

Titles for N/um Tchai
1966

File

1. Copyright 1966 Laurence K. Marshall

2. The Bushmen in this film are !Kung
of the Nyae Nyae region of South
West Africa.

3. N/UM TCHAI, which means "medicine
dance", is a formalized curing
ceremony.

4. The film is in two parts. An
introduction, showing typical dance
scenes and explaining their
meaning, precedes the film proper.

5. N/UM TCHAI
The ceremonial dance of the !Kung Bushmen

6. A film from the
Bushman Film Studies of

JOHN MARSHALL

7. Photographed on a 1957 expedition
sponsored by the Peabody Museum
of Harvard University
and the Smithsonian Institution.

8. Photography and Narration John Marshall

Sound Recording Nicholas England

Editing Frank Galvin

~~John~~

~~John
script credit?
order of credits?~~

Script for Nyum Tchai
by L. J. M. 1966
Final Version?

The medicine dance of the Nyae Nyae JKung is a common occurrence. The people begin in easy mood. More join later as the fervor of the dance increases. On an average they dance about once a week, usually at night and often all night long.

The people take pleasure in the music and the dancing, and admire excellent performance. Although they are engaged in a serious ceremony to heal the sick and ward off evil, they are not solemn or in awe. The people act together for their well-being.

It is the women's role to clap and sing, sitting around the dance fire. A woman may dance a turn or two if the mood is upon her - always with dignified bearing. The men, singing also, dance around the women, first in one direction and then the other.

Women's hands

Looked at one way, the purpose of the singing and dancing is to make sound; in other words to produce music, the special medicine music of these ceremonies. The songs have no words, but they have names: Rain, Sun, Honey, Giraffe, Eland - all strong things, the !Kung say. During the night they sing the songs over and over, pausing to rest briefly, starting up again with vigor. The women's clapping hands....

Volume up for a few seconds.

...(no narration)...

Men's feet.

....and the men's stamping feet are the accompanying percussion instruments. Some of the men beat out the basic rhythm. Others put two and three light steps onto the one basic beat.

Volume up a little.

(No narration while feet sound for a few seconds)

General dance

The !Kung believe that the songs are given by the great god, and that they have medicine - n/um - a mystical potency capable of curing, dangerous if too strong. N/um exists in the music and the dance fire, but the most important deposit is in the medicine men, who are called n/um kxam, or "owners of medicine". Among the !Kung, almost all men become medicine men and practice at some time in their lives.

Med. Men being led around dancing

/Gao Music

Curing

In the atmosphere of the dance their medicine becomes "hot", the !Kung say. The medicine men begin to perform their curing ritual. They may already be in light trance by this time. They go to all the people again and again, laying on their fluttering hands to draw out manifest sickness and unknown ills. Their formalized gurgles, grunts and shrieks show that this is heavy work.

Volume up for
a few seconds.

(No narration)

Trance - 2 or 3
faces.

The !Kung use no drugs to induce trance. Only medicine men go into trance and they do so only during these curing ceremonies. Although their behaviour is formalized and in general the same while they are in trance, the degree of trance varies in depth, and individual differences of emotional response are apparent. Some men seem never to lose themselves completely. Others are deeply withdrawn.

Gao Music falling
and shrieking

Most of them go into a formalized frenzy, gurgling
and shrieking.

Volume rising

(No narration as volume of sound rises.)

Rushing around

In this state they may get up and run about. They
fall in the fire, throwing burning coals on their
hair: they rush out, hurling sticks into the dark-
ness. Thus they protect people, for in the darkness
the dead may be lurking, seeking to bring sickness
or death to someone. Women sometimes make gestures
to honor the medicine men and to show appreciation.

Med. man lying.

At last, some of the medicine men fall into un-
consciousness, which the Kung call half-death,
believing that their spirits leave their bodies.
Medicine men in lighter trance must care assid-
uously for those in half-death, protecting them
with their medicine.

