

PEABODY MUSEUM, HARVARD UNIVERSITY

CAMBRIDGE 38, MASSACHUSETTS, USA

December 8, 1954

Mr. Glyn Thomas  
Vice Principal, University of  
The Witwatersrand  
Johannesberg, Transvaal  
Union of South Africa

Dear Mr. Thomas:

I am writing you at the suggestion of Mr. Raymond A. Dart in connection with the project of translating recordings of Bushman speech which were collected by our South West African expedition under the direction of Mr. Laurence K. Marshall. Mr. Dart has made a very satisfactory arrangement whereby the work can be done under the supervision of Professor L. F. Maingard who is, of course, the outstanding living authority on the Bushman tongue. I have a budget of \$500 for this project.

It is our proposal that Professor Maingard be paid at the rate of \$100 a week. We should prefer to leave to you people the settling of the amount which is to be paid to Ledino and whatever secretarial help is necessary. We understand that Professor Maingard will be prepared to begin on or about the 5th of January.

We are very grateful for the cooperation offered by the University of The Witwatersrand to assist us in checking this unique record of a previously undocumented Bushman group.

Very sincerely yours,

JOB:it

J. O. Brew, Director

P.S. There is one point which I notice was not made in the original letter and which should help the work very much. Along with the recordings Mr. Marshall is sending Ledino's original translations which were done in the field and very quickly. Some of these, of course, will be better than others, but they should make a very useful starting point.



F

C O P Y

December 9, 1954

Professor P. deV. Pienaar  
Chairman, Department of Phonetics  
& Logopedics  
The University of The Witwatersrand  
Johannesburg, Transvaal  
Union of South Africa

Dear Professor Pienaar:

I am writing you as a result of a letter from Professor Dart in which he informs me that you have most graciously undertaken to assist Mr. Maingard in his work with our Bushman recordings. We are very fortunate indeed to have your assistance.

Fifteen tapes in metal containers were dispatched by air express today addressed to you. I enclose a memorandum from Mr. Marshall to me which contains certain information about these records.

You will notice that three of them - Nos. C1, D1 and D2, are not recordings for transcription. They are, I understand, merely word listings.

No. 3 also, it is thought, may not prove to be worth much bother.

It should also be noted that Nos. C1, D1 and D2 are recorded at a different speed from the others.

There was one item of importance not included in the original letter to Professor Dart. This should make the job somewhat easier than it looked at first glance. I enclose translations of all except the four tapes mentioned in the paragraph above. These translations were done by Ledino very quickly before the expedition left the field. The reason for the project is to obtain, as we hope, a much better translation.

I have written to the Vice President, Mr. Glyn Thomas, as directed by Professor Dart, about our budget for the work with a specific suggestion of the stipend for Mr. Maingard. When you give this material to Mr. Maingard, will you please also convey to him my kindest personal regards. I remember with pleasure the visit I had with him a few years ago at his house.

Very sincerely yours,

JOB:it

J. O. Brew, Director



Prof. P. de V. Pienaar Head of Dept of  
Phonetics +

Logopadics + Director



~~of the Speech Clinic~~ Witwatersrand U.

15 reels - Ethnological Recordings  
being sent by Peabody Museum of  
Harvard University to Witwatersrand  
University for scientific consultation  
as to their meaning.

No Commercial value  
For Scientific Purposes Only  
To be returned to <sup>the Peabody Museum in the</sup> U.S. when  
~~the examination is finished.~~  
the professors of the Witwatersrand  
University have finished their  
examination of the contents.

~~RE~~

Air Express

---

Prof. P. de V. Pienaar  
Dept. of Phonetics + Logopadics  
University of The Witwatersrand  
Johannesberg  
TRANSVAAL  
UNION OF SOUTH AFRICA





UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

MILNER PARK - JOHANNESBURG - SOUTH AFRICA

Ref. E12/1.WH.

28th December, 1954.

The Director,  
Peabody Museum,  
Harvard University,  
Cambridge 38,  
Massachusetts, U.S.A.

PEABODY MUSEUM  
RECEIVED

JAN 17 1955

ANS. \_\_\_\_\_

Dear Dr Brew,

I was glad to receive your letter of December 8, 1954, about the project of translating recordings of Bushman speech which were collected by your South West African expedition under the direction of Mr Laurence K. Marshall. This University will readily cooperate in making the arrangements for this project. Professor Maingard is keenly interested and will be prepared to undertake the work next month, commencing as soon as Kernel Ledino is available. The arrangements for Ledino's transfer from mine service are not yet complete, but I hope that everything will be in order by the beginning of January.

Your letter did not refer to the despatch of the recordings, but I understand from Professor Dart that they will be addressed to Professor Pienaar at the University. I am informing Professor Maingard that the recordings will be accompanied by Ledino's original translations, and I have taken note of the remaining points in your letter.

Yours sincerely,

I. Glyn Thomas,  
Vice-Principal.

*Query  
Payments?*

*500*

PLEASE QUOTE OUR  
REFERENCE AND DATE



PAR AVION

JOHANNESBURG POS 13.30 28-XII

AIR MAIL

**AÉROGRAMME  
LUGBRIEF  
AIR LETTER**

EET VERRYKTE BROOD /

EAT ENRICHED BREAD

The Director,

Peabody Museum,

Harvard University,  
Cambridge 38,

MASSACHUSETTS, U.S.A.

G.P.-5.

AS ENIGIETS INGESLUIT WORD. SAL HIERDIE  
BRIEF PER GEWONE POS GESTUUR WORD

IF ANYTHING IS ENCLOSED. THIS LETTER  
WILL BE SENT BY ORDINARY MAIL

**NAAM EN ADRES VAN AFSENDER  
SENDER'S NAME AND ADDRESS**

The Vice-Principal,

University of the Witwatersrand,

Johannesburg.

EERSTE VOU - FIRST FOLD

TWEDE VOU - SECOND FOLD



PEABODY MUSEUM, HARVARD UNIVERSITY  
CAMBRIDGE 38, MASSACHUSETTS, USA

January 11th, 1955

*S.W. Africa  
Recording  
Witwatersrand*

Mr. Glyn Thomas  
Vice Principal  
University of The Witwatersrand  
Milner Park  
Johannesburg, Transvaal, Union of South Africa

Dear Mr. Thomas:

Thank you very much for your letter of January 6th. I am glad to hear that arrangements are getting along so well. I am instructing our Bursar to send a bank draft for \$500 to the University of The Witwatersrand in your care to provide money for the project.

I shall keep in touch with the people concerned and provide more funds if, as and when necessary.

Sincerely yours,

JOB:it

J. O. Brew, Director





UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

MILNER PARK - JOHANNESBURG - SOUTH AFRICA

S.W. Africa  
1955

Ref. E12/1.WH.

PEABODY MUSEUM  
RECEIVED

6th January, 1955.

JAN 11 1955

Dr J.O. Brew,  
Director,  
Peabody Museum,  
Harvard University  
Cambridge 38,  
Massachusetts, U.S.A.

ANS. \_\_\_\_\_

Dear Dr Brew,

Further to my airletter of 28th December, 1954, I am glad to inform you that Kernel Ledino has been loaned to us by Daggafontein Mines for the month of January, and Professor Maingard has started work with him, but so far only on checking of vocabulary, because the tape-recordings have not arrived. I understood that the recordings would be sent over by air express, and I am worried by their non-arrival. Please let me know the date when they were sent and how they were addressed. It is important that they should come soon, since I doubt whether we shall be able to retain Ledino after the end of January - he then has to do 22 days' work at the mine to complete his contract before repatriation, and he is anxious not to be delayed.

Yours sincerely,

A handwritten signature in blue ink, appearing to read "I. Glyn Thomas".

I. Glyn Thomas,  
Vice-Principal.



PAR AVION

LUGPOS

AIR MAIL

**AÉROGRAMME  
LUGBRIEF  
AIR LETTER**



*For airmail 6d*

Dr J.O. Brew,  
Director,  
Peabody Museum,  
Harvard University,  
Cambridge 38,  
Massachusetts,  
U.S.A.

AS ENIGIETS INGESLUIT WORD, SAL HIERDIE  
BRIEF PER GEWONE POS GESTUUR WORD

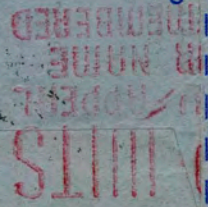
IF ANYTHING IS ENCLOSED, THIS LETTER  
WILL BE SENT BY ORDINARY MAIL

NAAM EN ADRES VAN AFSENDER  
SENDER'S NAME AND ADDRESS

The Vice-Principal,  
University of the Witwatersrand,  
Johannesburg.

EERSTE YOU - FIRST FOLD

TWEDE YOU - SECOND FOLD



UNIVERSITY OF THE WITWATERSRAND JOHANNESBURG SOUTH AFRICA





Peabody Museum  
Cambridge, Mass.

*S.W. Africa  
Recordings  
Witwatersrand*

Mr. I. Glyn Thomas  
University of the Witwatersrand  
Milner Park  
Johannesburg, South Africa

Dear Professor Thomas:

I received your letter of January 17. It was disappointing to hear about the difficulty over the tape-recordings.

You mention also that the translations done in the field were not with them. In my letter of December 9 to Professor Pienaar, I enclosed those translations. Perhaps they have already been located, but if not do be so kind as to inform Mr. Maingard and Mr. Pienaar that to the best of my knowledge and belief, the translations were enclosed in that letter. It is my hope that the translations have been given to Maingard and Ledino by now. If by any chance Professor Pienaar cannot locate these translations, will you please cable me collect and we will try to get a copy to you.

Very sincerely yours,

J. O. Brew  
Director

JOB/hs





UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

MILNER PARK - JOHANNESBURG - SOUTH AFRICA

Ref. E12/1.WH.

S.W.A.  
Recording  
Witwatersrand

17th January, 1955.

Dr J.O. Brew,  
Director,  
Peabody Museum,  
Harvard University,  
Cambridge 38,  
MASSACHUSETTS, U.S.A.

Dear Dr Brew,

I am sorry that I had to trouble you with my letter of 6th January about the non-arrival of the Bushman tape-recordings. Persistent enquiry revealed that they had arrived at the local airport on 20th December, but no notification of arrival was received from the Post Office, the air line or the airport authorities. Professor Maingard has been busy with them since we collected them on the 12th. He was having some difficulty because so many of them record a lively conversation, with a number of people speaking at the same time - Ledino could pick out only a word or two, here and there. I haven't had a further report for some days, so I hope they have now come to more usable material. The original translations done in the field were not enclosed with the recordings.

Yours sincerely,

I. Glyn Thomas,  
Vice-Principal.

Thank you for your letter  
of 11th January, which  
I have just now received.

PLEASE OBTAIN  
REFERENCE TO OUR



PAR AVION — LUGBRIEF — AIR MAIL

**AÉROGRAMME  
LUGBRIEF  
AIR LETTER**



Dr J.O. Brew,  
Director,  
Peabody Museum,  
Harvard University,  
Cambridge 38,  
MASSACHUSETTS,  
U.S.A.

AS ENIGIETS INGESLUIT WORD, SAL HIERDIE  
BRIEF PER GEWONE POS GESTUUR WORD

IF ANYTHING IS ENCLOSED, THIS LETTER  
WILL BE SENT BY ORDINARY MAIL

**NAAM EN ADRES VAN AFSENDER  
SENDER'S NAME AND ADDRESS**

The Vice-Principal,  
University of the Witwatersrand,  
Johannesburg.

EERSTE VOU — FIRST FOLD

TWEEDE VOU — SECOND FOLD

UNIVERSITY OF THE WITWATERSRAND JOHANNESBURG



CABLEGRAM TO:

193

25/12

Glyn Thomas

U. of Witwatersrand  
Johannesburg (So. Af)

3

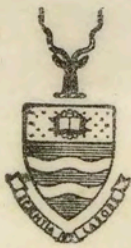
Translations recordings enclosed letter to  
~~Berna~~ December 9.

Pienaar

Brew



UNIVERSITEIT  
VAN DIE  
WITWATERSRAND



UNIVERSITY  
OF THE  
WITWATERSRAND

*S.W. Africa  
1955  
Recording*

TELEFOON No. 44-3781.

MILNER PARK  
JOHANNESBURG

TELEPHONE No. 44-3781.

TELEGRAMME: "UNIVERSITY."

TELEGRAMS: "UNIVERSITY."

AIR MAIL.

BY BEANTWOORDING GEE OP.	IN REPLY PLEASE QUOTE:
No. <u>E12/1a.WH.</u>	

7th March, 1955.

Dr J.O. Brew,  
Director,  
Peabody Museum,  
Harvard University,  
Cambridge,  
MASSACHUSETTS, U.S.A.

Dear Dr Brew,

I did not want to write to you until the translations had been completed. This has now been done and I am asking the Vice-Principal of the University, Mr Glyn Thomas, since he has been our official channel of communication, to forward them to you, together with a short memorandum about them.

I have in safe keeping another copy which I intend to give to the Marshalls as I understand they are to be in Johannesburg in April next.

I am grateful to you and others through whose kind offices I was enabled to do this work which has been most interesting.

I have two requests to make.

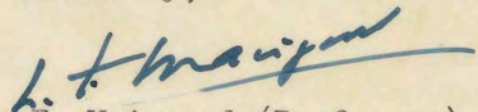
Professor Pienaar, who so kindly placed his laboratory and other facilities at my disposal, wonders whether it will be possible, with your permission and that of the Marshalls, to have records made of some of the films.

I would further like, on my own account, to work up the Bushman text, for publication at a later stage. They are in a very rough state at present.

Please let me have your advice on these two points.

With kindest regards,

Yours sincerely,

  
L. F. Maingard (Professor).

... P.S. I attach a copy of my work on the ~~K~~KHOMANI BUSHMAN and my Presidential Address on THE SCIENCE OF LANGUAGE.

P.S.S. I have your letter of March 1. I greatly appreciate its contents and I shall be very pleased to join the expedition.

