

Dyson Notes

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Dyson Notes 1951
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SEASONS: Interrogations: RHD-FM-/umah-/kowMed.

805
192
132
!goom - cold (May-July) i.e. Winter. Begins when the rains stop and ends when the first green shoots appear.

!kah - between cold and rain (August-October) i.e. Spring. Begins when the first green buds appear and ends when the rains begin.

barrah - rains (November-March) i.e. Summer. Summer lasts while the rains last.

COUNTING: Inter. ibid.

802
1 - /nay

2 - oh-tсах

3 - un !nani

4 - oh tsah kay tsah

5 - oh !kay

Then five and one, and two etc up to ten which is

10 - oh jut ! kay see

They do not keep count over twn and no grown-up kn ows his age.

DISTANCE: Inter. ibid.

484
804
Bushmen calculate distance only in terms of the time it takes to get there by "walking" or by "hard walking". The former we estimated as about 20 miles per day and the latter about 30.

DISEASE: RHD

164
Bushmen at Gautscha appear to be fairly healthy but two have very heavy coughs which may be due to TB. A number have small lesions more or less healed which may be venereal in origin. Nearly all caught a cold at some time during our visit. Teeth generally seem to be about average in condition, some excellent some poor. Eyes fairly well.

Bushmen I saw in the Windhoek jail appeared very healthy. The magistrate assured me that they do not die quickly in jail but on the contrary tend to thrive on the steady diet.

753
755
Illness is considered an act of god through his lieutenant and is cured by the shaman massage and sucking ritual which aims at removing the

DISEASE: (2)

evil causing the pain. It is also believed that pressure will stop pain and will bind themselves with belts or straps about the painful area - or in the case of /owgah's pregnancy perhaps in anticipation of pain (she was bound about the breast with the shaman /ee!kai's belt) Additional medicine of some kind is obtained ready prepared in duiker horns which are traded from the Eiseb bands.

STORIES: FM-one of the men

The Jackal and the Hyena:

539
Once upon a time when all of the animals lived around //gaw^ua (god), the jackal and the hyena went out in the late afternoon to set a trap. The next day the jackal went out early in the morning to inspect the traps without telling the hyena. And the jackal saw a little buck in the trap which he left there and went back. A little later the hyena went to the trap and took the little buck and went home. On the way the hyena met the jackal under a tree where the jackal was resting. The hyena saw that the jackal's back was all covered with fat and medicine ash. The jackal said to the hyena "You musn't go home. Look at the medicine on my back. My back is now very sore". But the hyena answered, "I don't believe you; therefore, it is better that I go home to see for myself." Before the hyena arrived at his skerm the children of //gaw^ua saw him, and called "Look. Here comes the hyene". //gaw^ua said to his children "You mustn't say this". //gaw^ua had already seen that the hyena carried a little buck on his back. He said to the children "You should say there comes a leader". Then the hyena came in and put the buck on on the ground and lay down to rest. //gaw^ua was busy with other animals and when he was finished he said to the hyena "Why didn't you come to me to get medicine?" The hyena went to //gaw^ua and lay down before him. //gaw^ua took a red-hot stick and stuck it into one of the glands under the hyenas tail and he leapt away howling. But //gaw^ua called him back, "Why do you run away? I will make you well. Look at the other animals to whom

STORIES (2)

This on next page - same thing exactly - under 539

I have given medicine." The hyena came back and lay down again. Then //Gawa^v once again took the burning stick and stuck him in the other scent gland. Again the hyena ran away as fast as he could, howling with pain. Then ~~it~~ //Gawa^v took a bundle of bones and threw it after the the hyena and cried "You coward! Take these bones! This will be your food forever!"

From that day the hyena has lived only on bones and has had a bad scent, and the jackal has had a black streak on his back from the medicine he used as a joke on the hye na.

COUNTING: Obs/RHD/ interp. /kow a man from Gam: as he says it:

807
one: /nay

two: ts (eye) tsah

three: kooree ! nani

four: kooree ko tsah

five: ! gow

ten: kooree ! gwa ! gowsee

STORIES: (2)

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RELIGION

Rain Prayer: RHD-FM-~~kow~~

"Come and give us a chance to rest;
Give us food;
We have nothing else
If you don't give us food.
Let food grow! "

Curing Prayer: ibid.

/gawa /goom	/gawa bad medicine (man)
//gawa /goom	//gawa all-powerful medicine (man)
!kah-rah /gwee-yah-ay	Free us from sickness
!kah-rah chee-ah-ay	(/gawa) You who play with us
!kah-rah /goom	(//gawa) big medicine (man)
dah /goom	Fire medicine
Ko-kah-ko U-mee-nee	(Dance) Good dance
! qwah-kah-ko	(Dance) Big dance
!qwahng-!na koo-ree-ah-chah-ay koo-ree-ah-mee-nee-chah-ay	(Dance) Big dance
!qwah-ko sah-nee sah-nee	(Dance) soft steps (or good dancing steps)
tsi tsi tsi ree ree ree koo-ree !knah !knah	

To show the song (pantomime)

639

539
782

L

RELIGION: (2)

Dreams: Inter. RHD-FM-~~4~~kow

787
756
828
A dream is the language of //gax̣a (god) which the shaman interprets.

If a shaman dreams another man died who is still alive and tells him so, the second man will reply "why do you tell me a lie when I am not dead? You must kill an animal for me."

If a shaman dreams he is bitten by a lion this means that someone else has been.

Other people tell the shaman their dreams for interpretation, but it is not good to dream. If a man dreams several nights in a row he must get up early in the morning and spit. Then he takes his wife's smelling powder (buchu) and puts it under his nose and along the top of his nose along to the back of his head and around the sides and this protects him from harm and stops the dream.

Misc.: ibid.

778
821
When asked what stars were the shaman replied that he did not know, but he had heard that they were eyes from dead people, and this would be all right as God had made the sky dome long ago and there would have been enough time for that many people to have lived and died. The moon he said was made with the stars but he didn't know from where. He said he had heard about things like animals which aren't animals from other Bushmen but had never seen them himself. He refused to tell any legends about the origins of things or Bushmen though such do exist but take a long time to extract (e.g. the Origin of Death Legend).

/gax̣a (Evil): ibid.

776
772
The Evil One has a body like a Guinea Fowl but it is covered with short red feathers. He makes the thunder and lightning from where he lives between the clouds and the sky dome. He works for //gax̣a (God) who tells him to take sickness to men. If someone is sick the Evil One has escaped from his proper place and come down to man. //gax̣a wills the evil one to make death.

RELIGION: (3)

//gawa: (Good): ibid.

776
772

God lives above the sky dome and it is here where the shaman's soul goes (when in a trance). Here he asks god if he sent the evil one to make people sick. Then God says "No, he escaped" and the shaman asks for help to make people healthy. When his soul returns with power it enters into the body of the sick person and when the shaman suddenly falls back the evil has come loose and goes back to the evil one with the shriek emitted by the shaman. A dead man goes to God. #

God is a very big man with a wife and children and is covered with white clothes - like Eric, our best hunter. He made his own clothes, wears trousers. Lives in a long house with corrugated iron roof with a big door on the ends and a small door on each side. It is a two storpy house with ghosts living on the first floor and god on the second (checked this several times). Wife is /gow. She watches dances and interceeds for men to keep them from dying. There are six children; 3 boys and 3 girls who watch men and help prevent god's anger. God never comes to earth. His children are:

- | | |
|------------------|--------------------------|
| boys: / kwah mah | girls: / kah roo koo koo |
| nah nah nee | ! nai /ko ! noo wah |
| / kung go | ! kow |

Miniature Bow: RHD-FM-men

755
756

The men denied all knowledge of this at first. When confronted with the fact that we knew all about it and that we knew all other Bushmen used it they admitted that their fathers had used these but quickly claimed that their generation didn't, and that they had new dances without them. /umah said that he had seen these but that his father died without telling him how to use them. The shaman is under oath not to reveal secrets of his profession, but may correct errors when the other person knows a lot about it. /kow stated that the bow was used with the giraffe dance against people that were not liked. Power came from //gawa

601 KINSHIP: (1)

a: Koo chey @ a chey

Male Ego calls his: Inter. RHD/PM/ /umah et al.

brother: ko ko (older brother: un ko; younger: mee tsee)
 sister: koo qui
 wife: ah ow
 mother: ai yo
 father: um bah or um bah oh
 daughter: mee !kee mee f Khae
 son: mee koo mah

mother's
 brother: tsoo tsoo
 sister: mee too oh or mah mah
 father: um bah (or /nang/nah ?)
 mother: mah mah

father's
 brother: * kung! nah
 sister: koo qui
 father: joo kung nah (soft j)
 mother: u t/kuh

wife's
 brother: too kah mah
 sister: mee tsin tsau
 father: um bah oh
 mother: mah mah
 g-mother: mee t/kuh

Son's wife: /oo tsoo mah
 Son's wife's
 sister: mee kah /kai
 brother: /koo ~~tsunah~~ Tsoomah
 mother: mee !ung dai
 father: mee !ung (um) bah

dau.'s Husband: mee kah ah tsau
 Dau's Husband's
 sister: mee kum
 brother: mee ~~tsunah~~ Tsoomah
 mother: mee !ung dai
 father: mee !ung (um) bah

Brother's wife: ah ow
 " son: mee tsee
 " Dau: koo qui

sister's husband: t/kuh! !gah
 " son: mee qui /klay
 " Dau: mee ~~tsunah~~ Tsoomah

Child

divi

601

KINSHIP: (2)

Female Ego calls her:

Inter. RHD/FM/ Dee'ai et al.

Younger brother:	ko ko
Older brother:	mee tsâe
sister:	mee !qui
husband:	ah ow
mother:	ai yo
father:	um bah
daughter:	mee ! kee
son:	only by his name

mother's	
brother:	only by his name
sister:	tsoo tsoo oh
father:	/kung !now
mother:	mah mah

father's	
brother:	mee tsoo
sister:	mah maow
father:	/kung !now
mother:	" "

husbands	
brother:	mee /ko
sister:	mee toom ow
father:	tsau
mother:	u-gah

son's wife:	tsoo tsumah
dau. husband:	ee-oh

July 15, 1951

Building of Werft

Order of people in line approaching place where werft is to be built

more space 484

No comma after names

/Tuma Headman
//Cow ~~/Gow~~, oldest man in group, father of !Ung Ka
/Qui, Dee !Ai's husband
Sam Ko Next-in line as headman after /Tuma and his sons
Sam Ko, /Tuma's son
/Ai Shay, /Tuma's second son
/Gow, Medicine Man
/Qui, /Tee !Kay's brother-in-law, !Nai's husband
/Now Ka, /Tee !Kay's first wife
/Kamee /Tee !Kay's and /Now Ka's young son
!Nai, Wife of /Qui, sister of /Tee !Kay
/Now Ka, Daughter of !Nai, ~~above~~
!O Shay, Mother-in-law of /Tee !Kay
/Now Ka, Sister of !O Shay
!Nai, Second wife of /Tee !Kay, sister of his first wife, and ✓
/Gow, Baby son of !Nai and /Tee !Kay *(her baby) X Gow*
Baou, Daughter of /Now Ka and /Tee !Kay, wife of Sam Ko
/Gow, Brother of /Goo and Dee !Ai, the lame boy
Dee !Ai, Wife of /Gow the medicine man, sister of /Goo
/Aye Shay, Baby son of Dee !Ai and /Gow
!Ung Ka, Daughter of /Gow, sister of !Koo Shay
!Koo Shay, ,, ,, ,, ,, ,, ,, ,, wife of /Qui
/Gow, Baby son of !Koo Shay and /Qui
!Now Ka, Mother of !Goo and Dee !Ai
Dee !Ai, Wife of /Qui, and her baby daughter, !O Shay
!Goo Wife of /Tuma

Members of group who were not present

/Tee !Kay He had gone as guide with Mr. McIntyre
/Qui Husband of !Koo Shay

RITUAL: (1)

Throwing the Oracle Discs: Obs/RHD

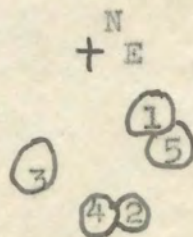
756
787

The five discs are piled in the palm of the left hand and covered with the right hand. In a quick short motion, while thinking the question, the shaman blows on them and slams them down quite hard pulling his hand out from under them and muttering "Dah-um-um-um-ay-hay". Then he looks carefully at each one and the resultant pattern and makes his interpretation. These discs were in the Big Hunting Bag of /kwo (Med.). (Cf. Skin)

Interpretation of the Discs: Inter/RHD/FM/kwo (Med)

- #1 - largest disc: a Big Eland Bull
 - #2 - (2 1/2" diameter) A Big Eland Cow
 - #3 - (2 1/2" diameter) A young bull eland, son of #1
 - #4 - A young heifer from cow #2
 - #5 - Hyena (2" diameter)
- (Cf. Skin)

These discs were not marked in any way but /kwo(Med) could tell them apart. A trial throw came out as follows:



4 & 2: Bushman kills a little buck (How he knows it is a little buck couldn't say - just knows)

3: sundown (young bull in the west)

1 & 5: the werft

Interpretation: A man killed a little buck at sundown and this story is now told to each other at the werft.

RITUAL: (2)

The Tree Behind the Chief's Skerm: Inter. RHD/ FM/ Gautscha men

782
755
The tree is called !kee-is (:!heis) which is the word for tree. When making the werft for the first time in summer the first fire is made under ~~under~~ the Big Tree for shade; in the cold season out in the sun for heat. No women may be present under the Big Tree when ceremonies are going on. (Note: not being present here, or not be present at a dance in the dance circle, means not present in the very immediate area - it does not mean away from the werft). No dancing is done under the tree.

Trance: Obs/RHD

787
The medicine man's (/kow's) trance lasted nine minutes - he fainted, went rigid, trembled, his eyelids trembled. /umah (the headman) rolled him on his back and rubbed his stomach, then turned him back on his stomach, then left him lying there. When he got up he looked a little dazed and walked away stiffly. This happened during the Giraff dance.

Curing: Inter/RHD/FM/ Gautscha men

755
Boys are given a forehead scar to prevent sickness, and a scar between the eyes to improve eyesight at the time of initiation(q.v.)

Medicine horns are used - of. Horn.

Trophy Bundle: Inter/RHD/P//kow

/kow told us a young man must keep the two eyelids, two ears, teats, and two strips of forehead skin from between the eyes of the first animal he kills. He said these objects (in his Hunting Bag) belonged to his son and came from a Duiker. (However, we know of no grown son - so....?...perhaps they actually belong to him)

Miniature Bow: Inter RHD/FM/Gautscha men

755
754
The men denied all knowledge of this at first. When confronted with the fact that we knew all about it and that we knew all other Bushmen used it they admitted that their fathers had

RITUAL: (3)

used these but quickly claimed that their younger generation didn't, and that they had new dances without them. /umah said that he had seen ~~his~~ these but that his father died without telling him how to use them. The shaman is under oath not to reveal the secrets of his profession, but may correct errors when the other person knows a lot about it. He /kow stated that the bow was used with the Giraff dance against people that were not liked. The power for the small bow came from //ga~~ka~~.

