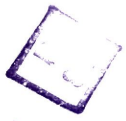




# NEPRAJZI ÉRTESÍTŐ

LXII

1980



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1980.

# NÉPRAJZI ÉRTESÍTŐ

A NÉPRAJZI MÚZEUM ÉVKÖNYVE

Múzsák Közművelődési Kiadó  
Budapest

Descriptive Catalogues of  
East African Objects  
collected and written by  
Baron Paul Bornemisza in  
1902—1903

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Szerkesztette:  
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**CONTENTS**

Acknowledgements ... ..	7
Paul Bornemisza's original photographs ... ..	8
Introduction ... ..	11
Notes to the introduction ... ..	17
Catalogue March — June 1902 ... ..	19
Catalogue No II. August 1902 — May 1903 ... ..	83
Notes to the Catalogues ... ..	106
Appendix A — Ethnic and geographical names — Key to Bornemissza's spelling ... ..	112
Appendix B — Key to Bornemisza Numbers in order of Museum Numbers ... ..	114
Appendix C — List of missing objects according to 1982 stock — taking ... ..	137
Appendix D — List of other collections by Bornemisza, not in the Catalogues ... ..	140
Appendix E — Proportions of various objects in the Catalogues ...	141
List of photographs ... ..	143
Photographs ... ..	155
Bibliography ... ..	229



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## Acknowledgements

My thanks are due to many people who directly or indirectly helped and supported my work. First of all I would like to thank the staff of the Museum of Ethnography, Budapest. Ildikó Markó helped me in the store room in putting away the objects in an order where they could be found again. The Photographical Laboratory complied with my many wishes without a murmur. Vilma Főzy undertook the copying of the drawings and the map. The Archives Department, which stores the manuscript of the Catalogues, was very helpful at all times.

Special thanks are due to Dr. Gérard Philippon, Paris whose contribution was absolutely vital to the appearance of this work. Dr. Mihály Sárkány, Budapest provided useful advice and read the final draft of the manuscript with great care.

Bea Vidacs  
Budapest  
December, 1983.



**ORIGINAL PHOTOGRAPHS**

**Photo No**

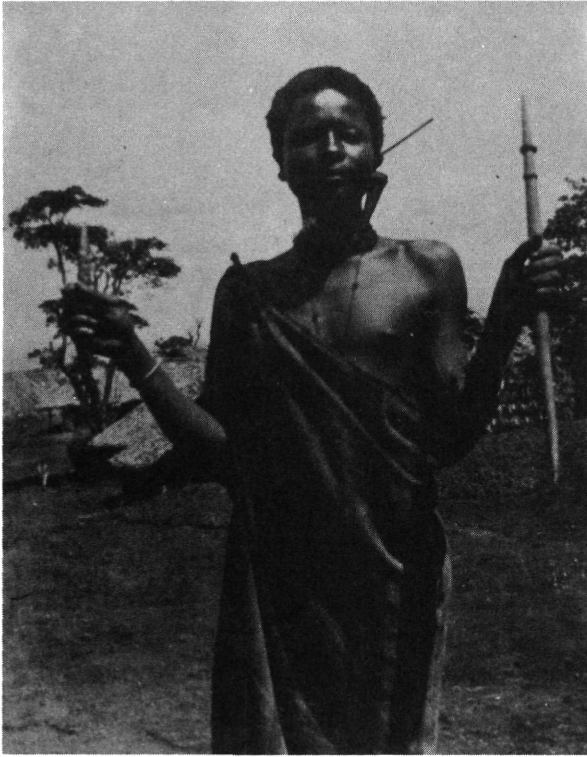
**A 46009, Bornemisza and his servant, (No in Photographic collection: 5465)**

**B 45828/796, M'Kumbe, (No in Photographic coll. 5444)**

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**C 46003/978, Natives in front of house, (No in Photographic coll. 5459)**

**D 46006/981, Native woman, (No in Photographic coll. 5462)**



A

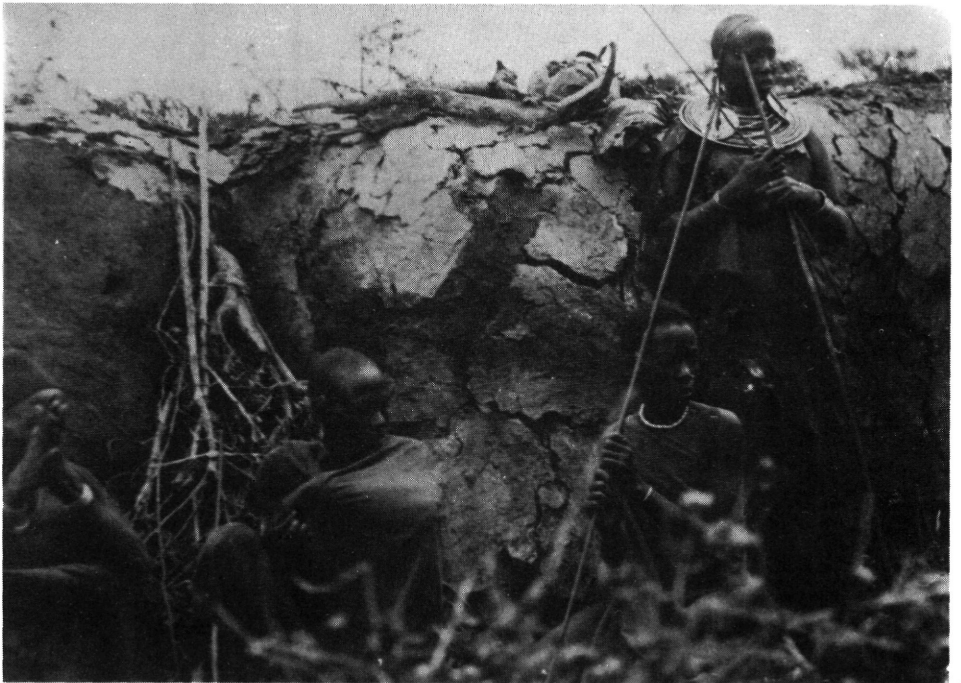
B





C

D



## INTRODUCTION

The present catalogues were written by Baron Paul Bornemisza. Baron Paul Bornemisza. Baron Paul Bornemisza was born in 1853 and died in 1909. Even though his collection of 2448 East African objects comprises about one fourth of the collection of African objects in the Museum of Ethnography, Budapest, he is not a well known person, he does not appear in any of the recently published handbooks, reference books or encyclopedias.<sup>1</sup>

So the first question is who is this person? He was a member of a Hungarian aristocratic family from Transylvania, he left for Africa in the 1880's. Nothing is known about his activities there until he starts selling ethnographic specimens to the Museum of Ethnography in 1901<sup>2</sup>, then a department of the National Museum of Hungary (H. N. M.). This date roughly corresponds to the appearance of his articles in various Hungarian newspapers and journals. From these and other sources we know that he spent some time in South Africa as well as in East Africa. According to one of the Hungarian newspapers<sup>3</sup> during the Boer War of 1899—1902 he was the guide to the foreign military attachés for some time.

In the Archives of the Museum of Ethnography, Budapest, there are some letters from him and also concerning him, which show that he attempted to get a kind of permanent contract from the Museum which would have provided him with a certain sum of money quarterly. This sum was conceived of as advance payment for ethnographical objects to be collected by the Baron. This is indicated by the draft of a letter to the Minister of Culture written by the head of the Ethnographical Department, János Jankó.<sup>4</sup> The answer to this appeal is not to be found in the Archives, but another draft written in 1904 which contains details of the financial transactions concerning the collections of Bornemisza, indicates that the Museum subtracted about two thirds of the amount payable in return for earlier payments.<sup>5</sup>

Bornemisza mentions in the introduction to the first Catalogue and also in his correspondence with the Museum that he intends to settle down in East Africa to deal with farming.<sup>6</sup> Nothing is known about how he executed this plan. In 1902 he is back in Hungary for a short while. His return to Africa is even mentioned in one of the Hungarian newspapers.<sup>7</sup> In May 1904 an exhibition of the objects collected by him is set up at the Museum of Ethnography. He is also present at the opening. Contemporary newspapers give ample coverage of the exhibition, although it is noticeable that they find the hunting trophies to be of much greater interest than the ethnographic objects.<sup>8</sup> It is also known that after this stay in Hungary he returns once again to Africa. The next thing known about him from an encyclopedia entry is that because of ill health he returned from East Africa in 1906 and died in 1909 in Breslau while visiting one of his daughters.

These are the bare outlines of his life with very many gaps. Reading the catalogues compiled by him one can learn a bit more about his character, attitudes and activities.

## The Catalogues

Bornemisza compiled his „Descriptive Catalogue of Ethnographical Specimens” I—II in 1902 and 1903 respectively, to accompany the 1982 objects he collected in what then was German East Africa. The first Catalogue describes 1009 objects, the second one the remaining 972. Apparently by mistake he omits Numbers 418, 1010, 1088 and 1330—1339, and has 1562 and 1562/a. In a postscript to Catalogue No. II. he mentions that in addition to the objects described earlier he also has some 250 pipes and snuff boxes, 70 spears, and 42 „fetishes, called ‘Nungus’” and „9 stone implements”. These roughly 370 objects were bought together with the objects described in the second catalogue, which is indicated by the fact that the Museum numbers allotted to these objects is mixed up with the numbers of the objects described in the second catalogue and by the details of purchase in the Registration Book of the Museum of Ethnography.<sup>9</sup>

The above indicates that Vajda was mistaken in supposing that the nungus were acquired by the Museum from the legacy of Bornemisza.<sup>10</sup>

According to Révai’s Great Encyclopedia which was written shortly after Bornemisza’s death, he sold some objects to the British Museum, Mr. O’Hanlon of the British Museum could not find any reference to Bornemisza. (Letter 27. Oct. 1983.) Although the two catalogues were written separately Bornemisza numbers the objects continuously. There is a discrepancy between Bornemisza’s numbers and the numbers of the Museum, which is — at least partly — due to the fact that while Bornemisza counted sets of objects belonging together as one number, the Museum allotted separate numbers to each object, e. g. in the case of a quiver with arrows, there are as many numbers as arrows plus one for the quiver.

The Catalogues were written in longhand and in English, as Bornemisza said in his Introductory Remarks his Hungarian was not good enough for such a task. (As there are some letters written by him in Hungarian, I can state that his Hungarian seems to have been sufficient, nevertheless it is certainly true that the catalogues are of much more use in English than they would be in Hungarian.) Apart from the Introductory Remarks he also supplied the Catalogue with a hand-drawn map (Fig. 1.) of the areas he visited, which were mainly around Mount Kilimanjaro. The peoples visited were: Chaga, Maasai, Pare, Ttaita, Sukuma, Iraqw, Nyamwezi, Ndorobo, Langi, Mbowe.

Throughout the Catalogues he tabulates his data very consistently under the following headings: Number, Specimen or Object, Native or Local Name, Bought at or in, Origin, Remarks. Bornemisza was an amateur in collecting ethnographical objects, nevertheless this tabulation in itself is evidence of a systematic and conscientious person. Under the heading of Remarks he includes every kind of functional information that came to his knowledge about the object, including conditions of finding the object, use, beliefs concerning it, technical details, etc. This indeed is remarkable because everyone working with museum collections of African objects from the turn of the century (or even later) knows how frustrating the lack of background information or in fact of any kind of documentation can be. Unfortunately there is no detailed description of the 370 objects mentioned on the last page of Catalogue No II.

Naturally very often we are apt to smile at his assertions. There is no denying that Bornemisza was very much a child of his age. His obsession with being the first European to have found certain kinds of objects is an instance of this. In the same way it is typical of the age that he will refer to certain phenomena in a conciliatory even patronizing fashion, for example „about the various hocus-pocuses of rainmakers I would furnish detailed report”<sup>11</sup> he says (unfortunately there is no trace of the special report). I do not think that this kind of attitude on his part needs a special apology, it is so much part and parcel of the age he was living in that indeed it would be strange if his attitudes had been different.

He is still more understanding towards the „natives” than towards ethnic groups in fact nearer to his own culture. Thus he makes unforgivable remarks about Jewish and Indian merchants, this unfortunately is also typical of the age. (This is the age of the Dreyfus case!) It is just as difficult to accept the few instances when his collector’s zeal carries him away and leads to rather gruesome descriptions of for example how he pulled a ring off the finger of a dead Chaga.<sup>12</sup> This cannot really be explained away, one can only suggest that we should view his activity as a whole and then these cases are counterbalanced by his not negligible contribution to our knowledge of the material culture of German East Africa at the turn of the century.

Another factor has to be kept in mind in connection with the Catalogues: Bornemisza was trying to sell the collections, therefore at times he may be boasting. By all accounts he was not rich, in fact, especially in the second catalogue, the impression he gives is that of a person desperately in need of money. This leads to tantalizing statements of how he will supply information on certain phenomena only to buyers of his collection. Unfortunately there are no traces of these supplementary reports in the Museum of Ethnography. On the other hand the fact that at times he admits to not knowing certain things make him sound very reliable when he does claim to know something, and the attention he pays to details indicate that he must have been a keen observer.

## The Collection

A further point which makes both the Catalogues and the collection very valuable in retrospect is the fact that Bornemisza collected a very wide range of objects, including everyday household objects. Very often, especially in earlier collections of African objects, one has the feeling that the people whose objects one is looking at only had a ritual life. This is not the case with the Bornemisza collection, he seems to have paid (or tried to pay) equal attention to all facets of the life of the peoples whose objects he collected. Of course this may also be due to the fact that in East Africa there are fewer noticeable „artistic” objects. He went so far that he also tried to include evidence of the surrounding natural world, such as samples of wood, fruits of different kinds, skulls, etc. Very many of these not specifically ethnographic objects are missing from the collection of the Museum, either they were never purchased or they were surrendered to other museums as not belonging to our field of interest. I think that his conception of collection the totality of objects surrounding the

peoples he visited was probably the right attitude, which is supported by the rise of interdisciplinary approaches in the study of cultures in the past ten or twenty years.

### Bornemisza's Methods

I have already mentioned that Bornemisza tabulated his Catalogue in a very consistent way. There are other indications of his consistency and conscientiousness as well. Nothing shows it better than the following statement from the Introductory Remarks of the first catalogue. „The ki-tsaga nomenclature relative to the Tsaga specimens was supplied by M'Kumbe (alias Kélelo) a wonderfully intelligent Tsaga, a very skilled „fundi” (craftsman) of very inventive and artistic disposition . . . — and was afterwards supervised by Father Dürr of the Cath. Miss. St. at Kibosho who speaks the Ki-tsaga perfectly and lives on the Kilimanjaro since 1894.”<sup>13</sup> Or his frank admission at the end of the first catalogue: „I collected the Paré and Teita specimens on hunting trips when I had no interpreters at my disposal; to this is to be attributed the missing of their native nomenclature.”<sup>14</sup>

In a letter addressed to the Head of the Ethnographical Department there is also evidence of how Bornemisza hoped to keep up with the scientific literature of the time: „If I am not trespassing too far on your patience, I would like you to kindly cause that, I shall be furnished with

Johnston's „Kilimanjaro”,  
Baumann's „Masailand”,  
„Usambara”  
Widenmann's „Der Kilimanjaro Bevölkerung”  
(Petermann's Mitteilungen, No 129.)

and some good maps and handbooks for the territories I intend to visit.

You will greatly oblige me if you will instruct me about any anthropological observations I could perform besides my other occupations, and kindly supply the necessary informations and apparatuses.”<sup>15</sup>

In actual fact the Catalogues do contain references and criticism of Johnston's as well as Volkens's volume.

In another letter written in Hungarian he stated about the material described in the first Catalogue that he tried to collect objects which had not been supply the necessary informations and apparatuses.”<sup>15</sup>

There is a striking feature of the Catalogues, which at first sight seems bizarre. And this is the fact that Bornemisza gives the native names of objects with a Hungarian orthography. On second thoughts it is not such a bizarre idea after all. Certainly at the time of writing the Catalogues there was no internationally accepted orthography (even today materials are rather scarce) for the languages concerned, and as Hungarian was Bornemisza's mother tongue this choice of orthography enabled him to achieve the highest degree of consistency. It is, however, clear, that he was working through interpreters and some of his mistakes show the typical pitfalls of such a way of collecting information. Very often the word he gives as the name of an object is in fact the name of one of the constituent parts of the object or the material it is made

of. For example in the case of item 165 for an armlet he gives *menya* as native name, when in fact the word only means iron. These mistakes are indicated — where I was able to identify them — in the notes to the Catalogues. Here I would like to express my thanks to Dr. Gerard Philippon without whose contribution I would not have been able to provide the „rectified” spellings of the names of objects given by Bornemisza.

### Methods Employed in Presenting the Catalogues

In publishing the Catalogues my aim was to present Bornemisza's work with as much accuracy as possible and with the minimum amount of change. To make the Catalogues more useful, however, certain additions had to be made. First of all an extra column was added under the heading Museum No, where the number allotted to the object by the Museum of Ethnography is supplied whenever it is reasonably certain. A lot of objects still carry the original number given to them by Bornemisza either actually written on the object or on an attached slip. A Key to Bornemisza Numbers in order of Museum Numbers (Appendix B) is provided so as to facilitate the use of the Catalogues. It has to be admitted, however, that in spite of all my endeavours in the direction of only presenting those numbers which are absolutely sure, it is still possible that some mistakes have crept in.

The other addition to the Catalogues is that I have put in the rectified versions of the native words given by Bornemisza. Not all of the words given by him were traceable, and not all spellings had to be changed because there were some words which carried the accepted or acceptable orthography. Therefore the following system is used throughout.

- Bornemisza's original spelling always occurs in the first place.
- Where the orthography had to be changed but
  - the meaning of the word was found, the correct version of the word is written under or after the word in *round brackets* (. . .).
- Where the orthography had to be changed and
  - no meaning could be found to match the word, it is repeated with a rectified orthography in *square brackets* [ . . . ]
- Where the orthography could be left as it stood and
  - the meaning was correct *no additional signs* are used.
- Where the orthography could be left as it stood but
  - no meaning could be found a *question mark* was added after the word.
- Bornemisza's original brackets are denoted by *slant marks* (. . .).

Apart from these modifications nothing was added to the Catalogues. Bornemisza's original spelling and grammatical mistakes and inconsistencies were also left in the text with (sic!) added. Some persistent mistakes, however, do not or not always have (sic!) marked after them. These are the following: circumcission instead of circumcision, now days instead of nowadays, poridge instead of porridge, speer instead of spear.

Names of places and peoples have not been corrected in the same way as native names of objects, instead a separate list of these has been compiled in Appendix A.



As these catalogues were handwritten it happened very often that Bornemisza could only fit in an additional remark on the margins. These were put into their proper place in the course of putting together the manuscript.

Eighty years is a long time in the history of a Museum, some objects are missing from the collection. It seemed advisable to put together a list of missing objects, this can be consulted in Appendix C.

I am well aware of the fact that a descriptive catalogue needs as many photographs as possible (preferably every object should be included). For technical reasons this was impossible. I have chosen the photographs so that the objects displayed on them should give a representative sample of the collection. Another factor which I took into consideration was that the objects chosen should have a Bornemisza number. Therefore very many of the pipes and all of the nungus had to be excluded, the latter, however, can be seen in László Vajda's article in *Acta Ethnographica*, 1953.<sup>17</sup>

## NOTES TO THE INTRODUCTION

1. In earlier writings he does appear, of Bibliography
2. Cf Appendix D
3. *Vasárnapi Ujság* 1901, No. 36. p. 579
4. Archives of the Museum of Ethnography NMI 113/1902
5. 17th September 1904, NMI 96/1904
6. Cf p. 5 of the Catalogue
7. *Vasárnapi Ujság* 1902. No. 3. p. 46
8. *Vasárnapi Ujság* 1904. No. 20. *Uj Idők* 1904. No-s 18—19.
9. Reg. No. 784 August 14th 1903  
 Bought from Paul Bornemisza  
 Number of pieces 733+344  
 Museum No-s 44813—45514; 45526—45556  
     German East Africa  
 45557—45793; 45974—46080; September 17th 1903  
     German East Africa  
 1077 pieces payed for October 17th 1904  
     Kr 6400 (Austrian—Hungarian Krone)
  
- Reg. No. 1002 September 30th 1904  
 Bought from Baron Paul Bornemisza African traveller  
 Number of pieces 337  
 Museum No-s  
     52588—52687  
     52715—52921  
     52957—52986  
     German East Africa  
     Kr 2800
  
- Reg. No. 1012  
 Bought from Baron Paul Bornemisza  
 Number of pieces 678+356  
 Museum No-s  
     53032—53709  
     53796—53900  
     53994—54150  
     54207—54300  
     German East Africa  
 250 items 53032—53281 payed Kr 1000 Aug. 1st 1905  
 250 items 53282—53531 payed Kr 1000 Sept. 17th 1905  
 283 items 53532—53709; 53796—53900 payed Jan. 31st 1906  
 251 items 53994—54150; 54207—54300 payed May 21st 1906
10. Vajda, László: Zum Religionsethnologischen Hintergrund des 'Nungu' in  
     Kilimandscharo Gebiet *Acta Ethnographica*, 1953
11. Cf Remark to No 1262—1264
12. Cf Remark to No 177

13. Cf p 4 of the Catalogue
14. Cf p 73 of the Catalogue
15. Letter from Paul Bornemisza to Dr. Seemayer, dated Kibosho 30th October 1902. NMI 113/1902
16. Letter from Bornemisza to Dr. Seemayer, dated 5th August 1902. NMI 113/1902
17. Vajda, László: idem *Acta Ethnographica*, 1953

Descriptive Catalogue  
of  
Ethnographical (sic!) Specimens  
from  
the Kilimanjaro, Ndará, Teita, and Burá Mountains, the Mászái Steppe,  
Umbugve and Unyámvézi,  
collected  
from March to the End of June 1902.

by Paul Bornemisza

Attached:  
„Introductory Remarks”, and a Map  
of the regions visited and partly  
explored by P. Bornemisza.

### Introductory Remarks

Collecting Ethnog. specimens in G. E. A. is a pursuit combined with many obstacles now days; and, owing to the rapid progress of civilization, the introduction of coinage, the collecting of hut-taxes, export duties, and certain other Govern. Regulations by which the bartering with natives — this regulations exclude the trading with all kind of goods imported from abroad — is prohibited in certain districts of G. E. A. — many of the most original and most interesting native-industries are rapidly diminishing and some of them are already extinct. For instance, the old established and very flourishing industry of spear and shield manufacturing around Mount Méru has been entirely ruined by the Regulation issued by the Germ. Govern., about nine or ten years ago, by virtue of which the carrying of spears, swords, daggers and shields was made prohibited amongst the inhabitants of Great-Arusha and the tribes dwelling in close vicinity of the Méru.

Beside the above stated, I beg to draw attention to the fact, that the Indian Merchants (each of them being ten times worst than the most rascally Galizian Jew), several members of the Germ. Military, some of the Missionaries, and the wealthy globe-trotters and pleasureseekers who make exploring of hunting trips in these regions, they all meddle with the collecting of Ethno. Specimens. And, I have very good reason to state that one portion [of] the afore mentioned individuals either intimidate or demoralize the natives when buying curios as they frequently extort or underprize the articles which they desire to secure; and the wealthy-idlers foolishly pay most extravagant prices for anything they fancy. For this reason, a large number of the natives decline with horror to show or sell their manufactures and other chattels to foreigners, whilst the courant prizes charged for locally manufactured articles — are unfair and unreasonable.

In spite of the above enumerated facts and other disadvantageous circumstances which greatly handicapped me, I am proud, that the present collection contains many specimens which are most likely the last representants (sic!) of industries quickly dying away, whilst several other most characteristical specimens I god hold [of] were hitherto overlooked, or perhaps underrated, and are not yet included in scientific collections. I may further point out that, Mr. Percival, who is collecting Ethno. and Ornitho. specimens for the British Museum in the B. E. A. Protectorate, paid a flying visit to Moshi and minutely inspected and examined what I collected here; he expressed himself in most favourable terms about the quality of my collection; and that he was sincere in his statement, it is proved by the fact that, he offered me such grand prices — for the specimens (which numbered about 450) he desired to buy from me-, which I hardly expect to achieve by the Hung. Nation. Museum.

It is my bounden duty to point out that the native nomenclature of the specimens in the catalogue herewith attached and the statements I made under the heading „Remarks”, and the map — contain most likely some errors due to my being a tyro in the Science of Ethnography, the shortness of the period of my stay in these regions, and the lack of sufficient and proper staff of servants. I may further add, that the funds at my disposal are meager, and consequently I am far too much over burdened by manual labour and I am com-

pelled to spend too much of my valuable time on performing petty house-keeping works, so that I have scarcely any leisure. However, I sincerely trust, that I shall be able to correct all errors which might have crept into my present catalogue — after my return to Europe. I am already in possession of heaps of very valuable notes in connection with ethnography, zoology, geology, ornithology, geography etc., which are daily increasing (sic!), and which — I hope — will enable me to furnish in due time the Nation. Museum of Budapest with a complet (sic!) Report on my travelling and researches in this part of Africa. Of course, all such work must be postponed till I shall definitively complete my explorations in E. A.

I am much ashamed that my catalogue is written in English (bad); but, after many trials I came to the conclusion that, amongst all the languages I more or less badly speak, in the English can I express myself with least difficulty. If a good English—hungarian (sic!) dictionary would be at my disposal, the necessity of my using the English language could be avoided.

The Ki-tságá (or cságá) nomenclature relative to the Tságá-specimens was supplied by M'Kumbe, (alias Kélélo) a wonderfully intelligent Tságá, a very skilled „fundi” (craftsman) of very inventive and artistic disposition — (his photo, various articles and models manufactured by him, and some of his self invented and constructed instruments are included in the collection I am sending now) — and was afterwards supervised by Father Dürr of the Cath. Miss. St. at Kibosho who speaks the Ki-tsága perfectly and lives on the Kili-manjáro since 1894.

I have good reason to believe, that the Kinyámvézi-nomenclature is in every respect correct.

All native-words are written in accordance with the Hungarian orthography.

I have in my possession 347 other Ethno. specimens —, chiefly snuff boxes, pipes, smoker's requisites, speers and some other exceedingly rare articles, — also good many zoolog. specimens, which I intend to personally deliver to the Hung. Nation. Museum. It is my earnest desire and endeavoure (sic!) to complete and perfect the retained collection in such a manner, that it should be the most unique ever sent to any Museum.

I cannot refrain from expressing utter disgust about the many unscrupulous statements and misleading blunders with which are crammed Baumann's „Usambara and Seine Nachargebite” (sic!) und (sic!) Volken's (sic!) „Der Kilimandszaro”. At a more conveniente (sic!) period, I will frame a special report about this subject and I intend to thoroughly ventilate the frivol doings of this gentlemen on the Kilimandsáro and in the Páre Mountains and Mászái Steppe respectively. All I herewith stated, and what I shall add to it in the future, are endorsed by all European (sic!) residents who are old dwellers of these regions.

I am most happy to report, that, — as far as the Kilimandsáro and Méru Mountain and adjacent (sic!) territories is concerned, Höhnel's „Discovery by Count Teleki of Lakes Rudolf and Stefanie” — is the most honestly written hanbook and standard work I hitherto came across, and the map attached to it is the very best in existence and most reliable.

Perhaps, it will interest the Authorities of the Nation. Museum of Hungary to know, that I made up my mind to stay for a long time in G. E. A. and B. E. A. P., and for the realization of this plan I have acquired some acres of ground

on the Kilimandzsáro, at Kibosho, where I erected a house to which I shall remove toward the middle of next August. I hope, that the above circumstance supplies a substantial guaranty, that I shall be able to thoroughly explore this country; and I am convinced that I shall furnish the Hung. Nation. Museum with mos[t] valuable Ethno. and zoolog. specimens and priceless results of my investigations and researches.

I most respectfully beg to place my services at the disposal of the Hung. Nation. Museum, and, I sincerely trust, that my services will be accepted and my enterprise will be aided and promoted by all those whom my honestly made proposal may concern. It is undisputably (sic!) true, and nothing but truth, that the Hung. Nation. Museum in the past employed as collectors uneducated, ignorant persons of no merits whatever who were mostly hailing from shady classes of semitic origin. Thus I hope that without an atom of conceit I can justly establish the fact that, if the Hung. Nation. Museum will be pleased to entrust me with collecting, I am able to render much more valuable services than those above alluded to.

In conclusion, I beg to most respectfully ask all the Officers of the Museum who are uprightly interested in my enterprise, to kindly honour me with their unbiased, rigorous and minute critic (sic!) upon the Ethno. and zoolog. specimens I hitherto collected and the Descriptive Catalogue thereto; and, I earnestly request the whole staff of the Hung. Nation. Museum to supply me with any advices, hints, etc. they may deem to be serviceable to me and to the establishment on the perfection of which they toil and operate with such an unceasing assiduity.

I wish with all my heart that good speed, success and prosperity should be shared by all Members of the Staff of the Hung. Nation. Museum, and I beg to crave their indulgence and symphathy.

I beg to remain,

very respectfully,

Paul Bornemisza

Moshi, 15th of July,  
1902


Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
44813	1	wooden box	kiszóro [(ki)soro]	Moshi	Tságá	for carrying and storing honey
44814—44816	2, 3, 4	wooden box	kiszóro [(ki)soro]	Mátcsáme	Tságá	for carrying and storing honey presented to the Milit. St. Moshi by Szongoji, Mángi (chief) of Mátcsame, executed for high treason Jun. 1899.
44817	5	wooden box	kiszóro [(ki)soro]	Márángu	Tságá	for carrying and storing honey
44818	6	wooden box	kiszóro [(ki)soro]	Moshi	Tságá	for carrying and storing honey
44819	7	wooden box	kiszóro [(ki)soro]	Kibongoto	Tságá	all these honeyboxes are made of the wood of a tree plentiful (sic) on Kilimanjaro, which is called by natives „szeszeme” „mseseŕe”
44820—44822	8, 9, 10	wooden box	kiszóro [(ki)soro]	Uru	Tságá	
44823—44824	11, 12	wooden vessel	kimbélá (kimbela)	Moshi	Tságá	used for the preparing of food, made of banana and milk, called „máruá” („marua”)
44825—44833	13, 14, 15, 16, 17, 18, 19, 20, 21	wooden vessel	Kimoliko	Arusha Csini, Kibongoto, Uru, Kibosho, Moshi, all on Kilimanjaro	Tságá Tságá Tságá	made of „szeszeme” „mseseŕe” perhaps Rauwolfia inebrians wood, used for carrying and storing of Pombe (beer made of Eleusine) very refreshing, if mixed with honey. very intoxicating.
	22	wooden dish	Kitélá (Kitela)	Moshi	Tságá	used for dishing up „csumbó”, (Kyumbo) a food made of beans and bananas.
44834	23	wooden dish	Kitélá (Kitela)	Moshi	Tságá	used for dishing up „csumbó”, (Kyumbo) a food made of beans and bananas.
44835	24	wooden dish	mszálú [msalu]	Kibosho	Tságá	for food stuff and fat
44836	25	wooden dish	mszálú [msalu]	Kibosho	Tságá	for food stuff and fat

native = mshénzi shénzi (ki-tságá)



Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
44837—44838	26, 27	wooden dish	ipálu -bolkó (ipalu -mboriko)	Marangu and Moshi	Tságá	food dishes, the middle bowl for sauce.
44839	28, 29	wooden dish	ipálu (ipalu)	Marangu and Moshi	Tságá	food-stuff dishes.
44840, 44842 44843—44844	30, 31 32, 33	calabash	Kitumo	Moshi and Uru	Tságá	for water and pombe
44845—44846	34 and 35	calabash	Riszáfudá [risafuda]	Moshi	Tságá	for milk, butter and fat
44847	36	wooden dish	Kitélá (kitela)	Moshi	Tságá	
44848	37	jadle	mdigo (mdiko)	Kibosho	Tságá	
44849—44858	38, 39, 40, 41, 42, 43, 44, 45, 46 and 47	drinking ladles	kiráhu (kirahu)	Kibosho	Tságá	used for Pombe drinking; blue inlaid ornaments are made of pieces of beads; 41, was made by a school boy at the Cath. Miss. St. of Kibosho; No 43 and 47 are most curiously decorated.
44859— 44860, 44841, 44861—44862	48, 49, 50, 51, 52,	spoons	kilikó (kiliko)	at different places on the Kili-manjaro	Tságá	
44863—44869	53, 54, 55, 56, 57, 58, 59	ladles	olikó (oliko)	at different places on the Kili-manjaro	Tságá	
44870	60	étel-habaró*	kivirli	Moshi	Tságá	
44871	61	pullszka-keverő*	mdiko	Kibosho	Tságá	used during the preparation of poridge made of Eleusine or maiz meal
44872	62	grubbing axe	ráhembe (rahembe)	Uru	Tságá	used by women and children for tilling ground; sometimes employed by medicine man [mhanga(?)] too when hocuspocusing

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
44873	63	hoe	kumbi	Moshi	Tságá	agric. implements, entirely native work, there is a very great variety of this article on the Kilimanjaro.
44874	64	hoe	kumbi	Moshi	Tságá	agric. implements, entirely native work, there is a very great variety of this article on the Kilimanjaro.
44875—44876	65, 66	chopper	ishamba	Moshi	Tságá	agric. implements, entirely native work, there is a very great variety of this article on the Kilimanjaro.
44877—44879	67, 68, 69	axe	kiszoga (i)soka)	Moshi	Tságá	used by woodcutters and carpenters
44880	70	hollow knife and wood-carver	okombo	Kibosho	Tságá	for carving and hollowing
44881	71	hollowing chisel	kiszoka (i)soka)	Arusha Tsini	Tságá	especially for hollowing woodblock bee hives.
44882	72	hammer	kiria	Moshi	Tságá	blacksmith's tools blacksmith — nganga (nganya)*
44883	73	brand iron	longori	Arusha Tsini	Tságá	blacksmith's tools blacksmith — nganga (nganya)*
44884—44885	74, 75	tongs	muhado (mbado)	Moshi	Tságá	blacksmith's tools blacksmith — nganga (nganya)*
44886	76	hollowing knife	okombo	Moshi	Tságá	for hollowing only.
44887	77	chisel	szincso [sincho]*	Moshi	Tságá	the brass ring is of Europ. origin
44888—44889	78, 79	knife	kimundo*	Moshi	Tságá	used in agric. work
44890—44900	80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90	knife knife knife knife	kiosho (kyoshu)	at different places on the Kilimanjaro	Tságá	scabbard — kirándá [kiranda]; No 89 is worn on arm; No 90 was made by Mkumbe alias Kileo vide his photo.
44901—44903	91, 92, 93	walking stick	iringa száriá (iriringa) [saria]	Moshi	Tságá	No 91 is made of Mringáringá (Mringaringa) wood; No 92 is of Ebony from Káhé
44904—44907	94, 95, 96, 97	hunting and fighting clubs	rungó (rungu)	different places on the West. Kilimanjaro	Tságá	

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
44908	98	parading club	rungó (rungu)	Kibosho	Tságá	very rare; this kind of clubs were manufactured during the reign of Széná Mángi (Mangi Sina) <i>only</i> , who died about 20 years ago.
44909—49911	99, 100, 101	club	(rungó) (rungu)	West. Kilimanj.	Tságá	used by the Chief's councillors only, chiefly for making a sign with it if they desire to speak in counsel.
44912	102	walk. stick	—	Moshi	Tságá	poor man's
44913	103	model	mbá (mmba)	Moshi	Tságá	huts of E. Kilimanj.
44914	104	of native hut	szirio [sirio]	Moshi	Tságá	huts of W. Kilimanj. M'Kumbe fecit
44915	105	model of block bee hive	modu	Moshi	Tságá	these beehives are largely used on the Kilimanjaro and in the Massai Steppe M'Kumbe fecit
44916—44917	106, 107	stool	kitelembo?	Uru Moshi	Tságá	
44918—44919	108, 109	bellows	mfu (mfuša)	Szángará	Tságá	<i>Vide</i> description „Der Kilimandjaro" von Johnston pag. 414 and „Msambara" von O. Bauman pag. 242. the iron pipes are of old gun barrels and when the bellows are worked the pipes are inserted into No 113 which is put in the middle of the fire.
44920	110	mole-trap	otongá (otonga)	Kibósho	Tságá	 <p>No 110 description attached at end of list.</p>
44921	111	mouse-trap	otongá (otonga)	Kibósho	Tságá	

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
44922	112	playing board	oese (oche)	Kibósho	Tságá	for a kind of play very similar to „Festung-Spiel“; 4 seeds are put in each hole when game started.
44923	113	Vide remark N° 108—9	gélo [gelo]	Szángará	Tságá	
44924/a	114	snuff pounder	ohjó [ohyo]	Kiboshó	Tságá	Very rare! two attached stones = szóngolo (songo#o)
44925	115	filter	úmfuko [umfuko]	Moshi	Tságá	for filtering pombe
44926—44928	116, 117, 118	bag	kikuncsá (kikunja)	Moshi	Tságá.	116 No of aloe = itukái [itukai] No 117—8 of banáná = ikundu*
44929	119	samples of wood	iháhá [ihaha]	Kili-manjaro	Tságá	planks and board are cut of it
44930	120	samples of wood	?	Kili-manjaro	Tságá	poles and rafters are made of it.
44931	121	samples of wood	kuti	Kili-manjaro	Tságá	Ebony wood from lowest slopes bordering steppe
44932	122	plane frame	—	Moshi	Tságá	made by a Tságá carpenter.
44933	123	pot	kinungo (kinungu)	Miká	Tságá	the industry of pottery is very limited on Kilimanjaro.
44934—44935	124 and 125	tobacco smoking pipes	olmoti*	Uru	Tságá	Wátságá smoke seldom.
44936—44937	126	fork and spoon	—	Moshi	Tságá	of wood called = Kidambuo?, fecit M'Kumbe, who does a brisk trade with such things amongst European visitors.
44938	127	dish	kitászá [kitasa]	Mátsámé	Tságá	made of the bark of = ulunga?
44939—44944	128, 129, 130, 131, 132, 133	cap	kilémbá [kilemba]	Western Kili-manjaro	Tságá	No 128 made of goat /buzi/ (mbuzi)* skin No 129 polecat /tjáhá/ [tyaha] skin No 130 leopard /shuí/ (chuí)* skin 131—2—3 of a kind of palm growing in Steppe, called „umszivero“ [umsivero].

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
44945	134	brand	gomisho	Moshi	Tságá	Manufactured in my presence of thick wire imp. from Europe
44946	135	new chains	(ingo-misho)			
44947	136		uná	Moshi	Tságá	used as hollowing knife and when honey is taken out of bee hives.
44948	137		[una]			
44949	138	sandals	kiádu	Moshi	Tságá	„kiádu" (kyadu) is worn throught out E. A. when travelling and otherwise too; „telengo" when muddy.
44950	139		(kyadu) telengo?			
44951	140	dagger	kimbál	Shiré	Tságá	very rare
44952—44957	141, 142, 143, 144, 145, 146	neck ornaments	irina*	Western Kili-manjaro	Tságá	Native work entirely. No 146 with amulet /dává/ (dawa)* made of lion /zimba/ (simba) claws.
44958—44959	147, 148	neck chain	bongászá	Kibosho	Tságá	worn by dignitaries only
44960—44963	149, 150, 151, 152	neck ornaments	irina*	Kili-manjaro	Tságá	with amulets
44964	153	head orn.	mboro	Rombo	Tságá	
			(mboro-ndo)			
44965—44968	154, 155, 156, 157	armlet	bári	Western Kili-manjaro	Tságá	for upper arm only; No 157 is of ivory = ombe*
			[mbari]			
44969—44975	158, 159, 160, 161, 162, 163 and 164	armlet	doré	Western Kili-manjaro	Tságá	upper arm. No 164 with bell = kimángá (kimanga)
			(ndore)*			
44976	165	armlet	ményá	Moshi	Tságá	
			(menya)*			
44977	166	armlet	doré	Moshi	Tságá	
			(ndore)*			
44978—44979	167, 168	wrist orn. or bracelet	lingá	Moshi	Tságá	
			[linga]			
44980	169	wrist orn. or bracelet	szongotá	Kibosho	Tságá	
			[songota]			
44981	170	wrist orn. or bracelet	gomisho	Moshi	Tságá	
			(in-gomisho)			

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
44982	171	wrist orn. or bracelet	ndorongé (ol-torongé)*	Moshi	Tságá	must be cut when taken off
44983	172	wrist orn. or bracelet	mam-kandzsu [mam-kanju]	Kibosho	Tságá	with „dává" (dawa)* against sickness.
	173	neck orn.	irina*	Kibosho	Tságá	
44985	174	ankle orn.		Moshi	Tságá	made of boot-hooks of Europ. make
44986	175	ankle orn.	gocso (ngocho)*	Moshi	Tságá	
	176	armlet	fuo?	Moshi	Tságá	of ox-hide, is a dává (dawa)* against sickness.
	177	ring	kicsongo or kicsom (kishong'-u) or [kichom]	Moshi	Tságá	Vide Volkens „Der Kilimandscharo" pag 255; most difficult to get hold of such rings No 177 I pulled off from the fingers of a Tságá who died in the hospital at Moshi.
44987	178	ring	pété (pete)*	Moshi	Tságá	of rhino horn; MKumbe fecit
44984	179	Scham-	roró	W. Kili-	Tságá	worn by little girls
44988	180	schürzen*	(roro)	manjaro		
44989	181					
44990	182					
44991—44995	183, 184, 185, 186 and 187	pocket knife	kiszu (kisu)*	W. Kili-manjaro	Tságá	
44996—44997	188, 189	whistle	kifilifin-ga?	Moshi	Tságá	of rhino horn.
44998—45003	190, 191, 192, 193, 194, 195, 196, 197	Fuss-schellen*	mgáléli (ngalili)	Western Kili-manjaro	Tságá	worn on wrist, upper arm, and exceptionally on neck.
45004—45010	198, 199, 200, 201, 202, 203, 204	snuff box	ombe*	Western Kili-manjaro	Tságá	tobacco and snuff = mbátu jánglészé (mbatuya) [ngise] or (ngu]hu)*

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45011	205	snuff box	kibunde	Uru	Tságá	got it from Akidá (Akida) of Uru.
45012	206	arm. orn.	rávi (rafi)	Kibosho	Tságá	of buffalo horn
45013—45014	207, 208	arm. orn.	rávi (rafi)	Western Kili-manjaro	Tságá	
45015—45016	209, 210	arm. orn.	rávi (rafi)	Western Kili-manjaro	Tságá	209 and 210 of split sheep horn
45017	211	snuff box	ombe*	Moshi	Tságá	with „dává” (dawa)*.
45018	212	snuff box	ombe*	Rombo	Tságá	in the pouch natron from the steppe; the seed (of a bush called: máringo [maringo]) was used as „dává” (dawa)*.
45019—45023	213, 214, 215, 216, 217	ear orn.	kibálá (kibala)	Western Kili-manjaro	Tságá	made of ox-horn worn by both sexes
45024—45026	218, 219, 220	ear orn.	mcászá [mtsasa]	Western Kili-manjaro	Tságá	worn by men only; made of the fruit of a bush = umkuju (mkuyu)*
45027	221	ear orn.	gándu	Western Kili-manjaro	Tságá	amulet, for males.
45028	222	ear orn.	[ngandu]	Western Kili-manjaro	Tságá	
	223	ear orn.	kidi*	Western Kili-manjaro	Tságá	
45029—45031	224, 225, 226	ear orn.	szómbo (sombo)	Western Kili-manjaro	Tságá	for males
45032—45034	227, 228, 229	ear orn.	kibálá (kipala)	Moshi	Tságá	worn by young and rich women
45035	230	ear orn.	szombo (sombo)	Western Kili-manjaro	Tságá	
45036—45038	231, 232, 233	ear orn.	ámboh (yambo)*	Western Kili-manjaro	Tságá	for males



Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45039—45042	234, 235, 236, 237	ear orn.	báhácsu [bahachu]	Western Kili-manjaro	Tságá	-do-
45043—45045	238, 239, 240	ear orn.	kiszoi (kiso)	Western Kili-manjaro	Tságá	No 213—241 are worn in the lobe.
45046	241	ear orn.	kicsoho (kichoho)	Western Kili-manjaro	Tságá	
45047—45048	242, 243	ear orn.	kicsá-kombe [kicha-kombe]	Western Kili-manjaro	Tságá	for males, worn on upper tip of ear.
45049	244	ear orn.	fuo?	Western Kili-manjaro	Tságá	as above, made of ox ribs only.
45050—45054	245, 246, 247, 248, 249	amulet	mbingu (mbengu)	Western Kili-manjaro	Tságá	bűvszerek betegség, gonosz szellemek és veszély ellen.* — <i>I shall frame a separate report about these articles after my return to Europe.</i>
45055—45056	250, 251	amulet bracelet	mbingu (mbengu)	Western Kili-manjaro	Tságá	
45057	252	amulet bracelet	mbingu (mbengu)	Western Kili-manjaro	Tságá	goat (sic!) from a Tságá passionately sporting snake catching; made of snake (mbugándá) [mbukanda] skin.
45058	253	ankle amulet	mbingu (mbengu)	Western Kili-manjaro	Tságá	
45059	254	neck orn.	?	Kibosho	Tságá	
45060	255	Fuss-schellen*	m'gáléli (ngalili)	Moshi	Tságá	
45061	256	chain	umshe (mshe)	Moshi	Tságá	
45062—45063	257	chain	gomisho (in-gomisho)	Moshi	Tságá	
45064—45068	258, 259, 260	modern articles made by M'Kumbe	—	Moshi	Tságá	of rhino /kikombé/ /kikombe/ horn — „membe” — which costs in natural state 1 Rp per lb on and around Kilimanjaro.



Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45067—40568	261, 262	modern articles made by M'Kumbe	mreshi (mřeshi)*	Moshi	Tságá	the white one is made of the tale (sic) of colobus guareza (dohó) (ndoro)
45069	263	snuff box	kiváli (kiřale)*	Moshi	Tságá	of bamboo
46076	264, 265, 266	stick used in manufacture — of horn finger rings	—	Moshi	Tságá	the two rings stuck on the stick show the different stages how the work progresses. — the rings are made of the hoof /odende/ of zebra /nitiko/ (itko) — bought from M'Kumbe
	267	sample of matting	—	Moshi	Tságá	of a palm = kángácsi (mwangachi)*
45070	268	binding stuff	—	Moshi	Tságá	of a creeper — mnyárihi [mnyarihi]
45071	269	stopper	—	Kibosho	Tságá	the pot with which I bought it was unfortunately smashed; made of banana leaves.
45072	270	sample of rope	zsoohu [joohu]	Moshi	Tságá	
45073	271	sample of bast	—	Moshi	Tságá	of „mringaringa” tree.
45074—45076	272, 273, 274	snuff	mbátu jángiszé (mbatu ya ngu)u*	Moshi	Tságá	this is the packing style of Wátságá; bananas, grass, butter, lime etc. are usually packed in this way when carried or marketed.
45077	275	sample of bast	—	Kili-manjaro	Tságá	of a tree = fumu (mfumu).
45078	276	sample of matting	—	Kili-manjaro	Tságá	of a palm (mábámbá) [mabamba].
45079	277	sample of rope	—	Kili-manjaro	Tságá	of a tree = méhnu [mehnu]
45080	278	smoking tobacco	mbátu jálánszé (mbatu ya) [lanse]	Kibosho	Tságá	very strong.
45081	279	red soil	kilálá [kilala]	Kili-manjaro	Tságá	used mixed with fat for softening skins, leather, and painting

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
	280	seed of annato	—	Kili-manjaro	Tságá	grows luxuriantly here, gives fine red paint.
	281	soil	—	Kili-manjaro	Tságá	average sample of soil; very fertile
	282	honey	uki	Kili-manjaro	Tságá	
45082—45085	283, 284, 285, 286	dish	boriko (mboriko)	Kili-manjaro	Tságá	
	287	beans	kaurondro (kaßuon-do)*	Kili-manjaro	Tságá	
	288	coffee	—	Kili-manjaro	Tságá	grows splendidly here
	289	rubber	mbungu (mbong'-we)	Kili-manjaro	Tságá	of Landolphia Liane. I shall frame a special report about the rubber production and future prospects of this industry on the Kilimanjaro.
	290	fruit of a food plant	dru (ndu)*	Kili-manjaro	Tságá	grows like runningsbeans, is cultivated on poles.
	291	seed of a bush	queme (kweme)*	Kili-manjaro	Tságá	very oily, much liked food, plentiful. Try it!
	292	Eleusine	mbege*	Kili-manjaro	Tságá	used for food and pombe manufacturing
	293	food stuff	noho*	Kili-manjaro	Tságá	
	294	meal	umszó (mso)	Kili-manjaro	Tságá	of No 292.
	295	beans	zsombó (njombo)*	Kili-manjaro	Tságá	
	296	Indian corn	máhembá (mahem-ba)	Kili-manjaro	Tságá	staple product of the Watságá, gives very big crops on Kilimanjaro.
	297	leaves of a tree	incácá [intsatsa]	Moshi	Tságá	of Clerodendron Johnstoni; used as sand-paper.
45086	298	tool bag	kicsoré [kichore]*	Moshi	Tságá	
	299	branch of coffee tree	—	Kibosho	Tságá	a fine crop indeed!

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
	300	cured fish	—	Kill-manjaro	Tságá	Wátságá do not eat fish; fish = ikungá (ikunga)
45087—45088	301, 302	grinding stones	—	Moshi	Tságá	big flat stone = iszeo [iseo] small round stone = kiána [kiana]
	303	music inst.	mtingó (mtingo)	Kibosho	Tságá	the <i>only</i> music instrument of Wátságá. I have very good reason to believe that there are not more than about a dozen „mtingo”-s in existence on the Killimanjaro; these article is (sic!) out of fashion. No 303 was found in the house of Széná-Mángi (Mangi Sina) of Kibosho, — he was executed for high treason.
45089	304	dish	ipálu (ipalu)	Moshi	Tságá	
45090	305	chair	loriká (lorika)	Moshi	Tságá	of one piece of „mringáringá” (mringaringa) wood.
45091	306	ear orn.	fuo?	Moshi	Tságá	
	307, 308, 309, 310	fire making sticks	—	Moshi	Tságá	No 307—309 = kibongolo (kibongoŕo) n° 310 = ovito (oBito). Vide Johnston's „Der Killimandjaro” pag 410 and 411; the illustrations are most graphically drawn; but it is entirely erroneous what he writes about fire making being sole privilege and sacrate of men.
45092	311	bow	vuda	Moshi	Tságá	Used for drawing blood from oxen for drinking purposes, also employed for bleeding sick cattle; blood = mszámu (samu), to bleed = kurojá (kuroya)*
45093	312	arrow	(Buda) morri?			
45094	313	knife	kjosho (kyoshu)	Moshi	Tságá	got from M'Kumbe, this was his favourit knife when making the articles mentioned in this list.
45095	314	sample of wood	—	Kill-manjaro	Tságá	

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
	315	ear orn.	—	Kili-manjaro	imported from Coast	made of paper; very much liked here
45096—45097	316, 317	ear orn.	—	Kili-manjaro	-do-	-do-
45098—45103	318, 319, 320, 321, 322, 323	Instrument used for giving the required thickness to the wire gen. imported	ková kitélá, udá, szumni kipáhu, kiriá. [kova, kitela, uda, sumni, kipahu] (kiriá)*	Moshi	Tságá	Set together in same order as it is used; sample of imp. wire attached; No 321 is used for cleaning holes of No 320; No 322 for opening No 319; vide Volkens' „Der Kilimandscharo" pag. 245.
45104—45110	324, 325, 326, 327, 328, 329, 330	shield shield shield shield shield shield shield	ngáo (ngaBo)	Kili-manjaro	Tságá	No 327—330 are of a form and material never met now days; these shields were captured by the German Forces during their (sic!) war with the Wátságá in 1893, and most of them were owned by the Akidas of Mell chief of Moshi, executed 1894.
45111—45113	331	shield	kihoná (kihona)	Rombo	Tságá	of buffalo, „mbogo"*, hide
	332, 333, 334, 335	shield	kihoná (kihona)	Rombo	Tságá	captured by Germ, troops, 1892.
45116	336	bush knife	—	Moshi	Tságá	used by bush-cutters
45117	337	ox bell	elduálo (ol-tuala)	Mászái	Mászái	
45118	338	ox bell	elduálo (ol-tuala)	steppe	that is	
45119—45120	339, 340	goat bell goat bell	elduálo (ol-tuala)	the steppe between	Távétá, Mount-Méru, Kiliman. and the Csácsámé Lettémá Range	

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45121	341	goat neck ornament	mgálgol (en-korkor)	Mászái Steppe	Mászái	
45122	342	bell	elduáló (ol-tuala)	Mászái Steppe	Mászái	
45123	343	bell	elduáló (ol-tuala)	Mászái Steppe	Mászái	worn on leg by warriors = elmorán (ol-murrani)
45124—45131	344, 345, 346, 347	calabash	unguburi (en-kukuri)	Mászái Steppe	Mászái	used as milk-pail and milk pot; milk =koljé (kule)
	348, 349, 350, 351	calabash	dolet (ol-tulet)	Mászái Steppe	Mászái	fat is kept in them
45132—45136	352, 353, 354, 355, 356	back apron	elgobésze (ol-kipise)	Mászái Steppe	Mászái	for „Elmorán”-s (ol-murrani) only -do-
45137—45138	357, 358	ankle orn.	monger (e-munke)	Mászái Steppe	Mászái	as above; made of the skin of colobus ape = elgoráj (ol-korol)
45139	359	ankle orn.	monger (e-munke)	Mászái Steppe	Mászái	of ape elgámá /ol-kíma/ skin.
45140—45145	360, 361, 362, 363, 364, 365	night cap	elgárándá (en-karanda)	Mászái Steppe	Mászái	for „Elmorán”-s (ol-murrani) only; some are made of abomasum
45146—45147	366, 367	ear orn.	iszurutlé (e-surutlál)*	Mászái Steppe	Mászái	
45148—45149	368	ear orn.	iszurutlé (e-surutlál)*	Mászái Steppe	Mászái	
45150—45151	369, 370	ear orn.	griángát [griangat]	Mászái Steppe	Mászái	for females only
45152—45153 45154	371, 372 373	ear orn.	morokoid (ol-morijolo)*	Mászái Steppe	Mászái	for elmoránsz (ol-murrani) only; made of the fruit of a palm called morokoid; the strings are fastened under the chin.
45155—45156	374, 375	ear block	mgulále (en-kulále)	Mászái Steppe	Mászái	for males only
45157—45162	376, 377, 378, 379, 380, 381	ear block	elgibili?	Mászái Steppe	Mászái	for females only

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45163—45168	382, 383, 384, 385, 386	Fuss-schellen*	eldualá (ol-tuala)	Mászái Steppe	Mászái	for femals (sic!)
45169—45171	387, 388, 389	bags	mbene (em-bene)	Mászái Steppe	Mászái	for males, worn round hips too
45172—45173	390, 391	bags	mbene (em-bene)	Mászái Steppe	Mászái	
45174	392	headorn.	elbedibit?	Mászái Steppe	Mászái	worn by Elmoráns (ol-murrani) in war and at dances; made of ox hair
45175—45176	393, 394	fur helmet	elgátuny (ol-ng'atuny)*	Mászái Steppe	Mászái	as above; No 393 made of leopard /elgárugeri/ (ol-owaru ker) skin, No 394 of Hyrax /mgágá/ [mgaga] skin.
45177—45178	395, 396	head orn.	eszidáji (e-sidai)	Mászái Steppe	Mászái	as above; of ostrich feathers
45179—45187	397, 398, 399, 400, 401, 402, 403	neck orn.	Márénáji [mare-nayij]*	Mászái Steppe	Mászái	for females; No 403 with amulet /álgjáni/ [elgyani] and brass wire ornament which is as a rule worn by males only, and it is called „elbiszija” (il-pisia)*.
45188—45191	404, 405, 406, 407	neck bangle	eszeéngá (e-seenka)*	Mászái Steppe	Mászái	for Elmoráns (ol-muranni) only.
45192—45194	408, 409, 410	neck orn.	olrobi?	Mászái Steppe	Mászái	of seeds; for both sexes.
45195—45198	411, 412, 413, 414	neck bangle	eszeéngá (e-seenka)*	Mászái Steppe	Mászái	for femals (sic!)
45199	415	neck orn.	murináro [muri-naro]*	Mászái Steppe	Mászái	as above
45200	416	neck orn.	olomuto (ol-omurto)*	Mászái Steppe	Mászái	centre piece made of shell imp. from Coast;
45201	417	neck orn.	olomuto (ol-omurto)*	Mászái Steppe	Mászái	for femals (sic!)
45202—45206	419 (sic!) 420, 421, 422	wrist bangle	elkátá (ol-kataar)	Mászái Steppe	Mászái	for both sexes

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45207	423	neck orn.	musziráni [musirani]	Mászái Steppe	Mászái	for females.
45208—45213	424, 425, 426, 427, 428, 429	bracelets	elkátár lengájna (ol-kataar enk-aina)*	Mászái Steppe	Mászái	424 is partly made of round pieces made of ox ribs and lead; this kind is very rare. No 424—29 for men.
45214—45215	430, 431	ornament	elkátár légedju (ol-kataar en-keju)*	Mászái Steppe	Mászái	for elmorán-s (ol-murrani) only, worn around knee.
45216 45217	432 433	belt	nájliángá (enal- liang'a)	Mászái Steppe	Mászái	for women
45218—45219	434, 435	belt	elmoru?	Mászái Steppe	Mászái	These belts are worn at dances and are worn by such unmarried (sic!) women only who intend to have a rendezvous with their gallants after the ball is over; the belt is put round hips and than (sic!) the remaining part is pulled between legs and fastened on the portion of chain around hips. If the gallant — who is generally an elmorán (ol-murrani) — loosens the chain this is taken as an act of consent and copulation follows. Try to introduce in Bpest!
45220	436	goat-bell	elduálá (ol-tuala)	Mászái Steppe	Mászái	
45221	437	house amulet	—	Mászái Steppe	Mászái	made by a medicine-man, and it was fastened to the door of his hut with the purpose of keeping away intruders from his place when absent.
45222—45226	438	head orn.	ebészéjin [elbesein]	Mászái Steppe	Mászái	
45227—45228	439, 440	ear orn.	moroket?	Mászái Steppe	Mászái	for males; made of the wood of a tree called: eldogoljái, [eldogolhai]
45229	441	ear orn.	moroket?	Mászái Steppe	Mászái	of the seed of <i>Raphia</i> palm.

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45230	442	ear orn.	ngátordéj [ngator-dej]	Mászái Steppe	Mászái	for males, made of seed of a bush.
45231—45233	443	ear orn.	moná (i-muna)	Mászái Steppe	Mászái	used by females
45234—45236	444, 445, 446	ornament	géréján [kereyian]	Mászái Steppe	Mászái	of pieces of reed /elgéréján/ [olkereyian], worn by females fastened to belt and hanging down from hip.
45237	447	ornament	umszidáji embálás [umsidayi embalas]	Mászái Steppe	Mászái	for moránsz (ol-murrani)
45238	448	ornament	ndálámáj (en- talamaj)*	Mászái Steppe	Mászái	-do-
45239—45241	449, 450, 451	awls	eldédo (ol-tidu)	Mászái Steppe	Mászái	
45242—45246	452, 453, 454, 455, 456	hair puller	elbulet (em-bulet)	Mászái Steppe	Mászái	
45247	457	finger ring	gészøj (ol-gisøj)	Mászái Steppe	Mászái	
45248—45249	458, 459	snuff box	elbeszj [elbesj]	Mászái Steppe	Mászái	used by married men; made of cane = eldiáni (ol-tiani), snuff = giszuki (en-kisugi).
45250	460	snuff box	elbeszj [elbesj]	Mászái Steppe	Mászái	of buffalo (hoszován) (ol-osowuan) horn /szigegevé/ (e-sekekua)*
	461	feeding bottle	engotl (en-kotl)*	Mászái Steppe	Mászái	<i>Very rare!</i> for infants.
45251	462	wrist orn.	duálá (tualá)	Mászái Steppe	Mászái	<i>Very rare:</i> got from the Chief /eléjbon/ (ol-oiboni) of Arusha Csini
45252	463	arm orn.	áráp (e-rap)*	Mászái Steppe	Mászái	made of pieces of the tail of a kind of pole-cat /szémongár/ (e-semongor)*
45253—45254	464, 465	arm orn.	elgibábá [elgibaba]			tail = elgibábá [elgibaba] for moráns (ol-murrani) bracelet is made of split horn.



Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45255	466	arm orn.	eszejengéj [eseien- gej]	Mászái Steppe	Mászái	for females
45256—45257	467, 468	dress	emégéti [emegeti]	Mászái Steppe	Mászái	467 for warriors of calf skin; 468 for youngsters made of antelope (sic!) /egvárgász/ (ol-wargas)* skin.
45258	469	knife	galemkini (enk- alem-kiti)*	Mászái Steppe	Mászái	
45259	470	ladle	ngiliko*	Mászái Steppe	Mászái	
45260	471	vessel	?	Mászái Steppe	Mászái	
45261—45263	472, 473, 474	horns	elmuo (e- mowuo)	Mászái Steppe	Mászái	butter for children is generally kept in them.
45264	475	hoe	elgembe (ol- gembe)	Mászái Steppe	Mászái	
45265	476	straps	engene (en- keene)	Mászái Steppe	Mászái	for general use.
45266	477	vessel	engurá (en- girra)	Mászái Steppe	Mászái	
45267—45268	478, 479	bast dishes	engitángu [engi- tangu]	Mászái Steppe	Mászái	for keeping of foodstuffs; made of Raphia; rarely manufactured now days.
45269—45275	480	bow and arrows	berováj mhéj [berovai] [mhei]	Mászái Steppe	Mászái	for children.
45276	481	club	lukumá (ol-kuma)	Mászái Steppe	Mászái	used for same purpose as No 99—101; made of rhino /munji/ (e-muny) horn; also used when bulls are castrated, the testicles /nderige/ (il-terege) are pinched by a small bow specially made for this operation and then testicles smashed with club.


Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45277—45278	482, 483	sword sword belt	lálémo gimétá (ol-alem) (en- kimeíta)*	Mászái Steppe	Mászái	for elmorán (ol-murrant); sheath-geshur (en-cashur) and is died with the juice of roots of a plant called = llgirjándusz [llgirlandusz].
45279	484	belt	gitáti (en-kitati)	Mászái Steppe	Mászái	worn by women after accouchement for pressing bellies in former shape.
45280—45282	485, 486, 487	arrows and quiver	mutiá (e- mootian)	Mászái Steppe	Mászái	
45283	488	box (1) containing poison (2) for arrows	1. elgidong 2. szájjet (en- kidong') (e-sayiet)	Mászái Steppe	Mászái	Vide special report.
45284	489	articles of hair dress	ingene (en- keene)*	Mászái Steppe	Mászái	used by warriors only; cul [?] is formed with them; vide Volkens's „Der Kilimandscharo“ pag 217 I visited the largest portion of Kilimanjaro, and saw many thousands Wátságá during my four months stay here but never met one Tsaga who dressed like Volkens illustration.
45285 45286	490	play- board	ndoto (in-doto)*	Mászái Steppe	Mászái	vide No 112, play slightly differs; seeds = kolángula [kolangula]
45287—45295	491, 492, 493, 494, 495, 496, 497, 498, 499	knife	rúsho (lusyu)	Unyám- vézi	Mányám- vézi	for same use as pocket knives with us; blade = kipiru?, sheath = kilálo [kilalo].  used as daggers too.
45296	500	knife	rúsho (lusyu)	Unyám- vézi	Mányám- vézi	made of wood of a tree called táravándá [taravanda]
45297	501	knife	rúsho (lusyu)	Unyám- vézi	Mányám- vézi	with amulets.
45298	502	knife	rúsho (lusyu)	Unyám- vézi	Mányám- vézi	

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45299	503	knife	zsoró [joro]	Unyám- vézi	Mányám- vézi	used when clubs /ohidi/? and handles of spears /icsimu/ (ichimu) are made.
45300	504	arm- amulet	hirizi*	Unyám- vézi	Mányám- vézi	for elephant hunters.
45301—45303	505, 506 507	neck- amulet	vukotá (Bugota)*	Unyám- vézi	Mányám- vézi	against snake /szoká/ (nzoka) bite.
45304	506	-do-	vukotá (Bugota)*	Unyám- vézi	Mányám- vézi	against snake /szoká/ (nzoka) bite. bead decorated horn brings luck on expedition and general safety.
45305—45307	509, 510, 511	amulets	vukotá (Bugota)*	Unyám- vézi	Mányám- vézi	for lucky trading when on business expedition
45308	512	amulet	vukotá (Bugota)*	Unyám- vézi	Mányám- vézi	chain is Tságá work; against sickness of all kind.
45309	513	amulet	vukotá (Bugota)*	Unyám- vézi	Mányám- vézi	against pain in the stomach.
45329	514	amulet	vukotá (Bugota)*	Unyám- vézi	Mányám- vézi	worn on arm; brings pleasant dreams and insures (sic!) safety at night.
45310	515	amulet	ornin- doro?	Unyám- vézi	Mányám- vézi	VERY! VERY RARE! Bought for 4 goats á 2Rps — White bone brings safety against attacks of wild animals during night; the 2 big amulets help to catch thieves and recover stolen goods by dream; the two wood pieces make the owner of them invisible to his enemies (sic!). — It can be taken granted (sic!) that it was stolen by the man who sold it to me.
45311	516	neck orn.	miszángá [misanga]	Unyám- vézi	Mányám- vézi	worn by medicine men only; made of ostrich /nongu/ egg' /mág/'s (magi) shell.
45312	517	arm amulet	vukotá (Bugota)*	Unyám- vézi	Mányám- vézi	against pains in the arm; made of berries /mázuázo/ [mazuazo].
45313	518	wrist orn.	dingá (linga)*	Unyám- vézi	Mányám- vézi	
45314	519	ankle orn.	káffiomí [kaffiomí]	Unyám- vézi	Mányám- vézi	

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45315	520	neck orn.	utingá [utinga]	Unyám- vézi	Mányám- vézi	made of the tail hairs of giraffe.
45316	521	neck orn.	utingá [utinga]	Unyám- vézi	Mányám- vézi	as above and with a piece of shell and brass beads.
45317	522	ornament	kirungo (kilungu)	Unyám- vézi	Mányám- vézi	made of No 523
	523	shell	?	Unyám- vézi	—	from Coast
45318—45320	524, 525, 526	Wasser- schöpfer*	rukuru (kikulu)	Unyám- vézi	Mányám- vézi	of calabash
45321	527	implement	mdiho kulerágiza (mdinho) [kule- ragiza]	Unyám- vézi	Mányám- vézi	
45322	528	comb	iszáku (isakulilo)	Unyám- vézi	Mányám- vézi	
45323—45325	529, 530, 531	snuff box	tukujá jáugoro (tukuya) [yaugoro]	Unyám- vézi	Mányám- vézi	of bamboo, raphia-palm seed, seed of a bush.
45326	532	tobacco box	?	Unyám- vézi	Mányám- vézi	for wild-hamp (sic!) too.
45327—45328	533, 534	tobacco pipe	szuájen- zeba /swayen- zeba/	Unyám- vézi	Mányám- vézi	part made of calabash is partly filled with water when pipe is used for smoking.
45330—45332	535, 536, 537	gyúrt dohány*	itumbátl (itumbatl)	Unyám- vézi	Mányám- vézi	
45333	538	twisted tobacco	rushiro?	Unyám- vézi	Mányám- vézi	
45334	539	spindle	duti? (nduutyo)	Unyám- vézi	Mányám- vézi	used for manufacture of thread and yarn
45335	540	fire (coal) tongs	ikumbá [ikumba]	Unyám- vézi	Mányám- vézi	used by smokers mainly.
45336—45337	541, 542	rope	logoje (lugoye)	Unyám- vézi	Mányám- vézi	from bark of baobab.
45338	543	rope	logoje (lugoye)	Unyám- vézi	Mányám- vézi	made of bast of thorny bush. /mákongé/ (makonge)*
45339	544	filter	iszoiziro (iswizilo)	Unyám- vézi	Mányám- vézi	for the filtering of a kind of beer — válvá (walwa) — made of „umtámá” (mtama)*.

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
	545	drinking bowl	szonzo (isonzo)*	Unyám-vézi	Mányám-vézi	has a hole in centre of bottom in which a piece of string is fastened for hanging it up if required. used for „váltvá” (walwa) drinking generally.
45340—45344	546	wooden sticks	midákoi (midaki)	Unyám-vézi	Mányám-vézi	used for cleaning the teeth, which is done by rubbing and masticating. They are made of the wood of a tree called „mikunguni”?
	547	mortar	ituri (ituli)	Unyám-vézi	Mányám-vézi	wood of a tree called „mnene”?; used in manufacture of snuff.
45345	548	dish	utánguru [utan-guru]	Unyám-vézi	Mányám-vézi	a kind of porridge — ugáli — (ugali)* — is eaten from it.
	549, 550	crystalized and sedimentary Natron	námbo [nambo]	Unyám-vézi	Mányám-vézi	admitted (sic!) to smoking and chewing tobacco and snuff too, this is universal (sic!) practiced (sic!) by this tribe.
	551	water bottle	hori?	Unyám-vézi	Mányám-vézi	of calabash
45346	552	Fuss-schellen*	mijimbá [miyimba]	Unyám-vézi	Mányám-vézi	used at dance.
45347	553	club	uhidi?	Unyám-vézi	Mányám-vézi	of sandal /umkuro/ ? wood
45348	554	barkbox	szihindá (sihinda)	Unyám-vézi	Mányám-vézi	
45349	555	fighting club	uhidi?	Unyám-vézi	Mányám-vézi	of wood called „mkongvá” [mkongva]
	556	music instruments	ndono?	Unyám-vézi	vézi	556 pálczikával (mellékelve)
	557				Mányám-vézi	557 ujjakkal (sic!) lesz pengetve*
45350	558	bee-wax	ondoro?	Unyám-vézi	Mányám-vézi	made by a kind of very small bees living in holes made in the earth; leaking articles of wood, earthenware, horns, calabashes, etc. are mended with it.
45351	559	bark box	szihindá (szihinda)	Unyám-vézi	Mányám-vézi	

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45352—45362	from No 560 to 570	bark boxes	szihindá (sihinda)	Unyám-vézi	Mányám-vézi	made of the bark of a tree called „muvá” [muva], which is plentiful in Unyámvézi; some are covered with goat or ox skins; some are painted with colour made of a certain kind of earth; No 570 is called „guku”? and is generally used for packing clothing in it when travelling; all these boxes are mainly used on travelling, and for food stuff, tobacco, wild-hemp (No 563) and other chattels are kept in them too. Wild-hemp-zsem (njeemu), is smoked mixed with tobacco, and the Wányám-vézi are passionately fond of this very noxious „Mixture”.
45381	571	water bottle	szuhá [suha]	Unyám-vézi	Mányám-vézi	used on travelling chiefly;
45364	572	water bottle	kilele	Unyám-vézi	Mányám-vézi	No 572 is for keeping of water sparingly mixed with maiz-meal (sic!), a favorit (sic!) drink of Wanyamvézi porters.
45363	573	water bottle	szuhá [suha]	Unyám-vézi	Mányám-vézi	
45365	574	stool	szumbi (isumbi)	Unyám-vézi	Mányám-vézi	of wood of a tree called „munyingá” (muninga).
45366	575	head orn.	mumgvá [mumgva]	Unyám-vézi	Mányám-vézi	made of Flamingo feathers, it is used at dances, and when they start with a caravan.
45367	576	pouch	umfuko (mfuko)	Unyám-vézi	Mányám-vézi	got from a medicinemen (sic!); contains medicine /dago/ [dago] for belly ache.
45368	577	seed	mitigo?	Unyám-vézi	Mányám-vézi	snuff boxes are made of it.
45369—45371	578, 579, 580	music inst.	mzeze*	Unyám-vézi	Mányám-vézi	decent carving on 579—80
45372	581	tobacco pipe	szuájem-zsem [suayem] (njeemu)*	Unyám-vézi	Mányám-vézi	

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45373—45374	582, 583	dish	szujimo [suyimo]	Umbugve		meal is kept in them; made of pumpkins.
45375—45378	584, 585, 586, 587	dish	mászári [masari]	Umbugve		for food.
45379—45380	588, 589	Wasser-schöpfer*	káré [kare]	Umbugve		of calabash
45382—45386	590, 591, 592, 593, 594	bowls	mátengulo [matengulo]	Umbugve		food and native beer is served in them.
45387—45390	595, 596, 597, 598	snuff boxes	kirambáde (kirambade)	Umbugve		
	599, 600, 601, 602, 603	bangles	inyálu [inyalu]	Umbugve		
45391	604	ankle orn.	szángá [sanga]	Umbugve		
45392	605	head orn.	gálá [gala]	Umbugve		 <p>made of the skin of an animal called „dáko” [dako]; used at dance.</p>
45393	606	helmet	gálá [gala]	Umbugve		skin of animal /tui/*
45394—45395	607, 608	shield	gámbodá [gamboda]	Umbugve		of rhino /gutálu/ [gutalu], /pérá/ [pera] skin.
45396	609	bark box		Unyám- vézi	Mányám- vézi	
	610	water bottle		Unyám- vézi	Mányám- vézi	
45397—45398	611, 612	snuff box		Unyám- vézi	Mányám- vezi	
45399	613	knife		Unyám- vézi	Mányám- vezi	
45400	614	club		Unyám- vézi	Mányám- vezi	
45401	615	bush knife		Mászái Steppe	Mászái	
45402	616	hole burner		Mászái Steppe	Mászái	

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45403	617	razor		Mászái Steppe	Mászái	
45404—45405	618, 619	dish		Moshi	Coast	found throughout E. A., it is an important trade article.
45406 45407	620, 621	horns for gunpowd.		Árushá Csini (i. e. Little Arusha)	Coast	pouches contain bullets, bast for cartridge wadding etc. very old articles from the East Coast; I took these articles from killed Wándorobo-s, who were shot in fight by the Germ. Punishing Expedition during April last.
	622	bag containing diverse articles		Árushá Csini (i. e. Little Arusha)	—	containts (sic!) were in a piece of cloth fastened to the belt of a dead, the stones were used as bullets.
	623	red ground				mixed with fat serves for painting and warpaint of Maszái-s
45408—45452	624, 625, 626, 627*	quivers with arrows		Mászái Steppe	Mászái	625 contains poisoned ones; 626 got from a famous Wandorobo elephant hunter, but these arrows are for small game, *arrows in different stages of manufacture.
45453—45455	628, 629, 630	shields		Great Arushá	Mászái	taken by Germ. Forces during the rebellion of 1892, VERY RARE! The Germ. Govern. prohibits the Wa-arusha to carry or use speers, consequently the manufacturing of shields ceased in Great Arusha and around Mount Mérú.
45456—45457	631, 632	bows		Mászái Steppe	Mászái	631 used by morán-s (ol-murrani) 632 is for youngsters
45458	633	medicine man's bag etc.		en route	Mányám- vézi	contains human bones (very likely his father's) and of animals too; the small sticks are used for fortune-telling, they are tossed like dice and of their lying prophetized (sic!); the two lion teeth are charms; the round piece of wood (partly



Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
						striped of bark?; bags made of stuff were smeared with blood (of??); after bargening (sic!) owner bolted without receiving payment; above informations (sic!) are supplemented by an intelligent (sic!) Manyamvezi trader.
45459—45461	634, 635, 636	neck orn.		Mászái Steppe	Mászái	
45462	637	ankle orn.		Mászái Steppe	Mászái	
45463	638	arm orn.		Mászái Steppe	Mászái	
45464	639	head orn.		Mászái Steppe	Mászái	
45465—45466	640, 641	arm orn.		Mászái Steppe	Mászái	
45467	642	ear orn.		Mászái Steppe	Tsága	
45468—45469	643, 644	dishes		Moshi	Tsága	
45470—45474	645, 646, 647, 648, 649	articles used for the circumcision operations of males		Kikáfu Camp	Tsága	pouch, „dává“-s (dawa)* /amulets/, knife, shell containing salve, sinews for binding, powder /medicine/, circumcision = nyifuto ? penis = mbulo (mbolo) vagina = mbulá (mbula) clitoris = nyongá [nyongal] Will report on these articles and on the method of circumcision exhaustively after my return to Europe.
45475	650	pot		Shiré	Tsága	
45476	651	knife		Szángará	Tsága	
45477—45478	652, 653	bags		Paré	Paré	of <i>Raphia</i> -palm bast.
45479—45487	654 655 656 657 658 659 660 661 662	bags   medicine bottles		Paré	Paré	654 is made of the leaves of a kind of aloe. 659 got from a medicine-man; as a rule the favorit (sic!) medicine of Wapare is kept in them, which is made of honey, charcoal and herbs, and is used for all ailments.

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45488—45494	663, 664, 665, 666, 667, 668, 669	snuff boxes		Paré	Paré	664 contains some snuff; Wapare mix snuff with fat; 668—669 are made of a fruit, but necks are of reed.
45495—45498	670, 671, 672, 673	chains with amulets, snuff boxes, knives, hair pullers		Middle Paré	Paré	the amulets are of great variety; however, mainly against the invasion and robbing (cattle) of Mászái-s and against depredation (sic!) of wild animals; also, against ghosts; Wapare are very superstitious; calabash amulets a speciality of Waparé; quill and cartridges are for snuff or medicine.
45499	674	amulet		Middle Paré	Paré	war amulet of antelope horn  N. B. No 670—74 are rare specimens and most difficult to obtain them, I got them by a somewhat <i>extraordinary</i> and lucky chance; the Pare Mountains are rarely visited by Europeans (sic!) and Wapares are of a very timid disposition.
	675	fire making sticks		Middle Paré	Paré	
45500	676	wrist orn.		Middle Paré	Paré	
45501 45502	677, 678	daggers		Middle Paré	Paré	very rare.
45503	679	knife		Middle Paré	Paré	the belt is of Mászái origin.
45504 45505	680, 681	neck orn.		Paré	Paré	
45506—45513	682, 683	quivers		Paré	Paré	with arrows
45514	684	bow		Paré	Paré	
45526	685	stool		Paré	Paré	
45527	686	streps (sic!)		Paré	Paré	


Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45528—45544	from 687 to 703	snuff boxes		Bura, Ndara, Tájtá Mountains	Teitá or Tájtá	Wa-Teita are very fond of snuff taking and tobacco smoking.
45545—45549	704 to 708	tobacco pipes		Bura, Ndara, Tájtá Mountains	Teitá or Tájtá	Wa-Teita are very fond of snuff taking and tobacco smoking.
45550—45551	709, 710	bags		Bura, Ndara, Tájtá Mountains	Teitá or Tájtá	for carrying and keeping of smoking and snuffing articles mainly.
45552—45555	711, 712, 713, 714	knives		Bura, Ndara, Tájtá Mountains	Teitá or Tájtá	713 with amulet.
45556—45557	715, 716	daggers		Bura, Ndara, Tájtá Mountains	Teitá or Tájtá	
45558	717	sword		Bura, Ndara, Tájtá Mountains	Teitá or Tájtá	
45559	718	club		Bura, Ndara, Tájtá Mountains	Teitá or Tájtá	screw and nut are of Europe.
45560—45562	719, 720, 721	stools		Bura, Ndara, Tájtá Mountains	Teitá or Tájtá	are carried on shoulder when travelling; used when on travel.
45563	722	bracelet		Bura, Ndara, Tájtá Mountains	Teitá or Tájtá	of ox horn
45564—45565	723, 724	arm. orn.		Bura, Ndara, Tájtá Mountains	Teitá or Tájtá	of ox-ribs (sic!)
45566—45576	from 725 to 729, 730, 731, 732	ear orn. ear blocks		Bura, Ndara, Tájtá Mountains	Teitá or Tájtá	725 for males, the others for both sexes; they are worn on lobe. made of a peculiarly grained wood.
45577	733	comb		Bura, Ndara, Tájtá Mountains	Teitá or Tájtá	

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45578—45580	734, 735, 736	amulets		Bura, Ndara, Tájtá Mountains	Teitá or Tájtá	734 arm amulet, 735—36 neck amulets;
45581—45583	737, 738, 739	fishing lines		at the Pangani River close W. Páré	Teitá or Tájtá	both line and angle are native works.
45584—45585	740, 741	Kiliman- jaro sticks		Moshi	Tságá	made by M'Kumbe; top part of 740 of rhino horn.
45586	742	walking stick		Moshi	Tságá	
45587	743	speer		Kili- manjaro	Tságá	of old Tságá form, now extinct; speer manufacturing is at present very limited on Kilimanjaro, it is an industry very much in decadence.
45588	744	speer		Kili- manjaro	Tságá	744 travelling-speer.
45589	745	speer		Kili- manjaro	Tságá	as above.
45590—45605	746, 747, 748, 749, 750, 751, 752, 753,  754,  755, 756,  757, 758, 759	speer speer speer speer speer speer speer  speer  speer speer speers		Mányará See Unyám- vézi  Unyám- vézi Natron See Mbuguni	Umbugvé  Mányám- vézi  Manyám- vezi Uszukumá  Mászái and Wan- derobo Páré  ?	for hunting of elephant, rhino and hippo. for hunting and fighting  walking and travelling. for fight and hunt  of old form, not manufactured now days. as above. got from Sir Eliot, High Comissioner of B. E. A.
45606	760	dress		Natron See	?	

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45607	761	shield		Mászái Steppe	Mászái	
	762, 763	stones		Kili- manjaro	Kili- manjaro	collected between Steppe and an altitude of about 1300 meters.
45608	764	drum		Lake Tan- ganyika	?	bought from a German Trader
	765	amulets		Moshi	Sudanese	formerly properties of the Sudanese trader Gaber Achmed hanged for maurading (sic!) at Moshi 1902 May.
45609—45610	766, 767					
	768	insects		—	—	collected between Steppe and about 1300 meters
	769	zoolog. specimens		—	—	-do-
	770, 771, 772, 773, 774, 775, 776, 777, 778	butter- flies	— — — — —	— — — — —	— — — — —	collected on Kilimanjaro between Steppe and an altitude of about 1300 meters.
45611— 45642*	779 to 810	Photos	—	—	—	taken on the Kilimanjaro and border of Steppe
45643	811	knife	—	Burá	Teitá	with chain, amulets, bell which is filled with wax, why?
45644	812	knife	—	Burá	Teitá	
45645	813	bag	—	Burá	Teitá	
45646	814	snuff box	—	Moshi	Uzukumá	
45647—45652	815, 816, 817, 818	speers		Kibosho Unyám- vezi	Tságá Mányám- vézi	fighting speers throwing-speers for hunting
45653—45654	819, 820	dishes	dundu?	Unyám- vezi	Mányám- vézi	for preparing and keeping of food
45655	821	dishes	iháli [iháli]	Unyám- vezi	Mányám- vézi	
45656	822	mortar	ituri (ihuli)	Unyám- vezi	Mányám- vézi	vide 547.
45657	823	calabash	kilele or kundá [kunda]	Unyám- vezi	Mányám- vézi	

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45658—45659	824, 825	calabash	szuhá [suha]	Unyám-vezi	Mányám-vezi	water bottles
45660	826	vessel	mszumá [umsuma]	Unyám-vezi	Mányám-vezi	for water and pombe /valuá/ (walwa)
45661—45662	827, 828	bowl	mászonzso (mason-zo)*	Unyám-vezi	Mányám-vezi	-do- and food too.
	829	bottle	hóri [hori]	Unyám-vezi	Mányám-vezi	
45663	830	arrangement for carrying pots etc.	iszungulu [isungulu]	Unyám-vezi	Mányám-vezi	
45664—45665	831, 832	pots	nungo (nungu)	Unyám-vezi	Mányám-vezi	
45666—45668	833, 834, 835	ladles	dího (mdinho)	Unyám-vezi	Mányám-vezi	
45669—45670	836, 837	bush knives	muhálo [muhalo]	Unyám-vezi	Mányám-vezi	
45671	838	carpentering tool	bizo (mbizo)*	Unyám-vezi	Mányám-vezi	
45672	839	hatchet	bászá (mbasa)*	Unyám-vezi	Mányám-vezi	
	840, 841	piercer	mgélá [mgela]	Unyám-vezi	Mányám-vezi	
45673	842	awl	mgélá [mgela]	Unyám-vezi	Mányám-vezi	used to dig out sand-fly from flesh
45674—45675	843, 844	tools	mgélá [mgela]	Unyám-vezi	Mányám-vezi	used by wicker-work
45676	845	knife	rúsho (lusyu)	Unyám-vezi	Mányám-vezi	used for self-defence
45677	846	knife	mzolo?	Unyám-vezi	Mányám-vezi	for general use.
45678—45680	847, 848	knife	rúsho (lusyu)	Unyám-vezi	Mányám-vezi	848 worn on arm.
45681—45682	849, 850	fly-flap	szimuándá (sing'-wanda)	Unyám-vezi	Mányám-vezi	849 of gnu /bushi/ ? tail.
45683—45684	851, 852	hoe	mágembé (magembe)*	Unyám-vezi	Mányám-vezi	used with and without handle; characteristic style of Wanyám-vezi forging.



Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45685—45686	853, 854	walking sticks	mirángá (milanga)*	Unyám-vezi	Mányám-vezi	
45687	855	club	mirángá (milanga)*	Unyám-vezi	Mányám-vezi	elephant hunter's;
45688—45689	856, 857	club	uhidi?	Unyám-vezi	Mányám-vezi	856 of sandal-wood /umkuro/? 857 „gala”-stick of wood called „gembe”.
45690	858	club	numbi?	Unyám-vezi	Mányám-vezi	 this part — the knob — is called „numbi”!
45691—45693	859, 860, 861	calabash	százi ja maguta [sazi ya] (maguta)* százi [sazi]	Unyám-vezi	Mányám-vezi	for fat 860 for medicine made of the juice of a tree-umkálé (mkale)*; 861 for ointment;
45694—45702	862, 863, 864, 865, 866, 867, 868, 869, 870	snuff boxes	mádátele [mada-tele]	Unyám-vezi	Mányám-vezi	on 865 crude copy of the rigging of a ship and of a crocodile. to 870 a needle (set in a piece of wood) is fastened.
45703	871	water pipes	szuájen-zsem [swayen] (njeemu)	Unyám-vezi	Mányám-vezi	
45704	872					
	873, 874, 875, 876	cupping instruments	shinuno?	Unyám-vezi	Mányám-vezi	with holes (at top closed with bee wax presently) for sucking out of air; cupping is largely practiced (sic!) amongst Wányámvézi, especially in cases of headache and general <i>tiredness</i> .
45705—45706	877, 878	tweezer (nipper)	mákumbá [ma-kumba]	Unyám-vezi	Mányám-vezi	used to pull out thorns and hair, 878 was worn on arm.
45707—45712	879, 880, 881, 882, 883, 884	whistles	umszununu (msununu)*	Unyám-vezi	Mányám-vezi	
45713—45714	885, 886	bugle horn	hángá [hanga] gombe?	Unyám-vezi	Mányám-vezi	of antilope horns (sic!)

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45715—45717	887, 888, 889	neck orn.	utingá [utinga]	Unyám- vezi	Mányám- vézi	
45718	890	amulet	hirizi*	Unyám- vezi	Mányám- vézi	used by elephant hunters made of leopard claws.
45719	891	belt	ibote?	Unyám- vezi	Mányám- vézi	worn by females.
45720	892	amulet	miszángá [misanga]	Unyám- vezi	Mányám- vézi	vide 516, medicine-man- „umfumu" (mfumu)
45721—45723	893, 894, 895	finger rings	kikombé [kikombe]	Unyám- vezi	Mányám- vézi	of the hoof of zebra.
45724—45725	896, 897	wrist orn.	nágára [nagara]	Unyám- vezi	Mányám- vézi	made of fish skin imp. from Coast.
45726	898	neck orn.	szitá (isita)*	Unyám- vezi	Mányám- vézi	worn by women.
45727	899	bangle	itenderé [itendere]	Unyám- vezi	Mányám- vézi	used by both sexes
45728 45729	900, 901	finger rings	itenderé já uputé [itendere ya upute]	Unyám- vezi	Mányám- vézi	used by both sexes
45730—45731	902, 903	ear rings	itendere ja kutuj [itendere ya kutu]	Unyám- vezi	Mányám- vézi	used by both sexes
45732—45735	904, 905, 906, 907	samples of rope	logoje (lugoye)	Unyám- vezi	Mányám- vézi	Wányámvézi are first rate rope-makers; when they are on travelling they carry a good supply of ropes.
45736—45738	908, 909, 910	gyúrt dohány*	itumbáti (itumbati)	Unyám- vezi	Mányám- vézi	strongly mixed with cattle dung.
45739	911	bast	—	Unyám- vezi	Mányám- vézi	for manufacture of ropes
45740	912	sack	—	Unyám- vezi	Mányám- vézi	made of <i>one piece</i> of bark
45741—45745	913, 914, 915, 916, 917	bags  sack	gámbudá [gam- buda]  —	Unyám- vezi	Mányám- vézi	912 (sic!) made of zebra- skin contains needle and medicine; 914 for medicine; 915 for travelling.
45746—45748	918, 919, 920	bells	mijimbá [mijimba]	Unyám- vezi	Mányám- vezi	worn by Wányámvézi porters on travelling, big ones on ankle, small ones on wrist, 920 on neck.



Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45749—45752	921, 922, 923, 924	amulets	vukotá (Gugota)*	Unyám- vezi	Mányám- vezi	921, against snake bite, 922, brings profitable trading; 923, -do-; 924 of very great power when travelling, and it is placed close to the spot where it's (sic!) owner sleeps and it is arranged in such a manner that the 4 wood blocks are closely and symmetrically put together, if this arrangement of the blocks is found disturbed next morning, the owner does not travel next day; the tortois (sic!) shell is warmed by fire and owner diggs (sic!) it [in] the earth where he sleeps, this will keep away thieves, lions, etc.
45753	925	/tarbush/ cap	iszvizi-ro (iswizilo)	Unyám- vezi	Mányám- vezi	
45754	926	head orn.	—	Unyám- vezi	Mányám- vezi	got from a caravan leader.
45755	927	head orn.	mumgvá [mungva]	Unyám- vezi	Mányám- vezi	vide 575
45756	928	basket		Unyám- vezi	Mányám- vezi	the only basket I hitherto found in possession of Wányámvézi.
45757	929	calabash	százi ja magutá [sazi ya] (maguta)*	Unyám- vezi	Mányám- vezi	for fat.
45758—45763	930, 931, 932, 933, 934, 935	bark boxes	szihindá (sihinda)*	Unyám- vezi	Mányám- vezi	932 contains natron for admixing of tobacco; several kinds of medicine and knife; 934 contains different medicines, bird's head which charred and powdered is used for chills and fever, amulet-bracelet and leather strips for preparing of amulets; 935 contains stone for sharpening, medicines and chillies.
45764	936	drinking cup	—	Unyám- vezi	Mányám- vezi	

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45765—45768	937, 938	bells	—	Moschi (sic!)	Tságá	for oxen
	939, 940	bells	—	Kibosho	Tságá	for goats
45769	941	bush knife	—	Kibosho	Tságá	
45770	942	carving knife	—	Moshi	Tságá	M'Kumbé's latest invention used when working rhino horn; stick attached to the blade helps to keep the knife in straight line during work.
45771	943	bag	gámbudá [gambuda]	Unyám-vezi	Mányám-vezi	I purchased the bag and all what are therein — packed and filled just as it is now
45772	944	snuff box	[mada-tele]	Unyám-vezi	Mányám-vezi	— from a jobbing arrow-head manufacturer and armorer (sic!), „mrászá”
45773—45774	945	bark (poison)	indiáti [indiati]	Unyám-vezi	Mányám-vezi	[mrasa]; who was a semi-medicine-man too. Of 945
45775	946	saw	—	Unyám-vezi	Mányám-vezi	poison for arrows is prepared; the bark is mixed with water and after being
45776	947	knife	—	Unyám-vezi	Mányám-vezi	cooked till a thick residue remains the arrow heads
45777—45778	948, 949	piercers	mgérá [mgera]	Unyám-vezi	Mányám-vezi	together with the sticks (to which the metal „heads” are attached) — are deeped (sic!) and soaked in the decoction from 2 to 3 days, arrows once treated in this manner keep to be poisonous till the decoction is rubbed off, the duration of consequent soakings is short lasts a few minutes only. This poisonous bark is collected from a shrub, called „indiáti” [indiati] hence the name of the bark and poison manufactured of same.
45779	950	cold chisel	szinzá (kiszna)*	Unyám-vezi	Mányám-vezi	of 952 amulets are prepared; 953 (3 pointed and singed wood sticks) is an amulet
45780	951	knife	rúsho (lusyu)	Unyám-vezi	Mányám-vezi	or charm, it is used in this manner viz: when a caravan arrives at a camping place
45781—45783 45974—45975	952	piece of wood	—	Unyám-vezi	Mányám-vezi	the but ends of the sticks are singed and carried around camp to disperse evil spirits etc. who may

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45976—45978	953	wood pieces (pointed)	bugotá (Bugota)*	Unyám-vézi	Mányám-vézi	infest the place. — Beside the above numbered articles, there are in the bag: a bundle of herbs of which amulets are prepared for catching animals; piece of tail for amulets
	954	arrowhead sticks	sziszengé [sisenge]	Unyám-vézi	Mányám-vézi	manufacturing and a coll of giraffe tail-hairs used for making neck ornaments; a big seed the kernel of which snuff boxes are prepared; some pieces of lead — iszászé [isase]; one small amulet ornamented with beads; 2 bulbs of which amulets are manufactured against all kind of pains of the body; the 3 black and the 7 other bean-shaped seeds which are called „hálé” [hale] are thrown (just like dice) each morning before starting the caravan and the position of the beans foretells whether the march on that day will be well-performed or not. number „7” plays an eminent roll (sic) in all such ceremonies and augurings of Wányámvézi. Further contents (sic) of the bag — black powder made of the burnt roots of a plant, which is applied on the incisions (after cupping or any other sort of bleeding operations; this powder is not a medicine but a charm to keep away evil spirits who may otherwise find entrance through the incision into the body of the patient; the dirty reddish-cloth contains some purging medicine, made of a grass called „kiszínszi kászuja” [kisínsi kasuya]; the above mentioned bulbs are called — mányázsá [manyaja] and the big seed (fruit) — umzánzá [umzanza]
45979	955	snuff box	mádatélé [mada-tele]	Unyám-vézi	Mányám-vézi	
45980	956	snuff box —		Moshi	Kámbá	

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
45981	957	neck orn.	—	Mászái Steppe	Mászái	made of pieces of grass
45982	958	cooking pot	nungo (nungu)	Unyám-vézi	Mányám-vézi	
45983—45986	959 960 961 962	clubs	uhidi?	Unyám-vézi	Mányám-vézi	of sandal wood
45987	963	neck orn.	longá (Sulunga)*	Unyám-vézi	Mányám-vézi	worn at marriage ceremonies, it is supposed to bring luck; made of the seed of a kind of Musa-unszébá [musa-unseba]
45988	964	amulet bracelet	vukotá (Bugota)*	Unyám-vézi	Mányám-vézi	for hunters; the strap is of rhino hide.
45989—45990	965	Fuss-schellen*	nijimbá [nijimba]	Unyám-vézi	Mányám-vézi	used by porters on „száfári”-s (safaris)
45991	966	speer	—	Unyám-vézi	Mányám-vézi	-do-
45992—45993	967, 968	same as 113	géio [gelo]	Moshi	Tságá	
45994—45999	969, 970, 971, 972, 973, 974	bag and blacksmith's tools	— — —	Moshi Moshi Moshi	Tságá Tságá Tságá	the piece of iron of which 973 is made was found by the owner of the bag and contains (sic!); the handle of 974 is made of an old barrel, the pointed piece of umbrella springs.
46000	975	dish	boriko (mboliko)	Moshi	Tságá	
46001	976	carving tool	—	Moshi	Tságá	made and used by M'Kumbe.
46002	977	amulet ring	—	Moshi	Tságá	
46003— 46009*	978 to 982	photos	—	—	—	
46010—46012	983, 984, 985	instruments used for circumcision of femal (sic!)	forceps — knife	Moshi	Tságá	the clitoris is pinched and drawn towards the operator by the forceps and amputated by a vertical cut made with 985; the same binding stuff, salve and powder are applied which are used at the circumcision of men.

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
46058—46059	986, 987	head protectors		Moshi	Tságá	made of banana leaves; the Watságá carry all kind of loads on their head so that the loads rest on these protectors.
46060	988	bangle		Moshi	Tságá	
46013	989	stool	kitelem-bo?	Moshi	Tságá	
46014	990	wrist orn.		Páré	Páré	
46015	991	wrist orn.		Páré	Páré	
46016	992	bag cont. medicine		Páré	Páré	the medicines are supposed to make childless women prolific; the bark-string (with knots on it) wath (sic!) used as a calendar and shows us how many days travelled the owner of the bag (a medicinman) from East Páré to Moshi.
46017	993	club		Moshi	Tságá	
46018	994	comb		Moshi	Tságá	for combing hare (sic!)
46019	995	comb		Moshi	Tságá	used as ornament (head)
46020	996	stick		Unyam.	Mányám.	used by a women (sic!) for carrying water bottle when travelling.
46021	997	knife		Unyám.	Mányám.	
46022	998	razor		Unyám.	Mányám.	
46023	999	head orn.		Unyám.	Mányám.	
46024	1000	wrist orn.		Unyám.	Mányám.	for children and young girls; bought from a manufacturer.
	1001	cloth		Moshi	Uzbekumá	made of bark, made of one piece, worked by a malet detailed description of preparation follows in the Catalogue relative to my next consignment for the Nat. Museum.
	1002	war helmet		Távétá	Mászái	made of lion skin.
	1003	belt		Távétá	Mászái	
	1004	chain		Távétá	Távétá	
	1005	reddish and greyish earth		Távétá	—	used for paint

Museum No.	No.	Specimen	Native name	Bought at or in	Origin	Remarks
	1006	snuff box		Paré	Paré	
	1007	Fuss-schellen*		Paré	Paré	
	1008	amulet		Paré	Paré	old, sick man's
	1009	hammer		Moshi	Tságá	

### Addenda

N<sup>o</sup> 488 arrow poison. This poison is prepared of the roots and leaves of a big tree, called by the Wá-mászái „mirio” (il-morijo)\*; the roots and leaves are boiled in water until a thick residue remains. The man, who collects such roots and leaves, do (sic!) not touch or eat milk or fat, and must abstain of any intercourse (sic!) with women on the day he prepares this poison, if these regulations are violated, — they believe —, the efficiency of the poison will be diminished. As a rule, the preparation of this poison is performed in the forest at a well hidden place, and the body of the operator is besmeared with reddish earth during the operation. If the poison gets too hard, it is diluted with water for further use. Poison is manufactured of other ingredients too, for instance of several kind (sic!) of the Euphorbaceas, however, in accordance with the statement of Wá-mászái and Wa-ndrobo, this preparation is the most effective.

To N<sup>o</sup> 110. The holoed [hollowed] piece (tube) of wood is buried (sic!) in the earth where moles are doing mischief; in the circular excavation inside of the wooden-tube a loop is placed, and the excavation and loop are covered with sticky mud, the other portion of the string, of which the loop is formed, goes through the hole next to the end of the tube, and is fastened to a stick stuck in the ground a few feet apart from the tub[e]; the fastening of the string that the string that the stick is [...] done loosely; through the two other holes the attached plant, which by this operation serves as bait, is inserted so that the end of the rooty part is inserted in the hole made on the opposite side of that where the loop comes out; care must be taken that the root of the plant should be of the same length as the diameter of the tube; the top end of the plant is fastened in similar manner as the string but about 4—5 inches shorter, so that the stick is bent and the plant is suspended; the moles — which are very fond of the roots of this plant — eagerly gnaw on it, consequently when the root breaks the loop comes in action and the intruder is trapped and killed. N. B. It is advisable that that end of the tube where the loop is should be put in the direction from where the mole will most likely approach.

I collected the Paré and Teita specimens on hunting trips when I had no interpreters at my disposal; to this is to be attributed the missing of their native nomenclature. I would further add, that there are contained in my „Catalogue” some other specimens too which are imperfectly described, as I am doubtful about the informations (sic!) I received relative this articles and am uncertain about some native namings I was supplied with. I am glad to say, that all these defects (sic!) will be soon improved as I intend to visit the Paré and Teitá Mountains soon in company of a man familiar with the languages talked there; whilst my lengthy stay on the Kilimanjaro will offer ample opportunity to complete the Tsaga nomenclature to perfection.



N<sup>o</sup> II.  
Descriptive Catalogue  
of  
Ethnographical Objects  
collected  
by Paul Bornemisza  
in  
Tsagga Land, Umbugve, Massai Steppe, Irangi etc.,  
during August 1902—May 1903.


N. B. The native-nomenclature of the objects manufactured on Kilimanjaro are given in Ki-kibosho, or Ki-Matsame dialects, and all the native words are written in accordance with hungarian (sic!) pronunciation.

The catalogue (N<sup>o</sup> I), of the objects collected on Kilimanjaro and neighbouring parts which I sold to the H. N. M. last year, contains many supplementary informations (sic!) upon various subjects which are deficiently described in the present one; therefore, I offer to the buyer of this collection a revised copy of my I-st Catalogue.




Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
54228	1011	helmet	kérivá [keriva]	Kibosho	Tságga	worn by warriors /vazoro/ (wasoro); of ox maw /deu/ (ndeü), ornamented with beads strung on sinews; obsolete.
53895	1012	helmet	oková (okoŝa)	Kibosho	Tságga	worn by warriors when at war; of goat skin, ornamented with beads; very rare.
53180—53182	1013—1015	belt	szérá (sera)*	Kibosho	Tságga	used by warriors at dances /bászá/ (mbasa); szérá (sera) = cowry shell.
53183	1016	belt	szérá (sera)*	Kibosho	Tságga	worn by circumcised — but unmarried — girls = mborá (mbora).
53184—53185	1017, 1018	belt	kiválu [kivalu]	Rombo	Tságga	for girls of all ages.
53186—53187	1019, 1020	belt	nszuru (nsuru)	Kibosho	Tságga	sole attire of girls of 1—4 years old = máná (mana)*.
53188—53189	1021, 1022	belt	ndroé (ndore)	Kindi	Tságga	worn by mborá-s (mbora) till marriage, then it is given to unmarried sisters or other femal (sic!) relations.
53190	1023	neck orn.	mturungá [mtu- runga]	Rombo	Tságga	for warriors, of seeds /dará/ [ndara] of a tree called „fumo” (ifumu).
53191	1024	neck orn.	ndászumi /ndasumi/	Kibongoto	Tságga	good collection of beads formerly in vogue on Kilimanjaro; bought from native dandy of rank; worn by nobility only; obsolete (sic!); one ox or six sheeps (sic!) were charged for such ornaments formerly; 7 different charms are attached to it the signi- ficance of which I could not discover. charm = uszávi (usaŝi)*.
53192	1025	neck orn.	kiumburá [kium- bura]	Uru	Tságga	put on children of both sexes if they have sore eyes.
	1026—1028	belt	roro	Kili- manjaro	Tságga	worn by girls till marriage.



Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
53193—53196	1029—1032	belt	muáli (mwali)*	Kili-manjaro	Tságga	 <p>worn by married women /mohli/* when in pregnancy; coitus = dombá or lámhá (domba or lamba); pregnancy = ku-fungié (-ku-fungie).</p>
53197—53198	1033—1034	neck orn.	tomi*	Kibosho	Tságga	<p>worn by married woman (sic!) when in family way with first child only; after accouchement it is given to other woman (sic!) who is in pregnancy first time; „tomi”-s are much treasured, it is very difficult to procure them. „Muáli”-s (mwali)* and „tomi”-s are not yet described by ethnographers, and no museums have of them.</p>
	1035—1037	neck orn.	ifuo?	Kili-manjaro	Tságga	<p>worn generally as neck orn. by warriors, but when fighting it must be put on right upper arm, otherwise they could not share in spoils of war; it must be worn on right upper arm when a warrior marries, if he would fail to do so, he could not have coitus with his wife, neither would be allowed to drink the milk of his cows: made of goat skin, taken from fore-legs.</p>
53842—53843	1038—1039	charm	ndászumi [ndasumi]	Kibosho	Tságga	<p>put on neck of cows for getting calves /gácsi/ (ngache), and against sickness.</p>
53199—53200	1040—1041	charm	szángáruj (isanga-ruu)*	Kibosho	Tságga	<p>put on neck of goats and sheeps (sic!) against attacks of wild beasts.</p>
53885—53886	1042—1045	arm orn.	kiválu [kivalu]	Kibosho	Tságga	<p>used by females of all ages and conditions.</p>
53170—53172	1046—1048	arm orn.	mkuré [mkure]	Kibosho	Tságga	<p>worn by matrons of rank only; obsolete. (sic!)</p>

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
53173—53174	1049—1050	arm and wrist orn.	1. munyá [munya] 2. modo ?*	Kibongoto	Tságga	worn by males; both obsolete (sic!) modo ?* = brass
53175—53177	1051—1053	wrist orn.	mlétá (mleta)*	Kili-manjaro	Tságga	for males.
53136—53137	1054—1055	arm orn.	nlimo ?	Kibosho	Tságga	for rich men only, of elephant /zsofo/ (chofu) tusk /pembe/*.
53230—53232	1056—1058	wrist orn.	szángá (sanga)	Kibongoto	Tságga	speciality of Kibongo, very difficult to collect them; worn by aged males /miku/ (mmiku), it is a much valued article in each family, and insures general prosperity.
53830	1059	wrist orn.	szángá (sanga)	Kibongoto	Tságga	as above, with charm.
53178—53179	1060—1061	wrist orn.	minya*	Kibongoto	Tságga	as above, with charm.
53227—53229	1062—1064	knee orn.	tiri?	Kibosho	Tságga	for wives of Sultans only; worn like garters; very rare.
53233—53234	1065—1066	neck. orn.	ivina (iBina)	Kili-manjaro	Tságga	worn by men.
53235—53239	1067—1071	neck. orn.	ivina (iBina)	Kili-manjaro	Tságga	used by circumcised females.
53240	1072	neck orn.	ivina (iBina)	Kibosho	Tságga	for males; tooth of bush-pig /unguve/ (nguruwe)* serves as charm against thefts and helps owner to recover lost and stolen goods.
53241	1073	neck orn.	ivina (iBina)	Narumu	Tságga	worn by males.
53109—53110	1074—1075	arm orn.	rávi kjá árérá (raBi lya aera)	Kindi	Tságga	arera (aera) = copper; worn on upper arm by people of high rank, manufactured during the reign of Sina, famous Sultan of Kibosho, now obsolete.
53111	1076	arm orn.	rávi kjá ámbo (raBi lya yambo)	Uru	Tságga	ambo (yambo) = lead; for both sexes; obsolete (sic!)

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
53112	1077	arm orn.	rávi kjá mudá (raBi Iya) [mudá]*	Kibosho	Tsagga	worn by males.
53242—53251	1078—1087	finger ring	mrácsi (mrachi)	Kili-manjaro	Tsagga	used by rich females, mainly by wives of Sultans and akidas.
53252	1089	finger ring	mrácsi (mrachi)	Matsame	Tsagga	
	1090	ring and bracelet	kitámbá [kitamba]	Kibongoto	Tsagga	 charm against getting wounded in war, and against sickness in ordinary life; made as Nos 1035—37.
53899—53900	1091	leg orn.	réshi [reshi]	Kibosho	Tsagga	worn by maidens during circumcision ceremonies.
53253—53259	1092—1098	ear orn.	mrácsi (mrachi)	Narumu	Tsagga	worn by males on upper part of ear-shells; ear-kudu.
53138—53139	1099—1100	ear orn.	ngulálé (ngulale)	Matsame	Tsagga	used by males worn on lobe.
	1101—1114	ear orn.	szombo (sombo)	Kili-manjaro	Tsagga	bought from manufacturer /fundl/; worn by males on lobe.
53819—53820	1115—1116	ear blocks	kidi kjá ungováni (kidi kya ngurani)	Kibosho	Tsagga	worn by males in holes made on upper part of ear shell
53268—53271	1117—1120	ear orn.	szombo (sombo)	Kili-manjaro	Tsagga	worn by males on lobe.
53141	1121	ear block	szombo (sombo)	Rombo	Tsagga	worn by females on lobe.
53299—53300	1122—1123	ear orn.	szombo kja ámbo (sombo ya yambo)	Kili-manjaro	Tsagga	worn by warriors on lobe.
53301	1124	ear orn.	kiszimá [kisima]	Rombo	Tsagga	worn by warriors on lobe.
53121—53129	1125—1133	ear orn.	kivélé [kivele]	Kibosho	Tsagga	pl. shivélé [shivele]* bought on market; worn by females of western Kilimanjaro

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
53898	1134	arm orn.	elkuroj (ol-korol)	Kibongoto	Massai	made of Colobus /ndoro/ tail; worn at dances and in war by wazoro (wasoro) of Kibongoto and Matsame.
53549	1135	ankle bells	kicsén- geré (kichen- gere)	Kindi	Tsagga	used by males and uncircumcised girls.
53279	1136	neck orn.	báré [bare]	Kibosho	Tsagga	worn by matrons; of imported sea-shell.
	1137—1141	daggers	szigérá [sigerá]	Kibosho	Tsagga	for old men generally, worn on left upper arm, seldom on waist; got from Sianga, Sultan of Kibosho, the armourers of Kibosho are the most skilled ones on Kilimanjaro.
52832	1142	dagger	kiáнду (kyandu)	Kibosho	Tsagga	black stripe on both sides of blade is made by burnishing the finished but still red-hot blade with ox or antelope (sic!) horn.
	1143	sword	oshu	Kibosho	Tsagga	presented to me by Sianga; scabbard is painted with colour made of roots of Rubia discolor /Kirdádra/ [kirdadra]* abundant along rivers in E. A.
53285—53288	1144—1151	instru- ments for circum- cision of females	kingutu ?	Kili- manjaro	Tsagga	circumcision (sic!) of males and females = idino* (Kibosho) ndumo ? (Marangu) ndina ? (Moshi) of females = offiná (ufina)* /Mátsámé/ menstruation = nguo?; clitoris = csēmbē, (chembe). This operation consists in ablation of Labia minora and Praeputium (sic!) Clitoridis, whereby Clitoris is decapitated too. <i>N. B. I offer to furnish buyers of my collection with full description of operation, ceremonies and other customs in connection with circumcision (sic!) amongst watsagga.</i>

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
	1152	charm	kitan-gona ?	Kibosho	Tsagga	It is put on neck of circumcised girls — by witch doctors /muángá/ — (mwanga) immediately after operation and it is generally worn till wound will be healed; healing is promoted by wearing of this charm; it is sometimes used by childless women for making them prolific.
	1153—1154	belt	shémángá (shiman-ga)	Kibosho	Tsagga	or shimángá (shimanga) principal part of dress worn by girls during circumcissional (sic!) festivals; their number is limited and owned by a few lenders, who charge pombe <sup>a</sup> /wári/ (wari) or food-stuff /csoonga/ (choonga) for them when lent; worn on waist with bells backwards.
53219	1155	belt	shémángá (shiman-ga)	Kibosho	Tsagga	Similar to Nos 1153—54, but bells are put in front.
53554—53555	1156—1157	bells	nzsolo (ngyolo)	Kibosho	Tsagga	carried on thighs by girls during circumcissional (sic!) dances and other ceremonies; 4—6 bells are frequently put on one leg.
52830—52831	1158—1160	knives	kiándu (kyandu)	Kili-manjaro	Tsagga	

*Extracts from my paper framed on „Circumcision of males amongst the Watsagga“:* — Circumcision is one of the most important state functions, it is arranged and personally superintended by the Sultan of each district; each watsagga must be circumcised, however, this operation is an institution solely based on tribal traditions, and it is absolutely not generated by any religious cause. Circumcision takes place every 4-th year in the Sultans Boma (stronghold) during the season called „Kunyányá“ (Kunyanya) /April—May/; age of youth to be circumcised varies from 12 to 24 years and their number from 50 to 200 at each time when this operation is performed; if a father lost several sons who died at an early age, he lets his living son or sons circumcised at a much earlier age than it is customary. The watsagga are circumcised in same manner as this is practiced (sic!) by all Bantus in Africa; the operator is an elderly man who is a specialist in this work, he gets from Sultan the meat of a bullock at same day when date of circumcision is proclaimed, one calf — previous to commencement of operations — on circumcission day, and 3 sheeps (sic!), food and wári when operations are completed. The amputated prepuce is

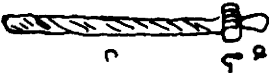
thrown away or bur[r]ied; a doctor /mganga/\* attends the wounds and uses an ointment of tallow, charcoal dust and rotten wood, tallow is often substituted for honey; then the penis is bandaged with banana or dracaena leaves and is tied up to stand upright; symptoms of fright or pain — which must be considerable — are considered unmanly and disgraceful. The circumcised retire to their homes and stop there till they are quite healed; when all healed — which requires about 2 months, they are called to the Sultan, who lets 1—2 oxen and some sheeps (sic!) slaughtered and banquets them. The further ceremonies and customs (sic!) from the most important part of circumcission and include: the making of „Kishongo”-s (kishong’u) a lengthy stay in the Steppe /porini pori\*/ where they live an ascetic life and are instructed by savan[t]s in tactics and duties of married; banquet given by Sultan at their return from pori, 1st coitus with woman engaged and supplied by Sultan, and final festivities celebrated in their own family circles. (sic!) *These subjects were never accurately and graphically described; therefore, I would furnish complete informations (sic!) on circumcission to buyers of my collection only.*

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
	1161—1165	clubs (knobkerries)	rungu #ungu	Kili-manjaro	Tsagga	used by nobility
52800	1166—1170	clubs (knobkerries)	rungu #ungu	Kili-manjaro	Tsagga	-do- at public meetings.
	1171—1173	clubs (knobkerries)	rungu #ungu	Kili-manjaro	Tsagga	used by herd's boys (sic!)
52801	1174	clubs (knobkerries)	rungu #ungu	Kili-manjaro	Tsagga	a speciality of Kibosho, introduced during Sina's reign; used by Sultans only; got from Sianga, present Sultan /mángl/ (mangl) of Kisbosho; manufactured of bog-iron-ore found mainly in rivers and gullies on Killmanjaro.
	1175—1179	pipes	lu-muti (ulu-muti)	Kili-manjaro	Tsagga	„lumuti” (ulu-muti) is a Ki-masai word adopted by the wa-kibosho, wa-kindl and wa-narumu; hollowing of stem is done by hot iron-wire.
53868—53870	1180—1182	flutes	kifurifu?	Kili-manjaro	Tsagga	of bamboo /marere (marere)*, kimoshi/ /ivále (ivale)*, kikibosho/
53871	1183—1184	bugle (horns)	szaré [sare]	Kili-manjaro	Tsagga	of koodoo horns; used for calling people to „shauri” <sup>o</sup> and public works.

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
53872	1185	bugle (horns)	rándá (iranda)*	Kibosho	Tsagga	war bugle of Sina; of Oryx horn.
53873	1186	bugle	mundá [munda]	Kibosho	Tsagga	herds-man's; of water-buck horn.
52786—52790	1187—1191	bow and arrows		Kibosho	Tsagga	used by boys for shooting birds; bow = muté [mute], arrows = mifi
54142—54143	1192—1193	bags	icsuvá (kikunja)	Kili-manjaro	Tsagga	men carry food in them when working far from home and when on „Sáfári”, (safari); made of fibre of a bush called „isho shoko” (mʃoʃoko) the bark is cut off in long strips of which the fibre is shaved off at once and when dried it is twisted by women; the red strips are made with red-ochre /kimándi/ (kimande), black ones with charcoal /umshiri/ (nsiri)*.
54144—54147	1194—1197	bags	icsuvá (kikunja)	Kili-manjaro	Tsagga	used by women mainly when marketting (sic!).
54148	1198	bags	icsuvá (kikunja)	Kili-manjaro	Tsagga	unfinished; showing manner of working
53048—53051	1199—1203	pots	biriá (kimbiria)	Nárumu and Kindi	Tsagga	collectively (i. e. earthenware pots of every description) = nungu; principal manufacturing places are Narumu Uzéri and Kindi; iron-sand and clay are mixed and worked together; whole work is performed by hand without any instruments by women only; after drying on sun they are baked by open firing; iron sand = mszángá (msanga)*, clay = dodo?
53052	1204	pot	kiriá (kiriáa)	Kibosho	Tsagga	for butter; pots with handles, or holes for hanging up are rare.
53053—53054	1205—1206	pot	nungu	Kibosho	Tsagga	for native beer.
52959	1207	wooden vessel	dimá (ndima)	Kibosho	Tsagga	-do-; made of „mszeszeve” (mseseße) wood, wicker work of fibre of a kind of lianae called „ilá” (ilaa)*.



Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
52883—52884 52897	1208—1211	dishes	kiteva (kiteša)	Uru	Tsagga	food dishes of „mszészévé” (msešeše)
52885	1212	bowl	telá (tela)	Uru	Tsagga	imitation of imported articles.
52886	1213	dish	bálu (ipalu)	Uru	Tsagga	for food.
52887—52888	1214—1215	bowl	telá (tela)	Uru	Tsagga	imitation of imported articles.
52889—52890	1216—1217	cup	—	Uru	Tsagga	-do-
52891	1218	dish	déva (ndeša)	Kibosho	Tsagga	used for „winnowing” Eleusine (mbege) and crushed corn /indian corn — máémba (mahemba)/ too.
52962—52965	1219—1222	spoons	uliko	Uru	Tsagga	in general use.
52966—52968	1223—1225	spoons and forks		Moshi	Tsagga	imitations made of rhino horn.
53034—53035	1226—1227	mortar	kiuri (kyuri)	Uru	Tsagga	for crushing maiz (sic!); pounder = mshingo ?
53036—53037	1228—1229	model	—	Uru	Tsagga	of „wári” (wari) troughs.
53038—53039	1230—1231	trough	kiundi (kyundi)*	Uru	Tsagga	used for preparation and preserving of wári (wari); of various sizes, often 3—4 yards long.
52898	1232	vessel	mbélá (mbela)	Kibosho	Tsagga	for milk = málélá (malela).
	1233	box	nákuri (nakori)*	Kibosho	Tsagga	for general use.
52911—52915	1234—1236,	calabash	shéri [sheri]	Kilé má	Tsagga	for wári (wari)
	1237,	calabash	shéri [sheri]	Kilé má	Tsagga	for water = mringá (mringa)
	1238	calabash	duvi (nduši)	Kindi	Tsagga	for milk
52981—52986	1239—1246	stools	lorika (lorika)	Kili- manjaro	Tsagga	manufactured in great variety.
	1247	chair	—	Moshi	Tsagga	of one piece; of „mringá- mringá” (mringa-mringa) wood, which name /water- water/ applies well to the tree as it contains a great quantity of water.*

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
54095	1248—1249	basket	itumbá [itumba]	Kibosho	Tsagga	made of branches of a bush called „kiromaesi” [kiromachi] :kids, fowls etc. are covered with it for protection against beasts of prey.
53108	1250	tool	—	Kibosho	Tsagga	with this are hollowed the peculiarly shaped bee hives made of tree trunks which are found in great numbers in E. A. 
	1251—1252	walking sticks	umszengi (msenge)	Kili- manjaro	Tsagga	very seldom found.
53056—53064	1253	figure	—	Kibosho	Tsagga	of a tsagga woman.
	1254	figure	—	Kibosho	Tsagga	of a tsagga man.
	1255	figure	—	Kibosho	Tsagga	of leopard = fizi (fisi)* /hyena too/ which word the Watsagga adopted from Ki-swahell.
	1256					ox = ombe*, bull = csáu (chau), cow = mumá (muma), calf /f and m/ = gácsé (ngache)
	1257	figure	—	Kibosho	Tsagga	of a ewe = csoondé (choondi), ram = szuvá (suBa), lamb, kid = dájéná (ndayina).
	1258—1261	figure	—	Kibosho	Tsagga	the big ones of R. C. Missionaries called by the Watsagga „mopéa” (mopea) which is a contortion of „Mon Père”; the small ones are figures of nuns „mászla” (masia) /of „ma soeur”/.

N. B. These figures were made by a man skilled in carving of wooden dishes, stools, cups etc. but who never attempted to manufacture figures; he started figure carving in consequence of my intervention and encouragement. Missionaries, Gov. Officers and other whites who sojourn on Kilimanjaro never saw wooden figures. I have very good reason to state that nothing is mentioned about such figures in the publications of Johnston, Widemann, Höhnel, Luschan, Volkens etc.

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
	1262—1264	articles for making and stopping rain	kidi shá mbua (kidi kya mbua)*	Kibosho	Tsagga	Found amongst the relics of Sina — greatest Sultan on Kilimanjaro during the last 50 years — in the ruins of his grand castle at Kibosho which was destroyed (sic!) about 3 years ago when Mléliá Sultan (son and successor) was executed for high treason by the Germen (sic!).

*About the various hocus-pocuses of rain-makers I would furnish detailed report to buyer of my collection only and would also supply a full description of the constituent parts of Nos 1262—64.*

53892—53893	1265—1266	charms	kidi shá fidá (kidi kya fida)	Kibosho	?	from Sina's castle; after I got them it was necessary to let them repaired by a competent rain-maker who belonged to the court of Sina formerly; only Sultans are in possession of such charms; to each are one or more twisted or peculiarly shaped iron nails attached; they are most likely of foreign manufacture, perhaps imported from Káhé or Páré Mountains; at war times the Sultan (who as a rule does not take part in fight) hands it to his favorit (sic!) Akida /minister, caunseller (sic!)/ who is in command of the troops, and who when meets the enemy makes 3 circular signs towards them which signify that all kind of peril will befall them if they would attack or resist. kidi /pl. shidi/ = short stick, fidá (fida) or vidá [vida]* = war, fight etc.
53891	1269	charm	kidi shá fidá (kidi kya fida)	Kibosho	?	from Sina's castle; made of the tail of a sea fish called in Ki-swaheli „táá” (taa)*, around which is wrapped a piece of paper and calico; on this piece paper a prayer is written arabic (sic!).

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
53890	1270—1271	fetish	bembe or (mbembe)* pembe dává (dawa)* szávi (usaβi)*	Kibosho	Tsagga	was stuck in ground close to the entrance of Sina's bed-hut for preventing intrusion of enemy, assassins etc., bembe (mbembe) or pembe = horn, dává (dawa) = medicine, szávi (saβi) /or uszávi (usaβi)/ = fetish.
53055	1272	pot	nungu	Kibosho	Tsagga	containing some kind of medicine, perhaps poison, made by Sina himself; pot has a form similar to the idols (?) which I discovered on the Kilimanjaro.
52916 53796	1273—1274	calabash	duvi (nduβi)	Kibosho	Tsagga	Sina's medicine bottles in which he kept some kind of mixture with which he smeared forehead and both cheeks of warriors for making them invulnerable when he sent them off to war.
53797—53798	1275—1276	calabash	duvi (nduβi)	Kibosho	Paré	medicine bottles of Sina; bottom part of a sea-shell is appended to No 1276.
53826—53827	1277—1278	charms	dászumi [dasumi] or hirizi*	Kibosho	?	owned and worn by Sina formerly; of a most extraordinary form and make.
53815	1279	charms	dászumi [dasumi] or hirizi*	Kibosho	?	used by Sina; the knife hanging on it is some charm too.
53806	1280	charm	dászumi [dasumi] or hirizi*	Kibosho	Paré	—
53805	1281	charm	dászumi [dasumi] or hirizi*	Kibosho	?	piece of root of a tree called „gácsu" [gachu] is put on it, with which when charred that part of body is touched where patient feels pains inwardly.
53831—53834	1282—1285	charms	dászumi [dasumi]	Kili-manjaro	Tsagga	against sickness and attack of beasts of prey.
53801	1286	charms	dászumi [dasumi]	Kili-manjaro	Tsagga	bell is filled with dává (dawa) too.


Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
53084	1287—1288	—	—	Kibosho	Tsagga	„sign-boards” of rain makers /mrángá/ (mwanga) which are stuck in ground close to entrance of houses where they live; made of bush-bock horns.
53894	1289—1290	charms	kidi kérikida (kidi) [kerikida]	Kibosho	Tsagga	found at main entrances of villages stuck in ground, against intrusion of thieves, wild animals, etc. the top part made of clay; obsolete (sic!)
53816—53818	1291—1293	charms	bembe kjá mvángá (mbembe ta mwanga)*	Kill- manjaro	Tsagga	during war or raiding expeditions the witch doctor who invariably (sic!) follows the troops — finds out the whereabouts of children, and cattle hidden by enemy by shaking in a peculiar manner these charms; married women or treasures can not be recovered by them.
53824	1294	charms	ombe kjá uszávi (ombe lo usaßi)	Kill- manjaro	Tsagga	when a caravan is sent by Sultan to distant places the leader of the caravan shakes this charm and if the stones, or seeds, which are in it do not make enough noise as required the caravan does not start on that day; next day it is tried again and so on till the required noise is heard.
53828	1295	charm	—	Kibosho	Tsagga	
53847	1296	charm	—	Kibosho	Tsagga	took away from the hut of a medicine man, it was hung up over the entrance, he made it for himself of dung, earth, bark etc.; he threatened me that if I do not return him this charm I shall die within 2 years. Sianga and his Akidas told me that they would not have courage to keep this article, because they are sure that they would perish

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
54215	1297	—	—	Kibosho	Tsagga	a rotten piece of tree called „ifu", (ifufu)*, used for cleaning bee-heaves (sic!) /moadu/ (mwadu), which operation with this article will bring big swarms to live in it.
53559	1298	bell	koru-koru?	Kibosho	Tsagga	for oxen and cows.
53560	1299	bell	mángá (mmanga)	Kibosho	Tsagga	-do-
53552	1300	bell	nzsolo (ngyolo)*	Kili-manjaro		used by girls during circumcission ceremonies only.
54220	1301	back apron	kironu (kironu)	Matsame	Tsagga	of leopard skin, worn by warriors.
52980	1302—1303	shells	ngocso (ngocho)	Kili-manjaro	Tsagga	found in great numbers in Massai-Steppe; from Sina's bome, who administered „Kimángáno" (kimanganu) or poison in them.
	1304	plant and seed	—	Kili-manjaro	—	belongs to the family or Daturas; it is the chief ingredient of „Kimángáno" (kimanganu).