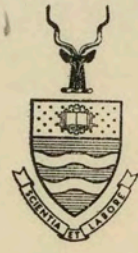


Copy for Mr. Marshall

S. W. Africa Recordings

PEABODY MUSEUM RECEIVED 1955-4-18-55

UNIVERSITEIT VAN DIE WITWATERSRAND



UNIVERSITY OF THE WITWATERSRAND

TELEPHONE No. 44-3781. TELEGRAMME: "UNIVERSITY."

MILNER PARK JOHANNESBURG

TELEPHONE No. 44-3781. TELEGRAMS: "UNIVERSITY."

AIR MAIL.

BY BEANTWOORDING GEE OP:	IN REPLY PLEASE QUOTE:
No. <u>E12/1a.WH.</u>	

10th March, 1955.

Dr J.O. Brew, Director, Peabody Museum, Harvard University, CAMBRIDGE, Mass., U.S.A.

ref.

Dear Dr Brew,

Further to my letter of 7th February, 1955, I now have the pleasure of submitting herewith the translation of the records of Bushman speech, prefaced with a memorandum by Professor L.F. Maingard, who made the translation. I understand that he has written to you himself to report the completion of the work. I feel sure you will be very satisfied with the competence and care with which the work has been carried out.

Your remittance of 500 dollars realised £178.17.10. in South African currency. I have made the following payments:-

Professor Maingard - honorarium	£140. 0. 0.
Kernel Ledino - Mine wages (for 6 weeks) and gratuity (£8)	19. 16. 3.
Honoraria for typing and technical assistance	14. 4. 0.
Refund of travelling expenses for collection of records at Airport	1. 4. 6.
Customs duty on records	<u>3. 10. 0.</u>
	<u>£178. 14. 9.</u>

The balance of 3/1d has been credited to the account of the University, against the cost of stationery and postages. Ledino was housed and fed at the University Compound for 6 weeks, but no charge is made by the University for this.

It is proposed to retain the tape-records in Professor Pienaar's charge for the present, in case Mr Marshall may decide to take them with him on his return to America instead of having us send them by mail or airfreight.

I understand that Mr Marshall will be arriving within a month or two, for further work on the Bushmen. I hope that he may find it possible to associate Professor Maingard with the work of this expedition. Apart from the valuable assistance which Professor Maingard could give to the expedition we feel that his participation in it would encourage him to proceed with the preparation of his Bushman linguistic material for publication. Much of his material is unique and irreplaceable, and all of it is of great scientific importance.

Yours sincerely,

*I. Glyn Thomas*

I. Glyn Thomas, Vice-Principal.

PLEASE QUOTE OUR REFERENCE AND DATE



Peabody Museum  
Cambridge 38, Massachusetts  
March 14, 1955

*S. W. Africa  
Recordings*

No. E12/1a.WH.

Dr. I. Glyn Thomas, *vice principal*  
University of the Witwatersrand  
Milner Park  
Johannesburg, South Africa

Dear Dr. Glyn Thomas:

Thank you for your letter of March 10 reporting the conclusion of the work on our Bushmen records and preparing the accounting.

It seems to me that this affair came out very well indeed. The translations which accompanied your letter will be very useful.

I am giving a copy of your letter to Mr. Marshall and he will make his arrangements in regard to the tape recordings when he comes to Johannesburg.

I agree with you that probably the most important result of this affair has been the return of Professor Mainguard to active work in Bushmen research. He has agreed to go into the field with our Expedition and we are very happy about the prospects of achievement which his experience will open up.

Very sincerely yours,

J. O. Brew  
Director

JOB/hs



PEABODY MUSEUM  
Cambridge 38, Massachusetts  
March 16, 1955

*S.W. Africa  
Recordings*

Mr. Glyn Thomas  
Vice Principal, University of Witwatersrand  
Milner Park  
Johannesburg, South Africa

Dear Mr. Thomas:

A few days ago I acknowledged receipt of a copy of the transcription of our Bushmen sound recordings which were made at your University by your Professor Mainguard.

Between the pages of the transcription, we find the following documents:

- (1) a carbon copy of a letter from G. Sutton to Mr. Alan Pifer to the Carnegie Corporation of New York.
- (2) The mimeographed OUTLINE OF RESEARCH PROJECT: The African Semi-Skilled Worker, etc.
- (3) The curriculum vitae of Edward T. Sherwood.

It is possible to assume that this material was included for our information about the project.

Since your letter made no reference to it, however, it also seems possible that it was in there through a mistake.

Please inform me about this and if you wish it back, we will send it by return Airmail upon receipt of your advice regarding it.

Sincerely yours,

J. O. Brew  
Director

JOB/hs



Peabody Museum  
Cambridge 38, Massachusetts  
September 30, 1955

SWA 55  
Recordings  
Maingard

card

Professor L. F. Maingard  
The University of the Witwatersrand  
Johannesburg, Union of South Africa

Dear Professor Maingard:

We are sending to you by Pan American Express 13 rolls of sound recordings. These are copies from the originals for your record on the Veld. They are copies of original reels No. 55-1, 2, 3, 4, 6, 7, and 8. No. 8 was exposed only on one side of the tape so this makes 13 copy tapes.

With my please acknowledge receipt of these so I will know that they arrived safely. I am very glad that you were able to get out with our Expedition and hope that the tapes will come up to your expectation.

With my kindest personal regards.

Sincerely yours,

J. O. Brew  
Director

JOB:HS



September 30, 1955

T. D. Downing Co.  
88 Broad Street  
Boston, Mass.

Attention: Mr. Geddes

Dear Sir:

We are shipping 13 processed sound tapes to Professor Maingard at the Witwatersrand University, in Johannesburg. These tapes are copies of original tapes here in the Peabody Museum and are being sent to Johannesburg for study.

If you need any more information, I will let you know.

Very truly yours,

J. O. Brew, Director

JOB;ef





UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

Telephone 44-3781 · Telegrams 'University' · Milner Park

JOHANNESBURG

S.W.A 55  
F. J. van der Merwe  
Maringburg

In reply please quote

1 October 1955

Dear Dr. Biew,

I must apologise for having so  
remiss in answering your last letter. It chased  
me all over the place and it only reached me  
about a month ago.

As you may know by now I did not do  
the last leg of the Expedition from Molepolole to  
Ghanzi. But the first part of our trip was indeed  
a great experience, most interesting and enjoyable.  
The Marshalls whom I saw in Tloenung one more  
must be already back in New York. You will naturally  
hear more details from them than I can give.

I am glad to know that the tapes will be  
sent to me for further elaboration and that I will  
have more than a year to do so. I am naturally  
very anxious to have them as soon as you can send  
them. I think I shall have one or two interesting  
things to say about Bushman linguistics.

With kindest regards  
Yours very sincerely  
L. F. M. van der Merwe



# T. D. DOWNING COMPANY

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WM. LIPPMAN, MANAGER

CUSTOMS BROKERS & FOREIGN FREIGHT FORWARDERS

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BROAD EXCHANGE BUILDING

88 BROAD STREET

BOSTON 10, MASSACHUSETTS

CABLE ADDRESS  
"DOWNING" - BOSTON

F.M.B. FORWARDER NO. 2

TELEPHONE HANCOCK 6-4800

*S.W.A. 55  
Recordings  
Maingard*

October 6, 1955

Our Ref. X-57561

Mr. J.O. Brew, Director,  
Peabody Museum of Archaeology & Ethnology,  
Harvard University,  
Cambridge 38, Mass.

Dear Sir:

You will note from the enclosed copy of letter that Professor L.F. Maingard of Witwalerstrand Univrsity, Johannesburg, South Africa, has been notified in regard to the parcel of Tape Recordings.

For your files we enclose air waybill No.026-14-231699 and our bill for charges.

Yours faithfully,

T.D.DOWNING COMPANY

*W. Lippman*

Manager

WNG.EL



# T. D. DOWNING COMPANY

ESTABLISHED 1856

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OF THE WORLD

F.M.B. FORWARDER NO. 2

CABLE ADDRESS  
"DOWNING" - BOSTON

TELEPHONE HANCOCK 6-4800

October 6, 1955

Our Ref. X-57561

VIA AIR MAIL

Professor L.F. Maingard,  
Witwaterstrand University,  
Johannesburg, South Africa

Dear Sir:

On behalf of the Peabody Museum of Archaeology & Ethnology of Harvard University, Cambridge, Mass., we have forwarded a parcel of Tape Recordings to you. This should reach you in a day or two at Johannesburg.

Shipment has gone forward from Boston by Pan American Airways, Inc., and we enclose herewith copy of air waybill No. 026-14-231699 and copy of South African Invoice which is attached to the air documents.

Charges have been prepaid to arrival at Johannesburg; further charges will be for your account.

Yours faithfully,

T.D.DOWNING COMPANY

Manager

WNG.EL

CC-Peabody Museum of Archaeology & Ethnology





# PAN AMERICAN WORLD AIRWAYS SYSTEM

## CLIPPER CARGO SERVICE

### AIR WAYBILL

(AIR CONSIGNMENT NOTE)

AIR WAYBILL NUMBER

# 026-14-231699

MEMBER OF INTERNATIONAL AIR TRANSPORT ASSOCIATION

DEPARTURE (AIRPORT OF)

**BOSTON**

ISSUED BY: **PAN AMERICAN WORLD AIRWAYS, INC.**

NEW YORK, NEW YORK, U. S. A.

DESTINATION (AIRPORT OF)

**JOHANNESBURG**

CONSIGNEE TO **PROF. I. E. MAINGARD**  
Street Address **WITWATERSRAND UNIVERSITY**  
City & State **JOHANNESBURG SOUTH AFRICA**

Also Notify

(NAME)

(ADDRESS)

MARKS AND NUMBERS	NO. OF PACKAGES AND METHOD OF PACKING	NATURE AND QUANTITY OF GOODS	COUNTRY OF ORIGIN (If Required)	DIMENSIONS OR VOLUME	GROSS WEIGHT LBS. (Cross Out One)	SHIPPER'S DECLARED VALUE (Specify Currency)	
						For Customs Only	For Carriage
FULL ADDRESS	1	PACKAGE TAPE RECORDINGS <COPIES>			12	\$100	\$125

INSURANCE: SHIPPER REQUESTS INSURANCE  Yes  No  
(If neither of these is checked, shipment is NOT insured.)

If shipper has requested insurance as provided for at the left hereof, shipment is insured in the amount of the shipper's declared value for carriage as stated above (recovery is limited to actual loss) in accordance with the provisions of Paragraph 8 on the reverse hereof. Insurance is payable to shipper unless another payee is designated in writing by the shipper.

SHIPPER'S INSTRUCTIONS IN CASE OF INABILITY TO DELIVER CONSIGNMENT AS CONIGNED:

ABANDON;  RETURN TO SHIPPER;  DELIVER TO

DOCUMENTS TO ACCOMPANY AIR WAYBILL:  COMMERCIAL INVOICE;  CONSULAR INVOICE;  CERTIFICATE OF ORIGIN;  OTHER

METHOD OF ROUTING AND CHARGES—Agreed stopping places are those places (other than the place of destination) shown under Routing and Weight or Volume Charges, and/or those places shown in carriers' timetables as scheduled stopping places for the route. SEE CONDITIONS ON REVERSE HEREOF.

Portions Surrounded by Bold Lines Reserved For The Carrier

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Chargeable Weight **12 LBS**

Routing & Weight or Volume Charges

- To **JOHANNESBURG** Carrier **PAA** Via
- To Carrier Via
- To Carrier Via

Value Charges

- To Carrier
- To Carrier
- Insurance Premium: From **BOSTON** To **JOHANNESBURG** .33 .41
- Carrier's Cartage Charges on Departure

Other Charges At Departure (Forwarding by Other Transportation Agencies, etc.)

- 
- 
- 

- Transit Charges
- Carrier's Cartage Charges at Destination

Other Charges at Destination (Reforwarding by Other Transportation Agencies, etc.)

- 
- 
- 

12. Charges for Collection of C.O.D.

13. SHIPPER'S C.O.D. (Amount in Words)

RATE CLASSIFICATION	PREPAID CREDIT (Cross out one)	SHIPPER MUST INSERT ITEM NUMBER CHARGEABLE TO SELF	CHARGEABLE TO CONSIGNEE	
			AMOUNTS IN CURRENCIES AS CHARGED	AMOUNTS IN CURRENCY AT DESTINATION
RATES				
2.07	\$24.84			
.33	.41			
SUB-TOTAL				
AND C.O.D. IN FIGURES				

APPARENT CONDITION OF THE GOODS AND OF PACKING

**GOOD**

Total → **\$25.25**  
(Specify Currency)

The Shipper certifies that the particulars on the face hereof are correct and agrees to the CONDITIONS ON THE REVERSE HEREOF.

NAME OF SHIPPER **PEABODY MUSEUM OF ARCHAEOLOGY AND ETHNOLOGY HARVARD UNIV.**  
 ADDRESS **C/O T.D.DOWNING CO. 88 BROAD ST. BOSTON MASS.**  
 SIGNATURE OF SHIPPER  
 BY BROKER/AGENT

Executed on **OCT. 3 1955** at **BOSTON MASS.**  
 when above described goods were received for carriage SUBJECT TO THE CONDITIONS ON REVERSE HEREOF, the goods then being in apparent good order and condition except as noted hereon.  
 NAME AND ADDRESS OF FIRST CARRIER **PAN AMERICAN WORLD AIRWAYS INC. BOSTON MASS.**  
 SIGNATURE OF ISSUING CARRIER OR ITS AGENT  
 NAME AND ADDRESS OF ISSUING CARRIER'S AGENT **T.D.DOWNING CO. 88 BROAD ST. BOSTON MASS. ACCT 7282**

### Original 3 (for Shipper)



CONDITIONS OF CONTRACT

(1) As used in this contract, "air waybill" is equivalent to "air consignment note", "shipper" is equivalent to "consignor", "Carriage" is equivalent to "transportation" and "Carrier" includes the air carrier issuing this air waybill and all air carriers that carry the goods hereunder or perform any other services related to such air carriage. For the purposes of the exemption from and limitation of liability provisions set forth or referred to herein, "Carrier" includes agents, servants, or representatives of any such air carrier. Carriage to be performed hereunder by several successive carriers is regarded as a single operation.

