

[Charles Blooah]

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FORM A Circumstances of Interview

NAME OF WORKER Albert Burks ADDRESS 239 so. 20

DATE Oct. 18, 1938 SUBJECT American Folklore

L. Name and address of Informant — Charles Blooah.

2. Date and time of Interview - October 18, 1938.

3. Place of interview - At residence, 645 So. 20th

4. Name and address of person, if any, who put you in touch with informant. -
Acquaintance.

5. Name and address of person, if any, accompanying you none

6. Description of room, house, surroundings, etc., Very small frame house. Sitting room comfortably furnished with modern over-stuff set, radio, piano, heavy morris chairs.

FORM B Personal History of Informant

NAME OF WORKER Albert Burks ADDRESS 239 So. 20

DATE Oct. 18, 1938 SUBJECT American Folklore

NAME AND ADDRESS OF INFORMANT Charles Looah, 645 so 20th.

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1. Ancestry —Negro- [Dfabo?] group- Nimi'ab tribe.
2. Place and date of birth- Nimiah Liberia- Tribal custom, not to keep birth days. Thinks about 1904.
3. Family- two
4. Place lived in, with dates. - Left Africa ten years ago, first time and then went back for two years. Attended Northwestern and Chicago University. been here for years.
5. Education, with dates- Master's Degree from Chicago University, Social Science.
6. Occupations and accomplishments, with dates Research work.
7. Special skills and interests, - Swimming and fishing
8. Community and religious activities. - Methodist Episcopal Church.
9. Description of informant - Short real dark and prominent negroid features.
- 10 Other points gained in interview. - Exceptional education and still advanced college work.

FORM C Text of Interview (Unedited)

NAME OF WORKER Albert Burks ADDRESS 239 So. 20

DATE Oct. 18, 1938 SUBJECT American Folk-lore

NAME AND ADDRESS OF INFORMANT Charles Blooah, 645. So. 20.

"My tribe in Liberia was known as the Djabo Confederacies. At first are family or tribe opens with the history of one family. The father of the family was known as the Dja. For

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that reason intermarriage is not allowed in our tribe, but we much go to another tribe for a mate.

It is the story that originally the Dja or father of our family or tribe, was killed when he was attemptin to build a home for his people because originally our family was from the interior of Africa. He was killed by a Nomadic Hunter and never returned to his hut.

His sons and servants found him dad and decided to build over his corpse a city in his memory. As our group increased it was no longer Emile or a house group or gens meaning clan. Dja Bu the son of the dead Dja organized his three sons, families, and servants for the conquest of the sea from the north.

The struggle was successful and a large territory fell within his power and control. He stripped the leaders who were conquered with their territories of all their powers, and forced them to swear allegiance to him.

Later "Dja Bu" formed himself with to much territory and delegated certain of these territories to his sons. He became an absolute monarch.

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Each one of these sons became a definite social leader and political power. They had the authority to produce a (Wru) or make the spiritual prayers to the god who our family worshipped.

The three sons made up the Gentile group and no on could intermarry in either group. Relation ships, right, officers, and duties are hereditary and the most sacred possessions of African tribes. Any violation of them is punishable by the gods.

The family organization of our race is based those of biological nature, nomadic group, the gentile organizations which result directly from the merging of seperate family units. So as a result the first family groups formed themselves into Gentile group, the Gentile groups

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into tribes, the tribes into a confederacy, and the confederacy into a nation which we call
—The Djabo.

We have many primitive secret societies in our Djabo Confederacies. In every tribe the Kivi is found. It had many important duties, one of which is the training of boys and youth in the knowledge of tribal history; the duties of a full pledged male person in a tribe; respect for tribal gods and religion; respect for womanhood; protection for national or tribal properties and life; and giving training in practical crafts.

An average West African tribe is socially organized- to- death.

Supplement.

(States that he will give me further data.)

There are other secret organizations among our tribes in Africa. There are the Do'bo' society among women, which is the business of organizing the girls of the tribes and training them against ignorance in the things women should know. Such as rearing a family; helping enforce the tribal law; the place of religion and the protection of the nation, and so forth.

Then there are musical secret organizations, hunters, fishermen, warriors; and medicine men's secret organization's, all of which are made up of both men and women.

Leaving Africa and landing in white Man's country for the first time which was Liverpool England, my first impression was of the cruelty which the white man treats his domestic animals. I recall that the ship we came over on had a great deal of lumber and when we landed at Liverpool, horses were used to help unload. One single horse was used to drag large piles of lumber and if the horse seemed to be struggling with the load he was immediately whipped. We would never think of treating our elephants that way." Lack of

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sympathy of White person to another struck me as unusual. A white person in New York richly dressed would turn away a beggar with a curse.

People in Nebraska are more friendly and charitable it seems to me. They are anxious to learn the lives of other racial elements, but what struck me as very strange they are much more prejudice against Negroes here, especially socially and economically, than they were in Chicago where I went to school and New York City. I guess it because there are so many more Negroes in those two cities than there are here.

But to me I can say the people of Nebraska as a rule have been most friendly and sympathetic.