

Arriva quaffe - 11 am Sept 13 1952

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Skins - piece spread on ground. Meat piled in
g. spent night without blanket etc. in bus.
Truck got lost, spent night in bush

No people who went with J

Nai Shi says ^{in Hiers} "um bai-he" ^{! goin} "twaj" quaffe

No people here now. 15 ~~1~~ women ³² 28 men

17 to Chedde

11ao followed quaffe - when? how long?

1 Ti! Kay

11ao said a lot to our 19ad:

They followed the opou very far till they found it.
They it ran away. 11ao ran after it.

1 Graishay

19ad was with 11ao. He got tired & came back
and F Goma went after 11ao. Together followed it.
F Goma got tired & came back. 11ao stayed with jeep.

He was alone. All other came back to the jeep.
He chased it till it got tired. Then they came
to him. All got off the jeep. Then they killed it.

John said "let me take a photograph first".
They killed it. They killed it with assegai.

19ad - one eye & hat. 1 Graishay 11ao F Goma
These used assegai's & killed the quaffe.

Everyone who was on the hill at time of truck
arrival ran to F Goma's camp. Everyone, after
the meat was piled on the piece of skin sat &
talked. 19ad (helmet) was the guide last night. Lost
the opou. John sleeping by the fire burned
his coat badly. Assegai is finished.

1 Toma, 1 Ti! Kay

F Goma 19ad 19ad 19ad 19ad 19ad 19ad 19ad 19ad 19ad 19ad
! W at bus Di. Bi & Koo shay - at Di. Bi's Gao M. Neri
Other selling in bundles. Men near truck. Woman behind
19ad Med. is hold up his son 900 M skin.

Guaffe.

Sept 18

Qui our gave a bowl of cooled meat, which
! Inga had cooled, to whom man with
yellow beads, yao. He passed it to 3 who came
with ^{1 Qui} Gal yao shot ^{1 Qui} four blue beads + ^{1 Qui} four beet
and 11 mas who is now with them.

1 Gao helmet who made slings - got a hawk
which he hung on a stick with a bag -
went home ^{5 was}
Nisa Kao's wife loaded with meat - in her cross
- set of home.

yao^m give ⁵ pieces - 2 long strips + slab of neck
to ^{1 Gaishay} Gae Se - who is yao's father

Tame - white hair. got some ribs + another small piece
" is yao's brother
^{1 Gaishay} yao se. heard. got some - small man middle age. Ask. whole's

863 - Di: ai' - baby is not toilet trained - He is 3 or 4.
857 si'ai has run around the dance circle singing
a ba a ba d'ae e

^{1 Toma} Gama old has bladder bag + a chunk of meat.
His wife is named !u & so is !u - Check this
Gao is cooking - pot full now

Man with shirt + scarf 11ao
receives intestines ^{1 Qui} pipe, skin, neck. 4 strips
meat. ^{1 Qui} Gan gave ^{1 Qui} the meat ^{1 Qui} 11ao says he has
a brother named Gao. They are related by the name
~~at~~ Gao's mother - 11ao's father Debe - d. His mother ^{1 Qui} Gao's d.
brother ^{1 Qui} Gao not old d. y. bro + sister ^{1 Qui} Huga - d. ^{1 Qui} Gao's d.
wife - ^{1 Qui} Gao has no relatives at this camp.
They left with ^{1 Qui} Gae. ^{1 Qui} Gaishay

1 Qui
1 Qui took meat + went with 11ao, ^{1 Qui} Gao. ^{1 Qui} Gao's son + 11ao above -
(over)

+Toma
Foma says too it is only because of name -
Gau + Hao's brother had same name.

484
Gase - /Gaishay
Tsa
Hao his son
+Toma
Gao
From Gump II
arrived Sunday 14th
Kai Kai
From

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older old woman # Nisa # N1 gasa

quaffo

sept 13

^{Kuan} Kwan Na + Be

11 ^{Kushay} ~~cutse~~ ymy
11 ^{Kushay} ~~eyes~~ "

1qui

Gai son eye + ^{Nais} gasa cat - get the neck

John took them carry in it over to cut it
on pole - so it would not be in dust -

much laughter for this - as for gas + stomach bag,

{ R ibx a fore leg to ^{as} large piece for back.
and strip in head + intestines -
gas m. back bone fore leg 2 pieces ribs - large piece neck.
large piece from back for ^{Toma} # gma

there was no formal distribution

Tail goes to gau -

^{Ti! Kay} 4 gal. head + about 2 lb roast in ^{part} a tree
and another about 6 lb roast + the ^{part} throat heart
liver - not heart itself.

Bad leg. went to gau - Poison does no harm
the day

women quest were given some but not much.
Everyone had a little. - men + women.

Di! ai is eating ^{1 Kraishay} # Nais + gasa -

Toma ^{1 Kraishay} Fuma's gasa

large bowl. was not given ^{meat}

Di! ai is cutting - meat with point of assegai

(He is not eating - 4:15)

Di! ai is eating 4:30 + gasa + 2 gals water. Di! Khas + # Niso ymy
go ^{Di! ai looked for her} 3 others came back.

1 Ti! Kay

gas - very short 1qui + blue heads 1qui
yamy

1qui

(over)

224 All meat eaten was cooked.

431 ~~Toma~~ picked up Di! ai's baby & played with him.
Toma

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Sept 13

Tall man - yellow beads left knee came 5:30
 greeted me - did not greet any group eating
 nor they did not greet him. Now 28 men here
 23 women. All men near main pile of meat are
 eating. Ti || Khao om gao m. 11ao 1 ^{Gaisberg} gase ^{Luote} but
 old man white hair. Same beard
 " " black hair beard ^{1 Gaisberg} gase ~~se~~ #
 gao in striped cloth.
 1 nai ^{shu} se - middle adult.

1 qui gin - long face young man answered name -
 1 Tuxa Guka " "
 1 Ti! Kay qo gae young man even teeth.
 all these ate together.

1 qui
 1 qui ^{soe} - eyes. is here
 11ao

with gau are yao with ^{cap} ~~bracket~~ little mustash.
 19ao helmet Bo with mustash
 T Sam ^{gao} Khao 11ao ^{shut} gao " ^{scary} gao with fash.
 # ^{Toma} gome 11ao asleep -

^{Toma} gome old man white hair -
 1 qui - oms - ^{11 Ku} 11ao shay - 11ao ^{gao} is cooking
 it is boiling 4:15 meat is
 little red. 4:35. pot is
 re filled. meat red,
 with Di'ai are 8 women -
 1 qui ^{gao} 's sister -

Young woman who helped with guess 2 say go.
 others who guess guess.