*I would only supply buyers of my collection with the description of the ordeal called „Kimángano" (kimanganu) and the drug and its preparation.*

1305	needles	oloszungá [olosunga] or oszungá oszungá [osunga]	Kibosho	Tsaggá	used at the ordeal called „oloszungá" [olosunga] or „oszungá" [osunga] = needle. <i>complete description will be supplied to buyers.</i>
1306	plant	nduv (ndu)*	Kili-manjaro	—	belongs to the Solanidae; when bitten by snake the juice of the fruit is sucked out and swallowed down; it is largely used for curing cutaneous diseases; a son can compel his mother to return to her divorced husband (i. e. to his father) by throwing on her the fruit of this plant so that she should not see the actor; the validity of this action is never <b>disputed.</b>

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
	1307	Sundry articles found in Nos 1262—64.				
54212—54213	1308—1309	bags	mkucsá (mkucha)	Kibosho	Tsagga	made of banana fibre.
	1310—1311	hoes	ikumbi*	Killimanjaro	Tsagga	—
53875—53876	1312—1313	pop guns	?	Killimanjaro	Tsagga	one of the very few children play-things found on Kilimanjaro; made of „mszeszévé” (mseseŕe) wood, berries and pieces of midle (sic!) rib of banana /the whole plant „mgodjá” (ngotsha)* the fruit „makundu”/, leaves are used as pellets of which one is pushed to opposite end and is discharged by a second one.
	1314	shrub	isho-shoko (mŕojoko)	Killimanjaro	—	of the very strong and durable fibre of this plant (a malveacea) bags (like Nos 1192—98) and ropes are made: it would be wise to try to acclimatize this shrub in Southern Europe.
	1315	fungus	itungá muszu [itunga musu]	Killimanjaro	—	used for stopping bleeding, as charm against beasts of prey and as sign board of medicine men.
	1316	sword	oshu	Killimanjaro	Tsagga	<i>I have framed a special report on manufacturing of arms on Kilimanjaro which I shall place at the disposal of the buyer of my collection.</i> scabbard = kirándá, [kiranda], blade = oshu, belt = ngomitá /ngomita/, hilt = muni.
<p>I found this sword full with blood close to my shanty at Kibosho on the 7th of last April.</p>						
54218	1317	dress (apron)	nguo kja kizsin (nguo ya kisini)*	Killimanjaro	Tsagga	nguo /kiswahéli/* = dress, kizsin (kisini) = lower part of abdomen, shira ?* = arse; worn by married


Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
						women around waist; the hairs from the skin are scratched off with a small axe, then the hide is dressed with butter and red ochre /kimándi/ (kimande) and is thoroughly (sic!) kneaded till it gets soaft (sic!); urine is also used for dressing skins.
54219	1318	dress	mádo [mado]	Kili- manjaro	Tsagga	 <p>worn by elderly women — who had children; of goats (sic!) skin</p>
54230	1319	dress	shori (shori)*	Kili- manjaro	Tsagga	for men, worn like „toga”
	1320	ochre	kimándi (kimande)	Kili- manjaro	Tsagga	used for painting and dying.
54232	1321	fan	mréshi (mreshi)	Kili- manjaro	Tsagga	mréshu (mreshu) or mréshi (mreshi) = tail; a rain-maker used it when making his hocus-pocuses, he fanned his face with it whilst murmuring his abracadabras.
	1322—1325	sticks with engravings	kérengvé (kirenge)*	Kibosho and Uru	Tsagga	used only by circumcised youth after operation when their wounds are healed and they can walk; these sticks manufactured by special craftsmen in Kibosho and Uru; craftsman = furu (mfuru)*; are sold for food-stuffs worth from 1 to 2 Rps; they are always made of „nrungunu” (nrung’unu) wood; <i>the engraving consists of 18 fields (or pictures) the explanation of which I would communicate to buyer of my collection</i> ; the engravings represent the principal duties of husbands; decyphering commences on No 1325 at




Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
						<p>the pointed end which symbolizes a penis (sic!) /otumbi/ (orumbi), on Nos 1322—23 the pointed parts are engraved</p> <p>vagina  /kinu/  anus  /buzu/ ?</p> <p><i>I have very good reason to state that I am the first white man who discovered the meanings of the engravings on these sticks.</i></p>
53075, 53079	1326—1327	axes	bászá (mbasa)	Uzrukuma	Uzrukumá	for chopping wood and general carpentering.
53073	1328	axe	bizó (mbiizo)*	Uzrukuma	Uzrukumá	for finer carpentering.
53077	1329	axe	bászá (mbasa)	Uzrukuma	Uzrukumá	-do-
53542—53546	1340—1343	bells	kindá [kinda]	Uzrukuma	Uzrukumá	4 sets of leg-bells, worn by men at dances /biná/ (mbina), smith = vaji [vayi].
53547—53548	1344—1345	bells	kindá [kinda]	Uzrukuma	Uzrukumá	worn by men on ankle at dances; No 1345 = nzozo ?.
	1346	wrist orn.	máshitá (mashita)*	Uzrukuma	Uzrukumá	worn by both sexes; of a kind of reed called „máfuá” [mafua] bought from manufacturer.
52920—52921	1347—1348	water bottle	kiszáo (kisaašo)	Uzrukuma	Uzrukumá	made of gourd /mánungu/ [manungu]*, natural form. -do- the ornaments are made with a large needle and coated with juice of ground nuts = kálángá (nkalanga).
52917, 53800	1349—1350	snuff boxes	umtumbá (mtumba)	Uzrukuma	Uzrukumá	snuff = umtumbá (mtumba), to snuff = kupéhá (kupeha), tobacco = tumbáti (itumbati), to smoke = kututá (kuduta).
53023	1351	snuff boxes	umtumbá (mtumba)	Uzrukuma	Uzrukumá	made of the fruit of a tree called „mtviko” ?.
52893	1352	vessel	tundá [tunda]	Uzrukuma	Uzrukumá	for keeping milk; used as a pail too; milking = kusémá (kushema), milk = mávélé (maßeele).

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
52901	1353	dish	málángáj [malangai]	Uszukuma	Uszukumá	made of wood of tree called „mgongva” (mgongwa); the ornaments are cut in and burnt with hot iron.
	1354	belt	uszámbe (sambi or isambi)*	Uszukuma	Uszukumá	worn by young virgins; beads = ushálá [ushala].
52825	1355	knife	rusu (lushu)	Uszukuma	Uszukumá	blade = rusu (lushu), handle = kipindi, scabbard = kilálo [kilalo].
53845	1356	spindle	nducso (nduutyo)	Uszukuma	Uszukumá	the operator keeps a hand full of cotton wool in left hand and feeds the spindle which he keeps in right hand and brings in rolling motion by pressing and rolling it on his right flank.
	1357	pen and ink drawing	—	Kibosho	Tsagga	made by one of Sianga's sons, aged 8 years, very inte[l]ligent, and good pupil of the R. C. Mission of Kibosho
	1358	letter	báruá (barua)*	Marangu	Tsagga	to Pater Dürr from Mareale (Sultan of Marangu) written by one of his Swaheli secretaries. It is a most interesting letter the contains (sic!) of which characterize well the generosity of the Sultan of Marangu who is undoubtedly the most civilized, and richest, potentat (sic!) on Kilimanjaro; he calls P. Dürr with the nickname „Markossi” [Markoshi] which is a ki-tsagga word, and purports to promiss (sic!) much without intention of fulfilling it. Translation will be supplied to buyer of my collection.
53994—54013	1359—1378	perforated stones	kité (kite)	Kibosho Matsame, Kindi	Kili- manjaro	of great antiquity (neolithic period?) before the 60-s if found they were kept and used as fetishes (idols?) and were greatly worshipped by the watsagga in

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
						the very same manner as this is done with the so called „nungus” now days, which were installed by Sina on Kilimanjaro about the commencement of the 70-th; and caused the rapide decadence in the worshiping of kites. This lot of perforated stones I bought from the pupils of the Kibosho Mission and an old favorit (sic!) Akida of Sianga attached to the same Mission, whom I encouraged through the instrumentality of the Missionaries to loat [?] them whenever they could do so; most of these stones were found in derelict bomas and shambas, some come from the primeval forest just above Muéká, and a few from the bed of the upper course of the Mgumberi River.
54014—54018	1379—1383	perforated stones	Kité (kite)	Kibongoto	Kili-manjaro	found by myself in straight direction between Kibongoto and Kibo, in the middle of the primeval zone, close to the Utová brook; no caves are there, no remains of inhabitation, and the place where the stones were laying looked very unsuitable for a human settlement.
54019—54020	1384—1385	perforated stones	kité (kite)	Kilema	Kili-manjaro	found by myself amongst similar circumstances, about 1 ½ hours march far from the Mission in forest zone, there was no water in the neighbourhood.
54021	1386	fragment of perforated stone	—	Muéká	Kili-manjaro	found by myself on Mueka Hill at an elevation of about 2500 meters in a charming, well watered spot amongst giant trees, there are no caves neither any signs of former inhabitation.

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
54022—54024	1387—1390	fragment of perforated stone	kité (kite)	S. W. Kilimanjaro	Kilimanjaro	frequently used in plantations as fetishes against thieves, evil spirits /warumu/ warumu, depredation of animals etc. 
54025—54038	1391—1404	fragment of perforated stone	kite (kite)	S. W. Kilimanjaro	Kilimanjaro	imitations of recent origin; mostly found on the pots which shelter skulls of deads and are placed either close to the huts or in the hut; it is believed that by placing these stones on the pots it will be prevented (sic!) the haunting of deads whose spirits are <i>only bent</i> on causing mischief and sundry troubles.
54039—54049	1405—1417	fragment of perforated stone	kite (kite)	S. W. Kilimanjaro	Kilimanjaro	imitations too, used as Nos 1387—90 but in the huts.

*I have most positive proofs that I am the very first white man who discovered on the Kilimanjaro objects of the stone-age and I hold excellent testimonials to the same effect. Full informations (sic!) on this subject together with a complete description of all noteworthy matters in connection with the worshipping of „Kite“-s are offered to buyers of them.*

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
	1418—1419	tools	mloomé [mloome]	Kibosho	Tsagga	for digging out roots of banana stems.
	1420—1423	speers	fumu kjá nánjá (fumu Iya) [nanya]	Kilimanjaro	Tsagga	fumu = speer, nánjá [nanya] wood.
	1424—1427	speers	fumu	Kilimanjaro	Tsagga	 kitutá < — umulo? — > < fumu > (kituta) of old style.
	1428	speer	fumu	Marangu	Tsagga	used mainly in Marangu.
	1429	speer	fumu	Rombo	Tsagga	oldest from of tsagga speers, now used in Rombo and Pare only.

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
	1430	vessel	bálu (ipalu)	Narumu	Tsagga	dish for food.
	1431	speer	fumo (fumu)	Uru	Tsagga	old style
54124	1432	sample of wood	mszéri [mseri]	Kibosho	Kili-manjaro	found primeval forest zone; best timber on Kilimanjaro; straight, large tree, with few branches.
54125	1433	sample of wood	muárié [mwarie]	Kibosho	Kili-manjaro	growth (sic!) at an altitude of 1000—1500 meters. culture zone.
54126	1434	sample of wood	muáhá [muaha]*	Kibosho	Kili-manjaro	very durable; premeval (sic!) forest, of middle size.
54127	1435	sample of wood	mkéngé [mkenge]	Kibosho	Kili-manjaro	hard, difficult to square and plain it; culture zone; beautifully grained.
54128	1436	sample of wood	mpili-pili?	Kibosho	Kili-manjaro	of medium size, has small yellow fruits of delicate flavour; good timber, difficult to work it; growth culture zone and „pori”. Pori or nyika* = steppe, plain.
54129	1437	sample of wood	mré [mre]	Kibosho	Kili-manjaro	rare, biggest tree on Kilimanjaro, splendid timber, never attacked by white ants, culture zone.
54130	1438	sample of wood	mkufi*	Kibosho	Kili-manjaro	big tree, from pori, soaft (sic!).
54131	1439	sample of wood	mlimá or mouvá [mlima] or [mouva]	Kibosho	Kili-manjaro	good timber but cracks too freely if exposed; medium size, primeval forest.
54132	1440	sample of wood	mringá-ringá (mringa-ringa)	Kibosho	Kili-manjaro	excellent timber; growth (sic!) high, culture zone; easily worked, it is the most used amongst natives.
54133	1441	sample of wood	mszéri [mseri]	Kibosho	Kili-manjaro	well seasoned.
	1442	bark	szogonoj (o-sokonoi)*	Massai Steppe	used by Wa-masai and Wan-dorobo.	of a big tree called „szogonoj” (o-sokonoi) or „doroniki”?; the fibrous part is shaved off, which when dry is pulverized and mixed with water and taken as vomitive; very largely used.


Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
	1443	excr. of goat	nzsálá (ol-cala)* lándaré (lin-tare)*	Massai Steppe	used by Wa-massai and Wandorobo.	when boiled in water the decoction is used as abortive; said to be very effective.
	1444	bark	észugi (ol-oisuki)*	Massai Steppe	used by Wa-massai and Wandorobo.	pieces of it are chewed by mothers and the juice spit in the mouth of children when feverish.
	1445	seed	odvá or szegelet [odva] [sekelet]	Massai Steppe	used by Wa-massai and Wandorobo.	of a big tree; in cases of having intestinal worms, these seeds are cleaned of husks and 40-50 pieces are eaten well masticated.
	1446	bark	mokután or mokotá (e-mukutan)*	Massai Steppe	used by Wa-massai and Wandorobo.	bark of the roots of a bush abundant in pori; it is boiled in water together with some animal bones, the decoction is administered in cases of general disability, fever, worms, stomach ache (sic!) etc.; I was told that if chewed it quenches thirst therefore no Massai or Ndorobo travels without it.
	1447	bark	kununu?	Massai Steppe	used by Wa-massai and Wandorobo.	used powdered and mixed with water in cases of head-stomach aches (sic!) and disorders of stomach.
	1448	bark	morguit (ol-nergoit)	Massai Steppe	used by Wa-massai and Wandorobo.	boiled in water or milk for stomach ache (sic!), ailments of women in family ways etc.
	1449	roots of Rubia disc.	kiridárdá /ki-Ts/ [kiri-darda]	Kili-manjaro	used by all tribes around Kili-manjaro	shields, scabbards, sheath etc. are painted red with the juices of the fresh roots the juice is never mixed, neither decocted.
	1450	roots	orszogyo /Ki-Mas./ (o-sojo)*	Kili-manjaro and Massai Steppe	used by all tribes around Kili-manjaro	of a bush growing along river banks; the bark of the roots is pounded and boiled in water, decoction is used for dyeing of matting mahogany colour; a vomitive too.
	1451-1452	fruit of Raphia Palm	marokoj /Ki-Mas./ [morokoi]	Kahé, Arusha, Massai St.	used by all tribes around Kili-manjaro	ear ornaments, snuff boxes etc. are made of it.

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
	1453	bark	zsanyi-nyoki /Ki-mass./ (ol-cani o-nyokie)*	Kahé, Arusha, Massai St.		roots of a small tree; if boiled in water some butter gives a strong purgative.
53260—53267	1454—1461	ear orn.	—	Massai St.	Massai	Vide my 1-st Cat.
53556—53557	1462—1463	bells	—	Kili-manjaro	Tsaga	Vide Nos 1158—60
53558	1464	bell	—	Kili-manjaro	Tsaga	-do-
53808—53809	1465—1466	snuff boxes	—	Uzéri	Tsaga	imitation of Péré snuff boxes, vide my 1-st Cat.
	1467	pipe	iszángo [isango]	Kibongoto	Tsaga	Massai style in general use at Kibongoto and Matsame.
53214—53218	1468—1474	belts	—	Massai St.	Massai	Vide my 1-st Cat.
53840—53841	1475—1476	charms	dászumi [dasumi]	Uzéri	Tsagga	this form is very rare on Kilimanjaro.
53813, 53825	1477, 1478	snuff boxes	ombe*	Kibongoto	Tsagga	-do-
53276	1479	neck. orn.	?	Kibosho	Tsagga	bought at the market place /széngaré or szángará/ (singira, sangara) of Kibosho.
	1480	caravan flag	—	—	Arab	it was left behind an ivory smuggling caravan; when they saw me they thought that I am a German Officer and fled in great haste.
53811—53812	1481—1483	snuff boxes	—	Usambara	—	bought from an american traveller who came through Usambara along Pangani to Kilimanjaro.
54211	1484	bag	—	Usambara	—	-do-
53853	1485	neck supporter	—	Usambara	—	-do- used as pillow when sleeping.
54093	1486	rattle drum	—	Usambara	—	bought from the same gentleman, used at dances.
52919	1487	rattle	—	Usambara	—	-do- used by witch doctors.

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
52895	1488—1489	dishes	—	Kili-manjaro	Tsagga	already described.
53829	1490	charm	—	Matsame	Tsagga	already described.
52829	1491	knife	—	Kibosho	Tsagga	already described.
54054—54057	1492—1495	perfor. stones	kite	Kili-manjaro	—	found in premieval (sic!) forest Pohomu [?] in the ruins of a boma of cycloplan structure; I made several minute searches there but could not find anything more; nobody knows anything about the time when this old boma was inhabited and there are no traditions amongst the watsagga relative to the race who dwelt there.
	1496—1497	flat stones (perhaps used for grinding)	—	Kili-manjaro	—	
53822	1498—1499	knives	—		Kamba	well ornamented, seldom seen.
53821	1500—1501	knives	—		Paré	knives, charms, pincers are largely manufactured and used in Pare Mountains; the wa-pare are the most uncivilized tribe in the vicinity of Kilimanjaro.
53803, 53814	1502—1503	snuff boxes	—		Kamba	
53835—53838	1504—1507	wrist and arm orn. with charms	—		Bura	worn by men.
53850—53851	1508—1509	neck orn. with charms	—		Kamba	-do-
53275	1510	neck orn.	—		Pare	for females; rare and expensive.
	1511	bag	—		Pare	contains (sic!): calabash and small packet with medicine; bought from a native veterinary.
53799	1512	calabash	—		Pare	medicine bottle.
	1513—1514	pipes	—		Pare	wapare are inveterate smokers and snuff consumers.

Bought en route from Voi to Kilimanjaro and being seriously ill I could not collect more informations (sic).




Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
53867	1515	pipes	—		Pare	
53844	1516	bag	—		Teita	contains (sic!): calabash with fat for preparing snuff, piece of knotted string used as calendar, and a small antelope horn for making holes in leather.
54298	1517	pouch	—		Teita	
52028	1518	knife	—		Teita	
53839	1519	neck orn.	—		Teita	with charms
53289	1520	ornament	—		Teita	was suspended on a skin-dress of a man.
	1521—1523	bags	—			used when travelling.
54208, 54221—54223	1524—1526	bags	—		Teita	
54209	1527	bags	—		Pare	in unfinished state.
54210, 54225—54226	1528—1530	bags	—		Pare	
53225—53226	1531—1532	neck orn.	—		Pare	for women.
	1533	ear orn.	—	en route	Paré	 worn by men.
54224	1534	helmet	—	Uzeri	Tsagga	war helmet made of baboon skin; baboon = fue. (fuße)
	1535	helmet	—	Rombo	Tsagga	war helmet made of lion skin.
53896	1536	head orn.	oriszidá [orisida]	Kibongoto	Tsagga	worn in war and at dances; in Kimassai = odariki (otarike)
	1537	shield	ngao (ngaño)	Kilema	Tsagga	brand new, of ox-hide; white paint is made of marl from Kahe, red one of ochre and black of charcoal; the painting on this shield is simply decorative and has no relation with heraldry.

Bought en route from Voi to Kilimanjaro and being seriously ill I could not collect more informations (sic!).

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
	1538—1539	primers	—	—	—	printed in Ki-stagga according to the dialect of Moshi and Matsame; used in the schools of the „Evang Luth. Missions” on the Kilimanjaro, who teach and preach in this language principally, was printed at their Station Szangára (sangara).
	1540—1541	school books	—	—	—	used at the schools of the R. C. Mission Stations on Kilimanjaro, who teach and preach in Ki-Shaweli (sic!)
	1542—1543	school books	—	—	—	-do-
53040—53043	1544—1547	pots (cooking)	ningu	Irángi	Mrangi	if they are not used for cooking, but serve as dishes, or vegetables, corn, etc. are kept in them, they are called „átái” [atai]; manufacturing is performed in this way; the clay /odongo/? is soaked in water for 3—4 days, then grinded on flat stones, thoroughly kneaded by hand, and put in dishes made of calabashes /kihári/ [kihari]; the making of the pots is done by women who use no special tools, the ornaments are scratched in with broken pieces of „kihari”, some powdered mica is sprinkled on it and is baked by open fire. The warangi are famous potters, and their wares are the best made in G. E. A.
54092	1548	jar	szuri [suri]	Irángi	Mrangi	for keeping milk = ulúa [ulua]; curdled milk = uhumáu [uhumau].
53044—53047	1549—1552	jar	szuri [suri]	Irángi	Mrangi	for water and pombe* /iruszu/ [irusu]; market price of big one 2—4 upándá [upanda] (standard long measure of natives in E. A., of a length from elbow to middle finger tips), calico,

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
						or, 1-4 hoes /széngo [sengo], which are the most valued bartering articles among the natives of S. W. G. E. A./ worth about 1-2 Rps there.
52960-52961	1553-1554	ladles	motégo [motego]	Irángi	Mrángi	for preparing eleusine /mávéré/ [mavere] porridge /uvaré/ [uvare].
	1555	fire making instrument	—	Irángi	Mrángi	piece with holes = izslovio [ijlovio], stick = lofészo [lofeso].
52904-52905	1556-1557	vessels	lumbai?	Irángi	imported from Ubugve	used for winnowing grain mainly
52906-52909	1558-1561	dishes	kihári [kihari]	Irángi	imported from Ubugve	found in great number and variety in each hut.
52918	1562	bottle	mongo ?	Irángi	imported from Ubugve	Nos 1556-62 are main outfits of Safarling warangi.
53802, 53807	1562/b-1563	snuff boxes	szuszé [suse]	Irángi	Mrángi	both sexes are very fond of snuff taking and chewing in Irangi; tobacco, snuff = tombátu [tombatu], itumbátu [itumbatu], to sneeze = miásziá [miasia], worn on neck hanging down on strap or string, or, fastened to dress.
53151-53152	1564-1565	arm orn.	tálu [talu]	Irángi	Mrángi	of elephant hide, worn by hunters.
53140	1566	wrist orn.	?	Irángi	Mrángi	a very strange article brought from a matron.
53130-53135	1567-1573	arm orn.	ipu? or ipou ?	Irángi	Mrángi	worn on upper arm by both sexes, favorit (sic!) ornament in Irangi; manufactured by special artists using common knives only, who work for a very long time till they finish one, therefore they can not be bought less than for about 4 Rps worth of goods; the ivory is imported from Burungi and Masi [?] bartered for cattle and hoes.

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
53153—53159	1574—1580	wrist orn.	kinyálálu /kinyalulu/	Irángi	Mrángi	worn by both sexes.
53160—53169	1581—1590	wrist orn.	rikánké [rikanke]	Irángi	Mrángi	-do-
	1591—1606	ear blocks and ear orn.	mitémbi [mitembi]	Irángi	Mrángi	-do-  of wood and ivory;  are specialities of that District
53294—53296	1607—1610	neck orn.	nyosze [nyose]	Irángi	Mrángi	worn by females.
53297—53298	1611—1612	neck orn.	irringá [iringa]			well-to-do people of both sexes.
53221	1613	neck orn.	kizingo [kisingo]	Irángi	Mrángi	for females; beads = vicsingo [vichingo]
53222—53224	1614—1616	belt of beads	vicsingo [vichingo]	Irángi	Mrángi	for males.
54099	1617	sling	vétá [veta]	Irángi	Mrángi	Imported from Umbugve; very skil[l]ful[l]y used against birds destroying crops.
53074	1618	tool	hávuszo [havuso]	Irángi	Mrángi	used for getting off hairs from skins.
	1619—1622	tool	kiszszászavo [kissasavo]	Irángi	Mrángi	for scratching off fleshy parts from hides and dressing them; the skins are pagged out and dried, when ready, the hairs are removed by a fundi* (craftsman) with No 1618 and the hides smeared with grease are put in a „pickle” made of cattle dung and urine for 2—3 days, then they are dressed with Nos 1619—22.
53862—53866	1623—1627	awls	muundá [muunda]	Irángi	Mrángi	for making holes in leather, used by wicker workers too.
52853—52854	1628—1629	awls	muundá [muunda]	Irángi	Mrángi	one of them has a protector of wood.
52855	1630	razor	—	Irángi	Mrángi	

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
52856	1631	tool	shámé [shame]	Irángi	Mrángi	used by smith for making the „barbs” of barbed arrow heads.
	1632—1635	tool	mgérá [mgera]	Irángi	Mrángi	a and b holes are made with them this kind of arrows are best liked by the wambugve, waburungi and warangi; c is called „lufuto”? d is called „muészá” [muesa].
	1636	whetstone	zsoro [joro]	Irángi	Mrángi	
52857	1637	instrument	—	Irángi	Mrángi	for taking out jigger flies from body.
52858	1638	knife	mválo [mvalo]	Irángi	Mrángi	used by wood carvers.
	1639—1641	tools	szménó (msu- meno)	Irángi	Mrángi	saw and knife combined, very handy tool, used by bow and arrow manufacturers; „szménó” (msumeno) /i. e. saw/ is a ki-swaheli (sic!) word introduced in Ki-rangi.
53087—53088	1642—1643	cold chisel	mtemia?	Irángi	Mrángi	Used by smiths and wood carvers.
53089	1644	tool	mlálá [mlala]	Irángi	Mrángi	used as chisel and for burning in ornaments on calabashes and wooden vessels.
52859—52864	1645—1650	knives	lufiu (lufyu)	Irángi	Mrángi	
53099—53101	1651—1653	pincers	csikvászí [chikvasi]	Irángi	Mrángi	used by smiths.
531102— 53103, 53106	1654—1656	hammers	nyundo*	Irángi	Mrángi	-do-
53810	1657	whistle	mningá [mninga]	Irángi	Mrángi	
54100	1658	rope	—	Irángi	Mrángi	made of the bark of <i>Adansonia digitata</i> /minji/ [minyí], which is knocked off from trunk with a malet, the fibre is separated with a knife then it is dried, made soaft (sic!) and spun.

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
53065	1659	play board	utio?	Írángi	Mráangi	vide descript. I-st Cat. warangi smooth wood, horns, earthenware, articles of calabash etc. with sand.
52823	1660	dagger	lufiu (lufyu)	Írángi	Mráangi	typical form of Irangi, largely exported to other Districts; handle of rhino horn; scabbard = nyíngé [nyíngé].
52824	1661	dagger	lufiu (lufyu)	Írángi	Mráangi	
54246	1662	bowl	kidoto?	Írángi	Mráangi	warangi are very skilled in all kind of plaiting and matting works which are generally made of a grass called = szinilo [sinilo]
	1663	cup	—	Írángi	Mráangi	
53085—53086	1664—1665	axes	szénvo [senvo]	Írángi	Mráangi	mrangi axes are superior (sic!) to unyamvezi uszukuma and umbugve ones.
53076	1666	axe	szénvo [senvo]	Írángi	Mráangi	biggest size in Irangi, for felling and chopping.
53078	1667—1668	hatchet	szénvo [senvo]	Írángi	Mráangi	
53080	1669	hatchet	csikumbi [chikum-bi]	Írángi	Mráangi	used for hollowing wood.
53274	1670	belt	inomo ?	Írángi	Mráangi	worn by girls, with shells in front; rare.
	1671	apron	hinászi [hinasi]	Írángi	Mráangi	for both sexes, of baobab fibre.
53897	1672	miniature beehive	—	Írángi	Mráangi	are frequently made by children for playing; some small bees — which bore holes in dry wood — took quarters in it.
53854	1673	horn	—	Írángi	Mráangi	of watusi [watushi] ox, for keeping of butter and fat.
	1674	bleeding inst.	mátáló [matalo]	Írángi	Mráangi	in Irangi bleeding of oxen is solely practiced (sic!) for drawing blood for food; the blood is mixed with eleusine flour and cooked; bullkábáko [kabako];

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
						cow — ingi?, ox — pálalá [palala], heifer — tinu?, young bull — inzséká [injeka]; operation performed as described in I-st Cat.
52910	1675	dish	lumbái [lumbai]	Írángi	Mrángi	
52905, 52969	1676—1677	dish	—	Írángi	Mrángi	grain etc. is kept in them.
	1678	fishing basket	miritáhu [miritahu]	Teita	Teita	used in pools.
54103—54106	1679—1682	fishing lines	—	Pare	Pare	
53848—53849	1683—1684	sandals	—	Umbugve	Mbugve	worn by sultans (sic!) wives and daughters.
52754—52757	1685—1687	quivers with arrows, fire markers and knives	—	Longido	Massai	got from heards-boy (sic!), sticks of 2 arrows marked A and B ornamented with carvings, arrow head of D is peculiarly shaped; arrow — /em/bái (em-bae), quiver — mutiá (e-mootian)
52793, 52798	1688—1690	knob kerry	ol-okumá (ol-kuma)	Longido	Massai	Nos 1688 and 90 of ebony.
52794	1691—1692	knob kerry	rungu (fungu)	Kili-manjaro	Tsagga	—
52795—52797	1693—1695	knob kerry	numbi?	—	—	bought from a manyamvezi, origin uncertain.
53852	1696	model	—	Kili-manjaro	Tsagga	of Massai hut, Mkumbe fecit; hut- gázsi (gashi)*.
52815—52821	1697—1704	walking sticks	mirángá (milanga)*	Unyamvezi	Manyamvezi	2 of sandal wood.
52970—52971 52975, 52977	1705—1708	bark boxes	szihindá (sihinda)*	Unyamvezi	Manyamvezi	No 1708 contains fibre of „kuju” (mkuyu)* tree used in manufacture of mattings.
54214	1709	mat				bedding
	1710	stool	—	Usambara	—	
53070, 53072	1711—1712	bill hooks	big: mholo? small: mundu?	Ruanda		bought from a Germ. Officer
52826	1713	knife	—	Ruanda		

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
	1714	axe	bászu (mbasa)	Unyamvézi		
53105, 53107	1715—1716	hoes	zsérémbé [jerembe]	Arusha-Yu		
	1717	broom	fágio (fagio)*	—		made by a coast boy at Moshi
	1718	lassoo	sháráno [sharano]	Umbugve		used when oxen are thrown down to be castrated
52671—52687 52716—52728	1719	arrow heads		Umbugve, Iraku, Irangi		the manufacture of arrows is uniform in these countries; big ones are used for killing of big animals and in war.
	1720	arrow heads		-do-		profusely barbed which break off easily; for big game and in war.
	1721	arrow heads		-do-		used for hunting purposes mainly.
	1722	arrow heads		Umbugve, Iraku, Irangi		used for hunting purposes mainly.
	1723	arrow heads		-do-		for wood topped arrows.
52715	1724	arrow heads		-do-		elephant, rhino, hippo hunting
	1725	arrow heads		-do-		poisoned
	1726	arrow heads		-do-		poisoned
52972	1727	arrow poison	oszungu [osungu]	Irangi	Mrangi	made of bark and roots of a tree called: /ikori/?

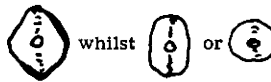


*Will supply buyer with full information on arrow and bow manufacturing in Tsagga Land, Massai Steppe, Umbugve, Irangi, Iraku.*


53280—53284	1728—1732	pencets (sic!)	—	Massai St.	Massai	Vide 1-st Cat.
53272, 53889	1733—1734	ear blocks	—	Massai St.	Massai	Vide 1-st Cat.
53113—53114	1735—1736	arm orn.	—	Massai St.	Massai	Vide 1-st Cat.
53115—53116	1737—1738	arm orn.	—	Massai St.	Massai	of goat ribs; Vide 1-st Cat.
53117—53118	1739—1740	arm orn.	—	Massai St.	Massai	of horns Vide 1-st Cat.




Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
53119—53120	1741—1742	arm orn.	—	Massai St.	Massai	of horns Vide 1-st Cat.
53201—53203	1743—1747	neck orn.	ene (en-keene)*	Káhé	Wakváfi	worn by girls only.
	1748	neck orn.	murdonoj [murtonoi]	Káhé	Wakváfi	worn by girls only.
53887	1749	finger ring	koki-mojino (ol-kimojino)	Longido	Massai	rare, worn by chiefs /leibon/ (ol-oiboni)
53888	1750	finger ring	—	Boma Gombe	Massai	birds claw, used by boys.
	1751	pipe	modi (ol-moti)	Massai St.	Massai	
53855—53861	1752—1758	instruments	—	Massai St.	Massai	used for circumcission (sic!) /murat/ (a-murat)* of mails (sic!); penis = zsabo (en-jabo); vide 1-st Cat.
52870—52882	1759—1771	razors	morunyá (ol-murunya)	Massai St.	Massai	
	1772	feeding bottle	—	Massai St.	Massai	vide 1-st Cat.
53804	1773—1775	snuff boxes	gisuki (en-kisugi)*	Massai St.	Massai	pincers used for putting coal on tobacco when smoking; used by old men (el-kieko)?; of rhino /munyi/ (e-muny) horn /szegegju/ (e-sekekua)*
53400—53413	1776—1780	snuff boxes	gisuki (en-kisugi)*	Massai St.	Massai	used by old men, these are of the most liked form.
53204	1781	neck orn.	—	Massai St.	Massai	charm too; made of of (sic!) plant roots; worn in case of intestinal pains.
53205	1782—1783	neck orn.	—	Massai St.	Massai	charm attached to it against beasts of prey; worn by men.
53206	1784	neck orn.	—	Massai St.	Massai	vide I-st Cat.
53207—53208	1785—1786	belts	—	Massai St.	Massai	-do-; for young girls.
53209	1787	belts	—	Massai St.	Massai	vide I-st Cat. for elmoran (ol-murrani)

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
	1788	belts	—	Massai St.	Massai	vide I-st Cat. for females
52865—52869	1789—1790	razors	—	Massai St.	Massai	seldom manufactured
	1791—1792	awls	—	Massai St.	Massai	I-st Cat.
	1793	cold chisel	—	Massai St.	Massai	smith's tools
53083	1794	chisel	—	Massai St.	Massai	smith's tools
53104	1795	tongue	—	Massai St.	Massai	smith's tools
	1796	hammer	—	Massai St.	Massai	smith's tools
	1797	dagger	—	Massai St.	Massai	vide 1-st Cat.
	1798	cap	—	Massai St.	Massai	vide 1-st Cat.
53210	1799—1800	ear orn.	—	Massai St.	Massai	worn by females on lobe.
53277— 53278, 53290— 53293, 53877	1801—1803	ear orn.	—	Massai St.	Massai	worn by men in lobe.
53878—53879	1804	bells	—	Massai St.	Massai	vide I-st Cat.
53880	1805	neck orn.	—	Massai St.	Massai	worn by an infant (male) about 1 year old; composed of curious articles, green glass (from a ring), blue glass of Indian origin.
53881	1806	neck orn.	—	Massai St.	Massai	made of grass, for children only.
53211	1807	neck orn.	—	Massai St.	Massai	for boys only.
	1808	bangles	—	Massai St.	Massai	worn on ankle, for married women.
53882—53884	1809—1811	arm orn.	—	Massai St.	Massai	used by el-moran on upper arm.
53302	1812	bracelet	—	Massai St.	Massai	never saw an other one.
52799	1813	club	—	Arusha	Massai	got from the Sultan of Arusha-Yu.
52765—52773	1814—1815	quivers	—	Arusha	Massai	ostrich feathers for war dress of elmurans (ol-murrani) are kept in them.
	1816	bird skin	—	Taveta	—	holy bird of the Wateveta, woe betide the native who either on purpose or by

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
						accident kills one of these birds, he will be struck down by a strange and mysterious illness, which in a few days will terminate in his death.
53561	1817	bell	—	Umbugve	Mbugve	for cows.
52894	1818	dish	—	Kili-manjaro	Tsagga	
	1819—1820	shields	—	Umbugve	Mbugve	getting very rare; of buffalo hide, largest size in U., painted fields and lines are decorations simply; paints made of red ochre and marle (sic!).
	1821	shield	—	Umbugve	Mbugve	exceptionally fine one, of ox hide, with painted lines.
	1822—1823	shields	—	Umbugve	Mbugve	medium size of buffalo hide, more common than Nos 1819—21.
	1824	shield	—	Umbugve	Mbugve	similar to Nos 1822—23 but painted.
52841	1825	shield	—	Umbugve	Mbugve	smallest size, rare form, obsolete (sic!); I <sup>a</sup> shields in Umbugve have this form  whilst  or 
						are of inferior make, and are forms adopted from Wa-rangi and Wa-taturu.
52842	1826—1827	shields	—	Umbugve	Mbugve	small ones of ox hide.
52843—52844	1828—1829	shields	—	Umbugve	Mbugve	smallest of ovals, of ox hide.
	1830	shield	—	Umbugve	Mbugve	well made.
52845	1831	shield	—	Umbugve	Mbugve	common.
52846	1832	shield	—	Kili-manjaro	Tsagga	of Rombo type, of buffalo hide, this kind is not manufactured more.
52846—52848	1833—1834	shields	—	Iráku	—	of excellent hides, regular form, captured by Germ. soldiers during the punitive exp. XI. 1902.
52847—52848	1835—1840	shields	—	Iráku	—	inferior ones

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
	1841	shield	—	—	?	bought on Kilimanjaro.
<i>I shall supply buyers of my collection with full description on manufacture, forms etc. of shields in Iraku and Umbugve.</i>						
52957—52958	1842—1843	calabash	guburi (ol-kukuri)	Massai St.	Massai	Vide I-st Cat.
54227	1844	head orn.	—	—	Manyám.	of head of Antropoides coronata, worn at dances.
54101	1845	bowl	—	—	Manyám.	vide 1-st Cat.
	1846	arrows	—	Irangi	Mrangi	<i>Description to buyers.</i>
54094	1847	basket	itángáli [itangali]	Irangi	Mrangi	in general use for storing food stuff.
54102	1848	—	—	Kili-manjaro	—	I let made it by a shaweli women (sic!) for keeping my pipes in it.
	1849—1851	hoes	széngo [sengo]	Irangi	Mrangi	used with or without handle; Irangi hoes are in great demand are largely exported and are the most important bartering article in the S. W. Dist. of G. E. A.
53082	1852	hoe	mászéré [masere]	Irangi	Mrangi	used without handle, its market price varies from 1 to 3 goats.
54096—54098	1853—1855	basket	endám [endam]	Massai St.	Massai	carried on back by women only.
	1856	bellows	en-gunei	Massai St.	Massai	paid for this and 2 hammers 1 heifer worth 12 Rps; obsolete (sic!); 
	1857—1858	weavers implements	—	Irangi	Coast	worked by pressing down and pulling up „a”. <i>Description to buyers.</i>
53212	1859	„rosary”	tásziri [tasiri]	Kili-manjaro	Coast	used by coast arabs (sic!) and wa-swaheli (sic!) a play-thing.
	1860	fan	—	Massai St.	Massai	of zebra tail in general use among wa-massai.
54149	1861	bag	—	Unyamvézi	Manyám.	

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
54216—54217	1862—1863	bellows	muvá [muva]			 <p>clay pipe = kéro [kero] wood pipe = kétí [keti] muvá [muva] the man who works the bellows keeps steady „kétí” [keti] with his feet, and a and b are alternately worked with both hands.</p>
54107	1864	skin-dress	emégeti [emegeti]	Massai St.	Massai	for elderly men
54108—54109	1865—1866	skin-dress	emégeti [emegeti]	Massai St.	Massai	for young- sters
54110	1867	skin-dress	emégeti [emegeti]	Massai St.	Massai	for old men
54111	1868	skin-dress	—	Massai St.	Massai	for married women, very rare; worn in front up to breasts together with back apron.
54112	1869	skin-dress	—	Massai St.	Massai	for married women sidewise.
54113—54114	1870—1871	skin-dress	—	Massai St.	Massai	for old women worn more closed than above.
54115	1872	skin-dress	nungva? or nuguo?	Umbugve	Mbugve	worn by women around waist, the orn. made of pearls is called „nagonétyá” [nagonetya].
54116 54121	1873—1878	skin-dress	nungva? or nuguo?	Umbugve	Mbugve	for young married women, two pieces (one in front other on back) are put on.
54122	1879	skin-dress	mánjáná [manjana]	Umbugve	Mbugve	for men of high standing, worn toga like.
54123	1880	skin-dress	nungva ? ngina ?	Umbugve	Mbugve	very rare, great speciality of Umbugve; nungva?, or nuguo? = apron, ngina? = to make holes; the holes are made with an awl less pointed than what is generally used, it takes the women very long time to

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
						finish this work, market price about 10 Rps, of Nos 1872—79 from 2 to 6 Rps each.
54050— 54051, 54053	1881—1882	perf. stones	kité (kite)	Kili-manjaro	—	
	1883	perf. stones	kité (kite)	Kili-manjaro		vide Nos 1359—1417.
	1884	plant (sample of)	utopa ? /Kiswah/	Kili-manjaro	—	Used by wa-swaheli (sic) fishermen for poisoning fishes in the water, very effective.
53846	1885	spindle	vréro [vrero]	Irangi	Mrangi	
52902	1886	dish	—	Kili-manjaro	Tsagga	
	1887	spear	bere /em/ (e-remet)	Massai St.	Massai	old style
53213	1888	spear	bere /em/ (e-remet)	Massai St.	Massai	the stilt is of an improved form, the head of old style.
	1889	spear	bere /em/ (e-remet)	Massai St.	Massai	nearest form to the present one.
52802	1890	spear	migohá [migoha]	Umbugve	Mbugve	mainly for hunting.
52792	1891—1896	bows	utá [uta]	Irangi	Mrangi	
	1897—1898	bows	—	Unyam-vezi	Manyam.	
52775—52784	1899—1900	receptacle	—	Irangi	Mrangi	for storing of arrows; well stocked.
52740—52753	1901—1904	quivers	—	Irangi	Mrangi	with arrows in great variety.
52785	1905	quivers	—	Irangi	Mrangi	with arrows; the 3 pieces of leather hanging down on outside are charms.
52758—52764	1906	quivers	—	Irangi	Mrangi	with fire maker appended to it.
52774, 52729—52739	1907—1909	quivers	—	Kili-manjaro	Tsagga	with arrows of superior finish in great variety, made by watsagga fundis in Kibongoto and Matsame which are the best arrow manufacturing places on Kilimanjaro.

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
	1910	quivers	—	Irangi	Mrángi	for shooting big game
	1911	arrows	—	Irangi	Mrángi	profusely barbed.
	1912	arrows	—	Irangi	Mrángi	in variety.
	1913	stick	—	Irangi	Mrángi	found in one of the above quivers; with leather strips which are twisted around poisoned arrow heads.
<i>Will supply buyer of my collection with full description of bows and arrows, and the manufacturing of same.</i>						
54071—54074	1914—1917	skulls* (sic!)	—	Voi	Teita	of wateita died during the great famine of 1899.
54075—54078	1918—1921	skulls* (sic!)	—	Sanja River	Massai	of wa-massai
54079 54086	1922—1929	skulls* (sic!)	—	Kili-manjaro	Tsagga	of wa-tsaggá
	1930	skull (sic!)	—	Kili-manjaro	—	of bush pig (Potamochoerus Africanus)
	1931—1932	skulls (sic!)	—	Kili-manjaro	—	of hyrax = kimburu* /ki-tsag./ /Dendrohyrax validus/
	1933	skull (sic!)	—	Kili-manjaro	—	on striped jackal /Canis adustus/.
	1934—1935	skulls (sic!)	—	Kili-manjaro	—	of long tailed ape — ifubi (ifuße)* /kitsag./ /Cercopithecus albigularis/.
	1936	Infusoriae	—	Kili-manjaro	—	collected in the Matsame swamps XI. '902.
	1937	Earth worms	—	Massai St.	—	collected along Kváré River XI. '902.
	1938—1944	insects	—	Kili-manjaro	—	collected along Kváré River XI. '902. at an altitude from 800—1600 meters during Sept—Dec '902.
53090—53091	1945—1946	hooks	—	Irangi	Mrangi	bis fishes from bow-nets and wears (sic!) are hooked with them.
	1947—1948	Lianae pieces	—	Kili-manjaro	—	largely used by wa-tsagga when building houses and bridges.

Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
	1949	pincers	máru [maru]	Kili- manjaro	Tsagga	smith's tools native names given in Ki-matsame
53092—53093	1950—1951	hammers	kirlá (kiria)	Kili- manjaro	Tsagga	smith's tools
52822	1952	dagger	kiáнду (kyandu)	Kili- manjaro	Tsagga	native names given in Ki-matsame
53071	1953	banana cutter	hrémá [hrema]	Kili- manjaro	Tsagga	native names given in Ki-matsame
53094—53098	1954—1958	hoes	ikumbi	Kili- manjaro	Tsagga	native names given in Ki-matsame
53874	1959	flute	iválé [ivale]*	Kili- manjaro	Tsagga	native names given in Ki-matsame
53273	1960	ear orn.	szombo (sombo)	Kili- manjaro	Tsagga	worn by men in lobe. Native name given in ki-matsame.
53550	1961	rattler (sic!)	—	Irangi	Mrangi	used at dances.
53551	1962	bells	—	Irangi	Mrangi	used at dances. on neck by men.
	1963	knobkerry	—	Irangi	Mrangi	of sandal wood.
52814	1964	walking stick	—	Irangi	Mrangi	
53067—53069	1965—1966	bill hooks	—	—	—	manufactured Kisziba; bought from Uszukuma porters.
	1967—1969	bows	utá [uta]	Irangi	Mrangi	confiscated by German Milit. Exp. last Dec.
52791	1970	bows	utá [uta]	Irangi	Mrangi	of „mtobo”-wood; the black ring (sic!) are made as follows; a thin rope is loosely (sic!) twisted around staff which is afterwards hung up in hut above fire and smoked for a considerable time; wonderfully light wood.



Museum No.	No.	Object	Local name	Bought at or in	Origin	Remarks
	1971—1974	throwing spears	—	Uzrukuma	Mszukumá	used when travelling and for killing small game.
	1975	stabbing spear	—	Uzrukuma	Mszukumá	elephant hunter's (?)
	1976	stabbing spear	—	Unyam-vezi	Manyam-vezi	
54231	1977	helmet	—	Uzrukuma	Mszukumá	made of lion skin, orn. with beads and cowrie (sic!) shells; worn in war and at dances.
54150	1978	basket	—	Uzrukuma	Mszukumá	made of palm leaves.
53066	1979	play board	—	Uzrukuma	Mszukumá	vide I-st Cat.
52896	1980	bowl	kidéva (kiteBa)	Uru	Tsaggá	used for dishing „kiburu” (kibulu) i. e. mashed bananas mixed w. milk.
52900	1981	pombe scoop	kiliko	Uru	Tsaggá	a most stupid article; when used each bowl is alternately filled.
53032	1982	stool	loriká (lorika)	Uru	Tsaggá	

P. S. I further open for offer: —

- a) a splendid collection of about 250 different pipes and snuff boxes manufactured in the Coast- and N. W. Districts of G. E. A., on Kilimanjaro, in Massai Steppe, Umbugve, Irangi, Iraku, Uganda etc.;
- b) about 70 pieces I<sup>a</sup> throwing-spears, each of a different form, representing nearly all types manufactured in G. E. A.
- and c) 42 fetishes, called „Nungu-s”, entirely differing in forms, and 9 stone implements of perfect condition.

## NOTES TO THE CATALOGUES

References to notes are denoted by a \* sign next to the item referred to. In order to avoid confusion I have not given numbers to the items of notes, but quote them according to the numbers Bornemisza allotted to his objects. Within that I move from left to right and from top to bottom, the obvious exception is when an item is in a continuous text in which case page references are given.

- 60           étel habaró — Hungarian for spoon or ladle for stirring food  
61           puliszka keverő — Hungarian for spoon for stirring maize mush  
72           nganya — means smithy and not blacksmith  
77           sincho — may be sinjo which according to Müller means bayonet  
78—79       kimundo — can be mndo too  
116—118     ikundu — only means ripe banana  
124—125     ol-moti — Maasai for pipe  
128—133     mbuzi — Swahili for goat  
              chui — Swahili for leopard  
141—146     irina — not for neck, means a belt-like ornament with beads — if it is  
              for neck then it should be made of iron and the correct form would be  
              iBina. As the objects are of different types I left Bornemisza's original  
              word  
              dawa — Swahili for medicine  
149—152     irina — cf 141—146  
154—157     ombe — in fact means horn and can mean all types of cattle.  
158—164     ndore — means chains  
165           menya — means iron  
166           ndore — cf 158—164  
171           ol-toronge — the word is Maasai, means bracelet worn by warriors  
172           dawa — cf 141—146  
173           irina — cf 141—146  
175           ngocho — means shell  
176           dawa — cf 141—146  
178           pete — a Swahili word for ring  
179—182     Schamschürzen — German for pubic cover  
183—187     kisu — a Swahili word for knife  
190—197     Fusschellen — German for leg shackles, in fact these are rattles but  
              Bornemisza could not find a better word. Note the contradiction between  
              the name of the objects and the use as he gives it in the Remarks  
198—204     ombe — cf 154—157  
              nguŕu — means cheek, if correct mbatu ya nguŕu might mean tobacco  
              of cheek i. e. chewing tobacco  
211           ombe — cf 154—157  
              dawa — cf 141—146  
212           dawa — cf 141—146  
218—220     mkuyu — means wild figue tree  
223           kidi — means piece of wood  
231—233     yambo — means brass

- 245—249 búvszerek betegség, gonosz szellemek és veszély ellen — Hungarian for charms against illness, evil spirits and danger
- 255 Fusschellen — cf 190—197
- 258—260 membe — pl. of ombe, horn
- 261—262 mreshi — just means tail
- 263 kißale — according to Müller means „Flöte aus Rinde” (flute made of bark), here again the material might be mistaken for the object
- 267 mwangachi — Machame dialect for wild date palm (*Phoenix reclinata*)
- 272 nguŕu — cf 198—204
- 287 kaßurondo — is the Moshi form, in Machame it is kaßirondo
- 290 ndu — means a variety of yam
- 292 mbege — Swahili form of Chaga word mbeke
- 293 noho — a kind of bean known as Mungo Bean or Black Gram, Latin name: *Vigna mungo*
- 295 njombo — Cow pea, Latin name: *Vigna unguiculata*
- 311 kuroya — as roya means to extract, kuroya might mean to bleed
- 318—323 kiria — means hammer
- 331 mbogo — is the Swahili form, the Chaga form would be mboho
- 366—367 e-surutiai — according to Tucker woman's scrolled ear-ring
- 371—373 ol-morijoio—is *Acokanthera schimperi*
- 382—386 Fusschellen — cf 190—197
- 393 ol-ng'atuny—means lion so there is a contradiction somewhere
- 397—403 marenayi — may be pl. of Chaga word  
irina = marina + Maasai suffix  
il-pisia — pl. for small chain
- 404—407 e-seenka — the word is correct but it means metal rings worn by babies and not by ol-murrani as Bornemisza maintains  
cf 404—407
- 411—414
- 415 murinaro — might also be pl. of Chaga irina
- 416 ol-o-murto — literally means the king of the neck
- 424—429 ol-kataar enk-aina — kataar belonging to hand
- 430—431 ol-kataar en-keju — of the leg
- 448 en-talamai — means beaded band worn below knee
- 460 e-sekekua — means horn for drinking
- 461 en-koti — means small calabash
- 463 e-rap — arm ornament made of wood often decorated with beads and metals  
e-semongor means serval cat and not pole-cat
- 468 ol-wargas — means Grant's gazelle and not antelope
- 469 enk-alem-kiti means small knife
- 470 ngiliko pl. form of Chaga word
- 483 en-kimeita means belt worn by girls and not sword belt as Bornemisza says
- 489 en-keene — just means strap, he might mean the strap wound round the object
- 490 in-doto — means the pebbles and not the board
- 504 hirizi — Swahili for amulet
- 505—507 ßugota — means medicine

- 513 Bugota — means medicine
- 517 Bugota — means medicine
- 518 linga — means coil
- 524—526 Wasserschöpfer — German for scoop
- 535—537 gyúrt dohány — Hungarian for pressed tobacco
- 543 makonge — lukonge means a kind of aloe (small white-striped sisal), mukonge might be product of this plant
- 544 mtama — Swahili for sorghum
- 545 isonzo — means small basket
- 547 ugali — Swahili for porridge
- 552 Fusschellen — cf 190—197
- 556—557 pálczikával (mellélkelve) — with little stick (attached) ujakkal (sic!) lesz pengetve — it will be plucked with fingers
- 578—580 mzeze — Swahili word
- 581 njeemu — means hemp
- 588—589 Wasserschöpfer — cf 524—526
- 606 tui — means leopard
- 645—649 dawa — cf 141—146
- 779—810 45611—45642 — at the time of purchasing Bornemisza's collection the Museum allotted continuous numbers to photographs and objects, later on the photographs were separated from objects and were given separate numbers, therefore these photographs now appear under numbers 5426—5435 and 5437—5458
- 827—828 masonzo — pl. of small basket
- 838 mbiizo — means adze
- 839 mbasa — means axe
- 852 magembe — pl. of hoe
- 853—854 milanga — pl. of stick, cane
- 859—861 maguta — means fat
- mkale — castor oil tree
- 879—884 msununu — means bamboo
- 890 hirizi — cf 504
- 898 isita — means fibre bangle
- 908—910 gyúrt dohány — cf 535—537
- 921—924 Bugota — cf 505—507
- 929 maguta — cf 859—861
- 930—935 sihinda — pl. of bark box
- 950 kisinza — is the singular  
sizinza — is the pl., actually means iron or metal
- 953 Bugota — cf 505—507, most probably he refers to the word he otherwise spells as vukota and means charm by it
- 963 Bulunga — is a creeper with black and red fruits and the ornament might be made of those
- 964 Bugota — cf 505—507
- 965 Fusschellen — cf 190—197
- 978—982 46003—46009 — cf note for 779—810, the numbers of the photographs in this case are from 5459 to 5465, note that there are two more photographs than indicated by Bornemisza.

- 1007 **Fussschellen — cf 190—197**  
 p 61 **il-morijo — Acokanthera schimperi**
- 1013—1015 **sera — as Bornemisza mentions correctly the word simply means cowry**  
 i. e. the decoration of the object rather than itself
- 1019—1020 **mana — simply means child**
- 1025 **usaßi — actually means witchcraft**
- 1029—1032
- 1033—1034 **mwaji or mohli — both forms correct, but only mean young married**  
 woman, not necessarily pregnant
- 1033—1034 **tomi — actually means antelope**
- 1040 **isangaruu — means seed of wild banana tree**
- 1049—1050 **modo — in fact means fire**
- 1051—1053 **mleta — means brass armlet**
- 1054—1055 **pembe — Swahili for horn**
- 1060—1061 **minya — means metal**
- 1072 **nguruwe — Swahili for pig**
- 1077 **muda — means water — what the compound might mean is unclear**
- 1125—1133 **shivele — kivele is not to be found in Müller's dictionary, but the forming**  
 of the plural is correct
- 1143 **kirdadra — impossible as a Chaga word**
- 1144—1151 **idino — means to be circumcised**  
**ufina — is the ceremony of clitorodectomy**
- 1153—1154 **pombe — Swahili for beer**  
 p 69 **mganga — Swahili for Chaga mwanga — both meaning witchdoctor**  
 p 70 **porini, pori — Swahili for treeless plain**
- 1180—1182 **marere — pl. of bamboo**  
**ivale — according to Müller means raffia palm tree and not bamboo**
- 1183—1184 **shauri — Swahili for debate**
- 1185 **iranda according to Müller means large antelope horn**
- 1192—1193 **nsiri — in Machame means soot**
- 1199—1203 **msanga — just means any type of sand**
- 1207 **ilaa — may be a type of grass**
- 1218 **mbege — cf 292**
- 1230—1231 **kyundi — Machame form of the word is kyoondi, it is possible that kyundi**  
 is correct for Uru
- 1233 **nakori — means wooden honey vessel with zebra skin covers on both**  
 sides
- 1247 **this ethimology is widely known, but incorrect**
- 1250 **kyaara — means axe**  
**ißaro — fruit of Dumpalme**  
 used to tie the blade to the handle
- 1255 **fisi — Swahili for hyena, in Machame ifisi can be any type of wild animal**
- 1256 **ombe — cf 154—157**
- 1262—1264 **kidi kya mbua — means little stick of rain, i. e. stick of rainmaker**
- 1265—1268 **vida — only fida is possible, the word can not begin with „v”**
- 1269 **taa — means ray**
- 1270—1271 **mbembe — Chaga version of horn, pembe is the**  
 Swahili form — cf 1054—1055

- dawa — cf 141—146  
 saḅi, usaḅi — means witchcraft
- 1277—1278 hirizi — cf 504  
 1281 hirizi — cf 504  
 1291—1293 mbembe ta mwanga — means horns of the medicine man.  
 1297 ifufu — means rotten piece of wood and not the name of the wood  
 1300 ngyolo — Chaga for bell  
 1306 ndu — means yam  
 1310—1311 ikumbi — Chaga for hoe  
 1312 ngotsha — means green banana leaf and not the whole banana plant  
 1317 nguo ya kisini — actually means garment at waist  
 nguo — actually also used in Chaga  
 shira — this meaning not to be found in Müller, otherwise means war  
 1319 shoḗi — means garment in general  
 1322—1325 kirenge — actually means engraving  
 mfuru — means ironsmith  
 1328 mbiizo — cf 838  
 1346 mashita — means fibre bangle  
 1347—1348 manungu — the word definitely refers to something related to pot, or clay  
 whereas kisaaḅo means calabash and the objects concerned are also cala-  
 bashes, therefore Bornemisza is probably mistaken in using manungu.  
 1354 sambi or isambi — both possible, mean loincloth  
 1358 barua — Swahili for letter  
 1434 muaha — no „h” is possible for Kibosho  
 1436 pori, nyika — both words are Swahili for grassland  
 1438 mkufi — kind of Acacia  
 1442 o-sokonoi — Cassia tree  
 1443 ol-cala — means dung hill  
 lin-tare — means flock  
 1444 ol-oisuki — *Zanthoxylum* species  
 1446 e-mukutan — Latin name *Alibizzia anthelminthica*  
 1450 o-sojo — Latin name *Euclea fructuosa*  
 1453 ol-cani o-nyokie — means the tree which is red, Latin name *Embelia*  
*kilimandsharica*
- 1477—1478 ombe — cf 154—157  
 1549—1552 pombe — cf 1153  
 1619—1622 fundi — Swahili for craftsman  
 1654—1656 nyundo — Swahili for hammer  
 1696 gashi — the correct word for hut in Maasai is enk-aji  
 1697—1704 milanga — cf 853—854  
 1705—1708 sihinda — cf 930—935  
 mkuyu — cf 218—220  
 1717 fagio — pl. of broom in Swahili  
 1743—1747 en-keene — cf 489, there is a contradiction because the dictionary says  
 that it is worn by warriors only  
 1752—1758 a-murat — means to circumcise  
 1773—1775 en-kisugi — just means snuff;  
 e-sekekua — cf 460

- 
- 1776—1780 en-kisugi — cf 1773—1775  
1914—1935 skulls — all skulls have been handed over to another museum  
1931—1932 kimburu — literally means a small goat  
1934—1935 ifuße — means baboon, the Latin name provided by Bornemisza is incorrect  
1959 ivale — cf 1180—1182



## APPENDIX A

## Ethnic and Geographical names — Key to Bornemisza's spelling

- Arusha — Arusa  
 Arusha Tsini — Arusha Chini  
 Burá Mountains — Bura Mountains  
 Tságá or Tsággá, Tsagga, Watsággá — Chaga  
 Csácsámé-Lettéma Range — pronounced as Chachame-Letema Range, could not be found in any map  
 Irangi — Langi  
 Iraku — Iraqw  
 Djippe See — Lake Jipe  
 Káhé — Kahe  
 Kámbá — Kamba  
 Kibongoto — Kibongoto  
 Kibosho — Kibosho  
 Kikáfu camp — pronounced as Kikafu Camp, not to be found in any map  
 Kilémá — Kilema  
 Kilimandzsáró, Kilimanjárom — Kilimanjaro  
 Kindi — Kindi  
 Longido — Longido  
 Mászái — Maasai  
 Mászái Steppe — Maasai Steppe  
 Mátcsámé — Machame  
 Mányára See — Lake Manyara  
 Mányámvézi — Nyamwezi  
 Márángu — Marangu  
 Mbugve — Mbugwe (Mbowe)  
 Méru Mountain — Meru Mountain  
 Miká — Mika  
 Mráangi — Langi (Irangi)  
 Muéka — Mueka  
 Moshi — Moshi  
 Mszukumá — Sukuma  
 Narumu — Narumu  
 Natron See — Lake Natron  
 Ndára — Ndara  
 Pangani River — Pangani River  
 Páré — Pare  
 Pohomu — Pohomu  
 Rombo — Rombo  
 Sanja River — probably Sanya — I only found Sanya as placename, next to a river.  
 Shiré — Shire  
 Szángará — probably sangara, which means market  
 Swaheli — Swahili  
 Lake Tanganyika — Lake Tanganyika  
 Tájta, Teita — Taita

Taveta — Taveta

Unyámvézi — Nyamweziland

Umbugve — Mbugweland

Usambara Mountains — Usambara Mountains

Uszukumá — Sukumaland

Utová brook — Utova brook — not be found on any map

Uzéri — Useri

Voi — Voi

Wanderobo, Wandorobo — Ndorobo (Ogiek)

Wakváfi — Wakwavi

Bornemisza is not consistent in the spellings of ethnic and geographical names sometimes he goes against the rules of Hungarian orthography and uses whatever spelling was prevalent at the time.

**APPENDIX B****Key to Bornemisza Numbers in order of Museum Numbers**

<b>Museum No</b>	<b>Bornemisza No</b>	<b>Museum No</b>	<b>Bornemisza No</b>
44813	1	44857	46
44814	2	44858	47
44815	3	44859	48
44816	4	44860	49
44817	5	44861	51
44818	6	44862	52
44819	7	44863	53
44820	8	44864	54
44821	9	44865	55
44822	10	44866	56
44823	11	44867	57
44824	12	44868	58
44825	13	44869	59
44826	14	44870	60
44827	15	44871	61
44828	16	44872	62
44829	17	44873	63
44830	18	44874	64
44831	19	44875	65
44832	20	44876	66
44833	21	44877	67
44834	23	44878	68
44835	24	44879	69
44836	25	44880	70
44837	26	44881	71
44838	27	44882	72
44839	29	44883	73
44840	30	44884	74
44841	50	44885	75
44842	31	44886	76
44843	32	44887	77
44844	33	44888	78
44845	34	44889	79
44846	35	44890	80
44847	36	44891	81
44848	37	44892	82
44849	38	44893	83
44850	39	44894	84
44851	40	44895	85
44852	41	44896	86
44853	42	44897	87
44854	43	44898	88
44855	44	44899	89
44856	45	44900	90

Museum No	Bornemisza No	Museum No	Bornemisza No
44901	91	44949	138
44902	92	44950	139
44903	93	44951	140
44904	94	44952	141
44905	95	44953	142
44906	96	44954	143
44907	97	44955	144
44908	98	44956	145
44909	99	44957	146
44910	100	44958	147
44911	101	44959	148
44912	102	44960	149
44913	103	44961	150
44914	104	44962	151
44915	105	44963	152
44916	106	44964	153
44917	107	44965	154
44918	108	44966	155
44919	109	44967	156
44920	110	44968	157
44921	111	44969	158
44922	112	44970	159
44923	113	44971	160
44924	114	44972	161
44925	115	44973	162
44926	116	44974	163
44927	117	44975	164
44928	118	44976	165
44929	119	44977	166
44930	120	44978	167
44931	121	44979	168
44932	122	44980	169
44933	123	44981	170
44934	124	44982	171
44935	125	44983	172
44936—44937	126	44984	179
44938	127	44985	174
44939	128	44986	175
44940	129	44987	178
44941	130	44988	180
44942	131	44989	181
44943	132	44990	182
44944	133	44991	183
44945	134	44992	184
44946	135	44993	185
44947	136	44994	186
44948	137	44995	187

Museum No	Bornemisza No	Museum No	Bornemisza No
44996	188	45043	238
44997	189	45044	239
44998	190	45045	240
44999	191	45046	241
45000	192	45047	242
45001	193	45048	243
45002	194	45049	244
45003	195	45050	245
45004	198	45051	246
45005	199	45052	247
45006	200	45053	248
45007	201	45054	249
45008	202	45055	250
45009	203	45056	251
45010	204	45057	252
45011	205	45058	253
45012	206	45059	254
45013	207	45060	255
45014	208	45061	256
45015	209	45062—45063	257
45016	210	45064	258
45017	211	45065	259
45018	212	45066	260
45019	213	45067	261
45020	214	45068	262
45021	215	45069	263
45022	216	45070	268
45023	217	45071	269
45024	218	45072	270
45025	219	45073	271
45026	220	45074	272
45027	221	45075	273
45028	222	45076	274
45029	224	45077	275
45030	225	45078	276
45031	226	45079	277
45032	227	45080	278
45033	228	45081	279
45034	229	45082	283
45035	230	45083	284
45036	231	45084	285
45037	232	45085	286
45038	233	45086	298
45039	234	45087	301
45040	235	45088	302
45041	236	45089	304
45042	237	45090	305

Museum No	Bornemisza No	Museum No	Bornemisza No
45091	306	45138	358
45092	311	45139	359
45093	312	45140	360
45094	313	45141	361
45095	314	45142	362
45096	316	45143	363
45097	317	45144	364
45098	318	45145	365
45099	319	45146	366
45100	320	45147	367
45101	321	45148—45149	368
45102	322	45150	369
45103	323	45151	370
45104	324	45152	371
45105	325	45153	372
45106	326	45154	373
45107	327	45155	374
45108	328	45156	375
45109	329	45157	376
45110	330	45158	377
45111	331	45159	378
45112	332	45160	379
45113	333	45161	380
45114	334	45162	381
45115	335	45163—45168	382—386
45116	336	45169	387
45117	337	45170	388
45118	338	45171	389
45119	339	45172	390
45120	340	45173	391
45121	341	45174	392
45122	342	45175	393
45123	343	45176	394
45124	344	45177	395
45125	345	45178	396
45126	346	45179—45187	397—403
45127	347	45188	404
45128	348	45189	405
45129	349	45190	406
45130	350	45191	407
45131	351	45192	408
45132	352	45193	409
45133	353	45194	410
45134	354	45195	411
45135	355	45196	412
45136	356	45197	413
45137	357	45198	414

Museum No	Bornemisza No	Museum No	Bornemisza No
45199	415	45256	467
45200	416	45257	468
45201	417	45258	469
45202—45206	419—422	45259	470
45207	423	45260	471
45208	424	45261	472
45209	425	45262	473
45210	426	45263	474
45211	427	45264	475
45212	428	45265	476
45213	429	45266	477
45214	430	45267	478
45215	431	45268	479
45216	432	45269—45275	480
45217	433	45276	481
45218	434	45277	482
45219	435	45278	483
45220	436	45279	484
45221	437	45280	485
45222—45226	438	45281	486
45227	439	45282	487
45228	440	45283	488
45229	441	45284	489
45230	442	45285—45286	490
45231—45233	443	45287	491
45234	444	45288	492
45235	445	45289	493
45236	446	45290	494
45237	447	45291	495
45238	448	45292	496
45239	449	45293	497
45240	450	45294	498
45241	451	45295	499
45242	452	45296	500
45243	453	45297	501
45244	454	45298	502
45245	455	45299	503
45246	456	45300	504
45247	457	45301	505
45248	458	45302	506
45249	459	45303	507
45250	460	45304	508
45251	462	45305	509
45252	463	45306	510
45253	464	45307	511
45254	465	45308	512
45255	466	45309	513

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Museum No	Bornemisza No	Museum No	Bornemisza No
45310	515	45361	569
45311	516	45362	570
45312	517	45363	573
45313	518	45364	572
45314	519	45365	574
45315	520	45366	575
45316	521	45367	576
45317	522	45368	577
45318	524	45369	578
45319	525	45370	579
45320	526	45371	580
45321	527	45372	581
45322	528	45373	582
45323	529	45374	583
45324	530	45375	584
45325	531	45376	585
45326	532	45377	586
45327	533	45378	587
45328	534	45379	588
45329	514	45380	589
45330	535	45381	571
45331	536	45382	590
45332	537	45383	591
45333	538	45384	592
45334	539	45385	593
45335	540	45386	594
45336	541	45387	595
45337	542	45388	596
45338	543	45389	597
45339	544	45390	598
45340—45344	546	45391	604
45345	548	45392	605
45346	552	45393	606
45347	553	45394	607
45348	554	45395	608
45349	555	45396	609
45350	558	45397	611
45351	559	45398	612
45352	560	45399	613
45353	561	45400	614
45354	562	45401	615
45355	563	45402	616
45356	564	45403	617
45357	565	45404	618
45358	566	45405	619
45359	567	45406	620
45360	568	45407	621



Museum No	Bornemisza No	Museum No	Bornemisza No
45408—45452	624—627	45499	674
45453	628	45500	676
45454	629	45501	677
45455	630	45502	678
45456	631	45503	679
45457	632	45504	680
45458	633	45505	681
45459	634	45506—45513	682—683
45460	635	45514	684
45461	636	45526	685
45462	637	45527	686
45463	638	45528	687
45464	639	45529	688
45465	640	45530	689
45466	641	45531	690
45467	642	45532	691
45468	643	45533	692
45469	644	45534	693
45470	645	45535	694
45471	646	45536	695
45472	647	45537	696
45473	648	45538	697
45474	649	45539	698
45475	650	45540	699
45476	651	45541	700
45477	652	45542	701
45478	653	45543	702
45479	654	45544	703
45480	655	45545	704
45481	656	45546	705
45482	657	45547	706
45483	658	45548	707
45484	659	45549	708
45485	660	45550	709
45486	661	45551	710
45487	662	45552	711
45488	663	45553	712
45489	664	45554	713
45490	665	45555	714
45491	666	45556	715
45492	667	45557	716
45493	668	45558	717
45494	669	45559	718
45495	670	45560	719
45496	671	45561	720
45497	672	45562	721
45498	673	45563	722

Museum No	Bornemisza No	Museum No	Bornemisza No
45564	723	45633	801
45565	724	45634	802
45566—45573	725—729	45635	803
45574	730	45636	804
45575	731	45637	805
45576	732	45638	806
45577	733	45639	807
45578	734	45640	808
45579	735	45641	809
45580	736	45642	810
45581	737	45643	811
45582	738	45644	812
45583	739	45645	813
45584	740	45646	814
45585	741	45647—45652	815—818
45586	742	45653	819
45587	743	45654	820
45588	744	45655	821
45589	745	45656	822
45590—45605	746—759	45657	823
45606	760	45658	824
45607	761	45659	825
45608	764	45660	826
45609	766	45661	827
45610	767	45662	828
45611	779	45663	830
45612	780	45664	831
45613	781	45665	832
45614	782	45666	833
45615	783	45667	834
45616	784	45668	835
45617	785	45669	836
45618	786	45670	837
45619	787	45671	838
45620	788	45672	839
45621	789	45673	842
45622	790	45674	843
45623	791	45675	844
45624	792	45676	845
45625	793	45677	846
45626	794	45678—45680	847—848
45627	795	45681	849
45628	796	45682	850
45629	797	45683	851
45630	798	45684	852
45631	799	45685	853
45632	800	45686	854

Museum No	Bornemisza No	Museum No	Bornemisza No
45687	855	45734	906
45688	856	45735	907
45689	857	45736	908
45690	858	45737	909
45691	859	45738	910
45692	860	45739	911
45693	861	45740	912
45694	862	45741	913
45695	863	45742	914
45696	864	45743	915
45697	865	45744	916
45698	866	45745	917
45699	867	45746	918
45700	868	45747	919
45701	869	45748	920
45702	870	45749	921
45703	871	45750	922
45704	872	45751	923
45705	877	45752	924
45706	878	45753	925
45707	879	45754	926
45708	880	45755	927
45709	881	45756	928
45710	882	45757	929
45711	883	45758	930
45712	884	45759	931
45713	885	45760	932
45714	886	45761	933
45715	887	45762	934
45716	888	45763	935
45717	889	45764	936
45718	890	45765	937
45719	891	45766	938
45720	892	45767	939
45721	893	45768	940
45722	894	45769	941
45723	895	45770	942
45724	896	45771	943
45725	897	45772	944
45726	898	45773—45774	945
45727	899	45775	946
45728	900	45776	947
45729	901	45777	948
45730	902	45778	949
45731	903	45779	950
45732	904	45780	951
45733	905	45781—45793	952

Museum No	Bornemisza No	Museum No	Bornemisza No
45974—45975	952	46031	
45976—45978	953	46032	
45979	955	46033	
45980	956	46034	
45981	957	46035	
45982	958	46036	
45983	959	46037	
45984	960	46038	
45985	961	46039	
45986	962	46040	
45987	963	46041	
45988	964	46042	
45989—45990	965	46043	
45991	966	46044	
45992	967	46045	
45993	968	46046	
45994	969	46047	
45995	970	46048	
45996	971	46049	
45997	972	46050	
45998	973	46051	
45999	974	46052	
46000	975	46053	
46001	976	46054	
46002	977	46055	
46003—46009	978—982	46056	
46010	983	46057	
46011	984	46058	986
46012	985	46059	987
46013	989	46060	988
46014	990	46061	
46015	991	46062	
46016	992	46063	
46017	993	46064	
46018	994	46065	
46019	995	46066	
46020	996	46067	
46021	997	46068	
46022	998	46069	
46023	999	46070	
46024	1000	46071	
46025		46072	
46026		46073	
46027		46074	
46028		46075	
46029		46076	264—266
46030		46077	

Museum No	Bornemisza No	Museum No	Bornemisza No
46078		52632	
46079		52633	
46080		52634	
52588		52635	
52589		52636	
52590		52637	
52591		52638	
52592		52639	
52593		52640	
52594		52641	
52595		52642	
52596		52643	
52597		52644	
52598		52645	
52599		52646	
52600		52647	
52601		52648	
52602	1890	52649	
52603		52650	
52604		52651	
52605		52652	
52606		52653	
52607		52654	
52608		52655	
52609		52656	
52610		52657	
52611		52658	
52612		52659	
52613		52660	
52614		52661	
52615		52662	
52616		52663	
52617		52664	
52618		52665	
52619		52666	
52620		52667	
52621		52668	
52622		52669	
52623		52670	
52624		52671—52687	1719—1723
52625		52715	1724
52626		52716—52728	1719—1723
52627		52729—52739	1908—1909
52628		52740—52753	1901—1904
52629		52754—52757	1685—1687
52630		52758—52764	1906
52631		52765—52773	1814—1815

Museum No	Bornemisza No	Museum No	Bornemisza No
52888	1215	52970	1705
52889	1216	52971	1706
52890	1217	52972	1727
52891	1218	52973	
52892		52974	
52893	1352	52975	1707
52894	1818	52976	
52895	1488—1489	52977	1708
52896	1980	52978	
52897	1211	52979	
52898	1232	52980	1302—1303
52899		52981—52986	1239—1246
52900	1981	53032	1982
52901	1353	53033	
52902	1886	53034	1226
52903	1676	53035	1227
52904	1556	53036	1228
52905	1557	53037	1229
52906	1558	53038	1230
52907	1559	53039	1231
52908	1560	53040	1544
52909	1561	53041	1545
52910	1675	53042	1546
52911	1234	53043	1547
52912	1235	53044	1549
52913	1236	53045	1550
52914	1237	53046	1551
52915	1238	53047	1552
52916	1273	53048—53051	1199—1203
52917	1349	53052	1204
52918	1562	53053	1205
52919	1487	53054	1206
52920	1347	53055	1272
52921	1348	53056	1253
52957	1842	53057	1254
52958	1843	53058	1255
52959	1207	53059	1256
52960	1553	53060	1257
52961	1554	53061	1258
52962	1219	53062	1259
52963	1220	53063	1260
52964	1221	53064	1261
52965	1222	53065	1659
52966	1223	53066	1979
52967	1224	53067—53069	1965—1966
52968	1225	53070	1711
52969	1677	53071	1953

Museum No	Bornemisza No	Museum No	Bornemisza No
52774	1907	52837	
52775—52784	1899—1900	52838	
52785	1905	52839	
52786	1187	52840	
52787	1188	52841	1825
52788	1189	52842	1826—1827
52789	1190	52843	1828
52790	1191	52844	1829
52791	1970	52845	1831
52792	1891—1896	52846	1832
52793	1688—1690	52847	1833
52794	1691—1692	52848	1834
52795	1693	52849—52852	1835—1840
52796	1694	52853	1628
52797	1695	52854	1629
52798	1688—1690	52855	1630
52799	1813	52856	1631
52800	1166—1170	52857	1637
52801	1174	52858	1638
52802		52859	1645
52803		52860	1646
52804		52861	1647
52805		52862	1648
52806		52863	1649
52807		52864	1650
52808		52865	1789
52809		52866	1790
52810		52867	1791
52811		52868	1792
52812		52869	1793
52813		52870	1759
52814	1964	52871	1760
52815—52821	1697—1704	52872	1761
52822	1952	52873	1762
52823	1660	52874	1763
52824	1661	52875	1764
52825	1355	52876	1765
52826	1713	52877	1766
52827		52878	1767
52828	1518	52879	1768
52829	1491	52880	1769
52830—52831	1158—1160	52881	1770
52832	1142	52882	1771
52833		52883—52884	1208—1210
52834		52885	1212
52835		52886	1213
52836		52887	1214

Museum No	Bornemisza No	Museum No	Bornemisza No
53072	1712	53119	1741
53073	1328	53120	1742
53074	1618	53121	1125
53075	1326	53122	1126
53076	1666	53123	1127
53077	1329	53124	1128
53078	1667—1678	53125	1129
53079	1327	53126	1130
53080	1669	53127	1131
53081		53128	1132
53082	1852	53129	1133
53083	1794	53130—53135	1567—1573
53084	1287—1288	53136	1054
53085	1664	53137	1055
53086	1665	53138—53139	1099—1114
53087	1642	53140	1566
53088	1643	53141	1121
53089	1644	53142	
53090	1945	53143	
53091	1946	53144	
53092	1950	53145	
53093	1951	53146	
53094	1954	53147	
53095	1955	53148	
53096	1956	53149	
53097	1957	53150	
53098	1958	53151	1564
53099	1651	53152	1565
53100	1652	53153	1574
53101	1653	53154	1575
53102	1654	53155	1576
53103	1655	53156	1577
53104	1795	53157	1578
53105	1715	53158	1579
53106	1656	53159	1580
53107	1716	53160	1581
53108	1250	53161	1582
53109	1074	53162	1583
53110	1075	53163	1584
53111	1076	53164	1585
53112	1077	53165	1586
53113	1735	53166	1587
53114	1736	53167	1588
53115	1737	53168	1589
53116	1738	53169	1590
53117	1739	53170	1046
53118	1740	53171	1047



Museum No	Bornemisza No	Museum No	Bornemisza No
53172	1048	53228	1063
53173	1049	53229	1064
53174	1050	53230	1056
53175	1051	53231	1057
53176	1052	53232	1058
53177	1053	53233	1065
53178	1060	53234	1066
53179	1061	53235	1067
53180	1013	53236	1068
53181	1014	53237	1069
53182	1015	53238	1070
53183	1016	53239	1071
53184	1017	53240	1072
53185	1018	53241	1073
53186	1019	53242—53251	1078—1087
53187	1020	53252	1089
53188	1021	53253	1092
53189	1022	53254	1093
53190	1023	53255	1094
53191	1024	53256	1095
53192	1025	53257	1096
53193—53196	1026—1032	53258	1097
53197	1033	53259	1098
53198	1034	53260	1454
53199	1040	53261	1455
53200	1041	53262	1456
53201—53203	1743—1747	53263	1457
53204	1781	53264	1458
53205	1782—1783	53265	1459
53206	1784	53266	1460
53207	1785	53267	1461
53208	1786	53268	1117
53209	1787	53269	1118
53210	1799—1800	53270	1119
53211	1807	53271	1120
53212	1859	53272	1733
53213	1888	53273	1960
53214—53218	1468—1474	53274	1670
53219	1155	53275	1510
53220		53276	1479
53221	1613	53277—53278	1801—1803
53222	1614	53279	1136
53223	1615	53280	1728
53224	1616	53281	1729
53225	1531	53282	1730
53226	1532	53283	1731
53227	1062	53284	1732

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Museum No	Bornemisza No	Museum No	Bornemisza No
53285—53288	1144—1152	53340	
53289	1520	53341	
53290—53293	1801—1803	53342	
53294—53296	1607—1610	53343	
53297	1611	53344	
53298	1612	53345	
53299	1122	53346	
53300	1123	53347	
53301	1124	53348	
53302	1812	53349	
53303		53350	
53304		53351	
53305		53352	
53306		53353	
53307		53354	
53308		53355	
53309		53356	
53310		53357	
53311		53358	
53312		53359	
53313		53360	
53314		53361	
53315		53362	
53316		53363	
53317		53364	
53318		53365	
53319		53366	
53320		53367	
53321		53368	
53322		53369	
53323		53370	
53324		53371	
53325		53372	
53326		53373	
53327		53374	
53328		53375	
53329		53376	
53330		53377	
53331		53378	
53332		53379	
53333		53380	
53334		53381	
53335		53382	
53336		53383	
53337		53384	
53338		53385	
53339		53386	

Museum No	Bornemisza No	Museum No	Bornemisza No
53387		53447	
53388		53448	
53389		53449	
53390		53450	
53391		53451	
53392		53452	
53393		53453	
53394		53454	
53395		53455	
53396		53456	
53397		53457	
53398		53458	
53399		53459	
53400—53413	1776—1780	53460	
53414		53461	
53415		53462	
53416		53463	
53417		53464	
53418		53465	
53419		53466	
53420		53467	
53421		53468	
53422		53469	
53423		53470	
53424		53471	
53425		53472	
53426		53473	
53427		53474	
53428		53475	
53429		53476	
53430		53477	
53431		53478	
53432		53479	
53433		53480	
53434		53481	
53435		53482	
53436		53483	
53437		53484	
53438		53485	
53439		53486	
53440		53487	
53441		53488	
53442		53489	
53443		53490	
53444		53491	
53445		53492	
53446		53493	

Museum No	Bornemisza No	Museum No	Bornemisza No
53494		53541	
53495		53542—53546	1340—1343
53496		53547	1344
53497		53548	1345
53498		53549	1135
53499		53550	1961
53500		53551	1962
53501		53552	1300
53502		53553	
53503		53554	1156
53504		53555	1157
53505		53556	1462
53506		53557	1463
53507		53558	1464
53508		53559	1298
53509		53560	1299
53510		53561	1817
53511		53562	
53512		53563	
53513		53564	
53514		53565	
53515		53566	
53516		53567	
53517		53568	
53518		53569	
53519		53570	
53520		53571	
53521		53572	
53522		53573	
53523		53574	
53524		53575	
53525		53576	
53526		53577	
53527		53578	
53528		53579	
53529		53580	
53530		53581	
53531		53582	
53532		53583	
53533		53584	
53534		53585	
53535		53586	
53536		53587	
53537		53588	
53538		53589	
53539		53590	
53540		53591	

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Museum No	Bornemisza No	Museum No	Bornemisza No
53592		53639	
53593		53640	
53594		53641	
53595		53642	
53596		53643	
53597		53644	
53598		53645	
53599		53646	
53600		53647	
53601		53648	
53602		53649	
53603		53650	
53604		53651	
53605		53652	
53606		53653	
53607		53654	
53608		53655	
53609		53656	
53610		53657	
53611		53658	
53612		53659	
53613		53660	
53614		53661	
53615		53662	
53616		53663	
53617		53664	
53618		53665	
53619		53666	
53620		53667	
53621		53668	
53622		53669	
53623		53670	
53624		53671	
53625		53672	
53626		53673	
53627		53674	
53628		53675	
53629		53676	
53630		53677	
53631		53678	
53632		53679	
53633		53680	
53634		53681	
53635		53682	
53636		53683	
53637		53684	
53638		53685	

Museum No	Bornemisza No	Museum No	Bornemisza No
53686		53820	1116
53687		53821	1500—1501
53688		53822	1498—1499
53689		53823	1351
53690		53824	1294
53691		53825	1478
53692		53826	1277
53693		53827	1278
53694		53828	1295
53695		53829	1490
53696		53830	1059
53697		53831	1282
53698		53832	1283
53699		53833	1284
53700		53834	1285
53701		53835	1504
53702		53836	1505
53703		53837	1506
53704		53838	1507
53705		53839	1519
53706		53840	1475
53707		53841	1476
53708		53842	1038
53709		53843	1039
53796	1274	53844	1516
53797	1275	53845	1356
53798	1276	53846	1885
53799	1512	53847	1296
53800	1350	53848	1683
53801	1286	53849	1684
53802	1562/b	53850	1508
53803	1502	53851	1509
53804	1773—1775	53852	1696
53805	1281	53853	1485
53806	1280	53854	1673
53807	1563	53855	1752
53808	1465	53856	1753
53809	1466	53857	1754
53810	1657	53858	1755
53811—53812	1481—1483	53859	1756
53813	1477	53860	1757
53814	1503	53861	1758
53815	1279	53862	1623
53816	1291	53863	1624
53817	1292	53864	1625
53818	1293	53865	1626
53819	1115	53866	1627

