other B & H with 1" 2" 4"
for h.s. & m.s. still can do close ups.

Cine Special v. W.A. 1" 2" 4"

Same - put 12" on B & H Mag & use 5" finder - keep
critter in center.

Portraits - Back lighted - F4 @ $\frac{1}{50}$ to give
face details & burnt out background
Side lighted 30° use reflector. (Austin)

Kodachrome Dairite @ $\frac{1}{100}$ sec.
 with #6 Blue lamp
 Index setting for Leica $\text{III f} = 5.5$
 Guide #22

Feet	3	4	5	6	8	10	12		
F-Stop	8	5.5	4.4	4	2.7	2.2	2		

Stereo Kodachrome #6 Blue @ $\frac{1}{25}$ Guide #40

Feet	3	4	5	6	8	10	12		
F-Stop	12	10	8	6.3	5	4	3.5		

at $\frac{1}{100}$ sec

SUPER XX with #6 Clear lamp
 Index Setting on Leica $\text{III f} = 5.5$
 Guide #95

@ $\frac{1}{100}$ sec. ←

Feet	3	4	5	6	8	10	12	15	20	25
F-Stop	32	24	19	16	11	9	8	6.3	4.7	4

PLUS X @ $\frac{1}{100}$ sec with #6 Clear lamp
 Index Setting Leica $\text{III f} = 5.5$
 Guide #68

Feet	3	4	5	6	8	10	12	15	20	25
F-Stop	22	17	13.6	11	8	6.8	5.6	4.5	3.4	2.7

Depth of Field and

Field Dist.	Size width	25 mm f1.9 Height	Depth of Field @ F8
30'	11' 3"	8' 5"	
15'	5' 7"	4' 2"	
10'	3' 8"	2' 9"	
6'	2' 2"	1' 8"	
4'	1' 5"	1' 1"	
3'	1' 1"	9 ³ / ₈ "	2' 2 1/4" to 2' 4 1/8"
2'	8 ³ / ₈ "	6 ¹ / ₄ "	1' 8 3/8" to 2' 1 1/8"
1'	3 ¹³ / ₁₆ "	2 ²⁷ / ₃₂ "	11 7/8" to 12 1/8" 11 1/4" to 12 7/8"

63 mm f 2.0

50'	7' 6"	5' 7"	
15'	2' 2 1/2"	1' 8"	
12'	1' 9 1/4"	1' 3 3/4"	
4'	6 5/8"	5"	
8'	1' 15 1/4"	11 3/4"	3' 9 5/8" to 4' 2 5/8"

Conversion

Land Camera results vs Kodachrome

Light	land	Kodachrome	movies
450-500	f32 - 1/60 *7	f9 @ 1/60	f10 - 1/50
250-300	f22 - 1/60 *6	f6.3 @ 1/60	f7 - 1/50
125-150	f16 - 1/60 *5	f4.5 /60	f5 - 1/50
35-40 75	f11 - 1/60 *4	f3.5 /60	f3.8 1/50
30-40	f11 - 1/30 *3	f2.2 - 1/60	f2.5 - 1/50
15	f11 - 1/15 *2	f2.5 - 1/25	f9 - 1/2
7.5	f11 - 1/8 *1	f6.3 - 1/2	

land *8 is f45 @ 1/60

Scene 200 face 50
" 5-6 on line face 4

$f_{11} @ \frac{1}{15}$ over

$f_{11} @ \frac{1}{30}$ under

$f_{11} @ 24$

$f_{16} @ \frac{1}{12}$

$f_{22} @ \frac{1}{6} = f_{29} @ \frac{1}{4}$

Speed of Shutter @ 24 frames/sec.

	Gelotte	G.E.	Instr. Book
Cine Special	$\frac{1}{52}$	$\frac{1}{45}$	$\frac{1}{52}$
70 D.L's	$\frac{1}{42}$	$\frac{1}{45}$	$\frac{1}{42}$
Auto Master		$\frac{1}{60}$	$\frac{1}{64}$
Auto load.	$\frac{1}{64}$	$\frac{1}{60}$	$\frac{1}{64}$

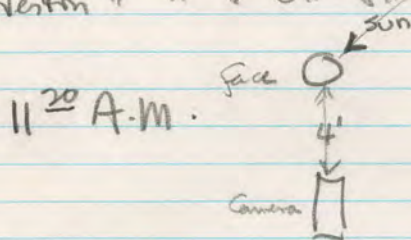
Check this with light meter + Polaroid (Tripod)
 Dark subject - Bright Sun, little haze for
 70 D.L's f. 5.8 ($\frac{1}{40}$) Cine Special f. 5.2 ($\frac{1}{52}$) Auto Master
 + Auto Load f. 5.2 ($\frac{1}{54}$)

Nature was quite dark skin glossy black dull hair
 UNKNOWN FACTOR = LATITUDE OF POLAROID FILM
 Study of Land Camera Exposures
 for natives

#1	at	4	f11 @ 1/60	
#2	at	3	f11 @ 1/30	← best exposure
#3	at	2	f11 @ 1/15	between #3 + #2

Weston Meter at 3-4 ft 200 f20 @ 1/60
 G.E. Pol. " " " " 5 f16 @ 1/60

G.E. meter at 2" from face 2-3 f11 @ 1/30 to f11 @ 1/15
 Weston " " " " 25 = 1/30 @ f11



In other words altho the general scene read 200 @ 4 ft which would indicate an exposure of f20 @ 1/60 the exposure for this face in its own shadow was properly f7.0 @ 1/60 or 3 1/2 stops lower (←→)

#4 facing sun			
Weston @ 4 ft	400	→	f29 @ 1/60
G.E.	4 ft	6	f22 @ 1/60
West	2"	140	f14 @ 1/60
G.E.	@ 2"	4	f11 @ 1/60

picture taken at 4

In other words for detail of face must go 2 stops below general scene

#5 @ setting 6 taken from
same spot as #4 (focused at 15')
had proper exposure for scene but
native's face is detail.

Weston meter	500	>	f 32 @ 1/60
GE PR.	6		f 22 @ 1/60

#6 Same scene 15' focus at setting 4

17½ lbs. Honey	—	£ 2	12/6
2 basins	—		12/10
1 axe	—	1	10/6
oilstone	—		1/3
oil	—		1/6
wood screws	—		
corks	—		
			<hr/>
		£ 4	18/7

BOORUM & PEASE CO.