2 young women not known - 1 with eaten away bread,

with tu are -
 11ao ^{Gam} # Nisa De 1 Khao young gao

1 Noshay ~~noese~~ young with tin bag. 1 ^{Gaisberg} gase

quaff.

Sept 13

went to lunch. When I returned meat was being cut up. And cooked.

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436
252/11 Ku

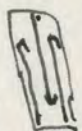
Koo stay gave a strip to ^{1 Qui} Qui's sister. Ham has some. Gao m & ^{# Toma} Fuma are not working. Gao + ^{1 Qui} qui are cutting. ^{# Toma} ~~Fuma~~ lying beside him. Pots are boiling

Di! ai

^{1 Qui} Pittai. a pot near the main pit of meat. It is long rolling ^{1 Qui} ~~old~~ man made a bag of the bladder. ^{1 Qui} ~~old~~ man made a bag. Gao helmet is cutting stomach + making bag.

1 Ti! Kay

^{1 Graishay} Ji gao took the head. Where? Hao is cutting + ^{1 Graishay} gao hat. Fume are very sharp. Strips are cut



chinks into 4 lengths. To make me long sleep more than a yard. about 15 feet of strips ^{about 10 more added later}

Quiet talk - circles in shade ^{leaping at gao's tree} 2 of men 29 women

Some one man cooking in iron pot. Took meat out + put it in a wooden bowl.

Strips are hung on long slender branches hung on tree. Largest is near gao's stern.

Tolun look ^{1 e!} pan of whole scene. ^{! Naishi} Ti! Khas ⁰¹¹ stirring pot ^{1 Gao} ^{aidray} son of ^{gao's} ^{Boy} putting meat in ash. This is his meat

Gao helmet. Makeup bag of stomach. has one already ^{of rep} in a square trimmed nicely on edges. Strung onto a stick like on a gathering strip. Put in picture of women bringing wood. Took gao hanging strip of meat.

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nappe

Sept 13

2 men are eating a piece of meat together that they had in camp. No one has touched the quaff yet. 11:25

Intestine - small - hung in a tree. A boy in a shirt is squeezing them out. He is ^{16 years} 11:40 from ^{16 years} Tom 20. We came with the Dodge.

Large intestine was left at Kial John says. He drew a small pile. I wonder if it was not intestines. ask.

The arrows (4 returned in quaff) left a large yellow area in side which was thrown away. How much?

1 Ti Kay

Pi gae made a speech to thank John for all he did. So did our / gad. He says the Bushman Nalin does it this way. Stays with the meat. John said that with them.

2 arrows only went thru the skin. # Toma's arrow went way into the leg. The poison was dissolved. It was a sponge of yellow fluid. They brought the leg with them but did not eat it. Why did they bring leg if not good to eat?

The men are tired now & will not dance tonight but will dance tomorrow night. That is their custom. Some meat is in a bush with a quiver & bow - whose? It is for ^{Gai'shag} Gai'shag who helped hunt. These

"The arrows that the quaffe was shot with did not belong to # Toma. They belong to Gai. # Toma offered this information. The one who gives the arrows gets some meat." # Toma says, "Gai told him the meat must be cut and hung. Then you will give it to whom? Why did # Toma not take his arrows? They were all used up." # Toma

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I am sitting now 11:50 by ^{1 Qui} Qui & little gao & Naiskai. Qui smiled at me, & pointing to little gao said "choo". Little gao is playing bow & arrow with a stick. Little gao is blowing his lips & rolling a bottle top in the sand. Now playing with a rattle cocoon.

No one is eating. They are talking vociferously & smoking

ask - distribution
theory of belief -

1 Gao Interview on distribution of quaffe.
#Toma
#Goma 1 Name 1 Gao old Gao here but says he does not
hear well. #Goma has a gray feather on. In the dance?

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Said to #Toma I wanted to understand custom. He said
The man whose arrows are used has the right to
distribute it. The man who owned the arrows not the
man who shot, distributes the meat. He gives it to
his relatives, and to the hunters. Each one of the 2
hunters yesterday - who got their arrows into the
quaffe. ie #Toma 2 + Gao 2 - got 1 hind leg
and a part of the back bone distributed between them.

1 Gao followed quaffe what part did he get? ^{1 part} Should be
1 Gao + 1 Nai shi what did they do + what did they get?
They helped to slaughter + they got parts of their help.
They always send these boys to hunt. They are good
hunters. 1 Nai shi is related to #Toma. "Mi! Gunda?"
1 Gao is related to 1 #Toma "her tuma."
#Goma wants to get wood, so closed the interview

All the meat hanging yesterday was divided and
has gone. All who went on the hunt got some. Relatives
across the pan all got some. Gao has a big long chunk
left.

Gao, when asked about drying meat, said he father
had taught him to do this.

What does it do

Gautscho Nov 10, 1952

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Distribution of Deiker & Spring Hare

The deiker & spring hare belong to Iqui, hunter, because he was with Charlie when Charlie shot them, and because Charlie gave them to Iqui & skin for him. He will keep them as his meat. When this meat is cooked in the pot he will give some to the following.

First - his wife

second - his wife's mother, I gasa

third - his wife's brother gau

fourth - his wife's sister's husband, Dam

This he says is the law. With him and agreeing in this discussion were:

gau on old gau med ^{Naoka} Hanga's ^{Iqui} Butte, (qui/guide)
Kau ^{nan} || a (Di'ai's brother) gau helmet.

I asked if a man's own mother were there where would she come in the order of distribution. They said after the wife's mother.

I asked if deiker were taboo to anyone they said not. Every one eats deiker. But if girl must not eat deiker if that is. The duck her husband brings her parents in the marriage rite. See Nae's Marriage (over)

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All the men present agreed about the law
of order of distribution. It was rare if
not unique to have such accord.
We went over it several times to check it.
Seldom has a statement been made so
clearly and consistently.

Observations on the distribution of
meat by which to check the statements
made are very difficult to get with thoroughness.
There is never the right amount of meat
for one to follow through the order given.
Preference ^{never in series or that each gets one more ration given.} completely. Still there is too
little, and in this case one could not
observe who next after the sister's husband
would receive meat. Or there is too much
and everybody including visitors from far
away gets generous portions. Or one presence
has befogged the issue.

Joe helmet's eland was the most
interesting case.

Watch for another chance like this.
! Joe's eland was very big. Everyone
got some.

Distribution of Meat. Write up

Nov 10, 1952

* Our evidence is quite to the contrary
Every thing is owned by an individual &
we saw every article of clothing & found to
be single Manguluti's meat.

Meat belongs to an individual. There is absolutely ^{no evidence} of communal ownership of meat. ^{We found no evidence that} When it is distributed, as it invariably is, the individual owner gives it to the person who receives it, ^{according to strongly felt customs.}

Ownership of the Meat is ^{acquired} ~~owned~~ by the individual in ^{various ways and degrees.} ~~in which an individual may become the owner of meat.~~

There are 2 categories of meat - Meat of the kill and cooked meat.

