

124 We returned to the women who were huddled, poor things, into a heap. I said all over again that it was unsuitable for women to be without the protection of their husbands, that we could offer them no further protection. Then I launched into a vivid account of the lions, at the water hole walking within five feet, the sleeping Picamini how #Goma & Qui had driven them from the west how they had come so close to the camp, roaring that we had run frightened into our tents. And here were these women without weapons, without their husbands. I was worried about them. But I wished every one to hear and understand that we could not protect them nor take any responsibility. ~~They~~ said they would sleep at #Goma's place. #Goma had said he did not want them, so I said something out of the pattern we have established. I said it was not his responsibility to care for women from a far place, that he would not hold him responsible. All out of key with our pattern but I said it any way at a loss otherwise. He has offered no protest to the statement. I hope he did not take notice of it. I advised them for their mutual safety to stay together, and told them to come to find a suitable place sufficiently distant from our camp so that it would be evident. They said they would go home in the morning. They gave an absolute promise. They asked for matches. I said indeed I would give them matches so that they could build big fires at night.

that we had no responsibility for them. that they were not visiting us and that we had no responsibility for them.

One either takes on situations or keeps out of them as Lawrence so often points out. I did not see how I could avoid taking on this one, since it involved Thoreau, no job staff.

One requisite for a person on an expedition is to be able to act. I am confident that I look adequate, assured, and powerful. I make my displeasure and disapproval clear evident, and my approval too. In these poor people are impressed. In theory I do not want this relationship with them. I carefully avoid it at the west. But practically with people like the gam women, Hereros etc. one has no other means, ^{quickly at hand} ~~undesirable~~ controlling situation. I must not be so quick to blame people for using it. Even if they over the a long period could develop other methods. They would get pushed into this, and snatched at it - because it is easy and cheap.

Sunday November 16 1952

Saturday afternoon, Nov 15, was given to conference with Igao on interpreter.

It is evidently a Bushman characteristic to be jealous of one who receives something and to try to get the same for himself. Thorea's wife coming, + the feeding of the women from Igao evidently stirred Igao to this emotion.

He began by saying while I was talking to !K at the west, (cf. Journal, West Nov 15) that his wife was supposed to get food and was not getting it. I told him to come to me after lunch with Elson to my tent. I sat severely at my desk to receive them.

Igao said he was now married to !Haga. Indeed her mother + Di'ai had built a rain skerm ^{several days ago} - and ^{his goat skins is it} told me Igao was keeping her. There was no further ceremony. Nobody asked or told me about this. Igao said he was now responsible for the girls food. I said he was not married when we employed him, that it would be a matter for Mr. Marshall to decide whether he could have his wife stay with him here - while he was employed by us. I said we had not sent for Thorea's wife - she had come of her own initiative but I had received her because Mr. Marshall and I had talked about this before and I knew his feeling. We both I said thought Thorea's wife in a different light from his. She is ill. She has been his wife a long time and has no one else but Thorea to care for her.

Iqoo said the matter would not wait till Mr. M. returned. That the girl would starve to death in the meantime. I asked why her parents could not feed her as they always had. (She is plump enough - very pretty legs she has, with more upper thigh than anyone else here. This I did not say to Iqoo) He said the parent had now given her to him and would not care for her any more. They were people he said, who lived from hand to mouth. There was not enough food here and they were soon leaving. I asked why she could not get veldkool, as the other did here. He said she could not. She did not know where it was, not answering my suggestion that the other girls could show her.

Now up to this point I was not thinking very well. An example of how I do better when I feel and imagine than when I think. I had not given any time to feel through Iqoo and his girl. I had been offish about the parent. We are all offish about anyone from a place like Kai Kai where Bushmen hang on the Hereros' fringes. And besides Iqoo wears a ragged cap. Symbols and words, symbols and words. They do as much to keep proper apart as to draw them together. I found it happening last year and this, that our party read into a ragged piece of clothing degeneration, poverty, indignity, lowness, poverty, indignity, probable that theirishness. Will we ever learn to wait

tell me know the individuals before leaping
 at the assumption ^{assumptions} that ~~people~~ ^{he is} are dishonest &
 acquisitive, the two ^{or} ~~part~~ ^{part} most readily makes.

I gao wears a ragged hat. Furthermore, he is
 from Kai Kai, and as I was saying I had
 given no time or thought, perception or sympathy
 to them.

I gao said he would have to take ~~her~~ ^{his}
 I Huga to Kai Kai if we would not feel
 her. I said I would like to talk to
 her parents and herself, without his being present.

Gibson suggested that we keep I gao and
 the parents apart, and went hurriedly to bring
 the parents and the girl + Thora. We sent
 I gao to his tent. The girl in the other direction
 and the parents sat on the floor. Elson on
 Lawrence's bed, Thora on a chair. I at my desk,
 unfriendly symbols - but I did not know
 where we were with these people. Nor do I
 now really - but this is what happened.

I looked at I gao, and remembered how
 yesterday he had given me clear, precise
 information, gracious in manner. I had
 felt a greater meeting, the minds with his
 than I do with so many. No IP

I looked at the girl's mother, Khoalia.
 Both she and I gao were trembling.
 I said as a woman and a mother of a daughter
 I was concerned about their daughter and
 asked them to make me understand what
 the situation was.

They said as follows: They had given
 the girl to I gao. They considered her married.

to him. He had sent a message by Hoo, Δ, that they were to bring her to him for a visit. That they had done, expecting to take her back with them after the visit. But I gao had insisted that they leave her. They did not wish to displease I gao. But the girl did not wish to stay, so they were going to take her back with them. I had begun to wonder if they were afraid of losing I gao as a husband in their day. At that time I had considered the good call - I wanted to be very cautious. But this did not appear to be the case.

So we agreed, developing the fact that she is too young. She has no relatives or friends here. I gao is a young man. We older people must advise and guide him. It would not be suitable for so young a wife to be wrested from her own surroundings to live in so strange a situation as our camp. She would be lonely, frightened. They said half of this. I said half in complete agreement. TP What they had had in their minds - all of them together I may never know. I was satisfied with the present, ^{from which the} surface took.

Then I asked them to go away and let me talk to Huga. It was not much of a talk. She crouched like a little bug that rolls itself up to hide itself. I asked her if she wanted to stay. She said she did not. I asked her if she had many friends to play with at Kai Kai and relatives. She said she had. And so we parted.

The girl as I have noticed her had played happily with the other girls here. John says she is a flirt. and that at the boys camp she and another girl (he does not know who) were pulling karoses of each other. John says I gao sleep in her skin but does not have intercourse with her because she is too small.

In any case they all seemed afraid or impressed by me.

This is a characteristic I think of Bushmen. They are uncomfortable under disapproval or rebuke or expression of unfriendliness. I even think they can not stand it and will comply - shifting quickly from whatever deviously devised scheme they may be trying to work to agreement, smiling ~~to~~ and nodding with apparent satisfaction, when, having got my own way, I smile at them.

When I saw I gao again after the others left I told him it was clear now - the girl was much too young to step away from her parents. He said "Does she not want me?" I worry so about translation I tried hard to say clearly that this was not what they said. Only she was too young. I gao went away subdued - I think I shall not know what.

Children Sunday Nov 16, 1952

John came in to ^{my tent} chat, saying that the "brats" - that is the boys who are about 3 1/2 feet tall - had all come into his tent when he was trying to catch up sleep. Letting in flies, picking up his things & tell him their names in Bushman. Cheerily they babbled together - till he had to get up. Tsamgo refers to these as the children.

Now at noon the "brat" & Tsamgo are in the tent with us with an "aoto". Tsamgo starts it, imitating the sound of starting - also the sound of running. Then he had a puncture. He changed the tire, pumped it up, used the tire gage, let out some air and started off again. Brats

! Naisi s. 1 qui
! goma s. 1 gao-soro
! Naisi s. 1 Be-gau
! guka s. 1 gase
! Kuee
! Kuee
! Kuee

John yesterday got a picture of # goma - ! Naisi & playing at making bits of some leaves. They cut it up, hung it on bushes to dry. Carried it home on sticks held like assagai across their shoulders - ate it ^{having} pounding it with pebbles. Two tiny girls toddled up. They gave them some. The girls ran away - but soon ran back.

! guka is son of ! gase.. bro. | ! Kuga | gao's girl.
! Naisi's son of Be - says his father is ! Do -
som thing wrong. | ! Naisi son of qui
! goma son of gao soro Kuee - has hair cut.
(over)

The youngsters ^{were} ~~are~~ stretched out like sardines in a box. Then two of them got up and told me their eyes were qui-sick and pointed to the ointment which I put in for them.

This am. Ni r # Goma left with the women for I gave to go to Nema to get some things they left there. Ni told me not to forget to put medicine in Tsam Gao's eyes - and to give him something to eat from my plate.

The brats left - with a cigarette butt which they shared among them.

The brats came back - 29 of them and bothered me. They wanted the drop of tea at the bottom of my cup and shared it sip by sip evenly.

They have gone again. Standing at the desk they said Monon Di/Khao-na waving their hands.

There was a dance last night. Interestingly
 to have ² nights in succession. I wonder why.
 It lasted only till 11. No ceremony except
 I qui half heartedly working over 3-4 people.
 We took recordings. As I held the microphone
 near I qui to get the sounds which was not
 very loud, he swayed up to me and
 either blew into or sucked out of it. Was it
 I must ask. To get power out? to get sickness
 out, or to put something in?

Since ^{41th} ~~the~~ ^{they} had had its Saturday night
 wine, they could not come to the dance.
 Glas came and had to be sent back. He looked
 ready to cry. He stood without moving for a long
 while. Then he said irritated, eck verstand,
 and went off. David & Philip had not
 drunk their wine. They put it into the
 cooler to save for Sunday so they could
 come to the dance. Philip held the mic for
 us for quite a while.

Sam was our interpreter. He said
 the names of the dances, in to the mic.
 # ~~Amadid~~ did not dance. He said all the good dances were
 away & he ~~was~~ ^{was} not come to this dance. ~~He was~~ ^{He was} ~~there~~ ^{there} ~~for~~ ^{for} ~~Sat~~ ^{Sat} ~~before~~ ^{before}
 of the evening. This morning (Sunday) David had his
 wine. He had not drunk before. Philip
 asked for the wine ration for him saying they
 were going to have a school to teach David
 to drink so that he would not stay as he
 was "at Christmas". He would not want to
 do that - said Philip. When David
 brought tea to John & me in the tent at
 about eleven, he said "The camp is going
 around and around. I feel bad."

This morning, as they had promised, the women from Igam departed. As I had promised as an inducement I gave old K'hoa a tube of ointment for his poor old red eyes. And 2 small hand full of tobacco and some matches with which to light his pipes against the lions.

!! K'huga said I was an intelligent big hearted woman and if she were a white woman she would be my friend. I said skin was shallow, its color unimportant - that we could be friends. They all seemed to feel well disposed toward me and contented to leave.

F'goma and I went with them. To get things they had left at Nama. No ill feelings appeared between my invited guests & them. They took Igase with them - evidently he has to walk 50 miles because he is too small to leave. Nama course goes too. Tsam go is left. I told me not to forget to give medicine in his eyes and to give him some thing to eat from my plate. This was not a matter of negotiation, she told me, got up, and said good bye.

F'goma when I asked if he needed tobacco for the trip said, no he had enough. But would like a little candy in Igase.

Goma had said when we were planning how to get the women away that he was tired of so many visitors. I asked if he thought we should not give any tobacco to visitors. He said characteristically that he had been thinking of saying this to Mr. Marshall. # Goma does not come to decisions quickly. Also he says after something has been suggested that he was just going to speak of that. I said we had wanted to be sure not to offend his friends or relatives by not giving tobacco. And that we had not wanted him to be blamed for not giving. He said his friends & relatives had asked him for tobacco but had given him nothing in return, not beads, or food, or clothes. And that he was through giving to them and did not care if they blamed him.

I told the Iqam women to tell other not to come this long way. We could give them nothing. And above all not to forget to tell Carot to not come.

John says that now there are 3 classes of humans in Charlie. White, black, & Bushmen. Charlie said Thora's child looked like a Nigger. I said he looks like a Bechuana. Yes, said Charlie, he looks like a Bechuana.

Charlie said Iqam + Haaga + # Gisa were certainly high class Bushmen, and that the women from Iqam were a bunch of whores if ever he saw any.

John says a hideous, grassom
stork lives at the far end of the pass.

Two lovely 'cattle' egrets have come to
live with us.

I've been thinking very much of Mary and
Nana. I miss Eli. I am
discouraged about the kinship terms. I
can not get consistent replies. No can I
see a pattern. Through the relationships
No one can answer an abstract question
such as Do you use the term toma
for people other than your relations of
so what significance has it when used
for people other than relations. The
Bushman couldn't say that, nor the
Bushman answer it.

I try harder and harder to say things
in such a way that they may be seen
in Bushman. I do not use the words I
write when I am reporting in notes a journal
what happened.

Elson speaks & understand English
quite well. A serious minded fine young man.

While I was taking a bath this
afternoon I had a strange experience, unlike
any I ever had before. I began to remember
my dreams. They drifted across my mind
like images in a kaleidoscope. And I
remembered things from my childhood
from the years I was five and six, all
for no reason. I was not shamed nor tired.

Nov. 16 1952 313

John told us at supper his dream about being shot at Pomfret. Gus loved being with John these days. He is in good spirits, looks well. We have felt close, and have had good long talks. The great pleasure of the day is to go to the weyt in the evening.