(2) (a) Carriage hereunder is subject to the rules relating to liability established by the Convention for the Unification of Certain Rules relating to International Carriage by Air, signed at Warsaw, October 12, 1929, (hereinafter called "the Convention"), unless such carriage is not "international carriage" as defined by the Convention. (See Carrier's tariffs for such definition.)

(b) To the extent not in conflict with the foregoing, carriage hereunder and other services performed by each Carrier are subject to (i) applicable laws (including national laws implementing the Convention), government regulations, orders, and requirements, (ii) provisions herein set forth, and (iii) applicable tariffs, rules, regulations and timetables (but not the times of departure and arrival therein) of such carrier, which are made part hereof and which may not be inspected at any of its offices and at airports from which it operates regular services.

(c) For the purposes of the Convention, the agreed stopping places (which may be altered by Carrier in case of necessity) are those places, except the place of departure and the place of destination, set forth on the face hereof or shown in Carrier's timetables as scheduled stopping places for the route.

(d) In the case of carriage subject to the Convention, the shipper acknowledges that he has been given an opportunity to make a special declaration of the value of the goods at delivery and that the sum entered on the face of the air waybill as "Shipper's Declared Value—For Carriage", if in excess of 250 French gold francs (consisting of 655 milligrams of gold with a fineness of 900 milésimés) or their equivalent per kilogram, constitutes such special declaration of value.

(3) Insofar as any provision contained or referred to in this air waybill may be contrary to mandatory law, government regulations, orders, or requirements, such provision shall remain applicable to the extent that it is not overridden thereby. The invalidity of any provision shall not affect any other part hereof.

(4) Except as the Convention or other applicable law may otherwise require: (a) Carrier is not liable to the shipper or to any other person for any damage, delay or loss of whatsoever nature (hereinafter collectively referred to as "damage") arising out of or in connection with the carriage of the goods, unless such damage is proved to have been caused by the negligence or willful fault of Carrier and there has been no contributory negligence of the shipper, consignee or other claimant; (b) Carrier is not liable for any damage directly or indirectly arising out of compliance with laws, government regulations, orders or requirements or from any cause beyond Carrier's control; (c) the charges for carriage having been based upon the value declared by the shipper, it is agreed that any liability shall in no event exceed the shipper's declared value for carriage stated on the face hereof, and in the absence of such declaration by shipper, liability of Carrier shall not exceed 250 such French gold francs, or their equivalent per kilogram of goods destroyed, lost, damaged or delayed; all claims shall be subject to proof of value; (d) a carrier issuing an air waybill for carriage exclusively over the lines of others does so only as a sales agent.

(5) It is agreed that no time is fixed for the completion of carriage hereunder and that Carrier may without notice substitute alternate carriers or aircraft. Carrier assumes no obligation to carry the goods by any specified aircraft or over any particular route or routes or to make connection at any point according to any particular schedule, and Carrier is hereby authorized to select, or deviate from, the route or routes of shipment, notwithstanding that the same may be stated on the face hereof. The Shipper guarantees payment of all charges and advances.

(6) The goods, or packages said to contain the goods, described on the face hereof, are accepted for carriage from their receipt at Carrier's terminal or airport office at the place of departure to the airport at the place of destination. If so specifically agreed, the goods, or packages said to contain the goods, described on the face hereof, are also accepted for forwarding to the airport of departure and for reforwarding beyond the airport of destination. If such forwarding or reforwarding is by carriage operated by Carrier, such carriage shall be upon the same terms as to liability as set forth in Paragraphs 2 and 4 hereof. In any other event, the issuing carrier and last carrier, respectively, in forwarding or reforwarding the goods, shall do so only as agents of the shipper, owner, or consignee, as the case may be, and shall not be liable for any damage arising out of such additional carriage, unless proved to have been caused by its own negligence or willful fault. The shipper, owner and consignee hereby authorize such carriers to do all things deemed advisable to effect such forwarding or reforwarding, including, but without limitation, selection of the means of forwarding or reforwarding and the routes thereof (unless these have been herein specified by the shipper), execution and acceptance of documents of carriage (which may include provisions exempting or limiting liability) and consigning of goods with no declaration of value, notwithstanding any declaration of value in this air waybill.

(7) Carrier is authorized (but shall be under no obligation) to advance any duties, taxes or charges, and to make any disbursements with respect to the goods, and the shipper, owner and consignee shall be jointly and severally liable for the reimbursement thereof. No Carrier shall be under obligation to incur any expense or to make any advance in connection with the forwarding or reforwarding of the goods except against repayment by the shipper; if it is necessary to make customs entry of the goods at any place, the goods shall be deemed to be consigned at such place to the person named on the face hereof as customs consignee or, if no such person be named, to the carrier carrying the goods to such place or to such customs consignee, if any, as such carrier may designate.

(8) At the request of the shipper, and if the appropriate premium is paid and the fact recorded on the face hereof, the goods covered by this air waybill are insured while in the ordinary course of transit under an open policy for the amount requested by the shipper as set out on the face hereof (recovery being limited to the actual loss or damage not exceeding the insured value) against all risks of physical loss or damage from any external cause whatsoever, except those arising directly or indirectly from war risks, hostilities, legal seizure or delay or inherent vice, and subject to the terms and conditions of such open policy which is available for inspection by the shipper. The insurance coverage will not extend beyond the reasonable period of time required for the consignee or shipper to effect clearance from Customs. Claims under such policy must be reported immediately to an office of Carrier.

(9) Except as otherwise specifically provided in this contract, delivery of the goods will be made only to the consignee named on the face hereof, unless such consignee is one of the Carriers participating in the carriage, in which event delivery shall be made to the person indicated on the face hereof as the person to be notified. Notice of arrival of the goods will, in the absence of other instructions, be sent to the Consignee, or the person to be notified, by ordinary methods; Carrier is not liable for non-receipt or delay in receipt of such notice.

(10) (a) No action shall be maintained in the case of damage to goods unless a written notice, sufficiently describing the goods concerned, the approximate date of the damage, and the details of the claim, is presented to an office of Carrier within 7 days from the date of receipt thereof, in the case of delay unless presented within 14 days from the date the goods are placed at the disposal of the person entitled to delivery, and in the case of loss (including non-delivery) unless presented within 120 days from the date of issue of the air waybill;

(b) Any rights to damages against Carrier shall be extinguished unless an action is brought within two years after the occurrence of the events giving rise to the claim.

(11) The shipper shall comply with all applicable laws, customs and other government regulations of any country to, from, through or over which the goods may be carried, including those relating to the packing, carriage or delivery of the goods, and shall furnish such information and attach such documents to this air waybill as may be necessary to comply with such laws and regulations. Carrier is not liable to the shipper or any other person for loss or expense due to shipper's failure to comply with this provision.

(12) No agent, servant or representative of Carrier has authority to alter, modify or waive any provision of this contract.

CONDICIONES DEL CONTRATO

(1) Los vocablos "guía aérea", "remittente" y "Conducción", tal como se emplean en el presente contrato, son equivalentes, respectivamente, a "nota de consignación", "consignador" y "transporte"; y el vocablo "Transportador" incluye el transportador aéreo que expide esta guía aérea y todos los transportadores aéreos que conducen la mercancía en virtud del presente o que presten cualesquiera otros servicios en relación con dicho transporte aéreo. Para los fines de las cláusulas relativas a exención o limitación de responsabilidad, expresadas o referidas en el presente, el vocablo "Transportador" incluye los agentes, servidores o representantes de cualquiera de dichos transportadores aéreos. El transporte a efectuarse según el presente por varios transportadores sucesivamente, se estimará como una sola operación.

(2) (a) El Transporte según el presente queda sujeto a las reglas relativas a responsabilidad, sentadas por la Convención de Varsovia del 12 Octubre de 1929, para la Unificación de Ciertas Reglas Relativas a Transporte Internacional por la Vía Aérea (en adelante llamada "la Convención"), a no ser que dicho transporte no fuere transporte internacional según se define en la Convención. (Por dicha definición véanse las tarifas del Transportador.)

(b) En cuanto no resultare contradictorio a lo antedicho, el transporte según el presente, y los demás servicios prestados por cada Transportador, quedan sujetos a (i) las leyes aplicables (inclusive las leyes nacionales que dan efectividad a la Convención) y los reglamentos, ordenanzas y requisitos gubernamentales pertinentes, (ii) las disposiciones aquí consignadas, y (iii) las tarifas, reglas, reglamentos y horarios aplicables (con exclusión de las horas de salida y llegada señaladas en los mismos) de tal transportador, los cuales se tendrán por parte del presente, y de los cuales existen ejemplares para inspección en cualquiera de sus oficinas y en los aeropuertos desde los cuales presta servicios regulares.

(c) Para los fines de la Convención, las escalas convenidas (que pueden ser cambiadas por el Transportador en caso de necesidad) son los lugares, excepto el lugar de salida y el de destino, indicados en el anverso del presente, o señalados en los horarios del Transportador como escalas de itinerario en la ruta.

(d) En caso de transporte que esté sujeto a la Convención, asegura el remittente libérasele concedido oportunidad para hacer una declaración especial del valor de la mercancía al entregarse ésta, y que la suma anotada en el anverso de la guía aérea como "Valor Declarado por el Remittente/Consignador—Para Transporte", si excediere de 250 francos oro franceses (con un peso de 655 miligramos de oro y una ley de 900) o su equivalente, por kilogramo, constatare tal declaración especial de valor.

(3) En cuanto que cualquier disposición consignada o referida en el presente guía aérea resultare incompatible con las leyes obligatorias o con los reglamentos, ordenanzas o exigencias gubernamentales pertinentes, tal disposición quedará aplicable hasta donde no resulte anulada por los mismos. La nulidad de cualquier disposición no influirá en la validez de cualquier otra parte del presente.

(4) A no ser que la Convención u otras leyes aplicables consignen disposiciones en contrario: (a) El Transportador no será responsable ante el remittente ni ante ninguna otra persona por cualquier daño, demora o pérdida de cualquier naturaleza que fueren (a que se refieren colectivamente en el presente documento como "daño") provenientes del transporte de la mercancía, o en relación con ello, a menos que se compruebe que tal daño haya sido motivado por la negligencia o falta voluntaria del Transportador, y que no haya habido ninguna negligencia accesoria por parte del remittente, consignatario u otro reclamante; (b) el Transportador no se hace responsable por cualquier daño proveniente, directa o indirectamente, del cumplimiento de leyes, reglamentos, ordenanzas o requisitos gubernamentales, o de cualquier causa ajena a la voluntad del Transportador; (c) habiéndose computado los cargos por el transporte a base del valor declarado por el remittente, queda convenido que cualquier responsabilidad en ningún caso excederá del valor declarado por el remittente, según se indica en el anverso del presente; y que la responsabilidad del Transportador, en defecto de tal declaración por el remittente, no excederá de los mencionados 250 francos oro franceses, o su equivalente, por kilogramo de mercancía que fuere destruida, perdida, dañada o demorada; toda reclamación habrá de sustentarse mediante un comprobante del valor; (d) un transportador que expida una guía aérea para transporte exclusivamente sobre las líneas de otros lo hace únicamente en calidad de agente de ventas.

(5) Queda convenido que no se señala ningún plazo para completar el transporte según el presente, y que el Transportador podrá, sin previo aviso, sustituir transportadores o aviones alternos. El Transportador no asume compromiso alguno de transportar la mercancía por un avión determinado, o por una ruta o rutas determinadas, o de hacer conexiones en cualquier punto de acuerdo con determinado itinerario; quedando el Transportador autorizado por el presente para seleccionar, o desviarse de, la ruta o rutas de embarque, aunque las mismas se especifiquen en el anverso del presente. El remittente garantiza el pago de todos los cargos y anticipos.

(6) La mercancía, o los paquetes que dicen contenerla, según se detallan en el anverso del presente, se aceptan en el terminal del transportador o en la oficina del aeropuerto del Transportador en el lugar de salida, para transportarse de allí hasta el aeropuerto en el lugar de destino. Si se conviene en el presente, también, la mercancía, o los paquetes que dicen contenerla, según se detallan en el anverso del presente, serán también aceptados para recibirse al aeropuerto de salida y para su re-expedición más allá del aeropuerto de destino. Si tal remisión o re-expedición hubiere de efectuarse mediante transporte prestado por el Transportador, se efectuará de conformidad con los mismos términos y condiciones, en lo tocante a responsabilidad, expresados en los Párrafos 2 y 4 del presente documento. En cualquier otro caso, el transportador que expide la guía y el último transportador, respectivamente, al remitir o al re-expedir la mercancía, lo harán únicamente en calidad de agentes del remittente, dueño o consignatario, según sea el caso, y ellos no serán responsables por cualquier daño proveniente de tal transporte adicional, a no ser que se compruebe que tal daño haya sido motivado por su propia negligencia o falta voluntaria. El remittente, dueño y consignatario autorizan a tales transportadores por el presente a hacer todos los actos que estimen aconsejables para efectuar tal remisión o re-expedición, inclusive, pero sin limitación, la selección de los medios de transporte a usarse para la remisión o re-expedición y las rutas de los mismos (a menos que dichos medios y rutas se especifiquen en el presente por el remittente), así como el otorgamiento y la aceptación de los documentos de transporte (los cuales pueden comprender disposiciones que estipulen exención o limitación de responsabilidad) y la consignación de mercancía sin declaración de valor, no obstante cualquier declaración de valor que figure en la presente guía aérea.

