

# INTERVIEW SERIES IS ①

Wed., Aug 13. Interrogation - Group I ♂ - Huntings

1 11 1 #

①

2 men, Gao, old man.

Interpreters  
Friedrich  
/ Gao

1 2 3 4

1 Gui, young man.

later joined by 1 Gase

Animals hunted. Bushman - Bergdama

Entered

|            |         |                      |
|------------|---------|----------------------|
| Eland      | - ! Ni  | - ! Khani            |
| Griffe     | - # Goa | - ! Naib             |
| Kudu       | - ! Hoa | - Xaib               |
| Gemsbok    | - ! Goe | - / Gaeb             |
| Wildebeest | - ! Gi  | - ?                  |
| Hartebeest | - Tso   | - 11 Khamab          |
| Rhinoceros | - 1 Nō  | - ! Nawas            |
| Rhebok     | - 1 Au  | - 1 Naus (or Roobok) |
| Steenbok   | - 1 Hū  | - ! Airis            |
| Ostrich    | - Tsu   | - ! Amib             |
| Rabbit     | - ! Hai | - ! Ōas              |
| Springhare | - 1 Nom | - # Gob              |
| Aard Vark  | - 1 Hā  | - 1 Khuwob           |
| Wild Pig   | - 1 Hōa | - Tirib              |

From # Gama, at Gantscha  
1 No - Roan antelope  
1 Gao - Buffalo

This is all the big animals

|             |          |              |   |
|-------------|----------|--------------|---|
| Porcupine   | - ! Ōm   | - ! NoaB     | - (laughter)                                  |
| Landis Fox  | - ! ū    | - 11 AB      |   |
| Paouw       | - ! Gui  | - ! Huib     |   |
| Springbok   | - # Gai  | - 11 Gūb     |   |
| Guinea Fowl | - Ari    | - 1 Ginis    |   |
| Khorran     | - ! Ga   | - # Naubes   | (bird which looks like Khorran) - nearly same |
| Khorran     | - Nam    | - Xar 11 gas | nearly as big as Khorran - Probably Pheasant  |
| Pheasant    | - ! Gowō | - ! Nowō     | had smaller than Khorran.                     |

That's all

Khorran word - ETUWA

Probable Explanation  
Handley says these  
are 6 kinds of Khorran

Aug 13. Hunting Techniques

Entered

How do you hunt?

Pheasant - spring pole trap - !Gāisi  
sapling bent over



1.5.2

Bait - Ocatjes

Loop on pole - loop made of <sup>cord</sup> line made from green shrub (!khvi)

Kharan, Paouw, and !Gā, and Guinea Fowl also caught this way.

For Paouw bait is gum from tree with little thorns like the wait-a-minute.  
also another tree, with sweet gum. - (Acacia bush?)

This gum also eaten by Bushmen, as well as Bergdama, Whites, etc.

This is the only way birds are caught - do not get them with stones.

Ostrich. - also caught in large spring pole traps (as above) with old bones for bait. Bones are broken up. - Provides lime for Ostrich

Do not shoot Ostrich with arrow.

Why? Because ostrich can see so far (can not get close enough).

What about the animals?

~~Aardvark~~

!Hōz - Wild Pig - Shoot with arrow. STalk to 20 yds.

!Hā - Come to hole - dig another hole - stick him with Aasegai

Aardvark ~~listen for him~~. Observe track in so last track then listen  
Digging stick. Sometimes dig hole large enough for man to get into.  
Dig test holes for listening - when they hear him digging they have located him. Hunt in Daytime. Aardvarks here

1 Hole and one in a hole

Springhare. Iron hook on long stick - go to holes - last tracks in -

!Nom. put stick in hole - poke and search - when they find him catch him on sharp hook. Stick about 30' long, not one stick but made up of segments - joined with sinew.  
Listen to stick, place ear on stick. Springhare's here.

Here goes in one hole, out another (check) } confusion here  
if no exit hole know that he is in  
Does not go out in daytime, that is, if stick comes down he does not run out other hole. ♂ + ♀ hares in separate holes.

Aug 13 (Hunting techniques)

Rabbit ! #21 - No hole - lies under brush. See him before he sees you, throw stone or stick (Knobkerrie - Il Gorn - Berg, ! Höze) Entered (3)

Steinbok 1 Hū Springpole trap on trail. Step on stick, operates release, grabbed by noose. Go to water during rains, do not use water in dry season  
Rhebok 1 A u also shoot with poison arrow - stalk to 20 yards

Rhinoceros 1 Nō That's a war - must creep up and shoot with poisoned arrow. 2 men stalk - others stay behind - shoot - "go in other direction" when Rhino see a man he charges - runs - does not shoot. Do not try for particular spot - just shoot, poison is the sole reliance. Have not killed Rhino since last rains. Rhino no longer in this country but used to be. None of these men have killed a Rhino, was Gao has not killed a Rhino but was with man named IGui when he killed one. At #Nai #Nai, other side of Gautschä, big pan, beyond Thinthuma, very long time ago but Gao was still an old man, "just the same age I am now."

Eland, Kudu,  
 Gemelok, Wildbeest  
 Hartbeeste

Eland - if you see track and followed him, and you followed him until you are going to find him under a tree where he stands and you must stalk to 40 or 50 yds then shoot with poison arrow. - do not aim at particular spot. Poison does not hurt person eating meat. Do not run Eland. When Eland is hit - wait for the poison to operate and do not want to loose blood. Follow until dead, if not dead 1st day, go home, return 2nd day and repeat until dead.

Poison

New poison - shoot in morning die in afternoon.  
 Old poison - usually 3 days.  
 therefore, New poison desirable on going hunting.  
 How is poison kept - little bag, (about 1 lbs each)  
 Poison made from "worm" in ground ! öa - dig out of velt.  
 There is a tree (1 Ho), when they see that tree they know must be there.

Aug 13 - Hunting techniques

1.5.4

Entered (4)

Poison (cont) Dig "worm" out with digging sticks, pick out with fingers.

"Worm" is black (cocoon)

Right kind of Trees are here at Gum but have no grubs. They go one night's sleep, go east to !Ac. Not our residence place, we only go to look for grubs, no other Bushmen there. Free tree, everybody can go.

After worms are dug up - grubs in cocoon, take stick and break cocoon to get grub out. Grub is yellow. Put grubs in hollow bone then insert ~~worm~~ stick to break grubs, then put in arrow to poison. Point is already on. This done at home. Grubs carried from tree to werft in little bag.

After original application poison is stored as follows: Hollow bone taken away far from werft and hidden in velt. Put it in fork of thorn tree (to keep children away). Whether or not the bone has any poison left in, it is hidden, because still dangerous even if empty.

Poison stays long time on arrow, ~~from~~ but can not shoot with one arrow twice; ~~when they~~ keep spent arrows separate. Go to tree when ~~at~~ fresh arrows run short. Keeps some grubs alive in bag, that is, do not use them all up at once after going to poison tree. These also hidden on veld, separate place from bone, small bag of grubs put in large bag and hung in thorn tree. Grubs thus stored are some dead (broken in digging) some alive. Grub stays alive 5 years (sic). One man only hides poison, thus do not know where

Some says points at Group! do not have poison on them.  
Continue antelopes and Gaffer  
Check 5 year poison  
Is there a word for large animal, small animals

} transfer to dope sheet.