Fade-down on med.-
man lying, being
cared for.

Fade up over
title -

The people in the film which follows have danced
all night and are continuing into the dawn. The
medicine men are still curing. At the end they
fall into deep trance:

101

C. J. K.

Richard Lee took the file
N/ an Tchar in work point
to ^{show to} a conference on
house state held
in Montreal 1966(?)

He read the attached
introduction to the file.
John gave me his
paper which incorporates
the material of a paper
he read at the conference.
It is filed under Lee It will
be published.

To be read by Richard Lee:

The working title of the film you are about to see is "N/um Tchai - The ceremonial dance of the!Kung Bushmen". The dance was photographed by John Marshall, who made the award-winning film of !Kung life, "The Hunters".

Except for the addition of the sound-track and a few minor changes, this version of the film is final; at this time, however, it must be viewed as a work-in-progress. The film is edited by Frank Galvin. Sound recording is by Nicholas England.

This dance took place on _____ during a Harvard-Peabody-Smithsonian Expedition to the Nyaë Nyae region of South West Africa.

Information on release and availability may be obtained from Laurence K. Marshall, 4 Bryant Street, Cambridge, Mass.

In her introduction to the film, Lorna Marshall has the following to say:

The !Kung believe that the Gods put a strong curing and protective power called n/um(medicine) into the medicine men and also into the medicine music which the people make with stamping feet, clapping hands and singing. The fire in the dance circle also has medicine. The power is evoked to cure the sickness of anyone manifestly ill and also to cure possible ills in the people which may not be manifest.

The medicine men go from one person to another, singing, laying on their hands, drawing out the ills and throwing them away. Their formalized groans and shrieks are to show how hard this is to do.

As the dance proceeds the medicine men are possessed by frenzy and go into trance. They still stagger about, dancing and curing, and they may shriek and rush out from the dance circle to defy and drive away the spirits of the dead who could be lurking near, seeking to bring misfortune, sickness or death to the people. Then they fall more deeply into trance, till they lie in what they call half-death, when their spirits may leave their bodies. The medicine men in lighter trance must care for those who are in half-death till their spirits return.

The people have danced all through the night and into the morning. They are acting together to ward off evil and quell anxiety.

N/um Tchai

about 3 minute
in all

Typed

version →

See III
see final

To be printed:

Glona

INTRODUCTION TO N/UM TCHAI

Space like paragraphs below

The Bushmen of this film are !Kung of the Nyae Nyae region of South West Africa.

N/um Tchai, ^{which} means "medicine" dance, ["] ~~During the~~
~~dance, which is a formalized curing cere-~~
^{During it} ~~mony,~~ the medicine men perform their ritual
and, as a regular part of it, go into trance.

An introduction to explain something of the
dance ~~as a whole~~ ^{precedes} ~~comes before~~ the film,
N/um Tchai, which shows the end of a particular
dance and the deep trance of the medicine men.

Fear tension anxiety

Mitigated
alleviated
relieved

1) Dance

The medicine dance is a common occurrence. On an average the ^{Nya Nya} Kung danced about once a week, usually at night and often all night long.

It is the women's role to clap and sing, sitting ~~in a circle~~ around the dance fire. ^{around the winner} The men, singing also, dance ~~in a line behind them~~, first in one direction and then the other. A woman may dance ^a ~~an occasional~~ turn or two if the mood is upon her - always with dignified bearing.

The people take pleasure in the music and the dancing, and admire excellent performance. Although they are engaged in ^{a serious ceremony} the ~~serious purpose~~ of ^{to} healing the sick and warding off evil, they are not solemn or in awe. They begin in easy mood. More people join later and the fervor of the dancing increases. The people act together for their well being.

7 Tone dancing with baby in shrota

They are still relaxed as in first part.