Tonight I visited Xama while John was taking tobacco to Igilgas. John returned & shared a cigarette with Xama ma. Gus Xama's son joined us. We talked about the stars. They are doiⁿ-si^m. I feel very much at ease with Xama na. No sense of strangers nor barriers. If we had a common language we would indeed be friends. She is a serene person.

I heard the lions again in the night. They have been silent for many nights. Monday November 17.

Walked with Iqui on Kin Tenus. He left his uncle to help me. Was very, very nice. I am choosing him for a chat on Kin Tenus. Using him as Ego - because he is so connected. so interwoven with many people. His father had 3 wives. He connects with G'i'gas whose father had four. so there are lots of lines of connection.

Charlie nearly met the lions again. He was setting his trap line in the evening. Without a gun. He heard something breathing. He picked up a stick & came home. In the morning he saw the tracks of 3 lions. They had followed him toward the camp. It's good they aren't man eaters.

Tuesday Nov 18

Lawrence and Elizabeth arrived back from Grootfontein & Windhoek. Larry got the differential repaired in Windhoek. They saw Bread. and left Picauin out and brought mail in. That was all the news. I was very upset about leaving Picauin, as we need more interpreters rather than less. Lawrence said he was not cooperating with the other boys. We had spoken before he went out about Picauin. I thought it was agreed to keep him & left him, however.

I've been making the geneology chart of the main group here, + using 1000 Neanderthal for Ego putting down the kin terms as he gave them. The chart is fairly good looking - 8 pages of Elij. drawing paper it covers. I wouldn't want to be the printer who would set me up in type. I'll soon have this one all scrubbed up.

Wednesday Nov. 19

I worked on my chart. Elij got interviews on bead kios and good taboos | Haaga, + gisa, | gosa, | gosa. It is a problem to get interviews. Many refuse. They are too hungry, or sick, or busy the day. Charlie has had trouble too.

We have decided to go tomorrow to see Isaak, the Bechuana who is chief of the Bechuana, the one of whom Thorea said. all the Bechuana may not know this - but Isaak knows.

Kali - Puak
Tubi - Dairi - Ulu -

Bas

315
Thursday, Nov. 20, 1952

† Goma said he had been staying around the way long enough. He would go with us to see Isaac. The 2 Bushmen & their wives who had brought the letter and the nine eggs we said we'd take too. I had a bath & dressed up in pressed pants, treated all the eyes and the wounds, said good bye & gave tobacco to Gase Gao's fiancée's husband & his wife and was ready when the truck way to leave at 10.

We were Lamma & I, Eliy, Jolin, Carl, Thora, 1 Name in the new Dodge beside Goma & the Bushmen.

The travelling was difficult. Jolin is a master at getting the truck through rough country. We had three punctures. One of the Bushmen got torn by thorns & had to have his wound dressed - while he was sitting on the fender guiding us.

I'm too tired & sleepy to write this well - but must get it down.

The way Bushmen can take one through this country is impressive. The country is flat, covered with brush, featureless except for the pans. One at a pan, it has its own shape & character. But pans are not guiding marks. They have to be found. We followed a foot path part of the time - a path was about 2 inches deep into the sand.

It was dusk when we passed through Turi where the Venla family lives. There about them later.

We camped under a large Baobab tree that was in flower. White blossoms like huge gardenias hung in the thick green foliage. One had to look up into them to see them. A fantastic thrip - a great Baobab in flower. In the morning the flowers were almost all gone. Turned down his Magnolia 3. Another beauty of the night.

Baobab blossoms

5" in diam



316
Nov 20, 1952

We had paused at Tawi, the Venter's settlement. We wanted to get a camp place before dark and were eager to push on. But the people streamed out so we stopped to speak a few minutes.

David, the man who was digging the well at Igam is one Venter son, Petrus the one who brought the letter here is another. There is a third, Koko.

David was dressed in expensive Bedouin cord lacing breeches with leather puttees, a light coat, a dark vest with a chain and dangles across from pocket to pocket. ~~His~~ white shirt, a yellow knitted scarf ~~crossed~~ inside the collar of the shirt and crossed over the vest. His small felt hat had a pink plastic band. It was 100 in the shade that day.

Petrus who looks fella muddled was in rag of shorts + shirt. Koko is blind in one eye and never smile.

Sharp looking men the Venter sons, showing the white blood of their father Pete Venter more than their Herero blood. They have light yellowish skin, very long faces. The faces of Koko + Petrus are closed, David's is more open.

Ammunition

Herero Beelmana fight

Are their old Kraals?

falku / Bushman

gam Kai Kai

ag Karaka wira

guntcho - not mentioned.

Their mother was there too. Lidia, an old Herero woman. She had worked for white in South West, at Swakobmund. She told Elizabeth. She had fled ~~when~~ the Germans made war on the Hereros. She told Eli. She was not killed because she spoke African. A story there we did not have opportunity to hear. Now, she told me, the Hereros are without a country. She lives in the country of the Bechuana's, as many Hereros do now - people without a country of their own. She said when they were fighting the Germans they got guns and ammunition from the soldiers they killed. (Ammunition was much on people's minds. It came up in the talk after.) Lidia would like to work for us she said. She has no people left but her sons. She has nothing to do.

This we learned next day. But on the evening of Thursday we stopped up for a short time.

I saw Thorea secretly hand a letter to David. Later I asked Lawrence to ask him if David sent it. They let him know we saw him give it. Form a question. Makes him either lie or tell the truth, no escape in I don't know. He said Philip sent it. It could be about a goat. Or it could be

Continued. Nov 20, 318

a love letter to Cavistue on what? We did not try to find out.

The goat brings up the question of an ox for Christmas. The boy wants no. I. is thinking of getting one from Isaac & giving him in payment, sugar and wine - both of which he very much wants.

Data + People at Isaak Tutuhile's at Kubi.
Isaak's address of Mr. ^{WRIGHT} Right at Mokaneeng
Bechuana land.

44 miles from Gantscho directly across country to Kubi.
Tui is where David, Petrus Kaouho (I. spelled Kolo. other name chest) lives they are sons of Pete vents. Their mother is Lidia - (Lotia she said)

Hereros - present at day's talks.
Zacharius (Zakios) chief of the Hereros Pa.
Karian another Herero
Kawilwe - son of Zacharius.

Isaak's wife. a Herero is Inaniti
watuva Molte; Inaniti

Isaak is under direct administration of the Regent Queen of Bechuana land. The wife of Moremi!

Zacharius is of the Fredrick Ma Herero Hereros.

Isaak Tutuhile.

Friday. Nov. 21 1952 319

Before we were up at our camp under the flowering Baobab a Bushman arrived from Isaak to see where we were. We proceeded with all due speed, travelled about 4 miles thru thorn trees & stones, and arrived.

Isaak was sitting in a low chair under a tree in the middle of this latter trail. The crew up under a tree, climbed down from the bush and went to meet him. Lawrence, John Ely, I, & Gyma and the interpreters He approached with his people. We all shook hands.

Isaak is a nice looking man. He has a round face, graying hair, an attractive smile. He greeted us very politely. He was wearing a blue suit and an overcoat.

It seems to me that there may be a quite different atmosphere between Whites and Bechuanaas in Bechuanaland than between White & all Natives in South West. ^{Isaak} He seemed perfectly at ease, and gracious to his visitors. He shook hands so naturally I wondered if possible he had not been treated as Natives are in South West.

We sought shade, at Isaak's suggestion we sat under the trees by our tents. He had chairs brought for himself (some) his people. Lawrence & I got boxes to sit on.

It was 100 in the shade that day - Charlie told us later. We sat amid old cattle dung and flies. There is always something to be thankful for. I am thankful our interests did not settle on a people with a cattle culture. I got used to the smell of the old dung. It is sweetish. It will be one of the smell memories that will release the memory of a whole area ^{experience}. ^{But flies} may be the cause ^{- cause in the sense of the East -} of my breaking down into a neurosis. I'd better try to adjust better to them before this happens. I've broken out into skin blisters like Bessie used to have. And I almost fainted at the end of that long hot day. ^{Experience} went by uncaptured - rejected. ^{The Bushmen} ~~took place~~ that night while it rained. I didn't go. I am finding out at 54 how one knows where one's limits are. There are two ways. One does not care any more and/or one feels like fainting.

Lawrence is less strained than Eliz. John and I. He makes a better overall adjustment and is not tense and worried about what is not getting done. I'm awfully worried about making an effective selection of what we can accomplish and getting it done amid all the complications. One of my troubles is that I feel the complications excessively.

During that long hot wearing day Isaac did most of the directing of the talk. He wanted to find out about us. We gave up any idea of getting information from him. It would have been unsuitable to do so on a first visit.

The subjects discussed were:

The fact that we had not come to him before. He is the father of all the Bushmen, he says. He implied that we should have come to him, or did he? I don't really know. Any way he made the statement that we had not. He did not seem resentful. He seemed to wish to take what ever time was necessary and to be patient and polite - to find out about us. As we would to find out about him if it were the other way around.

He explained to us his position. He is appointed by the regent queen, whom Lawrence calls "Mrs. Moreni" to administer the people ^{of his area} including the Bushmen in the Bechuana tribal administration (which is combined, as we understood from Mr. Paul, with the administration of the British Protectorate). I'd like to understand fully the pattern of this administration. It is my impression that it works more closely with + through the tribal pattern than the administration of the Union (So West.) He showed us the letter, which he implied was

his official appointment. He refers to the Queen at Palini (spelling) Her dead husband was Moreni. The letter had her seal. A crossed axe and assegai were encircled with the words "Non Mihi Sed Patriae." He explained that the axe and the assegai meant that no one could be stabbed with the assegai, and have one's head cut off by the axe. He is dramatic as he acts out what he says. But, on the other hand, one could have one's possessions put into a bucket of water, the water poured over one, and an arm of friendship extended to one. (Now if we were taking notes and getting information there would have been a lot of delving and clearing up to do about that no. We let it pass, not even knowing if the interpretation had been accurate. The gestures he made fitted the interpretation so nothing was illuminated.) He has two functions, ① to stop people from getting into trouble and, if they do something bad, to have them come to him, or be brought to him ② to see that Bechuana's and Hereros and whites do not kill the protected game - of which he gave a list which includes gland, quaffe and prouve. But he said, Bushmen may kill anything. The wild animal

he said "as their cattle".

Now, he is chief of the Bushmen too. He administers 1 Gam. Kubi, ~~Cigarette~~, Kai Kai Karakawesa areas. Laurence says -

Western Bechuana land north of Kai Kai. Mr. Bent. I, say told him Isaak had been appointed overseer of the Bushmen of this area. (I do not know what relation Isaak has to Otukile who was with Mr. Bent, whether one is over or under the other.) If ^{all} this were ever important to know we would have to get it thru Mr. Bent's files.

Thorea had told me that all the Bushmen might not know that Isaak was their chief, but that Isaak knew he was.

Isaak did not specifically mention Gaultcha as under his administration. He just waved his hands to show he administered all around.

We were making the point that we were visitors from a far country. David Benter had asked in his letter permission to visit us, which I had refused. He was now explaining that we had no authority to say yes or to say no as to what purpose did or where they went that was for the people who lived here.

to know. Isaak said we ^{continued} spoke truly. NOV 21 324

But this brought up the border. Fausse made much of the border. I was worried lest he confuse Isaak. But he felt sure he wouldn't. Isaak did not seem to me to know about the border. Fausse said sure he knew. Any way he asked us to draw a map in the sand showing the border. Later in the day he asked about it again, a second time enquiring as to whether I am near the Bealuaa (Bealuaa) side or the South West side. There was then a long speech about Ju Tsan and Mann and Si hutue. No one would know who Mr. Marshall was. He being a visitor from a far country. I let thought me to say. but in Tsan Mann Si hutue Kai Kai I am every one would know Isaak. We had heard the name of Isaak many ³⁰² times. He smiled and said I spoke truly.

He asked us if we had in mind to have a farm in this country. I said no, we had a farm in America - with three little rivers in it - hoping to sound convincing.

He asked if other Europeans would follow us. We said not that we knew of.

Isaiah gave me a goat which Lawrence accepted in my behalf. We gave Isaiah a shirt, a pair of shorts, a key pound, tea, a little tin of sugar, a Multobella tin of good tobacco, a ^{wash} basin full of poor tobacco. You hand, full of candy! He would fair have had more, everything. He asked us to bring him sugar tea and wine for Christmas.

Oh about Christmas. a goodly amount of time went into asking us if this was the Christmas moon or next moon? We explained they had been arguing the matter. They took our statements as final.

We gave his wife a dish cloth, Candy + tobacco.

We gave the Ventus' Mother - Tea, sugar, Candy + tobacco. She wanted cloth to fix Petrus' pants.

I had not been in a giving mood when we left and had not prepared more gifts.

Lawrence thinks of buying a 100 lb sack of sugar, tea, wine, perhaps cloth for Isaiah when he next comes in. Either to give for an ox or to pay for the ox in money + have Isaiah make a collection for us + Bushman object. It is

characteristic of us that when we discuss a collection Laurence's first thought was to employ someone to make it. Mine was to make it myself using my knowledge & feeling for what was significant.

At one point imbedded in a day talk Isaiah said the Bushmen might not give us the correct information. Nothing was said about that.

Laurence's theory is that he would tell the Bushman whether to give out or hold back information, according to whether he were in sympathy with us or not.

I don't know if he understood or purpose. We didn't talk about it much. We spent the time on the border question.