(7) El Transportador queda autorizado (pero no tiene obligación de hacerlo) a anticipar cualesquiera derechos, impuestos o cargos, y a realizar cualesquiera desembolsos en relación con la mercancía, quedando el remittente, dueño y consignatario mancomunada y solidariamente responsables del reembolso de los mismos. Ninguno de los Transportadores estará obligado a contraer gastos o a anticipar ningún dinero en relación con la remisión o la re-expedición de la mercancía salvo contra reembolso por parte del remittente; si fuere necesario hacer trámites de aduana de la mercancía en algún lugar, ésta se estimará consignada en dicho lugar a la persona designada en el anverso del presente como consignatario de aduana, o si no lo hubiere, al transportador que condujere la mercancía a aquel lugar, o a aquel consignatario de aduana, si lo hubiere, que dicho transportador designe.

(8) A solicitud del remittente, y siempre que se haya pagado el premio debido y que dicho pago sea anotado en el anverso del presente, la mercancía amparada por esta guía aérea quedará asegurada durante el curso ordinario de transporte bajo una póliza abierta por la cantidad especificada por el remittente, según se anota en el anverso del presente (limitándose la indemnización a la pérdida o daño real no excedente del valor asegurado), contra todos los riesgos de pérdida o daño físico provenientes de cualquier causa externa, a excepción de las que provengan, directa o indirectamente, de riesgos de guerra, hostilidades, secuestro legal, o demora, o de vicio inherente, y con sujeción a los términos y condiciones de tal póliza abierta, la cual estará disponible para el examen del remittente. La vigencia del seguro quedará limitada al período de tiempo razonable que fuere necesario para que el consignatario o el embarcador electuara el despacho de Aduana. Las reclamaciones conforme a la mencionada póliza deberán avisarse inmediatamente a una oficina del Transportador.

(9) A no ser que este contrato consignare disposiciones en contrario, la entrega de la mercancía se efectuará únicamente al consignatario nombrado en el anverso del presente, a menos que dicho consignatario fuere uno de los Transportadores que intervinieren en el transporte, caso en el cual la entrega deberá efectuarse a la persona indicada en el anverso del presente como la persona a quien deberá avisarse. El aviso de la llegada de la mercancía se enviará, en defecto de otras instrucciones, al Consignatario, o a la persona a ser avisada, por medios ordinarios; no será el Transportador responsable por la demora o no recibo del aviso.

(10) (a) Ninguno de los Transportadores será responsable en ningún litigio que pudiera establecerse en caso de daño sufrido por la mercancía, a menos que se hubiere dado aviso por escrito a una oficina del Transportador, acompañando una descripción adecuada de la mercancía de que se trate, así como la fecha aproximada en que hubiere ocurrido el daño, y las particularidades de la reclamación, dentro de los siete días contados a partir del recibo de la misma; o en caso de demora, dentro de veinte días siguientes a la fecha en que la mercancía haya sido puesta a disposición de la persona a quien deberá entregarse; o en caso de pérdida (inclusive la no entrega), dentro de ciento veintidós días a partir de la fecha de expedición de la guía aérea. (b) Cualquier derecho a reclamación contra el Transportador se extinguirá a menos que se hubiere establecido una demanda dentro de dos años a contar de la fecha en que ocurrieren los sucesos que hayan motivado la reclamación.

(11) El remittente quedará obligado a dar cumplimiento a todas las leyes, usos y demás reglamentos gubernamentales pertinentes de cualquier país al cual, o desde, por donde, o sobre el cual llegare a transportarse la mercancía, inclusive las leyes y reglamentos relativos al empaque, transporte o entrega de la mercancía, quedando el remittente obligado a suministrar todos los datos y a adjuntar a esta guía aérea todos los documentos que fueren precisos para dar cumplimiento a tales leyes y reglamentos. El Transportador no se hace responsable ante el remittente ni ante cualquier otra persona por pérdida o gastos que fueren motivados por incumplimiento de esta disposición por parte del remittente.

(12) No tiene ningún agente, servidor o representante del Transportador autoridad para alterar, modificar o renunciar ninguna disposición del presente contrato.



S.W. Africa  
Flims  
Maringar

University of the Witwatersrand  
Johannesburg  
S. Africa.

7/1 November  
1955

Dear Dr Brew,

The parcel containing copies of my recordings taken in the Kalahari arrived here last month. But apparently the shipping agents of the University took some time to get the necessary import permit. Hence the delayed delivery. Fortunately they are now safe in my room at the University. I have checked all the copies and they are all here, as detailed in your letter of September 30.

I am very grateful to those concerned that I have been allowed to have them and shall now proceed to work on them. I hope that I shall be able to start publication

each mat piece are very thankful that the  
force more opportunity of joining my exhibition. I was  
a great experience. I saw the Marshall here  
as they passed through Johannesburg. Remember  
one to them when you see them.  
with kindest regards  
your very sincerely  
L.H. Praxford



PAR AVION

LUGBRIEF

AIR MAIL

**AÉROGRAMME  
LUGBRIEF  
AIR LETTER**



POSTAGE DUE .07  
New York, N. Y. CENTS



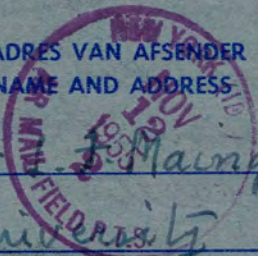
1216  
J. O. Bzew  
Peabody Museum  
Cambridge 38, Massachusetts  
United States of America

AS ENIGIETS INGESLUIT WORD, SAL HIERDIE  
BRIEF PER GEWONE POS GESTUUR WORD

IF ANYTHING IS ENCLOSED, THIS LETTER  
WILL BE SENT BY ORDINARY MAIL

NAAM EN ADRES VAN AFSENDER  
SENDER'S NAME AND ADDRESS

Professor J. Mairgard  
University  
Johannesburg  
S. Africa



EERSTE VOU - FIRST FOLD

TWEDE VOU - SECOND FOLD



MEMORANDUM

December 8, 1954

TO: DR. BREW

FROM: MR. MARSHALL

The tape recordings we propose to send to Mr. Pienaar are numbered as follows:

C1	D1	D2	3	16	17	24	25	36	37
38	42	44	48	49					

#C1, D1 and D2 (recorded at 15"/sec) are language studies which are sent primarily in the event that their content of vocabulary and of the way words sound when spoken by Kung Bushmen may be useful.

#3 (recorded at 7 $\frac{1}{2}$ " /sec) is supposed to record first, sounds and talk of children playing a game with throwing sticks, then an attempt to record evening conversations around a Bushman's skerm as they sit by their fire.

The rest (recorded at 7 $\frac{1}{2}$ " /sec) are as stated on copies (unedited) of the notes enclosed. Ledino translated them but when he did so was often in a hurry and without time to go over the recording more than once.

Whenever Ledino can recognize a voice it would help if that were reported.

Ledino had difficulty in forcing himself to translate words which had sexual connotations.



Memo to Dr. Brew: -

The tape recordings we propose to send to Dr. Pincus are numbered as follows.

# C<sub>1</sub> D<sub>1</sub> D<sub>2</sub> 3-16-17-24-25-36-37-38  
# 42-44-48-49.

(recorded at 15"/sec)

# C<sub>1</sub>, D<sub>1</sub> and D<sub>2</sub> are language studies which are sent primarily in the event that their content of vocabulary and of the way words sound when spoken by <sup>Kung</sup> Bushmen may be useful.

~~# 3~~

(recorded at 7 1/2"/sec)

# 3 is supposed to record <sup>first,</sup> sounds + talk of children playing <sup>a game</sup> with throwing sticks then an attempt to record evening conversations around a ~~fire~~ Bushman's skerm as they sit by their <sup>fire</sup>.

(recorded at 7 1/2"/sec)

The rest are as stated in copies <sup>(unedited)</sup> of the notes enclosed. Sedimo translated them <sup>where he</sup> but did <sup>was often</sup> in a hurry and without time to go over the recording ~~to~~ more than once.

Whenever Sedimo can recognize a voice it would help if that was reported.

Sedimo had difficulty in forcing himself to translate words which had sexual connotations.




S. W. A.  
Recordings

3/14/55

This came in today from Johannesburg.

Please return to me at the Museum

Margard has a copy for you when  
you reach there



Translation from !kū Bushman.

.....



MEMORANDUM ON SOME SOUND FILMS  
TAKEN BY THE MARSHALL EXPEDITION IN  
THE N.W. KALAHARI (1953).

- A. 15 reels were received by the Phonetics Department of the University. Of these, according to the directions given in Mr Marshall's memorandum, and Dr Brew's letter, Nos. 16, 17, 24, 36, 37, 38, 42, 44, 48 and 49 were translated. Bushman transcriptions were also obtained for the above reels, together with reel No. 25.

The reels only arrived at the University on January 13. Intensive work on them was started on January 14 and was carried on until February 15, with Ledino's very useful assistance during this period.

- B. These sound films form a valuable series of life-like pictures of the linguistic behaviour of the Bushmen in their natural state. They are thus of the greatest interest on the psychological side of language, besides giving as yet unrecorded information on the social life of these particular Bushmen. Further, they are unique in recording an impression of the general intonation of Bushman as spoken by a massive linguistic group.

There are, however, difficulties inherent in this procedure: one of them is the peculiar manner in which a group of Bushmen tells a story. The principal narrator starts and at the end of four or five sentences uttered by him a second Bushman repeats the same sentences, while the first one is still proceeding. At the same time, a third and fourth Bushman carry on a perfectly irrelevant conversation between themselves. The confusion thus created is further increased by other speakers present.

This wealth of contradictory words rules out any scientific analysis of sounds and it is sometimes very difficult to obtain more than a general impression of the trend of the conversation. At other times, when the conversation is very rapid and the voices low, clicks become very indistinct. This was both Ledino's and my own experience. Hence the gaps which occur in the translations.

.....

The method adopted by me in dealing with the reels was as follows:-

Each .....



Each reel was played back in small portions and some of the portions, as occasion needed, were played back three, four or even five times. Ledino gave the translation which I wrote down.

When the translation was completed, the whole reel was played back a second time to obtain a transcription of the Bushman words.

Both the translations and the Bushman texts were checked by me, by a careful process of listening to the sounds and by Ledino being made to repeat, especially the Bushman words, several times, so as to be absolutely certain of the clicks.

When re-writing my notes of the translations, the Bushman texts proved a very valuable means of checking the translations. This method of check and counter-check has, I think, secured the best possible results.

The translations are not literary. They aim at giving plain, readable English and, at the same time, keeping as close as possible to the primitive way in which the Bushmen express themselves. It is sometimes a matter of considerable difficulty to put Bushman into English on account of its grammatical structure, which is widely divergent from any European language and is more akin to Chinese (i.e. just piecing words together, etc.) A word for word translation would not make sense.

I have also left in the translations the childlike repetitions which conform to the Bushmen practice, or merely indicated them when they become too tedious.

Finally, I have not used the accepted phonetic symbols, which were not on the University typewriting machine, but a simplified system of transcribing the Bushman words occurring in the translations.

*L.F. Maingard*

(Professor L.F. Maingard).

University of the Witwatersrand,  
Johannesburg.

3rd March, 1955.



ENGLISH TRANSLATION.

- 003 -) (All speak together - cannot make out).  
62. )
- 63 -) (Blank).  
67 )
68. That may be the doctor. People say the doctor will come  
81. sometimes. What you say may be true. The one who leads  
looks like one of ours.
99. The one that went for water is still there.  
Have the old European (Mr Marshall) and his wife gone home?  
No, they are still here. People who understand go and  
listen (hear) the news.
- 104 -) (Blank)  
109 )
110. (All talk together). It is for the older people to go and  
listen.
118. Here is the man (who can) tell stories, sitting there.
129. Here is the man who can go and hear stories because he under-  
stands and if you go there, you will not understand.  
(Blank).
175. The old people ought to go and listen to the stories and  
they will understand because the old people know what to  
say and there are some things that shall not be said. It  
is the old people who should do that unless there is one  
who has no sense. You, children.....
- 200 -) The young people are not to go and do anything before the  
232 ) older people do it.
233. [All along up to the end music is being played, sometimes  
drowning the speakers' voices].  
This is the man who can tell stories and when we want to go  
and listen to the stories, we shall go with him; because  
he understands and he can tell us what people say.
247. Then you can understand the stories very well and you can  
think what to say.
- 248 -) And you tell the children what I hear - (Women speaking). We  
290) have been telling them and they do not obey.
- 291 -) [Nothing can be picked up].  
371 )
372. (Blank).
380. R-R-R-R-R- ( children imitating sound of motor car). It  
has arrived r-r-r-r-r- (children).
430. Do the thing.
454. It has stopped long ago (children speaking). The car  
has arrived.



457. (Old people speaking). The story is finished. You are now playing the // kw Ashe (musical instrument) (and singing to it).

459. Do you hear? You did not understand. We say we are now playing the // kw Ashe. We have stopped telling stories.

460. We are now playing the // kw Ashe (repeated several times).  
[ // kw Ashe is heard. Chorus - male - singing].

644. (Bushman speaking Herero)

659. Tell stories and do not speak a strange language (Herero).  
[ // kw Ashe and chorus going on the whole time].

868 - )  
926 ) (The rest very fragmentary - conversation of many people - indistinct. )

at 915 - odd sentence : Whose thing is this?

Answer : It is your thing.

to . )  
926 ) (No result)

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ENGLISH TRANSLATION.