"Standard" Blank Books
Loose Leaf Books and Forms

CALENDAR FOR 1951																				
JANUARY					MAY					SEPTEMBER										
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
..	1	2	3	4	5	6	1	2	3	4	5	1
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28	29	30	31	27	28	29	30	31	23	24	25	26	27	28	29
..	30
FEBRUARY					JUNE					OCTOBER										
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
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25	26	27	28	24	25	26	27	28	29	30	28	29	30	31
..
MARCH					JULY					NOVEMBER										
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
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..
APRIL					AUGUST					DECEMBER										
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1	2	3	4	5	6	7	1	2	3	4	1
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22	23	24	25	26	27	28	19	20	21	22	23	24	25	16	17	18	19	20	21	22
29	30	26	27	28	29	30	31	..	23	24	25	26	27	28	29
..	30	31

Partly rejoined
(137)

For your Price Books and Ring Books specify
B. & P. **NO TEAR** sheets—no pulling
out or tearing of ring holes.

NO TEAR sheets are made with muslin strips of great
strength and varying widths (which consequently reduces
bulking.)

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"Standard" Blank Books
Loose Leaf Books and Forms

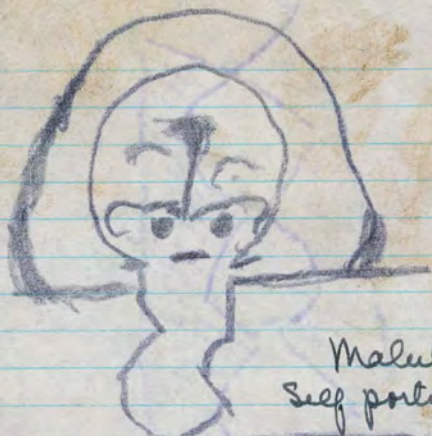
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..	
FEBRUARY				JUNE				OCTOBER												
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
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24	25	26	27	28	29	..	29	30	26	27	28	29	30	31	..
..	
MARCH				JULY				NOVEMBER												
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
..	1	1	2	3	4	5	1	
2	3	4	5	6	7	8	6	7	8	9	10	11	12	2	3	4	5	6	7	8
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23	24	25	26	27	28	29	27	28	29	30	31	23	24	25	26	27	28	29
30	31	30	
APRIL				AUGUST				DECEMBER												
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
..	..	1	2	3	4	5	1	2	1	2	3	4	5	6			
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13	14	15	16	17	18	19	10	11	12	13	14	15	16	14	15	16	17	18	19	20
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..	31	

→ Leopoldville

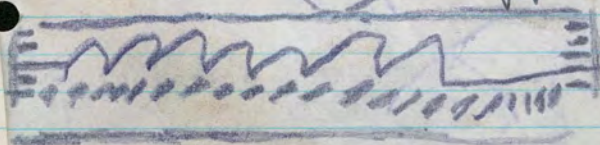
17 days from
Sautsicha to Nouville

For your Price Books and Ring Books specify
B. & P. **NOTEAR** sheets — no pulling
out or tearing of ring holes.

NOTEAR sheets are made with muslin strips of great
strength and varying widths (which consequently reduces
bulking.)

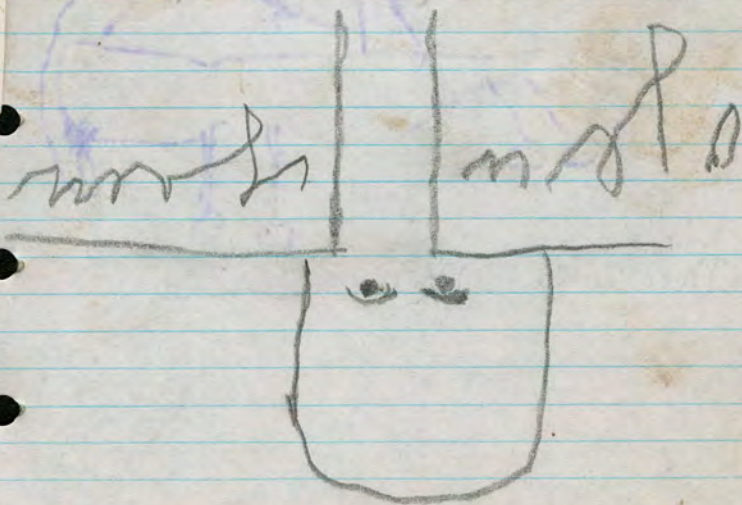


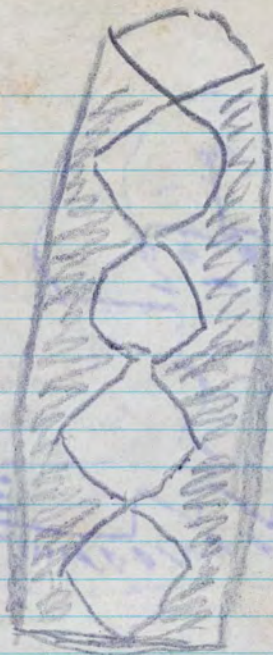
Maluku's
Seif portrait



Bracelet.