Vol of sound come up a little 30"

30

looked at no way, the purpose of the singing and dancing

2) women's hands

Their purpose is to make sound; in other words to produce ~~the~~ music, the special medicine music of these the songs have no words but they have names:

Rain, Sun, Honey, Giraffe, Eland - all strong things

The King Sap. During the night the singer sings over and over, pausing between to rest briefly, starting up again and begins

vol. up to a few seconds

the precisely clapping hands and (no narration) ^{space}

3) men; feet

Stamping feet are the accompanying percussion instruments (beating out)

83 words
intricate atmosphere influences

mit ?
a basic rhythm overlaid with light double and triple beats

vol up a little

(No narration, white feet sound) ^{space}
for a few seconds

4) General Dance

The King believes that the songs are given by the great god and that they have medicine N/um - a mystical potency capable of curing - dangerous if too strong. N/um exists in the dance just as well as the music and

Everyone attends -

They say the fire spins around.

ritual?

curing ritual - call it that >
ceremony. " " " " >

medicinal plants " " " " >
Name of songs.

Don't ask what is our purpose in
presenting this film
to Tl'ulal?

to give an ethnographic statement?
If the latter say that a
paper is available.
(Have it there in mimeograph)

Question of hot is Medicines hot.
van Warmelo asked.

Ask interpreter to ask! Kury
They said strong; do they say hot?
Did he get anything on hot.

Ask Lee

Say disease - illness strikes

Not in yet

cures sickness they do not know they have
unknown ill

How they get songs & how they grow. No exchange

Spain

5 med
men
being
led
dancing
around

surrounds the medicine men
who have the most medicine
of all are called "owners of
medicine". Every the King
almost all men become medicine
men and practice at some time
of their lives.

Get: more fervent dancing
more curing

Keep

Douglas:

awe

Heaps
as the
industry
have.

How do
they
induce
awe

The situation
of the
dance
activate
medicine

cures
sickness they
do not know
they have

ceremony?

Perhaps put this ^{part}
when # Toma has bald
on shoulder.

The means
define
Tom

The means
of curing

1) 45"
general

(Needs 65")

all participate

The purpose of
the dance is
to cure sickness
and to ward off
unknown ills

The medicine dance is a
common occurrence. On an
average the King danced about
once a week. All the people participate

The form is always the same
with slight variations. The
women sit around a dance
fire, clapping and singing.
The men, singing also, dance
line behind them first
in one direction then the
other.

They begin in easy mood
Terror and intensity increases
later.

Serious ceremony though it
is, the people are not
solemn or in awe.

They King take pleasure

dancing the being
together and satisfaction
in the concerted action of
the group as whole and the medicine men
which they believe protect them
Anxiety fear and tension
are mitigated.

Subculture

In the Milieu of the dance
the medicine becomes hot, they
say,

6) Laying
on
hands

their curing ritual is
formalized. They go to
all the people laying
on their hands. to draw
out

7) trances
2 or 3 face
showing
different
personalities

3.

As in the previous trances...
The !Kui use no drugs to
induce trances. Only medicine men
trance, only during these
and ^{you do so} ¹ go into
during ceremonies. Although
their behavior is formalized
and in general the same while
they are in trances, the degrees
of trances vary in depth and individual
differences of emotional responses are apparent.
Some ^{men} seem never to completely
lose themselves. Others are
deeply withdrawn into themselves
of space.

8) gas not
falling
and
shrieking

Vol. of
sound
rising

~~These rush about, set fire to
their hair, hurl sticks
into the darkness to drive
away the spirits of the
dead who might be
lurking there to bring ill
to the people~~

That they then go into a
shy alized (formalized)
frenzied, quivering and
shrieking.
No narration as vol of sound
rises.

mae get up and

9) rushing around

In this state they run about. They fall in the fire, ^{throw} burning coals on their hair, they rush ^{out} burning sticks into the darkness. Thus they protect the people ^{for in the darkness} the spirits, the dead, may be lurking, seeking to bring sickness or death to some one.