Museum No	Bornemisza No	Museum No	Bornemisza No
53867	1515	54011	1376
53868	1180	54012	1377
53869	1181	54013	1378
53870	1182	54014	1379
53871	1183—1184	54015	1380
53872	1185	54016	1381
53873	1186	54017	1382
53874	1959	54018	1383
53875	1312	54019	1384
53876	1313	54020	1385
53877	1801—1803	54021	1386
53878—53879	1804	54022—53024	1387—1390
53880	1805	54025	1391
53881	1806	54026	1392
53882	1809	54027	1393
53883	1810	54028	1394
53884	1811	54029	1395
53885—53886	1042—1045	54030	1396
53887	1749	54031	1397
53888	1750	54032	1398
53889	1734	54033	1399
53890	1270—1271	54034	1400
53891	1269	54035	1401
53892—53893	1265—1268	54036	1402
53894	1289—1290	54037	1403
53895	1012	54038	1404
53896	1536	54039—54049	1405—1417
53897	1672	54050	1881
53898	1134	54051	1882
53899—53900	1091	54052	
53994	1359	54053	1881—1882
53995	1360	54054	1492
53996	1361	54055	1493
53997	1362	54056	1494
53998	1363	54057	1495
53999	1364	54058	
54000	1365	54059	
54001	1366	54060	
54002	1367	54061	
54003	1368	54062	
54004	1369	54063	
54005	1370	54064	
54006	1371	54065	
54007	1372	54066	
54008	1373	54067	
54009	1374	54068	
54010	1375	54069	

Museum No	Bornemisza No	Museum No	Bornemisza No
54070		54117	1874
54071	1914	54118	1875
54072	1915	54119	1876
54073	1916	54120	1877
54074	1917	54121	1878
54075	1918	54122	1879
54076	1919	54123	1880
54077	1920	54124	1432
54078	1921	54125	1433
54079	1922	54126	1434
54080	1923	54127	1435
54081	1924	54128	1436
54082	1925	54129	1437
54083	1926	54130	1438
54084	1927	54131	1439
54085	1928	54132	1440
54086	1929	54133	1441
54087		54134	
54088		54135	
54089		54136	
54090		54137	
54091		54138	
54092	1548	54139	
54093	1486	54140	
54094	1847	54141	
54095	1243—1249	54142	1192
54096	1853	54143	1193
54097	1854	54144	1194
54098	1855	54145	1195
54099	1617	54146	1196
54100	1658	54147	1197
54101	1845	54148	1198
54102	1848	54149	1861
54103	1679	54150	1978
54104	1680	54207	
54105	1681	54208	1524
54106	1682	54209	1527
54107	1864	54210	1528
54108	1865	54211	1484
54109	1866	54212	1308
54110	1867	54213	1309
54111	1868	54214	1709
54112	1869	54215	1297
54113	1870	54216	1862
54114	1871	54217	1863
54115	1872	54218	1317
54116	1873	54219	1318



Museum No	Bornemisza No	Museum No	Bornemisza No
54220	1301	54261	
54221—54223	1525—1526	54262	
54224	1534	54263	
54225	1529	54264	
54226	1530	54265	
54227	1844	54266	
54228	1011	54267	
54229		54268	
54230	1319	54269	
54231	1977	54270	
54232	1321	54271	
54233		54272	
54234		54273	
54235		54274	
54236		54275	
54237		54276	
54238		54277	
54239		54278	
54240		54279	
54241		54280	
54242		54281	
54243		54282	
54244		54283	
54245		54284	
54246	1662	54285	
54247		54286	
54248		54287	
54249		54288	
54250		54289	
54251		54290	
54252		54291	
54253		54292	
54254		54293	
54255		54294	
54256		54295	
54257		54296	
54258		54297	
54259		54298	
54260		54299	
		54300	
			1517

## APPENDIX C

List of missing objects according to the 1982 stock-taking

Museum No	Bornemisza No	Object
44901	91	Walking stick
44995	187	Pocket knife
45063	257	Chain
45067	261	Fly flap
45126	346	Calabash
45178	396	Head ornament
45182	397—403	Neck ornament
45199	415	Neck ornament
45219	435	Belt
45255	466	Arm ornament
45258	469	Knife
45350	558	Bee's wax
45410	624—627	Arrow
45418	624—627	Arrow
45426	626—627	Arrow
45429	624—627	Arrow
45441	624—627	Arrow
45455	630	Shield
45464	639	Head ornament
45510	682—683	Arrow
45512	682—683	Arrow
45584	740	Stick
45585	741	Stick
45588	744	Spear
45589	745	Spear
45591	746—759	Spear
45592	746—759	Spear
45593	746—759	Spear
45594	746—759	Spear
45595	746—759	Spear
45596	746—759	Spear
45597	746—759	Spear
45598	746—759	Spear
45599	746—759	Spear
45602	746—759	Spear
45603	746—759	Spear
45604	746—759	Spear
45605	746—759	Spear
45606	760	Dress
45648	815—818	Spear
45650	815—818	Spear
45651	815—818	Spear
45652	815—818	Spear

Museum No	Bornemisza No	Object
45679	847—848	Knife
45682	850	Fly flap
45708	880	Whistle
45739	911	Bast
45766	938	Bell
45992	967	Part of bellow
46028		Helmet
46080		Music instrument
52588		Spear
52589		Spear
52590		Spear
52591		Spear
52592		Spear
52593		Spear
52594		Spear
52595		Spear
52596		Spear
52597		Spear
52598		Spear
52599		Spear
52651		Arrow
52754	1685—1687	Quiver
52786	1187	Bow
52891	1218	Dish
52976		Bark box
53071	1953	Banana cutter
53111	1076	Arm ornament
53140	1566	Wrist ornament
53220		Neck ornament
53241	1073	Neck ornament
53276	1479	Neck ornament
53296	1607—1610	Neck ornament
53303		Pipe
53318		Pipe
53501		Snuff box
53542	1340—1343	Bell
53553		Bell
53555	1157	Bell
53560	1299	Bell
53602		Knife
53637		Amulet
53639		Horn
53640		Horn
53671		Arrow
54098	1855	Basket
54099	1617	Sling
54220	1301	Back apron

Museum No	Bornemisza No	Object
54254		Pot
54257		Pot
54285		Sandals

List of photographs of Bornemisza's objects which appeared elsewhere

- No-s 53673—53688,  
53690—53709 and  
54259—54261 nungus in Vajda's article in *Acta Ethnographica*, 1953
- No-s 53056—53064/1253—1261 human and animal figures in Vajda's article in *Néprajzi Értesítő*, 1955
- No 45104/324 shield and No 54256 doll, ritual figure (?) in Bodrogi (et. al.): *Tribal Art*

**APPENDIX D****Other collections bought by the Museum of Ethnography  
from Paul Bornemisza**

1. No-s 34399 to 34499, bought in 1901. Various objects mostly from Southern Africa (Cape Province, Damaraland, Great Namaqualand, Region of the Limpopo river, Mozambique, Natal and Swaziland).
2. Between 1904 and 1906 the Museum of Ethnography purchased together with the objects included in the Catalogues the objects mentioned on the last page of Catalogue No II. This means about 250 different pipes and snuff boxes, about 70 throwing spears, 42 nungus and 9 stone implements. The Museum Numbers of these objects are amongst No-s 52888—54300, mingled with the objects described in the Second Catalogue.
3. No-s 60852 to 60899, various objects bought in 1905. As place of origin only Southern Africa is given.

**APPENDIX E**

Proportions of various objects in the Catalogues

Group	Kind of Object	Number of objects having		
		both Bor- nemisza and Museum No	only Bor- nemisza No	only Museum No
Weapons and hunting	Knife, dagger, sword	77	11	18
	Bow, arrow, quiver	43	18	171
	Club, knobkerrie	33	14	13
	Spear	24	18	47
	Shield	30	12	—
	Miscellaneous	5	—	—
Household utensils	Cooking vessel, spoon	196	13	24
	Wooden, - and bark-box	36	1	6
	Miscellaneous	11	7	17
Furniture	Stool and chair	16	4	2
	Mat, flap, necksupport	6	1	4
Tools	Agricultural	22	14	5
	Carpentering	35	1	—
	Blacksmith's	60	17	7
	Leather-, wickerwork, weaving	10	7	13
	Miscellaneous	1	6	—
Transportation	Bag, basket	54	6	18
	Rope, strap	13	—	—
	Head protector	2	—	—
	Walking stick	17	7	—
Smoking, snufftaking	Pipes and utensils	16	9	118
	Snuff box and utensils	80	7	128
	Raw and cured tobacco	11	—	5
Entertaining and miscellaneous cultural objects	Music instrument	25	4	1
	Toy	8	—	3
	Statuette	9	—	—
	School book	—	7	—
	Photo	37	—	2
	Drawing, letter	—	2	—

Group	Kind of Object	Number of objects having		
		both Bornemisza and Museum No	only Bornemisza No	only Museum No
Hygiene	Razor	18	—	2
	Hairpuller, tweezer	7	—	—
	Comb	5	—	3
	Wooden stick for cleaning teeth	1	—	4
	Circumcision	19	4	2
	Clothing	Dress, apron, cap	49	5
Dress ornament		7	—	—
Belt		34	9	1
Sandal		4	—	2
Pubic cover		4	—	—
Miscellaneous		1	1	9
Body ornaments	Head ornament	13	—	4
	Ear ornament	109	34	57
	Neck ornament	86	9	8
	Arm ornament	60	4	9
	Bracelet	58	7	22
	Ring	20	2	—
	Leg, knee, ankle orn. Body bell (rattle)	15 33	— 3	1 5
Supernatural objects	Amulet, charm	76	10	33
	Nungu	—	—	40
	Kite	63	3	14
Flora, fauna	Particles of plants	5	32	1
	Sample of wood	14	—	9
	Zoological specimens	—	46	5
	Geological specimens	—	3	—
Miscellaneous	Fishing	9	1	—
	Bee-keeping	2	1	1
	Bell for animal's neck	13	—	—
	Model	8	—	—
		1610	360	838

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**LIST OF PHOTOGRAPHS****WEAPONS AND HUNTING***Knives, daggers*

In the list of photographs the Museum Number is divided from the Bornemisza Number by a slant. Where a hyphenated Bornemisza Number is given, there the object is one of those items, closer identification is not possible at present. The brief descriptions of the objects are taken from the Catalogues and sizes are given wherever it was possible. Some of the objects are in the Permanent Exhibition „From Clans to Civilisations” of the Museum of Ethnography and it was impossible to take their measurement. At the end of the list the Museum Numbers of objects which have been published elsewhere is given for further reference.

**Photo No**

1. 44888/78, Chaga knife, used in agric work, L: 30 cm
2. 44892/82, Chaga knife, L: 21 cm
3. 44896/86, Chaga knife, L: 24 cm, L of sheath: 14 cm
4. 44899/89, Chaga knife, is worn on arm,
5. 44900/90, knife, made by M'kumbe, L: 31 cm
6. 44993/185, Chaga pocket knife, L: 16 cm
7. 45094/313, knife, Mkumbe's favourite, L: 20,5 cm
8. 45290/494, Nyamwezi knife, for same use as pocket knives with us, L: 21,5 cm, L of sheath: 17,5 cm
9. 53821/1500—1501, Pare knife, L: 16,5 cm, L of sheath: 8,5 cm
10. 52824/1661, Langi dagger, L: 33 cm
11. 52828/1518, Taita knife, L: 25,5 cm, L of sheath: 16 cm

*Arrows*

12. 45446/624—627, Maasai arrow, L: 68 cm
13. 52747/1901—1904, Langi arrow, L: 81 cm
14. 52763/1906, Langi arrow, L: 80,5 cm

*Quiver*

15. 52785/1905, Langi quiver, the 3 pieces of leather hanging down outside are charms

*Clubs, knobkerries*

16. 44910/100, Chaga club, used by the Chief's counsellors, L: 56 cm
17. 44911/101, Chaga club, used by the Chief's counsellors, L: 82 cm
18. 45276/481, Maasai club, made of rhino horn, L: 40 cm
19. 45347/553, Nyamwezi club, of sandal wood, L: 96,5 cm
20. 45400/614, Nyamwezi club, L: 45,5 cm



21. 45687/855, Nyamwezi club, elephant hunter's L: 73 cm
22. 45984/960, Nyamwezi club, of sandal wood, L: 79 cm
23. 52801/1174, Chaga club (knobkerrie), of bog-iron ore, L: 54 cm
24. 52795/1693—95, knobkerrie, uncertain origin, L: 50 cm
25. 52797/1693—95, knobkerrie, uncertain origin, L: 60 cm

*Spear*

26. 52602/1890, Mbowe spear, mainly for hunting,

*Shields*

27. 45395/608, Mbowe shield, made of rhino skin, L: 74,5 cm, W: 65 cm
28. 45454/629, Maasai shield, L: 96 cm, W: 55 cm
- 29/a. 45110/330, Chaga shield, of a form and material never met nowadays, L: 90 cm, W: 47,5 cm  
front view
- 29/b. back view
30. 52841/1825, Mbowe shield, smallest size, of inferior make, Ø: 47 cm
31. 52842/1826—27, Mbowe shield, small one of ox hide, L: 51 cm, W: 40 cm
32. 51843/1828—29, Mbowe shield, smallest of ovals, of ox hide, L: 62,5 cm, W: 41 cm
33. 52846/1832, Chaga shield, of Rombo type, of buffalo hide, L: 64 cm, W: 24,5 cm

*Horn for gunpowder*

34. 45406/620, horn, for gunpowder, from the Coast, W of bag: 10 cm

HOUSEHOLD UTENSILS

*Pots*

35. 45475/650, Chaga pot,
36. 45665/831—32, Nyamwezi pot, Ø: 17 cm
37. 45982/958, Nyamwezi cooking pot, Ø: 14 cm
38. 53050/1199—1203, Chaga pot, Ø: 13,5 cm
39. 53047/1549—1552, Langi jar, for water and beer,
40. 53052/1204, Chaga pot, for butter,
41. 53053/1205, Chaga pot, for native beer,
42. 53054/1206, Chaga pot, for native beer,

*Wooden vessels*

43. 44823/11, Chaga wooden vessel, for preparing food, H: 42 cm
44. 44825/13, Chaga wooden vessel, for storing beer, H: 23,5 cm
45. 44828/16, Chaga wooden vessel, for storing beer, H: 9 cm
46. 44831/19, Chaga wooden vessel, for storing beer, H: 14 cm
47. 44835/24, Chaga wooden dish, for food-stuff and fat, L: 34 cm
48. 44837/26, Chaga wooden dish, food dish, the middle bowl for sauce, Ø: 42 cm

49. 44847/36, Chaga wooden dish, H: 16 cm, Ø: 30 cm
50. 45653/819, Nyamwezi wooden dish, for preparing food, L: 29 cm
51. 52887/1214—1215, Chaga bowl, Ø: 16,5 cm

*Ladles spoons and scoops*

52. 44851/40, Chaga drinking ladle, for beer drinking, Ø: 8,9 cm
53. 44852/41, Chaga drinking ladle, for beer drinking, Ø: 12 cm, L of handle: 53 cm
54. 44841/50, spoon, from Kilimanjaro area, L: 40,5 cm
55. 44861/51, spoon, from Kilimanjaro area, L: 26 cm
56. 44862/52, spoon, from Kilimanjaro area, L: 34 cm
57. 44867/57, Chaga ladle, L: 40 cm
58. 44869/59, Chaga ladle, L: 41 cm
59. 45318/524, Nyamwezi water scoop, L: 52 cm
60. 45666/833, Nyamwezi stirring spoon, the Bornemisza No is seen written on the object, L: 54 cm
61. 45667/834, Nyamwezi stirring spoon, L: 71 cm

*Wooden and bark boxes*

62. 44813/1, Chaga wooden box, for honey, H: 34,5 cm
63. 44816/4, Chaga wooden box, for honey, H: 22,3 cm
64. 44822/10, Chaga wooden box, for honey, H: 21,8 cm
65. 45356/564, Nyamwezi bark box, used mainly on travelling, H: 10,6 cm
66. 45361/569, Nyamwezi bark box, H: 15 cm
67. 52975/1705—1708, Nyamwezi bark box,

*Plaited trays and container*

68. 45404/618, dish, from Coast, Ø: 40 cm
69. 45405/619, dish, from Coast, Ø: 20 cm
70. 45386/594, Nyamwezi bowl, for food, Ø: 12,5 cm

*Calabashes*

71. 44840/30, Chaga calabash, for water and beer, H: 25 cm
72. 45363/573, Nyamwezi water bottle,
73. 45374/583, Nyamwezi dish, meal is kept in them, Ø: 24,5 cm
74. 45657 and 45663/823 and 830, Nyamwezi calabash and arrangement for carrying pots, etc.
75. 52958/1842—1843, Maasai calabash, L: 56 cm
76. 53796/1273—1274, Chaga calabash, medicine bottle, H: 17 cm

*Miscellaneous household utensils*

77. 45339/544, Nyamwezi filter, for beer, L: 61 cm
78. 52755/1686, Maasai stick, for making fire, L: 51,5 cm
79. 52756/1687, Maasai fire making implement, L: 16 cm
80. 52755—52756/1686—1687, are put together

## FURNITURE

*Stools*

81. 45526/685, Pare stool, Ø of top: 26 cm
82. 52981/1239—1246, Chaga stool,
83. 52982/1239—1246, Chaga stool, Ø of top: 23,7 cm
84. 52983/1239—1246, Chaga stool,
85. 53032/1982, Chaga stool, Ø of top: 27 cm

*Necksupporter*

86. 53853/1485, necksupporter from the Usambara area, used as pillow when sleeping,

*Fly flap*

87. 45068/262, fly flap, modern article made by M'Kumbe, L: 41 cm

## TOOLS

*Agricultural implements*

88. 44872/62, Chaga grubbing axe, for tilling ground, L: 36,5 cm
89. 45683/851—852, Nyamwezi hoe, used with or without handle, L: 34 cm
90. 53097/1954—1958, Chaga hoe, L: 25,5 cm
91. 53105/1715—1716, hoe, from Arusha, L: 21,5 cm

*Bush knives*

92. 45669/836—837, Nyamwezi bush knife, L: 64,5 cm
93. 45769/941, Chaga bush knife,

*Carpentering tools*

94. 44878/68, Chaga axe, used by wood-cutters and carpenters, L: 34,5 cm, L of blade: 10 cm
95. 45671/838, Nyamwezi carpentering tool, L: 31 cm
96. 45672/839, Nyamwezi hatchet, L: 47 cm, L of blade: 14 cm
97. 45775/946, Nyamwezi saw,
98. 45770/942, Chaga carving knife, M'Kumbe's latest invention, L: 13 cm

*Blacksmith's tools*

99. 44882/72, Chaga hammer,
100. 44918/108, Chaga bellow, L: 101,5 cm, W: 47 cm
101. 45779/950, Nyamwezi cold chisel, L: 6 cm
102. 45994/969—974, Chaga blacksmith's bag, for tools
103. 45995/969—974, Chaga pincer,
104. 45998/969—974, Chaga cold chisel, L: 16 cm
105. 53083/1794, Maasai chisel,
106. 53088/1643, Langi cold chisel, used by wool carvers too.

107. 53099/1651—1653, Langi pincer,
108. 53101/1651—1653, Langi pincer, L: 37,5 cm
109. 54216/1862, origin not marked, bellow,
110. 54217/1863, origin not marked, bellow,

*Tools for leatherwork*

111. 53074/1618, Langi tool, for scratching of fleshy parts from hides: L: 35 cm,  
L of blade: 4,5 cm
112. 53864/1623—1627, Langi awl, for making holes in leather, L: 8,5 cm
113. 53866/1623—1627, Langi awl, for making holes in leather, L: 12,4 cm

*Tool for wickerwork*

114. 45674/843—844, Nyamwezi tool, used in wickerwork, L: 15,7 cm

*Weaving*

115. 53846/1885, Langi spindle, L: 20 cm

*Miscellaneous tools*

116. 46076/264, Chaga stick, used in manufacturing horn rings, L: 56,5 cm
117. 53089/1644, Langi tool, for burning in ornaments on calabashes and wooden vessels, L: 36 cm

## TRANSPORTATION

*Leather bags*

118. 45743/913—917, Nyamwezi bag, for travelling, H: 20 cm
119. 54221/1524—1526, Taita bag, H: 26,5 cm
120. 54225/1528—1530, Pare bag, H: 16 cm
121. 54226/1528—1530, Pare bag,

*Fibre bags*

122. 54145/1194—1197, Chaga bag, used by women when marketing, L: 62 cm
123. 54148/1198, Chaga bag, unfinished, showing manner of working, L: 35 cm  
(without loose fibres).
124. 54211/1484, bag, origin unknown, bought from an American traveller, L:  
22 cm
125. 54212/1308—1309, Chaga bag, of banana fibre, L: 57,5 cm

*Basket*

126. 54094/1847, Langi basket, for storing food-stuff, Ø: 47 cm

*Rope*

127. 45733/905, Nyamwezi sample of rope, L of bundle: 20 cm

*Head protector*

128. 46057/987, Chaga head protector, of banana leaves, Ø:15 cm

*Walking sticks*

129. 45686/853—854, Nyamwezi walking stick, L: 97 cm  
 130. 46020/996, Nyamwezi stick, L: 86 cm  
 131. 52815/1697—1704, Nyamwezi walking stick, L: 95 cm  
 132. 52821/1697—1704, Nyamwezi walking stick, L: 90 cm

## SMOKING AND SNUFF TAKING

*Pipes and utensil for smoking*

133. 44934/124, Chaga tobacco smoking pipe, L: 12,5 cm  
 134. 45545/704—708, Taita tobacco pipe, L: 18,5 cm  
 135. 45547/704—708, Taita tobacco pipe, L: 36,5 cm  
 136. 45549/704—708, Taita tobacco pipe, L: 29 cm  
 137. 45703/871, Lower part of Nyamwezi water pipe, L: 22 cm  
 138. 45703/a/872, Upper part of 45703/871, L: 13 cm  
 139. 45335/540, Nyamwezi fire (coal) tong, used by smokers mainly, L: 23,7 cm

*Snuff boxes*

140. 45529/687—703, Taita snuff box, L: 11 cm  
 141. 45540/687—703, Taita snuff box, L: 11,3 cm  
 142. 45697/862—870, Nyamwezi snuff box, crude copy of the rigging of a ship, H: 14,5 cm  
 143. 53405/1776—1780, Maasai snuff box, used by old men, most liked form, H: 14,5 cm  
 144. 53408/1776—1780, Maasai snuff box, used by old men, most liked form, H: 11,5 cm  
 145. 53809/1465—1466, Chaga snuff, imitation of Pare snuff boxes,

*Tobacco and snuff*

146. 45076/274, Chaga snuff, this is the packing style of the Chaga, L: 12 cm  
 147. 45332/537, Nyamwezi pressed tobacco, Ø: 18 cm  
 148. 45333/538, Nyamwezi twisted tobacco,

## ENTERTAINING AND MISCELLANEOUS CULTURAL OBJECTS

*Music instruments**Drum, rattle drum*

149. 45608/764, drum, origin unknown, bought from a German traveller,  
 150. 54093/1486, rattle drum, origin unknown, bought from an American traveller, H: 30,5 cm

**Rattles**

151. 52919/1487, rattle, origin unknown, bought from an American traveller, used by witch doctors, L: 30 cm
152. 53550/1961, Langi rattle, used at dances, L: 21,5 cm

**Whistles**

153. 45709/879—884, Nyamwezi whistle, H of seed: 4,5 cm
154. 45711/879—884, Nyamvezi whistle, L: 9,2 cm
155. 45712/879—884, Nyamwezi whistle, L: 34,5 cm
156. 53810/1657, Langi whistle, L: 9,8 cm

**Bugles**

157. 45713/885—886, Nyamwezi bugle horn, of antelope horn, L: 45 cm
158. 53871/1183—1184, Chaga bugle horn, of koodoo horn, L: 80 cm
159. 53872/1185, Chaga bugle horn, of oryx horn,

**Flute**

160. 53874/1959, Chaga flute, L: 50,5 cm

**Toys**

161. 45285/490, Maasai play board, L: 77,5 cm
162. 53875/1312, Chaga pop gun, for children, made of mseseße wood, L: 55 cm  
L of covering tube: 45 cm

**Statuettes**

163. 53057/1254, Chaga wooden figure, of a Chaga man, H: 38 cm
164. 53059/1256, Chaga wooden figure, of an ox, H: 24 cm
165. 53061/1258—1261, Chaga wooden figure, of R. C. missionary H: 54 cm

**HYGIENE****Comb**

166. 45322/528, Nyamwezi comb, L: 14,6 cm
167. 46018/994, Chaga comb, L: 14,5 cm
168. 45284/489, Maasai article of hairdress, used by warriors only, L: 24 cm

**Wooden stick for cleaning teeth**

169. 45340/546, Chaga wooden stick, for cleaning teeth, L: 27,8 cm

**Circumcision**

170. 45471/646, Chaga knife, used for circumcision of men, L: 16 cm
171. 46010/983, Chaga medicine container, used at clitorodectomy, L: 19,5 cm
172. 46011/984, Chaga forceps, used at clitorodectomy, L: 12 cm

173. 46012/985, Chaga knife, used at clitorodectomy, L: 6,5 cm  
 174. 53860/1752—1758, Maasai knife and bag, used for circumcision, L of knife: 6 cm, L of bag: 9 cm

## CLOTHING

### *Dress*

175. 45257/467—468, Maasai dress, for youngsters, made of antelope skin, H: 72,5 cm, W: 110 cm, front view  
 176. 45257/467—468, back view of previous object,  
 177. 54117/1873—1878, Mbowe skin dress, worn by young married women, two pieces (one in front other on back) are put on, H: 49 cm, W: 79 cm  
 178. 54120/1873—1878, Mbowe skin dress, worn by young married women, H: 65 cm, W: 91 cm

### *Ornament*

179. 53289/1520, Taita ornament, suspended on a skin dress of a man, L of copper piece: 4,2 cm

### *Helmet*

180. 45393/606, helmet of animal skin, origin unknown, W: 27 cm

### *Belts*

181. 53196/1029—1032, Chaga belt, worn by married women when in pregnancy,  
 182. 53207/1785—1786, Maasai belt, for young girls, Ø: 24 cm  
 183. 53214/1468—1474, Maasai belt, Ø: 30 cm  
 184. 53218/1468—1474, Maasai belt, Ø: 23 cm

### *Sandals*

185. 44950/138—139, Chaga sandal, used when muddy, L: 26 cm, and 26,5 cm  
 186. 53849/1683—1684, Mbowe sandal L: 21 cm and 20 cm

## BODY ORNAMENTS

### *Head ornament*

187. 45178/395—396, Maasai head ornament, of ostrich feathers, L: 56 cm

### *Ear ornaments*

188. 45026/220, Chaga ear ornament, made of the fruit of a bush, worn by men only in the lobe, Ø: 5,5 cm  
 189. 45036/231, Chaga ear ornament, for males, worn in the lobe, L: 4 cm  
 190. 45040/235, Chaga ear ornament, for males, worn in the lobe, L: 7,5 cm  
 191. 45044/239, Chaga ear ornament, for males, worn in the lobe, L: 3,8 cm

192. 45048/243, Chaga ear ornament, for males, worn on upper tip of ear, W: 2,5 cm
193. 45091/306, Chaga ear ornament, W: 3,7 cm
194. 45096/316, From Coast imported ear ornament, made of paper, Ø: 4,7 cm
195. 45148/368, Maasai ear ornament, Ø: 9,8 cm and 10 cm
196. 45150/369, Maasai ear ornament, L of chains: 10 cm
197. 45152/371, Maasai ear ornament, for warriors only, made of the fruit of a palm, L of seed: 4 cm
198. 45156/375, Maasai ear block, for males only, L: 19 cm
199. 45159/378, Maasai ear block, for females only, L: 6,5 cm
200. 45566—45567/725, Taita ear ornament, for males, worn on lobe, L: 13 cm and 14 cm (with chains)
201. 45570/729, Taita ear ornament, for both sexes, L: 4 cm
202. 45575/732, Taita ear block, made of peculiarly grained wood, L: 4,3 cm
203. 53122/1125, Chaga ear ornament, worn by females of W. Kilimanjaro, Ø: 6,3 cm
204. 53255/1094, Chaga ear ornament, worn by males on upper part of ear shells, Ø: 2,4 cm
205. 53272/1733, Maasai ear block, L: 8,3 cm
206. 53278/1801—1803, Maasai ear ornament, worn by men on lobe, Ø: 3,9 cm

#### *Neck ornaments*

207. 44953/141—146, Chaga neck ornament, Ø: 13 cm
208. 44954/141—146, Chaga neck ornament, Ø: 22 cm
209. 44955/141—146, Chaga neck ornament, Ø: 14 cm
210. 44957/141—146, Chaga neck ornament with amulet, made of lion claws, Ø: 11 cm, L of chain: 24 cm
211. 44959/147—148, Chaga neck chain, worn by dignitaries only, Ø: 26 cm
212. 44960/149, Chaga neck ornament, L: 33 cm
213. 44962/151, Chaga neck ornament with amulets, L: 48,5 cm
214. 45179/397, Maasai neck ornament, for females, Ø: 17 cm, L of chain: 51 cm
215. 45459/634, Maasai neck ornament, Ø: 15 cm
216. 53201/1743—1747, Wakwavi neck ornament, Ø: 21 cm
217. 53205/1782—1783, Maasai neck ornament, charm attached to it, against beasts of prey, worn by men, Ø: 15 cm

#### *Arm and wrist ornaments*

218. 44968/157, Chaga armlet, ivory, for upper arm only, Ø: 10 cm
219. 44971/160, Chaga armlet, for upper arm, Ø: 7,5 cm
220. 45014/208, Chaga arm ornament, of buffalo horn, W: 10,5 cm
221. 45565/724, Taita arm ornament, of ox rib, L of one piece: 14,5 cm
222. 53115/1737, Maasai arm ornament, of goat rib, W: 9 cm
223. 53172/1048, Chaga arm ornament, worn by matrons of rank only, Ø: 8,5 cm
224. 53883/1809—1811, Maasai arm ornament, worn by warriors on upper arm, Ø: 11 cm
225. 44979/168, Chaga wrist ornament, Ø: 6,1 cm
226. 45724/896, Nyamwezi wrist ornament, made of fish skin imported from Coast, Ø: 5 cm



*Ring*

227. 53888/1750, Maasai finger ring, worn by chiefs, L: 7 cm  
*Ankle and knee ornaments*
228. 44985/174, Chaga ankle ornament, Ø: 8,7 cm
229. 45139/357, Maasai ankle ornament, for warriors only, made of skin of colobus monkey, L: 39 cm
230. 53227/1062—1064, Chaga knee ornament, for wives of sultans only, worn like garters, Ø: 10,8 cm

*Bells, rattles*

231. 44999/191, Chaga rattle, worn on wrist, upper arm and exceptionally on neck, L: 11,3 cm
232. 45346/552, Nyamwezi rattle, used at dance, Ø: 8,5 cm
233. 45990/956, Nyamwezi rattle, used by porters on safaris,
234. 53549/1135, Chaga ankle bells, used by males and uncircumcised girls, H: 12 cm
235. 53558/1464, Chaga bell,
236. 53878/1804, Maasai bell, L: 10,3 cm

## SUPERNATURAL OBJECTS

*Amulets and charms*

237. 45300/504, Nyamwezi arm amulet, for elephant hunters, Ø: 9 cm
238. 45312/517, Nyamwezi arm amulet, against pain in the arm, Ø: 23 cm
239. 45301/505, Nyamwezi neck amulet, against snake bite, L: 8,5 cm
240. 45499/674, Pare war amulet, of antelope horn, L of horn, 15 cm
241. 45049/249, Chaga amulet, L: 5,8 cm
242. 45310/515, Nyamwezi amulet, L of piece of bone: 3,8 cm
243. 45579/734—736, Taita amulet, L of horn: 7 cm
244. 45718/890, Nyamwezi amulet, made of leopard claws,
245. 45750/921—924, Nyamwezi amulet, brings profitable trading, L of piece of wood: 4,4 cm
246. 45751/921—924, Nyamwezi amulet, brings profitable trading, Ø of ring: 2,5 cm
247. 45781/952, piece of wood, for amulet making, L: 12,5 cm
248. 53815/1279, charm, origin unknown, the knife hanging on it is some charm too, L of knife: 12,8 cm
249. 53817/1291—1293, Chaga charm, L: 22 cm
250. 53891/1269, charm, origin unknown, made of the tail of a seafish,

*Kite*

251. 54027/1391—1404, kite, from Kilimanjaro, imitation of recent origin, Ø: 19 cm

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**FLORA, FAUNA***Sample of wood*

252. 44930/120, sample of wood, poles and rafters are made of it, Ø: 8 cm  
253. 45774/945, Nyamwezi bark, for preparing poison for arrows, L: 14,5 cm

*Shell*

254. 52980/1302, shell, Sina administered poison in it,

**MISCELLANEOUS***Fishing*

255. 54104/1680, Pare fishing line, Ø of bundle: 6,5 cm

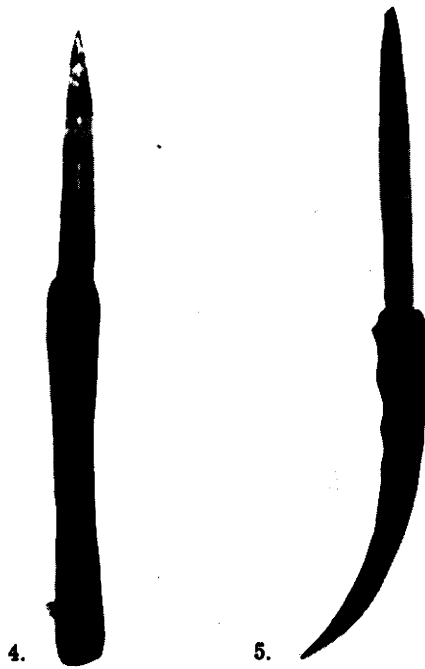
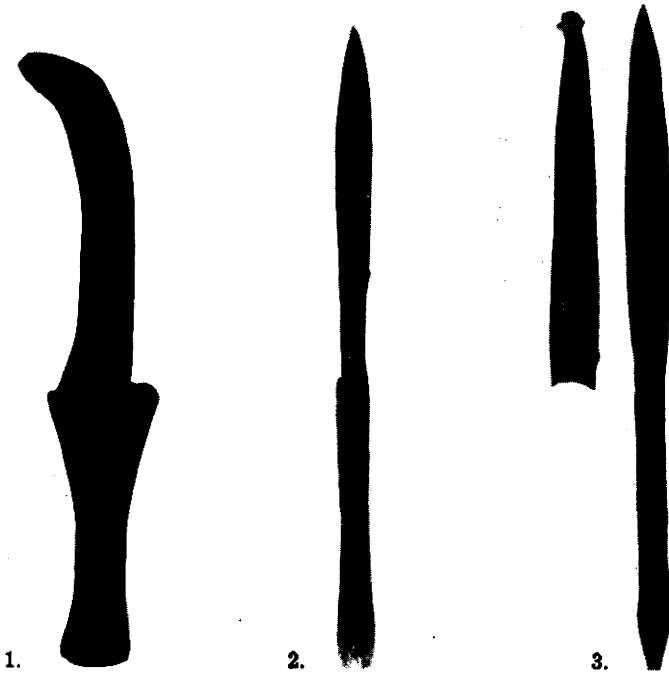
*Bells for animal's neck*

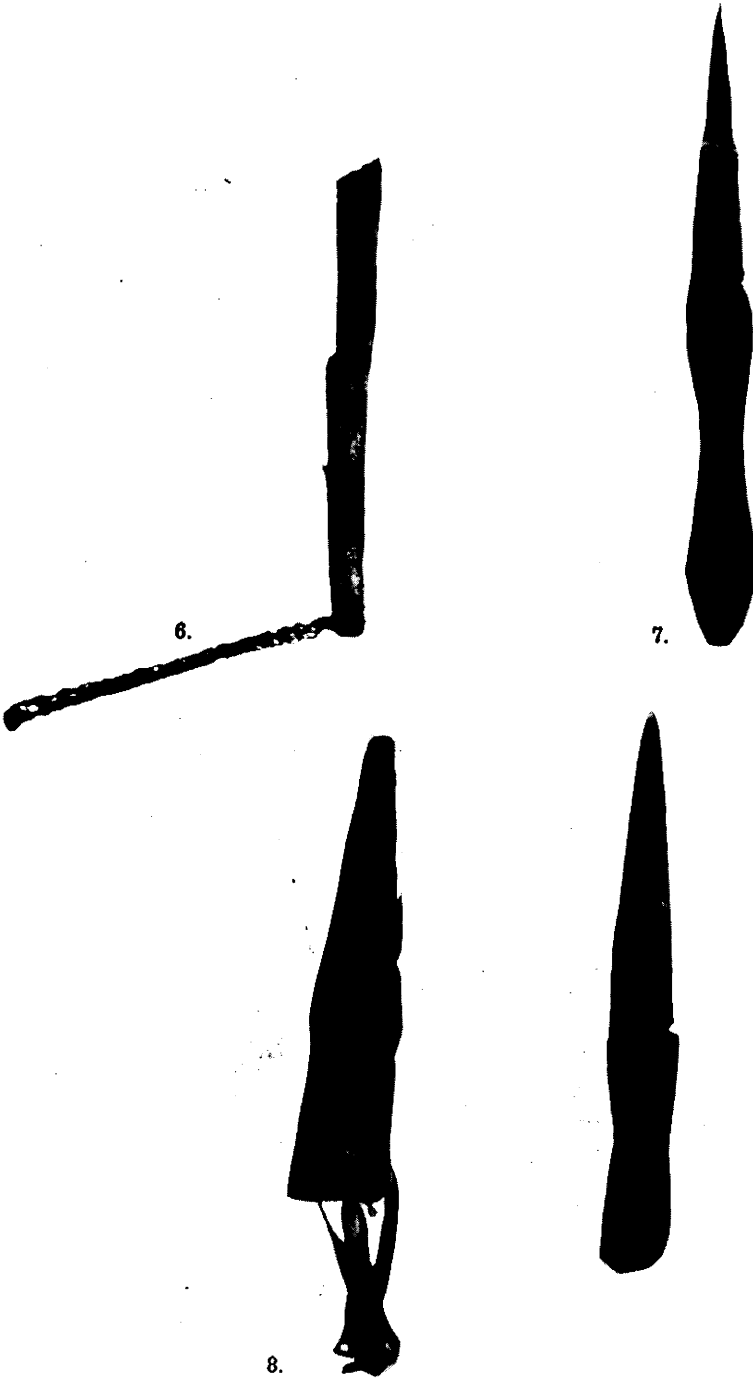
256. 45120/340, Maasai goat bell, L: 8 cm  
257. 35768/940, Chaga bell for goats, L: 9,6 cm and 8,5 cm

*Models*

258. 44915/105, Chaga model of block bee hive, M'Kumbe fecit, H: 12,3 cm  
259. 53038/1231, Chaga trough model, H: 23,5 cm  
260. 53852/1696, model of Maasai hut, M'Kumbe fecit, L of base: 28 cm









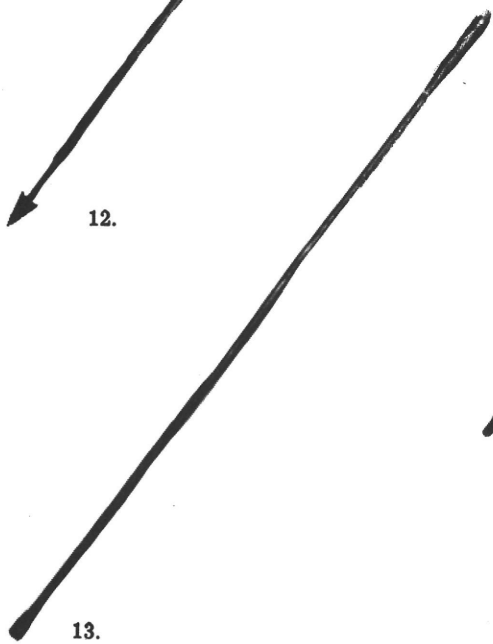
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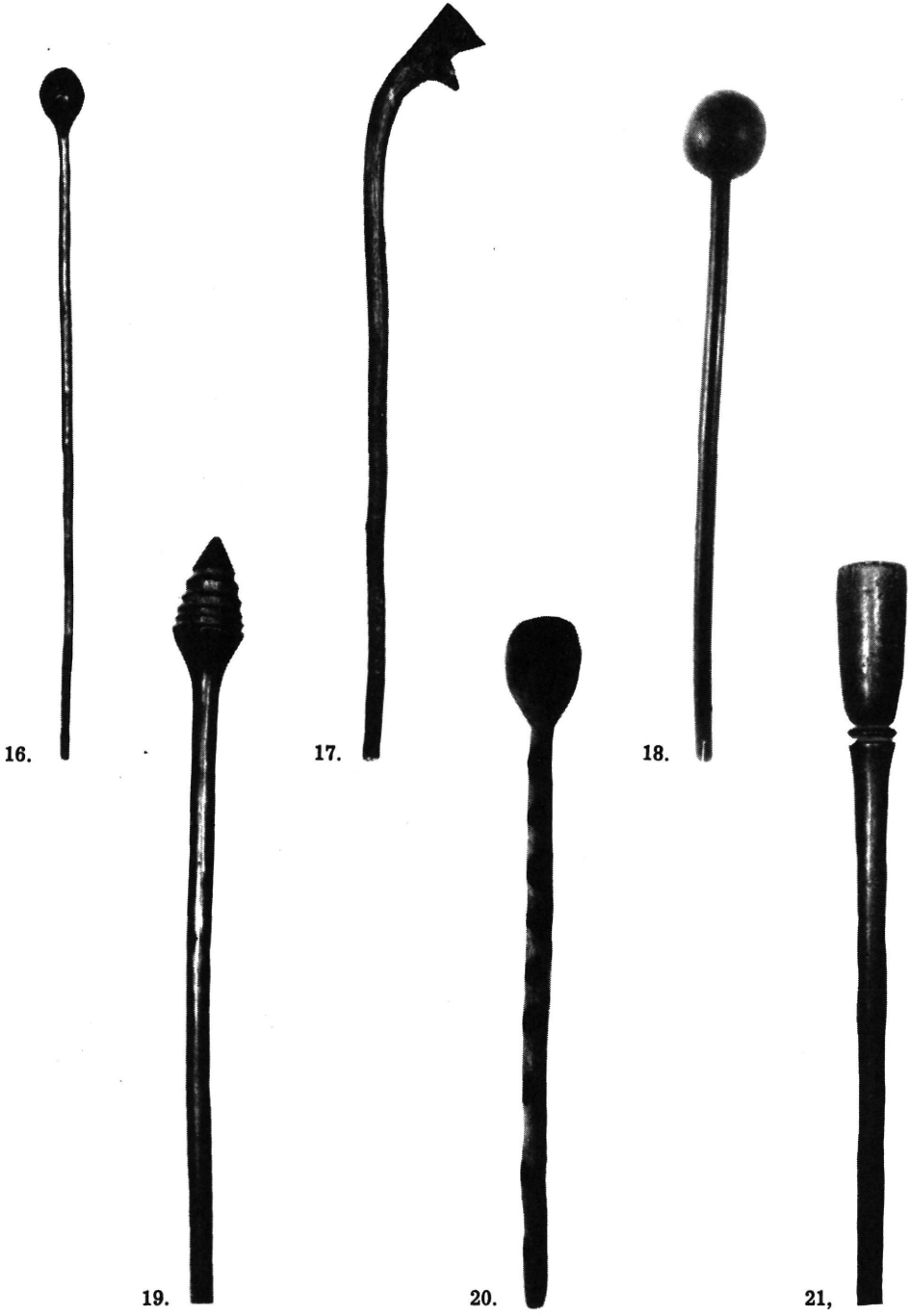