Shaman Curing Ceremony: (Obs/RHD)

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The women gathered one at a time around the dancing circle. The two medicine men put on their leg rattles. Gradually one by one the other men gather. The dance begins moving in a counter-clockwise direction. The dance kept up. Suddenly /kow (Med) collapsed flat on his face into the circle of women clappers. //gow and /umah picked him up massaging him. Then they held on to him - he acted as though he were possessed and out of control - the other two men led him around the dance circle - occasionally he pulls away into the outside but they lead him back. He picks out a patient and places his hands on both sides of the head or front and back of the chest and vibrates them, shaking himself and making guttural sounds in his throat and mouth. After doing this for a minute or more he lets out a loud shriek or series of shrieks and staggers away. /kow went after //gow who was holding him up and with his forehead ran up and down //gows back. His hands he placed around //kows waist, then ran them up his chest to his shoulders under the arm pits - all the time gurgling. Then /kow got loose and ran about the circle several times. The women seemed more or less unconcerned - sit talking, clapping, and singing. The trance apparently is brought on by the monotonous dancing in a

RITUAL: (4)

circle, clapping, concentration on the central point, and heavy breathing with the stomach. The latter is particularly characteristic. Eventually they all broke out in perspiration. The other men continue to dance around and massage and hold onto the shaman when necessary. At one point /k^w fell into a trance and the two helpers //k^w and /um^h helped him. Then /ee!k^ai the other shaman came behind and put his head down on /k^w's back and went through the routine. Then he came around in front and placing the crown of his head on /k^w's forehead rubbed his hair up and down /k^w's face going through the routine. Finally after the ceremony continued for an hour /ee!k^ai collapsed in a stiff faint and was carried off behind a hut and laid out on the ground to rest.

First Fruit Ceremony: Inter RHD/FM/Gautscha Men? No, I think
Katuqwa and katembehe: Narro.

When the veldkos is ripe it is time to begin the new year.

The leader decides it is the correct day for the ceremony and early in the morning the women and children are sent out to collect ozombani nuts which they bring to the werft and go out again. Sometimes the site of the werft is changed at the time. If so, a new fire is made. If the old site is used the big fire is reduced to a small pile of coals by piling sand on it. New branches are added on top and the fire springs up renewed, thus making a new start. The headman does this. If the ozombani nuts are available (they are used because they smell good and are "fat", as is meat, etc, i.e. all things good are "fat") they are boiled in a clay pot and the water is used by the leader to wash his face (to wash off the dirt of the old year). Then he washes the face of his youngest brother, then the next youngest, etc. Other men in no set order. Then all eat some of the nuts and leave the remaining water while they go out hunting for Eland. Later

778
784
222

RITUAL: (5)

they return and those who are not successful must be washed again. Any water left over is used for drinking. The nuts are eaten in the same order as the washing. They stated they knew of no way to boil without pottery.

Meanwhile the women and children have been out gathering some of every available veldkos. Before this day is ended no one has been allowed to eat any of the new fruit. On this day in order to show //gaya that both men and women thank him for the food the large pouch used during the year for collecting is designated as a male bag (!kawah) and another smaller bag is called female (!kow). The male bag is used during the morning and the female bag during the afternoon. In the late afternoon the women and children all return and the veldkos is laid out around the new fire. Everyone may then eat. If this ritual were not observed //gawa would be very angry and not give rain.(i.e. food).

O-cho-mah or Men's Dance: Obs/RHD

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The men gather in the dance circle and the two shamen stand to one side and begin - the men sing. Then /kow(Med) began the dance. All dance and sing circling counterclockwise from facing in, taking short steps. Next change song and face center of circle with a stamping step. All the men wore feathers in their hair. /kow (med) led. /umah carried a wildebeaste tail in his hand. If available they use all animal tails. Lofferhund dance at the end - imitative barking. Very end of dance is formalized. One man turns toward center and is followed by each man in turn counterclockwise until all face center. Then stop.

✓

GAMES: (1)

Obs. RHD:

In general children spend most of their time imitating their parents activities. In this respect the learning process and the play process are identical. Only two formal games were observed: the "Porcupine Game" or the "Men's War Game" (called former by the Narro Bushmen) and the Johnny Bird Game.

The Feather-Bird Toy: Obs. LJM Called /un/gama

A sort of shuttle cock about 13" long. The oldest extra

brother made his in about 15 minutes. He took a slender reed, peeled it. Took some of the sinue cord, like the beads were being strung with, wound

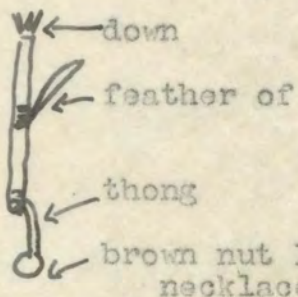
it quickly around the down (I did not see how he cut it. He has a knife right beside him).

Then he wound the end with the thong and the nut.

Then the guinea fowl feather. The other boy made his first. Both are exactly the same. Both are beautiful in the air. They are tossed up by hand. As they whirl down they are struck with a reed and hurled up - perhaps 20 feet. The wind catches them and carries it and the boys run under it to strike it up again. These exquisit toys hang always verticle in the air. The boys run through the grass, over stones, through thorns as freely as little stemboks.

Later saw one of the toys much smaller; only 7" long not counting the thong and nut. The nut is perforated and the thong drawn through the hole, held with a knot.

The Johnny Game: Obs. RHD: This game is played at anytime during the day when there is time to spare by children up to perhaps 10 or 12 years of age. The "bird" is tossed into the air, and as it begins to fall spins around drifting down with the wind. The object is to catch



857
868
524

524

GAMES: (2)

the piece of sinew between the nut and the reed with the end of the wand (a stick) and toss it back up into the wind with a twist of the wand before it can reach the ground. The children enjoy this game, make the equipment themselves, and are very proficient players. They throw the ~~xxxx~~ bird into the wind, so that it tends to come back to them. Once one boy shoved a slightly younger boy out of the way - and this is one of the rare demonstrations of rough play between children noted. They played this game out in the open, and sometimes a couple of older women would go out and sit in the pan watching them. Should the "bird" land in a tree the hare-prodder is taken to dislodge it. (cf. Grass)

Porcupine Game: Inter. LJM/CM/P/Katembhe *J/B. another Bushman.*

524

One player is a porcupine, the other an axe. Each holds an imaginary assegai in his right hand, and axe in his left. The man with the biggest assegai starts the game. When asked who had the biggest assegai they answered the man who said he had it had it. When asked what happened if the others did not agree and claimed himself to have the biggest assegai, they replied that that never happened.

The object of the game is for one to kill the other. One is killed, loses the game, must drop out and only clap and sing, under the following rules: the player with the biggest assegai who starts say in this case is the porcupine. He gestures, patting his chest patting his knees, thumping the ground with his knees, and every few seconds throws one arm forward as though striking or throwing. The other man is making similar gestures. If the right arm of the porcupine strikes out at the same instant that the left arm of the axe is thrown out the axe is killed. If the right arm of the axe and left of the porcupine come out together the porcupine is killed.

The assegai must triumph first. One may as it were finish off the kill with the left arm which holds the axe. A man's right

GAMES: (3)

Arm is stronger than his left they say. Sometimes an arm is thrown back, to say, "You almost got me but not quite".

If there are many players they sit in two lines. The man who starts continues his turn until he himself is killed. If 1A kills three or four B's and is then killed himself, 1B may begin and kill from 2A down. To illustrate this a diagram was drawn in the dust indicating with dots the two lines of players. Both the Bushmen without ~~hesitation~~ hesitation used the diagram to explain the action. (cf. Akow's drawing the dots on the paintings to remember what they were).

Men's War Dance or Game: Inter. RHD/ FM/ Gautscha men

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535
Gautscha Men strongly denied the "Porcupine" connotation and said it was a war game pure and simple. Play in two rows. Highly formalized movements. A hand flicked through the air past the ear indicates an arrow has passed. A wriggling motion by right hand is an assegai stab; wriggling of the fingers is to make the assegai tremble. Clapping on the knees means he is busy working and is not playing. Clapping on the chest is to maintain the rhythm. Left palm up and a sideways blow is an axe. The challenger speaks and insults the opposition telling him to come on and fight. Both hand shot out at same time are to distract the opposition. Right hand followed quickly by the left means a hit on the left. Otherwise same as LJM records.

RELIGION: (4)

Shamanism: Inter. /k^w med./RHD/FM

756

During the trance only the body is here, the soul having ascended to //gaw^{ya}. The shaman says he can see nothing during the curing ceremony. His soul goes first to the bigger medicine man and then to //gaw^{ya}. //gaw^{ya} is the biggest medicine man. The shaman's soul then goes into the other people as medicine, to drive out the evil.

In the case of a dying man if God says to the shaman "You must go and bring another man to me" and the shaman asks "why?" God will reply "Because you are a poor man and so is he and I tell you to". Then the shaman's soul returns and is unable to prevent death.

//gaw^{ya} picked the first medicine man. Since then the positions have been handed down from father to son in an hereditary fashion. If there is no son the shaman will give the training to his younger brother. If there is a clever boy available in the band he may teach him, but not an outsider for he would go away and then the band would have none. If the apprentice is very clever he can learn the techniques in one month if not it may take him three months. If //gaw^{ya} doesn't like him the shaman complains that there is too much work for one man and that he needs help because he gets tired. //gaw^{ya} will not say "no" to this. If the apprentice has not learned by the end of three months the shaman uses stronger medicine to do it. All shamans in theory have equal power.

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839

Curing Prayer: RHD/FM/k^w - a second version:

- | | |
|---------------------------|---------------------------------------|
| /gawa /goom | /gawa (bad) medicine (man) |
| //gawa /goom | //gawa (good or chief) medicine (man) |
| ! karah /ai yah | laughing from the chief (or God) |
| ! karah chi ah ay | the chief (i.e. God) plays with us |
| ! karah /goom | chief medicine (man) |
| dah /goom | fire medicine |
| ko-kah-ko ko mah nee | dance a big dance |
| ko-kah-ko ko ree ha koree | rainy season has turned |

RELIGION: (5)

ko-ree-ah mee-nee day chai

rainy season is held back (i.e. makes a joke - comes and won't come - teases us)

kokahko cha-nee ah cha-nee

dance a dance

tsai-tsi -ree-ree-dee

the dance entralls or consumes, is complete

koreehah koree

rainy season with rain

Narro Bushmen: inter. RHD/FM/ Katuwa and Katembehe

776
772

God: in the sky. Where is he? Inside the sky, i.e. the sky is a dome behind which is //gawa. What is he? He is a man and wife and children. The power resides in the man. What can he do? //gaxa has a big heart and he watches over the men. Does he watch over all men or only Bushmen? No, only Bushmen. Power? Over all things. Life. Name for wife? No- it is only known that he has a wife and children but they have no names.

stars: !nung what are the stars? Vague on this - no significance associated. What is a falling star? A falling star.

sky: /nah What is it? A dome.

776
775
754

Earth: !now/co Below earth? There must be something but don't see or hear it - only know they go into the ground when dead. Why? Cannot throw away a dead person - must do something so bury him. Sickness caused by magic arrows of someone who dislikes him. Then is not buried and all avoid the place (idea of contamination) for the evil will move from one to another(contageous). When a person dies does any part of him survive? Life is given to the ground but whole man is more than just bones and flesh - includes a spirit. Spirit goes to //gaxa and cannot come back. Where does the miniature bow get its evil power? From //gaxa. Then if he is good why does he give power to harm to men? God gives his power but men misuse it. God has power to remove bad Bushmen if he thinks it should be done. Bushman has no power to keep a bushman from being

RELIGION: (6)

taken if God wants him. God gives might to the arrow aimed at the one he wants to remove. Has anyone ever seen God? No. A shaman in a trance? Yes. What does he look like? A man. Does he ever come to earth? Only if shaman asks he comes but no one else can see him. What is the spirit of a man called? ! gwah-yuma i.e. not //gawa. Does an evil man go to //gawa? Makes no difference. What is a strong wind? A very strong wind is made by ~~God~~ himself but it is not God himself. //gawa may walk in the wind if he comes to fetch a Bushman. Does an animal have a spirit? If a game animal is killed and eaten it is a gift from God and therefore has no spirit to go back to God. Same if it dies by itself. Do the spirits have game animals to eat? The shaman who has seen and talked to God says the spirits there get bodies like they had on ground and eat food - but this is only what the shaman says and is not general knowledge. Who makes the rain? //gawa. Never heard of Huwe. What is lightning? !gah dee It comes from /gawa and is fire. Does not come to earth, only observes.

772 sun: /gum Is like moon and stars - a light in the sky. Have never heard of sexes for these things. Where does the sun go? Went below the horizon and recrosses above the sky dome. Sometimes at night you can hear it rumbling across the sky. Has sun always been in sky? Yes -one of the first things made.

thunder: oldest person told children this is noise from the rain and when you hear it you must run home.

773 Origins: What were the first things made? The world was there and God and the Bushmen were the first thing made. They needed food so God turned some Bushmen into animals. If the animal is from a man of your family then you are related to it. Herero forbid eating but not so rigid among Bushmen - because //gawa made the animals for meat.

CENSUS DATA: (1)

162
Not to be Published: Preliminary Report of the Commission for the Preservation of Bushmen in South West Africa - 1950. (Numbers seen)

Area # 1: Epukiro to Okavango Area:

16 married men, 20 married women, 41 children: total 77.

Area # 2: Okavango Area:

504 men; 475 women; 288 youths (below 18yrs) 180 maidens (below 14yrs) babies (birth - 2yrs): 119 males; 108 females; Total: 1,674

Area # 3: Etosha Pan Area:

65 married males; 88 married females; 172 children (below 18yrs) Total: 1,325 Children alive on interview: 288 (112 males 116 females) (not all present)
Total: 381

Estimate 7-8000 Heikum Bushmen in this area.

Total Bushmen seen: 2,076

Total Estimated: 9-10,000

Remaining: Bushmen in Ovamboland and the Kaokoveld. Mr. Eedes the Native Commissioner estimates 3-4,000 here.

Heikum or hei//am ("tree dwellers")

West and southwest of the kung (Coon).

At Etochapfanne (Etosha Pan) (Bauman).

Are scattered over a large extent of country, from north of the Etosha Pan and the outskirts of Ovamboland in Grootfontein and Outjo districts to near Rehoboth in the south. (Schapera)

Scattered widely. Most of them serve others. Speak Nama now, for most part, and mixed with Nama and Bergdama. Those that speak own language show it is like !kun. 1000-1500 of them (Coon).