When Laurence said that white people wanted farms in this country and we thought it should be left as it is for Bushmen. Isaiah did not reply. Why questioned, as to what he thought. Laurence believes he would want the status quo. I was so

troubled about the Goma hearing all this talk about borders & farms. & not having it explained to him. That I was turning over in my mind what to say to him when we got home.

Isaak said toward the end of the day that he thought the Bushmen showed no given cattle and taught agriculture. Lawrence said. You really think that? He said yes he did and that they could be so taught.

So in all we did not learn much. I had asked if I might take notes on what the Herero said about a battle at a Baobab tree at Lin Thuma maybe, between maybe Bechuanas + Hereros. Isaac said I should not because he himself Isaac had not seen that tree with his own eyes and he could not tell me about it. I took down my the names of the group present, and the names Bechuanas call Bushmen.

Gumt̄sa

Nov 22.

We drove home to Gantcha. by a better route. Guided by Gumt̄sa.

Gumt̄sa is the father of !Nai He was one of Di'ai's ^{three} husbands. Gumt̄sa in the middle of things yesterday asked us to take him to Gantcha, as his daughter had been promised in marriage to !Gunda and this had been done without his consent. Lawrence said

that we had no authority to transport people
 in the 1st time. This was the afternoon, Nov 21.
 Isaac said we and # Goma should be
 present if Guntza went in case there
 would be trouble. We said again we
 were but visitors. These matters would be
 handled by # Goma and the people concerned.
 Isaac said we spoke correctly. We were
 but visitors. # Goma said he wanted
 Guntza to come. That he and Guntza
 were brother & sister, having
 a sack of bedding together talking away.

Avoidance between brother-in-law none?
Kintem example, using "brother" in
 an analogous relationship to the blood
 relationship. (Wife to Isaac father, Bushmen.)

In the morning Isaac told Lawrence to take
 Guntza, as Bushmen go every where
 any way and regulations about transporting
 them were meaningless. So we took
 him - and his brother and their two
 wives and children and another woman.
 And the line got its feet tied together
 its poor head resting on one of the
 Bushmen's bags, their knees resting on
 it. It would beat occasionally, and
 John would stop thinking something the
 matter

quinto + his books Nov 22 329

The two young men are quite charming & look at + so do are their wives. They each held his wife in his arms. The girls leaned against their husbands resting and sleeping, as much as any we could in that rough trackless trip.

At David's place another young man joined us - the son of Igi! Gae the wide faced old man with the very light skinned wife. He guided us till he refused to any more, because his behind got so sore. Then there was a 5 minute argument as to who would sit on the mud guard - guide. Figma had to finally. There was hearty laughter from on top when the guide got raked with thorns. They laugh the way Americans do at minor misfortunes to someone else.


It is marvelous how they know their way about in this featureless country. Trees are one of their land marks, and pines of course - clumps of reed etc. But when they look across a flat low bushed space for miles to a horizon it must be trees that play a part. And the sun,

Sunday

Nov 23 1951

330

We've spent a long time talking about where we are, what is to be emphasized next. What about the botanist -

Reddish - an interpreter for the botanist
What picture areas John has to cover -
etc etc. I get a nervous tummy over it all.
There is so much to do. I am so poor
at organizing. I try to tell John what
pictures I want. But it comes again
to my great inability to organize that
kind of thing for someone else. My
thoughts will begin to flow on my
pictures when I begin to take my own.
Then it will come alive to me and
I'll see what I want. I can
in the mean time say to John.
illustrations of behavior of children + adults -
black + white stills & publish in
a book illustrating 
well, every thing. Bah.

I gao married his wife. This means
her parents left her here with him -
all against what they said they would
do - and with out our permission.

Mai si and his little friend stole meat
from our pot and ate it behind the truck. First
I saw them. What to do. I'm inclined to do

Nothing. Reasons - The children are only about 5. Sunday Nov 23 331
Stealing is a serious offence. Stealing of food
so serious they say we may be killed for it.
Egoma has enough worries because of us.
It involves not me. Iqui Nai oi's father
but some other family. I don't know who
the other boy is. Our purpose is taking
anything would be what? Not
punishment, no teaching, the child
not justice; - Not to protect ourselves
from theft which has not been a problem;
Not to make an example as a warning;
Not to obscure what happened? I
doubt if we would see. And we
are beyond our depth. We don't know
yet anything about what the
Bushmen think of us, how they
interpret & evaluate us. The impact
of us on a child's stealing makes it
so different that as an observation of
Bushman life it might be thrown out
& shape. We don't want to make
Nai oi ashamed afraid, no Iqui
ashamed. So let's do no Egoma
worried & defensive. So let's do nothing.

Tell David & Philip why.
See I go & get Saunee &
take a position as to the girl's food,
Amed for Sunday. I hope nothing
more happens.

Monday Nov. 24
1952

332

Iq'i'qae came to our tent early in the morning to ask for matches. I said I was not in a giving mood. Unless he gave me some tin I did not want to give matches. He said he would. so very happy, I settled him completely in the tent. We worked on kin terms. He is lucid & amusing. He would go through Elder brother's wife, younger sister's daughter etc., and he would say the words carefully mi tsi a # Khae. and then whisper, as though revealing a secret tsuma or 12 tse, with his little mephosoptelian smile. When we had worked long enough I said we should stop. But he said he wanted to ask me a question. Why were we asking these things? They were working in darkness. I told him, as I had 12, it was to write a book that people might understand and admire Bushmen. That has been all these books, pointing to the library written about other people in order that people might understand each other. and now was about Bushmen. Prof Shapera was

19:1:gae

Continued Mon. Nov 24

333

Never know I so bad, I hope. And I made
 the point that there would be more contact
 than in the past, between Bushmen & others
 that ^{some} the children when they grew up
 might go out to other places. etc etc.

He then asked about pants and shirts.
 I asked him why they wanted them. He
 said they kept me warm, and when they
 got wet they were easier to dry than
 the skins, which hardened and had to be
 reworked each time. I asked if Bushmen
 would prefer pants & shirt - or a blanket. He said
 he would prefer both.

P.M. Kin terms. Very hard to clarify. Very.

Tuesday Nov 25 1952

Goma is sick - very. Temp 103.6

And Gum tsa and his brother ^{from Keubi} gas. - Temp 104 & 103. And Di || Khav, Gum tsa's
 wife & !Nai gas's wife.

Gave Aureomycin, salt, & vitamins and
 to # goma fruit juice and cereal - milk. Am
 worried.

We read the Merck medical book about
 meningitis. It was something they got at Keubi.
 Gao med. described a sickness that people die
 common here he says. I died last year. Sounds like
 meningitis.

Thorea + Elson talked to me in the afternoon about Bushmen fighting. I forget how it came up. Thorea says the main reason we have not seen fighting is that they are afraid, ^{of} Lawrence. Otherwise they fight very much - between relatives over food. Not women. The matter of women is simpler. A strong man says Thorea simply takes very women he is in love with. ^{Meaning} This is Thorea speaking. He says twice he saw Bushmen shoot each other with ^{poisoned} arrows. The reason men proper aren't killed is that they stand 100 or 200 yards apart in these duels. He says the relatives take up the fight ~~and~~ people may be killed - then after a few days they calm down and go on living together. He will tell me about the fights some time, if I wish.

Thorea also says Bushmen are afraid to punish their children, because the children would seize ~~them~~ poisoned arrows + kill their parents.

Thorea says when a man is wounded by a poisoned arrow many cuts are made in his body to let the blood out. The wound itself is sucked ⁺ the other cuts as well. This is to let the poison out, ^{which would} _{otherwise kill one}

At this point Eliq came in from trying to have the destruction of the sleds got hus. Gusa brought in yesterday, saying that papers had been provided & were refusing information;

And that Qi'gae had said I had promised food. That there would be no more answering questions with mt food. Eliq has said ~~he~~ would ask me, Qi'gae said ~~to~~ not keep our promises.

I had promised no such thing. I was troubled enough by having discussed pants & shirts with Qi'gae realizing after the damage was done his mind would turn the question as to why they wanted them into a promise. But I didn't expect it to be turned into a promise of food.

Wed all went to have a conference in this, Eliq, John, I. & J. Elson. Norea (Name) & I'gae. Lawrence asked each of us to remember carefully what was said. I'gae & Name remembered very well.

It was a blow to me because I had been so happy with my morning with I'gae. I had leaped at the hope we were now friends and that he understood better what we were doing, and agreed it was good. (He had said to do) and would help. He is so intelligent he could help very much.

Our conference with the interpreters revealed that Gao helmet had told people not to answer any questions. That he + Igilgal were opposed to us they could not mention other names specifically us to people opposed. But Elij. + I had felt the holding of our interviews - Elij. said in her case increasingly. Be it noted however that neither of us ever failed to get an interview with someone any time we tried.

Thorea + Gao + Nams + Elson went on to say that the Bushmen had stores tobacco and now felt they had enough of that and could do what they liked. (I think it is a push to get food + gifts, led by Gao + Gik'gae. Also other things which I'll go into later) They said that the Bushmen wished us to go. The discount that I think all of them do not so wish - and maybe none of them. That this is a maneuver to get more not to drive us away.

Thorea says the Bushmen have no sense, that "even" the Bechuana tried to help them. couldn't do anything with them they are so stubborn + and gave up.

He says they are not grateful. They think us foolish. I name - I go agreed.

I think that we are seeing aspects of Basler behavior that are very significant. I think in spite of our not having promised gifts, that gifts are much on people's mind. and that the wait is so long, that there is doubt of us - and ears are open to Gi'gae accusation that we don't keep our promises. It is to said this.

I Gi'gae is an intelligent man and a perverse one. He wants power & is perplexed by our power - jealous of it. He feels he litters (i.e. his sagging after our interviews that he did not want to sit before me (on the floor - or on my duffle bag - with the laundry bag at his back - quite comfortable I thought. ~~Wore~~ slits & pants. I take it to be that he is sophisticated enough to care about the symbols interpreted to represent superiority. I'm ~~careful~~ careful of those symbols. As often as I can stand it sitting at the same level.

I did not finish writing this. I ~~am~~ am harassed pressed tired and nervous. driven by the feeling that all this expense & effort must come to something or be wasted and feeling the burden ^{pivot on me} of getting material, and it being accepted well illustrated by picture - ~~fall on me~~ ^{pivoted}. Lawrence does not take to the ethnology. John does his own picture. Elizabeth has done some very good work but now since Peann isn't here she has no influence as John took I name with her.

Let me try again to get down something more about the last complicated days, which I've written scraps on. I don't remember what is written & what isn't. It would comfort me to start again and to finish without anything more happening. The days are like waterfalls. They pour over the cliff of the morning and rush over the rocks and through the canyon of the day. One has about as much control as one would in a torrent trying to swim and avoid the rocks. I take things too hard, get nervous and am unpleasant to his wife.

I have been terribly worried about the sicknesses. † Goma is very sick. Gao said serenely that he has seen this sickness many times and that people often die of it. † died last year. After we had given anti-biotics & † Goma's temperature was down Gao announced still with his serenity & manner, that undoubtedly if it had not been for our medicines † Goma would now be dead. All this in the hearing of † Goma. We heard that all were praising us for kindness and for giving our good medicines. But

thing are far from resolved. and not as simple as Geo. # Goma's temp. came steadily down. He began to be sick Monday night. Tues. am. he was feeling poorly - but went to track an animal all day with Iqai Neandu. Tuesday night he was sick. We gave 1 aureo. Wednesday we gave 4 aureos through the day + vitamins, salt, soda, bottled lemon ^{+ orange} juice, cereal ^{milk}, beef broth, canned tomatoes, canned peaches. We were so worried we accepted the complication of giving food in the emergency of illness.

Thursday am. his temp. was normal. But we knew we were not out of the wood. We've been reading Merck. to figure if he has Meningitis, pneumonia, malaria influenza ^{or what}, yellow fever + malaria were down the list in our guessing for we think there would be more + worse chills. Typhoid we think would make him vomit + be even sicker looking than he is. He has no rashes, nor has he dysentery + cholera.

All this was complicated by the Kebr people Gumtza, his wife Di // K'haa, his brother Geo + his wife ! Naa were also sick. Same thing temps 104 etc

That ! Naa is dau. of Iqas + Di // K'haa.

Thursday am. They feel better & started for Keeli. We gave them a last dose and a tin of mealies each. and hoped for the best.

By afternoon Thursday #goma was very weak and having a clammy, shakky chill.

!ŭ is jealous - either of the attention #goma is getting, or of me as a woman tending him. What we consider nursing care might indeed be misinterpreted by a Bushman woman like !ŭ. feeling pulse & head to see if it is hot or cold & clammy. etc etc. She snorted when I felt his pulse. John rubbed his back. I tried to be chaperoned by the family - but couldn't bother to be careful enough - nor to take the time & energy to plug up !ŭ. I'll have to try to fix it later - but may not be able to. She had left him utterly without care all Wednesday. Away - presumably for Veld Kos. she got no wood or water. I had to take her a bucket of water - John brought wood. This is all very bad. May be terrible in consequence if we set !ŭ against #goma - which is possible with her irrationality & capacity for jealousy.

On Thursday afternoon while #goma lay quaking with chill in a cold sweat with the wind blowing on him, she

had the me blanket, - was lying on it in the
 skum taking a nap. She woke up as we
~~!i and her jealousy~~
 all squatted ⁵¹² by + gms. Lawrence (Elij. +)
 Ebon + Thora + Leo. She gave us
 a look that was ^{like} the symbol of the
 eyes of a serpent.

