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2018.9.1

EM. Price I  
(revised)

F 20.46

224  
431

Types filed

Tam-inf

Ngani - interpreter

gao

Elizabeth Marshall  
Nov. 11 1952 Gaultsche  
Gani + Gow

Arrows

1.

11/11 G. and G.

Would Tama say if women are ever the true owners of arrows. Yes. If she goes to her brother he gives her an arrow to give for her husband. She is the true owner of an arrow for a while, if she gets it from her brother she gives it straight away to her husband because she has no quiver and he has. She has seen a woman keep an arrow but not long - just in a chain of giving. She gives the arrow to her husband, says go shoot something for me to eat. Does she ever give an arrow from her husband to her brother. Yes. Does she just ask her husband for an arrow + he gives it to her. She just asks, is there any special reason why she asks or does she just do it any time. When she feels like it. Does he always give. Yes. She gets an arrow from her husband + gives it to her brother. He shoots an animal. What does she get? Meat from the back and neck. Now when Tama shot the giraffe ~~the~~ <sup>Gau</sup> lent Tama the arrow. What happens there? The way of the bushman - if one borrows the arrow the arrow animal belongs to the owner of an arrow. And if a man gives the other man an arrow, what does he get? When a man gives an arrow the meat from back and neck goes to him. Can a woman ever lend a man an arrow + get the whole buck for herself? Yes, it's just the same. This happens quite a lot. (Translation of this took 1/2 hour. Is shot to hell.) Why don't she do this all the time. If she owns the arrow: she gets the whole buck she gives the brother from whom she got the arrow the meat of the back + neck. Husb-hunter gets the 2 back legs, + some back meat. Then does she divide the buck? The first thing when the meat comes at home her brother comes especially to get the back meat + neck meat. When this is done she will ~~divide~~ <sup>take</sup> her meat that is her share apart. When she's taken hers out she will ~~do~~ tell her husband to divide the rest. What does she take out? Stomach <sup>chest</sup> - Throat. for her husband. The top part of meat from the henny for self.

If she wants an arrow who will give her one. She will ask from Gow who lives next door. Her tuma - he's married to her young sister. Will she list the people who she can get an arrow from? Nowka: old ♀ of Teekay's group. One old woman is AViser these women will give her quickly arrows if she asks.

People who will give her an arrow,

Her husband - Yes

Her brother - Yes

her ~~brother~~ sisters husbands, Yes.

her ~~brother~~ sister's brother - she would ask he would give.

her father: Yes.

her father's brother: Yes,

her mother's brother: Yes.

grand father.

Father's father: Yes.

mother's " :

her mother: Yes.

her sister: Yes.

her brother's wife: Yes.

her brother's wife's sister?

" " " brother?

Is there any woman who would not give an arrow if she asked? No woman not in her family with Men? Most be family too.

Is her brother's wife's sister part of family? Yes.

Since a ♀ can lend an arrow + get the whole buck why does she ~~or ever~~ give an arrow + only get a part of the buck. ~~then~~ the ~~brother~~ If she gets an arrow from her bro. gives to her he gives to his bro. what does she get in return.

The hunter looks thru his arrows + uses specially the one he got from his wife or sister or wife's brother. Does he do this oftener than use his own. Sometimes his wife's bro's arrow, sometimes his own.

(2) Then I would be challenged by D. again.

As far as Ledimo knows and me too - only Bushmen play the porcupine game.

524 The wand game is played by BeChuanas too. Throwing a wand + having it bounce to see who throws furthest.

Ledimo knows of BeChuanas playing the Johnny bird game but he thinks it's of Bushman extraction.

♀ games: The dance throwing a melon over a shoulder. Called tama - the name of the melon. Doesn't mean anything, the game. Just a play of nothing.

♀ can't play the porcupine game.

♂ " " " tama "

♂ " " " /nam /lam "

/nam = to beat. (as the rope beats the ground?)