Friday Aug 15 - Group one, Continuing Hunting Techniques.

1 2 3 4  
1 1 1 1

Kudu Follow up until tired, then shoot - make him run. This takes 1 day. Dies same day. Question about new and old poison got nowhere here. "Kudu is tired and must die quickly". Very close - 5 to 10 feet.

Gemsbok Do not run - creep up and shoot with arrow. Stalk to within 40 to 50 feet.

also get Kudu by Stalking - Gao got another way 2 weeks ago

Informants today: Gao, 1 Gase, and Gao. (headman)

Wildbeeste. Stalk and shoot, distance like Gemsbok

Hartebeeste. Tso - like Gemsbok

Geraffe ≠ Gao. Stalk until 70- to 80 feet. Going to shoot him today and after 4 days you are going to find him dead.

(continue animal hunting tomorrow)

(cont)

Friday Aug 15 - Mangetti gathering, etc.

Places - Yesterday in Gum omaremba.  
Mangetti is 11 Ga.

Go always with ♀.

Yesterday, went farther into forest than usual, so left most of ♀ behind. Wanted to see if nuts were plentiful farther in, usually go only to this side of the forest.

also go South - 4 days - 2 there, 2 back, - 5 omarembas, our camp being in the 1st one. Our tracks are the other side of these Mangettis.

Other groups also have right to collect 11 G2 in these forests.

Piles of nuts previously gathered which we saw yesterday had been collected by them - "They always go there". That place about 4 years ago we used to stay there - now go and come back. - Used to stay there while collecting during rains (4 years ago) - now go, stay one night and come back.

The area where the forest is was given to them by Gao's father, 1 Gui-! Gao

The other people have no right to collect there but are very hungry which is why they go there. They come and ask permission to go there. Groups 2, 3, & 4 have asked permission.

Permission is asked from Gao, headman. The headman of other group sends small boys to ask Gao if they can find food in the area, then they take back the answer. Everytime they want to collect 11 Ga they must come to ask, but the first time they must go alone, 2nd time they come to ask we go, too. Group 5 has not asked yet.

Distribution: If a person collects nuts these nuts are distributed, that is if some go and others stay behind, then the ones who go give nuts to those who stay behind. Not divided by relationships but those who stay behind to look after the weight all get some, the whole group. The old lady, for instance, gets some, given by Headman - this apparently applies to all food. He gives from his own supply, does not collect from others for this purpose. This applies to all food.

15/8 - Mangethis, cont. Use - 2 foods - nut and outer covering. (7)

Use - ① crack and eat the nuts.

Entered 1.5.7

- ② Pound in mortar with pestle, eat like flour.
- ③ Another food 1G2 (1 H86) mixed with ground Mangethis.  
1G2 is a veldkos - is a root (identify) <sup>root</sup> eaten also by Bergdama.  
1G2 is cooked in fire, black taken away, and stamped together with nuts, looks like bread. Bergdama eat 1G2 with butter - nice, good heavy food, "get fat".
- ④ Put Mangethis in pot and boil - (whole nuts).
- ⑤ Nuts roasted directly in fire, put in with shells on, crack afterwards. Have taken off yellow outer covering, which is eaten first.
- ⑥ Yellow outer covering eaten separately. This is a separate food, gnawed off with teeth. Only one word 11G2, for both foods.
- ⑦ Pound off outer covering in mortar, mix with water into gruel.

In old times - go to one special old woman - ask her where they should go to find food because they are hungry - and she tells them the side to which they go. This they still do.

(This question aroused considerable conversation)

They asked a woman before going yesterday. She says, when we asked her, you won't get much but you will get some.

11Guse is the woman they asked.

(Ques: How does she know?)

(We want to keep our old customs, do not mind questions as long as ~~old~~ people do not try to ~~change~~ change the old customs)

She is a woman who has travelled much in the veld and she knows that on such and such a time food must be there. She is old and has much experience.

Question: has she any connection with any God, etc - generalized.

She is an old woman who knows about dreams. Sometimes she dreams and tells you that you must go this way to find food - that there is a lot of food that way, and we go to the direction she shows us and we find some good.

+

## Entered

75/8 - Mangedias (cont)

That's why we believe here when she tells us something.  
 (ques: if one of them has a dream do they go to her and tell it to her?)

They also take their dreams to her. (//Guse)

(ques: What kind of things does she tell them about their dreams?)

K<sub>2</sub>msukutsa means sleep.

Ku ≠ Noa mi - tell me.

Tsa juaho kuo Tsi<sub>2</sub>. Tell me if the men will be here.

Sometimes myself (Gao) I dream that I have fight with one of my friends and this dream haven't given me a rest and I went to //Guse and I tell her my dream what's this dream mean and she tells me that's not a trouble and not a fight with your friend, you dreamed just of meat you will get, and I went out and I get meat, and same day I go out to get this meat I kill Gembok and Kudu. That was my dream, how she explained it to me.

(Ques: Did anyone have another dream which she explained?)

I have also a dream (Gao-headman) I dreamed that I shot three Kudu bulls. Next morning I get up, I went to old woman //Guse, and I tell her my dream about the 3 Kudu bulls, at once she says very good dream, good, you will get lots of meat, she says, and from there I turn round, going home, and I took my arrow, my things, and I went to veld, and I shot 2 Kudu bulls. On these things we believe the old woman what she tells us.

The //Guse referred to above is the old ♀ without relatives.  
 and who is fed by the headman.



Entered →

1.5.9 (9)

Sat. 16/Aug, 1952 Food, bare and now, dry season. Group 1.

In this time we eat 11 G<sub>a</sub> (Mangotai) and 1 G<sub>b</sub> (root). The only food they eat in this time.

Ques: Don't they catch birds and animals?

We eat Khorran (both kinds 1 G<sub>a</sub> and Nam), and Gemsbok, Kudu, Hartbeeste, Eland, Giraffe, Guinea Fowls (apparently we can get here again, the same list as on Aug 13) - (this is not what we want) - Rhebok (Steinbok etc).

Steinbok is not enough for a group this size, some would have meat but others would not, there would not be enough.

If they get Rhebok that is enough for this group.

Kudu is only about for one day for this group.

We Bushman nation we eat too much meat. Good fat gemsbok is only good for one day, they will finish it in one day.

An Eland for this group will last 3 days. He got a lot of fat and lots of meat.

Giraffe will last for 10 days for this group.

Wildebeeste lasts only 1 day

Antelope lasts one meal (one night only) for this group.

Wild pig also → one meal

Rhinoceros - food for two days

Ques: What is the last animal you have had?

Before we came they only killed Kudu.

Gemsbok and others are very far from us so can not get them. And Country

Ques: Last Kudu? is very dry and there is no water on veld for hunting big game.

A nearby, in the ossamumbans where they killed last kudu - a bull.

Brought meat to Skema-waft.

This since we came - shot by headman while Mr Marshall was at Wendhoek.

Everyone gets meat, also the old woman.