What people paint - and what they
 express in the words of poetic imagery are
 what they see. Some time put down
 masks + laurels - insect faces, and
 !i's eyes. And animals in the pan. I think
 now of impressionism + symbolism being 2
 aspects of one thing.

Lawrence remarked that she was having a
 mental hemorrhage? (sp?) But !i + her jealousy
 were secondary to the chill. so Elij with L's
 consent ran to get me blanket. L. had the
 presence of mind to tell !i that it was lies.
 We said we were lending it to + gms
 because we have not cleared the gift problem
 and do not dare give it. !i said that
 the disease would get on it, would we be
 able to wash it? We said we would.

Iqilqae

I feel hopeless now about Iqilqae. He was so fine in my morning interview. Then turned on Elij. & said I had promised food. But he was nice with Lawrence, all smile & friendly protestation then turned on me about tobacco - saying his people had not received tobacco like the other groups - this being untrue. I wonder if he has a mental or personality abnormality - or if it is a conscious device to get things from us. What is a Meglo Manic? Maybe he is one. His attitudes veer from one pole to another to our faces. I don't know if it is acting or not. Seems to me not. Seems to me an abnormality - but I know I'm projecting onto him my notion of what it would seem if he were of low culture. I must get this written in full. But when - the epidemic is on I must go to nurse people.

When was I? Never mind dates.

The epidemic - I just don't leave the strength or will to write it up. I'll file the temperature chart. 74 people had flu - pneumonia, plus me with mild flu. Even mild flu takes the heart out of me. I gave up. I didn't see any more. I lay down and let other people cope.

The epidemic began with + zoma's illness on Monday - Nov 24. Gantse + his brother from Kuli were ill Sunday Nov 23.

On Thursday ^{Dec 4} Lawrence sent Charlie out for doctor. On Friday ^{Dec 5} afternoon Dr. Mal Kerbe arrived, piloted by Piolet Shink (Shenk?) in a plane. Dr. M. injected Iqui (Xama's son) with penicillin as he had pneumonia bad. He stayed 45 minutes + left. Piolet Shink spent the time telling us about poison and the lion men. See book called King of the Snakes. Poison is sent by aultra jet to Chicago Museum.

Friday am. Bushmen started to leave. Sat. Moe left. Sunday all were gone.

I decided to come out with L. + Ely on trip to take Charlie out + bring balance back. To see if Dr. in Windhook can make me feel better. We started Sunday Dec. 7

All this was momentous. It made us take another look at our situation. We are going to leave Gantocha and set up at Cigarette + reorganize.

343

~~Wednesday Dec. 17~~ - Wed. Dec 24.
Dec 7-11 inclusive. Travelled to windhoek
Dec 12-15 Du windhoek
Dec 16-19 Travelled back.

Half the month is gone.

The decision to move to Cigarette was made final.

But I must go back to the trip. It was a hard trip out, a hard time in windhoek, a hard trip back.

Elson told us on Monday the 15th, the day we were trying to get away, that he would not return.

Friedrich disappointed us. As I heard the story he seemed to try to take advantage of Elizabeth, though Brian Enslin had gone with her to fetch him. He said he would not come unless she would promise to take his truck out and have it repaired, at an estimated cost of R75. Elizabeth left him. phoned us Monday morning. Lawrence told her to come along. There we were on Monday, with everything to do, and no interpreters. I, among everything else found Jonas, "the intelligent bird". Whom we had tried to get at first. He said he had to go to see his cattle but would come on the SWANLA bus on Christmas day. We shall see. His English is good.

At grootfontein on Wednesday the 16th we got a boy named Joseph Tsanigab who has had 2 years of English in a Rheinisch Mission. His English is scanty and we can not make use of what there is because he is tongue tied with fright.

So much for interpreters.

We were 4 days late according to estimate with John. 2 days on the road each way longer than we expected. We had the old Dodge in 3 ways. But it behaved very badly just out side of grootfontein. We

the 17th
 lunched on till midnight Wednesday when we sank
 to sleep beside the road beyond Karakawisa. At
 three in the morning John arrived in the new Dodge.
 John has arrived at adult hood. I sighed confidently
 that now everything would be fixed and we would
 be safely taken to Gantaha. And so it was.

In a year this has happened to John.

the 18th
 We reached Sam an gai gai by noon. left
 Brian McGuire there to collect plants. The family
 went to Cigarette to see Moremi. He will welcome us.
 We chose a camp sight. Slept at Chasis.

The next day - Friday the 19th was so hot
 the cars boiled all day. We could not touch metal.
 the gasoline was at the flash point. Clouds of
 black smoke came out of the old Dodge. We would
 struggle on a bit, stop to cool them off.

~~Gao Medicine, Di'ai I Hoaga~~

Before we left camp in the eve. Iqin (Xama's
 son) and two other men came up.

31st A few miles from Chasis we found Gao
 Medicine and his group near the road. They told us
 that old Fgisa, the sister of the old bachelor Iqise had
 died the day before and had been buried. Over under the
 old Iqise was lying with his head buried in his arms.
 Lawrence asked if we might go to her grave and
 put flowers on it as it was our custom to so honor
 the dead. They said they would not allow us to.
 But they took a message from us to Iqise saying
 we were sorry he had lost his sister. He made no reply
 did not look at us or speak to us.

Fgisa had not had Medicine before we left.

If she was sick when she left we did not know.

Gao was still feeling ill, and Hoaga the Muncian
 was still quite ill. his pulse rapid, a pain in his chest.

We offered to take gas and 11 gas and anyone else besides gaulschia. All refused saying they were going to !Noma (Chassis) except Gui + 11 guse who returned with us. I am worried about gas and 11 gas.

Saturday Morning December 19 while we were in conference about plans. + Goma and 1 gam are not at gaulschia so we asked 1 gui and 11 guse to come with us to cigarette, with +Goma + !i. All agreed to come.

Then +Goma told us that Gas helmet's people were all sick at the Manghetti forest (Omungeti) !Nani had come back the day before with the message. Everything was set aside to prepare to go. The jeep was loaded. I took medicine + included the hyperdermics. John, Laurence + Goma. Carl all went.

Sunday ^{Dec 20} I made a chart of the kin terms, knowing there was no use thinking about things till P. returned. It was like a chess game to work out the plan. The king was the decision to move to cigarette. John's ~~was the one to be most~~ ^{work} ~~was~~ ^{was} adamant in my conviction that we should go. Eliz. is always flexible but wanted to go. I agreed that it was best.

~~Monday~~ ^{except one} Dec 21 the party returned, having found no one ill. Gas was chasing an eland. 1 gam + gasa busy getting Manghetti's. I gave medicine to someone who was doubtful. He does not remember to whom. No one wanted to return. I asked +Goma + 1 gam to come. +Goma said he had promised Gas to wait for him. Besides he does not like to ride in an auto. He prefers to walk slowly, at easy steps. He is very thin. I say.

Data on Maughetti nuts.

Lawrence counted the number of nuts I gave carried back from the forest to the weft. It was 3500. He finds a person eats 700 or 800 per day. It takes about 3 hours to gather ³⁵⁰⁰ that many when they are plentiful. It takes about 1½ hours to crack a day's supply for 1 person. ~~Some~~ ^{I gave} cracks about 11 nuts a minute. She is skilful.

That over we settled to think out our situation & plans. Moving to Cigarette is the most important decision. It was brought up in conference again because it is such a serious matter for John. He feels his work truncated (sp?) and so it is. He & I have the same trouble. We are disturbed to have accomplished little. We tend to forget why it was we didn't get more done. I irritate everyone by saying we got nothing done for 2 months. But it was because of the Maughetti trip early in Nov. The trip to Kuli. The epidemic. The trip out to Windham half a month in July. Elizabeth is flexible but wants to go to Cigarette. I am adamantly certain that we should go. I feel no price is too great, even the one John pays and the price to me also. Mine of course is mitigated by Goma's coming. If it works but that he give me interviews freely, well that will be all to the good on that side of things. It is my own pictures of the Gantscha weft that are the later. John's hopes for a picture with a theme and a "hero" he thinks will be gone if he goes, and his mind turns on how to get back.

My reasons are simple but strong. I am afraid to stay, lest ³¹⁷ the rains are heavy and we could not get out. Our health is my greatest fear. Malaria is prevalent. Mergitis occurs. Furthermore I was told by Dr. Marais that I should not go on and on if dysentery recurs because it made me so much more susceptible to other diseases. Though I feel much better, it might recur. The others too had it from time to time. In addition I came to the limits of my nervous endurance. I would be afraid to be caught in - unable to get out. lest I could not measure up. Dr. Kuschke strongly advised us to can out to the road. Dr. Tschoke too and Elaud McIntyre. Lawrence agrees with me, though his heart is with John and he too is turning over in his mind ways to get back to finish. The presence of the Bushmen is in itself a great uncertainty. They have split up. Now and gone to various places. Having ~~no~~ ^{at Goma} ~~any~~ ^{here} may be the best insurance we could have of some continuity. It is

It is touching that Goma is so willing to come. What was translated to us was that he said he would go wherever his Master wished. I hope that was from I name's translation - but I fear not. I think he said it. I too look very cheerful about it. Igiu and Igiu also.

Once the decision to move was finally made. the logisties took over thought. Lawrence once decided, loved let no time escape. Rains may begin any minute. Christmas was my worry. The boys count on Christmas as a great day. They want the day off. and want beer to drink. To Philip it is a religious day. But we are not giving the day. We shall be moving on Christmas.

This was made easier in a way by an episode
the not having Christmas is being called a
punishment that falls upon the just and
the unjust ~~also~~ but unlike a gentle rain from heaven.

While we were away the boy who remained
at gautsch stole wine and got drunk. I Name
had palpitations of the heart and hole art in
my blotter. John took him to his tent to
care for him. Those who were there were
I Name glass David Thora 1920
Philip and Carl were with us. Eli. and I had
got presents and Christmas wrapping for all.
Eli. had made a crèche and had a candle.

Philip was very upset. He feared for his
reputation because of there having been trouble.
He came to our tent, wept and begged us to
forgive them all before Christmas. Let it be
forgotten. Lawrence tried to assure him. I
wish I had talked to him more.

Lawrence at an earlier had told the boys
they would have no Christmas party. No present.
That if no further misdeed occurred we would
give the presents at the end. That we would
not report this to the Magistrate.

So Christmas is just another day. and we know.
But we will have a New Year party - at ~~cegar~~
the 22nd

Monday. We started breaking camp. Tuesday
the 23rd we packed and loaded the chev. & Dodge
and the jeep. Our tent & contents. The stove tent &
contents and some food & drums ~~of~~ meat. The first
party consists of me, Baikie Miller, glass and Joseph.
Lawrence and Carl will come and take the chev
and the Dodge for the second load. John Eli.
Brian McGuire, Philip & Name stayed.

Gifts. The last thing on Tuesday I organized and packed all the gifts. Lawrence agreed that I should leave gifts for Gao's people in their skum. So I gave as follows.

- | | |
|---------------------------|--------------------------------|
| 1 Gau- old blanket | # goma blanket shirt pants tin |
| 1 Haaga " | 1 Gau blanket hat tin |
| 1 Haaga U's Mother " | Gao helmet shirt pants tin |
| 1 Gasa scarf beads tin | 11 Guse scarf beads |
| # Gao pipe tin | 11 Guse scarf beads |
| Gase pipe tin nail | Xama scarf beads |
| Khoul'a scarf beads tin | Xama! Na blanket |
| De " " " | 11 ao pipe nail tin |
| 1 Gasa tin scarf tin nail | # Misa scarf tin |
| 1 Gui tin | Gao pipe tin |
| 1 Haaga scarf tin | Di'ai scarf tin |
| Dam tin | |
| # Gisa scarf tin | |
| 1 Gui guide tin | |
| Di'ai scarf tin | |
| Kham pipe | |
| De scarf beads | |
| De nails | |

1 Gao received blanket pants + shirt when we met him on the road.

- Boys
- # Gao 'u's brother pipe tightie
 - 1 Gunda # Goma's son wire for 2 arrows
 - Gao " " " " "
 - 1 Gunda Khoul'a's son " " " " "
 - # Goma Gau's son " " " " "
 - (Guy) Gais Dam's " " " " "

No comments were made except 'u's brother who # Goma seemed to approve. No one asked for these things. He asked for shirt + pants. Thorea and 1 Gao left to return to 1 Gau. Lawrence wanted them to go back + they wanted to, saying Capeville is too far. They wanted to be driven to 1 Gau but Lawrence did not want to use the time + the gasoline. John took them to Nama when he took Brian + Eli + 11 Guse + 'u to get ved Kos. We parted on good terms except for the not taking them home. They would have 3 days walk with heavy bundles. And 1 Gao wanted a knife, which Lawrence would not give. We gave them as follows:

1 qao. ^{Needle + thread} shirt, shorts, Boots, belt, Vicks Vapor Rub
 Vasalin, and the red suspenders from
 the Stork Club, which 1 qao said would
 make him look nice. (He had had ^{blue} ~~blue~~ ^{blanket} ~~blanket~~
 and shirt shorts, underwear, socks, Pipe, Coat)

Thorea ^{Pipe} shirt pants He had got ^{blue} ~~blue~~ ^{coveralls} ~~coveralls~~ ^{blanket} ~~blanket~~
 Thorea's wife 1 Hepa a blanket scarf, Needle thread
 1 Naoga wife for her daughter: bracelets
 a half a stinky for their son.