A person owns the meat he receives and may then in turn distribute his portion to his relatives.

There are laws of the hunt, and the rights of the hunter to ^{all or some} portions of the animal killed. See - ^{a very complex matter}

There are other ~~laws~~ customs regarding cooked meat.

In the 1st we could find no invariable law. We could not find out the reason for every variation. Though doubtless it is perfectly clear to Bushmen we never ^{once} observed dissention and heard only two expressions of dissatisfaction and those were not specific. Kuman said to Gao he did not give her enough food when she visited. ^{Qui} Gao said ^{to Toma} #Toma was not always fair. ^{Which} ^{Qui?} (Weard.)

Ninety people received meat from the gaffs.

Mi quma

Ti!Khas continues /Gao

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Who had some of the wild beast calf?
Substituted by Ti!Khas

One arm went to his dau 1 Don

//Kluga, !Nai si's wife got the back meat - ^ustuck
stomach meat to !Nai si (shot - white eye.

One arm to Tsam gao the young hunter - bro. of T.
Where the tail comes - went to 1 Don ^{Ti!Khas} Mother.

// ^{Kushay}guse. wife's Mother got piece from leg.

// ^{Kushay}guse because of Name relationships gave
to // ^{Kushay}guse. They are sisters. // ^{Kushay}guse's dau
is 'gaca. Her husband is dead. She is not here now.

// ^{Kushay}guse is sister of 1 ^{Ti!Khas}qi! ^{Kas}gae ours.
both are sisters // ^{Ti!Khas}qi! ^{Kas}gae. // ^{Ti!Khas}Key

1 Graishay Old Gae is her brother too.

Gae stomach meat to !Nai si, why? because
Ti!Khas father's young brother

1 qui qui has a sister - younger - her dau. is married
to !Nai si i.e. // ^{Kushay}guse is dau of Khowa d. is sister
of Xama. both wife of Gao! who was father of ^{Gao}Khakut.

// Kluga, who got the meat from the back, is:
She has 2 names !Huga - Kluga -> !ungka and
Telis Kho is Kluga's Mother. // Kluga

Chi! Kho

// Kluga

(over)

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Visiting

Hilly group - miserable. Other comfy.

^{viz}
Oct 20 Ti || Khas + || Khas - (Khas said they
liked me to come to talk with them. That
I made good speeches (!) and gave nice things
cocoa and tobacco and candy. 1977

Oct 19 Gao (scay) said if he had gone to
Hereros with his (very serious) son they would
have driven him away. Whereas I cured him
though he had nothing to pay me. ✓

Oct 18 Gao was in semi trance all day. 756
Describe that. —

Oct 20 late at night - talk. talk till midnight 578
When I awoke late loud talk. Sounded 177
like Hao. Inevitably he mis almost everything
in not knowing language. ✓

^{Toma} Goma and the Hereros
and Isaak etc.

Gaulseth, Nov. 10 1952
Page 1 of 5 pages

Interpreter Name: Gao
Ngani

A morning's conversation in the shade
with a cool breeze was very pleasant.

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First # ^{Toma} Goma + 1 ^{Qui} Neander were ^{leaving} ^{dig} ^{back} ^{the} ^{place}
in the shade ^{behind} # ^{Toma} Goma's ^{skinner}. ^{Faler} ^{Fluip}
The following joined us to lie on their
stomachs - chat. Gao med. Gao on old,
gao helmet, ^{Qui} Gao guide - some one else who was
asleep.

We spoke first of the fine day. # ^{Toma} Goma
was listening to a bird sing. He looked up
smiling and said it was ^{the} Keri Keri Keri bird.

Next we spoke of where people were.
!U has gone with ^{!Unghka} Huga to get the veldkos
like good sized ones. # ^{Toma} Goma his head pillowed
on a large turnip-like root said
he was staying home to look after the children.
Some one must always stay home he said. That
is the Bushman custom.

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I asked if Di'ai was with them. Wanting
very much to know her whereabouts because ^{Gao} ^{# Toma} Gao
left yesterday with ^{!Naotta} Huga his first wife. # ^{Toma} Goma
said Di'ai had gone with Gao. She had not
left with him, but had started later. They met ^{met}
at the water hole. Di'ai had not wanted to go ^{but Gao}
she is not feeling well. Her thin little back aches ^{she} ^{must}.

With the heavy loads she carries, her
petulant ~~half blind~~ ^{2 year old} ~~boy~~ ^{son} with his one
blind eye, her ostrich egg ^{shells} ^{full} of water, her loads
of ~~vegetables~~ and wood. ~~And~~ these little
women may be carrying 50-60 pounds.
(give measurements Di'ai 5' weighs about 80 lbs.
The men carry still heavier loads on their
shoulders. Carrying - make a category

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1.

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I asked why! Nai had cried yesterday - asking
if #Toma was willing to tell me. He said
because she did not want her mother to
go away. And she herself did not want to
go (Tsamgeo had told Elij. they quarrelled
because Di'ai asked! Nai to go for water
& she refused & Di'ai said something nasty.)

#Toma

#Goma brought up the subject of Hereros
by saying - let me go back.
We spoke of children on the long trips. Any
the size of ^{7 or 8} !Na would walk all the way
they are too heavy to carry. Up to 4 they
are carried. ~~But~~ 5 & 6 they are carried
part of the time - a mile or so to rest then
then they walk a while, and are carried again.

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#Toma

Then it was that #Goma spoke of Tsamgeo.
He said that the Hereros wanted Tsamgeo
to work for them, but he did not wish this.
I said I could understand the Hereros wanting

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Tsamgo because he is intelligent. ^{# Toma} Foma said NO Tsamgo had no sense. I protested. He said I am his father & I know he has no sense. I said he needed to have more time to learn things, and things that only Bushmen could teach him. ^{# Toma} Foma agreed.

So having spoken of Hereros I brought up the subject of Petrus having come & asked ^{# Toma} Foma if he thought I had done the right thing. He said it was all right to tell David not to come but that if he came on his own account ^{# Toma} Foma would receive him and give him Manghetti's for Manghetti's as the food of chiefs. Then next morning he would go home and attend to his own work and eat in his own place.

I asked if ^{# Toma} Foma was glad I sent the lotaces to Isaak. He was very glad, he said. Isaak, he said in further questioning, was his friend. He kept the Hereros from coming to bother him. How would they bother him. They would make him work.

I asked. ^{# Toma} Foma then went on to tell me that they took Bushmen's children - as they had ^{Gishay} + Gise, and paid them nothing. but gave them food. They made them braves

Karas and get tend the cattle. If they wanted to go home to their parents they followed them and beat them.