Ques: the one before that?

→ killed 2 before Expedition came - in consecutive days

2 days before expedition came.

Ques: Informants today Gao (head man), Gao (medicine man), 1 Gai

1 Gai has gone today to hunt on veld - (the one with sore feet) - went alone, went west.

Ques: When was the one before the last 2 described above. (9 days?)

Before that they shot 2 Gemsbok, a little over a week before. They killed the Gemsbok, then they had meat for 4 days, then it was 5 days before they got the Kudu.

16/ Aug Continued

Entered

(10)

Ques: do they shoot any game when they have meat in urfts? 1.5.10

You see we do like this, there are many people in groups, and one animal will be killed, and still eating this meat, a hunter goes out, and if he finds game he shoots.

Ques: Does a hunter go out every day? answer: Yes, and he comes back and tells where he sees any animals, and next day they go out to hunt, He may also shoot. He is alone.

Ques: But when he comes back and tells of game and they go out next day, how many go?

This one man goes out, not all day, and others stay divide the meat as its brought in, and one man goes out on veld (try again to get this clear)

→ 5 men go out (plus an old man! - see next page).

Ques: What happens then?

They hunt on basis of information brought in by watching man.

Ques: Do the five hunt together, or split up, or spread out, etc?

These 5 men go out, and they search, when they not get game, they sleep that night out, next morning hunt again, until they get animal. They do not hunt together but spray out, and come together in afternoon if they haven't got animal.

Ques: What happens when one of them gets an animal?

If one gets animal, and it is not dead, he comes back to where they slept, tells other, next morning all go to search for dead animal.

Ques: When they find the animal, what happens.

and when they find him, slaughters him, carry meat home.

Do not fetch ♀ to carry it.

Ques: do they eat any of it when they butcher it?

yes, eat some at slaughtering place and on the road on way back.

Ques: any particular part eaten?

They eat only the bones of the chest - keep meat of chest for leadum. refer back (see next page)

16/Aug Cent.

ques: Distribution of meat in ~~the~~ werft?

Meat of chest to head man.

ques: Who gives out the meat?

The man who shot the animal.

ques: are special parts given to special people?

There is no particular meat for special people except chest for

the head man. Just cut up meat and give some to everyone.

ques: The hunter and family gets no particular piece?

yes. He gets the saddle.

ques: Any special piece to // Guse

(Tsi! Kho gets some, too)

She gets "fillet" - Sirloin. "old woman must get soft meat".

ques: Who gets the liver?

The man who shot it.

ques: Where does he eat it?

Shooting place.

(refer back to bottom of last page)

ques: What happens to the feet.

An old man always go with them to the hunt - making 6

He gets the feet and head.

ques: Other special items - Medicine man, etc?

Medicine man gets belly, entrails and throat meat.

ques: Do they have meat testing - for luck (Bergdama cut out piece and

have special man to test it for luck)  
Yes, if they shoot an animal, they take some blood, and throw it  
on the ground. To be given to the grandfathers who are dead. They speak,

"There is the blood, take and eat it, and give us luck".

ques. Who says this?

The old man who goes with them, young people can not do that.

ques: Is this old man a medicine man?

Just an old man of the group - not a medicine man.

ques: Who does this for them?

This group has no old man so they don't do it.

old man from outside only 3 left in his group, so come here because he is too old & blind to go hunting?

ques: Do they leave any other part of the animal at the shooting place?

Just the blood, nothing else.

I did not know about this old man at the time, so could not ask at the point where needed here

16 Aug, (Cont)

Entered

1.5.12 (12)

Ques: Since there is no old man in this group, who is given the feet and head?

Ans: They eat it.

Ques: Where do eat it.

At the shooting place. do not bring to U erift

Ques: What happens to the horns and hoofs?

They throw it away at the shooting place.

Ques: Do they have to leave horns or/and hoofs at shooting place?

The bone of head and horns (skull) is put in bush, horns up after eating at shooting place. Hoofs are thrown away.

Ques: Why do they hang up the skull in a bush?

For luck, to get some more.

Ques: They do not use the horns for anything.

No?

Ques: Do they leave anything else at shooting place, Testicles, uterus, etc.

Nothing else left behind.

Ques: Who gets the Testicles?

A special man eats this

Ques: What man

The man who shot the beast.

Ques: Where does he eat it,

At the shooting place.

Ques: Female beast, if it has foetus, what happens?

They bring it home and give to the old man of the group.

Ques: But this group does not have an old man, so who do they give it to?

Given to old woman like //Guse and Tsi!kho

Ques: Does Tsi!kho also, like //Guse, tell them what their dreams mean?

No, Tsi!kho is only an old woman but younger than //Guse, not an old woman like //Guse

16 Aug (Cont).

ques: How long is it since they have dug up an Aardvark?

Have never done this.

ques: Why don't they ever do it?

They are too weak, it is too heavy work.

Go very far in the ground.

ques: Do they ever get an Aard-Vark any other way?

Since they have grown up they haven't killed anything like that.

ques: How long since (or when did they) kill a Giraffe?

5 years ago at Gantscha.

ques: Were they out hunting at Gantscha or did they then live near Gantscha? | Gantsa

They lived there.

ques: Is this Gantscha near #Nama?

Yes.

ques: Is that where ~~the~~ #Guma is now?

#Guma is at #Nama,

killed Giraffe western side from | Gantsa, at | Nĩ!ao.

ques: How far west of | Gantsa (Gantscha)

One day - go and come back.

Five years ago they lived at Gantscha (repeated)

ques: where did they get their water,

at | Gantsa.

ques: Where did #Guma live then?

Clarification: they lived not at Gantscha but at Kantsa.

ques: Why did they move to here?

You see in that year, Giraffe was not in this country, and moved up there to get Giraffe meat.

ques: have they a piece of | G3, (veldkoo) in the werft?

yes. (a ♀ brought a large root)

ques: do they dig this everyday?

yes.

a large root - sample brought - weight 3 to 4 lbs. These piece too old - too stringy - ~~the~~ younger ones better.

16, Abeg (cont)

Information from Frederick — During the rains this same plant, 16<sup>2</sup>, has fruit like a tomato, sweet, if you see it you will think it is a tomato, eaten by Bergdama, too.

Continuation of interview.

Ques: do you eat 16<sup>2</sup> every day?

ans: yes,

Ques: Does one person eat one every day?

ans: They are large enough for 3 or 4 people.

End of Interview

After distribution of tobacco further questions seemed to contradict the information about the veldkos, 16<sup>2</sup>. A question about whether they collect it every day received a very indefinite answer. Pursuit of this brought out the statement "no, it is too far". Further questioning seemed to establish that they are not collecting it now.

Ques: when are the women going out to collect 16<sup>2</sup>?

Ans: They are not thinking of doing so now.

(Obviously, this needs further work.)

Ques: Did they collect any yesterday?

ans: No

Ques: When did they last collect any?

ans: it is too far, they are not collecting it now.

1.5.14

(18)

1.5.15 (15)

Entered

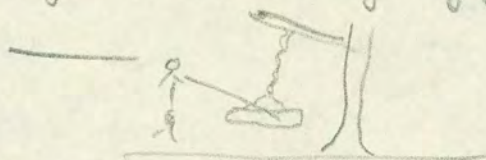
Monday 18<sup>th</sup> Aug. AM.