1 qao + Thorea had received 15 shillings per month.

I am fairly well contented with the gifts. Am
 sorry not to have given old 1 qoi a blanket
 and little things to qao and 1 goose. Ti // Khoa
 and Khoa. But that cannot be helped.

The tobacco was a lot. It was enough - too
 much according to some standards. Lawrence
 have approached each other more nearly on the gift

We ended the day dirty + tired, having
 a sun downer in the midst of boxes + bags
 under the skeleton of our tent. It was like a
 surrealist painting.

Wednesday December 24

We left at 8:30 in good order. We had a
 very hard trip. 5 bad punctures. The steep boiler
 Dail driving the Chev. hit a tree and broke
 the side of - which we fixed with wire. After

that Dail chopped down trees to widen the ⁸ ~~8~~ ^{poor} ~~poor
 on the way we met 1 qoi! qoi! qoi! gave him a shirt + pants + blanket
 till he broke the axle, then Lawrence bull dozed
 them down with the Dodge. It was 8:30 when
 we reached Sam an gai gai. We went on, to the
 distress of the boys. Lawrence was afraid they would~~

hoping to buy his influenza. Having returned impressive gifts, he may expect some to pass.

get here if we stayed. About 2 miles beyond 5. We had another puncture - the 5th. So we stopped to eat while it was being fixed. It was Christmas eve. We sat in the middle of the road with a few twigs for a fire eating cold sauceless bully beef on bread with no butter. But we had tea. The boys crouched with us, eating the same dull food, also comforted by tea. Then we pushed on till one thing. I was nearly dead with fatigue. We had travelled for 18 hours, bashed and wrenched with the jouncing till we ached and twitched with fatigue. I sat holding on and thought of home.

December 25 1952

Our new camp site is Mr. Morris enclosure. We spent the day locating our tents and starting to set ourselves up. The day did not go well. The tent poles of the Kelther tent are not with us. Lawrence says there is no initiative in So West Africa. We could not get the stores under cover. ~~One~~ tent is up, but filled with stuff. No water, no axe handle. ^{The lamp is not fixed.} It will all work out, given long enough & enough direction and pushing by Lawrence & me. Baked after all is but young. 20. I keep out & keep quiet when Lawrence is here. When he goes I'll push away gently. While we worked Moremi saw to clearing the grass

from the whole camp site, at Lawrence's request
 He had 6 Bushmen men and 10 Bushmen women.
 These women worked with hoes. The men pulled grass
 with their hands. They carried it off in baskets.
 The job was well done. We gave Moremi the bag
 of tobacco. He distributed one big handful to each
 having them stand in line. He gave to the
 children too, about 8 up. And to his 2 grown sons
 and his children. We gave matches to him & his
 adult son.

About 7 the convoy arrived. Lawrence & I have
 been to examine the water hole and were there when
 two lorries drove up. Jonas was not there. Nor
 were two interpreters which Mr. Van Dam had him
 to get. There was a letter from Mr. Van Dam. No
 word from Jonas. We are not surprised.

That leaves us with only 1 name to interpret
 and Joseph who is getting over his fright though
 to say a few words. South West has been searched.

Lawrence had a very good idea of going to
 Bechuana land to look for an interpreter. Afrikaans
 does not obtude in Bechuana land. English prevails.
 So when we are set up again, he and Eliz. will
 go on a lorry. They will take the W.N.A. Road
 to Maun if necessary. Then we will have to
 induce Moremi to provide the Bechuana-Bushman link.

Moremi seems to be a likable person. He give his
 orders to the Bushmen quietly and with a smile.
 His manner to us is charming.

Lawrence and I ended Christmas day sitting under
 the shade of a tree shaded from the moon light, looking
 at the stars, talking things over. We like Cigarette.
 Lawrence thinks it is a very interesting addition to
 our experience. I feel ^{more} relaxed, and hopeful of getting
 ahead with our work.

Friday December 26

353

Laurence, Carl and David left at 8:30 for Gantsho they are attempting the !Noma Omarumba. It will save 3 or 4 hours of travel and is less bumpy, less woodsie.

We shall be working here in another pattern. Instead of not feeding anyone, we shall feed our group & Goma etc. Instead of giving tobacco to the whole Bushman group, we shall give only when we take a picture, have an interview & receive some service. For the interviews we shall give food; for the pictures tobacco. And we shall scale the giving adding a small present for special situations. We shall make every effort to learn the scale that is used by the administration and keep within its bounds. For example a blanket is given for 2 months of work on the road. That is in addition to food.

[Compare Gao helmet's telling us that when he worked on the road game was killed for them. They had ample food. One time it was a giraffe. Also he told us that he did not receive the blanket he wanted & had worked for - but shirt & pants instead. He was disappointed and left. He said if Mr. Morris had been there this would not have happened. The Native overseer was to blame.]

Laurence says we shall shoot for the pot here. And then difference. This will please all our staff. As the monotony of food is a boring, disheartening thing. The boys have not complained to Laurence or me. But they probably have among themselves.

Our reasons for these changes are (one) that we must conform with the administrator's pattern (two) that we have made observations on the life of a weft like Fgoma's as to food particularly and can call that finished. We could not have Fgoma + 'u etc here unless we fed them. Time has rushed away. We shall need their concentrated time, as though they were employed by us, to get ahead with the next steps. At this season to have Bushmen with us we would have to feed them or follow them to the Manghetti Nats.

Time too is the main factor in another change - of general orientation. We shall not integrate ourselves with the Cigarette group as we did at Gantscha. We shall not take genealogies - we can consider that finished too. We shall not partake of the daily life so much. Which used up time, and was always presenting some situation that we did something about. Living as closely as we did with 30 or 40 or 70 or 90 people at a time used us up. Just saying good morning takes time. The clinic took time - apart from the epidemics we shall withdraw into our camp. Work with Fgoma and the others on avoidance, prohibited + preferred marriage and such questions. Leaving the Gantscha material + observations to link the information to

at the weft here we shall work on pictures + sound. And use people there for interrogation on occasion arises.

We shall not have Bushmen sitting around camp as at Igam - for Mr. Morris does not allow this. We shall not have the building a relationship for most. We will just take what comes in this respect.

Moremi arrived in the morning dressed in a new pair of blue & white striped pajama, hat & boots. He brought us milk, some for the boys, fresh for us. He said he would like a Christmas present. We gave a pipe. An hour after he had brought us a goat. I asked him to keep it for us till Laurence returned.

When Baikie went for water, only one drum could be filled. The ^{water} is dirty & muddy. Moremi said we could take 3 a day. The convoy probably filled up every container before it left this morning. We shall see how it goes tomorrow - and as soon as camp is set up begin preparing for rain.

Baikie received a letter by the convoy from his father telling him he had failed two exams and would have supplementary exams in Feb. He is at Rhodes University. He says to pass one must have 40%. Below 30% is complete failure. But ^{if one gets} between 30% & 40% one may be given a supplementary examination. He will have to leave us by Jan 15 to study for his "sup's".

Baikie told us one evening over sundowners that before he was born his mother was told that either the baby must die or she would die. She saved the baby and died herself three days after his birth. His father was very bitter toward him. His grandmother took care of him. His father soon married again and has 6 children by his second wife. Baikie said that when he went to college he went home with a friend for a week end and saw for the first time what a home could be. He said his friends father and mother were interested in everything, wanted to hear about his work, the parties he had been to, his girls. His mother took his clothes and mended them. He said it was lovely. He hadn't a home like that, he said, but he was glad at least that he could shift for himself. It is no wonder he overcompensates as he does for in security.

Moremi came in the morning to say that he would like to receive a Christmas present. We gave him a pipe. He graciously thanked us and left. Soon he returned with a goat, which I asked him to keep for us till Lawrence returned. He is a very likable man. He brings us milk every day.

Dec. 27

We worked at setting up the camp, fearing rain. We got the store tent up + our + put stuff in ours. We slept under the rondavilles. They are convenient. I find the camp pleasant. I like it being cleared. We could see snakes coming.

Did I say that Moremi had had Lawrence clear the grass? I think I did.

We were about to go to bed when we heard the trucks - three of them roaring up the Omarumba. Lawrence had rushed the 1st Home Omarumba instead of going by Samungai Gai because the rain seemed to be holding off. They got through very well. But they were a tired lot.

They had left Gaultscha at noon. It was dark in the Omarumba. They kept losing the spoon. The Chev. battery was poor so it had no lights. Every time they stopped they had to toe the Chev. to get it started. Nevertheless they arrived about 10. - as against our 17 hours trip via Samungai Gai.

cigarette

Dec 28 1952

357

Sunday. Everyone rested. I tried to write up blues in preparation on bands.

Mon. Dec 29 1952

Work on the camp was fervent - against the rains coming. The Kiletem tent is up. Elizabeth's balloon is tied to a tree. Philip has a tarp over his thatched Kiletem + is comfortable.

The W.N.T.A. convoy from Grootfontein arrived about 7 p.m. ~~Dec 30 1952~~ Jonas was ~~not~~ on it. No one was surprised.

Faurens thereupon had the brilliant idea of going to Bechuanaland for an interpreter. Where the official language is English & Natives mix jobs with Europeans who spoke English would be more numerous.

John's tent is up.

Tue Dec 30 1952

So early Tues morning J. & Elij. Carl + Joseph set off. They went to ^{saw} Mr. Mathias who had congregated and Mr. & Mrs. Mr. Mathias let Faurens in New Year's eve. Faurens has a Bushman and have Ledingo who speaks Bushman and English. He is the son of a Bechuana father and a Herero mother. Our luck holds.

~~Wed Dec 31 1952~~

~~New Year's eve. Baitie got the latrines dug, fixed a rack in the wash basin in the bath room.~~

Tue Dec 30 continued

John and #goma went hunting. They shot a kudu through the leg with the rifle. It made it. They hauled it in the pm. It came by near the camp. Nahari, Moremi's son, we think, saw it & shot his last two shells into it. While #goma & John were looking for it to the west, he found it to the east & so, came for a while to carry it back, skinned it, gave chest, intestines heart etc to the Bushmen who helped him, and waited for John to return. #goma was far from pleased. He agreed that the meat must be divided but said it was sheer dolo that the chest was gone and he and John would do their own hunting hence forth. John gave half to Nahari and the skin. Half was divided between us, our boys & the Bushmen. I got the head. It was very good.

Wed. Dec 31 1952

New Year's eve. The latrines were completed the bath room set up with a rack & box table. It was so hot we can't touch the basin a slight shower cooled the air & made us glad we were set up.

The boys, still unhappy about missing Christmas, refused the beer offered them. They demanded brandy. With Laurence away I was uneasy, but gave them $\frac{1}{3}$ bottle each + 1 bottle of beer to Philip. They have no more week of punishment for stealing the wine but New Year's eve was to be an exception. Nahari was here & we gave him a ration too.

About 9:30 Lawrence + Eli, Carl + Joseph returned. Carl refused the brandy, demanding a bottle of wine for himself. He said he worked right day for Lawrence and expected to be given this much for New Year's eve. Lawrence gave it and increased the brandy to what the boys considered a comparable amount. I was very glad. They all behaved properly. We had some beer to help keep us awake, all except he who went to bed. But we got him up at midnight + all went to the boys' fire to wish them happy New Year. They played their guitars for us for a while. I felt sad + dismal.

Thurs January 1, 1953

At seven in the morning friends at home would be clinking their glasses in the mid night toast. I thought of them and sipped coffee. Then I worked on Kinship Terms. We gave the boys the day off like Sunday. My being a bit dismal was shallow + mild. I am feeling well and pleased with my situation and hopeful of getting good material. F goma and the others are being very fine. They understand what we want. They give themselves to us and are pleasant and cooperative. I am growing to love F goma. We gave Moremi a bottle of wine for a present. He is pleased.

Fri. Jan 2 1953

360

Worked on kin terms. The camp jobs are being finished. clouds are forming. we are under cover. Let it rain.

Sat. Jan 3.

Moremi's wife and his son's wife brought us a chicken. I treated the son's wife + her child in what may be Scabies.

Moremi's wife is a Kwangari woman. Her name is Makiena. Rumpuro is the son's wife. Makiena is a handsome woman. Her skin is sooty black. What would describe its smoothness. She dresses beautifully. Heavy copper rings on her arms and ankles are magnificent with her skin. Her hair is short, worn without dung, but faintly tinged with red. Her black and white beaded necklaces and ^{upper} arm bands are heavy symmetrical, highly decorative. She sometimes wear a kilt of bright striped new fresh cloth. But she is most beautiful in a beaded skirt bordered with duike skin, worn as an apron behind with a dark cloth skirt in front.

Is she the horrific sight of last year covered with ^{gray} clay. her hair moulded into huge rounded forms with dung and grease and red powder, her mouth ~~is~~ bright orange from the turps they chew. I can't tell. I'd have to see the pictures again.

we had a lovely mild rain at night.

Sunday Jan 4 1953 30p

Lawrence and I in the tent in the late afternoon did not notice the cloud to the east. It burst over us and we had the kind of rain we have heard about. A river washed in from the north in no time. We struggled to get the records up, to divert it from the beds. Eliz. and Baikie tried to dam it with shovels outside. The down pour did not last long. After the pleasant drip from the trees was most pleasant and it was cool. I put on a sweater. Let it rain.

Monday Jan 5 1953

At seven a before the convoy from Bechuanaland arrived. Ledimo had come. The driver came up to our camp with him. One is Benda a Sengali ^{from mesa laji} (is that the word) a fine man. The other is named Cigarette. They took our mail + our order to Wecker Voigt in great fountain for wine gin cigarettes a broom and candles. We are being very luxuriant. We are now relaxed + at ease and have Sun downers every evening.