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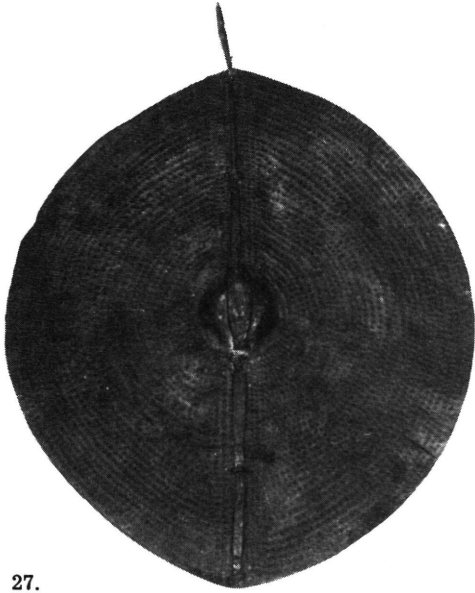
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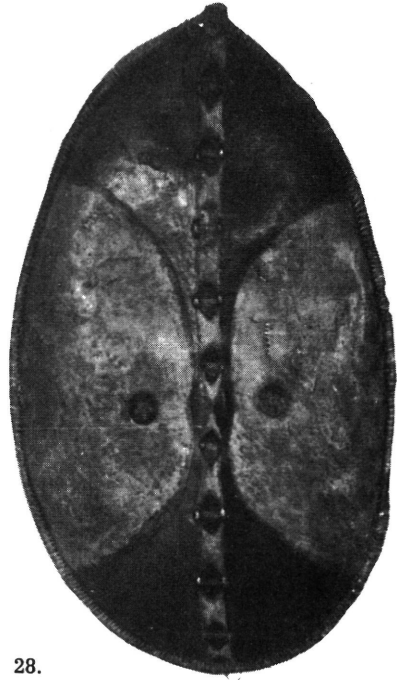
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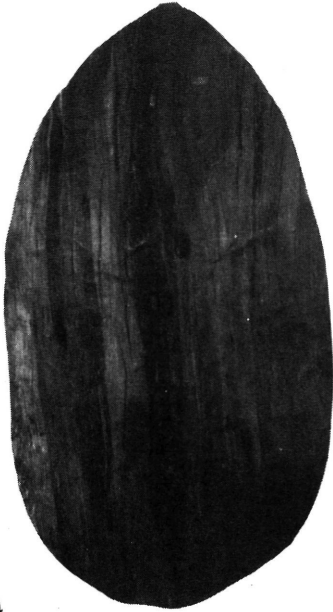
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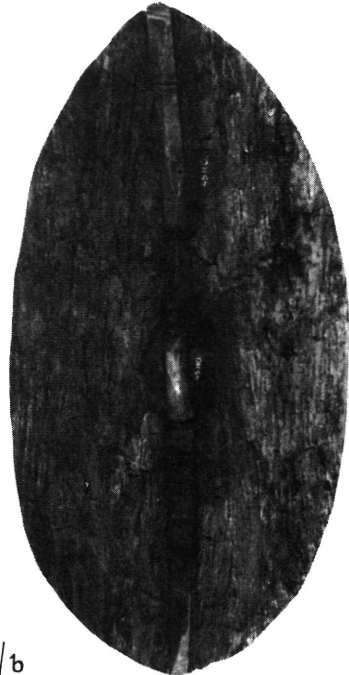
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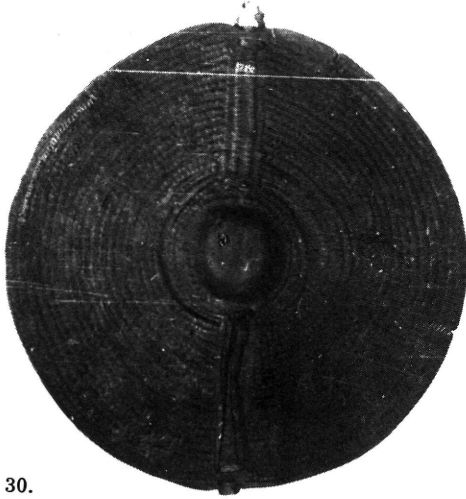
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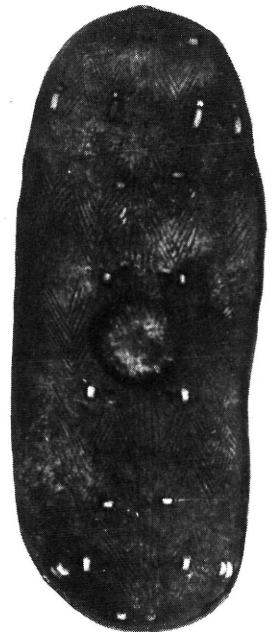
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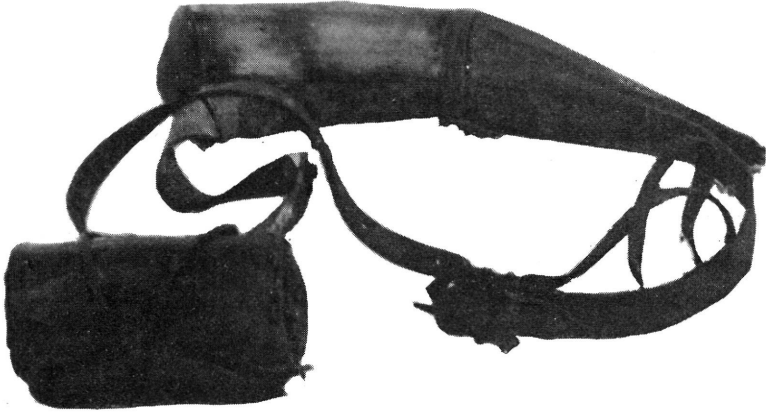
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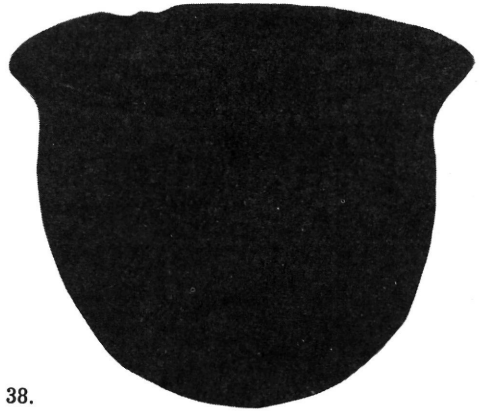
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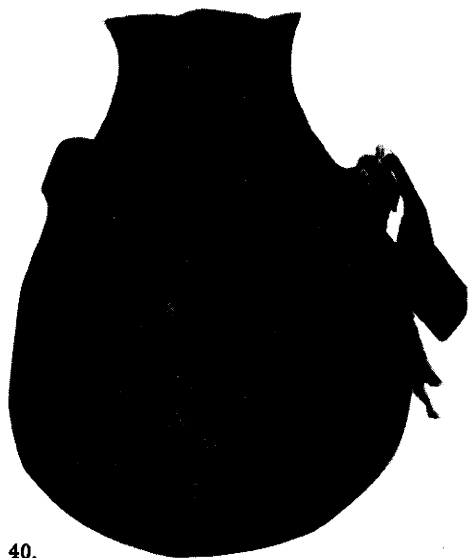
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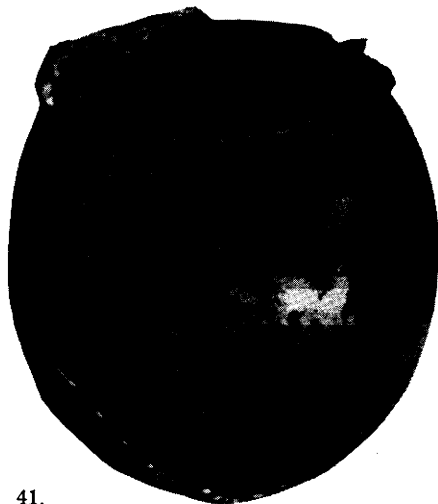
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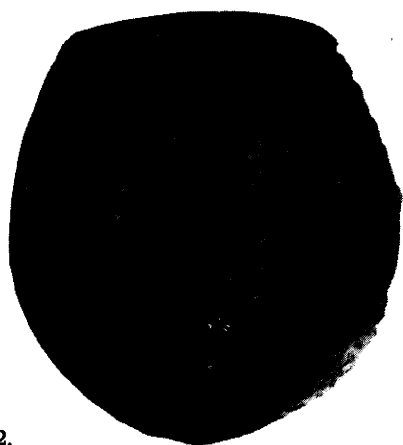
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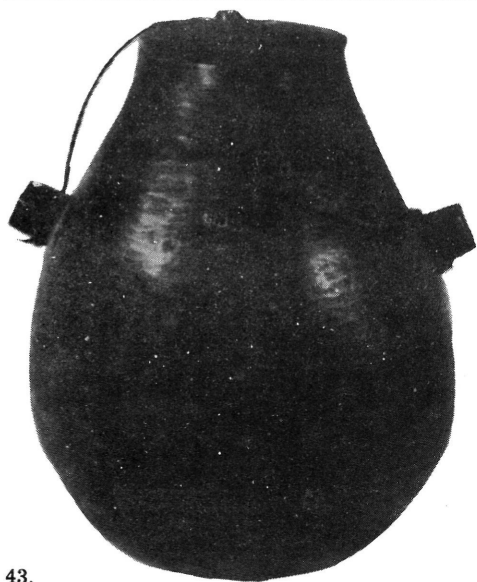
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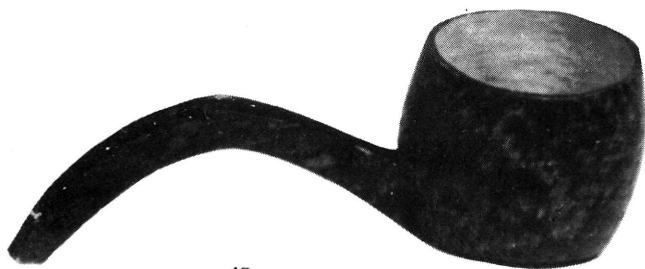
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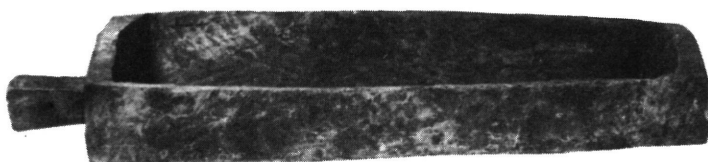
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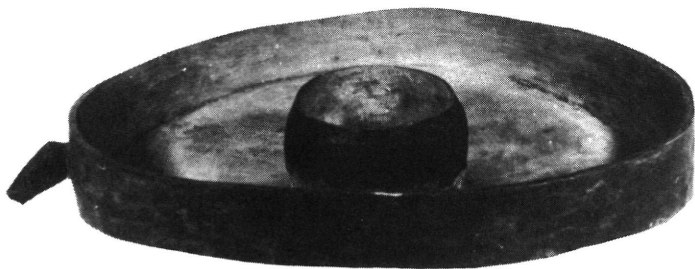
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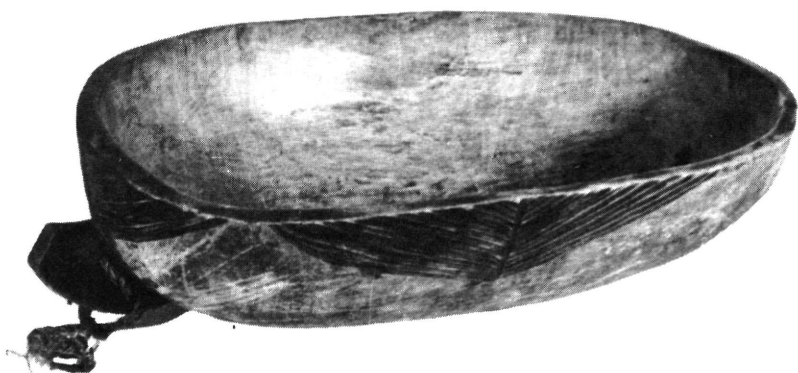


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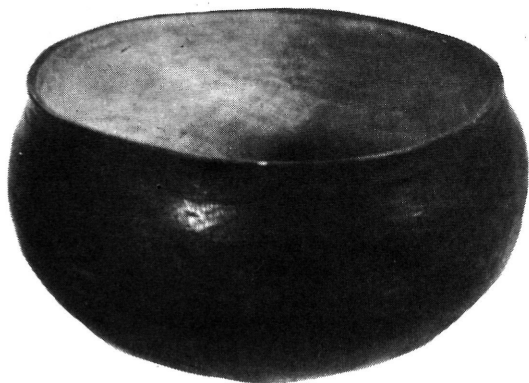




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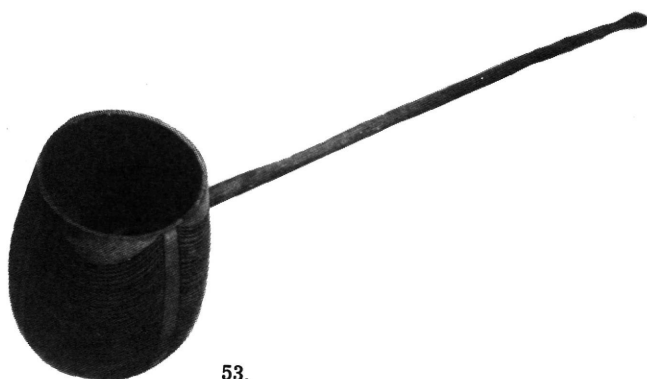
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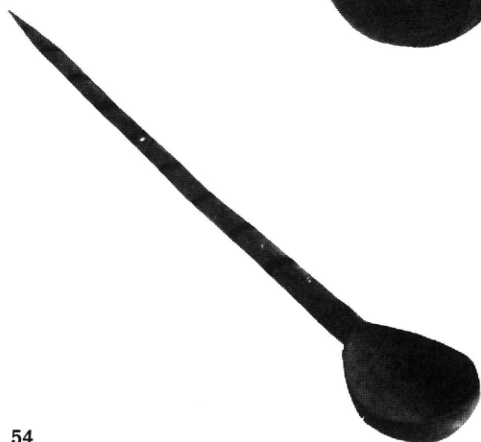
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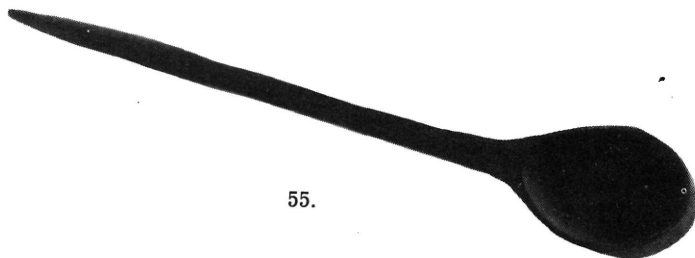
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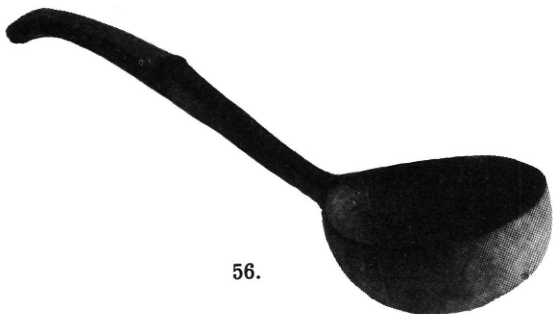
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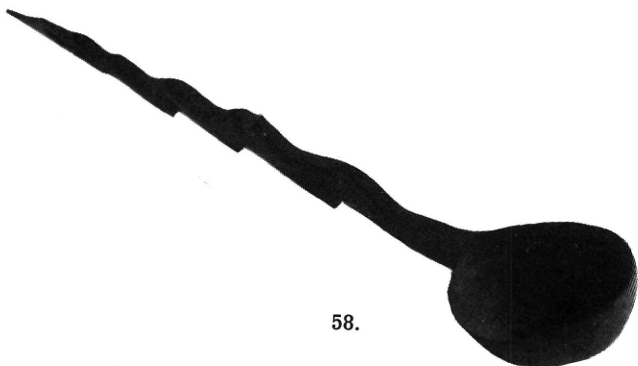
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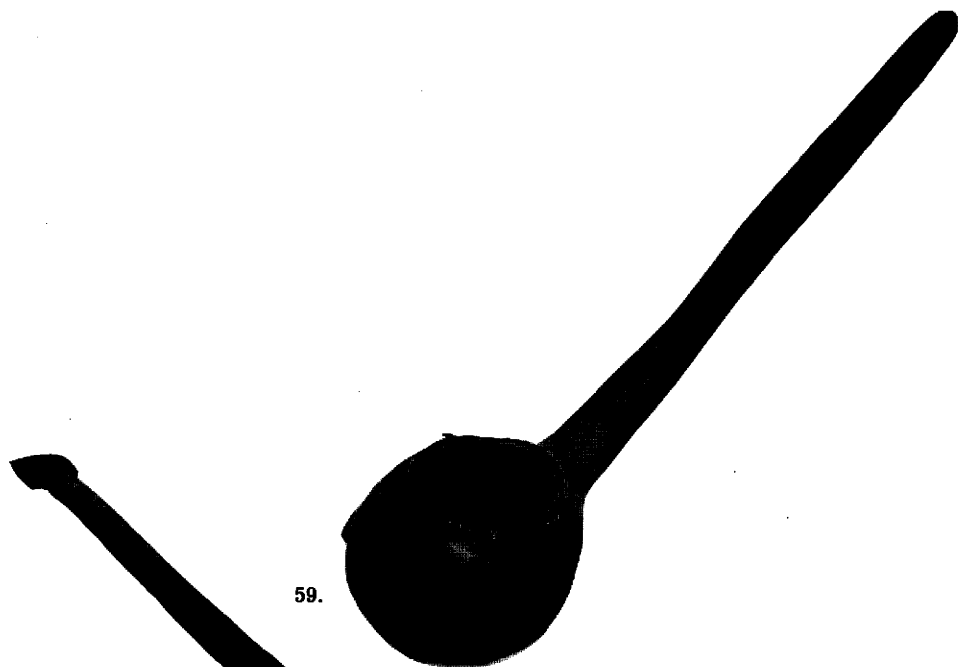
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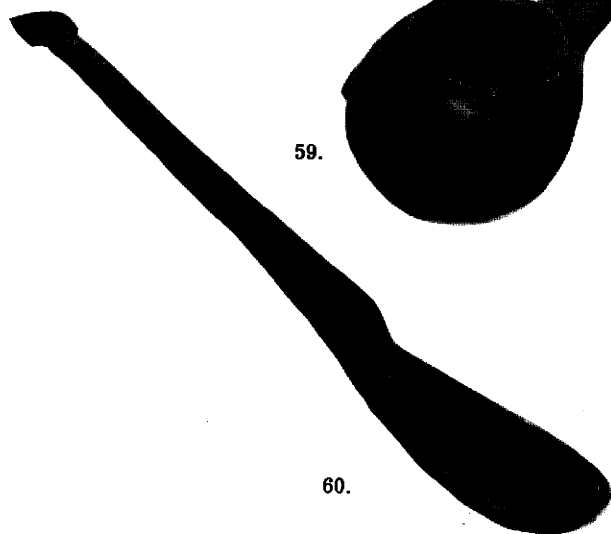
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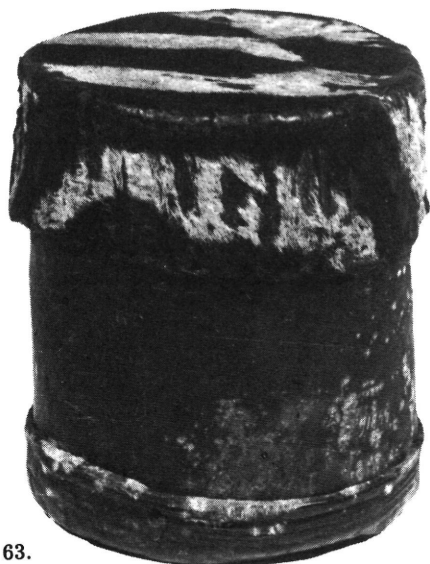
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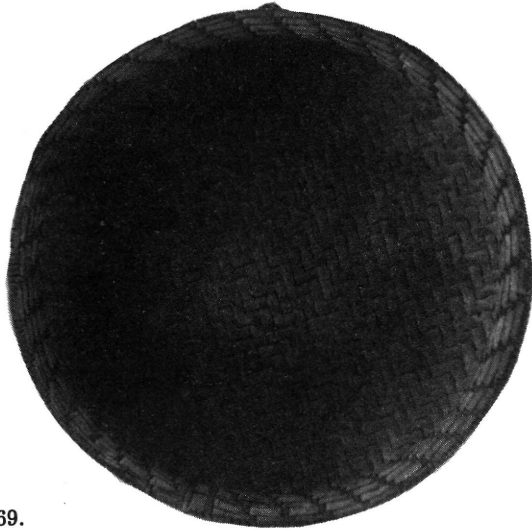
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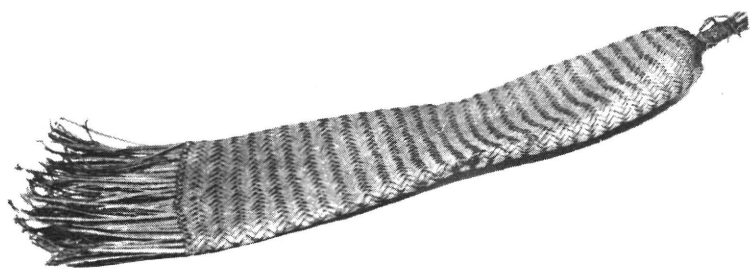


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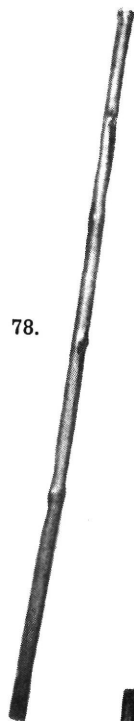


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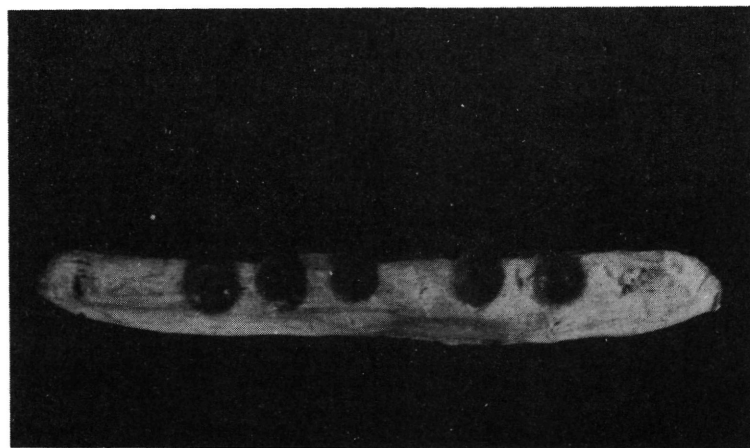




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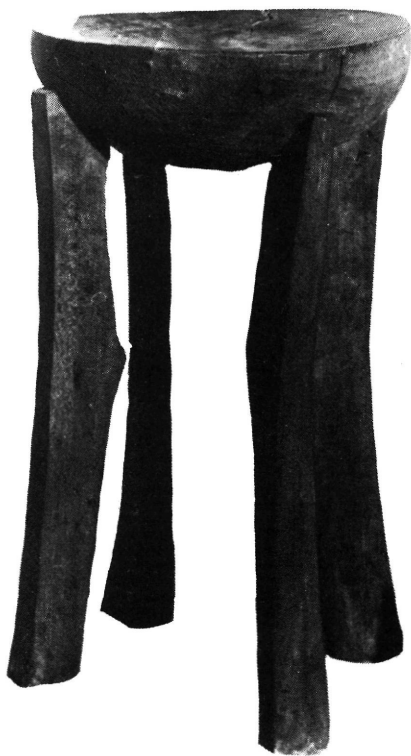
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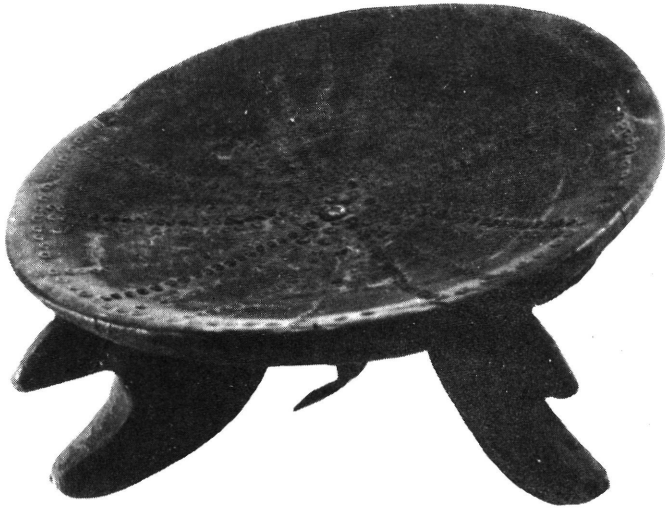
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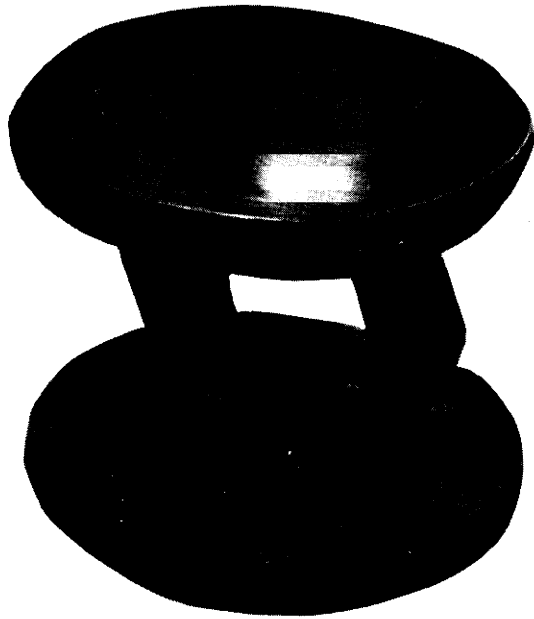
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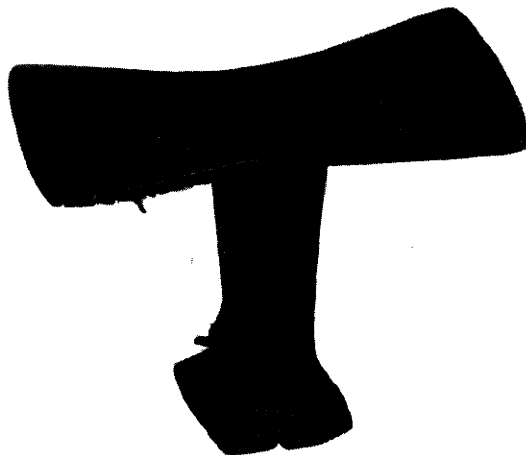
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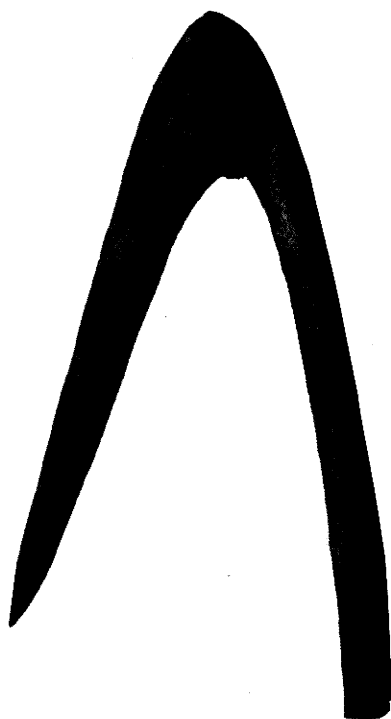


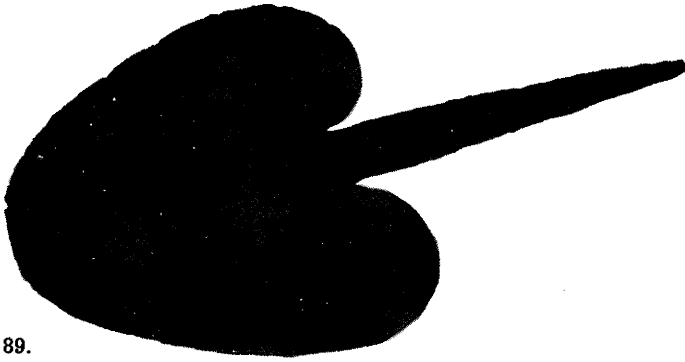
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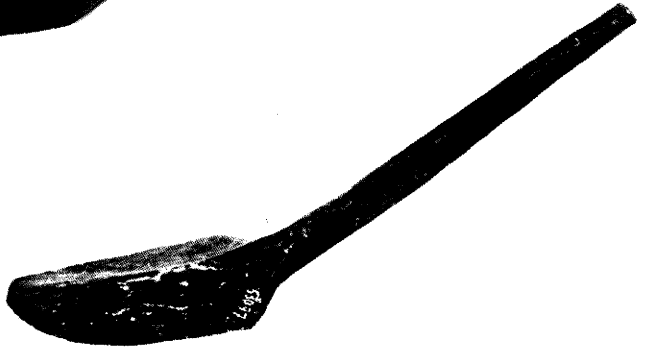


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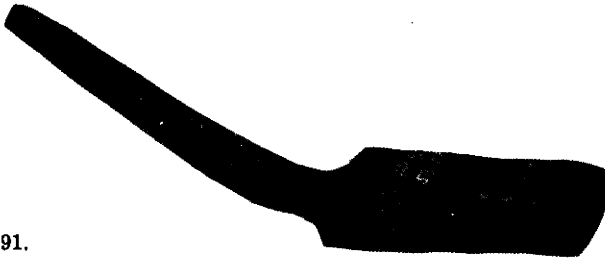




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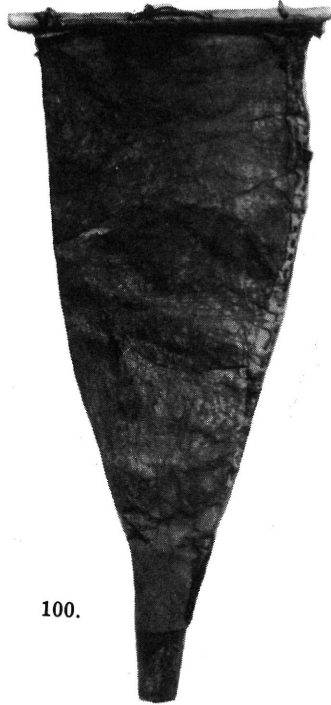




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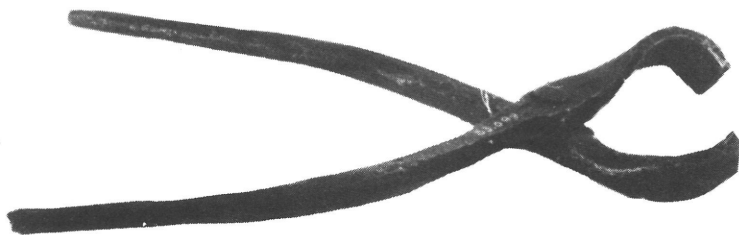
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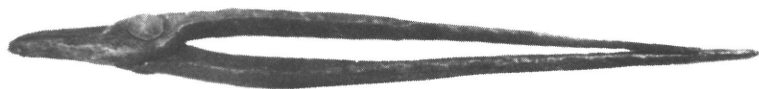


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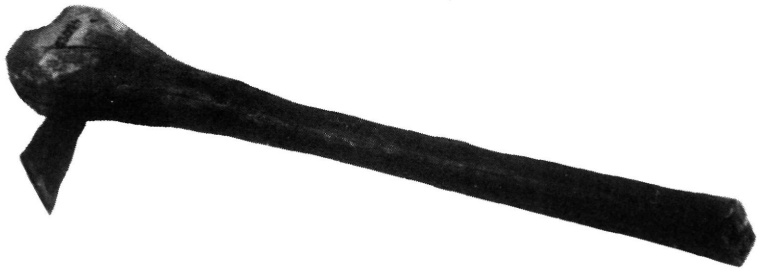




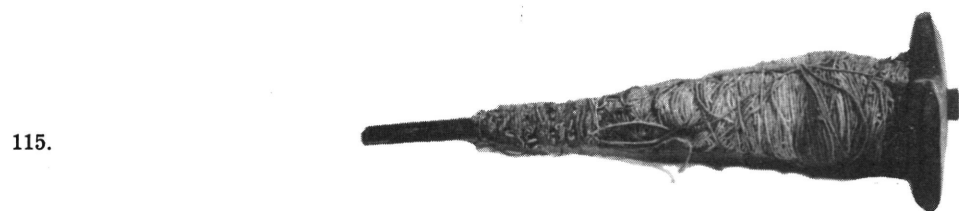
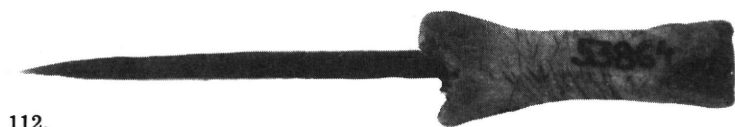
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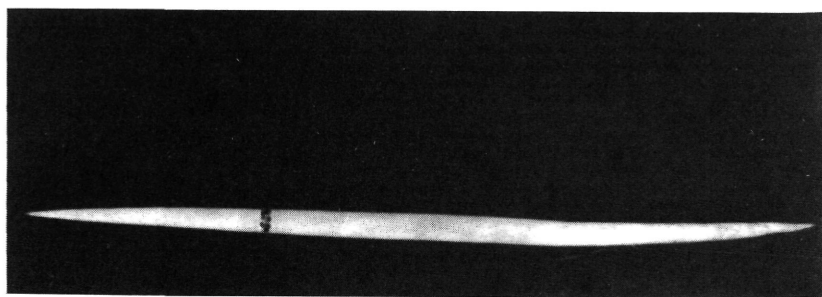
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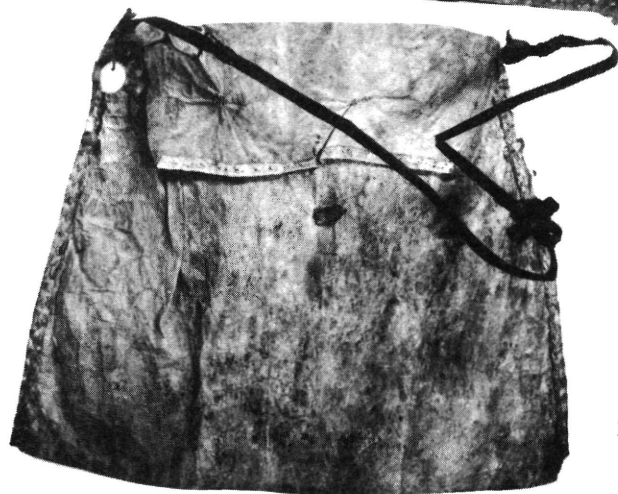
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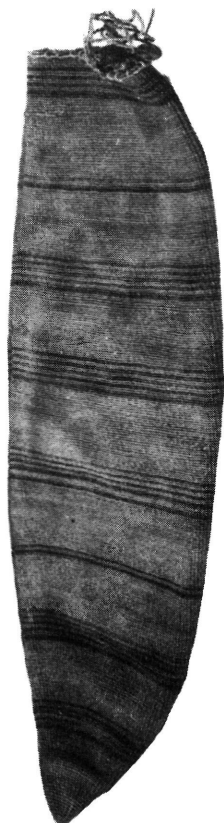
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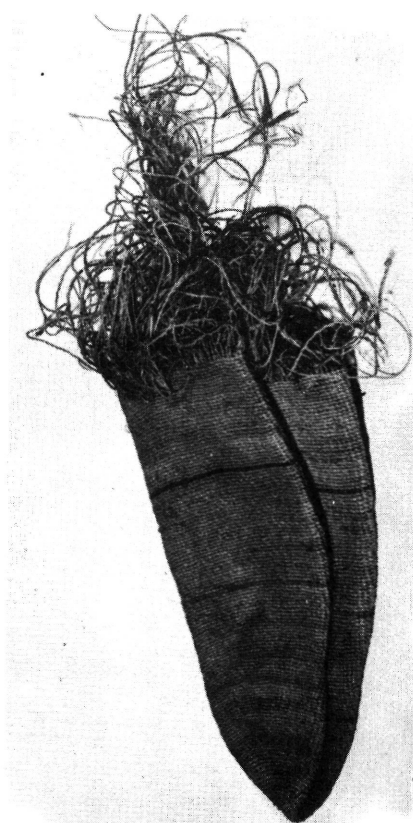
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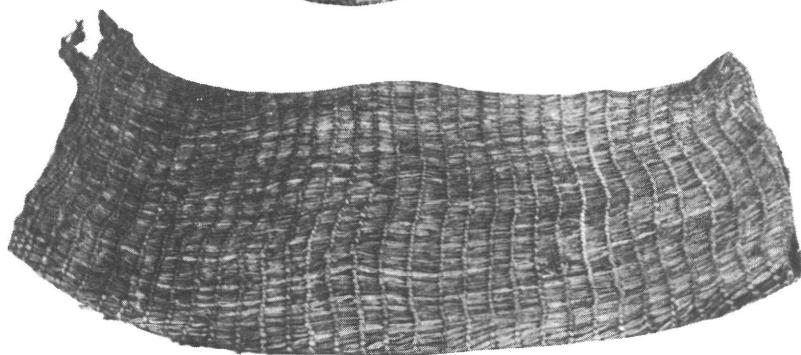
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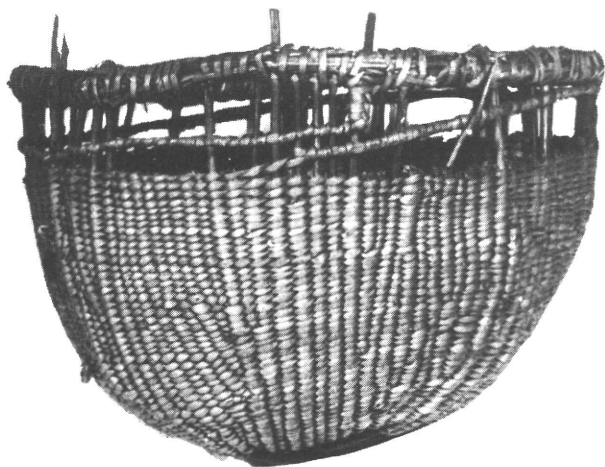
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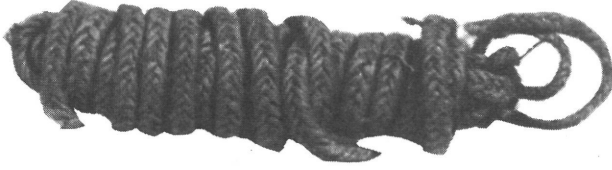
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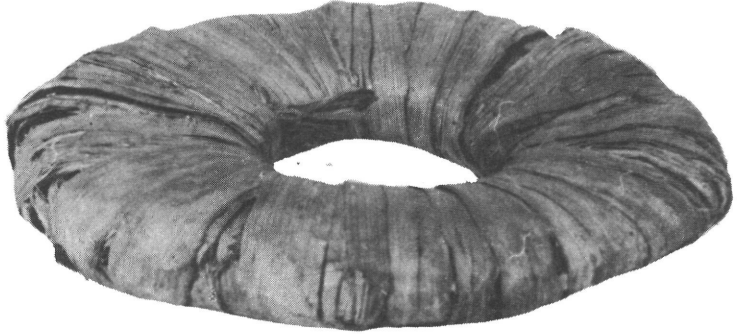
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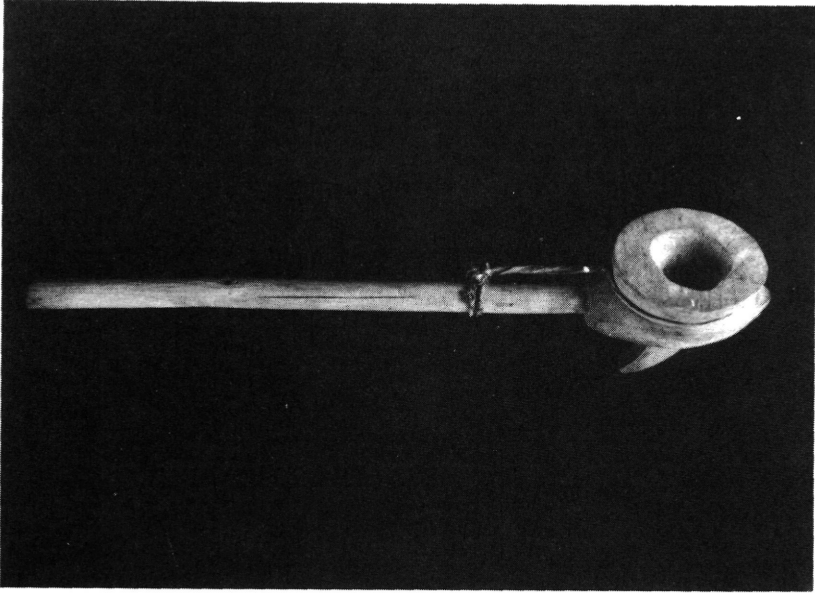