- 833-)  
845) (All talking, only a few understood).  
These have balls (and one said): I have not got balls myself. (Another): I have not got them too. (Another): I have got them, they should be removed.
- 846-)  
854) If you say people will be castrated, what will the women do?
- 855-)  
884) (Nothing understood) - (very low - men all talking together).
885. (Women talking to children): Do not make yourselves filthy - are you not ashamed of this European lady sitting there?  
(Children): Stop playing and let us go and tell some stories.
- 867-)  
880) /hui!na (personal name called out): People want you to tell some stories.
- 881-)  
885) There are so many people who could tell stories. Ledimo should tell some stories.
- 884(R)-)  
885) He suits you.
- 886-)  
896) (Blank - then all talking together - shouting).
- 915-)  
934) Start the story. You said I should come and we shall tell stories.
- 935-)  
940) Yesterday I spent the day here and today I spend the whole day here. Where did you spend the day?
- 940-)  
956) (Laughter). People were hearing you.  
(Man): A man who does not see anything when he walks about in the veld like me, what stories can he tell? Leave me alone - I do not know whether kx'ao will come tomorrow.
- 952(R))  
960) People say they sometimes kx'ao. !kx'm And if he does not come tonight he might be eating something like gemsbok and has roasted its skin and is waiting for it. He may come tomorrow.
964. Where is kx'ao!na's husband? Which kx'ao!na? They might have removed his balls.
- 983-)  
000) Oh! What very bad news. When you have removed kx'ao!na's balls - (laughter - music) that is why she is so sad. She is thinking of her husband's balls being removed. But she is the one who first told the story. May be this is why she knows the story.
- 017.
30. They will remove your small balls. My balls are very small but they cannot be removed.



- 31 -) This is very bad news which comes to us in this place. We  
45 ) have been living among the hereros, but we never heard of such things (child crying - music).
- to 78. Tell some stories. What stories can we tell? We do not know any stories. They, the young men, just lie at home. They do not go about. Therefore what stories can they tell.  
(Woman): Children, do not throw stones.
- 79 -) And as we left, we went and we arrived somewhere and ≠'oma  
86 ) killed a young gemsbok and we ate it there (Laughter).  
Don't laugh. Just say them (i.e. the stories) correctly - this is an old person, he can tell stories.
- 86 -) These people do not know how to tell stories. A person  
103) should tell a story plainly so that people understand.  
(Girl): And after eating this gemsbok, we were thirsty and looked for water.
- 100-) (Man): These people are telling stories. A person  
145) must listen and agree. Yes, my father-in-law!  
(Woman to another): Thus we wished to see the place. We left and came there - thus I took the little things and I ate them.
- 146-) (Indistinct - all say different things at the same time).  
215) Cure him (They shout and say): ke li di di di.
- 217-) (Indistinct - only the following heard). These people  
228) come; then others will leave and they go and stay somewhere, where they will be eating berries.
229. (Man): This is how it is. kx'ao came from that end and they went for water.
234. (Blank).
240. (Voices very soft).
263. And they came to them. Here is kx'ao!na and one said: kx'umte!go (person name) and /kwi!go because all these people are male.
274. And they came and thus they started telling stories to each other. They came to /gwe tsha (water-pan) and to /kuri tsha. And we men gathered ≠xa.
281. They came from the place and they gave it to me.
284. We ate it.
291. Ledimo, do you know that man and that woman telling stories (to each other)?.
302. That we know, that a man tells stories to a man and a woman to a woman.



- 303 - ) It may be tomorrow kx'aotse (Helmet) may come. He will come  
318 ) and greet Mr M. and after Mr M. has left there, we will go  
and stay about, eating the veldkos.
- 316 - ) (kx'ao Med.) I wonder whether Mr M. will repair my pot  
329 ) for me. Yes, he will repair it and bring it to you.  
When Mr M. goes next he will take the pot to be repaired  
and he will send it back.
340. People want to relate stories - what stories will they  
relate?
355. (Shouting). The sun is going down and I have no firewood.  
I have to go there (i.e. to fetch firewood).
374. /kwi talks to /kwi: (another /kwi?)  
(Woman speaking). Yes, you /kwi come and come and relate  
stories. I, my father-in-law (mi!nuba), do not know  
401. stories. So we do not tell any.
417. Tell the European the sun is going down and we do not, and  
will not relate stories. We want to go down for firewood.  
If it had been the proper time, we would have related  
stories.
- 434 ) (Another voice) Come and let us tell some stories and you  
459 ) must keep quiet and listen to our stories.  
(A girl) Yes.
- 460 - ) ? We went and a person put it and we played it (the // kwashe?)  
470 )
471. They all say - dance, dance, dance.  
A person jumped and fell (a person = I?)  
kx'ao!koma came and helped them.
522. And we started and chased each other (repeated several times).  
532. And we did so (repeated several times).  
562. A man remembered to take the quiver and then I took the  
quiver (from him?).  
564. And they swore at him.  
569. We went and continued and came down into the pan. When he  
was about to go into the pan it turned away.  
579. We came on the other side and they (also) came on the  
other side and they swore at it and we went on, and on and  
on.  
591. As we came .....
603. He started and took it back and we were there playing it  
(the // kwashe?)
620. He is my namesake. This is the only news I wanted to tell  
and I think we will stop here.
628. --



REEL NO. 17.

642. We chased each other (repeated three times) and we said (repeated a number of times) and we ran back and we went on and on and on. They said: come and he came and they played (repeated several times).
735. (Ladimo does not know what they are talking about).

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ENGLISH TRANSLATION.

Conversation between !'u and n!hukx'a  
(Two women).

000. You gather together and let us go (to be) there.
- 007 -) When a person talks (i.e. makes a promise) or intends to  
10 ) do something, you must do the thing quickly.
- 023.
30. (Blank)
33. Why does Mr M. not give me something to wear - or a  
35. scarf. This is what I am talking about - I say Mrs M.  
will give (me something) to wear. Her daughter sews  
things, but she does not sew things for me and next time  
she will give me it (thing sewn?) to cover myself with.  
That is how (= what) I say.
045. (Girl talking): Let me talk.
050. You give me some(thing) to drink.  
Will Mrs M. give me some beads? I want beads.
055. Mrs M. will next time take a mirror and a scarf;  
070. (!'u talking) and give them to us (me and //kushe.) We  
will own (these things).
082. Why have we (to //kushe) been doing the work and she does  
not tell us ..... Will she give //kushe and me a  
scarf.
89. That is what I say. This is why she does not give ....  
bad things to wear and the day she leaves, she will then  
give those things to wear. How is it that Mrs M. has not  
got sense. (!'u has been speaking up to now).  
(Another speaker): Mrs M. I say this is your daughter  
(meaning !'u). Do not you people know and you do not  
give a thing. Why does Mrs M. not know her daughter?  
(!'u speaking): When Mrs M. leaves, she will give me a  
scarf and she will give me a mirror and beads that I may  
wear, as her son John took my beads and lost them.
92. This is how it happened. This is what I say. I say Mrs  
M. is my mother (literally: has borne me) and when Mrs M.  
103 leaves she must give me beads and a scarf to protect  
myself from the cold. This is what I say. While Mrs M.  
does not let us speak, she is sitting quiet. n!hukx'a  
(Elizabeth) knew her sister n!hukx'a and she gave her  
things. Does Mrs M. know her daughter? She does not  
give her anything. This is what I say, yes - and the  
124. motor car has killed me and now I am sick. My hip is



sore and I am very ill. My hip and my body are sore and I am sick, very sick (literally: it is strong). That is why I am not walking, because my hip is sore and that is why I am not going about eating the berries.

137. And I say my mother (n/haukx'a!na) collected some berries last year and what did she do? She did not give me lazy things (i.e. bad fruit) to eat.
139. And I am starving, missing the berries and I am longing for n/haukx'ao!na for she would gather some berries and give (them) to me to eat.
140. (n!hukx'a speaks). Sickness is haunting me and I have nobody to gather berries for me. I am trying (i.e. overcoming) the illness.
150. And my desire for the berries kills me. If my mother n/haukx'ao!na was here, she would gather berries and veldkos because she is an old lady, who does things and Mrs M. and Mr M. seem to dislike my face. (literally: they hit her face and drop it down). They give me a little mealie meal and that is why I say they dislike my face. And I say why does not Mrs M. give me some fat to rub my ankle with.
176. Next I walk (with my ankle healed?) and gather some berries that I saw there along the road. I shall gather mangetti/xa (veldkos) and #gubi (another kind of veldkos) and gather the #go and come and eat. That is what I say.  
 (n/haukx'a speaks): And the illness has overcome me.  
 (/ 'u says): my hip has overcome me and has crushed me. I am thinking and I ask (literally: say) why is Mr M. mentioning the mangetti place. I say it is a strange place. I do not know the mangetti place and I say Mr M. should stop saying that and let me feel my hip (i.e. is paining me) and I say: let my cousin go and steal some nuts and come and eat them.
189. This is what I say. The owners of the strange country do not want people to get veldkos there and I do not know how to look in a strange country! This is what I say (repeated for emphasis). In a strange country the owners refuse, but a person's own country is where a person works and is happy.
209. She gathers the veldkos and she comes and eats - but a strange country! If I was a living person and I gather mangetti
- 219 and bring it here, the people's heart would be sore, and people will be saying why did I gather mangettis (there). You have taken your European motor cars and have gathered all the mangettis and it is so much (such a great deal).



224. This is what (literally: how) people will say and I have been saying Mr M. does not understand. Can't Mrs M. tell Mr M. something (i.e. this). This is what I say.  
 (n/haukx'a speaks): I say can't my mother (i.e. Mrs M.) tell Mr M. something.  
 (Another woman): Why does not my son's wife (i.e. Mrs M.) tell my daughter's husband (i.e. Mr M.).
- NOTE: [ ≠ kum - sister's or daughter's husband  
mi/'untsu - my son's wife].
233. That is what I say and I do not know how to look at a strange country because I do not know the veldkos place of the strange country. This is what I say.  
 (Man speaking): You two come, come, come. This is what I say. I say there are people talking on that side and you get away from n/haukx'a and ti/'ao and you go and dance the dance. What are you sitting here for? What has kx'ao!na, my tung!a (i.e. my cousin) seen? The people are gathering and what do you say?
251. The old people have gone to that side and they are discussing. This is what I say. (Two men speaking at the same time).  
 (Blank).
268. Yes, /keishe!goma (a young boy) is asleep and we the old people are only sitting.
273. And I say they should go and do the thing. This old man says it is tshai!go (= male dance) and a person will go and watch (the dance) and the people will watch but because my back is sore I shall sleep. (both talking).
284. (Somebody talks): I have not got a fire and want to come and sit by your fire and kx'ao!na takes the firewood which fell there (i.e. was thrown down) and puts it in the fire for me.  
 (Woman talking): And I have nobody to carry the child for me.
287. (Man talking): Get on, get on with it that I may come and watch you (dancing) - you always do it very nicely.
- 297 & )  
 300 )
304. [At this stage very difficult to follow, the speakers do not say complete sentences].
306. I am dead and I say I have listened to the people's stories and my ears are deafened (literally: stopped) and I say who will carry the child for me when I go and watch the people (dancing).
311. I have been standing and I shall go and watch (the dance) and I say will they stop covering themselves with sand to
- 315.



REEL NO. 24.

322. cure a person (i.e. herself). Who will go into a trance and come and put his head on me?  
 [NOTE: This is the practice if the medicine man tries to cure a patient].
331. And I say who will cure my back so that I am able to carry my child and watch the people (dancing)?  
 [To the baby]: Keep still, keep still when people are speaking to the thing (i.e. the microphone): people (i.e. the baby) are not to shake. You go away.
335. speaking to the thing (i.e. the microphone): people (i.e. the baby) are not to shake. You go away.
340. Your leg is bad and it (i.e. the microphone) will laugh at you. When a person is grown up he is not afraid of the thing (microphone) - not afraid of anything and just goes to the thing.  
 (Aside:) Is kx'ao here? Yes, he is here.  
 (All shouting - indistinct).  
 Why is it that /'uma visits his namesake, and they tell
333. stories. Why do they not come to me and then we would talk? You are our namesakes and you keep still (literally: we have named you for ourselves) and when you come to us you sit still and only say Ma Ma Sing (= my grandmother). Your daughter /xwa and /nisa yes (repeated).
400. I have not been watching the dances: will you please go and  
 410. do the dance. And take your rattles (dancing rattles) and go, and because I am shivering, I shall sit by the fire and watch you.
425. It is a thing that you always do and it is good; yes, it is a good thing.
431. People say there are berries at /ganung!ha (place name) and there are mangetti and nuts and there is water. Would they next time meet there and take their bags (with them), gather some and eat?
- 437 - ) (Indistinct).  
 443 )
- 468 ) (Indistinct).  
 471 ) (Only fragments of sentences heard).
477. (Man talking). There is kx'ao!num (personal names).  
 (Woman talking). He is here, and he will be there (at the dance?). He is a young man and is supposed to do it.
487. If you say there is nobody to take care of /kx'ashe (young boy) I will take him and he will be somewhere in the forest and he will stay there eating little things.
500. (Indistinct).
512. (Not understandable).  
 I will sleep (?) because I have nobody and I am going to stay



- at /nami (place name?) but I have nobody to give me anything.  
 527. Now I go and eat the nearest berries.
537. And somewhere there are waterpools where people should go  
 and I would like to go and look for the little stone I put  
 there and which I took from /kx'a!gom and his mother.
566. (Indistinct).
- 571 -) (Sentences incomplete. The speakers cut across each other).  
 587 )
- 587 -) She has been giving us things. When she is leaving she will  
 613 ) leave us light (i.e. wanting). We shall miss her (Mrs M.).  
 We shall wish to have Mrs M. and Mr M. who have been giving  
 us things to eat. Will she not give give some beads?
627. (Man speaking): Why is it that I have been asking him  
 (Mr M.) for things and he does not give me. Will he give  
 us a wire scraper?
648. (Woman) Will she give me things like matches?
654. Beads. And she will give us one string of beads and a scarf  
 to my son /kx'a!goma. When she last gave me some medicine  
 it was good. Will she give me something again?
- 660 -) She will give me some medicine, beads and fire (i.e. matches  
 680 ) or steel and flint) because I worked very hard for her, though
- 683 -) I do not work for her now, it is because I am sick.  
 700 )
711. But kx'ao is doing things for us and if Mr M. leaves a  
 person must tell him that he should give us blankets, fire,  
 713. as he did when we were at tsho/'ama.
723. That is a very good thing and when he has left, people will  
 remain with his presents.
733. And that is what we think Mrs M. will do when she leaves.
743. (Another speaker?) And I also have no dish. Will she give  
 me something to put things in.
750. (kx'ao speaking): I wish he could repair the pot and give it  
 to me.
756. /kwama and her elder sister /nisa do they not see how she  
 has been sending them and they play in water (reference to a  
 picture film).
764. And they have nothing to put their goods in: they should  
 be given a bigger dish.
777. And I say when Mrs M. leaves will she give us many presents  
 and to the people (?) going about eating veldkos and meat
784. and I who have nobody to give me meat am going to lie down  
 at //kara.
- 790 -) (Blank).  
 800 )



REEL NO. 24.