This part of Southwest Africa is fairly densely settled by other peoples as well, so that it is possible for only a few of these Bushmen to lead their native life. Most work on farms, and except among

CENSUS DATA: (2)

the bands in the vicinity of Etosha Pan, every trace of their original organization is said to have disappeared completely. Majority now speak a Nama dialect and in culture and in physical characters also they have been influenced to a very great extent by the Nama and the Bergdama. Others influenced by Ovambo culture and racially mixed with them. Werner found some speaking a language of their own - shown to be closely related to that of the Kung. (Schapera)

* Four Modern Groups: (1) Okakuejo to Rietfontein; this group: "Aurikwen"

(2) Reitfontein-Namutoni-Onguma: "Gumkwen"

(3) N.W. of Namutoni on the other side of the Omuramba towards Ovamboland: "O Kebe"

(4) From Onguma towards Tsintsabis called "Sekwen" i.e. people of the brackish places.

"Nearly 70% of them are already wearing European clothes and always beg for tea, coffee and sugar"

(Bushman Commission Report, 1950)

Heikum: Questioned on origin:

3 Stated: "Our forefathers lived towards the west, near the sea (pointed toward Franzfontein Grootberg-Namib). One day a huge mountain of water (tidal wave) came out of the sea and drowned a lot of our people. Those living in the mountains fled in the direction of the Waterberg-Etosha Pan area"

8 Stated: "The first Heikum, Xameb came from the Waterberg to the Namutoni area. At that time countless numbers of elephants were drinking at Namutoni. The bush was very thick and the trees were much bigger than they are now. So Xameb and his people moved off in the direction of Ovamboland. But they did not like the sandy soil of Ovamboland, and turned back towards Namutoni. They were great hunters. Nobody interfered with them. The Hottentots and Klipkaffirs came very much

GENSUS DATA: (3)

later. The Kaben (Ovambo) were our first friends and we traded with them. The Hereros were the first people that made war on us. After them came the white people".

"The 11 old men we spoke to as to their origin, informed us that after the Herero's attacked them, they aligned themselves with the Hottentots and intermarried with them. They also admitted that the Ovambo took Bushwomen as wives but did not allow the Heikum men to take Ovambo women for wives".

(Bushman Commission Report, 1950)

Kung (common name) More properly !ku or !kun (Goon) !khu
Occupy the whole northeast corner of S. W. Africa (Goon)
Roam through the whole northeastern part of S.W. Africa (Bauman)
They occupy the whole northeastern corner of S.W. Africa, extending from about Grootfontein in the west to An Okwango and Lake Ngami on the north and east (Schapera).

Probably the largest and most independent Bushmen tribe. Divided into four local groups, with same language and identical customs. 500 to 800 estimated but probably more. (Goon)

Four main local groups, the !ogowe of the lower Omuramba Omatako, the Agau southeast of Karakuwisa, the Nogau of Karakuwise, and the Upper Omuramba Omatako, and the /Kungau north of Tsintsabis and along the Okavango (Schapera)

In Area # 1 and 3: 1,469 Kung Bushmen visited. Interpreter said all spoke same language. Area # 1 total 77.

Samangeigai	273
Gharu	151
Runtu	102
Tamzo	95
Buata	199
Bagani	37 (& 205 Barrakw.)
Mpungu Omarumba	612

CENSUS DATA: (4)

Measured height, nose length, nose breadth, chine to nasion, ear to ear, length of feet.

162
141

Average Stature:

Barrakwengwe	male: 5'6" (66 3/8")
	female 5'2" (62.10")
Kung	male 5'2" (62.72")
	female 4'10" (58.30")
Heikum	male 5'5" (65.5")
	female 5' (60.4")

162
164

Health: 50-60% teeth in bad condition. Especially in the N. Okavango Area.

Okavango Area:

162
163
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No. child. born alive to 242 women:	768
No. child. still alive	424
No. child. died pre-puberty	344
Mortality rate	44.79%
Ave. child. born per fam.	3.173
Ave. child alive per fam.	1.75
Adult males:	484
females:	473
Youths(3-15 or 16)	288 (boys marry 15-16)
Maidens(3-14 or 15)	180 (girls marry 12-15)
Babies (up to 3yrs)	
male:	119
female:	108

(Bushman Commission Report, 1950)

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Central Group: Barrakwengwe: Black or River Bushmen:

Live at Andara and Bagani. 40 adults; 205 present.

Estimate 7-800 of these. Quite separate from rest of Bushmen.

Additional Vital Statistics in Family data.

TRANSPORTATION: (1)

Obs. RHD

487
484
Carrying Extra Meat: One man took a skin filled with meat and tied forelegs over and under one arm and hind legs over and under the other. The second man tied the strips of meat into two bundles and then placed a stick about 3' long over his left shoulder holding one end in his hand. A small skin bag and a bundle of meat were attached to both ends of the stick. The rear end of the stick rested across the top of a second stick carried across the other shoulder and passing under the first stick. The meat was wound in several turns of sisew which was tied in granny knots. (see note under SKIN - hide string by LJM)

Water gourd may be carried by hand suspended in a string net (cf. textiles)

Water pot may be carried suspended in a base and net (cf. pottery) but more often is carried in the kaross like a baby. Extra loads of meat, etc., may be carried this way by women.

Wooden bowls are carried suspended on a thong. (cf. wood)

Walk in: Each man carried a crossed stick and assegai, bow, quiver, hunting bag, always on front; in some cases also a wooden bowl. Additional bags on back of stick. The assegai is free for immediate use. Some carry an extra digging stick as well.

e.g. /umah: bow, quiver, bag on front; clay pot on back, stick and assegai.

//kow: bow, quiver, bag on front; 2 bags rear; stick and assegai
child - no load

old /kow: bow, quiver, bag front; clay pot, skin kaross rear
assegai.

/qui(knee): wooden bowl, bow, quiver, skin mat front; two bags rear; stick and assegai

/samko: large bag front; 2 bags, wooden bowl rear; assegai

/samko and kaishay children - no load

/kow(Med.): 3 bags and bowl front; quiver, bow, clay pot, bag rear; assegai.

TRANSPORTATION: (2)

/qui(Fr): clay pot, bag, bow, quiver front; bag, wooden bowl rear; stick, assegai.

Apparently no set order in march except headman leads. Lame / kow walks with a cane.

Women carry babies and mortars, pestles, rolled skins, bedding grass packed in the tops of their karosses.

ORNAMENTATION: (1)

Misc. Obs/RHD:

301
302 Women use an aromatic root called "sah" which they grind up into a powder and use as talcum powder on themselves.

Men sometimes borrow their wives bead headbands and wear them.

Little /kwo one day had his eyebrows darkened with a black ointment.

/umah placed a white downey goose feather in his hair and wore it there one afternoon - on the left part of the crown. On another occasion he wore two feathers, one on each side of his head.

Two young boys wore ostrich feathers in their hair - one on the left and one on the right side .

Men never use a razor for shaving as it is said the beard is brittle and breaks off.

The present day people cut hair for good luck , but this ~~is~~ is a new feature. In the old days the hair was allowed to grow longer and was twisted with fat. The modern cuts vary greatly - some are sheared around the edges of the hair lines/ others are cut short on the crown.

Beads have no color significance, but white are preferred. Metal beads are traded from the Okavango natives.

304 Ears are pierced when a child is young with pieces of thorn, and pieces of grass are then worn to keep the holes open.

301 Both men and women frequently have arm bands and leg bands in some cases bracelets of sinew, string, or beads strung on sinew. The beads may be white and black or may be red, white, dark blue, and yellow mixed up. Women wear necklaces. Occasional single strand earrings. Sometimes rings of beads in the hair. Sometimes triangles of beads in the hair. The hair itself is cut in different ways - may be all cropped; may have only the crown cropped with sides long; may have odd long tufts; may all be medium long; may be quite long 3-4" and

ORNAMENTATION: (2)

stranded with fat. Hunting bags and breech cloths may have tassals with a few beads. One kaross had a white pattern of rectangles.

Sometimes a few empty brass cartridges are suspended from a sinew cord in a group - so that they jingle.

The kaross is sometimes rubbed with a ground up red wood in order to give it a reddish color. (Cf wood)

A woman at Gam had a headdress made of sinew string and wooden beads.

Armbands (cf skin).

Ostrich Eggshell beads: (cf. Eggshell)

Wire bracelets: (cf. metal)

Copper Beads: these are strung as ear-rings, bracelets, etc.

Razor: (cf. metal)

Beads and Sinew Cord: Obs/LJM

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301
The little "extra" woman worked most of the day on this. Sinew was from the ankle of a hartebeeste. It was dry. Woman shredded it off bone, shredded it into fine shreds, as fine as #70 thread. She then took two separate ~~xxxxx~~ shreds and laid them on her upper leg about 4" apart and rolled her hand ~~xxxx~~ over them. Moving her hand in the direction from her knee to her body. When the two strands were wound together she reversed the motion and rolled them the other way a few times. She did all this quickly.

Next time notice if she lifted partly rolled strand back to original position.

She then used this to string beads. Moistening the end with her tongue (She had moistened some of the shreds too a little - not all of them) The string was even and fine and strong. The bead work was like Zulu work - I wouldn't know the details but to my inexperienced eye it seemed like Zulu work I had seen. Splicing: as she came to the end of perhaps 7-8" she had prepared, she spliced. Each

FIRE: (1)

Making the new fire: Obs/RHD

372
834
342

On arriving at the site of the new werft wives and husbands pair up in an arc around the leader (/umah) and the oldest man (/kwo) who then kindle the new fire. /umah takes his two firesticks, of the same wood that the poison cocoon grows on - called /oh, the two sticks being called dah the word for fire, and a small bundle of grass called //ahlee. The stick used as a drill is considered to be the husband and the receiving stick the wife. lumah held the wife/^{stick}down with the ball of his left foot on top of the soft grass (which was placed on his knife blade for support, the ground being soft sand). /umah then took the husband stick in his two hands and rubbed them together pressing down. This action rotated the stick while his hands slid down. At this point old /kwo repeated the process beginning at the top. The alternating proceeded until the fine powder produced in the drilling was ignited and in turn ignited the fine grass. /umah then picked this fine grass up and blew on it - a symbolic act - and then placed it under a few twigs which /kwo had gathered. This process took exactly 30 seconds to complete. The fire building was followed by construction of the skerm (v. Shelter).

Then /qui(Fr.) came and lit a stick and carried the fire to his own skerm - but only a stick to light a pipe. Then came /kwo (Med) and first took the fire to his skerm. /umah then took some to his skerm. The original fire was then allowed to go out.

Obs/LJM

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342

When several of the skerm were completed, including /qui's and his wife !nai's, /qui went to the fire which lumah had made and took one burning stick. He carried this to a spot cleared of grass beside his skerm and laid it down. I watched, thinking this was the first example of the taking of fire from the fire lighted by the head man. Indeed it was but what /qui did with it was to light his pipe. He and ! Nai then sat and had a smoke together. It was 2:30 before he built a real fire.

FIRE: (2)

At 2 o'clock /kow the medicine man (we think) brought a stick from the headman's first fire and lit a real fire with it before his skerm.

/qui the guide and his wife dee !ai have a fire by 2:15.

At 2:30 I noticed /umah crouching by a fire he was building and which was lighted. Later a second fire was made so a close-up picture could be taken as a demonstration. This fire took longer than the first. Fritz timed it at 30 seconds. I counted to 22. There were 12 times of twirling. /umah and /kow made this picture as before.

Obs/LJM

When the file of Bushmen came to the place decided upon for the werf, /umah, the headman, hung his belongings on a bush, about 24 feet from the larger of two trees. He then walked directly to a spot near an outcropping of rock, which was bare of grass, and which was about 7 feet from the bush where he had deposited his things (and about 12 feet from the spot where later his skerm was erected). This spot was not in the center of the area where the others were already forming a semi-circle and laying down their bundles. It was roughly 7 feet to the south of the center.

/umah squatted down. /kow the old man squatted with him. Together the two men began to make fire. This was about 12:35 about five minutes after the bands arrival.

The fire was made by twirling a stick between the palms of the hands. /umah twirled by rubbing his hands rapidly back and forth making a motion of about one inch. Beginning at the top of the stick he worked his hands to the bottom. As his hands reached the bottom /kow's hands were ready to catch the motion and continue twirling without letting the stick stop. When his hands reached the bottom /umah was ready to twirl. And so on.

It took only 7 times of twirling to make this fire. By a rough guess at the time by counting saying, "a thousand and one, a thousand

FIRE: (3)

and two, etc" the grass tinder was smoking at "a thousand and twelve".

/kow (I think) then blew on the tinder/ /umah laid a few small sticks on the ground and the tinder, now glowing, was placed under them.

△Note: I have no note that it was /kow who blew, or who put the tinder to the sticks. It is my visual memory only. The film will show this. I have a note that at 12:45 /umah was clearing grass from the place where his skerm was to be built by pulling it up. So the arrival and the fire lighting took less than 15 minutes.

Evening Fire: Obs/RHD

/umah's fire had been allowed to go out during the day. His wife at just about $\frac{1}{2}$ hour before sundown decided it was time to start it up again. She first took her cooking paddlé (v. Wood) and brushed all of the old ashes ~~away~~ to one side under a bush - except for the few fragments of partially burned wood which she placed back in the fire area. Then she reached around behind her to where she sleeps and got a handful of grass. She placed this on the charred wood. Meanwhile her small son went out and gathered a few twigs which she added to the fire. She then went to the nearest fire and borrowed a burning brand which she stuck into her wood and grass. This began to burn. She waited until this was burning well and then stuck the ends of two larger logs into it.

372
It is interesting that the dance clappers sit in a circle facing a fire, that the men dance around it, that the shaman often falls into it in his trance, that the word dah is spoken when the oracle discs are thrown, that dah /goom or fire medicine is referred to in the prayers, that a new fire is built at the First Fruits ceremony and at the new werft.

WATER: (1)

Occurrence: RHD-FM

312
Occurs in this area in limestone depressions where it seems to be fairly permanent, and in sand wells where the earth is excavated out as the water level drops and which frequently dry up in the dry season.

In the rainy season there are large flats of water as indicated by the open stone flats, sand, and grass. At this time presumably the people and game are scattered over the landscape (though the abandoned rainy season huts we saw seems to invalidate this idea). As winter progresses and food and water become scarce the game and people tend to collect in the areas near the permanent water holes. (Yet we did not find them closely grouped except as a result of our presence after which they stated they would break up again?????????)

Finding Water and Ownership: RHD-FM

312
423
Animals dig for moisture. The Bushmen will extend this to a small well several feet deep. The Bushman never wears a path to the water hole but always approaches from a different direction. He places a handful of grass in a bush nearby to indicate he got there first. Another Bushman coming in will see this and go visit the owner before using it. When the water is gone the Bushmen will go away. Or if he leaves before it is gone his tracks become old and another Bushman will know from these and the old skins that the owner has gone. Thus a Bushman family has priority over the water but others also use it. The priority ceases when leave the area.