Ledimo is an attractive, good looking young man of 24 or 25 who speaks English and Bushman very well. We liked him at once. We are fortunate Lawrence's idea to go to Bechuanaland was a characteristic contribution to our effort.

Movie of cowboy returning from mines
showing dif. bearing gestures bet
Bushmen & blacks.
gestures.

The W.N.L.A. Convoy from the Bechuana land side brings Ovambos back from the mines. Each huge diesel truck carries up to 45 boys with their luggage. They are a sight to see, in metal helmets, boots, decent clothes, with watches, sun glasses, pens. They strut and stare, talk and laugh loudly. They buy milk and fat cooks from Moremi. They all dip their feet in the tank of hoof and mouth disease disinfectant. They ate break fast here - having travelled since 5 am. from some where else where they slept. A gigantic pot of mealies fed them all. Finally they all in line - counted by Moremi got into the trucks. They went singing a doleful repetitive hymn. Mission hymn.

The convoy of Christmas Day from Groot fontein had Ovambos going to the mine. Their clothes and bearing are many, their was very different. Some evidently had not seen Bushmen before and were very interested. There could hardly be a greater contrast between peoples than between Bushmen and these Ovambos. Size shape and color are different certainly. It is the differences of attitude, stance bearing gesture that interests me. The Bushmen are deliberate, dignified, still, quiet. The Ovambos strut swagger, bluster. No wonder the Bushmen felt small, less powerful, less sure of themselves in comparison. Clothes too - possession

must make them feel belittled.

I qui said ~~to me~~, making a negative gesture toward the Ovambos. I shook his head. Motioned them away. He said Gaultcha was shee ja. Figma said he had never seen a conrop before. He made no further comment. He sat, watching. Ni + I guse looked so graceful poised and delicate. They were smiling and charming dignified and quiet. I felt proud of them. We stayed together mostly watching the Ovambos who openly stared at us.

Then I qui did something which seemed odd. He asked an Ovambo for tobacco. He has plenty of tobacco. Perhaps he had left it at home. When the Ovambo refused he pouted, looked very cross. Made gestures of picking up stones to throw at him. He moved away.

I qui asked another, insistently pointing at his tobacco making the gesture toward himself. He scowled and pouted. The Ovambo gave him a pinch. He put it in his pipe, looking pleased.

Then the I qui! n. I guse and the children went & scraped the big pot. Figma did not,

Tues

January 6 1953

cigarette

364

worked. In late afternoon visited Moreni's Kraal
Makiena received us graciously. Set out chairs
for us. When it began to rain, moved us under
a thatched rondaville, the S.O.A. ward. She is
a stately, poised woman. Glij. I think
she is very handsome and very much a person
we like her manner of self assurance which is
the good kind, not too much, not too little - the
natural assurance of a capable woman
understanding woman. She is not abashed by
whites nor obsequious nor repressed. Neither
is she feartive nor cocky nor forward.

Must take picture of a W.N.T.A. group
going - coming and in comparison with
Bushmen to show gestures.

Wed January 7

We ~~talked~~ ^{worked} all day as usual.
Makiena visited us in the afternoon dressed
in her handsome Kuangari (Kuangali?)
costume, to say we had given Moreni,
her husband, a present of liquor for
New Year, and she had not given her
any, but had drunk it all and then
slept. Would we, she asked, give her
also a present of liquor.

Our work is going very well. The
Bushmen are wonderfully cooperative friends
open.

Thurs Jan 8

365

John decided to go home for a few weeks. He and Lawrence left ³³¹ for Windhoek at 2 pm. John said that not seeing his film was as though I were writing notes in invisible ink and not knowing when my pen went dry.

Friday Jan 9 to Tues 17

I did not keep up the diary. Can't do everything. Will fill in ~~only~~ what important events I can remember. I am making a vigorous attempt to finish the kinship trees I am utterly sick of them. I must write them up. Check them and send a copy to Jo, and another copy home. If our tent blows down in one of these storms the records could get wet or blown. I keep them in file boxes. During a storm put them in the heavy cases. But even so I was uneasy during no storm when Lawrence & I like Mr. & Mrs. Atlas held the tent up.

Homa and Iqui, !ti & !guse are being wonderful. They are working tirelessly and earnestly to make my record correct. I am going over every term with Homa who is very clear headed, to check. Order is coming out. There is still one crucial point not ready to be finally stated. When exactly do you call a son of your father or mother his or sister Tsuma !guma or !si? - It is coming letter by letter. No use asking theoretical. The theory has to be built up empirically. I work every day, chart & write during noon hours and nights. I must be pitifully slow & cumbersome to have it take so long.

Our day & goma - I were struggling away with name of children. If a man had a fifth daughter said I. (No one has a fifth daughter so this was hypothetical) whom would he name her for. & goma said "who is this man to have so many daughters, an ostrich?"

It has been hard work but satisfying & pleasant always to work with & goma. I am very fond of him. His dignity and integrity have been demonstrated time and again. It gives me happiness to have so good a relation with another human being. Will I ever have time to write about it fully?

Elij. has been working with I qur & gani with equal satisfaction & pleasure. I qur told her about the ceremony of making Medicine men in which bull roars are used. He has told her about infanticide, insanity, gossip about wife stealing freely. They have a delicious ease with each other and a common delight in humor and ^{humorous} gossip. "What are you doing with your I utsu?" is as funny to one as to the other.

Our interpreter situation is very good. Gani has learned Kemp. Sedimo is excellent - in Eup. & Kemp and is an intelligent boy with a retentive clear mind.

Sedimo was uneasy about the Bushmen & his area at first because, he said, his father had killed many Bushmen and he might have killed a relative of any one of these. Sedimo was told by his father to be very careful in this area. He would not go to Gantche unless well protected. His father has been in jail for killing Bushmen. His father's theory is, if you don't kill them on sight, they will kill you. None of our Bushmen seen

Jan 8-27 367

to resent him. I goma said he had heard of
Pedimos father. Nothing more.

I must skip about.

Scabies. At Moremis Kraal people have
scabies. We tried baccharin. Then Elig
undertook to bathe the baby + his mother who
have it most every day in detail and to wash
their clothes every day in detail and she made
a new night gown for the baby. That did not work.
We sent out by W.M.A. for scabies medicine. Collected
for Sulphur ointment they sent a bottle for something
which says to use for one or two applications only
then to wait 7 days. We are waiting.

Gani went into trances one night. Brian says
the phenomenon should be called frenzy. It is a more
descriptive word. I do not know the proper technical
usage for these words.

Gani had been asking the women to sing. He
had been very moody. One night !zi + || gwas did sing
for him. I went over. There in a minute circles 2" in diam.
were Gani + the boys dancing - and dancing well.
In a few minutes Gani was in trance. That was
about 9:30. He remained in trance till midnight
Iqui took care of him. He danced with him - holding
him, caught him as he leaped into the fire. Gani
walked slowly through the fire once and fell toward
it several times. Iqui laid him down - on his back
holding his head + shoulders against his knees.
And on his stomach, folding Gani's arms under his face
Gani would shudder gasp gurgle and grunt. The
sounds are indescribable but patterned. He makes the
correct ones. Gani worked himself into a sweat, which

I qui feet required attention. I qui began to take off Gani's coveralls. Then someone sent David for his slings.

David returned with them, picked up Gani under the arms like a child held him out while other stripped him & put his slings on. David like a young giant held Gani 2-3 feet off the ground. David's elbows were bent, Gani's head above David's. David did not hold him against his chest but well out. The frenzy went on. I took Gani's pulse. It was a shade more rapid than mine. He was clammy with sweat. When I tried to open his eyes he held them so tightly closed I could not open them. He was, I thought, definitely not unconscious. I do not know what state to call it. His arms & legs were not stiff. He threw himself about so much, at times, that I qui lifted him off his feet - laid him down. Lay beside him. Threw one leg over him to hold him down. I qui blew in his ears. ^{Several times he asked the women to sup.} Finally Gani lay still for a long

time, but the Bushmen said he was not ready to be put to bed yet. There was still too much medicine in him, which had to come out.

We were all tired and longing for bed. ^{At long last} ~~the women~~ ^{said they would not sup, as he asked. because it would set him up again.} ~~only~~ ^{at one time} had Gani administered to the group, once around, rather vaguely & weakly and briefly - half heartedly. He did not sup. He fluttered his hands on our chests, grunted. Once he ran around the circle a little.

At long last Gani sat up. I qui sat behind him, held him leaning against him. Gani began to speak in a hoarse low weak voice.

He said: "I saw people. who I did not know them. They told me to tell you that he should not go away from his place. They said not to drink water out of buckets." They said to sing Zo. (I think this is a honey song. ASK AGAIN.)

His voice faded away. He waved his arms weakly. 7

"He began to talk. She said vehemently, that these were the Ilgana si - the spirits of the dead. I, DiKkhaoina had been asking them to talk about the spirits. That they should not do. The spirits might object and punish them."

*Goma got up, went to Gani and blew in each ear. Gani roused. He murmured hoarsely "It has come out. The medicine has come out. It was in my feet."

Elizabeth, who had come over at some point having got up out of bed when she woke and heard the sounds, and I got up to leave, thinking our departure might bring about an end to the affair. The men took Gani to bed. The vast still night closed down.

Next morning Eliz, and I had a talk, wondering if Gani's vision would frighten the Bushmen away or make them unwilling to talk. She thought it ought to be stopped. I walked around pondering, trying to feel it through. At last I talked to Gani.

Gani said he first experienced trance at Kai bib when he went there with Courtney Clark. He said the thing came into him like a wind. One does not know what one is doing when the trance is upon ~~one~~. He said he was not a medicine man. He had not been cut or had the little stick put in. of ceremony The Bushmen, he said, knew he was only young and not a medicine man. They would not give much weight to what he said. I said I thought it would be better if he did not go into trance in a small group like this. At a big dance it would be all right. Gani said, "yes ~~he~~ thought so too."

There was a dance at Debe's weft one night before Baikie left. We all went, walking across the Omarumba. It was not much of a dance.

Baikie had to leave because he flunked two exams, and had to take supplementaries. He says one must have 40% to pass. His father wrote him to come home & study so he went on Jan 19 by U.N.K.O. Durconoy. Poor Baikie.

Civility and cleanliness assured - Brian
Sap le saw this sign on a boarding house in
District 6 in Cape Town.

Jan 9-27 371

Tick birds, Cattle egrets, are called rain birds here. They have been around, unbelieveably white against the gray of the sky and the green of the field. They did bring rain in a demoralizing torrent.

We are making a change in our staff. Karl and Glas, according to what I hear said have been discontent, grumbling + complaining at everything they are asked to do. Something is going on. David wanted FH to send out with Barkie to buy something. I said he could not without telling what he was sending for - as we did not allow liquor to come in. So David didn't take FH. No send a list. Next day he said he had no shirt + wanted to buy one. I said we had none to sell. Barkie, without asking I had paid David extra for doing his washing. He has a great deal of washing. After he left David demanded a raise, for the washing which was given. Trouble is from me U.P. David takes time which belongs to Phillip + do the washing + as that happens is that Phillip has to do more. Washing clothes, making tea.

Eroticism in Bushman dancing is
 intense, rarefied, symbolized, formalized, dignified.
 As compared to the shivering ^{& surging} buttock, shaking
 of shoulders and breasts, thrusting of lips
 commonly seen in the dancing of Bantu speaking
 people. The dancing of Bushmen is like
 an abstraction by Ferniger or
 whose painting was the one of intensity in air - ?
 If Jan Stein had put into paint all he knew
 he could be compared used ^{figuratively} as a contrast.

I have learned to listen to Bushman dancing
 instead of looking. It is primarily music - a fugue
 of rhythms.

Charlie Harrington
Cal Holbrook

Jack Mac Donald
Jim Brown

Jan 9-27 373

Lawrence talked tonight while we were having
sun downers about the high air. He says I met
Jack Mac Donald some where sometime on a train.
He says there is nothing shiny about anyone who
has been in the high air. Together we remembered
the night in New York before we were married -
the Christmas time trip. When from a night club on
a roof some where Lawrence telephoned Jim Brown
who was working in one of the New York tunnels, to
ask if he might bring me down into the high air.
Lawrence said tonight that Jim said, "a woman?"
and Lawrence did not ask again. He told about
the bars and the fights. But anyone who was a high air
man was safe. The high air men stood together. Lawrence
said people either wanted to work in high air or they
kept away from it. If they wanted it they stayed
with it. They couldn't do without the danger - if they
wanted it.

John often speaks of Lawrence's greatness. Such
a talk as tonight's is one that he would remember.
When Lawrence talks sometimes it is though
a light was illuminated in him.

I want him to work with Elizabeth on a story
about the high air. As we sipped our gin & lemos, I
glanced at Elizabeth. She glanced at me. She
said, I already have the title. It is Follow the
High air - or The High air, depending on how the
story takes shape.

I know now why so many fine women aren't married. It is because they aren't like Iri who is woman. I understand now how a man wants woman and does not care a bit what her CHARACTER is. Iri has to go lately. The "game si" are not punishing her. She has put them from her mind. When Iri smiles - it is enough for anyone.