812. and kx'ao!na is working for them and I do not help because I am dying.
822. But I love you very much and I want to work for you.
831. (Womanspeaking). My heart is crying for you - my heart loves Mrs M.
842. Last time when Mrs M. went away, my heart was very bad and I said why has my mother and all Mrs M. left.
844. ? ?
850. Won't she give me something to paint my face.
865. (Very indistinct - fragmentary sentences picked up).
877. Yes, you do (i.e. cook) that little mealie meal you eat and we eat (rest indistinct).
882. My knee is sore: you make the fire so that I go and sit down and watch the people (dancing).
885. To shorten the night and then sleep you do it very nicely (the dance).
902. And then those of !nao/ga (place name?) come down and the
922. owners from the east (also) come down.
934. Be (child's name), stop crying.
935. (Man speaking). Where have you gone to?

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ENGLISH TRANSLATION.gau/'uma (variant ≠/'oma)-damn≠kx'aa/'am, wife of /'oma.Mrs M.

We were very honoured and pleased that John was taken into the dance.

[Ledimo interprets to the Bushmen what Mrs M. has just said].Mrs M.

John was very honoured.

[Ledimo interprets]BushmenYes, yes, yes [e:, e:, /nga, /nga ]Mrs M.

--

Ledimo.

Yes, Mrs M. was very proud.

Mrs M. )  
Ledimo )

Did they plan to make a dance that night or did they do it because they saw Mrs M.

Bushmen.

No they had planned it before.

(/'uma speaking) He did not plan to have a dance but some people did plan it. He was sleeping and they came to the place (where he was sleeping), talking about the dance, and they said 'tonight we want to have a dance'. The father of !nukx'a said so and they said 'Yes, a dance is a good thing. You must do it' Let us go and see /'oma. The dance is not a very heavy (i.e. difficult) thing. It is a simple thing. You should do it and people will come and see.

[Ledimo interprets to Mrs M.]Mrs M.

Did they suggest that they should take John.

Ledimo

(interprets).

Bushmen

I did not come for the discussion and I really did not know exactly the man who planned to take John into the dance.

(/'uma speaks) It may be kx'ao because he has been working with John and he loves John.

[Ledimo translates to Mrs M.]Mrs M.)  
Ledimo)

What do you do when you take a young man and put him into the dance.

[Bushmen do not understand the question][Ledimo explains and says] - What is the Bushmen's custom about the dance?Bushmen

When they want to take a young man into the dance they do not take him with their hands but they ask him to come into



the dance and if the people are willing, he comes into the dance.

Mrs M. ) When you take a young man into the dance, do you teach  
Ledimo ) him and instruct him what to do?

Bushmen They teach him how to dance.

Mrs M. ) Does a man, who takes a young man into the dance, ask  
Ledimo ) him to watch how he dances and (ask) the boy to imitate his dancing?

Bushmen ) The man who takes the young man into the dance, does not  
Ledimo ) teach him how to dance. It is for the young man to watch and dance very slowly watching how people dance, then he does as they do.

Mrs M. ) Did you mean anything by taking off your blankets and John's  
Ledimo ) jacket and by throwing them away in the trees?

Bushmen ) (Difficult to understand - everybody shouting).  
Ledimo )

Bushmen. They did not mean anything by taking their blankets off, but only because it was hot they were perspiring when dancing.

Mrs M. ) You tell the sounds you make in the dance.  
Ledimo )

Bushmen. They imitate some birds and beasts. We shout to make the dance lively. We say krrr, hangheho.

Mrs M. ) [Mrs Marshall asks questions and Ledimo interprets in the  
Ledimo ) Bushman language as usual, but this passage is not entirely intelligible, as the Bushmen keep all shouting together at the same time].

Mrs M. ) What is krrr?

Bushmen ) (translates Bushmen's answer) They just say krrr to make dance more lively.

Mrs M. ) When you say krrr, are you imitating anything in particu-  
Ledimo ) lar. Is it anything that makes that sound - bird, beast or animal?

Bushmen (translated by Ledimo). They say there is nothing that makes that sound - they just say krrr - the only sounds they make is that of the hyaena.

Mrs M. ) What other animal sounds do they make?  
Ledimo )

Bushmen (translated by Ledimo). They imitate a jackal; wa: wa: it is the sound of a jackal.

Mrs M. ) What other sounds do they make?  
Ledimo )

Bushmen ) They are only beasts of which they imitate the sounds.  
Ledimo ) They do not imitate the sounds of animals, because the animals do not make sounds when they walk along by themselves.



- Mrs M. )  
Ledimo ) Do you make lion sounds?
- Bushmen )  
Ledimo ) They do imitate lion sounds.
- Mrs M. )  
Ledimo ) Why do they not imitate the sounds of the lion?
- Bushmen )  
Ledimo ) We do not imitate the sound of the lion, but what we do imitate is the sound of a tiger. (They are afraid of the lion). If anybody wants to imitate he can do it, but we do not, we only imitate a tiger - nh - nh -
- Mrs M. )  
Ledimo ) Would you make the sound of a tiger again?
- Bushmen hng hng.
- Mrs M. )  
Ledimo ) A hyaena? hu: ū, hu: ū
- Bushmen
- Mrs M. )  
Ledimo ) A jackal?
- Bushmen. wa: wa: wa:

The Bushmen cough and laugh. Very confusing.

- Mrs M. )  
Ledimo ) What do the Bushmen say?
- Ledimo They stopped the one man from imitating the jackal's sound. Ledimo tells the Bushmen not to stop him because Mrs M. wants to hear it.
- Mrs M. )  
Ledimo ) Will anyone make the sound of any bird which they make while dancing?
- Bushmen. [One could make the sound of a bird]: kuri he he kuri he he (repeated).
- Mrs M. )  
Ledimo ) What is the name of this bird?
- Bushmen )  
Ledimo ) The bird's name is n/hose: kuri he he kuri he he.
- Mrs M. )  
Ledimo ) Is it a big bird? How big is the bird?
- Bushmen )  
Ledimo ) It is just a little bird with black and white spots - kuri he he (etc.) The bird is heard in the morning in the rainy season.
- Mrs M. )  
Ledimo ) What other birds are there of which they imitate the sound?
- Bushmen )  
Ledimo ) That is the only bird they imitate.
- Mrs M. )  
Ledimo ) You told Mrs M. that when you shout during the dance, you only do so to enliven the dance and make it nicer. Will you tell her what you mean by imitating the sounds of the beasts. Does it mean anything?



- Bushmen)  
Ledimo) They only make those sounds to make the dance nice.
- Mrs M.)  
Ledimo) Do they ever make the sound of a kudu?
- Bushmen)  
Ledimo) A kudu is an animal (with hoofs). We do not make its sound.
- Mrs M.)  
Ledimo) Is there any reason why they do not make the sound of a kudu?
- Bushmen)  
Ledimo) They say the kudu makes a sound when it sees something. It does make a sound when he is just happy.  
(Here follows a blank).
- Mrs M.)  
Ledimo) Is there any reason why they do not make sounds in the dance for men?  
(Blank)
- Mrs M.)  
Ledimo) Will you tell her why you do not make the sounds of the beasts?  
[Apparently a distinction is made between beasts (animals without hoofs) and animals (with hoofs)] Why do you not make the sounds of animals?
- Bushmen)  
Ledimo) There is no reason. They say they do not imitate the kudu. The kudu makes a sound only when it is startled(?): the hyaena and the jackal make their sounds at any time.  
(Blank)
- Mrs M.)  
Ledimo) Do they (the men) teach the young men the sounds they make in the dance?
- Bushmen)  
Ledimo) The young man taken into the dance is just to do the same. They do not teach him anything about young men's lives.
- Mrs M.)  
Ledimo) May the young man, e.g. John, make the sounds the old men make?
- Bushmen)  
Ledimo) The young man may make the sounds just as the old men do.
- Mrs M.)  
Ledimo) Does the young man make the sounds as well as the old men or do they just keep quiet and dance?
- Bushmen)  
Ledimo) The young man who is the owner of the song may sing - those who are not may not sing, but just dance.
- Mrs M.)  
Ledimo) If they are not the owners of the song may they not make the sounds of animals?
- Bushmen)  
Ledimo) Yes. The young men who are not the owners of the song do not make the sounds of animals: they could make the ordinary sounds (while dancing): hang-he-ho, hang-he-ho. The owners of the song only can imitate the sounds of animals.



REEL NO. 36.

- Mrs M. ) Would it be a bad thing if a young man (who is) not the  
Ledimo ) owner of the song imitate the sounds of animals?
- Bushmen) It would be a bad thing. He is not the owner of the dance.  
Ledimo )
- Mrs M. ) What would happen if the young men who are not owners of  
Ledimo ) the dance sing with the old men and make the sounds of  
animals?
- Bushmen) They would get boils on the throat.  
Ledimo )
- Mrs M. ) It is a very strong song, is it not?  
Ledimo )
- Bushmen) Yes (repeated).  
Ledimo )
- Mrs M. ) Are there words in the song that are secret which they  
Ledimo ) may not tell the people?
- Ledimo. What are the words that you say when singing in the dance?  
(Indistinct at this stage).
- Bushmen) (No answer). What they say in the dance may be about  
Ledimo ) food.  
(Several speaking). I wish I had food. I wish I had  
enough food.
- Mrs M. ) Are there any secret words?  
Ledimo )
- Bushmen) They do not say there are any but they can only sing about  
Ledimo ) food.  
(Another speaking). I think /kwi took John .  
(The rest indistinct). John was very happy and honoured  
to be taken into the dance.

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ENGLISH TRANSLATION.

(At first discussion about sa and sha)

Mrs M. Would they tell me something more about sa, sha, sha. Could they tell me why the women put sa?

(Ledimo translates in Bushman) Why do you put sa on a man who dances?

Ledimo )  
Bushman ) The women put sa on a man who dances so that he has a nice smell : when that is not done, the men who dance feel weak in the morning.

[The noise made by the Bushmen, all talking together, evidently worries Ledimo and he says to them]: When I am interpreting to Mrs M. you should keep quiet so that she can understand what I say to her and when I talk to you, you must listen and give the answers to the questions.

Mrs M. /'uma told me that the Bushmen of this place did not have the tshai!go male dance before. Have the people of this place any idea where the tshai!go came from? Dam said it came from the South - I know exactly where the tshai!go came from.

[Ledimo interprets]

Bushmen. It was brought by two men from the South /'u!kx'oa (Temple) brought the dance from the South. They taught it to the Bushmen of the place and as they were leaving, they told the Bushmen of this place to continue with the dance. Then the Bushmen here owned the dance [i.e. it became theirs].

Mrs M. )  
Ledimo ) All talking - then blank.

Mrs M. ) Does /'uma know when or how long ago did these two men  
Ledimo ) bring the dance?

[/'uma interpreted by Ledimo]: I do not know when but I was a young man then - I was younger than my son.

Mrs M. )  
Ledimo ) Did /'uma own the song at that time?

[? answer indistinct]

Mrs M. )  
Ledimo ) When the men brought the dance, was it done in the camp or were they taken inside?

Bushmen )  
answer ) e: e: [meaning yes, yes].

Mrs M. )  
Ledimo ) [very imperfect]

Mrs M. )  
Ledimo ) Did they dance the same day or later?

Bushmen )  
Ledimo ) debe and /'unta danced the same day, but they are both dead.