Carrying Water: RHD

312
415
Carry water in dried calabashes, and/or ostrich egg shells, wood bowls or skin bags.

Water Gourd: called !wah P25 #4 Carried in a rope net (v. Textile Gourd is dried out with a small hole cut in the top. 11" long with a 6" maximum diameter. /qui (knee) told us this came as a gift from a member of the family living with the Bechuanas, and it is a Bechuana gourd.

Splashing: to prevent splashing of water in bowls and pots when

WATER: (2)

carried a coil of grass is laid around the inside of the rim of the container.

Caches: RHD-FM

Hunters make water caches with ostrich egg shells in dry areas.

312
423
A bunch of grass in a bush nearby shows ownership. Others may drink but if do so incur the obligation of replacing the water used as the owner counts on it and loss may mean death. If it is not replaced this is regarded as theft. (In this case almost attempt at murder - eather murder or theft is a capital crime).

Bags ;v. Skin.

312
Metzger: p.16 suck water the drinking straw with grass filter when muddy or pour water through a layer of grass on sticks into a flat wooden dish and then into the egg-shells.

p.17 chew bark forz thirst in great necessity

p.24 stomach and bladder of gemsbok for water

p.41 dig wells when pan goes dry

p.46 ostrich egg shells.

HUSBANDRY: (1)RHD

224
221 Note: The only aspect of Bushman technology which is concerned with the "care" of animals, other than preserving the clear water hole by camping apart, is the practice of burning the veld to keep it clear of trees and tall grass which the game doesn't like and to make new grass grow to attract the game to a particular area.

DIET: (1) RHD-FM

262
Meat: This is particularly desired and all parts of an animal from the nose to the tail are ordinarily eaten except the bladder, stomach, testicles, uturus, and lungs. The testicles are eaten if there is no other meat. The bones are cracked for marrow. The meat is eaten dried raw, partially roasted, roasted, boiled. Fat is eaten and also used for anointing the body and hair and for treating skins. Anyone may eat an animal foetus but only the old women are allowed to eat the uterine wall.

DIET: (2)

Fruit & Vegetables:

Berries of various kinds, roots, nuts, melons, bulbs are eaten raw or roasted or boiled. These are strictly seasonal and in small quantity in late winter. In addition they collect and eat iguanas, tortoise, bull frogs, locusts, big black grass ants in the rainy season. Also honey, and the larvas of the cocoons used for the dance rattles (which live on Camelthorn and Hawthorn trees - Herrero call Omboroto). Sometimes eat reed roots.

The diet appears to be extremely heavy in protein and fat. Salt is used when available but ordinarily is not available. They will accept foreign foods when offered (dried fruit, mealies etc), especially prefer sweets.

COOKING: (1)

General Observations/RHD

Intestines: /samko turned the intestine of a springbok inside out with his fingers and covered it with coals in the fire. After cooking there for 15 minutes he cut it in slices and ate it.

Meat: about four pounds of back meat was cut up and dropped in a pot of cold water put on the coals. Barely covered with water and a handful of salt. Ordinarily no salt is used - only ash provides it. This was left to cook for an hour before eating.

Kudu head: A medium sized fire was built over a shallow hole about 8" deep and 1½' diameter dug by an old woman with a digging stick. She waited until the fire burned down to ashes and then stuck the head into the hole horns up, covered it with coals, leaving the horns sticking in the air.

Bowls: These are used for food containers just as our serving dishes. Nothing is cooked in them. (v. Wood)

Nuts: These are broken on a stone anvil with another stone used as a hammer. The nuts are exceedingly hard (v. Stone; P25#3) These

COOKING: (2)

nuts are also roasted in coals and boiled in pots.

Clay Pots: These are put in the fire and used for boiling food.

(v. Pottery)

Fire Paddles: These are used in cooking meat. Hot coals are pulled over strips of dry meat and later the meat is pulled out to eat. (v. Wood; P25#8)

Wooden Spoon: These are used for stirring food cooked in pots and for ladling out food - but generally not for eating with as Europeans do. (v. Wood; P25#5)

Wooden Mortar and Pestle: Dried meat and veldros is ground in these. If the substance is hard then the pestle is pounded with both hands. If not the pestle is driven with the left hand and the mortar steadied with the right. (v. Wood; P25#12)

252
251 Meat: May be cut in strips and dried in sun until needed. Dried meat may be boiled in pots and eaten or may be roasted in ashes.

Non-meats: Eaten raw, roasted in coals, boiled, or powdered

EATING: (1) RHD

262
262 Meat: Dried meat may be pounded between two stones used as a hammer and anvil until softened and then eaten. Food is handled by hand once out of the pot - generally assisted by a knife.

Biltong: /kow (med.) carried two small 4" pieces in his small bag. Generally the biltong made lasted only about two days.

Old People: Old women who suffer from worn down teeth make great use of the mortars and pestles (v. Wood) for grinding their food. They also generally receive softer parts of food and blood.

Marrow: Boiled or roasted or even raw bones are broken for their marrow by using two convenient rocks as hammer and anvil; or by cracking the bone itself against the rock; or by cracking the bone open with the axe (v. Metal)

EATING: (2)

Tuber: A large tuber was to be eaten. The eater took a small size digging stick and stuck it into the tuber several times in a row and split off a piece. An old woman ground some up in a mortar. Others ate it as it was.

Nuts: Roasted nuts were put in a mortar and ground up.

Note: Once I saw little boys eating with short pieces of bark (4") like spoons.

DRINK: (1)

Drink mostly water. Also liquids in which food has been boiled. No evidence of anything intoxicating. Will drink coffee, tea, cocoa when available as a gift.

PRESERVATION: (1) RHD

251 Meat is cut up in strips and sun-dried after being sprinkled with salt. Probably happens seldom due to low supply.

Wildebeaste Tendon: A piece of this was taken from the foreleg of the animal where it attached to the shoulder and is cut and dried and kept until there is absolutely no food - it is then cooked and ground up to eat. Piece in /kows (med.) small hunting bag 2" x 2".

342
621 SHELTER: (1)

Temporary: RHD

1. May stay out overnight in the hollow bases of a Baobab tree. One we saw held six people, a fire, and some grass.

2. In the Eiseb Omuramba there were numerous rock shelters along the eastern end. The only one we looked at showed signs of temporary occupation - smoke blackened rocks and some ash. But generally these types of locations are rare in this sandy country.

3. On the move a temporary camp is made by clearing grass from among a group of bushes and each family placing its gear under and on one bush near which it builds its family fire. There is still an old ladies and a men's fire but the semi-circular arrangement may not be followed.

SHELTER: (2)

4. A temporary marriage hut is built in the center of the werft circle.(v. Marriage).

Semi-Permanent:

Building the Werft: Observations/RHD

The group arrives on location and the families separate out in a semi-circle and the men hang their equipment on bushes.(This constant hanging on bushes is to keep things out of little children's reach).

/umah, headman, and /kow the old man make the new fire in the center of the circle by twirling the firesticks(v.Wood) and setting a bit of grass on fire (v. Fire).

Then began the building of the skerms (12:30 p.m.). Women go out and begin gathering grass. Men begin clearing the ground for their skerms using their digging sticks.

Guide //gow began clearing the grass by pulling it up and piling it in a pile, working in a counter clockwise direction in a widening circle.

Shaman /kow uses his ax-adze to help cut the grass.Others use digging sticks. Babies play at helping.

Dee!ai digs a hole with her digging stick and sets a stick in it about 5' high, 1½" diameter.

//gow begins collecting firewood and piles it in the center of the cleaned circle. The cleared skerm areas are extended forward until the central area has been cleared. This fire will be for unmarried and visiting men.

Each wife arrives bearing wooden sticks about 5' long which are laid down while she begins digging holes with her digging sticks in which to place the uprights.(holes about 6" deep).

Dee!ai sets up her hut stakes in a semicircle in the following order:

3 6 5 1 4 2

342
621
462
(to end
of 86
same #s)

SHELTER: (3)

/oshay builds /samko's hut and goes back to the old ladies hut. She is Baou's grandmother and builds her grand-son-in-law-to-be's hut because Baou's mother is busy building her own hut.

Men do little work.

The women bend the upright branches over and interlace them on top. Occasionally these may be tied at crucial points with bark strips. They then gather armfuls of grass and lay this against the wooden framework around the base. Then a second row is placed on top. This process is repeated until the entire frame is covered forming an effective windbreak. At this season the cold wind comes from the south so the general opening faced north. Men may help gather grass but only women gather the wood. Men clear area usually but leaves construction to women except in case of the unmarried group which builds its own skerm. While the women worked some of the men sat down and dug !gow (untjies) bulbs.

Some huts were full semi-circles and some less so - depending on the diligence of the owner. The men's hut was built with several cross-pieces woven into it.

By 1:30 p.m. all huts except /umah's were complete. It had taken 1 hour to provide housing for 38 people!

Women borrow husband's knives to use in collecting grass. Men clear the area in front of the skerm.

The tree nearest to /umah's hut is the key tree - it is no particular type of tree - its designation depends entirely on its nearness to the headman's hut. It is referred to as the "Big Tree" of the band. Some of the ceremonies are carried on here.

Now men takes sticks and light their own fire from the main fire. Each skerm has its own fireplace in front. Once the main fire is lit any fire taken from it may be used as a source. The original fire may go out but one fire somewhere in the werft is always going.

SHELTER: (4)

When the skerms are built the family belongings are hung on the walls or set around the base of the walls and the bedding grass is spread around inside. Weapons frequently are left on the bushes. /umah's hut for example contained only two ostrich egg shells, a clay pot, and a wooden bowl.

Note: /ee:kai was away; therefore his two wives took few pains with th their house. Later they fixed it better and moved it back a bit.

Several days after building /qui and !nai moved their skerm back about 10' behind that of /ee:kai. The two old women /owgah and /oshay came from the old womens house and made their fire between the above two huts thus making a family group. They didnt build themselves a hut. The two young boys made a fire out in front for themselves.

/qui and /koshay turned their house around behind /kow's to face south and the old man /kow, her father and his two sons moved back of the men's house to be closer to their own family circle.

In a high wind the skerms tend to fall apart - at least the piles of grass blow off. To prevent this heavier poles are laid against the skerm to anchor it down and long strips of qui fibre are tied from one side of the door around behind the skerm to the other side to hold on the grass. There is a wide variation in the case of individuals' care of their skerms.

Occupation of the location is only temporary but sometimes return to old sites but always build new skerms. These camps are always at least a mile from the main waterhole.

Girls get their own hut after initiation(i.e. they are expected to buildtheir own).

The werft is oriented so that the rear of the skerms are against the wind (in this case from the southeast; elsewhere we saw rainy season groups oriented to the(northeast?) direction of the prevailing wind in that season). Thus orientation direction shifts.

SHELTER: (5)

Interrogation/RHD-FM-/umah:

Visitors would be located to the left of /umah's (headman) hut out of the circle to some extent (right and left noted from in his skerm looking out).

Headman's married son would have his skerm to the left of his fathers. Married daughters to the right.

Other men's sons and daughters make their skerms to the left and right of their fathers hut.

Observations:RDThe first fire was made out in the open circle, not under the Big Tree. This tree was not sacro-sanct to women who frequently sat in its/^{shade}~~shad~~to talk - but was forbidden when men's ceremonies went on under it - just as the dance floor was forbidden to men when women's ceremonies went on there. Not a required point for the distribution of meat apparently.

In rainy season the huts observed were not enclosed with a doorway but were built on a larger more sturdy scale creating a kind of pavilion under a wide overhanging roof. The insides of huts were not excavated, merely lined with soft grass. In front was the cooking fire; this also served as sleeping fire - in no case was a second fire observed in the windbreak. The women and children always sleep back in the windbreak under their kaross while the man curls around the fire in front under his kaross.

The women keep the huts clean, carry away debris and ashes each afternoon to dumps out behind the skerms.

Building a Hut: Observation/ ? C.M.?

1. Tearing up grass in sheafs like wheat sheaves.
2. Stone wall in double layer like New England. Stones from football to bed pillow size.

SHELTER: (6)

3. Branches 2-3 inches thick with leaves and twigs trimmed off; 5-6 feet high. 1-3 " thick stuck between double row of stones on ground. Women gathered grass; men carried stones; men cut branches.

4. Branches leaned inward towards the little thorn tree(?) Larger ones about 2" thick at intervals of about 1-1½'; smaller branches (½-1") stuck in between them.

The man handled the axe and did the building but that does not mean that the woman would not if the occasion demanded. The poles were sometimes left with leaves on the end and the leafier junk bent in under the roof of thorn tree.

5. The grass was placed on the wall of sticks, lattice work rather, and the ends tucked under roughly - up and down - a sheaf was held by twisting the bottom strands to tuck them in thus holding down the mess.

6. A 1" branch was laid across to help in the window and a man took an axe to a fairly large tree and peeled wood in thin slivers, then split this very thin green sliver to make it into foot long thongs to tie the horizontal branch. Tied in square knot diagonally. The thangs are the under bark of thorn tree. The grass used is Blinlihora ?????? Wherever there is no secure hold for the grass it is tied in sheafs the thickness ~~xxxxxxx~~ when compressed of a handful for a row of sheaves to fill in where there are few branches. They tie groups together and weave around each sheaf to make a wall. Tree is Bastard Camelboon.

Original Werft Plan:

prevailing cold wind

tree

big tree

WOMEN

umah & /goo

MEAN

tree

/qui & !koshay

tree

/kow & dee!ai

/samko

/qui & dee!ai

/qui & !nai

first fire

dance fire

Dancing circle

/owgah, !nai & /ee!kai

L

GRASS: (1)

Arrow Connecting Rod: (v. HUNTING)

Arrowshaft: (v. HUNTING)

31
352
Mattresses: Obs/RHD A certain kind of soft grass is used for lining the skerms for sleeping in. This grass may be carried from place to place in an area where it is hard to find. (v. TRANSPORTATION)

31
342
Thatching: Obs/RHD Another long grass is used for covering the wooden frame of the skerm - it is collected by the armful and piled on the frame starting with a row around the bottom and ending with a handful on the very top. It may be tied down if the weather is windy or rainy.

31
412
Stoppers: Obs/RHD Wads of grass are used as corks in ostrich egg shells filled with water.

Grass Rings: Obs/RHD These are made by twisting the grass into a circle and are used to prevent water from splashing out of open topped containers like wooden bowls or pottery pots.

31
428
Property Marker: Obs/RHD Handfuls of grass may be stuck in a bush near a sand well to indicate the owner is nearby.

31
392
Tinder: Obs/RHD Very fine grass may be used as tinder in starting a fire.