Interrogation at Musungu's kraal.

Team - J.O. Brew, Brian, David (Herrero), Cavitj, tua (Herrero)

Informant - Cavitj, tua (Herrero) - Musungu's wife, + Bushman man /no /no

On approach, Bushman ♂ was twisting Eland hide from branch of tree 15 ft. above ground. heavy log for weight, long pole for twisting



Cavitj, tua is wearing the blue beads today.

Is in an upended large mortar.

Ques: How <sup>many</sup> Bushman in kraal.

Ans: One family (this would be Group 3) all stay here together as one family.

Some that are here at present just come and visit.

Names of those who stay here  
she lined up residents on one side.

12 people - one man, 2 women, 8 children, (visitors, 2 men, 3 children)

Man, with two wives.

/Gui also stays here.

also /Gao.

They don't go away from here, they just stay here.

Name of man - /ño /ño

1. Wife - /ñise

2. Wife - Bau

Wife 1 married first - has 2 huts - stays with one wife in one and one wife in other.

Wife 1 in large house with mud walls and conical thatched roof (Bechuana type house)

Wife 2 stays in Skerm, Bushman type.

Man came from: born here

His mother was a Bechuana and she is dead.

Wife 1 came from: she was born in the bush near /kai /kai and he got her there.

Wife 2 came from: daughter of /Gase (stretching Eland hide)

He is member of group on the hill South of Musungu's kraal.

Probably Group 2 Yes. /Gase's wife is Di//Xhoo. daughter of /gi:ge II

Monday 18<sup>th</sup> Aug (cont.)

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Ques: Are those 8 children all his?

three are "adopted", mother is dead,  
another whose mother is dead,  
One child, son of /Gao.

one is son of Cavitzitua's sister, who had the child by a Bushman  
(the Bosses)  
They have adopted him and he is reckoned as a Herero, not  
as a Bushman. Name, Variz.

One child /Gui, and his father stays at kaitai, his mother is  
dead.

The man has no children.

Another ♀ joined group - she also stays here, was in the hut.

/Gui's wife - /in /ai (Di'ai)

Ques: Has our /Gao got a wife?

much laughter, but only minor

ans: Has no wife, but sleeps with wife one (above)  
(two other children came up from hut) <sup>embarrassment shown</sup> <sup>impression that this</sup> <sup>sort of question will be</sup> <sup>answered</sup>

We would now like to know how they work.

The tobacco that is being planted and the hut being built down at  
the water hole is owned by Cavitzitua's sister - she is building it  
so that she can stay there when the tobacco gets big to see that the  
cattle do not eat it.

If goats come while one man is there which do not belong to  
him, he will not give them water, the owner must give them water.

No specific work doled out to anybody.

Ques: Who owns the stock that is around here?

ans: One Herero, Otakile (kaitai) owns goats and sheep and cows.  
Musinjans owns 2 goats and 2 cows.

Ques: What work do the Bushmen do?

ans: Bushmen men take care of stock, hunt, fetch wood and attend  
to watering cattle,  
Bushmen women fetch domestic water and fetch wood,  
irrigate tobacco.



Entered

I.S. 17<sup>3</sup> 17

Mond. Aug 18 (cont)

Entered

Ques: What do the Bushmen get for this?

Ans: The Bushman who stay here get a goat or a calf once a year.

Ques: Where do they trade?

Go to Sau.

Ques: Bushmen skins?

Bushman do not know anything about selling or buying.

Ques: Who is digging the new well?

Ans: The owner of the well is named STauffel. He has gone to Kai Kai, The dynamite is bought at Sau.

Ques: STauffel lives where?

Have trekked away to Kai Kai with all their cattle because there is not enough water. When (if) well comes in will bring cattle back (The tall Herero ~~at Kai Kai~~ to whom Brian gave orange at Kai Kai is STauffel). He stays at this same Kraal.

Ques: What is relation of Musingau, does he work for Otukile, STauffel or independent?

Ans: Musingau came here 1st, is independent of the rest of them.

Ques: Where did Musingau come from?

Ans: Ban at Serowe.

Ques: How does Musingau make a living?

They have the tobacco monopoly and mealie field.

Ques: Do they import tobacco or do they have just what they raise, Get seeds from Sau, plant here, sell it.

Some of the tobacco runs to seed and plant it again, do not always get seed from Sau.

Ques: Does anyone give them this monopoly?

When the Germans chased them out of S.W.A., they were very poor, then they came here with the idea just to plant tobacco and they sold this tobacco to the

Entered

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Bechuanas in exchange for cattle and that is how the first cattle got here.

ques: Where did Caviteua come from (name Caviteua)?

ans: Her name means: They don't know what the will of God is, sort of submission to the will of God, not knowing what is coming next.

Came from: her ~~parents~~ grandparents came out of S.W.A. to Saa and there she was born and then they came to Kai Kai and some of her people are still living there.

Ques: Relatives at Kai Kai?

Her mother's sister, and children of same.

Ques: Who is her mother's sister's husband?

Do not know. (something funny here)

Ques: (Conception of God) - what do they know about God and who taught them?

ans: know there must be something like God because men and women are made and they can't just be made out of nothing.

The chief minister is named Lucas (at Saa) and the minister nearest is Licues at /Gawz, near Kai Kai, on other side of Kai Kai, if you leave Kai Kai in morning on Donkeys, can sleep there at night.

Church of England.

Question: Name of "Donkey" man from Kai Kai

ans: David

Ques: Does he work for?

Does not work for anyone.

ans: Has farm at /Kobe - other side of Kai Kai, if you leave Kai Kai on donkey early in morning, get there at 1 o'clock. Has got sheep and Goats. Three families staying there (Huneros) and some Bushmen staying with them.

He came here to help Stouffel make this well, so

Entered

1.5.19 1918

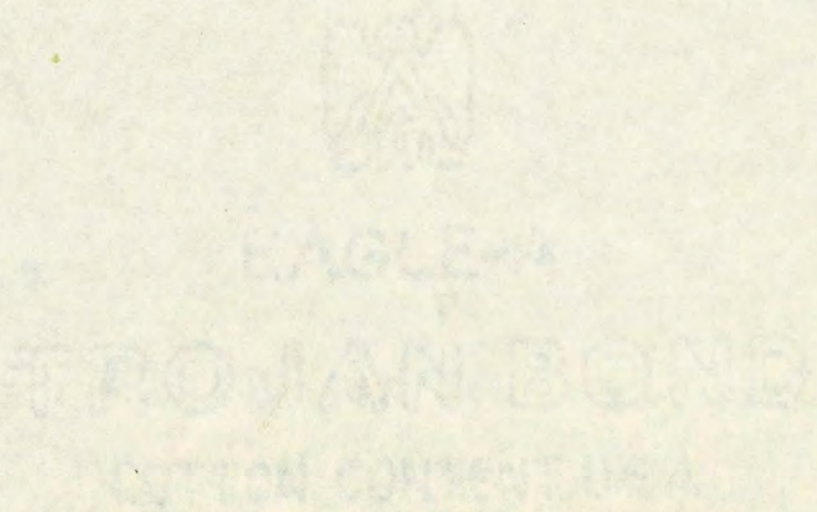
that if they find water he can also come and stay here.

ques : If they find water will all 3 families of Ferreros come from / Kobe.

ans : Only he and his family, his sheep and goats.  
ques : How many sheep + goats ans. Can't rightly say, if he come, herd must be divided

ques : Name of Elizabeths Boy  
ans : Jon / o

Father / Gase - the one who was working Eland hide  
2nd wife of /ño /ño is his sister. Mother Di'Khoo, daughter of  
iqilge headman, II



Notes: Brian Enslin

August 18 1952 /Gam

1.5.20

Brian, David:

Group III, interrogations, informant Cavesitjue.