Copy of Bae's drawing
Modern Man, Maluku



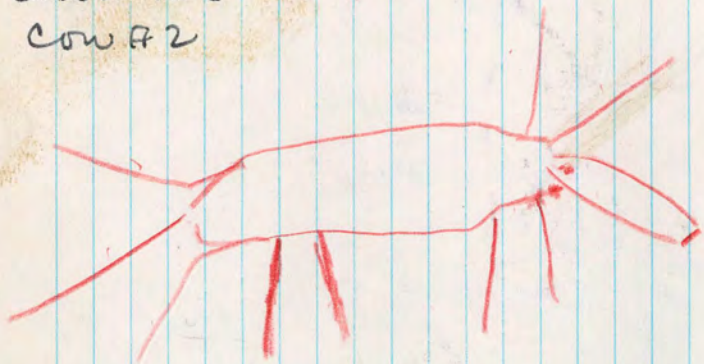


Bracelet



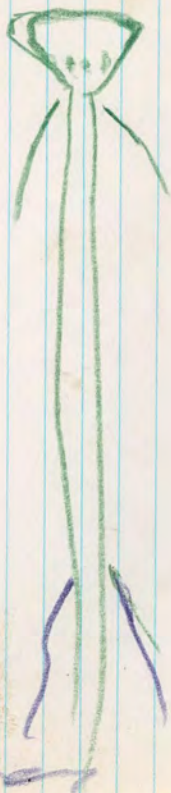
Melukan Ox Cart and rider

Coatimwe
Cow #2



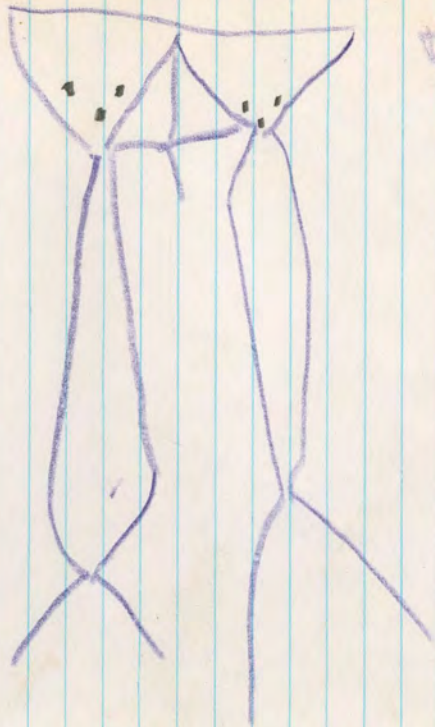
Cootinwe
Sept 3 1951

This is Lana Marshall's
portrait.

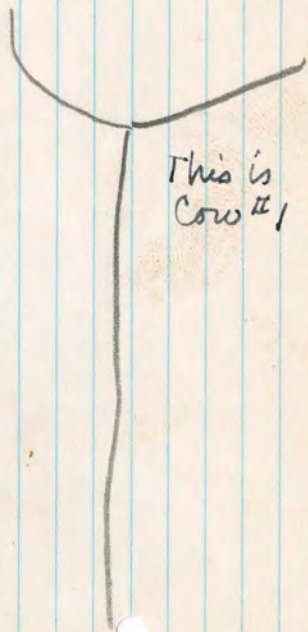


Lana Marshall

This is
Carey

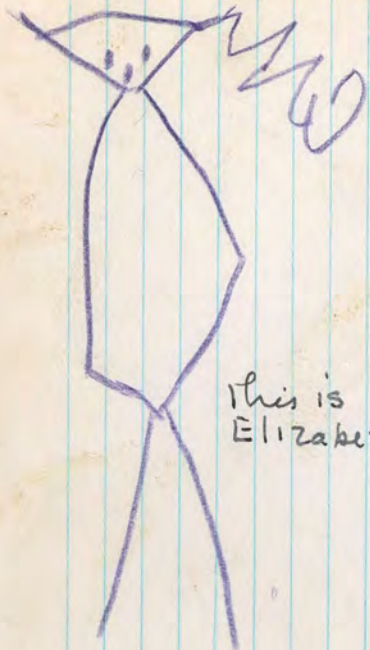


This is Bob

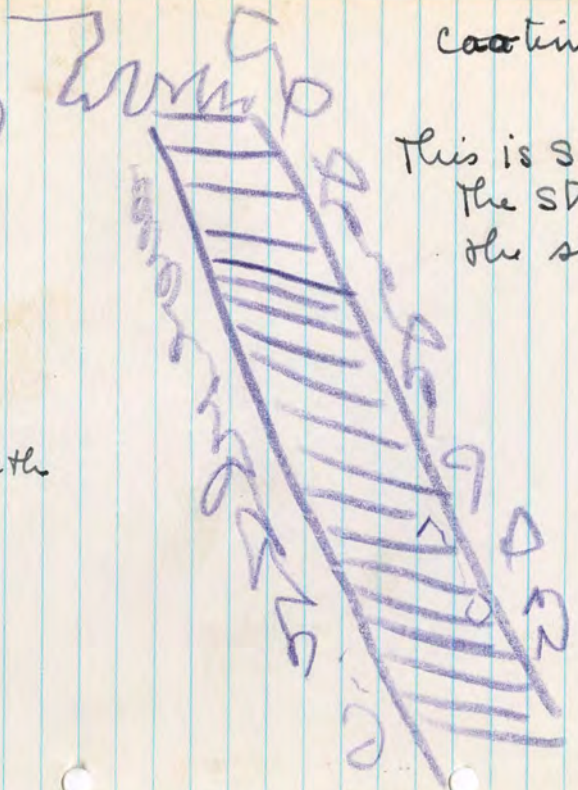


This is
Cow #1

Cootimbo



This is Elizabeth

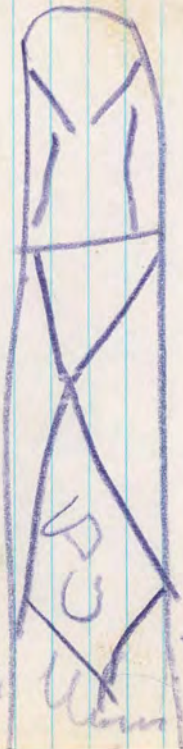


continues

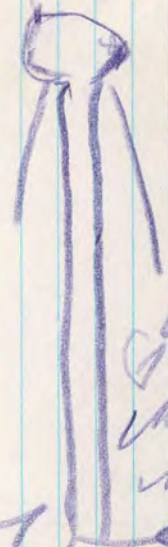
This is sharpening an anvil
the strokes against
the stone

J.M.