/nam means both "to beat-" and "to play-" To play /lam - the game. Doesn't mean rope. Young boys can't play it. Little boys can but it's not for them.

The stick throwing - wand bouncing - game - called Ba by the informants, k'abi by Ledimo as he remembers it. ♀ can't play Ba or k'abi. They can but it's not for them.

The porcupine game contains 2 games - one is a porcupine, one is a fight.

Teekay arrives: shows us the dif bet  
pork. + fight = Porcupine is danced + sung  
in 2 lines - Fight is without song -  
The action is the same for both - same  
rules - nllia (allie) "fight." and nllum,  
porcupine.

How do they decide who is ♂ who is ♀  
When one kills another one has killed  
a porcupine. In both games? What about  
allie.

159  
8  
25

# Biography of Tsamko - Tuma's son -

interp- <sup>area</sup> Ebson, Thinter  
Gautscha,  
Early Nov. 1952  
E.M.

typed & filed

where born? At Mahamisā S.W. Sleep one night next day they're there. Has he been there since many times? They first go to Kuru - there to Hamsha. Then sleep at Bubaha. When they left Bubaha they sleep at Yaru. then next day they got here. When he left Kuru + walk to Kyky's but they saw the auto tracks, and came here - when Mr. McEntire went past the time we came this time.

Where did he spend most of the time when he was little. At Gautscha. A long time ago he came here. His mother belongs to Gautscha.

Early child hood memories - None.

Did his father go hunting much? Yes. Is there anything he remembers about his fathers hunting - No.

Where were they when Gugshey was born? Gautscha. How long ago was that? What time of year? Summer time.

When it was raining? Summer time. When the rains were over. After the rains, between summer + winter.

Where were they living? At Gautscha - small pan - where the little hut for guineas we built - is. A bad rains, no water in the pan. How many people were in that group? Dee'ai, Cow helmet, that was all - Cow Dee'ai's

husb wasnt there. Just Cow helmet alone or were his wives there. That time he had both wives but the young one stayed in her mother all the time - Only the mother of Hama. Hama was there? Yes she was bigger than he. Does he remember anything about that time? No. Did his father shoot anything at that time. Yes an eland, just before Gugshey was born. At Tsungue.

at that time they moved to Tsungue.

After <sup>they</sup> finished the island they came home. lot of people at Tsamque? A lot of people.

What time of day was Guyshay born? Very early morning. What else happened that day. Doesn't know. Tell me about the first time Tsamke went hunting. He was going with his father, never alone. His father put him on his shoulder - when he started to see animals. They saw hartebeestes - He was so young he didn't know what <sup>the</sup> animals he saw were.

I asked about lions. At the time Guyshay was born the lions came to give trouble. Bow had shot a porcupine that morning - that night they were eating and the baby was crying. They knew there was a lion there, Goo was trying to hush up the baby - Guyshay. The one lion ran for her. She shrieked, he went off to join the others. There were several. The bushmen threw fire at them to keep them off. All night until dawn they fought them off - they were growling - they were so angry they tore up a tree. At dawn they went off.

From her

Any other animals stories? At "short rock" / on loma. One lion came. That one was in a tree. He knows that the one that climbs a tree is a person bec. a lion can't climb like that. I asked if he

what it meant when a lion climbed a tree. Said  
he didn't know. What happened about the lion?  
It came leaping out of the tree. He was trying  
to catch Tuma's sister Onyke, she screamed very  
much - the lion went off 50 feet & waited there.  
Early in morning it went away. The people were  
there - staying. They didn't sleep because they knew  
the lion was waiting for them. This happened at  
night.



578  
177

Typed + filed

9/27/52 Saturday.

Gautscha. Pickanin. Jk. S.M.

Films.