Monday, Aug 18, PM

**Cattle:**

~~xxxxxx~~ A roll of tobacco 3 ft. long, 1 ft. diameter. given in trade for a young cow from the Bechuanas.

They say they have a hard time as the cattle eat a kind of bush and die. This bush is the kind that grows green all the time. In the hot time, Aug. until the rains, it is very poison. However in the rains it's not so bad. If they can stop the cow that has eaten the bush from drinking water they can save its life. But if it drinks it comes to the kraal, starts shivering and dies.

( While this interrogation happened I asked them to show me a sample of this bush. Every Herrero in the group started shouting to the bushmen to get a sample. The tone was harsh, such as a white to black relation. The bushmen were not very obedient and only after considerable talking one was sent. )

A big ox is sold for approximately 20 to 25 pounds in Bechuanaland.

Bushman Herrero relationships:

The Herreros look after the bushman. Those bushmen staying with the Herreros are fed by the Herreros, who give them meal, mealies and tobacco.

The relation is as we at the camp look after our boys, give them food, but do not expect them to give us any if they should find it. If the bushmen shoot any game they aren't expected to give any to the Herreros.

( While I was doing this tea was served to all the Herreros ( by Cavesitjue ) in cups and saucers. The bushmen got meat doled out to them in pieces by the Herrero women who selected the choice bits for themselves. Cavesitjue seems to be the matron of the outfit as she looks after the kids, tells them what to do, helps them, ties their ~~xxxxxxx~~ breachcloths up for them. One kid stubbed his toe on a plow and ran to Cavesitjue and she comforted him. )

Informant:

Sarodx: /No!nu, man with two wives

If a bushman goes out in the veld and comes back and finds ~~that~~ another man ~~xxxxxxx~~ sleeping with his wife what?

He has the right to kill this man immediately, or the wife, depending on the circumstances and his likes and dislikes. In /Nu!nu's case, he very much loves his second wife, and has, as a concession to /Gow, the interpreter, who is his friend, allowed him to sleep with wife one.

Stoffle : A herrero headman at KyKy who owns lots of cattle. Some of his cattle are at /Gam. No bushmen here have any cattle. Bushmen do not stay with any group of Herreros long enough to acquire any cattle. If they do get any cattle they slaughter them when they are hungry and too lazy to hunt. ( David from /Gam said this. )

( Also from David ) Bushmen women are popular with Herrero and Bechuana men from other districts. They are tougher, last longer, and are easier to handle than other women. Some Herreros or Bechuanas take Bushmen wives, clean them up, give them a dress,

Brian, /Gam, Page 2 August 18 Monday (Gam Gr III

1.5.21

and then they are good wives. Herrero wives are more demanding and want more clothes.

Do Bushmen quarrel? Asked to Cavesitjue.

Yes, sometimes in the veld when they are amongst themselves they fight. The fight with poison arrows and assegais. This does not often happen. They never steal other bushmen's property, other than wives.

Do Bushmen steal Herrero cattle in the veld?

Yes, they did long ago but the Herreros punished them and they do not do so any more.

~~KaklXKlXKlX~~: Taken the evening of Monday Aug. 18

( Bushmen were stamping food in a wooden bowl, a sample of berries given to ~~Me~~. Smells sour. This was brought to /Gam by strangers from Ky Ky. By /Goma and Bau, his wife who are relatives of Thoria. The Herreros and Bushmen were friendly. They made a fire and brought a stool. The Bushmen seem to remain in groups together. Some Bushmen children came to sit around me. Thoria brought me a dry sample of the berries the bushmen were stamping. Cavesitjue has a bag of these berries which she and the Bushmen children collect locally. The berries are scarce around /Gam but are plentiful around Kyky. A large dish of these berries were mixed with water and David the interpreter was invited to eat too. He says it was slightly bitter. The food looks red, <sup>like</sup> mealies mixed with tomato sauce. The bushmen kids were eating these berries dry. )

Asked David from /Gam. How long have they been working this well. What did it cost?

They got the dynamite from the govt and it hasn't cost anything except the work they've done. He says the water that Drotskey says is there doesn't exist. Says Drotskey only looks at stones lying around.

How do they punish Bushmen?

If he has killed any Herrero or stolen and slaughtered an ox, they take him to Tsau and hand him over to the police. If he only makes a small error he is reprimanded severely.

Have bushmen any religion?

No. Have no idea of God, and have no ministers of their own, and they curse at you when you speak of God.

~~KaklXKlXKlX~~

Question asked again. What does a bushman do if he comes back and finds another man sleeping with his wife.

There is only one punishment, death to the man in question. He then again stays with the wife in question, but he may kill her later. They do not do this here as they are scared of the Herreros. They do this quite often in the veld. Thus we often hear of a child having no father or mother.

Cavesitjue says: Bushmen children run around without clothes and never get sick or get colds. (There were several groups of Bushman children running around and playing, and one of them lay down to sleep curled up beside the fire. The Herresos say he may be this way all night. )

The bushmen adults here look after the bushmen kids as a group with Cavesitjue to supervise.

If a bushman wife dies and has a small child, the father of the child has to look after it and he does not give it to another woman to look after it.

If a bushman's wife dies, does he have to mourn or can he look for another wife?

He must mourn for a long time before he can have another wife.

If he takes a second wife does she look after the children of the first wife?

No. The father has to do this. The second wife may help him but this isn't necessary

There is one child here who has been adopted by the wash woman, Cavesitjue. The child was abandoned in the veld by his parents and found by Cavesitjue who looks after it now,

Cavesitjue says: If a bushman woman has a child and bears another before a year of the first birth, the new child is taken out to the veld ( is left in the veld ) buried in the ground with his head sticking out. He is left there to die. (This is the way Cavesitjue's adopted bushman child was found.) The first child is then looked after. The reason for this is that the bushman woman wants a young son or daughter to send and use, and she can rear one alone sooner than she could rear two, one a year old and one new born. She hasn't enough food to support two children at the same time.

Brian Enslin

/Gam August 19 evening 1952  
David

1.5.23

Interrogations:

How does a bushman go about taking a wife:

He has to ask the parents of the girl he wants to marry.  
He has to place a string of red beads around either of their  
necks. The wife is then considered his. If the husband or  
the parents (? ) are of importance a dance is organized.

If parents are dissatisfied with the son in law what can they  
do?