When #Goma was a boy at Nama he saw this with his own eyes. Some children had run away from the Hereros and come to their parents. The Hereros came and beat them. He spoke like the Hereros at Kai Kai Hereros like girls and keep the young girls to fetch water and they force them to sleep with them. Sometime they marry the prettiest ones.

Some times the girls then marry Bushmen. I asked if the married women at Kai Kai some times slept with the Hereros. #Goma said yes, they got used to each other when they lived together in place like Kai Kai. He said the Bushmen stayed on there to get tobacco. Her Hereros are the tobacco givers. #G said to the Bushmen they sleep with the Herero women (my mind on retaliation).

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#Goma said Bushmen men was afraid of Herero women. I asked why. Because they all have the sickness - and a man can get it and can give it to his wife. It's very bad. #Goma himself, he said, when he went to Kai Kai left his wife home and he slept with no women there. Not Herero nor Bushmen women. He took care of himself and he came home to his wife.

Gas helmet said he did that too, ^{and} went through the whole thing ^{as Figma} had - how he went to Kai Kai and did not sleep with any woman.

I asked about Cigarette & Sam angai gai. Both have venereal disease the scabbers. The Ovambo have it. And the Oshavango. They are worst of all. They have a hospital there said ^{Figma} and the people there go for treatment. ~~He~~

They then laughed and laughed and said that when Dr. Brew came they thought he was the doctor from the Oshavango hospital. But they found he was not. He is Mi!goma & that doctor. Both are called doctor. They have seen Dr. Kuske (sp) & Mr. Morris.

177 I got over the nice romantic feeling ^{that they have an aura of the past about them} that the Bushmen are something special because they are primitive. I feel them to be contemporaries who make their living in a different way from us. They have an economy suited to the country to which they have had excellent adaptations. I had to remember that ^{Toma} had no knowledge whatsoever that there is a sea to keep a balance between last year's feeling and the present feeling I have about them.

Fedimo

#Toma

March 6

Cholava

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As between ego's parents + his wife's parents. He would have first obligation to his wife's parents.

As between his own brother + his wife's brother is there any difference in feeling of obligation. First to his wife's brother.

As between his own sister + his wife's sister. First to wife's sister. The diff. wld come if the arrow were given by his wife - the animal would belong to ~~Toma's~~ ^{she having been given it} mother or sister. If his own arrow the animal belong to his wife's people.

Is there any link with the ^{Kin} term it say in this business of meat. When an animal is killed the fore part is given to any person, the hunters or skinners a visitors or ayms. The hind part belong to his own people wife #Toma's father.

Ledimo

#Toma

March 6, 53

Cho / ana

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Obligations. Do there are one who because of his relationship #Toma should give meat to first or give most meat to?

First - obligation is to the person's they live with. There must be someone who is the oldest person of the weft is a nucleus kinsman.

would be given enough meat to give to his family. Then #Toma would give to his own family. At Gantscha

there is no one to whom he - himself has that special obligation. No one there was entitled in this way there as far as #Toma is concerned. He could give what he liked. So many were not permanently living with him.

Gao - old - comes nearest to that #Toma Gao helmet has that obligation to #Toma. He is the eland gao killed. #Toma was in charge of it.

Misc note. Why did Iqui give python to Ham? 1 Gram

How is Iqui related to Ham (1 Gram) - is he gave python to the cook. He is related to #goma. #Toma

1 Gram #Tam is his Mi dtsu. Toiu.

The Name again ↓

gao. ^{1 Gram} + guse // Kushay

The grand mother of Iqui was // guse; Mollui's mother gao's daughter is // ^{Kushay} guse, wife of our Iqui.

So why does that make Iqui give the python to Ham? First daughter of Ham is gao's (helmet) wife, yes? Her name is // ^{Kushay} guse. And Iqui's wife's name is // ^{Kushay} guse. They are like sisters because ^{1 Gram} the names. Is this the reason he gave the python to Ham?

Old man gao does not eat python. Iqui does not eat python. Some men + some women do not eat it. There is no taboo one eats it if one likes it. "It is not yet in Iqui's heart to eat python." If he ate it he would have cooked it lumpy + eaten it + divided it.

Why do some people not eat python? It makes Iqui's stomach sick. He must run often to the bush. often. This does not happen to some.

I said in our country some people did not eat snake - not because snake meat was not good - but because they are afraid of snakes, hate snakes, the thought of snakes makes them sick. Iqui agreed. That was why he did not eat them. He acted out how he felt about it - most convincingly.

Snakes have worms inside them.

I said things with worms should be cooked a long time, they say yes, that is why they cook snake a long time, till the worms are finished.

1 Gram A piece of the tail was not cooked at the time Ham cooked the pot full. That was because the tail had not got cooked enough. They put it back in the pot cooked it longer + then ate it.

(over)

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[

Tom old
1100 "

} visited a while on their way to Cunit.

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^{Ti! Kay} /qi!gae = goma buck. He gave to:

↳ #goma headman + goma gave to old #goma

↳ Xama

↳ Iqui her son on hunt

↳ gao (medicine)

~~goma old man~~

^{Tsam gao} and Tsam kho. his son
of course. got some.
(Gasa was also there that
afternoon.)

↳ gao helmet Xama's son got head.

↳ I gao from I gaur on hunt.

(! Nai si's wife from I gaur? No Xama did
I saw her coming from ^{Ti! Kay's} qi!gae's stream with meat in Karoo
not see

Iqui - husband } // Klu ga of son head } ^{Ti! Kay} hunting
Kwollo + Kwohlo got meat. } ^{Ti! Kay} wife then

Why. would Xama tell us as best she knows - did each
Relatives - that is why. ^{Ti! Kay} get some?

#goma headman - because Tsam ^{gao} kho married Bau dan }
Tsam ^{gao} kho - father of Tsam ^{gao} kho is tsuma of ^{Ti! Kay} qi!gae
Xama is related to ^(Naoka) Hooga + !nai

she calls them !gui!gui mi!goma

^(Naoka) Hooga calls Xama !gui!gae

she is not otherwise related to ^{Ti! Kay} tsiga

Iqui + gao Xama's sons received meat because they were
gao med. is tsuma to ^{Ti! Kay} Iqi!gae on the hunt
of L.'s note

gao calls ^{Ti! Kay} Iqi!gae. goma go

qi!gae says mi tsum to gao

gao says mi tsuma to qi!gae.

no gao is older than ^{Ti! Kay} qi!gae.

I gao from I gaur - his brother married ^{Ti! Kay} Iqi!gae's sister.