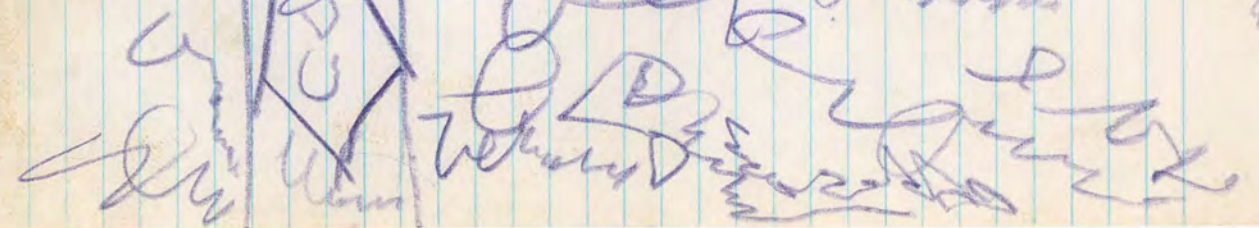
Bracelet

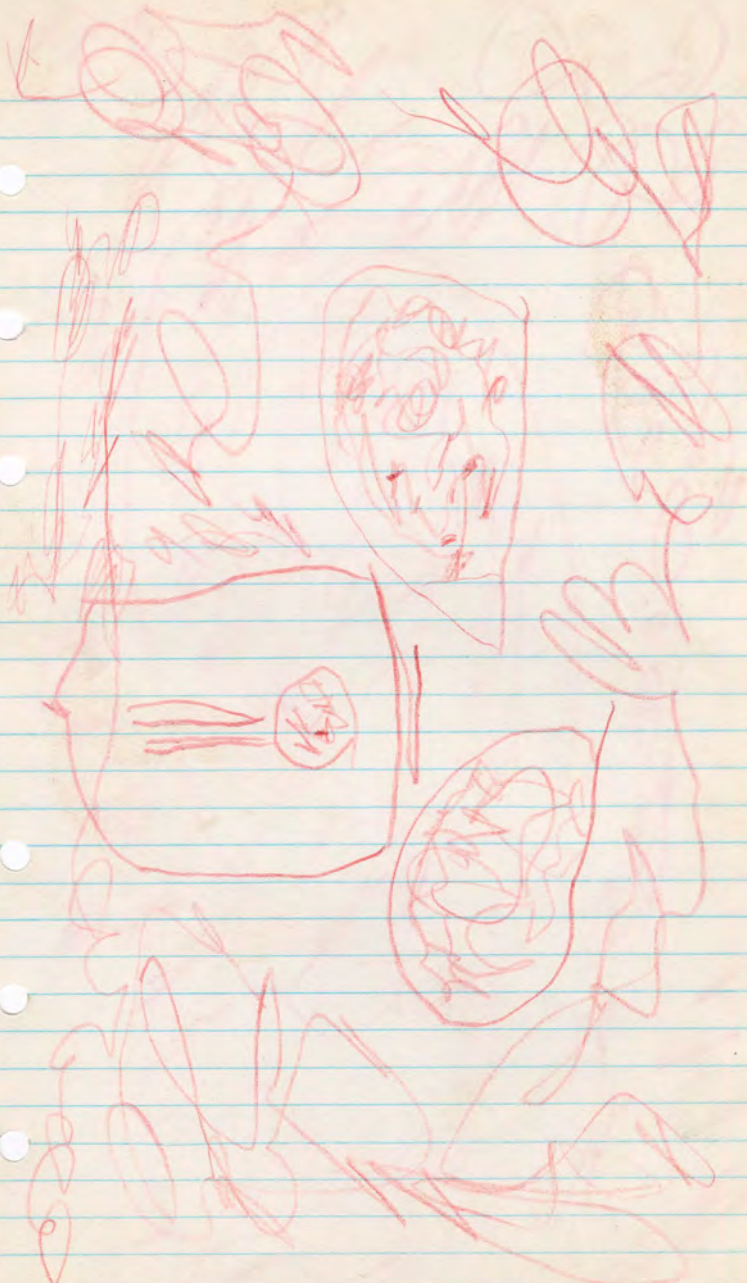


Continue

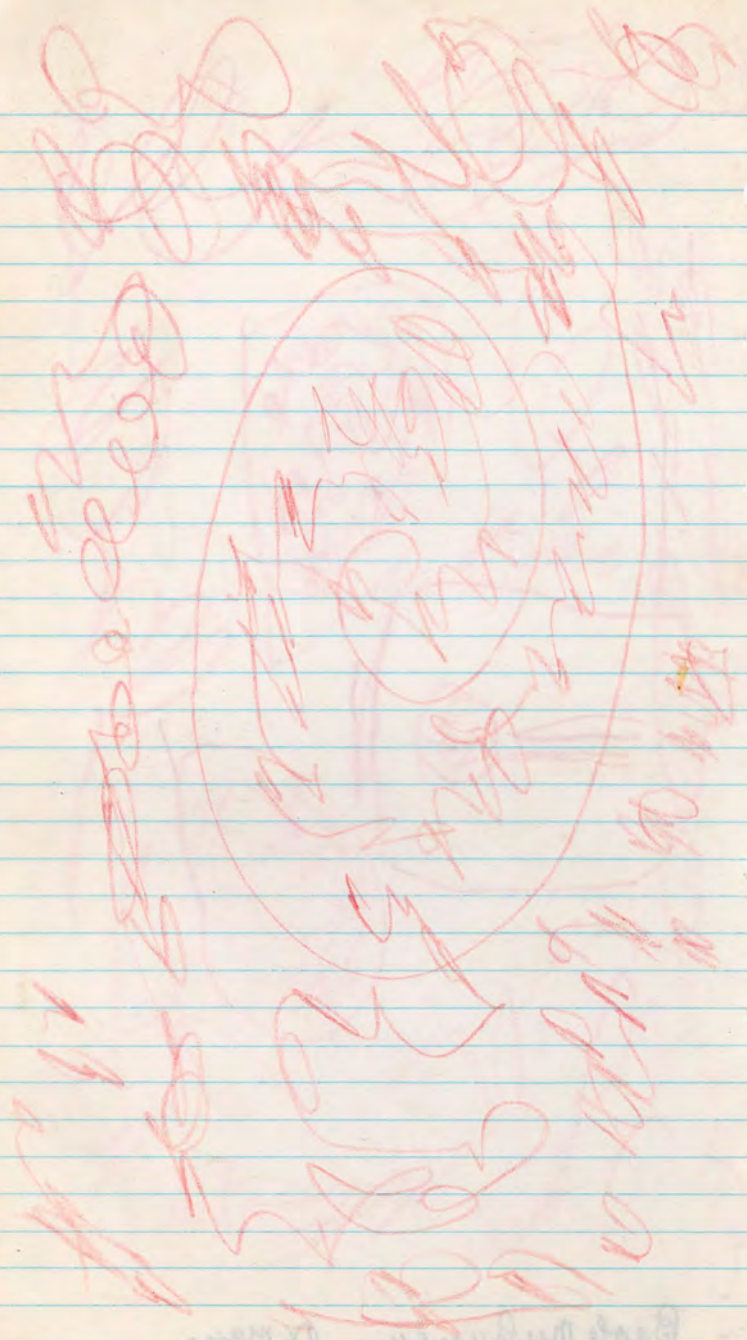


Handwritten notes in cursive script, including the word "Continue" and several lines of illegible text. The notes appear to be a continuation of a design or a list of instructions.