10) med man lying

At last ^(of the medicine men) some fall into unconsciousness which the Kins call half-death, believing their spirits leave their bodies. Medicine men in lighter trance must care assiduously for those in half-death, protect them with their medicines.

Answered not in

11) Fall down in med man lying, being cared for. Fall up over hills N / um Tchar

The people in the film which follows have danced all night and are continuing into the dawn. The med men are still curing. At the end they fall into deep trances.

the purpose of the dance is to
make sound - to make music.

2) closer
general
dance

The Kiny believe that the
special curing songs ^{was} given
to them by the gods. The songs
are ~~wonder~~ ^{as wonder} ~~their names are~~
that the ~~Ames~~ ^{was} n/um,
(translated here as medicine) n/um
- a mystical potency capable
of curing - dangerous if too strong.

wonder
names
songs

3) medicine
man being
led,
perhaps?
or just general

The most important deposit
of n/um is in the
of who are called n/um K'xau ^{owners of medicine}
Medicine Men, but n/um exist
also in the dance fire as
well as in the music.

4 men's
feet

The purpose of the men's dancing
is to produce sound - the
sound of the medicine music
Individual men ^{men} vary their ^{rhythm} ^{their}
piece steps according to their
pleasure, but are always in unison
with the basic rhythm.

women

200 pages

Version III

Was reworked

1

(To be printed,
no shot)

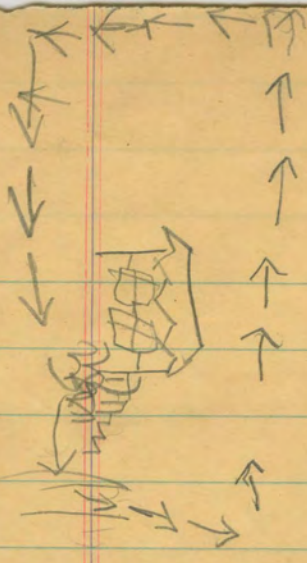
The Bushmen of this film
are !Kung of the Nyae Nyae
region of South West Africa

An introduction explaining
the form and purpose of
their ceremonial dance
precedes the film.

Did we
check
spelling
dance
with Lee?

N/um Tchai, "Medicine Dance",
which shows especially the
and trance states of the
medicine men.
~~The medicine men in~~

begin another sheet
p. 2



S
X

Handwritten notes at the bottom left, including the word "Handbook" and some illegible scribbles.

Handwritten notes at the bottom right, including the word "Handbook" and some illegible scribbles.

Intro develop Narration

1 med. distant
shot of dance
circle.

The ceremonial curing dance
is common to many
Bushman groups.
~~Among them~~ The Nyae Nyae
'Kung, Auen, Naron
'Gwikhwe and the
(O'ther) 'Kung to the
south of Ghanzi - all ~~the~~
have the same form of dance.

low spec →

2) Distant
shot of dance
circle

The women sit in a
circle around a dance
fire clapping and
singing. They may
dance a few turns
occasionally. The
men dance around them
^{singing and} stamping the rhythm
in small precise steps

VARIED STEPS.

low spec →

The rattles on their legs
add to the percussive
texture of the music.

Diam
Diamphydia
simplex

To do

Code for books on table

~~Number of 1955 negative stages~~

~~List of pictures to be sent out~~

~~With above negative to go to St. C & P~~

~~St C & P file~~

~~For info from copy 3 to copies 1 & 2 of
catalogue & was never done~~

To be printed

The Bushmen of this film are !Kung of the Nyae Nyae region of South West Africa.

An introduction explaining the dance form, ^{and purpose of the dance} precedes ~~the~~ film N/um Tchai, the film of a dance which shows the ^{caring and} trance states of the medicine men.

Can this be moved up

3) a somewhat closer shot.