If the mother and father of the girl are present and the son  
in law ill treats her it leads to a lot of trouble. The parents  
and the girl can beat the man.

Can a bushman widow take a husband soon again?

No. She has to wait till one rainy season passes. She has  
to stay out in the bush for the first night of the rain. Naked.  
She is then considered clean and may marry again.

The reims hanging in the tree belong to Stoffle. He has a  
bushman making these reims for him. This man is the father  
of Jo/o. Stoffle isn't paying him, but he may make him a present  
but he is under no obligation to do this.

1.5.24

Monday, Aug 25<sup>th</sup> P.M.

Brew, Frederick + G20 (only) - later joined by "ou/ku" (Entered) ①

Musingin

Ques. What do these Bushmen around here call themselves?

Ans. !Khū

Ques. Where are Auen or !aueu or Koo Koo Bushmen?

Ans. Don't know

Ques. What Bushmen live around Rietfontein, to the south?

Ans. !Nāi

Ques. Do people from Groups 1, 3, + 5 do work sometimes at Kraal?

Ans. Some days Musingin takes Bushmen for watering garden, and going to hunt, then he engages the Bushmen.

Ques. Do Bushmen from all groups work for him this way, sometimes?

Ans. yes, sometimes 5, sometimes 10, sometimes 6.

Ques. Might any Bushmen who came here on a visit work like this if Musingin needed help and they were around?

Ans. yes, sometimes. Work for Tobacco. Engages a few visitors for tobacco.

Ques. Does the Bushman get paid for the individual job?

Ans. yes.

Ques. But the regular Bushmen in the kraal, do they get keep or do they also get paid by the job?

Ans. Musingin does not engage men regular, only little boys to water cattle, pays them a goat. (see Cavicigne's interview)

Ques. He does not engage the men regularly, only when a job needs doing?

Ans. He has one boy regularly, !ā!nacc. (the one I called !No No in Cavicigne's interview) he is engaged for good.

Ques: Request of Cav to amplify morning's (Mrs. Marshall's) findings on Bushman trade (they interviewed this morning at Group IV)

Ans. I only hear about the Bushmen saying that that they get iron from which they make axes, arrowpts, and assegais from Otavango.

(over)



Mand, Aug 25<sup>th</sup>, (cont)

1.5.25

(2)

They trade with ostrich egg shells and skins,

(Entered)

ques. Do they send traders to the Okavango?

ans. Gao does not know about this. The groups don't stay around here long enough for him to learn about this.

ques. Why did Group 2 go Kai Kai.

ans. They went because of food shortage here. More root vegetables.

ques. Will they work at Kai Kai for STuffel or other Herero-Bechuana at Kai Kai if he wants them?

ans. Who wants work, he will work. Who wants not work, he will not work.

ques. Who does Thoria work for?

ans. He works for a Bechuana, OTukile.

ques. Is OTukile the head Bechuana around here?

ans. No, he is only a Bechuana

ques. Who is the head Bechuana?

ans. He is at Maun, and I have not been there so I don't know who he is (Princess)

ques. Is OTukile in charge at Kai Kai.

ans. No

ques. Is there a chief Bechuana at Kai Kai

ans. Yes, only a headman, but not Chief Headman, Issac.

ques. Where does Issac live, mostly?

ans. !Gawe

ques. Does OTukile work for Issac?

ans. No, is by himself a rich man, many outposts,

Lives at Tsare (This series of answers does not <sup>seem to</sup> check, exactly with what the D.C. told us.) That is, a chain of command - the Princess Regent, Issac, OTukile, Musinjau, in descending order - on the other hand it does not necessarily contradict it).

Mond, Aug 25<sup>th</sup> (Cont)

(Entered) ③

Ques. Does each group of Bushmen have its own hunting territory?

Ans. I can't tell you exactly, since we go out separately, I can not tell you where the different groups go, perhaps we will (go on other peoples territory?).

Ques. ~~Are~~ each group supposed to have its own separate territory?

Ans. I can't tell you.

(Igai here was added to the group) - this is "our Igai".

Ques. Does each Bushman group have a separate hunting territory?

Ans. Each has his area to hunt.

Ques. How is each area marked out?

Ans. No measure, but they do so, each group to his own side.

Ques. How do the hunters <sup>of one group</sup> know if they get on the territory of another group?

Ans. No, they don't know, in hunting, if they go in the other group's area.

Ques. Do they try not to go into the territory of the other group?

Ans. This thing does not deal in areas but if one stays on one side <sup>lines</sup> they go on that side, and if the others stay on the other side <sup>line</sup> they hunt on that side, but they do not talk about it amongst themselves.

Ques. That is, it is not an amount of territory, but a direction?

Ans. Yes, the direction in which the groups stay.

Ques. They can go as far on that side as they want?

Ans. Yes.

Ques. If they go way off <sup>on the side</sup> do they ever get in dispute with groups living off there about the hunting?

Ans. Yes, this can happen and that's a war.

Ques. When this first happens, does someone off there say to them "you are hunting in our territory"?

Ans. Myself, I saw something like that when it happen. (over)

Monday, Aug 25 (cont)

1.5.27

(4)

Sometimes I saw in hunting far off was a stripe with other groups. "Why you coming hunt in our area?" at #gi (other side Kai Kai) <sup>this happened to me,</sup> and that was a man called Igi, Igi, and we nearly had a fight. (This happened to/Gui). Entered

Ques. Why did they not fight?

ans. There was one man I met, !Kham, he stopped us.

Ques. How did he stop them?

ans. He says, "you must not fight for food. We are all looking for food, you must take it and eat, nobody is going to fight about the food."

Ques. Did /Gui keep on hunting there, then? (much laughter)

ans. I was frightened, I did not go to that side any more.

Ques. Does any one from another group ever ask for permission to hunt on the side of one group.

ans. No

Ques. Is it the same with Mangedia forests, each to his side?

ans. yes, (I/Gui says they don't ask, but the others say they ask)

Ques. Is it the same with the women collecting roots and berries, each group to his own side?

ans. In the good rains, each group go to own side. If one has good rain and much veldbees, and the other not, all go on that side.

Ques. In this case, do <sup>the others</sup> they ask permission or what?

ans. No, they don't ask permission, they just go.

Ques. When /Gui is out hunting, does he always shoot antelope or does he sometimes run them until they are tired and kill them with a knob kerri. (much laughter)

ans. They run after them shoot them or throw assegai, but not with a knob kerri.

SMITHSONIAN INSTITUTION

WASHINGTON 25, D. C.

June 16, 1965

Mr. Laurence K. Marshall  
4 Bryant Street  
Cambridge, Massachusetts

Dear Mr. Marshall:

Dr. Gibson has informed me of his telephone conversation with you today regarding disposition of the two cargo trucks which the Institution provided for your use in Africa. This letter is to confirm Dr. Gibson's statement that the vehicles are not for sale but that it is our present intention to retain them for use of future Smithsonian expeditions in that area.

My letter to you of January 21, 1965, copy enclosed, requested certain information which would facilitate relieving you of responsibility for the vehicles. As I have received no answer to the letter, we sought the information from other sources. This has not yet been received, and if you can furnish the information at this time, a release of your responsibility for the vehicles will be promptly prepared and sent to you. Otherwise, it will be necessary to defer the release.