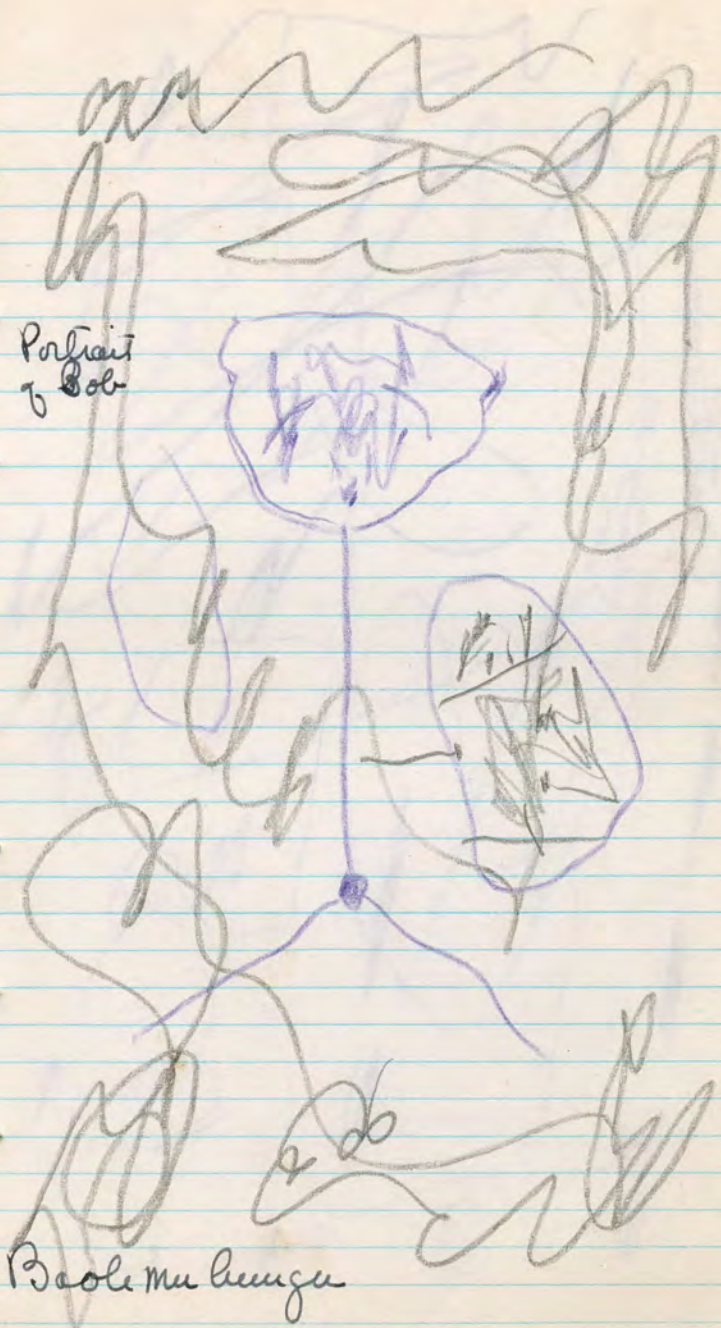




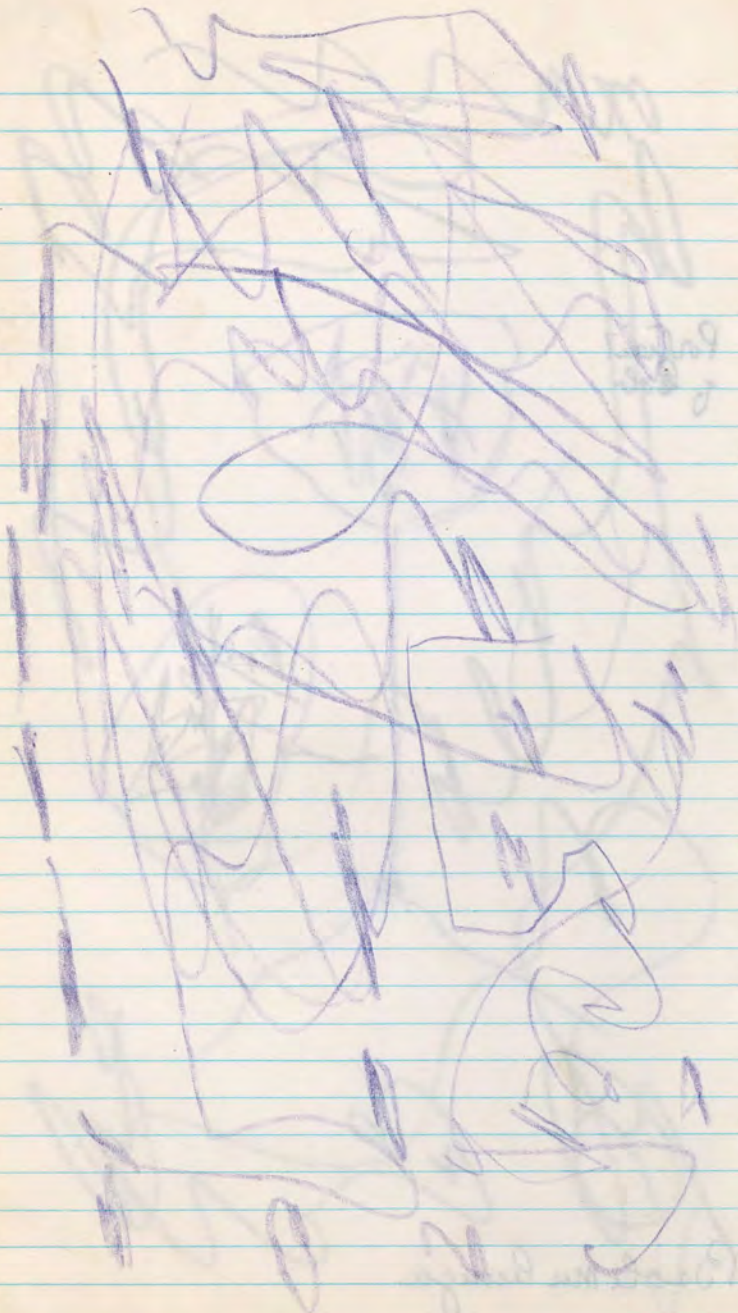
Baole mukungu - ox man.