He calls ^{Ti! Kay} Iqi!gae No m ba

The brother's name is ^(Gai shay) Igaese { I gao's father Zo ^(Naoka) Hooga
" mother. I Khoo

^(Ti! Kay) qi!gae's sister's " " ^(Naoka) Khau Ha

Kau used?

Khuan Ha

Kui terms
record them

!nai si's wife from Igaun 20/10a
The Khoa who is married to 20/10a
her son is !nai si
I qui he was hunting.

/Ti!Kay

Is qilgae related to any one else in these groups living here?
Kwollot, Khollo - This is Igasa + qao's wife sister of qao
she has 2 names.

Now they say -

/Ti!Kay

!qi!gae's father is qao

/Graishtay then for /Graishtay

qao's father is gase - "gase has a son

qao who has the same name as

qao. The name relationship.

But of other side qao.

Now they say qi!gae is brother of I gase - qao's father
yes

/Ti!Kay

/Graishtay

Xama - old.

Ledimo

Oct 8, 1952

Name relationships.

mī? gama - Is this my name? No means eldest brother.

mī! qu'na Means grand father Nieces? ^{daughters}

mī! goma. This means - my name sake.

i.e. #goma would call old #goma mī qu'na
old #goma would call you "mī! goma"

and Xama would call another Xama. Not related to her mī! goma.

What obligations do you have to some one of same name if any? No obligation. Has a person of same name any right to meat or water of your place? With men. If they hunt ^{together} & get an animal, a man of the same name may go to the meat & take what he wants.

224 Bushmen who have good hearts when they bring back an animal divide it with all. Some do not. There is no law Xama says it is the man's good will.

There is a law of the hunters. 2 or 3 together shoot a buck. They share it, according to a law.

553 Some of the people with the same name join as relatives. Some not.

I love to talk to Xama. She smiles so freely with such

small animal - not divided except family?
Used for - " " "
Medicine meat?
women "
children "

The Snake ! n

Sept 20, 52

1 Gram

Tam -

825

755

752

They often get such a snake. Last year they got one at Gaultcha. Are there likely to be more - a family they may find others. Are they dangerous if they bite they don't hurt much. Constructors Yes they can kill a person if they wind around. Do they know any one to have been killed by such a snake? ^{1 Gram} Tam saw a ^{woman} ~~man~~ killed by one. ~~It was~~ Her name was 11 n. The snake choked her. It was in the water. The woman was washing herself in a deep place. I said how terrible they all laughed. Did the snake eat her? No.

Are there are other dangerous snake? Yes. Did she ever know any one killed. Her mother's brother. a long thin black one. They jump at a person ! Negro. they do not eat ! Negro.

Do they have medicine to cure a snake bite? No. as soon as you are bitten you die right there. They watch all the time as they walk in the grass.

Do they do anything to protect themselves. Yes they put medicine on their legs.

This medicine is made of? Zo 110 and the fat of this black snake. Kept in a horn.

Is Zo 110 given by 11 gawa? No. It is dug - a root. Do not eat it? Does she have some?

Perhaps in her bag. Has she any on her legs yes. That is why she has not been bitten.

It is used only for snakes? Yes. Can anyone make the med. or only certain people? A

certain person knows it. Not all people. She was given hers by her father. She does not know who can make it.

Can't she make it. Yes.

Xena columns Sept 20

~~Khan 4 a. Dau. brother + sis in - law of Xama then children
|| guse is at ! Nai very far. a Herero reserve of 10gathu
| gasa " " " " "
F goma d.~~

~~Khan 4 a.
Khowa + qao^d sis in ^{1st wife of qao} ^{2nd wife} children
|| guse - husband Naisi child F Nisa has gone to vedko
| gisa. Dau - ^{children} qao + ! Huga Staps here ac. pau
See 1st page~~

~~Above || guse dau. of Khowa + qao child F Nisa ^{still} ducks Naisi~~

The power is given by the snake's fat. (There is no spell ^{or song} ~~Said~~ ^{or song}.)

784
262
602

Cooking - the fat the snake was in the pot. the piece she had hung on the bush.

she divided it so:

qao her small son

Xama - ^{Kushay} // qao + qao's dau.

Xama - the old woman mother of ^{qao} qao's ^{belong} gene. ^{the} dau.

#qisa the little girl / qao's dau.

Di! ai qao's wife

Tsam^o ^{#Toma} qao's son.

!qase! ^{Qui} Nai shi - !qui's son

Was not eaten by men except !qui. ^{!qasa} # qao's husband. Why did he eat & not others. Not enough for feeding all. It was too small. Why did !qui ^{get} ^{the} ^{share} because his mother Xama gave it to ^{!qui} ^{her} ^{share}. It is the law when a thing is small they divide it among the children.

Why did she give to Di! ai qao's wife. Because she is ^{!qasa} ^{Gram} Ham's ^{Toma} tsuma's wife.

^{Toma} # qao ^{!qasa} Ham's husband is qao's tse.

So ^{!qasa} Ham related to !qui the one who found the snake. He is her ^{Toma} tsuma. That is why !qui gave the snake to her to cook.

!qasa - Are Bushmen girl afraid of snakes. of some. What are they afraid of? lions & Mambas.

Uldkos was ground by ^{Toma} tsuma mixed with water. & passed around.

Snake bites
cuts made on
chest

names.

Dictated by Lawrence 1 p.m.

Sunday Oct 5, 52

Gems buck
1 Tai Kary

224
252

Sat. afternoon ^{in the middle of a m.} Gi'gae had been stacking
 an eland. about 4 he saw a gems buck. put an
 arrow in its side. ^{in the middle of a m.} did not try to follow it. Staged
 at Kaitisa with the other who were staging out. When
^{one group arrived on truck} in the morning, they picked up the trail (Sunday am)
 and after followed it 3 or 4 miles - and there was
 the gems buck dead. It had died within 2 hour
 of being shot. The arrow was broken off. only a hole
 was visible. The point was inside completely embedded.
 It was a buck. (Male). Two boys who were with G.G.
 dug a trench 2 feet long 6" deep - & built a fire
 with very long sticks which made a big blaze.
 Almost the first thing that was done was to cut a
 piece of meat lengthwise of the back - like a piece
 of beef top - about 2' long. They tossed it in under
 the logs. The coals dropped on it & cooked it. They
 continued cutting up the gems buck. Now & then they
 would take a piece of meat to cook on the coals. They
 took 5 ribs - a chunk about 18" square - to cook
 then they came to the liver. (Just fall they
 cut off the feet at the knees. Gui the hunter
 began to eat some thing from them. Four
 worked on the cutting ^{1 Tai Kary} Gi'gae & Tsamtho - 2.
 They took a piece of meat that was cooked and
 gave it to Gui (guide) last year) among first thing
 that happened. After a while Gui the hunter, ^{1 Tai Kary} began
 eating the liver. Others helped themselves. ^{1 Tai Kary} Gi'gae
 kept on cutting & was the last to eat. He had
 a piece of liver and a piece of meat - not very much.
 Other had some of the liver. Every one had some liver.
 It was cooked about medium. black outside pink inside.
 The gems buck was not skinned. The ludo was
 cut along with the meat. Hides of male gems buck
 too heavy to use. They cut off a slab of ludo 2' or
 to lay the meat on. ^{1 Tai Kary} Gi'gae took part of the stomach
 turned it inside out made a bag of it 8" x 6" cut a
 wig - 12" long sharpened it. wore it in & out like a duffle bag
 top. Dipped blood into the bag. Into the periteneum

ask what I get ate from the feet

Gemsbeck continued

Sunday Oct 5 1952

Made like a bag. They put the heart, intestines etc. They left nothing. No blood was spilled ceremonially. Nothing was hung in a tree.