31
276
p25 # 3: In the small bag of /kow Med was a piece of reed $3\frac{1}{2}$ " long with a piece of cloth wrapped around one end (not over the end) which is cut bifacially like a chisel. Perhaps this is a pipe?

31
Note: Women knew that if they wanted grass without grain they could obtain it by knocking the grass against something hard so that the grain would fall off! If they could have discovered the grain was good veldkos they might have wanted it! (RHD)

Child's Toy: P25 called "Johnny" Obs/RHD

31
514
Wand: a thin stick (diameter $\frac{1}{4}$ " length $25\frac{1}{2}$ ") some bark peeled off; all twigs trimmed off. Bird: length $10\frac{1}{8}$ ". A round reed stem: at the top a tuft of Guinea Fowl down stuck in the hollow end; at the bottom an ozombani nut strung on a hide string which is wound to the bottom

GRASS: (2)

end of the reed with thin sinew so that the nut hangs about $1\frac{1}{2}$ " below the end of the reed. $3\frac{1}{2}$ " from the reed top a Guinea Fowl feather is bound with thin sinew to the reed so the tip of the feather points up and out from the reed. (v. GAMES)

L

METAL: (1)

Axe Blades P25#2: Obs/RHD

412
437

Called: /ee . 3" long 1" wide at splayed end. Triangular in shape. $\frac{1}{4}$ " thick. May be mounted vertically (axe) or horizontally (adze) in the same wooden club handle by simply being removed and replaced in the desired position. The blade is used both ways in the same handle. /qui (knee) says a member of his family who lives on the Okavango learned how to make axe blades of scrap iron from the Okavango. He trades ostrich egg shell beads for the iron which he then fashions in a forge. No one at Gautscha knows how to do this.

Metal Arrow Point: Obs/RHD

411 -
325 -

Wire is pounded between two metal bars used as hammer and anvil held between the knees. One end of the wire is flattened out while the shaft part is hammered along all sides against a rock. The end is then hammered into two facets or barbs, and sharpened on a rock. He scraps the point with an axe blade holding the point against the axe handle which is disengaged from the blade. He cuts notches to make the barb complete by using the axe blade and metal hammer bar and anvil. The axe blade was used like a chisel. The end of the shaft was finished off by pounding. This whole procedure took about 20 minutes.

Brass Cartridge Shells: Obs/RHD

301

Women Bind two or more of these with sinew and hang them on their make up kits as decoration. Dee!ai also had a brass buckle tied on.

Metal Bar and Anvil: Obs/ E.M.(?)

412
325

Bar: made of Iron; length $10\frac{1}{2}$ "; width 1"; thickness $\frac{1}{4}$ " with two drilled holes.

Anvil or wedge: of iron, length 5" width at top 2" at bottom $\frac{3}{4}$ ", thickness $\frac{1}{2}$ - $\frac{3}{4}$ ". ~~Mzaxax~~ Both ends peeling back

METAL: (2)

from pounding. Big end splayed like adze blades. P64(2)

Assegai: Obs/?

411

Blade: 5" long with 9" shaft - all one piece, shaft $\frac{1}{2}$ " in diameter, blade $1\frac{1}{8}$ " wide at widest, of iron, very sharp edges. Bound tightly to the wooden handle with sinew - set into the handle. End of handle with a metal ring around it to prevent splitting. Handle is $\frac{3}{4}$ " in diameter and 52" long.

Sharpening Blades: Obs/RHD

412
325

On hoofs, horns, sand sprinkled on sandal, or flat whetstone preferably. If don't happen to have it with them they use the others.

Metal Objects from /kow(med)'s Small Bag: Obs/RHD

412
422

jack knife - single blade P25#4
Nugget Shoe Polish Tin filled with tobacco - P25#6
1 empty #12 shot gun shell P25#10
8 empty 303 cartridges P25#8
1 strip of tin $9\frac{1}{2}$ " long x 3" wide P25#8
1 length of sinew with copper wire tied around it - $7\frac{1}{2}$ " long, $\frac{1}{8}$ " diameter P25#5
1 extra axe-adze blade, $1\frac{1}{2}$ " x $4\frac{1}{2}$ " P25#7
1 brass strike-a-light, worn out, 1" diameter, $2\frac{1}{2}$ " long
Had black powder down inside and two clips on the inside. Bottom had a pit in the center surrounded by an incised circle. Sides had five circles running around one above the other - incised. P25#2

Kives Belonging to the Men: Obs/RHD, EM, JM, CM

412
422

1. Guide //kow's handmade knife
2. old /kow's Okavango knife
3. /qui(fr) handmade knife without sheath
4. /samko's knife made by /ee!ai (his father-in-law)
5. /umah's Okavango knife

METAL: (3)

6. /krow (med) from Okavango.

all photographed. Numbers that follow do not correspond to above - must be checked against photos.

1. called: //iee

handle of wood, blade of metal. Handle carved very carefully and well; total length of handle $4\frac{1}{2}$ " in two sections, top $1\frac{1}{2}$ " and bottom 3"; blade is $9\frac{1}{8}$ " long with a center rib. The sheath is triangular in shape, 10" long, 2" wide at the top, with a "window" $5\frac{1}{2}$ " long triangular in shape in the side. On the base is a crosspiece triangular with flat base $3\frac{1}{2}$ " wide and two sides 2" long pointing away from the rest of the sheath. It has a metal stud on it. The blade is almost flat except for the ridge. No hammered work. Made of iron. On the opposite side of the sheath from the opening is a handle carved like a verticle lug with a hole down the center. It is $1\frac{5}{8}$ " long and projects $1\frac{1}{4}$ " from the flat surface of this sheath. Through the hole runs a thong which is used in carrying the knife. The wood is shivi boom.

2. Handle is from $\frac{1}{2}$ to $\frac{3}{4}$ " thick as is the sheath. The handle has a raised ridge down the center and two shallow grooves - one on each side of the ridge. It is $3\frac{7}{8}$ " long; $1\frac{7}{8}$ " wide at wide blade end. The upper end has a small knob on it $1\frac{1}{2}$ " wide. The blade is ribbed centrally, 9" long, $1\frac{3}{8}$ " wide at the top. Same as 1. The sheath is 2" wide at the top, $9\frac{3}{8}$ " long, with a groove down each side, and a window in one side 6" long. The lower end is reinforced with copper wire wound around it. There is a tab end 2" wide on the bottom with a groove running across it. Handle is similar to 1. but instead of rawhide thong there is a string of polished iron wire.

METAL: (4)

3. Handle of yellowish medium hard wood 4 3/4" long, 1" wide at butt, 1 3/8" wide at knife end, 7/8" wide at neck; blade 7 1/8" long, 7/8" wide at handle end, 1 1/2" wide at widest point, 1/8" thick. Sharp but slightly worn on edges.

4. Handle 4 1/8" long, 1 1/2" wide at butt, 3/4" wide at neck, 1 3/8" wide at blade end, a hole in butt end of handle, two skin bands at neck and base of handle; blade 6 1/2" long, widest breadth 1". Tapers regularly toward the tip which is sharp but slightly worn.

5. Belongs to /krow(med). Handle and sheath made of wood, blade iron. Blade flat with a ridge running down its length, 2 1/4" from top. Around the handle is a strip of snake skin 3/4" wide. At the top of the handle is a hide band 1" wide. Handle is 4" long, 1" wide at butt end, with a neck 2 1/2" from blade end, 1 1/2" wide at blade end. Blade is 6" long, 1 1/2" wide at handle end, and ribbed centrally. Sheath is wood, 7 1/2" long, 2" wide at top end, 1/2" thick, with a window 5" long and 1" wide at the top on one side. At the base a string a grass is wound around for 1/2". There is a tab end 2" wide. The knife handle has a wooden lug carved on its back and is suspended from a loop of hide 15" long.

4. Sheath for #4: 1 1/2" wide at top, 7 1/2" long with tab end 2 1/2" wide and neck 3/4" wide. Window on one side 3 3/4" long beginning 2" from the top. 1 1/2" to 1/2" thick. Handle back has verticle lug strung with 3 1/2" loop of rawhide.



METAL: (5)

Assegai: Obs/ ? P28#1

411

Blade metal - iron, shaft wood - basiboss root. Blade very sharp and $3/8$ " thick, head $8\ 1/8$ " long with metal shaft $8\ 7/8$ " long, set into the wooden handle which is bound with sinew at that point. Part of the metal shaft is decorated and is square instead of round. The design is $4\ 3/4$ " long and consists of four squares made by double incised lines. The two middle squares have a double line going from the lower left to the upper right on the diagonal, and a triple diagonal in the opposite direction - held with the point facing away from the observer. The wooden handle is $47\ 1/2$ " long and $5/8$ " thick.

Metal Pipes: Obs/JM

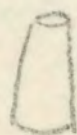
276
422

4. length $2\ 1/2$ ", diameter large, $5/8$ ", small $1/2$ ". Made of metal, iron? or tin, has a ridge at opening. End at mouth is plugged with grass for filtering. Belongs to /kow(med) who made it.

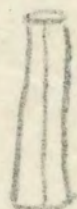
5. length $4\ 7/8$ ", diameter large end $3/4$ ", diameter small end $3/8$ ", made of tin rolled with an overlapping joint. Owned by //kow whose mother he said made it.

6. length $4\ 5/16$ ", diameter large end $7/8$ ", small end $3/8$ ", metal cone of rolled piece of tin or iron traded from Eisob Bushmen.

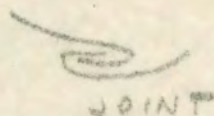
7. Pipe in two pieces, length $3\ 5/8$ ", small end diameter $3/8$ ", and $1\ 7/8$ " long. Large end $5/8$ " diameter. Large end made from an old Martini Henry rifle cartridge small end from a 303 cartridge with cap and rim forced out and the large end pushed into choke of Henry cartridge. Owned by /umah obtained from the Bechuana.



4.



5+6



JOINT



7.

HUNTING: (1)

Making an Arrow: Observations/RHD

224
411
From the spare parts container (cf. Horn) the maker takes a metal point, a piece of connecting shaft, sinew, bone balancer, shaft, and gum stick.

Taking the metal point (cf. Metal) he wets a piece of sinew in his mouth and winds it around the end of the metal point's shaft by rolling the point with the left hand and holding the sinew in the right. He then rubs black gum from the stick along the connecting shaft (cf. Grass) and winds sinew along this section; then cuts the shaft at the end of the sinew-bound section. The cut end is rubbed on a knife blade to smooth it. He then puts the bone balance (cf. Bone) in the end of the connecting shaft and rubs yellow gum over the outside of the sinew. He now cuts the connecting shaft at the opposite end of the sinew wrapped section (1" long) leaving the bone balance attached. Now he inserts the end of the metal point in the end of the connecting rod opposite the bone balance. He cuts a slight notch around the bone balance where it joins the connecting rod. Then he takes a piece of elephant grass stem and wets it in his mouth. Then he runs it through a pile of fine fire ash to heat it. It is straightened by bending it while hot. The shaft is cut to the proper length with the knife. He rubs black gum on the ends of the shaft and wraps them with sinew. He then removes the bone balance from the connecting rod and rubs yellow gum on it and puts it back into the connecting rod and into the shaft finishing the arrow. The whole process takes about 30 minutes.

Making the Poison: Observations/RHD Beetle is *Diamphidia*

224
278
The larva is obtained by digging at the base of a certain kind of tree. The larva occur in rich brown soil at a depth of one to two feet. These trees form permanent sources of supply and are used again and again. The larva are dug out with a digging stick and carried back to camp.

Here the hunter sits down with his arrow points and poison larva

HUNTING: (2)

He pulls the legs of the larva out and then annoints the shaft of the metal arrow but not the metal tip. He then smears the larva guts around the end of the shaft below the tip and heats it in the fire to dry.

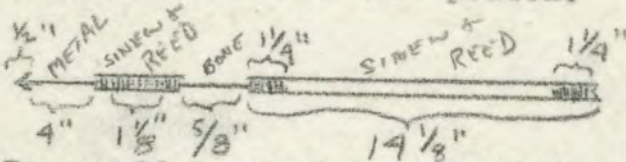
.....
Compare:

- Metzger: p.27 Poison kept in an eland horn quiver. Poison called "gakum".
- p.89 Poison larva live around a Commiphora bush. In the cocoon stage - rub larva between palms so insides are crushed - puts juice on arrow tip. Cocoons put in the horn with leather cap. Mixes poison with some extracts of poison plants. May keep pure larva poison on a stick in the shape of a ball. When used is scraped off and mixed with sap of the thorn-acacia before application.
-

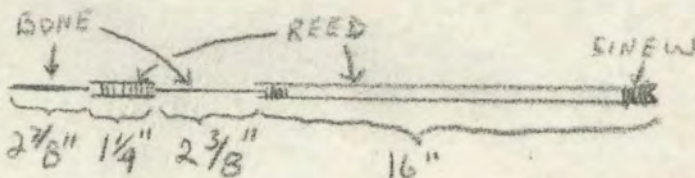
224
411

Finished Arrows Observed:

- #1. 20 1/2" long (over-all); head 1/2" long; 1/32" thick. Main shaft of elephant grass 14" long bound with sinew 1 1/2" at notched butt and at opposite end.
- They carry a reed in their quivers smeared with a blob of (1) lime and (2) gum. They wet the lime with their tongue and scrape a bit off onto their knife. Then smear it on the open end of the connecting rod, insert the bone balance tightly, and the lime glues it. The bone is not glued into the main shaft to allow it - the poisoned head - to detach itself into the body of the animal. Metal point 4 1/8" over-all length from connecting rod to tip. This has been limed and inserted into the connecting rod. The connecting rod itself is ~~then~~ gummed over and wound with sinew. The metal is wound over down to the flat bare head with sinew and smeared with poison.



- #2. For small game. Main shaft 16" long, built like #1, longer, a bit less carefully. Head of bone 3 1/8" long not including part inserted into connecting rod which was smeared with poison. Balance 1/8" thick. Instead of metal tip had a bone head. The entire head shaft can be pulled out of main shaft, ~~inserted~~ for safe keeping.



HUNTING: (3)

Making a Bow: Observations/RHD.

224
411

The hunter cuts a long branch off the /uh bush at the base using his axe. He then trims the branches and cuts off a piece 41" long. This is placed in the fire until the length is blackened (about 10 minutes). The bark is then peeled off by biting and pulling it off with the teeth (10 more minutes). The bow stick is now left over night to dry. The next day it is trimmed down to a regular surface with the axe. The ends are trimmed to points. The stick is then trimmed further using the asegai blade as a knife and as a scraper holding the bow between his big and second toe on his right foot. He scrubs in both directions with the knife blade. Next he rubs the stick with fat and wipes it off on a skin. Then he cuts a short strip (3") of leather which is folded over and held near one end of the bow as a loop. It is attached by being wound on with sinew, about $\frac{1}{2}$ " being left free toward the end of the bow in the form of a loop. Two more lengths of sinew are wound on an inch apart. Three lengths of sinew are wound on the other end about 1" apart. These are all rubbed with a little fat. Next he takes a long sinew string and ties a loop in one end and slips it on the bow at the end opposite the leather loop. The loose end is wound around the bow from the leather loop toward the end near which it loops back under itself and crosses back down to the leather loop just above which it crosses under itself a second time. This process takes about two hours.