Sincerely yours,

*s/ A. W. Wilding*

A. W. Wilding  
Chief, Supply Division

Enclosure

cc: Dr. J. O. Brew  
Director  
Peabody Museum  
Cambridge, Massachusetts

January 28, 1965

Mr. Laurence K. Marshall  
4 Bryant Street  
Cambridge, Massachusetts

Dear Mr. Marshall:

After further consideration, it appears that it would be desirable for the Smithsonian Institution to retain the two GMC 2-1/2 ton cargo trucks which were provided for the use of the Kalahari Desert Expedition. In this connection, there are a few points on which I would appreciate some information in order that final arrangements may be made for us to assume direct responsibility for the trucks and pay future storage costs.

1. What is the nature of the arrangement under which the trucks are presently stored, for example, term of agreement and amount per month?
2. It is understood that the vehicles are licensed under "special permits". What is the nature of such permits and by whom and to whom were they issued?
3. Under what arrangements were the vehicles cleared through customs at the time of their initial shipment?
4. It is reported that the tool boxes on the sides of the trucks are locked and keys to the locks are not with the trucks. Can you supply the keys?

I am told by Dr. Gibson that you are presently in South Africa and hope this letter will reach you without undue delay. I also hope it will be possible for you to supply the requested information at an early date so that arrangement for transfer of immediate responsibility for the vehicles can be completed.

Sincerely yours,

A. W. Wilding  
Chief, Supply Division

cc: Mrs. Campbell

AWWilding:cs

Large

SWA  
Expedition  
L.K. Marshall  
1962

Sunday, February 11, 1962

New

Dear Jo:

When I saw you last I didn't realize you wouldn't be back before Sunday or Monday. I had thought it would be Saturday and that I would have a chance to talk with you. Then a cable from Van Warmelo came that made me feel that no time should be lost, so I made a reservation for leaving tonight. I wired that I would be in Pretoria on Saturday the 17th. This gave me two days in Athens to work out reservations for the Greek island party in April.

When Leibbrandt was here we worked out a vague idea for which he was very enthusiastic - that I should arrange for a film presentation of the Transkei - a very ambitious project. A series of ten or more sound sync. films involving the economy, the various groups, their relations, the impact of the "Commonwealth Idea" which has just been granted. I was in Viljoen's office (the Administrator of S.W.A.) later. He knows Vic Leibbrandt. I told him the plan. He offered his help with enthusiasm. Then he said why not do S.W.A. This now became a very challenging opportunity. It was all based on the idea that we weren't after fireworks, but did want to do the best we could with the best available talent to produce a study that was scholarly, objective, and balanced. The idea was presented to the Deputy Minister of S.A. who is in charge of S.W.A. affairs. He cleared it verbally!

Last week things began to happen. Jerry Bruner gave me an introduction to Dean Brelis. Checking him I found him highly recommended. He seems to have just the background needed for my first purpose, which is: -

To make a survey of S.W.A., with clearance from the Administration, to try to produce a report that will show the possibility of making the kind of film we want, and the limitations and obstacles that may be in the way. Brelis is coming with me.

The kind of film might start for example with Ovamboland. Chiefs have many wives and X times as many sons. Any time of year from any one family some son is recruited for the mines, the fisheries, the farms, etc. Following them might make a thread that would tie the films together. This is only by way of illustration. We will have to work it out after we get around a bit. This, of course, is not anthropology in the sense of the Bushman studies.

We are getting letters expressing great interest in the idea from M.I.T., B.U. and the University of Pennsylvania. I

have asked Pennsylvania to be our sponsor for the initial survey. They will do so unless you have some objection. Naturally we would like your support. If you find this appealing can you write me a letter stating your interest, emphasizing that the results of this first survey are of more than passing interest to the Peabody Museum. Also, would you make the strong point that you know whatever we do in S.W.A. will have a solid basis of scholarly objectivity and balance.

Dean Brelis is joining me in South Africa this Saturday. He leaves Cambridge Wednesday morning. Could you please call him so that he can pick up the letter and deliver it to me by hand. His telephone number is E1 4-7963.

*Lawrence*

February 13th, 1962.

Mr. Laurence K. Marshall,  
4 Bryant Street  
Cambridge, Mass.

Dear Laurence:

I have told Carl Coon and Froe Rainey that I have no objections whatever to the sponsorship of your newest venture. It sounds exciting and I hope something good pans out. Let me hear how it goes.

Sincerely

J.O. Brew, Director

JOB/AaR



February 13th, 1962.

Mr. Laurence K. Marshall,  
4 Bryant Street  
Cambridge, Mass.

Dear Laurence:

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Sincerely

J.O. Brew, Director

JOB/AaR

February 13th, 1962.

To whom it may concern:

Mr. Laurence K. Marshall has led and directed numerous expeditions to study primitive Bushmen and other little known groups of people in South West Africa, The Bechuanaland Protectorate and Angola.

The purpose of the film program was to make a true scientific record in film of a group of surviving primitive cultures which were rapidly disappearing.

Mr. Marshall's aim was achieved with extraordinary success. The entire material culture and most of the ceremonial and religious life of the 'Kung Bushmen of the Nyai Nyai area was most objectively recorded and the corpus of film represents the largest such record ever made.

Sincerely yours,

J.O. Brew, Director

JOB/AaR

En route, Xa Xa to Ghanzi  
October 25, 1961SWA  
Expedition  
Marshall

Dear Evelyn and John:

May I write you both together to give a bit of news? Again I shan't have time to write twice. We had expected to spend a few days at Ghanzi to wash up and write. In the normal way, plans change. I shall have this one chance to write now during the day of travelling whenever we stop.

Instead of going through to Ghanzi as we first expected we stopped at three places after leaving Kai Kai, to trace possible musical connections through to the Naron. We stayed first at D/ua where ju/oasi had married /Nai and Naron, and from them traced more intermarriages to the south. There is ample evidence of interconnections for more than two generations up and down a strip which takes in Ghanzi, Kai Kai, Kubi, Kownwa. We thought we might find the route of the choma - and we still may. There are bits and pieces of it. The old men had choma, though the young men do not any more.

From D/ua we went to !Go!na where Utukili lives. You remember him, John? He was with Major Bent. We had the blessing of shady trees to camp under and good water. Could put up our bucket for a shower and were refreshed every evening. We hated to leave. We worked there for 2 weeks learning what we could about people's connections and about the complex community of Batawana cattle owners. One of the most prominent families is there. Utukili belongs to it, but its heir is a young man named Ratipa who speaks English quite well. His father, Homuse, is the one who "owned" Gam and had his cattle there and at Kai Kai, and numerous other posts. Ratipa has thousands of cattle in many posts, but none any more in South West Africa. At !Go!na are two Herero groups too. One is the group of Lucas, who is a prophet, the other a group of the old conservative Herero in the red skins. We learned a little about the relationships of all these people to each other. It would be an interesting enough place to work for a couple of years.

Next we stopped for four days at Matomahubiru, where another of the Batawana family, Ulikili, has a fabulous herd, excellent water and various Bushmen.