- Mrs M. ) Who is that debe?  
Ledimo )
- Bushmen) He is my tung!a (my cousin or namesake).  
Ledimo )
- Mrs M. ) Is this debe, /kwi's father's brother?  
Ledimo )
- Bushmen. e: e: (yes, yes).  
Ledimo. Did they know these two men before?
- Bushmen. No, they did not know these two men before.
- Mrs M. ) Do they know where these people lived?  
Ledimo )
- Bushmen. e: e: (yes, yes).  
 [Indistinct]
- Bushmen. These people lived in the South.
- Mrs M. ) When they say the South do they mean /gam (a place name)?  
Ledimo )
- Bushmen) No, /gam is very near and the South is very far.  
Ledimo )
- Mrs M. ) Question by Mrs M.  
Ledimo ) Will you point to the West for Mrs M.
- Bushmen. (point to the West).
- Mrs M. ) If you say the South do you mean Epata.?  
Ledimo )
- Bushmen) Epata is somewhere on this side, but it is another place  
Ledimo ) far away (i.e. the South)..
- Mrs M. ) Is the South further than Epata?  
Ledimo )
- Bushmen. Yes, yes.
- Mrs M. ) Do they know the name of the place where those people  
Ledimo ) live?
- Bushmen) (Some) yes, yes. (Others) No. They do not know the  
Ledimo ) name of the place.
- Mrs M. ) Do the men who brought the dance speak exactly as this man  
Ledimo ) does now?
- Bushmen) Those people spoke the language of the place in the South.  
Ledimo ) They (Bushmen of this place) did not understand the  
 language of those people.
- Mrs M. ) Did you understand a little of the language spoken by those  
Ledimo ) men or did you not understand anything at all?
- Bushmen) [Woman speaking]: The people from that side, when they  
Ledimo ) speak could understand their language. But the people right  
 in the South did not understand their language. The people  
 in between (i.e. between this place and the South) do not  
 understand the language of the people of the South.
- Mrs M. ) What do they call the people in the South?  
Ledimo )



- Bushmen ) They call those people amkx'ao nharo (i.e. owners of the  
Ledimo ) South - nharo).  
 [Here follows a conversation between Mrs M. and Ledimo.]
- Mrs M. What do they say? Was there a click?  
Ledimo. No, Mrs M. - no click.  
 [Then follows a blank]
- Mrs M. South owners?  
 [Ledimo's answer indistinct]
- Mrs M. ) Did the two men belong to the nharo people,  
Ledimo )
- Bushmen. Yes.
- Mrs M. ) Can you say why these two men came here? Do you know why?  
Ledimo )
- Bushmen ) They were visiting in order to ask for gifts.  
Ledimo )
- Mrs M. ) Did they come with some of their own people or only the  
Ledimo ) two?
- Bushmen ) Yes, they came with some people they knew.  
Ledimo )
- Mrs M. ) Who are the people whom they knew?  
Ledimo )
- Bushmen ) They had some women with them whom they knew.  
Ledimo )
- Ledimo. What are the names of these women?  
 [Bushmen answer indistinct]
- Bushmen. [Supplemented from the Bushman text] : !haka! a and (/gasa o  
nharodi) /gasa a nharo woman.
- Bushmen ) They say one of the men was 'um!koa: he was one of the  
Ledimo ) owners (of the dance). They knew him and he married a nharo.
- Mrs M. ) What was his wife's name?  
Ledimo )
- Bushmen ) They do not know.  
Ledimo )
- Ledimo. What language did 'uma!kou and /gasa speak?
- Bushmen ) They say the two people spoke the same language.  
Ledimo )
- Ledimo. Are those people still alive? (All talking at once).
- Ledimo. Do they know how the nharo people got the dance from the  
 people in the South?
- Bushmen ) These people have the song .....  
Ledimo ) 'um!koh went there (noise) they say ..... (Ledimo cannot  
hear the rest).
- Mrs M. ) Do any other people who are non-Bushmen have the same  
Ledimo ) song?
- Bushmen ) There are not any non-Bushmen who have the same song.  
Ledimo )



Mrs M. ) Is this dance the same as the one you danced with rattles or  
Ledimo ) is there any difference in the song and the dance itself?

Bushmen) There is a difference.  
Ledimo )

Mrs M. ) What is that difference?  
Ledimo )

Bushmen) They say there is a difference. The songs are not alike. The  
Ledimo ) dance is only for men and this dance is by men and women  
tshai!go for men only.

Ledimo to the Bushmen. Had the nharo owned this song for many years?

Bushmen) Yes.  
Ledimo )

Mrs M. ) Did /'um!koa get anything? What was given to the two men in  
Ledimo ) payment for the song they brought?

(/'uma answers): The people did not pay them - they were given knives, ostrich eggs, some beads and other gifts.

Mrs M. ) Were they big gifts? Were they important?  
Ledimo )

Bushmen) Big presents. (Rest indistinct) because the dance was a big  
Ledimo ) dance.

Mrs M. ) Did they like the two men?  
Ledimo )

Bushmen) Yes, they did. They liked them very much.  
Ledimo )

Mrs M. ) Will the Bushmen talk into the microphone?  
Ledimo )

Mrs M. ) Could /kwi tell the story of the bird they imitate, when  
Ledimo ) they dance?

Bushmen) It is heard in the morning.  
Ledimo )

Ledimo. Do you know the bird's name?

Bushmen. n/hoshe.

Mrs M. ) Mrs M. wants you to tell a story about it. Why do you imitate  
Ledimo ) it? Does it say anything when it sings in the morning? If there is an old story about it, will you tell it to Mrs M.?

Bushmen) There is no story about the bird. We only imitate as it sings  
Ledimo ) in the morning. It says kuri ha ha.

Mrs M. ) Is that bird not the one you said had fire (= was it not the  
Ledimo ) fire bird)?

Bushmen) It is not the same bird.  
Ledimo )

Mrs M. ) What is the name of the fire bird?  
Ledimo )

Bushmen) /kwe/kwen  
Ledimo )



Mrs M. )  
Ledimo ) Will you imitate the sound of the /kwe/kwen.

Bushmen) It says tchiritititi  
Ledimo ) This is /kwe/kwen.

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ENGLISH TRANSLATION.

- Mrs M. ) Let us see whether they can say something about rain more  
Ladimo ) than what they said yesterday about !ga /nau.
- Bushmen) They say these are the thinnest rain clouds which are  
Ledimo ) seen when the rain is coming: they call them !ga/nau.
- Mrs M. ) What do they call the white clouds?  
Ledimo )
- Bushmen) They call them /gwe - horse.  
Ledimo )
- Mrs M. ) By white clouds?  
Ledimo )
- (Indistinct at this stage - only isolated words heard ).
- Bushmen) !ga !kx'wisi - 'rain-hair'.  
Ledimo ) !ga disi - 'female clouds'
- Mrs M. ) What other kinds of clouds do they use?  
Ledimo ) [Names of other clouds?].
- Bushmen) [Some]:- /gwe.  
Ledimo )
- (Ledimo repeating the question, with further details ).
- Ledimo ) They are big gray clouds seen when the rain is coming  
Bushmen) and water falls: they are called /gwe.
- Ledimo ) Are /gwe, are they male clouds or female clouds?  
Bushmen) [At this stage - noisy - Bushmen do not understand].
- Mrs M. ) Does female rain come from female clouds?  
Ledimo ) [Ledimo repeats the question three times].
- When the female clouds come and rain falls, do you say  
it is female rain, because the clouds are female?
- Bushmen) Female rain comes from female clouds.  
Ledimo )
- Mrs M. ) Does male rain come from male clouds?  
Ledimo )
- Bushmen) The male rain is also from the female clouds.  
Ledimo )
- Mrs M. ) Will they tell me what kind are the male clouds?  
Ledimo )
- Bushmen) Male clouds are those clouds seen in the sky but without  
Ledimo ) rain - they do not make any rain.
- Mrs M. ) Are they always white?  
Ledimo )
- Bushmen) They may be black, white or red. Red by sunset. They  
Ledimo ) have not got any other clouds.
- Mrs M. ) Female clouds? They said the !ga disi. Are those  
Ledimo ) gray clouds which bring rain and the male clouds, /gwe  
are the white clouds.



(Blank).

The white clouds are !ga disi and the gray /gwe. Are there any other kind of female clouds?

[Bushmen all talking together - indistinct].

Bushmen )  
Ledimo )

There are none.

Mrs M. )  
Ledimo )

Why do they call the gray clouds /gwe? (i.e. horse).

Bushmen )  
Ledimo )

Because they are big, very big and fast.

[Parts of the answer unintelligible].

When a person sees them coming, they are very fast and the rain comes upon him - this is why they are called /gwe (horse).

Mrs M. )  
Ledimo )

Do they use the word /gwe for any other animal?

Bushmen.

[Answer indistinct].

SONGS TO FOLLOW.

Mrs M.

[Start recording].

SONG 1. A young girl kwan// 'a is playing the instrument called the //kwashe. She will play the puff adder song (!gēi tsi). It is a very sad song.

SONG 2. She will play the song /khai tsi.

SONG 3. Song of the eland (!na).

SONG 4. Song of mi kwara dzu (I am without a friend - (literally: a person)).

[Music of the //kwashe during all the songs - no words - only humming].



ENGLISH TRANSLATION.

[Little girls talking - conversation in an undertone going on].

(One says): You said last time my mother-in-law .....  
We said: That one going .... is an old namesake !ku!na.  
Next time your hair will be removed. Stop looking for lice.  
We said: we shall and sleep here and you make a fire  
here. We do not know how to tell stories. We have got no  
sense. We can sleep here. We wanted to sleep with you  
and you refused: that is why we always want to sleep alone.  
Do not laugh. In the morning we say is there any tobacco -  
we say we are young children and, my mother-in-law, come  
and sit down and I say will you please give her(?) some  
tobacco. We went on and we gathered some mangetti and  
!ku!na said: leave these mangetti and we said no - the  
mangetti, we gathered. !ku!na and her son were on the  
other side. Then I left and tsamkx'ao!na (Mr M.) said  
something.

[Reply]. I am unable to carry the mangetti. We went and  
came home and my mother-in-law said she had eaten and was  
happy. We went along the big valley and my throat was  
sore (indistinct at this stage). My throat did not let  
me gather some (berries) and bau!na wanted us to gather  
the nuts and my throat was sore. bau!na was eating some  
and she spat out. I was displeased and said what is she  
doing? She did not know it. They killed a young porcupine  
We eat them. I said Europeans are just sitting - they do  
not eat the porcupine. They roasted the porcupine's skin  
and we ate it. We ate it in the morning and we went  
gatheringsome nuts and bau!na took some pictures of me. We  
went for some veldkos and tsamkx'ao!na saw it. We dug it  
(i.e. the veldkos). I said I was very thirsty. Could  
tsamkx'ao!na allow me to dig some more and eat it. We  
went on and !ku!na saw some gemsbok and they ran away.  
John shot the bullet and the bullet went along (i.e. missed).  
He shot another bullet and the bullet said !kup and the  
gemsbok ran and stood again. We said yes, the bullet has  
shot him. // nami (Mr M's. interpreter) said he would  
drive the car to the gemsbok. He started the car, but it  
did not go. She said: "O". I thought he could drive,  
but he does not know how to drive. He says he knows how



REEL NO. 42.

to drive. John took the car. It went and stopped. We sat down eating nuts: while people followed the gemsbok. Mr M. came and John came. They asked if the gemsbok was dead. John and /kwi!na went on the other side and went for the ostriches. I said yes: we are going for the big road. Then we shall go home.

We went on and it was very slow. We came and we started (here very indistinct) We went some way ..... Yes this is where my needle got lost lost to me and I was very displeased ..... Oh, my beautiful needle is lost .....

The children were running after the truck and people were swearing at them. The motor car is going home. I said I am tired and my back is stiff. Let us make haste and go and rest. We went home. (Somebody interjects): Let me go and sit in the sun. People say tomorrow they will go for nuts and I feel so tired. I do not know who will gather some for me.

(Indistinct here - only heard kwe//'a (proper name) stop it). I said tsamkx'ao!na is not here. He would take us to the tsi' (nuts). I say I went to the mangetti. So I will not go to the tsi' next time - I went for the nuts and also for the mangetti.

(Here indistinct). This is how it will happen next time. We do not know how to tell stories - we are too young.

You turn the machine in (literally: you twist) and let us listen. We go.

Let us tell stories (All say: yes).

(Indistinct). We have been telling stories for a long time. We are stopping. xamma!na has just come. Where is the melon (for the melon game). We want to play at it. The old men came to see where the melons were. /gasa did not.

We do not know how to tell stories: we shall just keep quiet.

(All talking at once): If we were asked to sing

-----  
(One saying): Let us talk .....

Last time we went for mangettie.

(Indistinct). I said we do not know how to play at the "melon" and we did not see some people to play with.

(Another speaking): Let us go.

(Indistinct).



(Very soft voices - indistinct). Tell him that we are stopping ..... I do not know how to tell stories.

(Indistinct).

Young children do not know how to tell stories. (repeated several times). We wait and we do not know how to do things. (repeated several times).

Where has /kwi (boy's name) gone to?

Thus /gasa!na is here and I am here and thus we did (last word repeated several times).

Yesterday I wanted to follow the truck and tsamkx'ao!na (Mr M.) refused and /kwa!na also refused because the husband is here (repeated). I wanted to gather mangetti and they refused and I am unhappy. I am dead: I wanted to go in the truck and they refused. My chest is now painful (= my heart is sore?) and I just lie down (indistinct) .....

I thought I would go and gather some nuts and I am starving - zuma will sit in the truck and go and get some nuts. (Another girl speaking): I will go with you in the truck and gather some nuts for myself: you should not refuse.

Why did you refuse me last time?

I /gasa!na will just lie down here. I am an old person. You, children, will go and gather some food. You must not refuse to take them with you.

I here did not gather mangetti because people say it is their country. Last time we went there, the people said we finished them (i.e. the mangetti) and they say they do not eat the food of our country. They said we have been eating the food of their country. Because people say so, I am refusing to give them food.

It would be sad if we went somewhere and people did not do as the chief said.

We went last to /kx'a/kx'a (place name) .....  
I was sick and I was missing Mrs M. Why did I come here? If I had been with my chief, they would have given me some medicine and I would be alive ..... They came and gave me some medicine, but what kills me is the evil spirit (literally: spirit of the dead) and as I am here I shall ask for some medicine again.

(The rest indistinct).

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ENGLISH TRANSLATION.

[kx'ao tells of his wanderings: /'uma listens and approves].  
 [start] - you last went away: will you tell me something about  
 your places. I have no stories to tell.

(Blank: shouting).

!koshe - my father-in-law - I slept there - I went away in  
 the morning. [/uma approves all along saying hete hete, or  
 mi:nuba - my father-in-law - a term of respect].

I went through !kao/'oka - I went through and went and  
 drank at !xo//gama. I went on and passed by //kaja!gu - my  
 father-in-law! - and I passed //guha.

I crossed //kau - I went down to //kanuma. I went up to  
 //nauma - I lived there and I went down to zarakutsha and -  
 my father-in-law! - I passed and went to !kwara!kai and I  
 went again - my father-in-law - down to !kuja!ko - I went and  
 camped there and slept there - I started, again in the morning  
 and went on to zarutsha and passed on and went to !kx'uma!na  
 and passed and went on to !xo!kx'ore and went up the sandy  
 place and went down to !notshia and lived there and went out  
 and came down to !gaoding and went on and came down to  
 mataswana and I drank mataswana water and started in the  
 morning and went down to a place you call (hesitates saying  
 kakakaka) !gao ding and passed down to (hesitates: kaka ka ke..)  
 /nwi - and passed and went to it and came down to zaru!na yes -  
 my father-in-law! and lived there. Went out and went down to  
 n//hau/'o . Then I went back along the places and went down  
 to /gao!gom.