The gemsbeck was brought here about 1 pm. It was loaded at ^{Ti! Kay} Pi-gae's skem. The head is a sight its two great horns stuck in the ground, its gaping mouth gaping to the sky.

There was the usual rush of people to see. By the time I got over. The women from VII were filing away. They waved at me. The others from our werft had all gone back to their skems. Our truck drove away. ^{Ti! Kay} Pi-gae sat down + mended his broken bow string. His wife sat in the shade in a brush-shrub. Showing no emotion. Tsam^{oo} Khe, with bloody hands, chewed a straw. Xama is with the women ^{at} sitting when they arrived. I-qui - husband of III Khe^{oo} ga (some breast. dau / qao. Med. ours) came over + squatted.

I left to go & see Lawrence. Must go back to watch distribution later.

^{Ti! Kay} Pi-gae and Tsam^{oo} Khe are making brelup - ana pot full of meat is cooking. In the group are ^{1 Groishay} Goo-se. Mollu. ^{Naoka} I Hooga. ^{! Nai! Nbe} ! Nai. ^{9:30} I qao young man ^{Thick hair - tall slimp looking} who says ^{Ti! Kay} Pi-gae is his No-m-ba Xama. Think said he was a brother of ^{! Nai! Hooga} ! Nai. ^{! Naoka} ! Naoka

~~! Gama~~ ours

^{! Nai! Hooga} I qao - hus. of qao's dau. ^{! Khe^{oo} ga} Khe^{oo} ga ^{! Ti! Kay} Pi-gae I like him but feel he does not like me. He talks about me in the presence with sly smile I think ^{! Hooga} ! Hooga and ^{! Nai} ! Nai are variable. They look cross today. ^{! Nai} ! Nai orders people about. I see young sta to get water for her. her mollu to bring her tobacco. I came away.

1 Qui | 1940 + ^{Naame} + 1 John for a short time.
1 Goma ours on camp A.M. Gaultsch Sept 17 1952

224
431

Distribution of Meat

Arrows. Possession of which are used in the hunt:
When 1 Qui has not enough arrows he asks another man for arrows to shoot with. Then the meat goes to the owner of the arrows. As hunter he would have some meat that would be his by right? Yes. What part of the hunter? front leg and shoulders. Would a man ever say to a hunter "take my arrows and go and hunt"? Yes. F Goma would say to the best hunters this. But says 1 Qui there are no best hunters here. F Goma is a good hunter. The time he took the arrows from Jan (for the quaffs) he did not have enough so he borrowed. 1 Qui is the he says. He may not know how to answer my question. Also his back hunt from the auto) Jan always tells Qui to take his arrows & go. Does 1 Qui say to Goma to go to hunt? He has not done that. Has not "tried yet." Tell me when they plan a hunt what they do? They see there are no animals in a place they move to another. When they see animals, would 1 Qui say I am going hunting this morning? No, it is always F Goma who makes the plan. Because F Goma is head man. Yes. This is the work of the head man. But F Goma himself is a good hunter so he says let us go together. F Goma's arrows are all finished now. An old head man would tell the young hunters they must go. (These interviews were about like the wine.)

If arrows are not borrowed. who distributes the meat?
If Qui has enough arrows. does not borrow any. The meat is his. If Qui shot a Kudu alone it would be his - shot with his own arrows. What would he do with the meat? He cannot let it alone. he would give to ~~everybody~~ others. He cannot eat a whole animal himself. he says. If a small animal like a duck. he would cook it and divide it up. The rump and the neck Qui would give to his own father. If his father were not here - who would receive rump & neck? His mother. His brother. Qui says - (this is their law. I sayd we think it is important law. I told about the Sirono and asked if 1 Goma

shee ja -
ja - ja -

Qualities of a best hunter

Do hunters ever hunt alone.

224 } Yes. 'Gis has gone alone Am. 9 Sept 15

Iqui on Bushman, meat
 know a Bushman to hide & eat the meat secretly.
 If a Bushman did that he would be considered a bad
 man. They would treat him like a lion - drive him
 away. Like a lion he eats the meat himself. Would
 they kill such a person? They would not kill him
 but they would show him by not giving him
 meat. He would be shown he must also have
 manners. They would not give him even a piece.

Asked - A council would be called, as with us
 and they would talk together about a wrong-doer.
 They would have such a council if anyone ate meat
 hungrily with no sharing - like a lion. asked
 if they ever had such a council. No - they never
 did. They never knew anyone yet who did not share meat according
 to the law. I go to get things his tools and coming in to the house.
 It is the hunter, not the headman - who divide
 the meat. This is the law, Iqui says.

224
 431
 602

Would a hunter ever be free to give to anyone he would
 to? After he has given to his mother - father he gives
 to the group he lives with. If visitors come he
 gives them a piece. but does not send meat
 to others than his relatives & group. Only if they
 are there visiting does he give a piece.

Now again the order of obligation - Iqui says:
 1st his father, if his father is dead - the mother.
 If the mother is dead the brother. These father or
 which ever of his family received the portion would
 then share it with the other of the family. i.e.
 (Iqui's parents as in another group from ^{the} ~~the~~ ^{Thomas's} ~~group~~
 across the pan.) Rump & neck for his
 his wife's mother & father he must shoot and give
 them all the animal This is when he is married.
 He would cut it up - as in strips we saw quaffs eat
 and would divide it then - the strips. When he goes
 with his wife's father to hunt - they get meat - In
 that case Iqui would get the neck & the rump.
 The rest would go to his wife's father. This when
 they go together. When gau does not go with him
 to hunt what does he give to gau?

Sept 17
1952

Qui on Distribution of Meat.

Then Qui takes the rump + neck. and his wife would give to her father - and he divides it.

[This so far is supported by observations on graffe]
There is no special part given to the headman in this case. They cut it up + give the headman a portion of the cut up meat. Is this an old custom? Qui does not know the ancient times. but his father + mother did like this.