411
534

The bow is shot holding the leather loop toward the bottom. For playing as a musical bow the string is tightened.

L

HUNTING: (u)

Observation/RHD

224 /umah and /ah!now were on a springbok hunt and were given two springbok. The animals were cut into four quarters; ribs; lower spine and tail; backbone and neck. All feet were removed at joint with tibia with long tendons left joined to foot.

/samko - right rear leg
/qui (knee) - left rear leg
/umah - left foreleg
/kwo (med.) - left rear leg (2nd animal).

SpringHare Prodder: Finished Prodder Observed/JM

224
411 About 7' long from $\frac{1}{2}$ " to $\frac{3}{4}$ " wide. Made of 4 sticks from 20" to 37" long - sticks held together by being fitted together and the joint wound with sinew. At the business end is a hook made of iron bound to the end of the prodder with sinew.

SpringHare Prodder Technique: Observation/JM

The hunter pokes the hook end down a spring hare hole, twisting the pole in the hands. The wood is flexible and between the flexibility and the twisting it manages to get itself around the ~~xxxxxx~~ corners of the hole and down to the bottom which in all probability the spring hare has just vacated. Anyway, the hunter outside places the prodders end between the palm of his hand and his ear and listens to hear if the rabbit is inside. Then he twists and pokes the prodder some more to loosen it from anything it might be caught on. The hunter withdraws the prodder by the same twisting, poking process he put it in with. Getting the hook out is harder though, because the hook tends to catch in the ends of roots. When the prodder is about half way but the hunter listens to it again on a chance that the rabbit might be on its way out, I guess. Well, when the hook comes out the hunter looks at the end to see if there is hair or blood on it which means he successfully prodded a springhare only didn't catch it, or finds ~~it~~ impaled on the end ~~of~~

HUNTING: (5)

his quarry, kicking, because its still alive.

Keitsa Pan: Observation/RHD

Around the waterhole at Keitsa the Bushmen had placed a fence of sticks between which they set snares to catch the Guinea Fowl when they came to drink. For knots used by Gautscha Bushmen cf. Textiles.

224
417
Baobab-Trees: Observation/RHD

The large Baobab trees sometimes have a series of pegs hammered into their sides by Bushmen who want to gather the fruit (?) or look out for game.

224
262
Cutting up a Male Wildebeaste: Observations/EM

Similar to female. Right side dismembered first. Process repeated on left side. Divided psoas major muscle. Forequarter removed around scapula line - a natural separation. A second group takes stomach off to one side. Slit stomach and scrape out contents with knife and hands.

Pieces: 2 hind and 2 fore quarters with feet still on with skin in tact up to the ankle. Rib sections connected to forequarter. Head chopped off backbone at about 5th cervicle vertebrae. Backbone with surrounding tissue. Lungs, heart, thoracic contents in 1 piece. Stomach cleaned.

Cutting up a Female Wildebeaste: Observation/CM

1. Cut down the belly to anus
2. Bracelet cut off legs near hock - just above hock
3. Peel skin away from cut at stomach
4. Peel skin along legs- cut along them
5. Cut throat and around neck just below horns
6. Peel skin around off back holding skin in left hand and slicing with knife.

7. Skin had shreds and patches of meat left on it. They sharpened their knives (being away from camp) on 1) hoof 2) horns 3) sand sprinkled

HUNTING: (6)

on shoe 4) stone flat. (They did not degut the animal in any way before skinning).

8. Cut through ~~xxx~~ muscle in belly to intestines.
9. Chop through pelvis and lower vertebrae.
10. Cut through flesh at first rib and pulled away whole side of ribs
11. Pulled away lung
12. Chop away ribs at junction of vertebral column.
13. Remove bladder full
14. Remove small intestine
15. Remove stomach
16. Threw lungs, intestine, stomach, bladder in a pile near the Wildebeastes head
17. Bailed out blood, lung tissue (shattered) from body cavity in handfuls - scooping. One does this, rest watch.
18. Remove foreleg - forequarters - at junction of shoulder - humerus and scapula(?)
19. Chop ribs off at junction of vertebrae along right side of Wildebeaste
20. Remove pelvic contents with knife.
21. Remove hindquarters at illium-sacral joint
22. Removes ovary - puts it carefully on foot of Wildebeaste to keep it from sand
23. They took away everything except 1) grass in stomach being digested, and 2) uterus with foetus.

✓
224
Skinning a Hartebeaste: Observation/RHD

The testicles are cut off and left, "for the jackal". 5 men - one on each leg and one holding the head. Each had his own knife and sharpening stone. The two front legs were cut up the front with the two skin kneecaps being left attached - lozenge shaped - when questioned

HUNTING: (7)

they replied that this was only done with this animal and was because they wanted the skin and these spots were too tough to work. The hind legs were sliced from the anus to the ankle along the back. The knives were sometimes held by the handle and sometimes by the blade. The skin was beaten with the fists on the sides. After completing the skinning up to the neck the animal was dismembered by the two men on the rear legs. The kidneys were left in place. The intestine was slid on a stick and turned inside out by pulling the stick through. The legs, rear and front were cut off with knife and axe, then the ribs, then the head. Then the sinew was removed. Asked how they would do this if they lost their ax they were quite indignant and said they never lose their axes. In general the details are the same as described for the Wildebeaste except that the animal was degutted before removing ribs, quarters, etc.

Stone Circles: Observation/RHD

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The Bushmen build circles of stone about four feet in diameter and about 1 foot high in the grass near the edge of the pan - in this case (Tautscha) on the eastern side of the sand flat there are three in a row. Also there is one on the eastern end of the water hole. Their location may be related to the seasonal wind direction. The location suggests that they may be partially in the water or at least at its edge in spring. Apparently these are used as hunting blinds.

Contents of /kow's Big Hunting Bag: Observation/RHD

224

(/ow : Duiker)	/ow!nah	- the bag itself, of Duiker skin	--
	/koo	- 5 oracle discs of eland skin	#8
	/ow!koo	- Duiker horn medicine holder	#4
	/nah/ni!num	- whetstone	#1
	!ko	- pipe	#7
	! oo	- tobacco bag	--
	ng !	- redwood powder bag	#5
	tobo	- piece of tree gum	#3

HUNTING: (8)

/kah	-	nut	#6
tso	-	wildebeeste tendon	#2
--		bundle:	#9
/ow/ah		2 duiker eyelids	
/ow/qui/kah		2 duiker ears	
/ows hah bah		4 duiker teats	
/ow/ko		2 duiker forehead pieces	
	-	bag of misc. objects	#10

(viz. Skins; Horn; Stone; Gum; Preservation; Ritual)

Contents of /kow's Small Bag: Observation/RHD

An European cloth bag 9" x 5" kept inside his Big Bag. Photo P25

2 stones for striking sparks	#1
1 single blade European jackknife	#4
1 nugget shoepolish tin for tobacco	#6
1 empty #12 shot gun shell	#10
8 empty 303 brass cartridges	#11
1 strip of tin	#8
1 length of copper and sinew bracelet	#5
1 strip of hide	
2 pieces of biltong	
1 unmounted axe-adze blade	#7
1 old brass strike-a-light cylinder without chain or filling	#2
3 sinew strings for fixing arrows	#12
1 leather strap bracelet	#9
1 pipe stem or pipe	#3

Shooting the Quarry: Observation/RHD

The two hunters /samko and //gow go out hunting. /samko leads the way. Each carries his bow and quiver full of arrows on his shoulder and his knife tucked in his belt. When one spots the game they both

HUNTING: (9)

crouch down. /samko creeps along with his bow and quiver clasped in his left hand while //gow follows at his heels grasping his equipment with his right. When fairly close to the game they put down their knives and quivers and taking their bows and an arrow each they continue to stalk forward. Finally they rise cautiously to a kneeling position and /samko holding his bow with his left hand takes the arrow in his right and places it against the string and lets it fly. He is followed by //gow.

Cutting up the Kudu: Observation/RHE

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/samko begins on the forequarters and //gow on the hindquarters. /samko sharpens his knife on the animals horns. Cutting begins on the belly and runs down forward to the neck and backward to and around the animals right side of the testicles and to the anus. Then the skin was slit up the back of the back legs and the front of the front legs by each man. The skin is peeled off with the aid of a knife to about 1 foot from the hoof. Sometimes it is cut away, other times the handle of the knife is used to pound the skin off. The legs are cut off at the base of the tibia-fibula. Then the sinew is stripped from the bone along the back to the ankle joint. Then the joint is cut ~~xxxx~~ apart and the skin stripped off up the front leaving the bone free and the foot with a strip of sinew and a strip of skin suspended from it. Next came off the right front and rear legs. The ~~next~~ meat is put on a bush nearby which is broken down to keep the meat off the ground. //gow builds a fire while /samko cuts along the backbone down the right side and cuts a strip 9" wide from the neck to about a foot from the tail. Then /samko cuts the ribs along the sternum and pulling up the ribs snaps them off along the backbone. Next disembowel enough to remove the liver from which the gall bladder is removed and thrown away. Entrails are removed and placed on the bush. //gow puts ashes on liver in the fire. Next lifts out contents of thorax (lungs, heart, etc.) and places them on the bush. /samko cuts

HUNTING: (10)

off the head by cutting and twisting. (Note: a little boy kept about 1 quart of blood in a wooden bowl - should be omitted from the picture as he didn't belong there). Both turn the animal over. /samko takes off the other forequarter and //gow the back leg. /samko repeats the procedure for removing the ribs. The sternum is then broken free. Break backbone into four pieces (including neck). The hunters then eat the liver and /samko returns to camp leaving //gow with the game. He reports to /umah and returns with the women we each carry a piece in the katoss. Back at camp they pile it all up on some sticks. /samko then distributes it, as follows:

- front leg - /qui (knee)
- front leg - dee!ai (Med. man)
- rear leg - //gow (2nd hunter)
- back and buttocks - /umah
- neck - old /kow
- ribs - !ungkah
- piece back and ribs - /qui (frenchman)
- sternum - /samk@ (1st hunter) also owned liver
- back strip - /qui (neanderthal) absent
- back strip - !nai (which one????) should be /ee!kay
- ribs - !ohshay
- rear leg - /owkah -mother-in-law of /samko
- head - //gow (2nd hunter)
- lungs and heart - children
- stomach - lame /kow -(hunters brother@in-law should get it)(?)
- intestines - /umah
- skin - /samko if needs it
- feet - the two hunters
- blood - the hunter

HUNTING: (11)

224
602

In kinship terms this is about as follows:

Back and buttocks including sinew - the best piece - the the headman
Legs, next best - to the shaman, the second hunter, mother-in-law, and
/qui (knee)(relation?)

Back pieces to hunters mother-in-law's brother and sister and to the
one other hunter(no relation)

Neck, an excellent piece - to the oldest man - /kow(no relation)

Ribs to the old women and widow

Internal organs to the children in general except for liver, stomach,
and intestines.

Observation/EM

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(Meanwhile at the site of the kill) A group of 5 young boys,
lame /kow, /k(earrings), and 2 others and /samko arrived. They picked over
the pile of intestines, took pieces of small intestine and started cooking
it by putting it on coals. /kow(lame) cut caecum - cleaned it slightly.
The hunters returned, ate pieces of the liver and pieces of the rib. One
(the young one) took the thoracic contents and a foot and a leg. The skin
stayed. The other took hunting gear and head. Children stopped eating
while hunters were there - when hunters left they ate a piece of the liver
and cooked more intestine. Lame /kow turns stomach inside out. Young
hunter returned with another man (with moustache) finish rib and eat more
liver. Both hunters cover fire. Young hunter rolls up skin and takes it
and liver back.

Misc. Note: RHD

Meat is taken to the hut of the hunter or headman and distributed
raw from there. It is not cooked and then distributed as there is no pot
big enough to cook it all in.

Two springbok heads: 1 to /kow(med.) 1 to /qui (knee)

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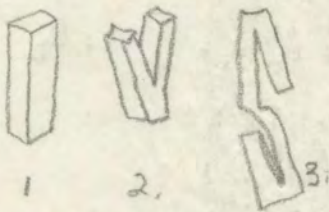
Kudu Meat Distribution: Observation/GM

1. 3 of the quarters were placed on a bush after butchering

HUNTING: (12)

2. Intestines, backbone, one side of ribs, neck and upper backbone
3. Fourth quarter lying on skin on ground.

.....
1. One hind quarter and one forequarter were taken to the skin and the layers of meat looked like steak, were cut off and cut into strips. Method: theoretical hunk of meat, sliced off horizontally with the natural separation of lean muscle from muscle by muscle shank or gristle, and vertically in chunks about 6-8 inches long and two to four inches wide, ywo inches deep. To strips an inch by $\frac{1}{2}$ - $\frac{1}{2}$ inch and any length up to four feet. Note: one man sized steak was put on the coals and left there. Man snitched a bit of fat, otherwise left for ashes. All fat, gristl and everything was taken off the bones. Strips generally around 4 feet.



1. Salt beaten up into powder and rubbed into meat
2. Meat hung up on pole well off the ground in the sun to dry.
3. eaten

1. Bushmen took a forequarter and a hind quarter and intestines and ribs and neck and backbone.

2. We took a fore and hind quarter

.....
1. Steak, I think, and part of leg along with a flat bone (pelvis?) were cut up in chunks by the butchers and dumped in the pot 1/5 full of water.

2. Marrow bone put in sun on bushes wherex mostly stripped of meat.

.....
1. Mrs. Picanin's kraal had 9 strips on branch, 37 on pole in rear and 19 on pole to left.

Note: the bit of meat on the ashes is now indistinguishable. It was there an hour ago, perhaps someone ate it.

Katugua took one strip and put it in the stew.

Next morning 15 of 19 strips to left of Mrs. Picanin were eaten.

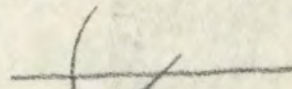
Building a Snare: Observation/JM

224
411

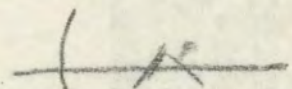
- Materials:
1. Stick stripped of branches 3' - 4' long and under an inch thick, over $\frac{1}{2}$ "
 2. Stick (usually dead) 5" - 7" long with thorn near (2") one end
 3. Length of sinew string 21" - 26" long with stopper knot in one end and about 15" from there a 3" length with tiny slip-knot in end. 3" length does not slide
 4. Twig $\frac{1}{2}$ " long
 5. Stick 6" - 8" long

Steps:

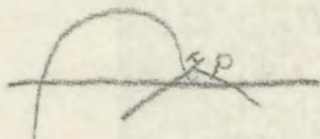
1. With digging stick they dig a pit through the sand into the clay or dirt about a foot deep. Set up #1 leaning slightly in one direction and pack it level with dirt and ground around. Traps are set where the guinea fowl have been scratching for untjies, a ground nut often first ploughed up by wild pigs.