This morning Qui ~~the guide~~ Tuma came to John and told him that Qui the guide's wife Dee'ai had been taken by Tuma's brother Gow. (It turned out not to be Tuma's brother but that ~~was~~ Gow's and Tuma's fathers were brothers.) Tuma said that Qui and Dee'ai were coming along on the road when Gow took Dee'ai. Tuma wanted a ride to Nana in the jeep to try to settle the affair there, and he said if he couldn't do it there he would go to the bushman guard at Cigarette, if not there he would go to Mr. Morris.

[This Cigarette <sup>and</sup> Mr. Morris business is probably Frederick or Pickanin's idea. Tuma has only a bare chance of having heard of Mr. Morris before this, besides its being an exceptionally bad idea.] Anyway, we agreed to take Tuma.

Tuma, Gow with the helmet, and Hau the guide came. They seemed quite jovial, joked a bit. We got a flat tire and stopped and while we were there they said that Dee'ai had left Gow Qui because he was too old. Then seriously they said that Gow had ruined his name by this, and that if Dee'ai and Qui didn't have a child it wouldn't be so bad.

We got to Nana and found, about a 1/4 of a mile beyond the water, a half circle of bushes with the ashes of a fire inside. This, said Tuma, was where they spent the night. Tuma said they might be in the bush nearby, they might have gone off to Kyky with the people from Gura who were going through.

There is another tiny well in the rocks about 1/2 mile beyond Nana and they decided to try near there to find them.

9/27/52 Saturday (P. 2.)

Gautscho

EM  
Pickman JK

We got another flat - same wheel - and while we were fixing it Pickman gave this account of the story:

Qui came from Gau about 5pm Sept. 25, the same day that Dad arrived from Cigarette. (This is true. I saw him come. He looked very sad + depressed.) He told Gow about his wife leaving him, and David overheard + told Frederick and the other boys. Qui told Tuma that night and Tuma didn't do anything then because it was too late, and the next day when we were unpacking Qui's problem got lost in the shuffle. (Qui wanted to speak to Dad + I think the boys deterred him because we were busy.) The morning of Sept 27 Qui, seeing that nothing had been done, wanted to go off himself and was sitting in the boy's camp sharpening his assegai. Pickman told him not to start a war but to tell John, to get Tuma to tell John.

Qui said, acc. to Pickman, that he was going to walk up to Gow + say "Get ready to fight, here I am, and don't say later that I stole up + shot you by surprise."

We drove on. came to a group of skems + people under a tree. There were Dee'ai, Gow, and Dee'ai's children. Also there were a group of Dee'ai's relatives, an old woman, Dau - the man with crutches. They looked at us, smiled, said Morrow, but Dee'ai didn't look up. Gow looked a bit sheepish - waited to see what we were going to do before he spoke. He just watched us, smiling a little bit.

Tuma, Gow + Hau got out + went over to them. We parked the jeep + joined them afterwards. They were sitting, talking quietly, no one saying much. Dee'ai hardly raised her eyes. /Gow looked smug.

3.

Tuma began by saying come along ~~to~~ with us now, we'll go back to Gantscha. The jeep is here, we can ride + no one needs to get tired. Dee'ai said she'd rest that day + walk on the next day.

No one <sup>else</sup> committed themselves on going or staying. The story came out slowly. Tuma was very patient.

Dee'ai; according to /Gow, had said that /Qui told her that first she went with this man, then with that man, so finally in revenge she did go off with /Gow.

/Gow said also that ~~the~~ Qui + Dee'ai were starting off from Guni to Gantscha, he, /Gow, asked to come to. /Qui said alright. On the way /Qui began fighting with his wife + fought all the way. Dee'ai got angry, and, said /Gow with bravado, "I showed him."

An old woman - rel. of Dee'ai - said she was ashamed Tuma said he was also ashamed. Tuma said that /Gow must leave Dee'ai so she could return to her husband, or find another man. "But not my brother." (Not his brother actually - father's brother's son.)