Portrait
of Bob

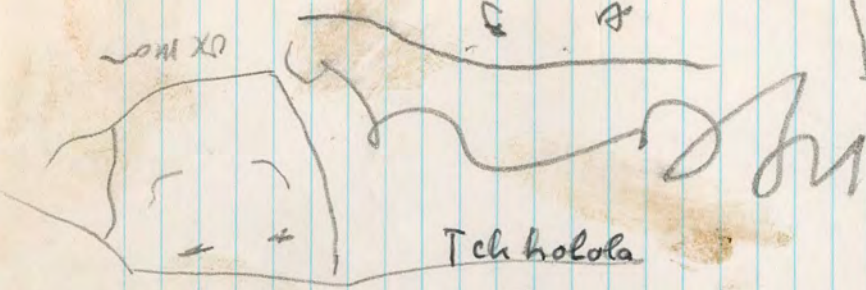


Boole mu beuge

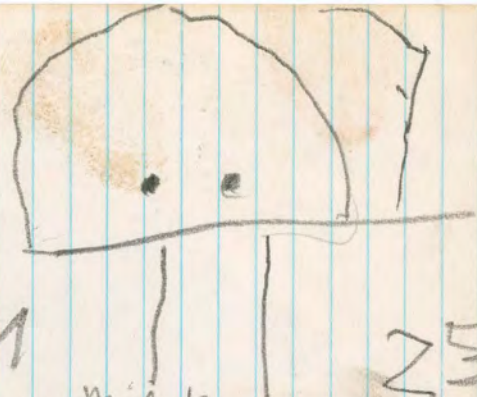


Sept 3.