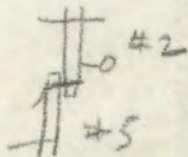
2. Three feet away from the stick #5 is jabbed into the ground on a slant, but firmly enough to hold the #1 stick down.



3. #2 stick is stuck in ground slantwise facing #5 the end just on one side of #5 with the weight on the thorn above ground.



4. The longer unknotted end of the string is tied securely to the main pole #1 and the pole is bent down until the little string on the side can go around #5 under and up between the baited stick and #5. The $\frac{1}{2}$ " twig is then jammed into the loop and set as a stopper



Important: the $\frac{1}{2}$ " twig-stopper is set with one end resting on the stick #5 and the other on the tip of the baited stick #2 with the string coming up between. Thus the slightest movement of the bait will dislodge the stopper and spring the trap. Note: untjies grow in earth up to a foot deep and can be found by the vinish brown dry leaves it leads to the surface.

General Comments/RHD

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Hunting is a male occupation done with the simple bow, the hare prodder, and in some cases probably the assegai and knife. The arrows are of metal or bone depending to some extent upon supplies of metal, and on the size of the game (bone being used chiefly for smaller). None of the arrows observed were equipped with barbs of any kind, feathers, or porcupine quill - though the use of the latter in some way is indicated by the quill found in an abandoned hut. The arrows are poisoned - the poison is lethal to human within 15 to 20 minutes. Larger animals take longer and the Bushmen trail them until they fall. The effects of the poison ~~is~~ apparently destroyed by fire. Hunters never go out alone except during the marriage ceremony. Two men or father and son go out. Neither pitfalls nor deadfalls are used in this area - the former due to the rock base of the countryside, the latter perhaps due to the lack of convenient heavy wood. Waterholes are not poisoned as water is too rare, and there are no fish in the area. The hunters kill is not necessarily placed under the Big Tree, but more likely in front of the chief or hunters hut. There is no formal observance of who tastes the meat first - presumably the hunter does as he always cooks the liver if he is hungry. Parts are distributed as indicated by observation - the entrails in this case were not given to the hunters wife to cook and distribute from her hut - and probably never were since this would mean a long wait while a little was cooked at a time - and these people are usually hungry!

Hare prodder - viz. Wood
Hunting bag - v. Skin
 - v. Horn
 - v. Transportation
Bows - v. Wood
Spears - v. Wood
Quivers - v. Wood
Knife blades- v. Metal
Poison Quiver - v. Horn
Quiver Cap - v. Skin

WOOD: (1)

Making a bow: Obs/RHD

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Cuts a long branch off /uh bush at the base using his axe. Then trims the branches and cuts off a piece 41" long. This is placed in the fire until the length is blackened - a period of about 10 minutes. The bark is then peeled off by biting and pulling it off with the teeth. The process to this point has taken about 20 minutes. The bow stick is now left overnight to dry. The next day it is trimmed down to a regular surface with the axe-adze. The ends are trimmed to points. Next trims further using the assegai blade as a knife and as a scraper, holding the bow between his big toe and smaller toe on his right foot. He scrubs the surface in both directions with the blade. Next he rubs it with fat and wipes it off on a skin. Then cuts a short strip (3") of leather which is folded over and ~~xxxxx~~ held near one end of the bow. It is attached by being wound on with sinew, about 1/2" being left free near the end of the bow in the form of a loop. Two more lengths of sinew are wound on an inch apart. Three lengths are wound on the opposite end about 1" apart. These are all rubbed with fat. Next takes a long sinew string and ties a loop in one end and slips it on the bow at the end opposite the leather loop. The loose end is wound around the bow from the leather loop toward the tip near which it loops under itself and crosses back down to the leather loop just above which it crosses under itself a second time. This all takes about 2 hours. The bow is shot holding it with the leather loop to the bottom. For playing the string is tightened by twisting the end at the loop.

Bow: Obs/ --

Called n/ ; max. diameter of bow 3/4"; made of one round unshaped branch of n/ung tree; from tip to tip straight line distance of 34"; total length of stick itself 39 1/2". A stubby bit of leather is tightly bound around the bow 3 1/2" from the end for one inch. String for the bow is led over the stub and then wound around the remaining

WOOD: (2)

tip of the bow. On the other end of the bow the string is merely knotted with two half hitches. Bowstring is gemsbeck sinew. The bow was bound in three places with brass, one in copper, and another in aluminum(?) wire to keep cracks from breaking open. Whipping of flat bands of leather 1/10 - 1/8" wide from neck sinew of kudu. Strung by putting the spliced or tied loop over the one end and bending the bow against the calve of the leg and pulling the string into the notch made by the stub and wound around. Another bow was 41" long made by same method.

Arrows: see under HUNTING (2)

Quivers: called n!ko ; 21 1/2" long without cap; 22 3/8" with cap.

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Bottom cap is 3" long of leather soaked in water and then welded around wood in one piece. Eland skin bands with hair left on form bands on hollow cylinder of wood from the root of the -----tree. In addition there are windings of kudu sinew.

This example belonged to /ee!kai and contained: 8 poisonous big game arrows, one damaged; 1 main shaft without head; 7 lengths of elephant reed grass; 2 poisonous small game arrows; 2 lengths of reed for sleeves (i.e. connecting pieces); 1 stick with lumps of gum on it.

P28: Quiver #1 - /kow's: Length without cap 20 3/4" ; diameter 2 1/2" Similar construction to above; 8 bands of eland hide with hair at intervals of 3/4" to 2 3/4". Bands 5/8" wide. Bands hold down strip of crude leather which is the handle. Cap connected to handle by string to handle to prevent loss. Leather handle 26" long. Cap 1 5/8" long.

Digging Stick: OberHD

322
412
Called: ! kah-ee 26 3/4" long x 1/2" diameter. One end is flat. Other end sharpened to a flat chisel point (with an axe-adze used as an adze) - the point was 2" long. Another one was 38 1/2" long, 1" diameter with a point 4" long. These are used for digging veldkos When held with the point facing to the holders lefts the left hand is

WOOD: (3)

held below the right. When the point faces right the right hand is held near the point and the left above.

P25 # 9: 1. 29" long x 3/4" diam. End flat. Other end bifacially pointed - 4" long.

2. 38 1/2" long x 5/8" diam. point 6" long.

3. 40" long x 3/4" diam. point 3 1/2" long.

Large Size Digging Stick: Obs/RHD

1. 46" long x 1 3/8" diam. Point shaved on one side only - 1"

2. 43" long x 1 1/2" diameter. Point trimmed on one side 3 1/2".

On opposite side 1 1/2".

3. 46" long x 1 1/2" diameter. point 1" on one side.

Bowls: Obs/RHD

322
415
P25 #7: 1. 10" diameter at rim. Rim in relief 1" wide 1/8" raise from bowl surface. Inside bowl depth 4". 2 lugs out into opposite sides (2 1/2" long x 1/8" deep x 1/2" wide) with a hole 1/2" diameter. One lug was broken and a suspension hole was drilled in the rim. These holes usually have a sinew string through them and are used for suspending the bowl when traveling. These bowls are used for dishes for holding food, or sometimes water. (v. Property; Transport)

2. 8 1/2" diameter; collar 3/4" high; 4" deep inside; 2 lugs 1 1/2" x 1" x 1/8". String attached.

3. 11" diameter, plain rim 3/4", inside bowl 6" deep. 2 lugs 1 1/2" x 1" x 1/8".

Bowls: Obs/LJM

Belongs to woman with cords. It is 9 1/2" diameter at rim 3" deep. Diameter is 10 1/2" at bulge. It has a rim which appears to have been cut away at two places opposite each other about 4" on one side, about 3" on the other. I do not know whether these areas are just broken or intended as they looked worked and smoothed. Question: did people drink from the rim / No_ / and pour from the spot where there was no rim?

WOOD: (4)

What kind of wood is it? Who made it? When? This bowl has a place which a thong might be put through - two slots bored into the outside a cross piece left over each (one cross piece is broken). There is a crack so caked with grease it still holds liquid. The inside is very nice - smooth - yellowish brown - nice grain. Opposite the slot is a little nub which would help ~~ix~~ to hold it when pouring.

A second bowl belongs to the oldest woman. They all explained to me that it was hers (we get along quite well with gestures). It is $8\frac{1}{2}$ " in diameter $9\frac{1}{2}$ " at bulge $2\frac{1}{4}$ " deep. It is not as pretty and shiny as the other. It is not cracked. It does not have any piece out of the rim. It is fairly smooth. The rim is thinner at two places opposite each other. There is no nub or slots.

Pestles: Obs/RHD

P25 # 12: 4. Diameter $1\frac{3}{4}$ " length 19" - ends rounded and smooth.

5. Diameter $1\frac{3}{4}$ " length $20\frac{1}{2}$ " ends smooth and flat.

322
412 Not photographed: $25\frac{1}{2}$ " long x $1\frac{1}{2}$ " diameter. Flat ends. If a very hard substance is ground then both hands are used on the pestle. If softer the pestle is driven with the right hand and the mortar steadied with the left. Food thusly ground is eaten directly from the mortar.

Pestles are called: ! ung

Mortars: Obs/RHD

P25 # 12: Called: ! i (i.e. "eye")

1. Outside height 9"; inside $6\frac{3}{4}$ " deep. Outer rim diameter $5\frac{3}{8}$ " $\frac{1}{4}$ " thick. Sides verticle $2\frac{1}{2}$ " below the rim is a raised band $\frac{5}{8}$ " wide, raised $\frac{1}{8}$ " - completely encircles the mortar except for $1\frac{1}{2}$ " where the band is not raised and disappears. Bottom outside is slightly curved. Inside bottom is flat. Cut with an axe-adze used as an adze. Made by the Bushmen. Used for grinding up dried meat and veldkos.

2. $6\frac{1}{2}$ " diameter at rim $10\frac{1}{2}$ " high outside $7\frac{1}{2}$ " deep inside $\frac{1}{2}$ " thick incut rim to $3\frac{1}{2}$ " from top. Bottom rounded.

WOOD: (5)

3. 6 3/8" diameter; 10" high 8 1/2" inside depth 1/4" thick. 2 bands in relief - first 2 1/8" from top, 5/8" wide; second 4 1/8" from top 3/4" wide. Bottom rounded. (Bands raised out 1/8").

Axe Handles: Obs/RHD

Called: zo ; handle 1" diameter, total length 16", clubhead 2 1/8" x 2". A hole is made by pressing a burning stick against the clubhead until the latter is perforated. The blade is then heated and inserted to burn the hole to the proper shape. (P25 # 2)

322 Skerns: v. ~~XXXXXXXXXX~~ Shelter.

322 Climbing Pegs: Obs/RHD
417

These are cut with the axe-adze about 8" long and 3/4" thick; they are driven into the side of a Baobab tree to be used as a ladder for climbing to lookout for game. (Do Bushmen ever shoot from the tree?)

322 Tanning Pegs: Obs/RHD
417
281

Small pegs are made from small branches about 1/2" diameter and 7" long with a sharply pointed end. These are made by using the axe-adze. About 30 are needed for a wildebeeste skin and it takes one man most of an afternoon to make them. (v. Skins)

Redwood: Obs/RHD

322 This is obtained far to the north of Gautscha - from large
302 trees growing in the red sand. The pieces are placed in a skin in a womans lap. She then used the "nutcracker" (v. STONE,) to pound it up with into a fine red powder which is used for body ointment and skin coloring. (v. Ornamentation). (This is not the same red powder as used for the face in the Marriage etc ceremony q.v.)

Cooking Paddle: Obs/RHD

322 Called: /kai P25 #8
415

1. Length 14 1/2"; width from 1 7/8" to 1 1/2"; 3/8" thick. Fairly uniform in shape. Roughly hewn. Ends rounded.

2. Length 15"; width of handle 5/8"; width base blade 1 1/2"; thickness of blade 1/8"; thickness of handle 1/2"; width widest part of

WOOD: (6)

blade $1\frac{1}{2}$ ". Has distinct blade and handle - blade end rounded; handle roughly rounded. Blade roughly hewn.

3. Length $21\frac{1}{2}$ ", handle width 1" base of blade $1\frac{1}{2}$ " widest part of blade $2\frac{1}{2}$ " thickness of blade $\frac{1}{2}$ "; thickness of handle $\frac{1}{2}$ ". Blade tapered to form handle - junction not definite. Tip of blade well made in a tapered, rounded point. Handle has 4 defined sides, end of handle pointed. (v. Cooking; Fire)

Spoons: Obs/RHD

Called: /nee ! cm P25 # 5 (numbered from top of picture)

1. Handle $4\frac{1}{2}$ " long x $\frac{1}{2}$ " wide with a groove on the upper surface $\frac{1}{8}$ " deep with two small notches on the left side near the bowl. Bowl $3\frac{1}{4}$ " ~~xxxx~~ long x $2\frac{1}{8}$ " wide x $\frac{3}{8}$ " deep.

2. Handle: $5\frac{1}{2}$ " long x $\frac{3}{4}$ " wide ; bowl: $3\frac{1}{8}$ " long x $\frac{5}{8}$ " wide x $\frac{1}{2}$ " deep.

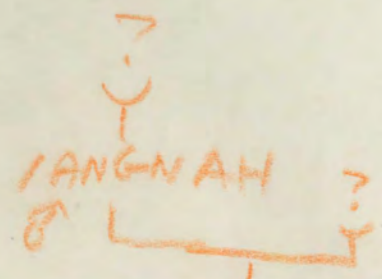
3. Handle: $8\frac{7}{8}$ " long x $\frac{3}{4}$ " wide oval in section; $\frac{3}{4}$ " from the end an inset; then same thickness all way down; bowl: joined by handle at 135° angle with slight enlargement at base. bowl 3" long x 2" wide and almost flat. Oval shaped. Upper side rimmed with tapered rim narrowing to nothing at front end of the bowl. Thick at the handle end. Bottom side flat. Near the ~~xxx~~ middle of the bowl is a hole drilled through at a 45° angle to the plane of the bowl.

4. Handle $9\frac{3}{8}$ " long 1" wide with a tab end $\frac{1}{2}$ " wide inset $\frac{3}{16}$ ". Bowl $3\frac{3}{4}$ " long x $2\frac{1}{2}$ " wide x $\frac{1}{2}$ " ~~xxxxxx~~ deep.