~~When~~

When there are enough people gathered together the ^{Nyae Nyae} dance often - sometimes more than once a week

lean space

~~When~~

The dances ^{normally} begin at night and ^{often} continue ~~to~~ into the morning.

~~When~~

The !Kung ^{greatly} enjoy the music and the dancing but the dance gives ^{them} more than pleasure. It is a ceremony in which the medicine men ^{attempt to} cure all the people of any sickness.

would potential
ills ever be
manifest?

they may actual^{ly} suffering or
potential ills which are
not manifest, and they also
ward off evil and misfortune
(which the spirits of the
dead may be trying to
bring to them). The people act together
for their protection.

said later

leave space

The King believe that there
is a ~~protective~~ and curative
power - a mystical
medicine - in the music
and the fire as well as
in the medicine men.

OK from here

leave space

med man
curing

curing body
(hands)

shriek
(face)

(Among the King)
there are many medicine men.
They cure all the people
who are present, Surging and
lapping on their hands to
draw ^{out} the sickness. ~~It~~
It is their custom always
to groan and shriek
in this^a formalized way.
This ^{is to} show how hard
the curing is and expels
the ills.

7C 16 Ba. j. Ba. L^u Vb' 5Lx (same as -
17 i Y

B-FG-11-1
*

18 m. N'g → w v x → b L^u f? d'
19 → m p c of f = ! K'oa x f LJM 6 L^c
~~→ m p c of f = ! K'oa x f LJM 6 L^c~~

20 i

21

L h v' g x

Tangan

22

m → ~ f x

Tibuy

23

i

Bau?

24

m L x - f L x d - 5 L o L h r
- x d w d e r v' c h f u x

26 Davao
27+28
missing

25

i + y v' L o x

27 26

m p u p h x → t a i x

28 27

~~→ x~~

29 28

m L - V x

30 29

i m r | d' e b h x

31 30

m L e f L

32 31

2 m L - V x

33 32

~~missing~~ m c A j o f L x - b x

34

~~→ m p u p h x → t a i x~~
i m x f e j d b

a d - i L x

35

i r' w L x

36

a L h u y w i L

37

m e u → m L t a i ? - 9 L

16 j - j d L x

38

i o ³³⁻ 36 → y j' L

Medicine man
curing

curing baby -hands

shriek - face

There are many medicine men among the Kung. They evoke the mystical medicine to cure anyone who might be manifestly ill, and also to cure possible ills which are not manifest, and to ward off misfortune. They go to all the people, singing and laying on their hands to draw out the ills. The formalized groans and shrieks are to show how difficult this is to do.

Med. man leading
others in trance.

After dancing for some hours, the medicine men begin to go into trance. In the earlier stages (s) of trance they are in a kind of frenzy. They rush about, perhaps setting fire to their hair, and throwing brands of the fire into the veldt to drive away the spirits of the dead, who may be lurking there seeking to bring evil to the people.

3 faces moving -
around /Gunda
/Tikay.

As time goes on trance deepens. Some men are more gifted than others at inducing trance, or more interested in doing so. They differ in their expression. Some are frenzied, Others are calm. Some appear never to completely lose themselves, while others fall into deep unconsciousness. No drugs are used to induce the trance state.

/Gunda

At the dance shown in
In the film, N/um Tchai, the people have danced all night. At dawn, and for a few hours in the early morning, when the film was taken, several medicine men, particularly this young man, /Gunda, go into deep trance, which the !Kung call half-death. Those who are less deep in trance must always care for those who are in half-death.

To be printed:

Keep in additional bits of information
later omitted from script

center till

Version?
Re worked

N/um Tchai

Introduction to N/um Tchai

The Bushmen of this film are !Kung of the Nǀgae Nyae region of South West Africa.

N/um Tchai means "medicine" dance. ^(which is a formal curing ceremony) During the dance, the medicine men perform their ^{ritual} curing ceremony, and, as a regular part of it, go into trance.