(Blank).

- my father-in-law! This is how I did and came down and  
 put down the pot out of which I drank and lived there and  
 started (again) and came down to n//hau/'o. I passed on  
 and I went on - and then - my father-in-law! a person (mean-  
 ing himself) came down to //kx'an!kx'o and passed on and came  
 down to tsing!'o and passed on and went up to !ka//ka!komi and  
 lived there.

In the morning I came down to !'ani and person (himself)  
 went and lived (on mangetti) at //kx'a!gu!'a!na (big place  
 of the mangetti trees) and stayed there, and a person (himself)  
 went on and took a young duiker and went up and down (again)  
 to /nadisi and passed on and went to to !ku!keu and passed  
 on and went to !gau//ko and I stayed there and so we did and  
 kx'ao!go (i.e. himself) went out in the morning to shoot.



REEL NO. 44.

In the morning went and came down to gutsha and passed on and went to !goroguding and it (a buck?) died there. We went back in the morning and passed !!goroguding. We went on and passed a sandy place and passed to !no/'o and stayed there and a person himself went down to !geu//ko and then to !ku!kau, then to (hesitates: m, hng, hng --) /nwadi (?) and came and lived at n/hwi eu(?) Then to !gani and killed a porcupine ----- In the morning we cut across (the country) and up the sandy place and came down to shum!kx'wi and went down to !garo ding. We crossed to zaru!na and drank and in the morning we ran and followed the valley (dry river bed) and came to mataswana. We came to !kai!kwi, then !uritsha and we lived there and did (?) there and at last we left !ubitsha and came to zarakutsha and we ran and came to !o and camped there.

(Here three people talk together - indistinct).

My mother-in-law, you do not know how to say things, you big crooked legs.

(Presumably to the chief narrator?)

Then we ran and came to //gexa, then to !gua ding - then we chased each other (?) and came to !xo//gana and then he (another person) said he was at !xo!gu. Then we came to /'oxa and then to !kaushe. We came there and some people said they saw the motor car spoor and we then passed down to /naushe. We went to n!hwa!ha. Then we went down to tshikere (?) and we passed on. A person (himself) came to the place where he used to walk around and, about this a person (himself) has nothing to say (literally: no news). It is only because they are people who want one to tell stories (indistinct - several talking) I think this is how it is done - my father-in-law!

(Here a blank - very indistinct).

tsamkx'ao!na (Mr M.): I said you take them and go and work with them. /'umahosi (John) took us. Then we went each of us. We stayed and then we went right through !nam!na (indistinct).

We went through the bushes (?) an old lady (was there). /umahosi (John) trod on her face: she said 'yes, I am dead'. (Here all talking - indistinct).

[/'uma talking] We went on and I said you have got people. I said if we were men only, we would go in (?). Why are you talking about sexual matters?



REEL NO. 44.

(Very indistinct). They swore at him.

(Indistinct). I told them not to go into the forest - we should go into the open places.

A man went dancing right through there. You say and I say - a man hunted a mamba. It killed //nau!na //nau!na died. They say the place was named after the person who died there. They said we come from !kuku!na. /'umahosi (John) did not know - what do we want to be inside the forest for? (It (he) went running to a baobab tree to sit at its foot.

(Here indistinct). I said it was beautiful (i.e. open space). We came to an anthill and we said you go and look at it - and the person said you go on the other side. see a porcupine killed by a tiger. He answered that the porcupine was still alive and breathing. Leave the porcupine: he is afraid of it, but he hit it to kill it. We chased it and a person put an assegai into it and it cried. And somebody (himself?) said 'the European there leads and you go into the forest'.

(Rest unintelligible).

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ENGLISH TRANSLATION.

[The marking of animals].

## -49 Speakers and Informants:

- |  |  |
|--|--|
| 1. <u>kx'ao</u> Med.                         | 7. <u>!dise</u>                          |
| 2. <u>bo</u>                                 | 8. <u>kx'ao</u> , husband of <u>Zuma</u> |
| 3. <u>/'i!kae</u>                            | 9. <u>/kwi</u>                           |
| 4. <u>/'uma</u><br>(or <u>/'oma</u> )        |  |
| 5. <u>kx'ao</u> "Helmet"<br><u>tsi kx'wa</u> |  |
| 6. <u>demi</u>                               |  |

- 
- 000-) All talking together. Nothing can be made out clearly.  
99.)
100. Man speaking. We have been telling stories - What about the women? Would they not come and watch (i.e. listen?).
110. (Indistinct). This man will handle the pot.
122. (Indistinct) (one word picked out: !ka = metal)  
Thus he put the metal (i.e. iron wire) into the fire and he put the pot on the fire. And it (an animal) came. They prepared it and they marked it (literally: painted). They
136. put a tail to it and put horns (on his head). They let him go and he said !kei - !kei !kei. It was an eland.  
(Then indistinct).
138. Then a big giraffe came. (Very indistinct - all talking
147. together). They marked it and gave it horns. As he was so
154. tall, the horns were short. They danced and put a tail on
162. him and said: Yes, when you run, it will stand up ..... He
169. went away : it strutted (proudly). They put the pot on the fire and it boiled.
- 172 -) (Indistinct).  
176.)
177. (Another animal) came. They prepared it and marked it and put little spots on it. Then it crawled along. "You are a water thing (i.e. animal). You are a python and they let it go. When you lie in the sun, you will shine".
202. Then came a young puff adder, a little one, because it is his nephew.
- 204 -) (Indistinct). They sat and thought they said we shall make  
215.) him and the top of his head will be white. This one is a



205. servant. They said how shall we do this. They said bring a dish and we shall pour some soup and he will drink it. He said: I have no dish. What shall I pour soup in?.
266. They said if he has no dish, pour it on his head
276. and they poured it and it burnt him. They said oh! the soup is spilt and he said ia, ia, ia, ia.
280. (Indistinct). They prepared and washed the pot.
- 280 -)  
303 ) (Indistinct: very difficult to make out).  
(Then came) the leopard and they painted him ..... He will
329. be the owner of meat. This one will be a hunter, and we
334. shall make him to be very beautiful, because he is beautiful, they branded spots into him. He jumped and went a way. x  
They said you will next hunt a duiker.
362. Then came a wild dog. (Indistinct)
381. They gave him long ears ..... he jumped and said whoo, whoo, whoo. The wild dog will chase and kill (animals) and eat them and finish.
397. We have said how we have painted the animals. Those who came
420. first were the eland and the giraffe. Then another came
438. and they painted him. They said you will catch things and kill them - the big things as they rush (past you). You
462. are a lion. These are the things they do. They should not go (i.e. live) together.
467. Then came the hyaena. They prepared it and painted it. Then they took the big iron (out of the fire) and turned it
500. round and round on his leg. It wanted to go. They insulted him and said you are a hyaena. It stopped and was afraid. They said you have disgusted us (literally: spoilt our hearts). You are no good. It jumped and said: hu, hu, hu. And they said: go and follow the lion (the hyaena eats the leavings of the lion).
530. They put the iron (?) and hit him on his neck, and he limped away with a crooked leg. (Indistinct).
532. Then came a gemsbok and he thought and said: I came that
534. you should paint me. They painted him and painted him.
- 542 -)  
555 ) (Very indistinct) ..... and made him beautiful with
555. cuts on his side. Then you will take an ostrich egg and drink out of it. "You are a gemsbok".
571. Then came the kudu (indistinct). We shall paint you. You
595. will be white under the belly. You are a forest animal
600. (i.e. live in the forest.) You are a kudu.
- 614 -)  
639 ) (Very indistinct). The hartebeest came ..... You will only be red, with a little neck. It went away and said



kop, kop, kop.

648. Then came /nu (roan antelope). They painted it and made some stripes on his leg. Its horns look like this; look like an eland's. It is black(?).
678. This is the /nu, they said.
679. Then came a duiker. They took him and prepared him. He
717. was afraid. They said you are no good. You must not be frightened.
- 720 -)  
780.) (Indistinct). (Then came) a wildebeest. They painted him black. They said: you stand in pans - in the middle of the water and you will drink the water.
- x 781 -)  
804.) (Indistinct). Then came the springbok and they painted him.
826. We have finished all the animals. No, there is the pig - they gave him teeth and a small tail: go and dig with them.
870. Then came the antbear. They threw a kaross on him. They said you dig a hole and stay in it.
893. Then came a porcupine. They made him. You will have arrows on you. Go and creep.
905. The zebra had come. They painted him with many colours and it shone.

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ENGLISH TRANSLATION.

000. (Very indistinct - all talking together). [The part about the guinea fowl very difficult].  
 What is this? They said. It came and alighted there. They marked it ..... This is indeed a beautiful thing: the guinea fowl said kakaka rrr didid, and flew away.
021. Then came the pauw and they prepared it and marked it. It  
 23. said whop, whop, whop. They said you must live in a pan  
 49. and it flew away and went and lived in a pan.
50. They said: 'this is an ostrich'. They prepared it and gave it wings. They said - you and follow your nephew. It flew and fell down. It ran and hurt its foot (with a thorn?). They said: you are an ostrich - you are a servant of men. You lay eggs for them to eat.
77. Then came a partridge. They said: you are only a little thing. They painted it and it jumped and went away. It said ka ka ka ki.
103. Then came the nam!go (?) and said kwak, kwak, kwak. They said you are a nam!go.
110. Then came the armadillo: they made it. They said when the rain falls, you lie on your back and your belly will receive the water and you will drink. When you see a person, you put your head in and he hits you and kills you.
131. Then came a ratel (/hau). They painted him, with hairs (round his neck) and his belly white. "Your head is an axe to chop things. You will eat honey - you go and eat honey".
- NOTE: [/wara (did not know about him - there is nothing about it on the reel) ].
- [Ledimo says: kie in Mrs M's. translation is wrong. !kai?? indistinct].
153. Then came the spring hare. They painted him. They gave him some soup. He had no dish. They poured it into his front paws (literally: his hands). It burnt him. He spilled it, said: "i e". I am not drinking it, I am burnt and I am dead. He went and fell into a hole(?).
182. Then came the red cat (≠'wi): they painted it. You are red. If you hunt, you go into a sleep and when you stand up (i.e. wake up) you do not see the animal (he is gone). If you kill an animal, you eat its chest. You are ≠ 'wi.
239. Then there was a silver jackal(!'u). They said: it is a little thing. They held its tail and broke it and put



black spots on it. It said: wa, wa, wa. They said: you are !'u.

300. Then came #gu. What do you come here for? You are lazy (literally: can you work like this?).  
(Indistinct).
368. Then a jackal came - from where? A little thing only. They gave him medicine. He fought, struggled and shouted. They threw him out. He jumped and shouted. He went and smeared himself with dung and messed himself up. Then he went away to hunt and met the hairy hyaena and said - where are you going? The hairy hyaena said - my daughter n/haukx'a is dying.
446. (Here follows a long discussion about the name of the daughter)
526. Some say n/haukx'a: others di//kx'ao (Extremely confusing).  
The following part of the story embodies a general impression of what was said, together with reference to the Bushman text. (So far as this could be done). The hairy hyaena said somebody has medicine and you want to prevent me from going there and getting it. I only have no medicine. When the older men saw him coming, they swore at him and the children said: that person is coming.
497. (Older men): You shout and mention his name!
552. They said little thing, what! you are afraid. Come. They caught him and held him. The iron, which had been in the fire, was very red. They pulled it out and put it on him and he shouted saying "whai ho" and his leg was hurt. They held him back for a long time. He cried and said:  
Oh! ko.  
What do I see? Shall I spend the whole day thus? They held him firmly and the iron (was) very red.
597. They pulled it out and put it on his leg: he cried h-o-o-o-u. He jumped, and ran away. They said: you are a hyaena, you will go on begging. You are a servant.
655. Then they took some bones and threw them at him. Go, go and eat bones. You came for medicine and you are afraid. You came in last. You are damaged: you go and live in desert places.
707. This is how older men did things.
717. The story is finished.

.....



Remarks following upon the story.

I have stood for a long time. I want water to drink.  
 My back feels sore because of the work I have done.  
 They kill me with this work.

.....

The name of the story is:

tsha kaku num /'e se si.

NOTE: The "red cat" ≠'wi, mentioned above is the  
 Afrikaans: rooi kat, i.e. the Red Lynx or  
Caracal (felis caracal).

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(The F.F. is the best we could do to date to set up recording procedure for linguistics)

Peabody-Harvard-Smithsonian  
Kalahari Expedition  
11 Divinity Avenue  
Cambridge 38, Mass.

May 5, 1955

SW Africa  
55  
Recordings

The purpose of the linguistic recordings is:

To record the various Bushman languages in such a way that the material recorded will be in form most useful for as broad a range of future studies by others as is possible.

In general the following procedure will be used:

Interrogator will state:--Tape number, side A or B. His name, the date, time, location, name of interpreter--name of informant, estimated age, sex, continuation from tape #....

\*

Then ask informant to speak a list of 50-100 or more key words in his language, repeat each word 3 times to be secure in clicks. Included are especially words to be used in sentences & connected texts as far as possible. Key words are defined as words for parts of body, sleep, eat, etc. words for simple operations (common things) such as fire, wind, rain, etc.

Then try to get Bushman to talk in sentences using some of above words.

Then try to get connected speeches or texts.

\*Informant should then say his personal name--his group e.g. Naron-Kung etc. Father's name, mother's name, Wife's name or wives' names, son's names, daughters' names. Where live, how long live there, where born. (both for identification and for pronunciation).

Jo: If anyone has any suggestions about what kind of recordings to take they would be very greatly appreciated. Our Prof is not exactly an courant with modern methods!



The Pf is the best we could do to date to  
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PEABODY - HARVARD - SMITHSONIAN  
KALAHARI EXPEDITION

May 5 1955

11 DIVINITY AVENUE  
CAMBRIDGE 38  
MASS. U.S.A.

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