If the hunter's parent or his wife's parent are not there - the meat is divided among the group as described above - the hunter keeping the rump + neck. no special part to head - cutting the rest in strips + dividing it. The headman + Medicin Man receiving no certain portion - but a share. ^{No further quantities brought} ~~but~~ ^{but}

quantity? No ^{not} above developed alternative.
The Medicin man would eat the ^{top part} of the leg.
~~Group + inside is Medicin Meat.~~ ^{filet part}
the back. This is Medicin Meat.
Heart? ay me. Liver? by the hunters at the kill.
Intestines.

A I think this was being said about flesh. Not part of the animal. i.e. the Skins of Meat.

16100

Jun / Jan

Sunday - Aug 3, 52

825
862
224

A hyaena was caught in one of Charlie's trap. ^{our interpreter} / Gas gives the following information:

Hyaenas are not eaten by Bushmen. Even if a Bushman were starving he would not. Why must they not eat them? Reason - the old people did not, so they do not now. Would it make them sick? He does not know. " " " something bad happen. " " " We know only that old people said not to. They did not say why.

Other things that Bushmen do not eat: He says "Tiger." (This is not leopard. Leopards have yellow ^{black} spots. "Tiger" have reddish small spots. "Tiger" are chutas.)

Wildcat can be eaten by old men. Not by young people. / Gas does not know why. We must ask old men. He can not remember any more.

What about vulture? Frederick says they cannot eat. Adler is that vulture?

Mice? / Gas said people used to eat them, but white people said they had a sickness so Bushmen stopped eating them. A Doctor at Ovambo land said this.

Snakes? 3 kinds they can eat.

524
857

Bird, too. Bozas are playing. It is beautiful. / Gas says of II is playing with them. He plays very skillfully. (over)

124 Gas works for Ktū Riri - who stays in
464 Bechuanaland. I gona ! go ! na
Does / gas like car of cattle here? Yes.
u. gave / gas a cow, but cow is dead.
He gets food. Mealie meal, Milk, Meat
How often. Meat once a week. Tobacco? yes

431 Jackal given by Charlie to ^{1 Ti! Kay} ~~George~~ IV
602 who gave it to / Khor now in I was in IV
who gave it to -

wild cat given to Debe - who gave it
to a woman - not in IV don't know who

Rabbit given to / Qui (our guide) last year.
accepted. Gave to his wife Di! ai
Their little daughter danced with joy
her eyes sparkling. She ran to the
rabbit, then back to her mother 2 or 3 times

Frederick

Monday. Aug 4, 52

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602

Jackal - Charlie gave to ^{1 Ti! Kay} Gase pointer
 Cap of group IV He gave to
 1 K'roa of I and whose husband is
 1 ^{Graishay} Gase. She gave it to 11 ^{Kushay} Gase, an
 old woman whose husband, Tsa, is dead
 & who has no living children. She
 has no relatives. Is with friends.

It was int that 11 ^{Kushay} Gase's
 daughter was Bau - 1st wife of ^{1 Ti! Kay} G'igae
 Bau is dead.

She lives at I instead, with
 her son in ^{1 Ti! Kay} G'igae at IV. It was
 said in an interview that
 she went to live with Bau in I
 making a relationship on the name
 Bau, which was her daughter's name.

The son of Bau & ^{1 Ti! Kay} G'igae lives with 11 ^{Kushay} Gase
 at I His name is Gao

Character of Frederick of Jones

124
177
464.
Nungani. his people when white come know their
masters have come and they are happy and dance
Mr. Clark told them when white came to show
them their arrows their dances. all they do.

His people he says get enough to eat. if they
have son + daughters working they send
meals.

Blanket

224

Shot by Igui (I) Hunter with Charles on the
gabi with hole on pan. Finally killed at
thin thura. First shot from bumper of Dodge
then chased on foot. Final shot Igui knelt
in front of it as it attacked he shot his gun
up into its breast and dodged away. Col.
kicked at Dodge Igui had to climb on top.
At what point.

224
484

with them were Toan^o Kho and Gase^{aisbray}
(This Gase^{aisbray} is the boy from Igam the mother
son his sister marriage.) He is the brother of
wife's sons wife.) He is visiting here with the
group that has the child with the sore head
to stay with the sore thumb. Related to Ikyka.

224
535
533

Old women danced for ^{11thuan 11a} for ^{Got picture} picture of Igui wife
Igam. I Kkaga. mother of Kkha 11A. young girl. n to Igui wife
and Ban. wife of Goma will ^{hair cut on top.} hair cut on top. I Naishi

The song is the song of the ostich. They sing it
when an ostich is killed ^{because} for they ^{are} happier
that the ostich that is killed. It is the song
to praise the man that killed the ostich.
It says: good shooter, good slider who brought
killed ostich and brought us the meat.

It is sung by women. Men sometimes dance to it.
The ostich dance is supposed to be danced by men. but
today the women dance as well as sang.

quaffs. claud had no songs. They are quite diff. thing.
Claud have a song. but when it was brought no all songs
the song is not sung on occasion of bumping in claud.
On that day when they brought the quaffs the women
were not well + couldn't make happiness. Today they
are well.

The O. song came from? Katu. They went to Katu building
+ they heard the song there. At Katu see the Nereros danced
about the ostich and they took the song from them. The dance too.

1 Gui got 8-10 arrows - He has 1 doz. ~~in his bag~~
1 ^{airbag} ~~quise~~ had only 3 arrows. Shot all 3 - 2 were
in 3rd was lost.

They went back to get 1 that 1 Gui dropped.
I saw ¹ who did not get an arrow shot.
He was crowded by Gui on the mud guard
he couldn't get a chance.

When first shot attached back, Gui
in mud guard climbed to top. Charlie
had to retreat from window. It tried
to jump in - they tried to kick. Never tried
to peek ^{the man} after it. ~~Gui~~ ^{Never tried} shot more ^{into} heart
and then men jumped ~~it~~ ^{down} back wards
at it - after it was shot in heart.

Bushmen are not always prepared,
they had gone on hunt without knives
n assegais. Gui tried to cut it off
with his bow.

Every arrow Gui shot got in - all but
wings + arrows bounced off + were lost,
Gui shot at legs + breast-bare.

They grabbed the head - pulled it inward - cut the
throat with Charlie's knife. Next they pulled out some
plumes + put them in their hair. Gui took the
cloth out + wrapped it around head with plumes in.
The liver was not eaten

stick continued oct 3.

those who sat apart.