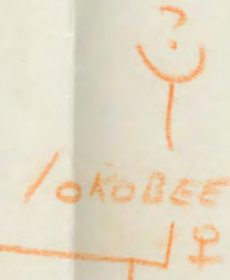
5. Handle: $9\frac{1}{2}$ " long x $\frac{5}{8}$ " wide, grooved. Bowl $3\frac{1}{2}$ " long x $2\frac{1}{2}$ " wide x $\frac{1}{2}$ " ~~deep~~. Rim of bowl forms a ridge along the handle for 1".

6. Handle: $8\frac{1}{2}$ " long x $1\frac{1}{2}$ " to 1" wide; top end stepped in $\frac{1}{8}$ " deep steps $\frac{1}{2}$, $\frac{1}{2}$, $1\frac{1}{2}$ " ~~xx~~ long; bowl: 4" wide x $2\frac{3}{4}$ " long x $\frac{1}{2}$ " deep.

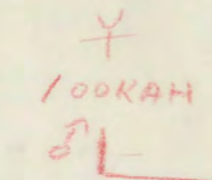
7. Handle: $9\frac{1}{2}$ " long x $1\frac{1}{2}$ " wide; constricted to $\frac{3}{4}$ " at 2" from top, widening again to 1".



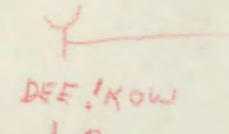
≠KOW ♂



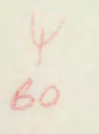
KOSMAY ♀



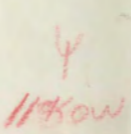
INAHMAH ♂



lee!KAY ♂

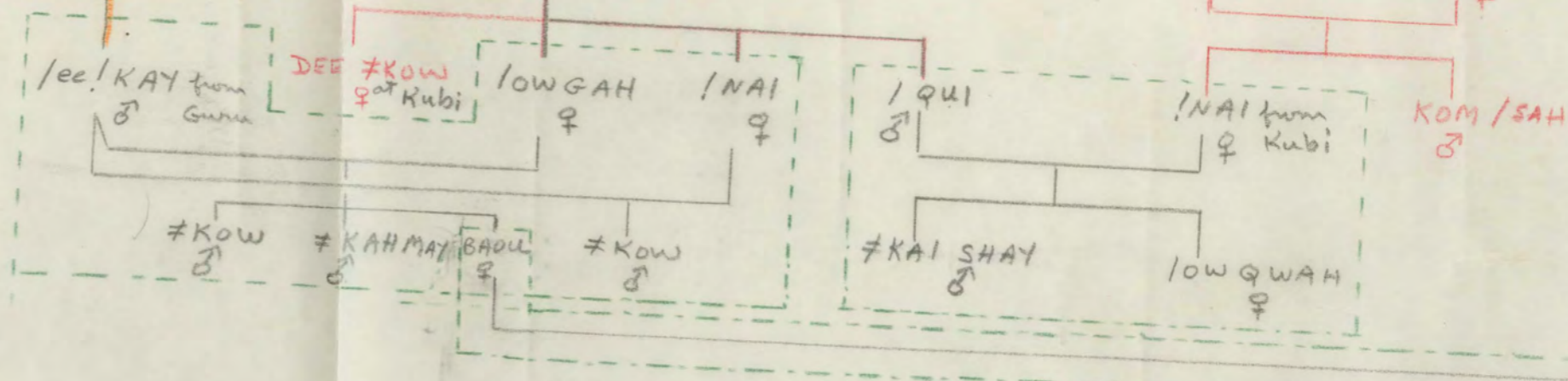
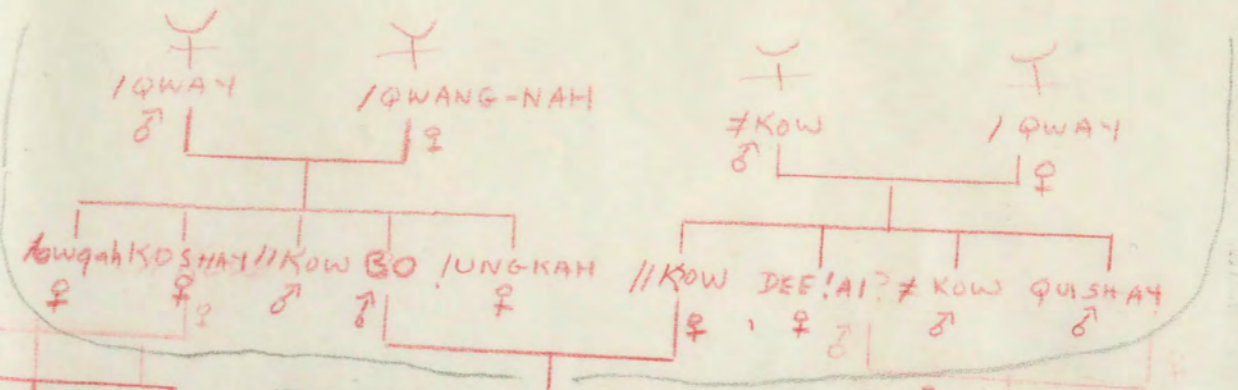


IQUI ♂



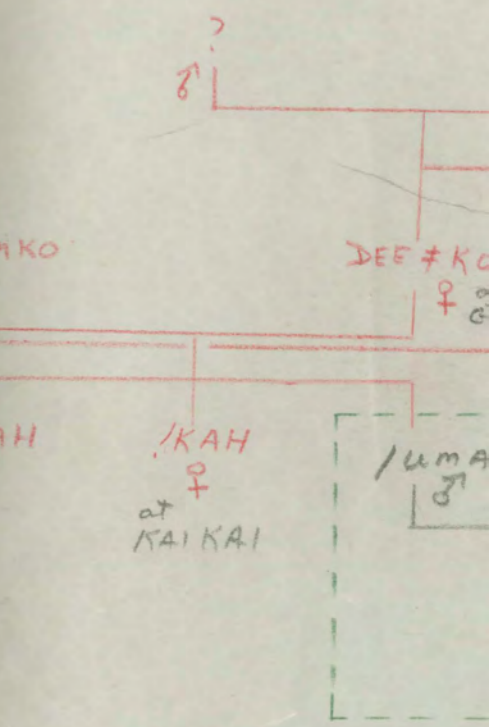
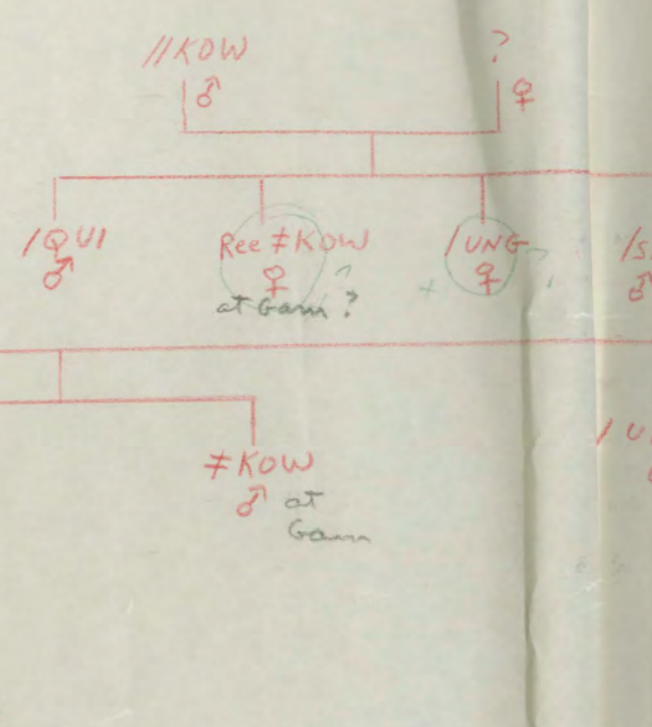
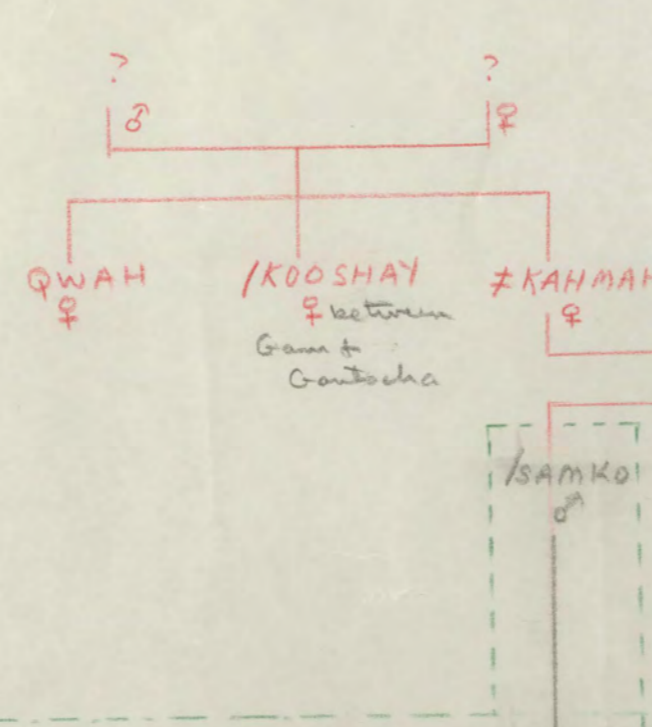
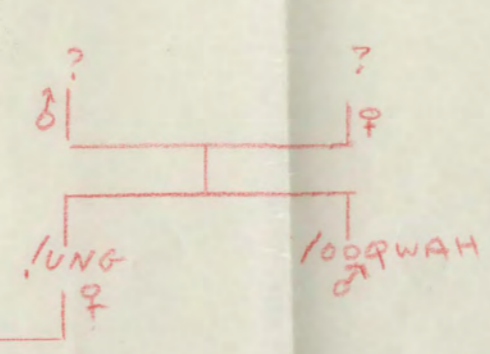
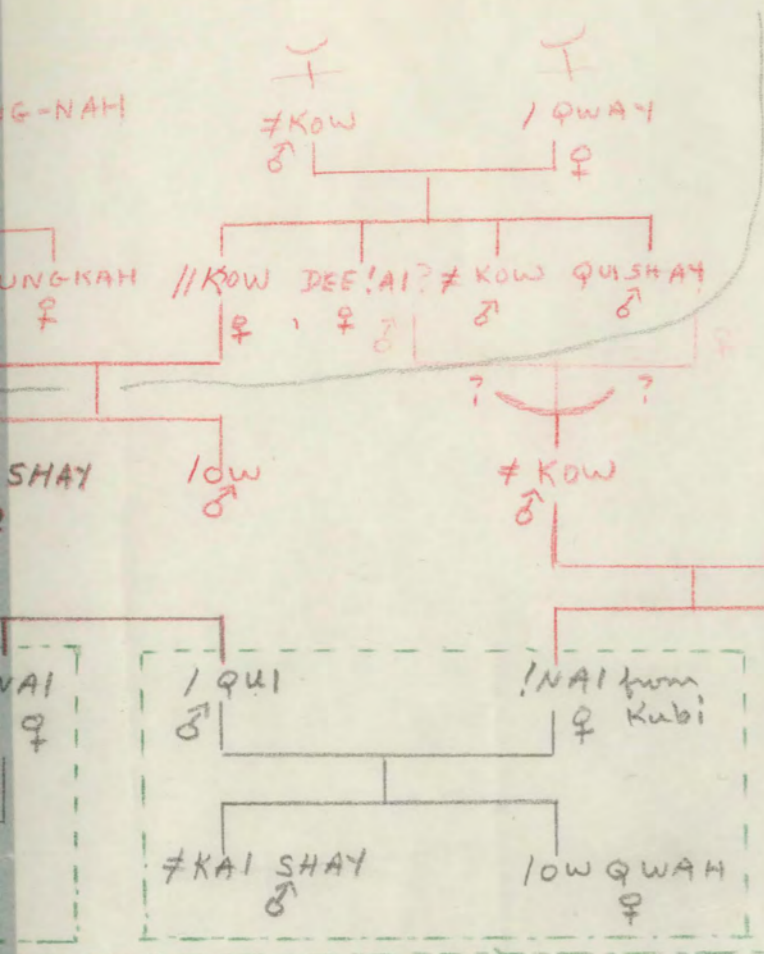
≠KAI SHAY ♂

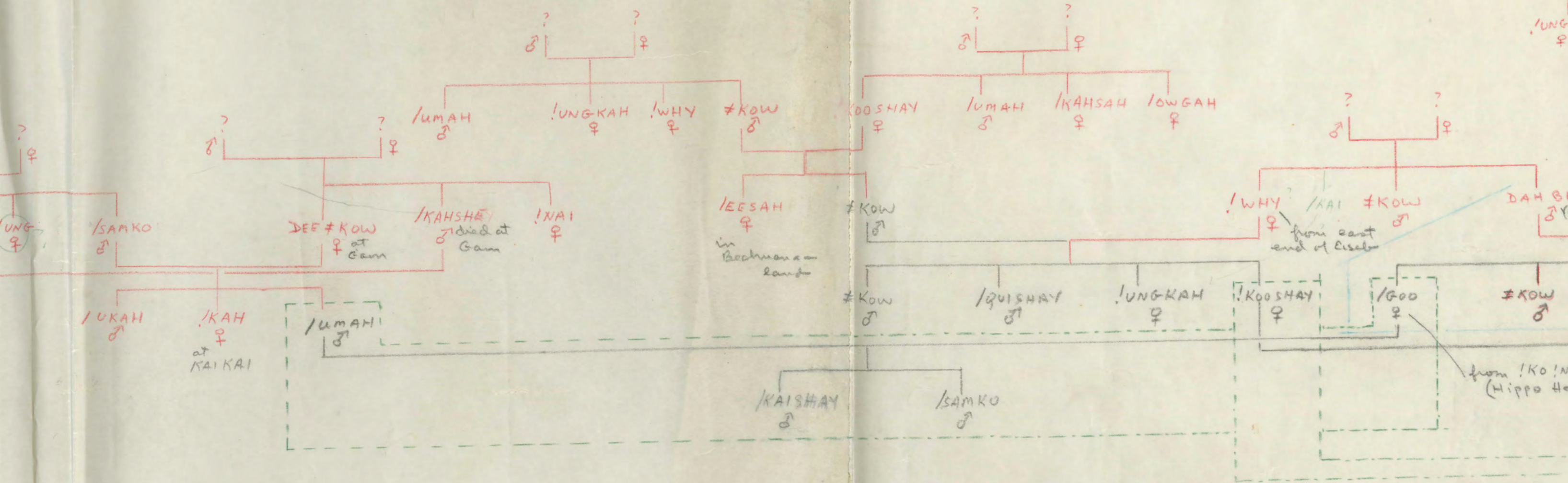
NAISAH ♀



!UNG ♀

KOM/SAH ♂





ready to type - but

leave to very end

all 3
4, 6, 7

Dyson Notes 1951
x'd



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