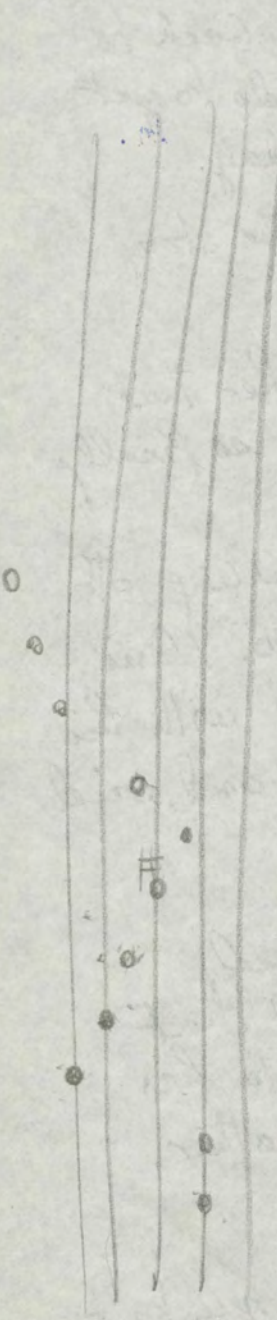
The old woman to /Gow: "You are a big man and mustn't do things like that." (The brother is hanging his head - in film.)

Tuma: "The jeep is just here to help. Mr. Marshall is not a policeman - it's nobody's business but yours and mine, I only came to help my brother."

"Mr. Marshall says not to make a war, come and go as you like after the affair is finished, only don't fight."

Dee'ai: "The eland is gone, what will I eat?"

Old woman: "I told you yesterday that Tuma is waiting



The first part of the paper is a...  
 The second part is a...  
 The third part is a...  
 The fourth part is a...  
 The fifth part is a...  
 The sixth part is a...  
 The seventh part is a...  
 The eighth part is a...  
 The ninth part is a...  
 The tenth part is a...  
 The eleventh part is a...  
 The twelfth part is a...  
 The thirteenth part is a...  
 The fourteenth part is a...  
 The fifteenth part is a...  
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 The twenty-ninth part is a...  
 The thirtieth part is a...  
 The thirty-first part is a...  
 The thirty-second part is a...  
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 The thirty-sixth part is a...  
 The thirty-seventh part is a...  
 The thirty-eighth part is a...  
 The thirty-ninth part is a...  
 The fortieth part is a...  
 The forty-first part is a...  
 The forty-second part is a...  
 The forty-third part is a...  
 The forty-fourth part is a...  
 The forty-fifth part is a...  
 The forty-sixth part is a...  
 The forty-seventh part is a...  
 The forty-eighth part is a...  
 The forty-ninth part is a...  
 The fiftieth part is a...

at Gaultscha to hear your story." ~~The white m~~ A little later she said, "The white man (McIntire) appointed Tuma as head of us all + he (Tuma) will settle this."

/Gow: "She isn't my ~~isfe~~ woman, I don't want her. My woman is dead, I will get another one." He said later. "It isn't my fault. Qui has always been nagging Dee'ai, who had been telling me about it. I thought maybe she was tired of /Qui. Qui was always telling Dee'ai that she had been sleeping with me, so she said 'enough, if /Gow says alright, I'll take him + /Qui can look for another wife.'" He went on with: "I said I'd take Dee'ai + go off to the bush but her family said no, you might kill her or hit her there." He told them that Qui had said before he + Dee'ai ran off that he <sup>Qui</sup> would kill him (Gow) + Gow had said: "All right, I'm not afraid. I won't start the fight but if he comes for me I'll try to defend myself."

Tuma explained that the reason we didn't come yesterday was because we were too busy. Pickanin heard that Qui was going after /Gow + told him not to, but first to go to Mr. Marshall for help. Dad had said we weren't government people, and couldn't help but to go to Tuma,

/Gow: "When we go I won't make a war. I'm not mad, I'll speak nicely. Maybe he wants to make a war with me."

Dee'ai said she was going to go with her brother (who was there) <sup>she didn't know where,</sup> she hadn't any plans.