An introduction to explain something of the dance, ^{as a whole} comes before the film, N/um Tchai, which shows ^{only} the end of a particular dance and the ~~climax of trance.~~ ^{deep trance of the medicine men.}

N/um Tchai



60 in all needed. Can be said in 50
must it be cut to 45? let 2000

1) 45"
general

The medicine dance is a
common occurrence.
On an average the
King danced about
once a week, usually at night and often
They begin ^{all night long} in ~~early~~ mood. ~~Turn and intensify~~
~~increase later~~

It is the women's role
to clap, and sing, sitting in a circle
around a dance fire.
Clapping and singing
The men, singing also,
dance in a line behind
them, first in one
direction then the other.

Di'ai

~~or they pass through the group of women making a~~
A woman may dance an
occasional
turn or two, if the mood is
upon her, always with
dignified bearing.

30" Di'ai

~~Serious ceremony though the
dance ceremony is, the people are not
solemn or in awe
They take pleasure in the
the music the dancing
in excellence of performance
in being together.~~

100 long.

type of music

II Making Arrows

A Metal point and shank

Frank
To do -
put in
new
Shot
out 7
1951

1) Pounding
metal

7-4

(narrative continues without pausing)
workmanship. This is what
the !Kung put into the
making.

None of the work in !Kung
society is done by
specialists. Each man
makes his own equipment.

2) Making
metal shank
and point

Plastic has not been used
in the past

1) cont.

is "

children?

+ (more) children?

The people take pleasure in the music and the dancing, and admire excellent performance. All though they are engaged in the serious purpose of healing the sick and warding off evil, they are not gloomy or in awe. They begin in easy mood. Fear and intensity increase later.

Space

space

More people join later and the fun of the dancing increases.

double space

over
intensity
Mrs. Men.
for

2) continued,
3 arrows

The fourth component is a shaft of strong light reed which is slipped over the bone piece.

The first three components are stuck together with a yellow gum, ^{a sap} from an acacia tree, and they hold together fairly well. This section of the arrow is called the pre-shaft.

front assembly

3) camera moves to
whole
arrow and
arrow with
reed shaft
separated
from bone
piece.

Here the reed shaft is separated from the bone piece.

The arrow is designed to come apart easily at this place, which is not gummed. If an animal is shot ~~with the arrow~~ ^{and} runs through bushes or rubs against a tree, the reed shaft may be brushed ^{to smooth bond} ~~off~~ ^{and} ~~without pulling the~~ ^{off} but it will leave the metal point with its pre-shaft ~~poisoned shaft~~ embedded in the animal.

014

poisoned shaft.

60" needed in all. n listening to music. 4

30

40"
2) 1952
Dance
circle
men
person
thump

In some dances the !Kung imitate animals, but not in their ceremonial curing dances. Here the purpose of the dancing performance is to make sound. The small strong stamps produce the percussive sounds, and these are ~~amplified~~ ^{unamplified} by the rattles wound around the ^{men's} legs.

3) feet

The men vary the basic one-two rhythm with quicker steps in gambles and triplets and ~~and grace notes~~, according to their ^{energy} mood and style of dancing.

4) Clapping
beat

The women's ^{precise syncopated} clapping adds to the complexity of the rhythm.

5) Dances
general
again

The men's and women's voices weave together the themes of the songs. (pause)

The !Kung believe that the special curing songs are given by the gods and that they have medicine, n/a.m. in the

- ✓ 1x - 19
- ✓ 20
- 2/ie blank 21
- 22
- ✓ 23 - 22
- ✓ 24 - 23
- ✓ 25 - 24
- 25
- ✓ 26
- ✓ 27
- ✓ 28 NBT Same as 29
- ✓ 29
- ✓ 30
- ✓ 31
- ✓ 32
- ✓ 33
- ✓ 34
- ✓ 35
- ✓ 36
- ✓ 37
- ✓ 38

check with non

check with Postward (-)

5 cont)

translated here as "medicine," is believed

N/um, to be a magical potency
 Dangerous if too strong
 but in the Medicine Men it
 is their curing power.

capable of curing ^(pauw) dangerous
 if too strong. The most important deposit
 in the Medicine Men (in their
 stomachs) but it exists also in
 the dance fire, as well as ⁱⁿ the
 Music. In Medicine Men are
 called "owners of medicine" N/um Kxau

Add 10"
 of semi
 dance.
 listening to
 music.