/Nai are Tsaukwe. We got word lists for Dr. Lanham, material on the choma and first menstruation ceremonies and music. Nick is a bit discouraged about the scantiness of choma material.

Now at last, a month later than we expected, we are in Ghanzi and just now had a cold drink with Theunis Berger. We are looking for a place to camp for a few days.

In their present form, our plans for the future are to give up the Makerikeri Pan, for this year anyway. We are too late to do that and everything else. We shall go on down through Okwa to Luhututu and stay at Tsane for Hottentot music. I believe I have

heard Nick say that none has been recorded. We shall come back through Ghanzi, out by Windhoek, probably the first week in December.

Please, therefore, do write: Poste Restante, Ghanzi, via Lobatsi, Bechuana Protectorate, Africa.

We hope to stop with Elizabeth for Christmas and New Years and then start home. Should see you by January 15th or so. We shall come out the usual way - to Windhoek, Johannesburg, and fly to Entebbe. From Entebbe to London, probably - then home. I count the days.

We have all been well, unusually free from intestinal troubles. Our only suffering is from the heat and flies. I never minded either so much. Both are in impressive intensity. Wulf measured the temperature of the sand which we walk about in. It was 140 degrees F. In the deepest shade under our sails the temperature has been 105 to 107 each day from about noon till about 4, when it sometimes cools a little. We cannot stay in the screened tent and have to stay under an open sail, which is just what the flies want to do too. I have been making myself get going about 3:30 after resting an hour and a half. That is the very best I can do. When the sun goes down - oh blessed respite - the evenings are marvelous and the nights cool enough for a cover. So we should not complain.

Reached the postoffice. Am sending you a wire and shall await the reply. Nick has found an old Naron man to work with on the choma.

Love to all,

(s) Lorna

This letter arrived in eight days, but since we have no way of knowing how often mail goes in to Ghanzi from Lobatsi, which is probably the end of the air service, to be on the safe side it would be as well to write this week. I know she is eager for news. The airmail rate to Africa is 25 cents per half ounce or any portion thereof.

Evelyn

July 27, 1961

Mr. Laurence K. Marshall  
4 Bryant Street  
Cambridge, Massachusetts

Dear Laurence:

Thank you very much for your letter of July 24th and its enclosure. I am glad to have the general plan of the 1961 Expedition which I understand will carry the title of PEABODY-HARVARD, SMITHSONIAN INSTITUTION, TRANSVAAL MUSEUM KALAHARI EXPEDITION 1961. As you know there have been various titles used in different years for your various expeditions, so for filing purposes in my office, I shall add this to the others as "Southwest Africa Expedition of 1961".

Your letter concerning the finances is satisfactory to me except for one point which is not absolutely necessary, but which would be an assistance to Miss Ford and me. Could you deposit with us a sum which would take care of the provisions which you and Dr. England have already charged to the Museum since a considerable time will elapse before you will return and settle up your field accounts. It would be more convenient, vis a vis the Comptroller's Office, if we don't have to carry a deficit through a number of months. At the same time you might clean up the very small deficit which already exists in the Southwest Africa account.

Miss Ford is in the office Monday through Wednesday. If you could come over to see her on one of these days next week, you can probably work out the amount of money involved.

Sincerely,

J. O. Brew, Director

PEABODY-HARVARD, SMITHSONIAN-INSTITUTION,  
TRANSSVAAL MUSEUM  
KALAHARI EXPEDITION 1961

LAURENCE K. MARSHALL, DIRECTOR

PRETORIA.....  
P. O. BOX 413  
CAMBRIDGE/MASS.....  
4, BRYANT STREET

*Museum  
SW Africa  
Exped  
1961*

July 24, 1961

Dr. John O. Brew, Director  
Peabody Museum of Harvard University  
Divinity Avenue  
Cambridge 38, Massachusetts

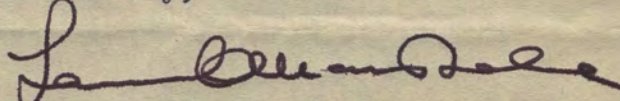
Dear Dr. Brew:

Enclosed is a memorandum outlining our plans  
for a 1961 expedition.

If agreeable to you, I propose to finance  
this expedition as I financed the previous ones,  
accumulating the bills we pay - to be reimbursed after  
our return from funds which I will then supply.

Dr. Koch of the Transvaal Museum suggests  
that his Museum be a co-sponsor of the expedition. He  
prepared and suggests the letterhead on which this is  
written. It looks O.K. to me and, if there are no  
objections, we will use it.

Sincerely,

  
Laurence K. Marshall

Enc.

MEMORANDUM RE KALAHARI BUSHMAN EXPEDITION, 1961

The present plan is for the expedition to leave Windhoek September 1; proceed to Kai Kai (B.P.), either via S'Amangeigeei or via /Gum, depending on consultation with South West Africa authorities; spend about a week in that area; then proceed via the Grootlaagte and Blaubush Pan to Ghanzi (B.P.); then to Lehututu and Tsane, Hottentot areas, for a few days; then across Bechuanaland to area Lake Dow, Botletle River, and Makakari Pan; then, depending on time available, visit Negro settlements fringing on Bushman areas.

The expedition will probably not get permission to visit the Nyae Nyae area nor the /Gikwe area, where we have previously worked. This is because both South West Africa and the Bechuanaland Protectorate have recently set up programs and protected areas to help Bushmen in their transition from their old way of life to ours and feel it advisable for these areas to be closed to visitors for awhile. Quantities of curious tourists and anthropologists from many parts of the world are putting pressure on the authorities for permission to visit these two areas.

The purposes of the expedition are to make exploratory visits to groups of Bushmen not previously studied. In the time available it will not be possible to make extensive ethnological studies, but an effort will be made to get music recordings and a small number of language recordings. Photographs will be taken but no motion photography is contemplated. In visits to Negro settlements the same program will be followed. Insofar as possible any data contributing to the ecological situation of the Bushmen will be gathered.

The personnel of the expedition is not yet settled. Those who intend to stay to the end are Mr. Mathias, retired head of the W.N.L.A. operations in northern Bechuanaland, to be executive officer; Dr. Meester, zoologist from the Transvaal Museum; Mr. England, musicologist from Harvard; Mr. Heinz, master mechanic; Mrs. and Mr. Marshall. Joining for various periods will be Dr. van Warmelo, Chief Ethnographer for the Union of South Africa; Dr. Koch, Transvaal Museum entomologist; Dr. Smithers, Director of the National Museums of Southern Rhodesia; possibly one or two others.

L. K. Marshall

Marshall addresses

Aug. 14

Elizabeth - Kaabong  
Karamoja District  
Uganda, East Africa

*c/o office of District  
Commissioner*

(not a direct address but will reach her. Use  
until better one arrives)

Laurence and Lorna

until Aug. 31 Grossherzog Hotel  
Windhoek, South West Africa

(allow 10 days for airmail)

then until Sept. 19

c/o Office of District Commissioner of  
Bechuanaland

send by at least Sept. 1 Ghanzi, via Gobabis, B. P.