1000 X 10

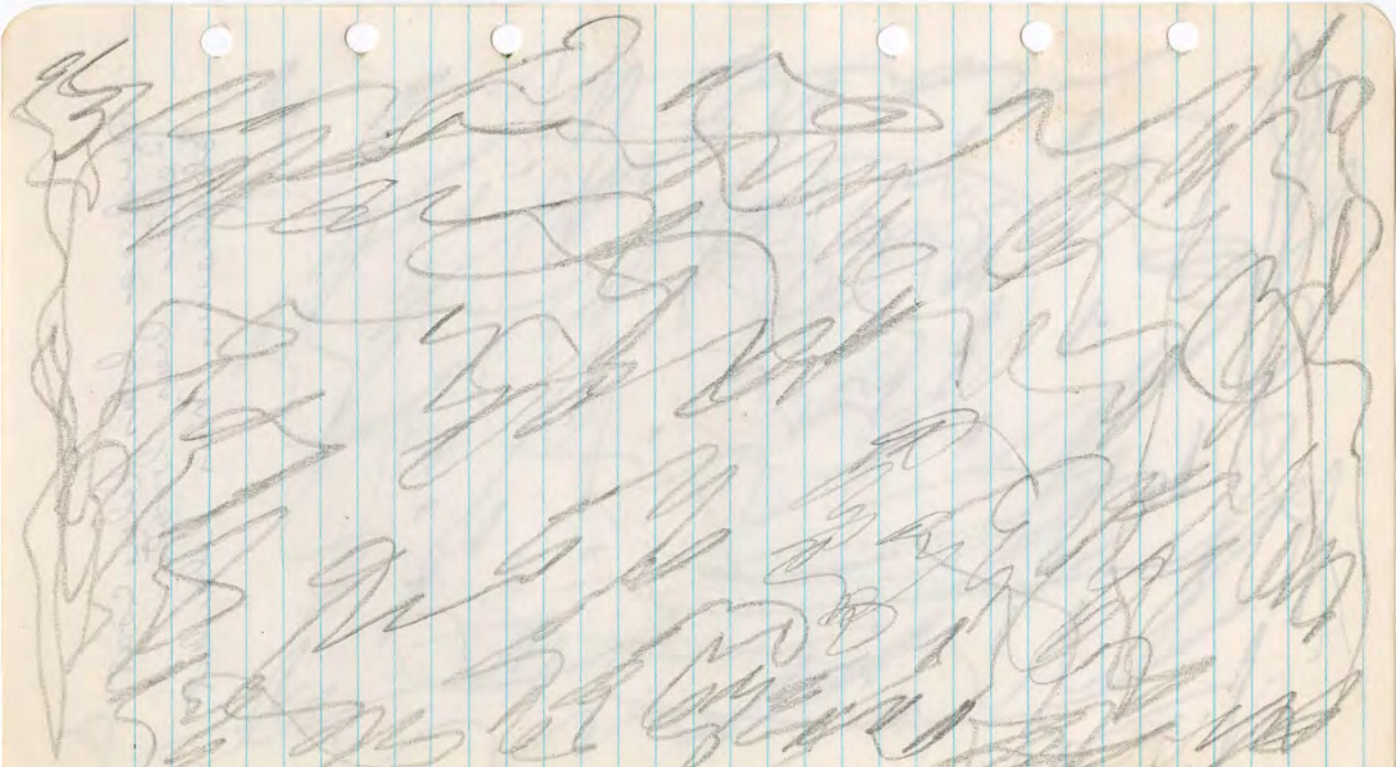


Tch holola



Maluku
Copy of Bob's
drawing

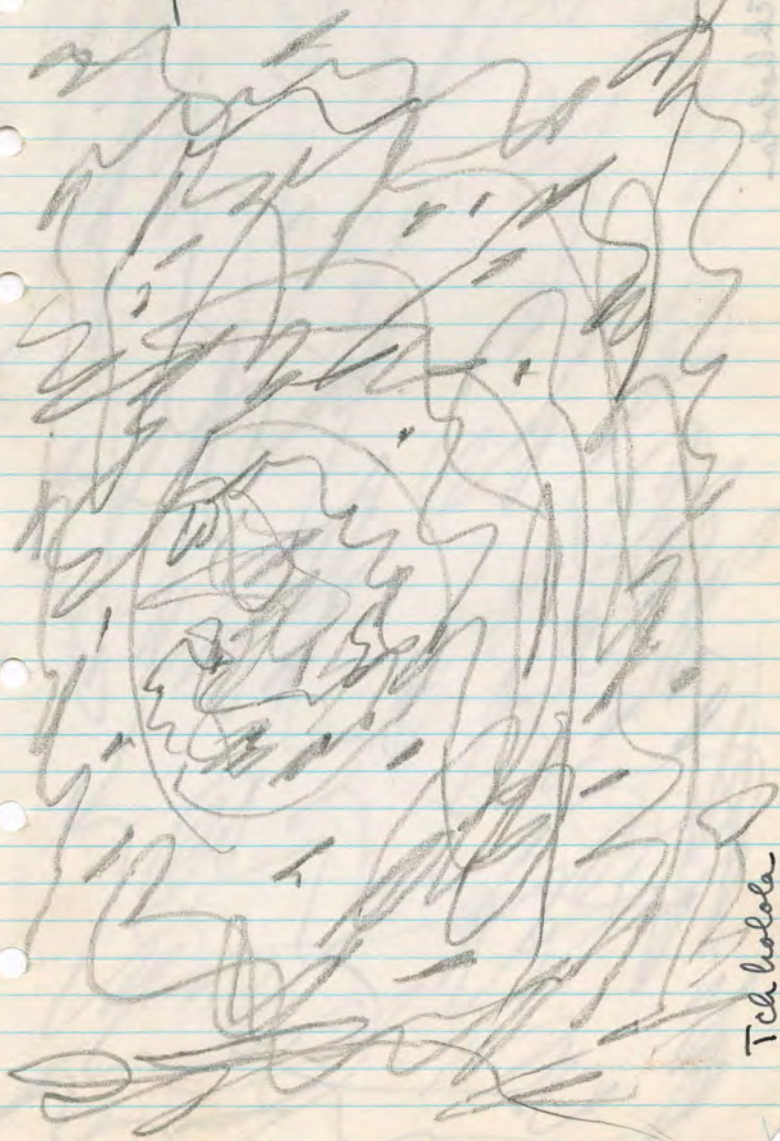
Handwritten scribbles and a signature-like mark on the right side of the page.



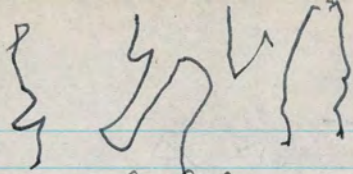
Tchholola

10/10/10

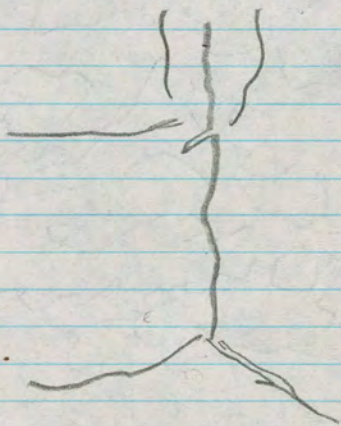
Andreas has blue coat
Peter has boots
Stephanus has blanket