No Narration

~~Medicine men~~ are called A/um Kran
~~owners of medicine.~~

6) men
Dancing
~~own~~
~~country~~
~~the~~
Dancing
held by
+ the

Among the ~~Rump~~ ~~many~~ men
become ~~medicine men~~ almost
all ^{the men} at some time in their
lives have medicine and
practice as medicine men

↓ fear
anxiety
and
tension
as a result
↓ relieved
mitigated

The purpose of the ^{dance} ceremony is
to heal and protect the people.
The Medicines Men are the
principal healers but, according
to ^{!Kung} belief there is Medicines n/um
also in the ^{dance} ~~music~~ ^{fire} and in
the ^{dance} ~~fire~~. The ^{!Kung} believes
that the special Medicines
Songs ^{which} are given by the
Gods. The Medicines, n/um,

7 Curing
Dance cont.
Someone in
earl dance.
and smooch
Starting to
cure.

During the dance the medicine
in the medicine men becomes
"hot" as the Kump say and when it is
activated they begin to cure.
They may or may not be partially
in trance at this stage.
at ~~the~~ ~~same~~ ~~time~~ ~~they~~ ~~are~~ ~~in~~ ~~different~~ ~~stages~~.

Can give med. to each other.

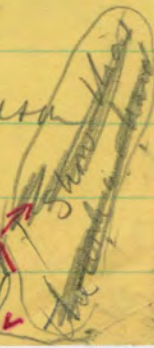
Say.

They go to all the people
one after the other, to cure
them and again through the night
to cure them ^{any ailment, manifest} ~~any ailment~~ ~~of~~ ~~known~~ ~~sickness~~
~~that may be~~ and of possible ills which
they might not know they had.
They lean over the person, touch
him with fluttering hands
Some ~~appear~~ ~~giddy~~ and
with dizziness and have seen
to lose themselves completely
Others become more frenzied
singing a medicine song.
Then medicine goes into the person
and then will be paralyzed
quakes, quills and shrieks

Lean from each other.
Unfold in back

Pause
bring up sound

polished as a formalized part of the ceremony
they draw the sickle ~~in~~ ~~and~~ ~~draw~~
Toss it away



Cool's son o Lowe

Fambank's son o Gaeb x son

Petous

Venter's son at Venter's place

" " " David

10 Jerome Otuhile b. i Kubi x 7/1 1/2 c. Mosemi

2 eb x

14

14 Haverro

15

16 R. 1, 4 b. Gam, Kubi, 1/2 - Kubi x

19 o 6 Koko Venter's - (c' d) note? Kubi

21 o 6 Venter's eb

22 o 20 o 1 eb, LJM (b) -

23 VJ eb = 20 1 Turvi o Kubi x ~~Kubi~~ Turvi o. eb = 6 eb

24

25

26 VJ 20 2 eb = Turvi - Kubi

27 blue x

28

(Gam's eb ≠ Gam³⁰ #Tone 79)

South India
other
Venter 3) 20
19 21
2

M
19
160
Nai

LJM

Game
Dumb game

* The Kung use no drugs to induce trance.

8

8) Gao Mo
Hills

9) Different
faces
T. Kar
music

As the dance and the curing proceed the trances states deepen. ^{Pause} Although the ^{Space} behavior is formalized, variations, in personal find expression. Some medicine men remain calm, ^{compelled} themselves; others are deeply withdrawn. Other become very active and appear frenzied; but they continue to follow the formalized pattern of the curing ceremony. They rush about ^{and shriek}; they fall in the fire; set fire to their hair, throw sticks and fire brands into the darkness to drive away the spirit of the dead who may be lurking there seeking to bring sickness and death to the people.