In pm 1 gm. - the men with him -

Tsank o. Tsangao

~~qoma~~ # Toma

qao helmet - was here for a while then went to skin

scrap given to kids. by qao. liquid biting wa
boiled in was kept. Then the part blood in
pot. gradually added liquid to blood. & cooled
it till thick. The liver was left in pile when last seen.

Then ^{who got it} by this time had had a round of meat - kids
were cooking pieces of the biting in the ash.

Women had not eaten yet - by seven when the
fires were being lighted And the girls were

jumping rope

Charlie saw red powder from decayed heart wood & trees
being pounded

Also hair cutting & lice looking for ^{a wife took bits of}
hair in her fingers to sawed it off with knife ^{what happened to hair?}

The men of the circle around the cooking meat were;

qau # qao qao qau | Nai shi | qui (brother of Khuga
a family affair this. Our ~~qoma~~ never came over.

No ^{1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20.} qai qai. They were given biting. qao hel. not there

Some part of some animal was given to qao
(Med) because it was medicinal meat. Is any

of stick medicinal meat? ask qau Charlie saw
above. is given to qao.

old # qoma gave instructions about the blood. Charlie says
did not dip it out. but deviated it.

Oct 4

Who did qau share blood with? He divided it
among the men - his brothers

1 qui qao's brother had some! Nai shi's qao qau's brother
1 qui brother? No ^{young} qai had some. un married.

512
252
524

512
252
302

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262
984

(over)

Blood

There is no law. Some do not want to eat the blood.

Did I understand correctly (of 5 or 60 I) that a ceremony must be performed
Yes. No young man has to eat blood only older people can eat blood.

1. Dai Shi is old enough (relative) (9 or 10)
+ Igma is " " Ceremony has been performed
" is about 14.

I think a ceremony about the blood at the kill there are 2 dif. things. Ceremony to prepare to eat blood. If the preparatory ceremony has been performed once at the time of a kill those can come and have the 2nd preparatory ceremony performed. If a young boy who has not been prepared kills something he comes back home + makes a separate ^{special} fire and they give the ceremony. If he kills an animal they must slaughter it there. It stays. Next morning the boy must be cut. & then they slaughter. The old men give the right to drink the blood any old man. Why an old man? He has been born long ago and has seen everything in the world. That is why he has the right.

Di. ai does not eat ostrich. She vomits if she does.

Medicine meat?

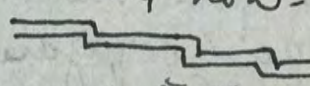
602
262
251

Blood - Gau med man gemo oct 3. one who fixed toe
Heart qao was collected in stomach - dipped into bowl with hand,
bl. + white heads around legs below knees.
Who is he? His wife is Bi'ai
He is brother of Gau.
They get this because their brother-in-law
killed ostrich.

+ yao

Hunters? asked 1 ^{assistant} gase from 1 Gau. He says
he is a stranger. He does not know what
rule they have.

They were given meat to Tsam Kho + 1 gase
+ with the rest make victory 'Qui sap
There is consulation - in gau is cutting off fat p. skin.
1 gase + Tsam Kho got leg muscles - 2 pieces
weighing about 5 lbs a pair - So 10 lbs each.

Qui our guide of last year. Got 3 strips. hung them in
tree where Bi'ai + Lao's children. 2-3 lbs cut as bitong.
Qui hunter is cutting now - sauce note below. Will gase
they are cutting  hanging it in tree. ^{his brother}

F goma old came + protested that all the old men were working
and the young men were not working. He says he is old + must not
send the old men to hunt. He wanted gunda to go - we said
'gunda's toe wa not well enough yet'. Qui is washing his
hands in ash + now has a boy pouring water over. Ashes like soap
Dau's son - Qui's nephew.

Gau ours has 2 pieces of lumbar muscle.
The stomach is being carried off by Nai Shi. gao a boy ^{is no} a cut
Gau is putting 9 strips to cook in an ovambo pot ^{into bitong}
Gase who lost all his arrows is playing on a wired bow.
Gau ours is cleaning intestines

1 Graishay

Qui cut up head. Nai Shi writes him - to give head
to charter. Passed it
Gau + gao above did most cutting up
and + gao. Not Qui 1 ^{Graishay} Tsam
over Tsamgao
Gau is skinning for

! Nai Shi's father is Khoara - Khoara?
Belongs to + Gama + Iqam
his mother is + Nisa.

" Wife's 11 ^{Kushma's} gase daer of Xame.

She is the sister of Dilai .. ^{Wife of qao ho}
qao ho. of qam two pieces of meat + fat. ^{of qam + + qao}

! qai showed us his arrow + quiver which he
made himself. He put his quiver on
shoulder + takes out his arrows in a quick
efficient

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The leg bones will be fried in the fire. Reddish soap nuts
+ the marrow eaten. qao who got the heart will
get some. The old men will get legs + wings.

Old Iqasa ^{NaoKa} / Haoga's mother will get the skin - &
eat with the children.

Old qam will get the intestines.

! Nai Shi

" + Gama back bone.

outgoma will get some from the belt.

! Nai Shi + stomach - qao ho of qam gave it to him.

They say he is related. ~~They say he is brother of qao~~

! Nai Shi is husband of qao's wife's sister.

Charlie found out.

! qai's wife's mother Iqasa + one of her sons divided it.

They gave 4-5 strips of belt to everybody.

qao one of qai's brothers took a good load of belt to the pigs
mean while Iqasa took around some meat to each skin.

Pieces of some thing yellow - probably skin from breast with
fat were divided. Every one got a bit.

qam. our. got 8 lbs of muscle - he took pair pig - legs
cutting in belt + peritineum + small intestine.
He squeezed the latter, broke it in pieces. Tied the
ends in knots.

qam. other bro-in-law supervised cooking of blood.
Cooked meat + passed it around to men sitting by fire.

Tomma
goma

hadimo?

Jau →
Cholama

224
431
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ques-

Is there a law about the distribution of meat. If a small buck is killed and there is not enough to go around ^{to everyone} is there a law about whom she could give to first.

If little he cooks it. eats with his family.
If extra - gives his brother.

He eats with the people who live with him.
Does he mean !u, Tsangso, ^{/Gaishey} igae, ^{/Ungka} Hufe
or also iqui, gau, qao.

if little - just his family.

if more than a meal, would give a little to anyone who happened to be near at the time. He would let !u choose. He would tell her to cook the meat & choose.

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If ^Tgoma had 2 y. brothers & was
going to name a son for one of them
would he name the son for the
brother who was the better hunter.
He would name for the first born
of the 2 y. bro. even though he
were not the better hunter.

would you give more meat to a !go
than to a Tsuna.

More to a !go his real brother than
to a !go who was his fa. y. bro. Equal.
or more than to a !go like Dam - whose
bro was named ^Tgoma. He would give
his real brother a large quantity
Dam a less amount.