After about an hour of talking Dee'ai said she thought she'd go - her child had been crying for the father all day. We packed up + went back.

John has pictures of Iqiu's face at the time of this incident - when Iqiu came home with Dee'ai.

Mom has notes on Dee'ai's story.

# SCARIFICATION

EM,  
Gautscha

WLP - Ebson, Thoma

Nov. 1 1952

304  
384  
301

Khoalla - husband. Gao - old med. man. son = Gunda. How many children does she have? Ought to be 3, one is dead. Isn't this her 2nd marriage? Bo but divorced - Gunda is the son. Other 2 are kids of Gao.

People: Khoalla - Tam. Old Goma.

Hair ornaments, scarification, beads, armlets.

When in the life of a young girl does she get scarified? When they are grown people - the marks are too painful for a young girl. At any special time? When she is about the age of about 14. Who does the marking? Tam does it. How is it done? With a blade, then grinds charcoal + rubs it into the cuts. The mark is the color of the charcoal. If Tam wasn't here, who would do it? An old woman. The job is usually done by an expert - a girl wouldn't know are usually ~~know~~ done by an expert. Her mother taught her the system - how does one learn to do this? Her mother taught her while she was still alive. Then she herself did it in her mother's presence. Then she was allowed to cut anyone. She only cuts women. What is the reason for each mark being where it is? No reasons for that. They cut them to make a person look like a zebra because the zebra's color is very nice + they like it very much. Does every woman have to have this: Yes. Every woman. Why? It has become a custom. Is there any ceremony connected with it? No, no ceremony. The reason for this is so she will attract the young boys. It is done (of course) bef. marriage. What else will attract boys - Nothing else.


301  
431

What about the ornaments that people wear in their hair? They are more or less like the marks. Who makes the ornaments? Made by the husbands, (this is the round copper-bead rings,) The long white ones etc. She herself. What about the bands that people wear around their arms + knees. Made by the husbands. What are they for. For beauty - When her husband has gone out hunting she will always remember her husbands when she sees them she will always think of her husband.

524 A group of 6 girls incl. Hama + Nai (the youngest) and Doing and  
 535 Khoa. also Kooshay, the seventh (Qui's wife, Gao's ma) are playing  
 a game. They stand in a line - one<sup>A</sup> runs out ahead, tosses  
 a palm nut to the one next in line (B) who catches it  
 and runs up where A was. A goes to end of line - B tosses  
 to C. It is in company with a song + hand clapping. Tam's  
 mother's mother invented the game. Ungka joins.  
 The dances were: 1) As described above, done to 2 songs.

2) A long rope, swung by Doing and Khoa. This  
 had several variations. Plain swing of rope with one person  
 jumping (older women had joined -) This swing was with one rev.  
 of rope hitting ground - other in the air. The jumper jumped back  
 each time to avoid the rev. in the air.

b) The rope swung same, 2 jumpers.

c) The rope swung  with big rev. touching ground -

d) The rope swung as in a) with people running  
 thru.

3) A dance done by girls in pairs - holding hands,  
 going under ea. other's hands.

4) A dance done in a line, like the men, very close  
 together. Go forward + back. They sing "old skin, old skin" dance = dance (the  
 qhemsoke skin).

5) Then one with pairs of dancers as before but not  
 going under.

Then the older women left. 4 young girls incl.  
 Hama + Nai did the following.

1) Jumping dance with feet making a rhythm on a log.

2) A dance where 2 girls held up one foot of the  
 other 2 and pulled them along. This accompanied by a  
 phrase meaning a tree, - the tree <sup>sounds like turi turi qeitsa</sup> where red powder comes from.

3) A thing where one girl lays her back on another  
 girl's back + ~~is~~ has her feet carried by a 3rd girl.

4) A dance done by 5 or 6 girls - Doing + Khoa incl.  
 where they net their feet together + jump around in a steady  
 rhythm - a song + clapping making a syncopated rhythm.