10) Illustrations
some done with
highlighted with
some

See
↓

just not
his gunda

definitely

fornalized, though each individual shows variations of personality

in the trances. Some are ~~inwardly drawn~~ calm ~~some~~ very much drawn inward ^{more outwardly, and violent} other frenzied. Some never lose themselves, ^{completely} others go into deep

trance. The frenzied ones often throw themselves into the fire, set fire to their hair, run shrieking into the darkness, hurl sticks or fire brands at the spirits of the dead, who are lurking in the shadows to bring ill upon the people.

gas med.
falls

late

while
gas
shocks

The King believes that the njun,
the medicine in the medicine man becomes activated and is very strong when he is in trances. ^{giving of gringles and} as his shocks demonstrate.

throwing

When they fall unconscious the King says their spirit leave their bodies temporarily

11)
gas in
deep trance

Some At last ^{some} fall ^{into} unconsciousness which the King call half-death. The medicine man who is in less deep trance must assiduously care for those in half death.

x ~~g. 0.5 mm~~; 30-35 mm long

x-0 → e. A. | . f. x

1 " " d. ~~g. 1.5 mm~~ at 1.5 for 6:20

2 1952

2 . b² p. x 6 . p. s b² p. y x murulu p. x

3 → - | c. - → L → b² p. (7)

4 d. (7)

5 2f → L x

✓ 6 . 4 → L x

✓ 7 → p → x 2 f → V₀ → L x

→ L x (2°)

✓ 8 → p → x 1. V₀ → V₁

✓ 9 d. 2 → p → f x p² d²

✓ 10 3 f → L → V₀ x 2 → L x

✓ 11 → f → L → p x V₀ d V₀

✓ 12 → p → q → d y. → V₀ → teri x (6. 0. 1. 4)

✓ 13 + → 2 → y. V₀ = 0) or c. x (7. 9. 1)

f → L → d. (x)

✓ 14 5 → e. p. f → 2 → V₀

✓ 15 L → V₀ f → L x y f p

✓ 16 . well V x f → L → L teri

✓ 17 d. c. x → 2 → V₀ → y

✓ 18 or 19 siderius (~~comp~~)

✓ 19 or L → L teri seed (7)

Note
✓ 20 or e. x teri f x

(fade down + up to hills
N/um Tchar,
over the fades sag!)

12 Fade
down
on 900
and up
to hills
N/um Kxaux

The people in the film
which follows have danced
been dancing all
night and are continuing into the
dawn

~~The medicine man
was particularly fervent.
and they continued
curing into the
morning and fell
into deep trances at
the end.~~

The medicine men ^{as} still
curing. At the end, ^{they} fall into
deep trances.

148
204
15

Changes in scene 1

1 grotto -

Make clear
the medicine
man's
to Kay

2) Still shot of
 three arrows;
 one whole in
 middle, upper
 no with all
 components
 separated
 lower one
 (to be zoomed
 onto) the
 arrow with
 red shaft
 off bone piece.

The middle arrow is ~~whole~~
 completely assembled. The upper
~~one~~ shows the component
 part separated. ^{The first component,} the point is
 a single piece of ~~metal~~
 wire or other
 malleable metal, shaped
 into a five inch shank,
 flattened at the end
 to a barbed, triangular
 point, the latter one three
 eighths to half an inch long,
~~an inch long~~. Poison
 is applied to the shank,
 not to the triangular point.

The second component is a
 connecting piece about an inch long
 or a little more, made of the stem of a
 very robust grass. This piece acts as a
 sleeve to hold the
 metal shank and the
 third component

... which is a ^{smooth} tapered bone
 connecting piece