Tch holala

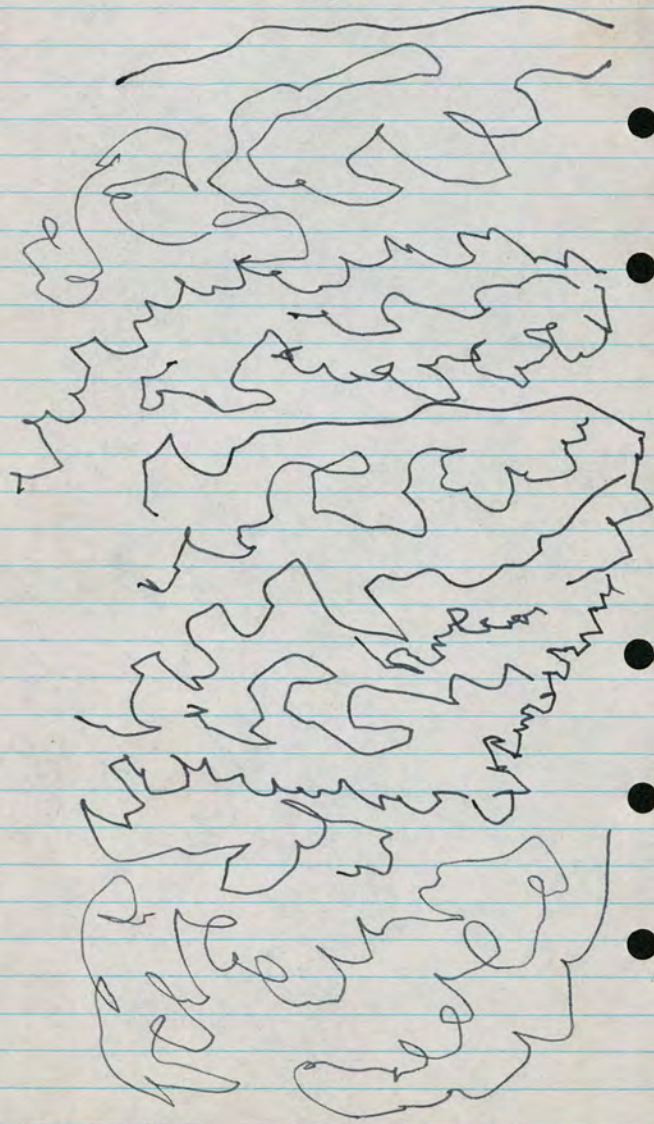


Tch holola



Tch holola

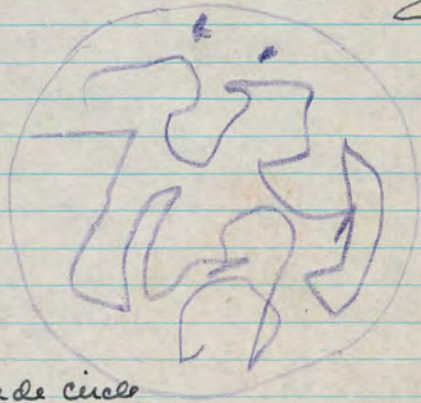
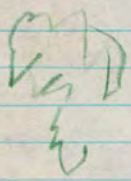
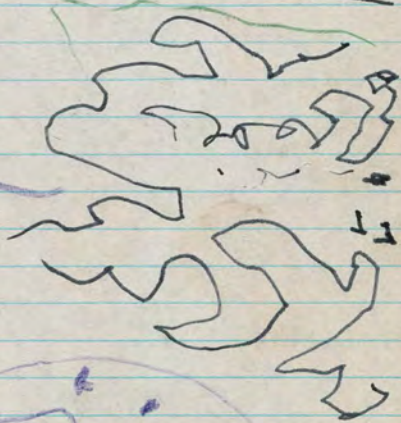
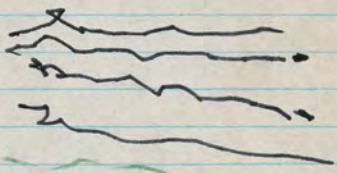
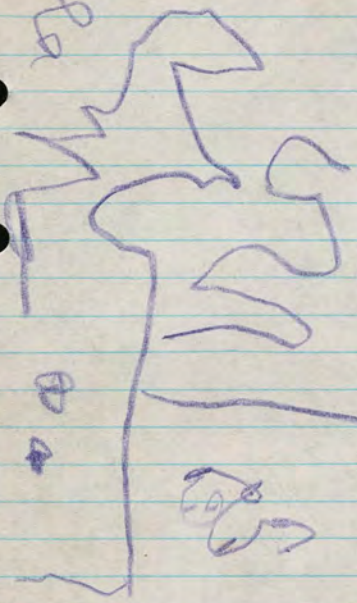
PostgreSQL



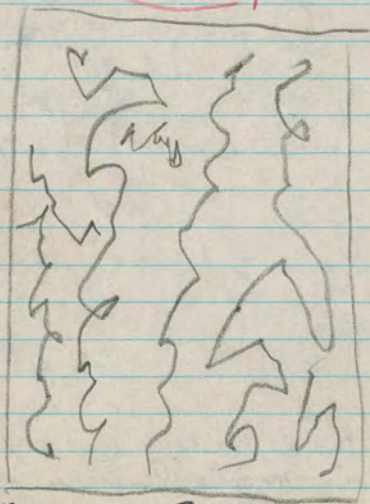
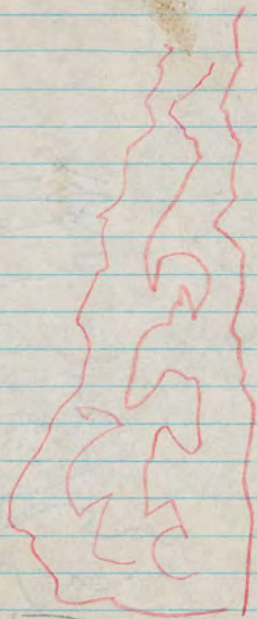
Wanda

Cholola

Tchlolola



L.J.M. Made circle
Tchlolola made lines in it.



Tchholola

L.J.M. made Squares
Tchholola made lines in it

Mr L K Marshall
4 Bryans St
Cambridge Mass USA
Dear Mr Marshall

Chopio S.W. Africa
Aug. 26. 1950

This will acknowledge receipt from you
of Bell & Howell Camera Auto Master # 437323
equipped with

- 13.5 cm Heitz Hektor ^{Lens} # 644224 and viewfinder
- 50 mm F 1.6. Kodak Anastigmat Lens ER840 L-2562
and viewfinder
- Bell & Howell Ansix 1" F 2.5 Lens and viewfinder
also

Weston Model 735 Light Meter # 5377417 + Case
also

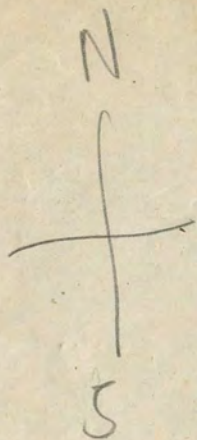
Sraig Tripod with Adjustable legs + Handle
also 1 Focusing plate for Camera.

All of this equipment is loaned to me with
the understanding that I will take pictures for you on
film which you will supply, and that I will return
this equipment to you at your request within thirty days
after you notify me. I understand that you will supply
me with a copy of film that in your opinion is properly
made.

I understand that you have this camera insured against
theft and accidents and that I will not be responsible for loss
or damage, but that I will notify you ^{promptly} if loss or damage occurs.
I understand that I am incurring no charges by borrowing this
equipment and I am not to charge you for my time or services ^{or expenses} in
making film for you

COPY.

Yours truly
B. J. 2-11.



Buramba

Muximba

Caloque

Vadinba

Naulis

Vahinga

Muncuancua

Mujambandolo

Mukumbe

Ombandi

S. W. F.

Vahinga

Umbandja (Ombandja)

Vadimba

Alberto Eugénio de Moraes

FUNCIÓNÁRIO ADMINISTRATIVO

Chefe do Posto do Chitão

Hevila

ANGOLA

L
Muntuange

Famei's son

Took us to honey bees

~~Went with Eric!~~

Calou

Took Eric hunting

Caurilé

Meri's son - guide

Tchi'ssu ngo

Meri's son guide

Heutila gave red stone

Capepe lent pot + gourd

Tchintu gave bracelet

Calila gave mek. a Mundimba

Pch lolola gave chicken

Mecolovandi - gave goat

Meri gave hairy drink

Selling of Meat. - ye
Poison. What kind.

Why the meek affair
Distribution of Meat
Is there a sacred call for her.

- ← Are there any Muties still no
living on game in So. West?
- ← Where is Mutebe. ←

cents traded for cattle

↳ kilo made.

↳ How many for a cow

Mtenda } goods
cabaso }

Meri - 50

Eric Williams with
us this year
Bob Dymon was to
went to Murtues

See Drawings at back

Wed. Sept

Thu 1