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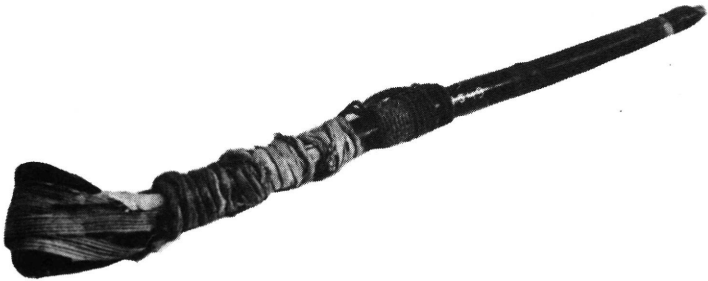
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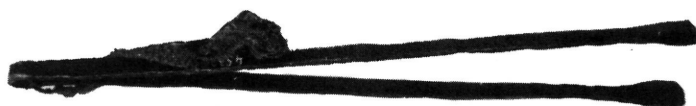
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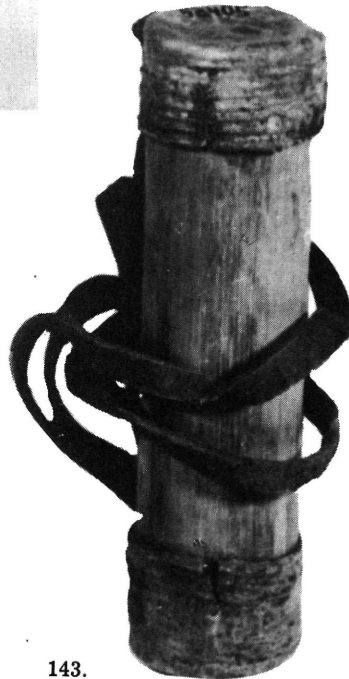
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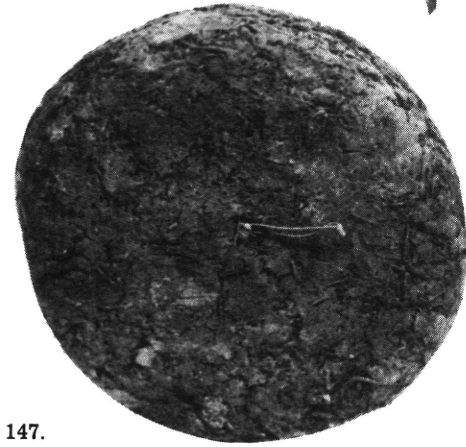
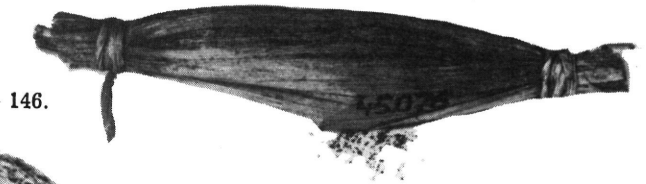
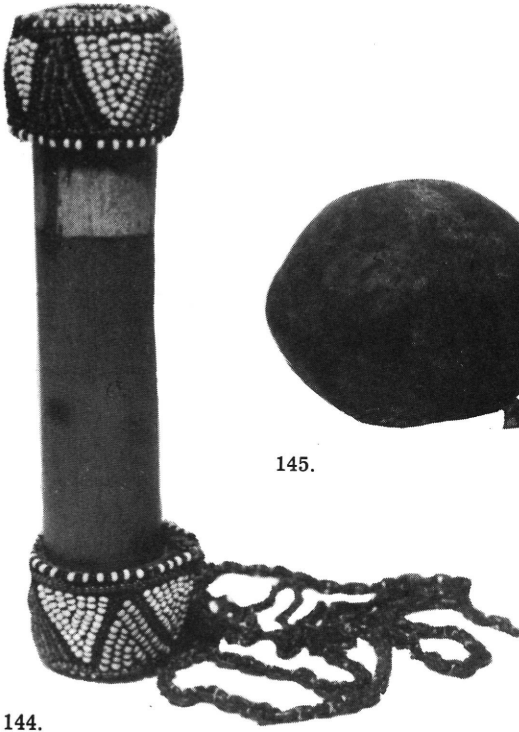
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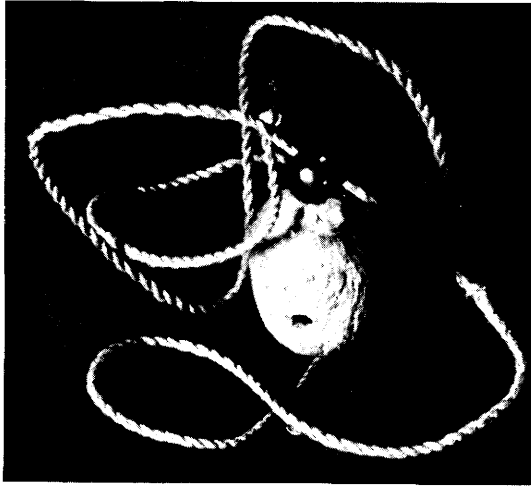
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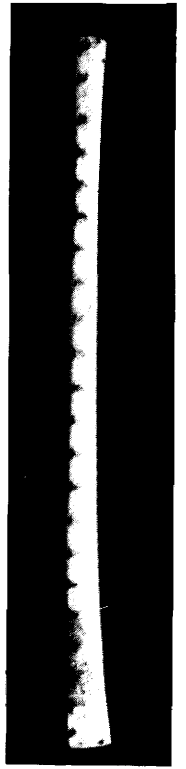
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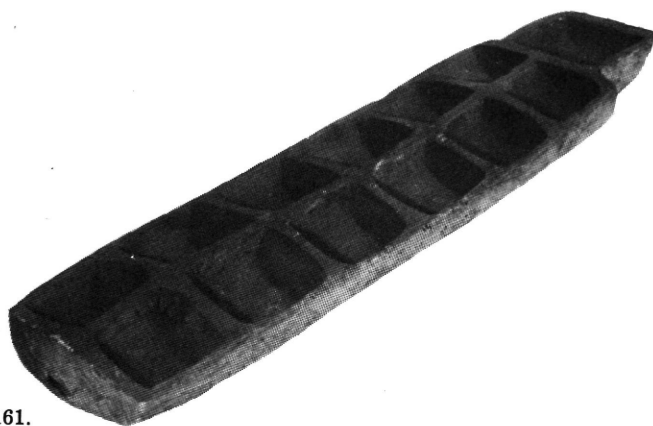


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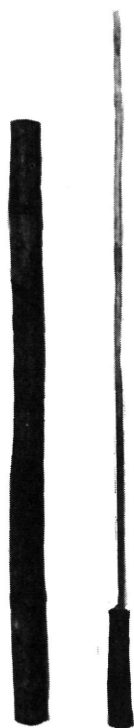
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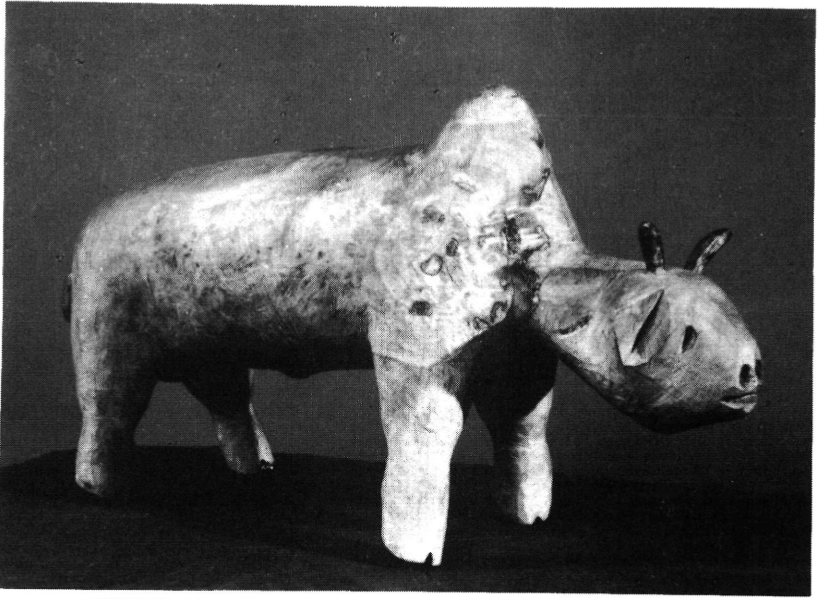
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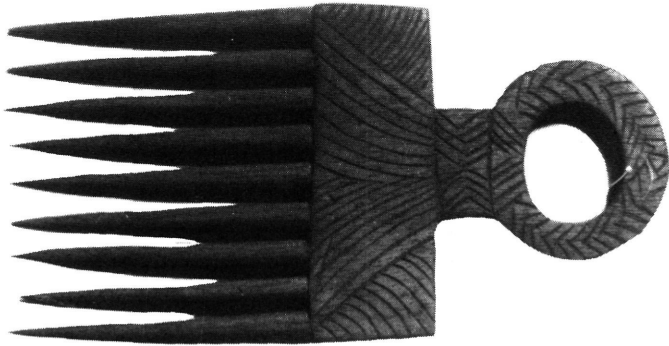


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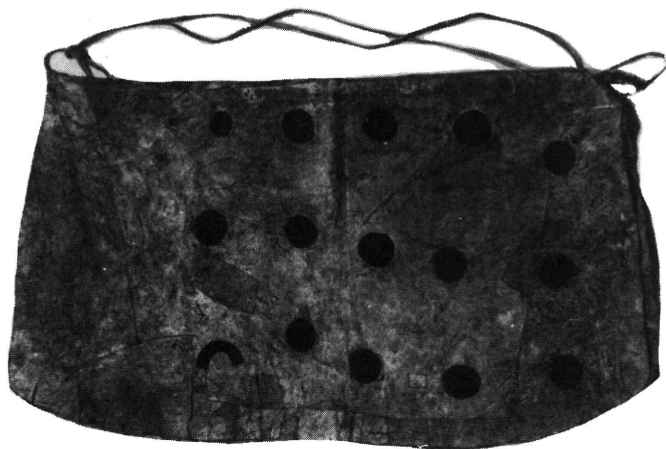
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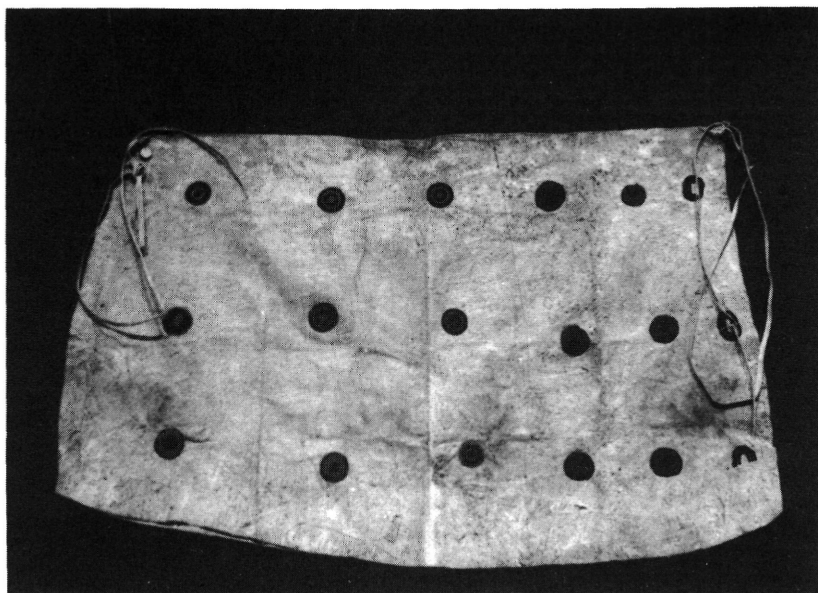
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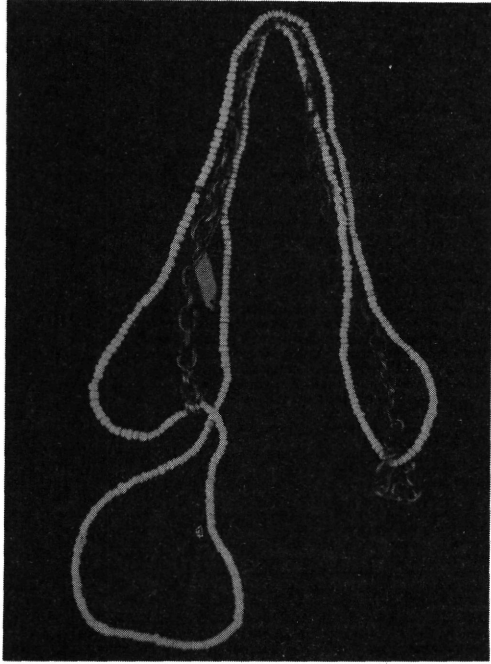




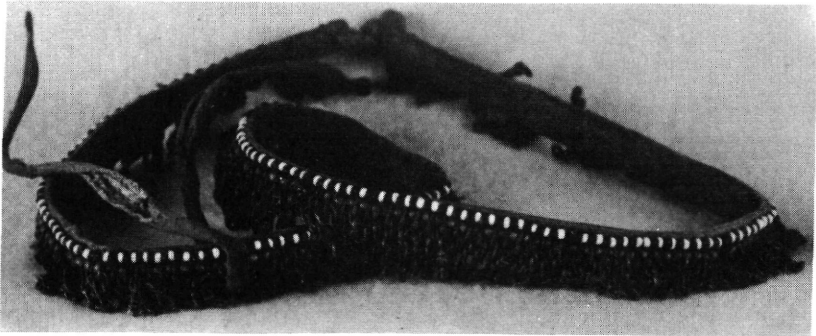
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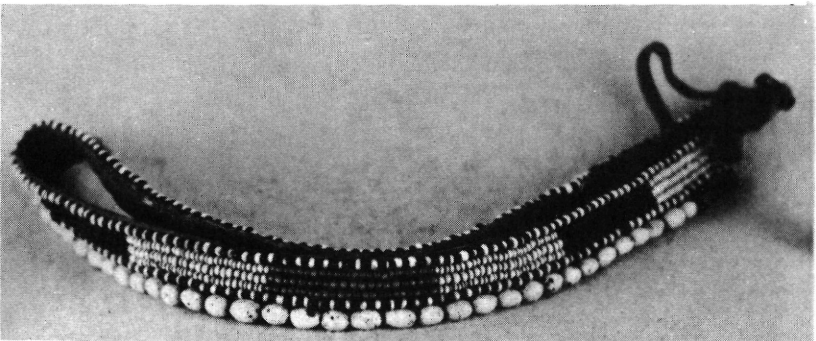
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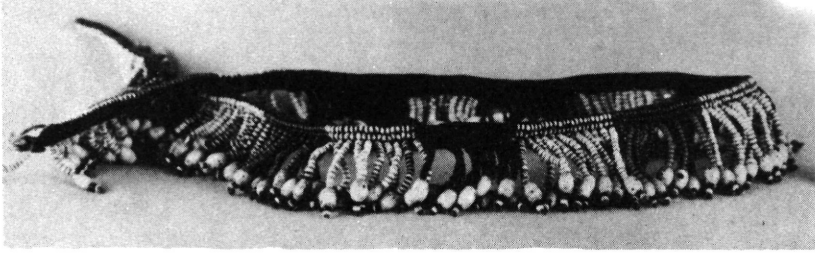
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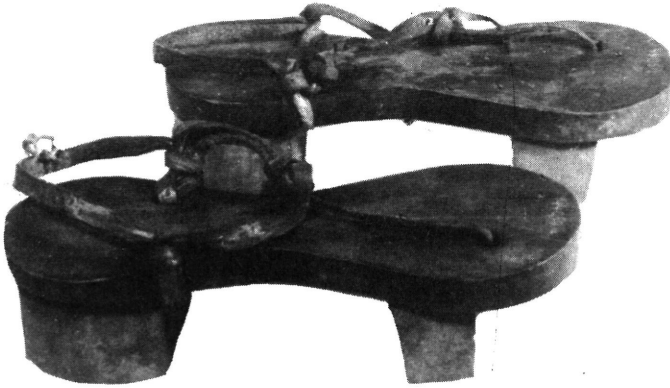
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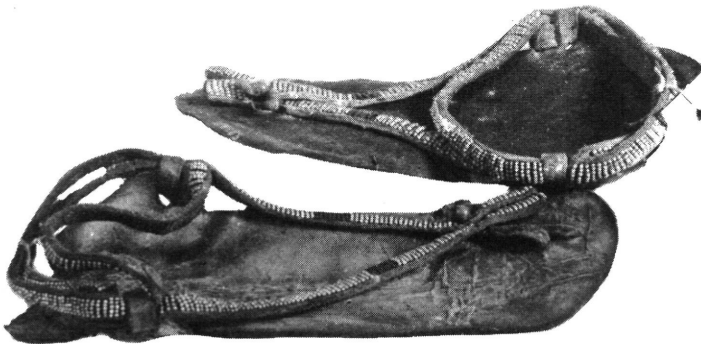
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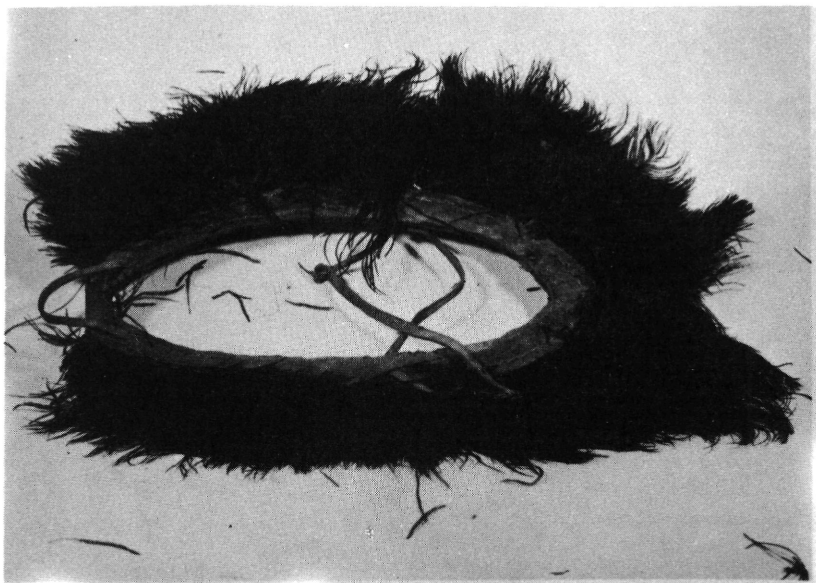


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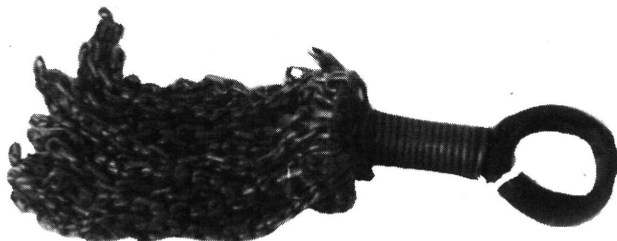
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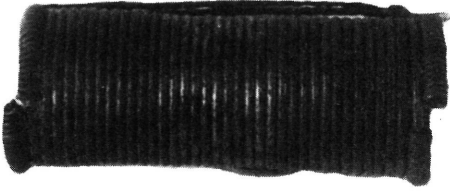


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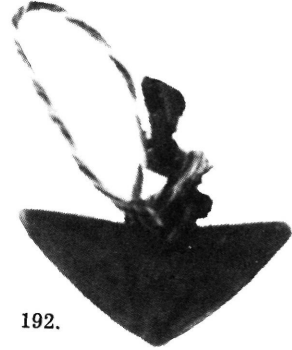


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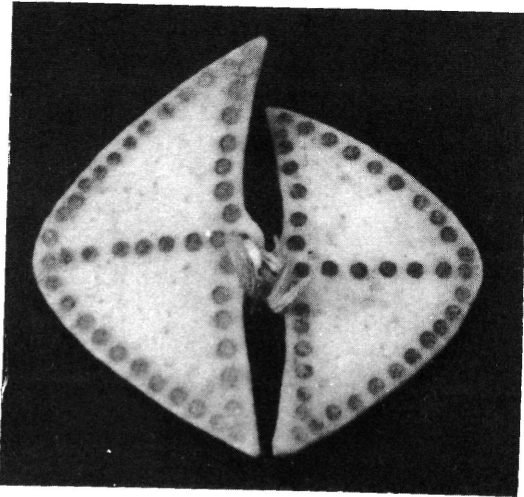
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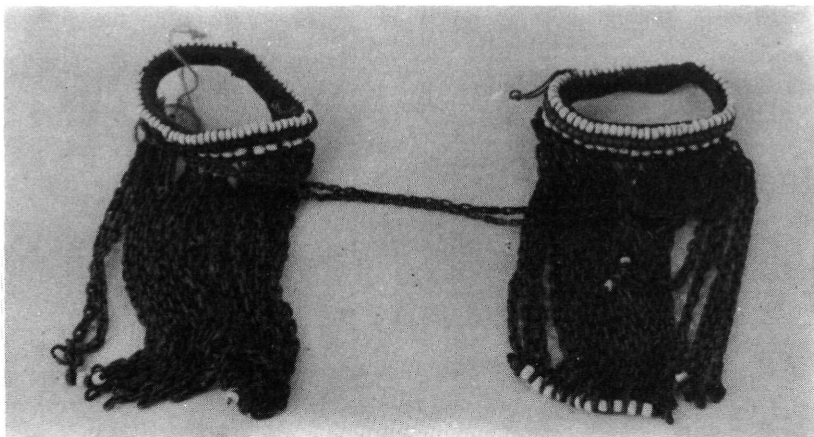


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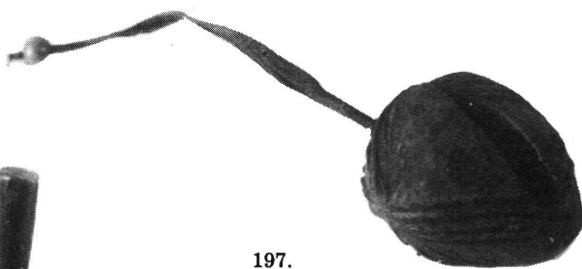


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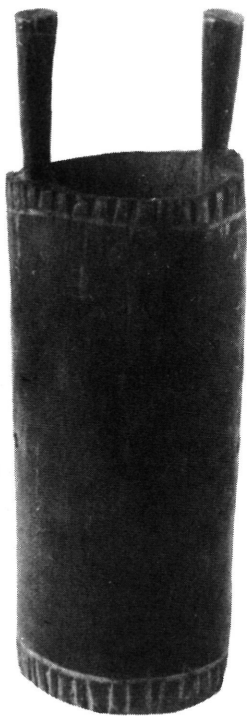




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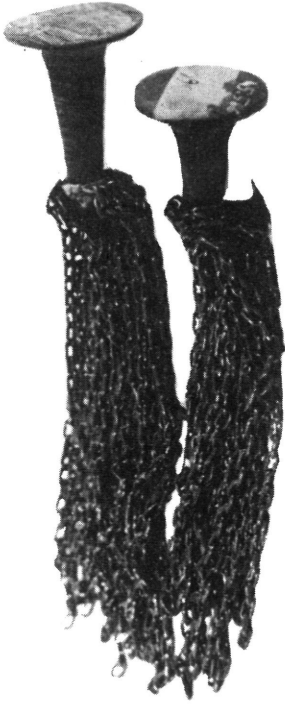
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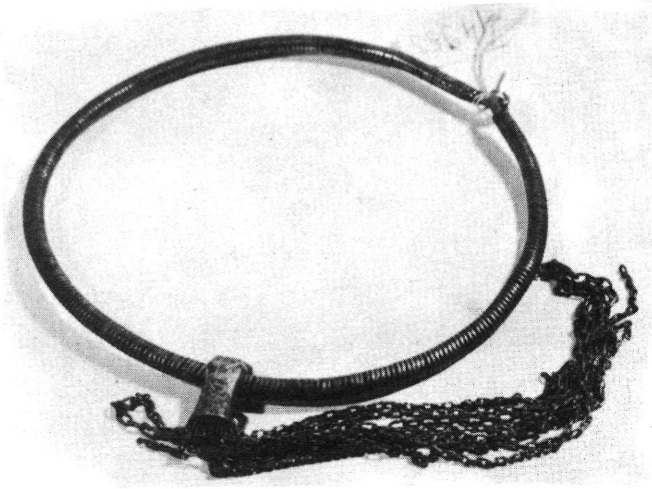
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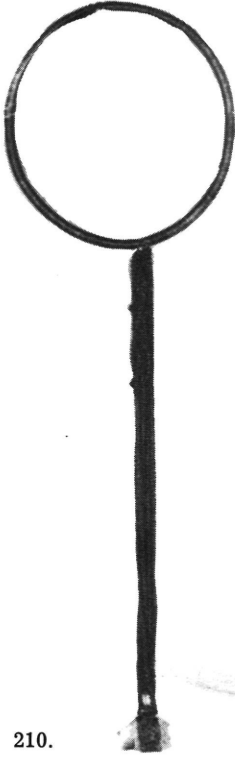
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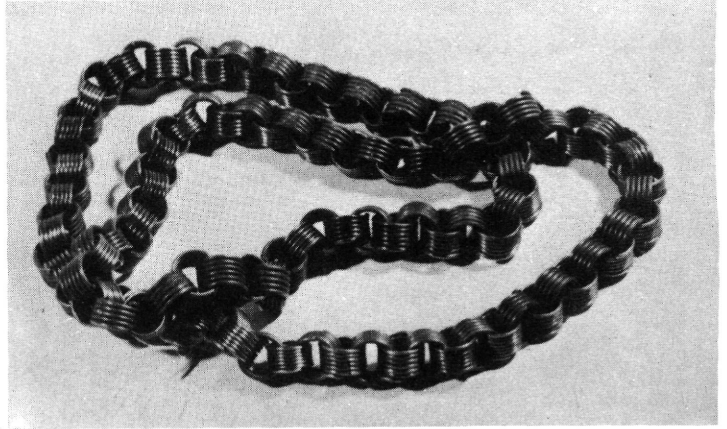


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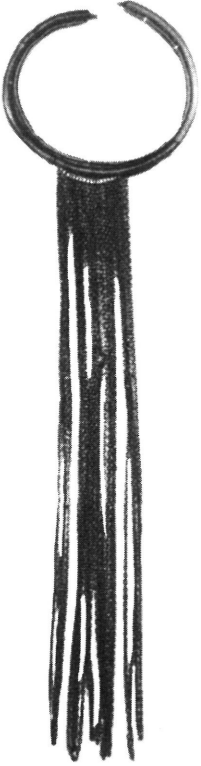
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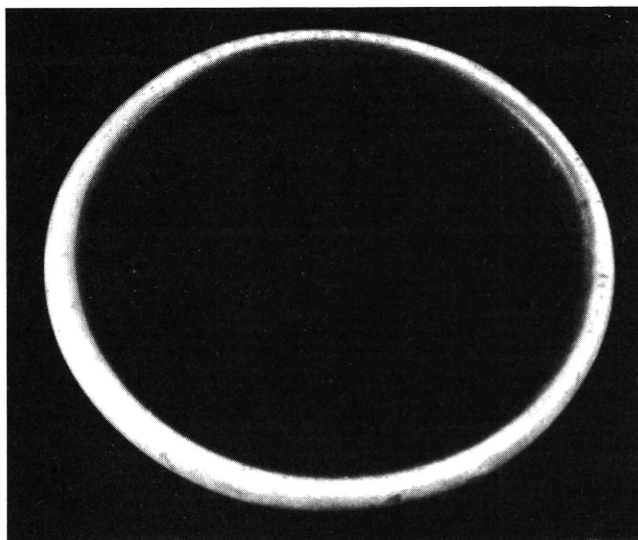


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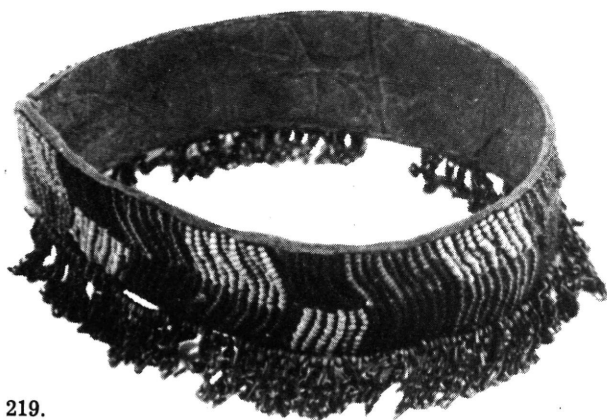




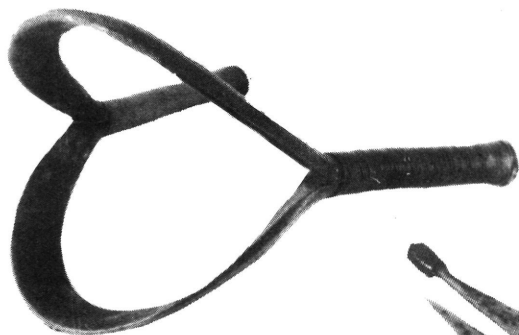
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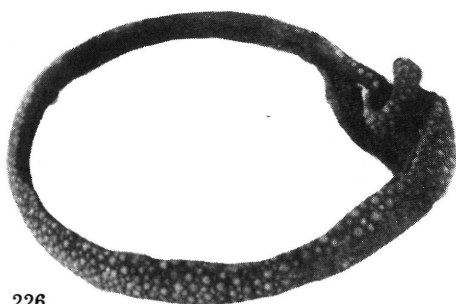
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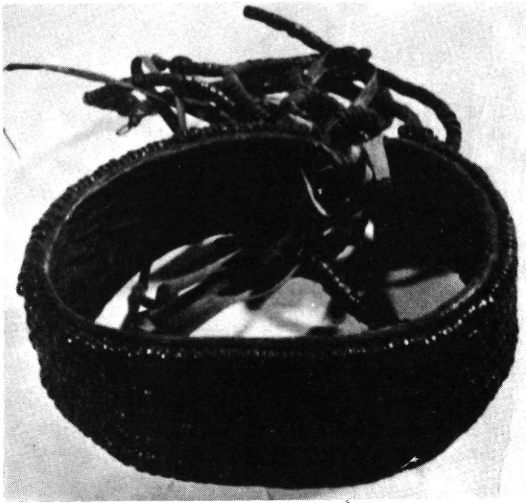
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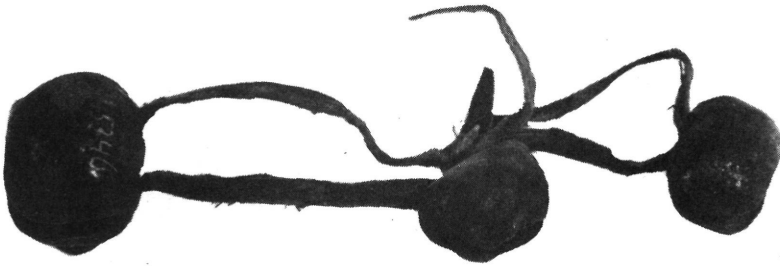
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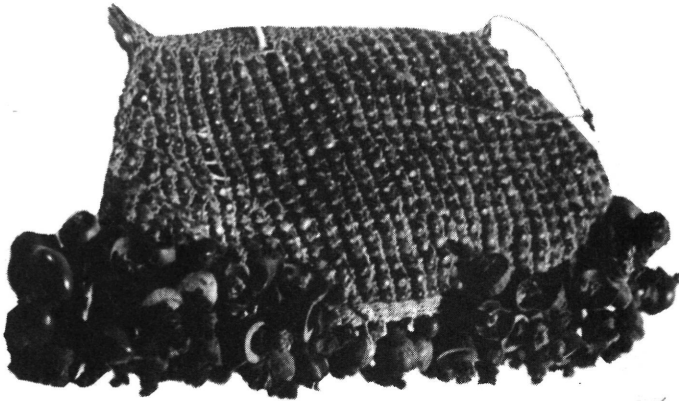
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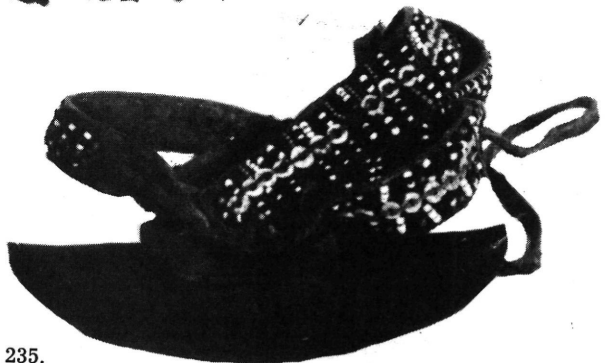
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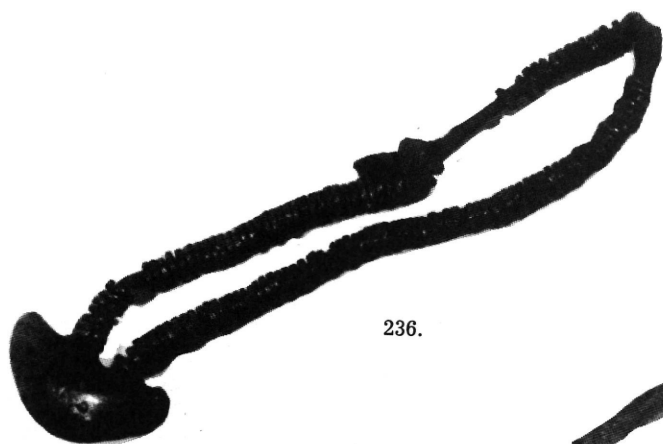
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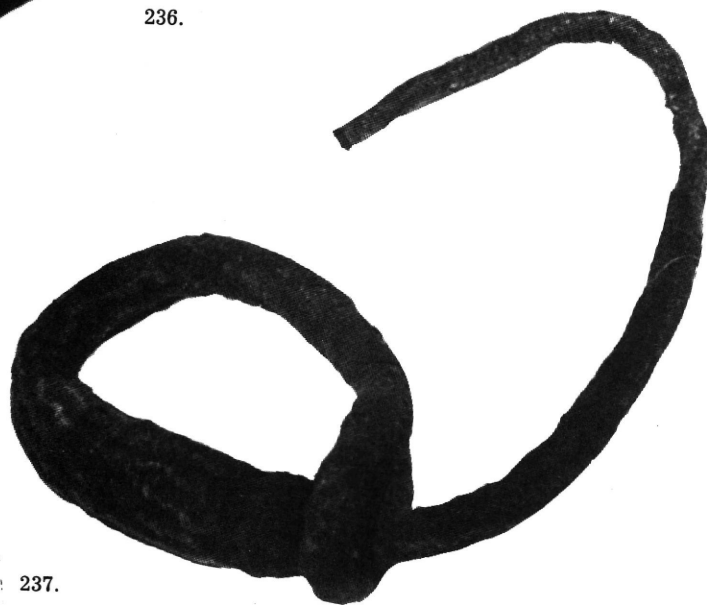
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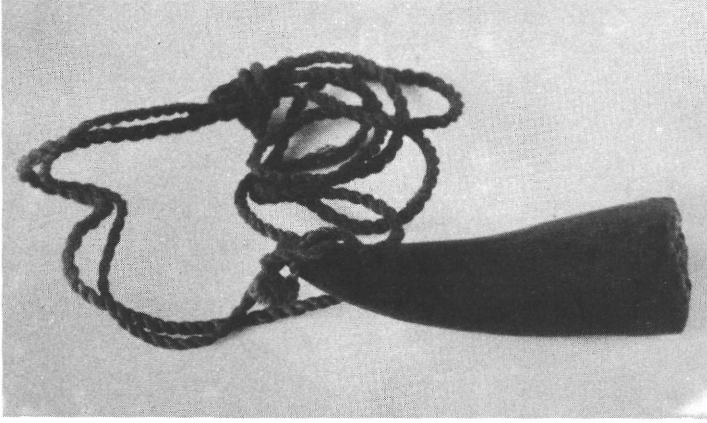
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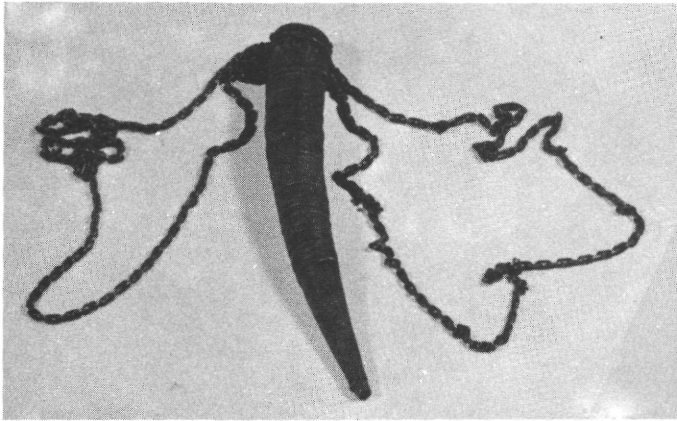
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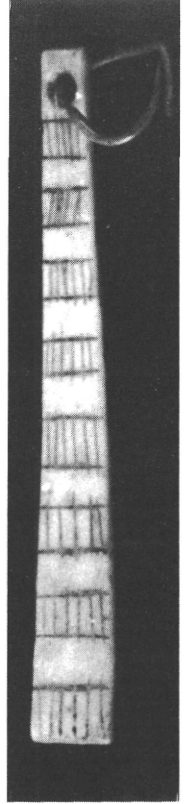
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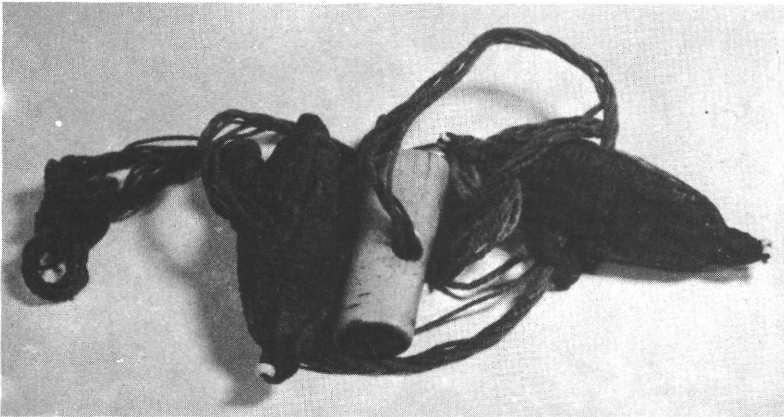
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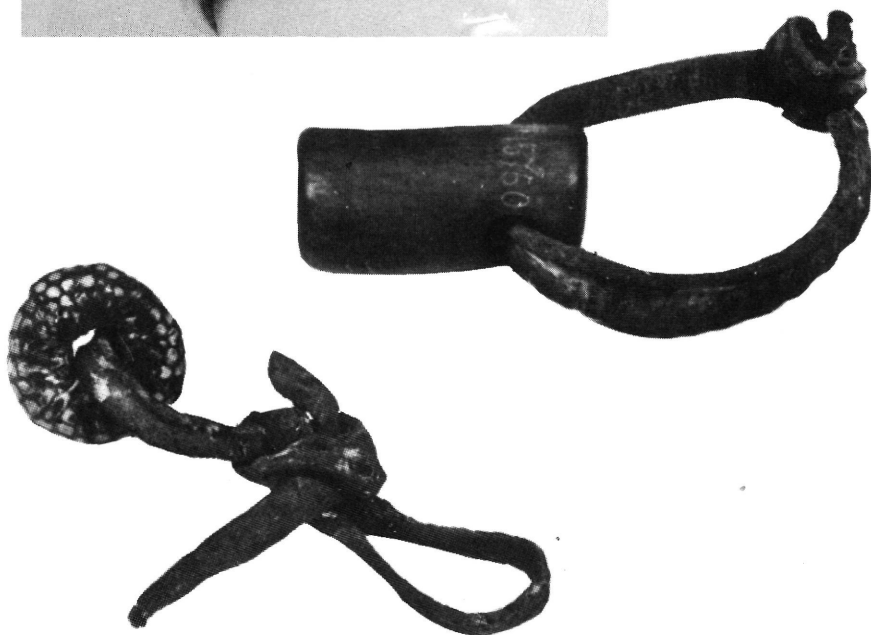
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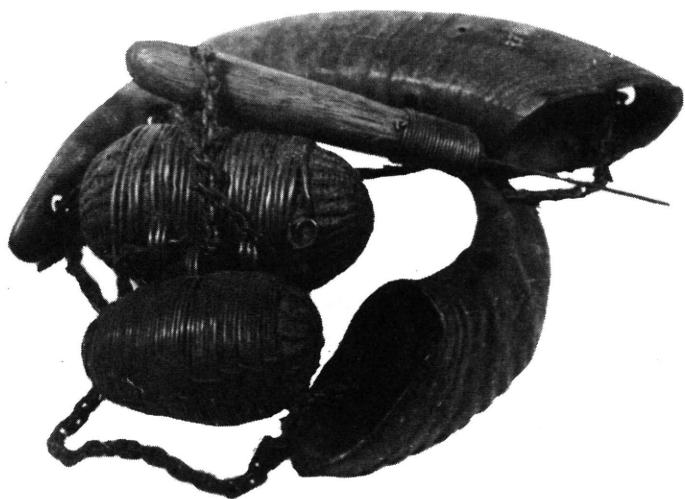
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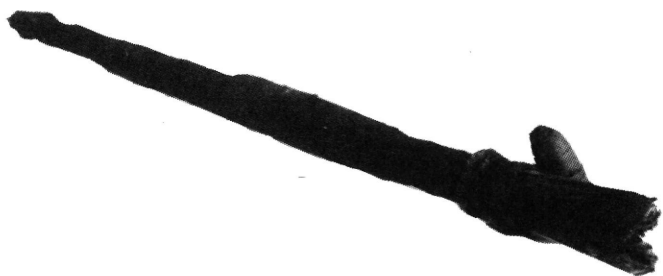
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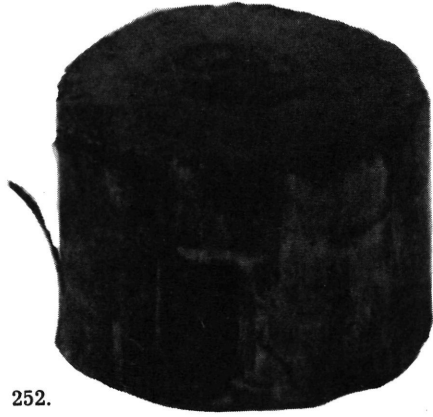


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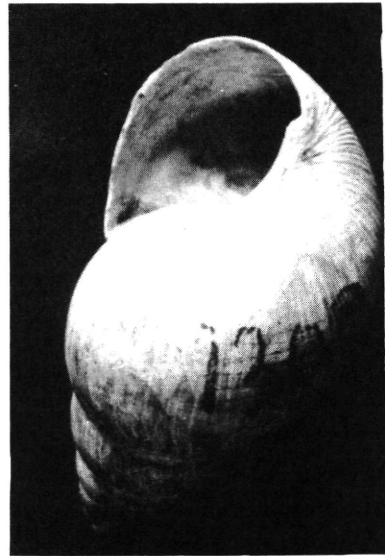
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