E.M.  
Ebson, Thona  
Nov. 1 1952

p. 3. Nov. 1.

- 5) a thing of girls riding on other girls backs. feet in clasped hands of carrying girl.
- 6) another dance: A thing like London bridge but not going all the way under. girl stopped as she got to bridge + twisted herself under so that the arm of one of the bridge girls was around her neck.
- 7) A fast run around the dance circle with a song.
- 8) a dance with dancers standing practically still - but movement of heads - forward + back - and a jump forward both feet together - Accompanied by a song - Called "a catterpillar."

? omit

Refused.

#Nisa - /au's wife

Dee'ai - Gow helm, sister.

/Qui - " " brother - his sickness is better - just too tired to talk.

Dee'ai - Qui's wife

Khollo - Tam accepted.

Yesterday.

Khoo - a few min. then quit.

Iu.

Kooshay + Ungka did.

Be - wife of Gow, - too sick.

Kooshay - kid crying

Ungka - hungry

Nowka - sick - (true)

Nowka - Teekay's wife doesn't want to.

/tam - wife of /Qui, teekay - "

Dee'ai - wife of /Gow of Teekay's people - "

#Nisa - 2nd wife Teekay - doesn't want

Kooshay old - /Gami - of teekay.

/Gasa - old Gasa - she's a loose. each time I come near she gets up & walks away.

Nowka - Qui's wife

#Nisa - aus wife

#Gisa - Dani's wife.

Iu

Kooshay - Qui's grand.

Chronic offenders -

Dee'ai - Gow neema's wife - of Gasa

/Haga - Gow med man I wouldn't even talk for just a few minutes - Ritch. <sup>wife -</sup>

Dee'ai - gave a few reluctant <sup>minutes</sup> <sub>Sis of Iu</sub>

Gow pa of Namshe -

524  
224

typed file

Jan 25. Tedimo  
1953 2 men from Gi'ge's group.

The porcupine game. Nllum - the porcupine.

Nllum can be played with anywhere between two and presumably an infinite number of players. Usually there is an even number but this isn't always so. The players stand facing each other in 2 rows, one row is female. Dee-nllah- (Female-great) the other row is male, h'n llu - (steenbok horn) The female row holds imaginary assegais, the male row holds imaginary axes.

The players sing and dance in place, slapping their chests in rhythm.

♂ A. B. C. D.

♀ 1. 2. 3. 4.

A. begins the play, challenging 1. They slap their chests and at the right beat in the rhythm each puts forward either his left or right hand. If both players put out the hands on the same side: i.e. if A puts forward his R. hand and 1. puts forward his left hand, or vice versa, A the male has killed 1. the female. If the players put forward the opposite hands. i.e. each puts out his right hand or each puts out his left hand, then 1. the female has killed A. the male. It is said that when one kills another one has killed a porcupine.

If A. wins he challenges 2. and so on until he has conquered the whole line or until he is conquered. If he is conquered his conquerer goes on to B. and so on. A sample game would be:

A. begins the game, challenges and kills 1. Then A goes on to 2. and wins again. When fighting 3. A is defeated and 3 fights B. and wins. 3 fights C and is defeated. C fights 4 and wins. C is called the best, but isn't counted a "winner" per se. When the opposite side has been defeated the game ends, and in the next round C the winner is challenged by 3, his opposite. C then fights 4 and if he wins he fights 1. again. If 4 wins he fights A.

When a player is defeated he stays in place and keeps time with his dance, voice and clapping.

When a player wins he makes a wild gesture over his shoulder or towards the fire, indicating that he has killed his enemy and is throwing him away.

The playing between 2 players may last for several minutes, this is because the hands of both players must come out at the same time.

### N//ii - The Fight.

The same game, same rules, but played with the players sitting and without song. The players beat their knees on the ground, slap their chests, clap their hands, and make a harsh rattling sound in their throats.

The game of porcupine is spoken of as "A bushman fights a porcupine."

E.M. Miss I (xeroxed)



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