I didn't finish about the boys, poor suffering twisted warped creatures. Karl (Gow is his last name) said to me while I was working in the tent - through the netting - Mr. Marshall wears too many pants. He must change them every day." ^(Karl does not wash his pants) actually he changes them seldom. The pants in David's ^{nomip} were ^{coming} from Paris & Herines & 1/2 Johns. Later in the afternoon Karl & Glen came to Laurence to say they were leaving. They will go out on the next winter bus. Laurence I think pregoes what might seem from personal loyalty. His way of working is such that he pushes people away unless they are in certain relationships to him. He has spoken to Philip I am happy about this - to say he appreciates him and will give him a bonus. We have a strange looking person coming - named Franz Rudolph. Laurence found him on a trip with Moremi to a distant place toward the north east where Moremi has Maali growing. Bantu speaking persons - when they are not in contact & under European pattern but here in the bush in their own cattle stations are like feudal lords.

Laurence suggests a Responsibility Club - & to start by Karl

Jan 9-27

375

Last Sunday. Jan 25. all was suddenly different. Fgao Same came to the tent flap and said "Bushmans, Bushmans." I went out to hear. Elizabeth say, "oh oh." across the Omarumba were filing
Igi'gae, qao helmet, qao the relative of Igi'gae
I qao musician Iqui horse face qao Medicines
Debe Igi'gae's brother. I qao Igi'gae relative, ^{99's} Mair's relative
Bo Igi'gae relative ~~bo~~ beyond country. They
filed in saying, "Morrow Di || Khas! Na, Shoro!"
I asked how they were. They had all recovered
and were very well. I asked about the women.
They pointed down the Omarumba. Soon they
appeared. One woman was carrying another
woman on her back. Mr. Morris camp became a
hub bub of Morrow Di || Khas! Na Shoro. There
was warmth. real warmth. All my affection
for them welled up. I qase, qao's first wife's
baby in her Mother's Kaross reached out her
hand to shake hands with me and said
Morrow Di || Khas! ~~Na~~. Di'ai's baby I qase
was charming. (He let me put ointment in his
eyes ^{lala} without drawing away. in contrast to his
former shields.) Moremi arrived saying over and
over again in the clamorous ~~of~~ greeting that
Mr. Morris did not allow Bushmen in the
inclosure. The woman who was being carried is
one of Igi'gae's people. Her mother was carrying her.
She had a temperature of 104. had not eaten
for two or three days. I ^{suddenly} felt very tired. - very. Elizabeth

and Lawrence, I think sinking as I did
 at the thought of it's all beginning again - got
 out the medicine. We took care of her first.
 (Elij went at 11 pm. + 3 am. to give her the
 anti biotics.) ~~She was alone~~ and soup + milk
 + rusks; she wa about next day watching the
 quil dancing + skipping rope. The muddle of
 this account is representative of our muddled
 experience and feelings. Jim too tried to sort it out.
 I haven't counted ^{exactly} yet but think the arrows

were:

gao meel	gao helmet	!qi! gae	gao	gao (sm) Khami
!ai ai	!!gus	!khae	!sau. baly	!i!khae
!khae	!!gus	!nai	gia. baly	
!khae	Xama	gao		
!qui	Xama	gao		
!gao	Xama	!khami		
± 1159	Zuma	!khoa		
!gao	gao			
!gao	!nani			
!gao	gao			
!kai	!qui			
	!gasa. baly			
	!!gus. thin baly			

!hao gao !naisi (all 95's people - Debe 95's ho. who live here
 and their wives + young people. I don't know all the young men yet. 99's folk. but was away with
 99.
 Probably around 60 people.

Tuesday Elizabeth + I decided to work with some of the visitors. Again we wanted to demonstrate that we would give tobacco for interviews and how much - and we wanted a chance to get some tobacco circulating in the furnished groups.

We took pictures + measurements of a Mongolian spot. Bao + Gao have a new baby one month old. It has a Mongolian spot.

Then I worked with Names with a large group. Who was each named for - + each member of his family was the theme. I asked who would like to work with me. Gao helmet Qi'gae Gao medicine - old Gao (hus, Bao - ul, 9.9.) I qui Gao's^u brother I qui Gao meet son in law volunteered. We had a good time and an excellent interview. Folk couldn't be in better mood. Qi'gae said he was opening his ears. He had closed them at gaulcha. He laughed his tears ran from his eyes when Gao med said he had eaten so many Maughettis he forgot he had had a sister named # Nisa. It is amazing to me how I remember the genealogies. They are seared into me.

The gave Gao med. his present - shirt pants paper and a blanket for Di'ai + med. Hooqa and a scarf! Nai.

We are in dread of Mr. Morris coming while the crowd is here. (Heaven forbid that he should catch the girls dancing under the tree) The quarrel was forgotten. It had been like a pebble dropped into a pool, causing a momentary ripple. The Bushmen said they understood and went off in various directions to set up wefts. Xama & Gao li. are $\frac{1}{2}$ hours walk down the marumba. Qi sai is with Debe I don't yet know where the rest are.

We explained not in endabe but to individuals about the tobacco.

Qi!que Gao helmet old Gao q's relatives & some others came to Lawrence in a special group making a special visit to say they understood and to express their good will.

Thursday afternoon I made a point of having Fgoma & Qui work on kin terms with me. Hard exactly trying work of checking the accuracy of the terms one by one woman speaking. We had said & were trying to establish the point that Fgoma & Qui are now our employees like Phulep and the others. I am a little concerned about jealousy being focused on Fgoma. We had a large cheerful audience. It was like working in the clamor of a cocktail party.

Jan 9-27

379

I guess our said he would like to have his pants & shirt now instead of waiting. He said it had been Figma's idea that they wait till we parted. Figma said he was not a man to change his mind but I guess could do as he wished.

Heinrich is clearing around a dead tree which Lawrence hopes will work out as a place to interview to keep the crowds from gathering here. At least there will be a place we can scurry to if Mr. Morris comes. Heinrich found a puff adder under the tree, killed it with a shot gun, gave it to the Bushman to eat.

There was a terrific rain in the afternoon. Again it quietly crept up from behind us, while other storms thundered and flashed to the west. Before it swept the wind and dust that we had heard of. When the rain came the ground was swept clean. The rain wiped out every mark. It reminded me of new snow.

We call the earth dirt. We say ~~our~~ our garments are soiled.

Jan 9-27

380

We were in a flutter about Mr. Morris' camp. We don't want to offend the Bushmen. One of us was so pleased to see every one else. Our driving them off would be painful. However Moremi was still more concerned. He stuck to his point. As people began to settle around #goma's place, Moremi & I went too and supported each other. They must go farther away. Moremi went back to a nice place where there was a tree. & said they could sleep there. It was getting dark. They each took a bush, set down their things, and set off for water & wood. We took care of the sick and came back for sun downers & had dinner after nine. We gave a little tobacco not to one person, but put it down in a pile.

Monday - We were in the rondaville talking to #goma & giving explaining that we were going to give tobacco only in return for services - an inkure or picture. #goma said that was best. He had said to the Bushmen that they behaved badly at Gaultcha, asking for things, wanting gifts, giving nothing in return and complaining that we not giving one. He said he thought less of Bushmen since that experience. We said our presence was not in the pattern of Bushmen life & we understood the behavior but asked if he agreed that this would be a better plan. He said he did and was in the midst of some remarks about jealousy when David ran to Heine & said to come. Heine ran off. Before we picked up the hind of tails Philip ran to us and said she

Jan 9-27

381

Bushman were fighting. We fled to the bop tents. A crowd of people were there, around Iq'gae and his brother Debe. Philip says they were taking out their arrows. We doubt it. But there was a quarrel. By the time we got there it had turned to an explanation. Every one explaining to every one else and all talking at once. It seems that Debe had asked Iq'gae to slap in his wrist across the omarumba. Iq'gae had said no, he would slap with us. When Moemi had said the Bushmen must not settle near us Iq'gae told Debe he would come to him, Debe said no he wouldn't he had refused yesterday. And the temper evidently flared. But that is all there was to the quarrel. The talk then turned on Moemi saying it was not his fault that the Bushmen must be made to stop away. It was Mr. Morris' order. A doctor who wanted to examine Bushmen + had them camp near - + Mr. Morris had moved away himself to camp elsewhere and said no Bushmen must be within a certain distance of his camp ever. Moemi called on witnesses to support his statement. He was extremely anxious to prove that he was not an enemy of Bushmen. Lawrence supported Moemi. He wanted no more than Moemi to have the Bushmen think we were driving them away, so he said it was Mr. Morris' order + we were guests of Mr. Morris.

I do not remember Jan 28. It was just another day.

But January 29 - Thursday was not just another day.

Faurens Heines Elij. Fedina + Gani went to Naan Naan to get a drive. Carl + Gear had got into a state. They complained, wanted to be paid over time, Faurens refused. So they quit. It is for our good that they have gone. Maybe they were just tired to death of the wholesaler life of the field and its restrictions and used their devices to be dismissed. Only it was they who quit. Poor mixed up souls. What this country does to human beings is terrible.

While Faurens was away a truck drove in. In it were Mr. Morris and his son John, his interpreter Loupo (?) and Cigarette who speaks Bushman, is said to be a Bushman, has not one Bushman characteristic and has very Bantu characteristics. It was raining hard. There were no gay gatherings of Bushman, no children playing tip-oo-wai, no girls dancing over the skipping rope, no women chatting, no men stretched prone, smoking, no toddlers waving Monow Bill Khoo! na as they chase each other about in their careful, uninterrupted, undistracted toddle. I took a long breath and went on. In a minute we had tea. Then Mr. Morris had his canvas stretched between the trees, his beds + tables set up. I dressed for dinner in clean pants + shirt. We had sundowners and dined very late. Before we finished the party arrived back from Naan Naan. We sat till after one o'clock. Mr. Morris said it was the first time he had received hospitality in his own country where normally he is the one who offers hospitality.

I am not going to have time or energy to put everything down about the visit, and that is too bad. I wish I had had a tape recording of it all.

8 goats & 1 red hog

I took a great liking to Mr. Morris. He talked about his problems and his doubts, his ambitions and hopes and regrets, and told us stories in between. He wants sincerely to build a good settlement here. His method, he believes, requires firmness, some ceremony, and he says one becomes a little god and gets accustomed to ruling. So one begins to think like a dictator. He is interested in Bushmen. He believes that their salvation lies in their becoming agriculturists. He has several stations where he has started them planting Maize & Mochango and raising goats. Chadum is one. (Chadum is the name of the Omarumba. The place has another name too. It was from there the Bushmen were taken to the Cape exposition. Lawrence went there with Moremi a while back.

^{Murphy's}
~~He~~ has tried to get the group here at Cho'ana [Cigarette. (named for that black prognathous interpete!)] to learn too. He gave them 8 goats now there are seven. Too many Leopards here he says. I have thoughts about 8 goats - too few to live on too many to leave me free to go to hunt and to go for vegetables. He sincerely wants to do the best for the Bushmen, and wants to do what they voluntarily agree upon. He and others are going to look to us for information that will help them practically. We must do our best.

Lammer says
So Africa
90 warboys came back the hip
+2 went out on last Trip
we have the gold
her the pounds & the head aches.

Jan 28 to Feb 3

384

In the morning, Jan 30 Mr. Morris had an
 audience. ^{all the Bushman's & other people from the kraal were here.} He invited us to come. No need to
 write about it. I shall never forget it - our
 entrance, the concerted raising of hands and
 shout of ^{we sat formally at a table.} Morrow. Mr. Morris introduced us &
 said we came in peace. After having the
 interpreter make them practice saying
 Mr. Marshall, Mrs. Marshall. it came about
 that they said our names were Tsangao.

Di Kkhaio. Mr. Morris asked what his name was.
 Debe. Qi'gae's brother who is headman of the
 weft ^{his} spoke up and said gao. That is the name
 of ^{Debe's} father. The man ^{four} wives. They gave John - Mr. Morris
 the name of !Namshi. !Namshi is the boy in Mr. M's employ sent to spy upon
 Mr. Morris then asked the group from !Nai!nai

to come forward and for their headman to sit out
 in front of them. That was our #goma and all of our people.
 He asked them if they wanted a station at
 gaulatha like the one here at Chol'ana, with a guard.
 They said they would. Mr. Morris said he had
 received a letter from some one who had so requested.
 He asked if they wanted a native over them or
 a Bushman. They said a Bushman. He asked
 who would be the Bushman. #goma said he
 would have to think that over to decide who.
 Mr. Morris said if they had a station they
 would have to maintain the road down from
 Saman gai gai, they would have to punish
 anyone who set bush fires or killed quaffes.

Jan 28 - Feb 3

385

The next business was to enquire why the goats had not increased. Then to chide the group here for not having planted their millet (Makayo). They said the birds ate the seeds. Mr. M. said the birds didn't eat Moremi's millet. They insisted the birds ate their. It was too late to plant, they said. He said it was not too late. (actually they had all been away 3 weeks eating Manghettis - so many that Gus med. said he forgot he had a sister named #Nisa)

Mr. Morris then set off in the rain & planted the millet, taking the group to work at it. He gave them all a good handful of tobacco. #Gi'gal and many of our got in line too. #Goma did not.

We had lunch. Mr. Morris & John set off into the mud & rain, warmly inviting us to visit them in Reuter. which we shall do.

No one knows better than we how little the Bushmen & Mr. Morris understood each other. #Goma has no notion what so ever of maintaining a road to Gaultcha. He said the group were all scolding each other saying "Why did you say yes. Why did you say yes." They are afraid of Mr. Morris & #Goma says.

We have been getting along so well with Gao medicine + 1 Qi! gae that we decided to give them rations as a reward, and to keep them. In a period Gao medicine wants to earn a blanket. I want him to have a blanket. So we set to work. He will tell me about the names of god and much else. Bless him - I love that man. The notes carry some of the man's humility and sincerity. I can't write about it now but I will not forget.

1 Qi! gae is being a lamb - almost. 1 Qui is utterly engaging. One of the most enjoyable things I have ever done is to gossip with 1 Qui.

Somebody who was an expert in phonetics and semantics could have a fascinating time with these Bushmen.

We dried ourselves out today - first day of sun in many days & torrential rain. Feels good.

Last night I visited #goma (=Tuma #Toma) Di'ai + Mai was singing, the boys dancing in a tiny circle - 2 feet diam. all space is around them. Little 1 gase of the one blind eye was dancing by himself - in perfect rhythm + perfect imitation of the men.

I can hardly write with the beetles grass hoppers + moths that surround me, we had letters from John on the envoy. Thursday.

I do not remember Feb 8. So will talk about Elizabeth. She is a lion & strength. She takes hold of what ever work there is to do, dispatches it quickly and well. I find my self wanting her to do things instead of doing them my self. We have passed the peak of one of life's curves.

Time passes quickly here - faster than I ever knew it to pass before. I don't keep up the diary, and the days fuse together. There is a lot we are not putting down because it is commonplace now.

~~Yesterday~~ Saturday morning I went to the west side of the lake and found a group throwing the rack dishes. They are the Bushman's News paper. They wanted to know what was happening to John and what the prognostications were for hunting. The dishes showed John at home - and 2 days. In two days he will leave home. They showed two animals. Heiner ^{the day after the} next day, hunting, shot at 2 Gems bucks and missed both.

Too tired to write more.

Sunday Feb 8

David Philip & Fedimo were at Moremi's kraal last night. Philip & David left. Fedimo stayed behind. He started to go, stayed, finally left. Moremi & his wife sleep in different rooms. Moremi heard the blockade being moved. He went out saw some body. He rushed at the person who shone a light in his eyes so he could not see him. He ran but Moremi could not see. Moremi came over here & woke up Nany. Nany Cleophas and Gani were in one tent. Moremi thinks they were all asleep. Lawrence asked what height the light came from. Not a big man, he thought.

The foot prints are made with leather shoes. Moremi called the Basotho to look at them. Fedimo and Philip & David are in one tent. Did he know what kind of flash light? Moremi gathered all the flash lights. He thought he could recognize it. He got one from Fedimo's tent that he thought was the one.

He questioned Fedimo. He says he was not the guilty one. Lawrence asked Fedimo to go over & compare his shoes with the foot prints. Lawrence said. So a procession started over. Moremi in front

stiff with anger. Qi'gae next grinning.
 Then Fedino who as he passed said to Elizabeth, "Good morning. We have a big case" and shoved his hat from back to front over his eye. (Goma qao Igui + Bo followed grinning. (qao has shaved off his beard this morning.)

We await in the tent to hear the outcome. We hope Fedino is not discovered. No gavi our interpreter. Elizabeth says to tell them if they are that we will give them my three mas chances and if it happens the fourth time we shall have to do something about it. We are thinking of all the possibilities. Franz who is so old and dejected might be ruled out if it were not for our having given him four vitamin pills. Moremi had not wanted Franz to live with them at the Kraal. He had answered that suggestion with "Kak". Philip + David started over in their bare feet. Lawrence called them back. They are pacing about with curiosity. Lawrence says it will be quite a change for David not to be quiet. He has joined them to discuss matter.

Heinn + Cleophus returned to say that the foot prints had been obliterated during Moremi's absence here and nothing could

+268 390

he learned from them. Bedimo looked like the cat
that swallowed the canary - but he does anyway.

Heina had left the kraal in an uproar of
a fight between Moremi and his wife.

It seems that she had in her possession
a blanket and two large pieces of cloth which had
been given her. This now is far from clear.
She claims they were given her for her
daughter by Philip.

Lamence called the boys together and
made a speech. We hoped for the best. I
worked on kin terms all afternoon and evening.

Till Cleophus and Heina arrived at the
tent to say that Makiena had run away
from the kraal and was out in the bushes
singing and screaming. I said I wanted to
do some thing. Every one advised us not to get
involved ^{that} Juan, Heina. Elij. said she agreed
with me. Cleophus said he did not know
what to do. Nahari, Makiena's son, said
he wished we would do something. It was
agreed among Elij. Lamence & I that
Elij & I would go; Lamence would keep one
and remain uninvolved to be the court, appeal
if necessary. He remarked as he went back
into the tent she is probably drunk. I
snapped, "Why should she be drunk?"

Ma hari lead the way. He followed a path
I carried a lantern. It had been raining.

Drops on the wet grass sparkled.

We came upon the group talking loudly
in the darkness and the wet brush. Makina,
Moremi and all the children big and little.
They were standing. Makina was walking toward
us. I took her arm. Told the others to come
and we returned to camp. Makina was
drunk. She insisted that I walk in the
narrow path. She pointed it out to me
every step, indicating each little waver in it.
"The Mission" she said. She lurched over
the stones and tussocks beside me.

At camp we made coffee. Franz
helped. I didn't know what to say. Coffee
gave me time to feel things out. Moremi
began to accuse Makina to us for her
behavior. I said that was not my purpose
in fetching Makina and I did not know
who was guilty. My purpose I said was not
to act as judge. What I wanted was that
Makina return to her home and that
they go in peace. I assumed authority
I said there was to be no fighting. Makina
tried to talk, Cleophas and Franz both should
commands at her to stop. I said I would
talk to her in the morning. We put everyone

into the jeep and took them to the kraal.
Makiena was weepily grateful. "Dankie Messus
Dankie Messus" she said. I told Moremi
to see that she went to bed and not to argue
with her that night.

Nothing more happened in the night that
we heard.

Monday Feb 9.

Makiena was here before breakfast. Moremi
and Nahari were here too, and all the children
I was filled with uncertainty as to interfering,
becoming involved. Brian made long speeches
again about our not understanding the
Native mind - which are so true. Nevertheless
I went ahead. Eliz. came with us. She
and I feel alike.

^{The} ~~troubles~~ ^{troubles} began by Nahari wanting to air his
troubles. I asked him. Moremi to let me
talk to Makiena alone first. Franz and
Heiner interpreted. Makiena began by
telling her side of her troubles with
Nahari. She told his mother, she said,
Why does he speak roughly to her.
I said I could not arbitrate in a family
difference. I only wanted to say that
I wanted no troubles between her kraal
and our camp - and to ask her to

Feb 9 393

Manage that there would be no trouble. She
I said, was a mature and intelligent
woman and would know how to keep her
family happy and at peace. She said
she was intelligent, she could think, but
she wished her heart and her head were
as good as mine. She said she would
go and clean the house and work on
the meals. She left.

I then told Moremi what we had
said. He said she had not slept with
him for a month but had taken her
bed elsewhere. Had tried to sleep in
Nahari's room with him & his wife.
but they would not have it. He said
he hoped my talk would bring her behavior
back to normal. We would see.

What we saw next was Moremi
dragging Makiena into the camp, Makiena
in some sort of seizure. We lay her
down in the shade. Took her pulse.
put a pillow under her head and a
cold cloth on her forehead. Moremi fetched
a blanket and covered her. She is a
beautiful woman, sleek ^{smooth} black, handsomely
dressed in beads. I watched him carefully.
He was tender with her. I do not pretend to
understand any body. He seems excitable to me
unpredictable. but fond, Makiena

Feb 9 394

I could shake the culprit till his teeth rattled.
destroying peace, miserable selfish wretch.

Nevertheless I do not want to know who
it is. We cannot afford to lose Fedimo
however impudent, no Gani however
devious and appealing, Philip however
sentimental. For souls all.

Makiena slept till about three. We then
took her home. She looked infinitely sad.

Heina went hunting. As the racle desks
had predicted he saw two animals - 2
gems bucks. He shot at them and missed.
That may have been because Elizabeth -
a woman - had gone along. And hunting
is not woman's business.

John may be in the air tonight.

I gave Gno medicine the blanket he had
earned. I have a deep affection for that man.

Feb 10 - 17

Tues 10

Philip settled down. Gas medicine and his
 group ~~started~~ back to gautscha. He has his blanket
 shirt, pants, Di'ci, 1 Hooga a blanket, 1 Nai-say
 and beads.

Faurence began to get ready to go to
 Windhoek, to leave Thursday Feb 12.
 Brian's time is up. He will go too. He is in
 a stew of last minute business. He is the
 antithesis of Charlie. The proportion of time spent
 is only one of the differences. He pops out
 occasionally to collect, usually about sun down
 time - comes back at dark. He must then
 dry those specimens + that takes about a month.

Heiner must also go out. He is called to
 court as a crown witness in some case having to
 do with a man who bought cattle from farmers
 and never paid for them.

That will leave Elj. + me alone here.
 Faurence is taking Philip + Gani for
 vacation. He is taking David, to leave him.

We have a new person a Bastard
 named Choplus, and Sedimo and one Frau.
 We hope for the best.

Wed 11 Worked. Wrote Nana. helped Lawrence a bit. I have ceased to be the one who looks after things.

Thurs 12 Lawrence left about 9. Duain was 3 hrs. later than planned, poor dear. We feel very sad. Elij is quite sick with dysentery.

Friday 13. Three Beeluanas came from Kadum & settled upon us. We had to tell them not to live here with our boys.

Sat 14. Elij. better. Cleophas. getting wood. failed to notice he had a flat tire and ruined a good Dodge tire. Worked. Feel low.

Sunday 15 Worked feel low. Elij is going to help me edit & type the Kniskip stuff. It is terribly hard to put into shape. Jim too tried to describe why it is so hard. We have had funny rains, like Honolulu, rain, sun shining at the same time. Jim thinking too much about every one at home, wanting to do nothing but write to each and every one. I think Nana parting with John. I wonder where John is and how. I get morbid in these moods and my mind conjures up snakes, elephants & lions. We heard a leopard - Elij moved in with me.

Qui's mind does the same thing. The mood at the Weft is one of homesickness. Qui one night when there was wind & the sky was black as soot could neither hear nor see. He says he gets afraid of lions on such nights.

Monday 15. We waited all day for the W.N.A. convoy which never came. We are to send out a telegram to J. He is doubtless worried about having left his women unprotected. Actually it is quite all right. One never knows, but it is turning out that our staff is behaving very well.

I had the most fascinating interview yet - with Iqui + his brother Gao. They interrogated me. I have notes. Iqui said he understood how why I wanted to learn about their life. He says I want not to be for done - i.e. stranger i.e. potentially harmful person. How true.

Tues 16. The W.N.A. convoy came, having seen or via road since Wednesday from Francis Town. There are floods there. a bridge washed out.

Goma has been sick. Gao been giving him a tabuin. Tonight he said he was crying for a dance and me of the medicine men to cure him.

I am using the white kupo going to call up the diary. I hear a voice now across the Omaramba. I wish we could all go to bed instead but they asked me to go and I want to. Elij is in bed. She will get up.

At the last dance, to which only Hemi + Elij went Gani was in dance very deeply and took off his clothes and ran about naked. Elij + H. had left. Tsam Gao was very sick that night - they brought him home.

The dance didn't begin or didn't. I am always tired. I thought I just couldn't go and lay down a while. Then we heard clapping from across the marumba. I got up, put on boots gathered things, woke Elizabeth. It was about eleven. Bushman do not hurry. I went over & said we'd go in the jeep. Half an hour later, #goma (I am going to change that spelling to #Tuma! I've been pushed around long enough.) appeared with a spear - against the lion & hyaena - and !Qu with a gigantic knife I had not noticed before. Wonder if he traded for it. #i and !!guse had on beautiful Modesty aprons. Fednis and Cloplus came. We all got into the jeep. We can put 5 children in the front with us. 6 adults & #gao came were in the back. Spear was carefully stowed. We started. The poor little jeep has its limitations. It wouldn't climb the marumba bank. We got out & walked - the adults, leaving the children safe in, Elizabeth drove. There is a hyaena just here, near us.

Again as always, I feel the dance to be a tremendous experience. I have never been able to write it, subjectively or objectively. We get only a snatch of sleep after a dance. Then the day and its pressures is upon us. I always think I'll write it at leisure - which never comes. Now, for instance, it is the following night. Elly and I talked over supper till late. I sit down now - having attended to everything. It is after ten. Where to begin? What fraction to say?

I project my feeling upon the dance. I know. But it projects its feeling on me too. Elly feels the same way about it. John does too. I know from his face in the flashlight - when he is here.

No worship in this world that I have seen makes me, feel as these dances do. I know Man and God. Next day I am busy again. I lose again and again and again the essence. But I can always remember that I had it.

Last night it was the face of a young man. He crouched by our fire. He was ill. The medicine men came to him time and time again, for of them, particularly when the frenzy was upon them. They went to Tuma too, who was ill, leaning over him one at his head one at his feet, pressing their heads against him, crying out. But he was in the shadow, wrapped in his blanket. The fire light played on the face of the young man and he became my image. He has heavy brow ridges, thick lips. The shadows blackened the hollows of his cheeks. He crouched all night, still. When the medicine men came to him he lifted his face. They sang the songs of the sun and of the mamba, and of honey, and the quaffle. The whole universe was there. I looked up and found that the Dipper had come too up over the south east horizon. Orion was with us. I hadn't expected the Dipper. And the mystery was there, everywhere, around us, in no like air.