

There are Bushmen in the Kalahari Desert living as mankind once lived, ages ago, before plants and animals were domesticated. In most of their ways they are a modern survival of Stone Age Man.

live as man did in the

omit (With all their belongings hung on their carrying sticks, they move about their land. They gather wild roots, melons and berries, and hunt the game with bows and arrows.

~~Bushmen are alert and observant. Their dry land is forbidding but they have learned so well to use what it provides that they can live where others would perish.~~

omit (The group you will see in this picture soon won our admiration. They are self-reliant and dignified, genial and honest.

Skerm - ~~the first thing you will see is an ant hill. This is the ant hill.~~
~~This little white ^{hill} mountain is an ant hill.~~
(Ant hills even larger ^{than this one} abound in this country)

And now come the Bushmen - Tuma + his people,
~~including~~ carrying their worldly goods, and their

~~the~~ ^{worldly goods they are carrying} the men with their bows and quivers sticks
and ^{with their} spears thrust under their
carrying stick to distribute the weight

Then the women and children. ~~There women is~~
carry a baby in almost every. 5
Several of the babies are tucked inside
their mothers Karosses

They come to the place where they will ^{shelters}
build their little ^{semi circle} temporary village - called a
their weft. little ^(temporary) village called a
weft.

The head man on the left will settle
Near the largest tree ~~on the left~~
make

Immediately he comes to ~~build~~ ^{make} the ^{fire}
fire. ~~It is a ritualistic act. It is symbolic~~
Tuma the head man is the man ^{on the right.}
the younger man.

~~That the head man lui sey makes it~~
Tuma carries his fire sticks with him
a hard wood one to twist in the
notch in a soft wood stick - with dry
grass for tinder. The picture ~~shows~~ ^{gives}
the total time it took to start fire.

~~It took easy.~~

Change Parbat Tree

An important aspect
Huu. Social structure
is elaborated here
meat etc in the h.

Person
man in boat
spring water

Making of the
This first fire is a ~~also~~ symbol or a ritual.
The headman makes the fire assisted
in this case by the oldest man of the
~~Group~~ band. Each family takes a
brand from the first fire to start its
own fire. Then the first fire is allowed to out
but somehow ~~casually~~ there always ~~is~~ a bit of fire
~~going~~ ^{going} ~~Somehow there was always a bit of fire kept going somewhere.~~
In the mean time ~~the~~ ^{the} women start
to build ~~their~~ ^{their shelters - called} skerns. They first
dig holes to put the

Goo is gathering her branches and
stands them leaning toward each other.

Old Gow is a widower so he builds
his own skern though it is
~~the women's work~~ regularly the
work of women.

Goo begins to ~~gather~~ ^{cut} grass to cover the
skern.
The others ^{women have been working + are} leave their loads too.

Goo's little son brings a load for his mother.

If the weather were bad they would
tie the grass on with fiber cords
but they don't do that now. They
merely lay it against the branches

See ai

Cross pieces woven.

In 2 hours the next was built
9 little skerms. Their backs to the
prevailing wind - opening toward each other.
The guess is that skerms are not ~~so~~ ^{Skerm, I think} very
~~important to Bushmen as shelters~~
~~but are very~~ merely shelters - but
are most important as a place to be -
a focal point for the family - They
give pattern to space.

In 2 hours the next was built a semi circle
9 little shelters. Skerms I think are
not merely shelter to Bushmen.
Perhaps they are even more important
as a place to be a focal point of
each family. They give pattern to space.
Their backs are turned to the prevailing wind
their openings face each other.

Tuma now takes his a brand from the first fire to start his own fire.

Qoo moves in. Her ostrich egg shells in which she carries water. Her bowl.

~~the backs of the skins toward the prevailing wind~~
Here is the finished weft ^{9 little skins built in 2 hours} - ^{built an hour or two} ~~crossing for~~ 38 people in ~~one hour and no cost.~~

the ice proves that

It is cold at Gatcha - This is winter time well below freezing every night.

It is winter time and cold. These 2 old sisters buy ~~two old women~~ buying wood for their fire. ~~the fire burn all night.~~ They very sweetly showed me ~~these two old women~~ how they go about on 2 days

the ~~They did not bother to build a skin tent~~ Most people slept in their skins but the old sister just ~~they sleep out in the open~~ did not near the daughter of one of them. ~~like this.~~ by their own fire. a daughter's skin.

The children huddled under Karosses this cold day for a while

The men are making one of these precious and useful garment. They have scraped, soaked and greased the hides and are softening it ^{they} ~~walk up together~~

Karosses are ^{useful} for warmth & for carrying ^{They have other uses too}
This is why they often look ragged.

Little Gow is 28" tall. puts his fingers in his mouth. has large teeth and is still on demand feeding. ~~to nurse I think every 20 minutes~~

myka
Tuma
Gow
Gai
Tee Kay
Gai
Tuma
Gow
Gai
Gow
Sam Ko
Gai
Tee Kay
H Gow

This little girl dressed up like a big lady.
The babies nurse at will - which is very often.
I should say every 20 minutes
She now adjusts her friend's necklace.
And expresses her affection.

They are on their way to get water. The
children play at taking a drink with a
Tortois shell.

The women come now to the water hole
bringing their ostrich egg shells, pots, &
skin bags to fill. They use Tortois
shells or broken ostrich eggs ^{shell} to dip with.
There was but the one water hole for all of them
and all of us

cats

They carefully wash their shells
They make splash, rump, ^{around the pots} with the
grass they carried.
They help each other

Nai is sharpening her digging stick before
going out to dig for roots. The women
~~have~~ gone all together this morning. They
are digging for rutjes. Gos got ³⁴ for
her morning's work.

on their side & mine

we in lubbed pantomime, made our days together
gay & amusing. I feel no constraint in
our communication - ~~much less than~~ None of the
constraint one feels in Europe for instance
if ones French is inaccurate and ones German
limited. They were so quick & responsive
so willing - and amused to teach me names of
things & how to do things.

Berries are ^{well} more plentiful. Every one ate a lot some
seeds ^{down} swallowing the large ^{which} seeds these berries have
They carried home about a quart each.

While they were gathering little Nai went off
by herself. I found her dancing - ^{all} alone
her little feet twinkled against
the smooth worn ^{flattened} stone. Many feet I think
had danced upon it

Koo Shay picks up her digging stick and starts
along. Her ^{bare} little son rides without holding
on. He has a piece of my lunch in each hand.

This boy is setting snares for guinea fowl. He uses
an antjie for bait. It works.

hup ka
ved ko
The boys ^{also} throw stones at guinea fowl - ^{is} a form of hunting.

→
The unremitting search for food continues. Tuum &
Sam Ko are looking for Spring hare, a jumping
rodent. The long flexible pole has a hook
jimp bound to the end. They push the
pole into the hole and listen with their
ear against the pole. They twist it and listen.
They don't hear a spring hare. They try again.
They didn't get any that morning.

Veld kos belongs to the person who finds it
~~One may share with family & friends or may~~
~~eat it oneself.~~

This boy has found a root - which he takes it
to the fire and cooks it in the ash.

These babies are setting out on an expedition of their
own to look for beed kos.

Nai finds a great grass object - which we have
not yet identified. She gives some to her friends.

The unremittent search for food goes on
Tuma and Sam Ko look for spring leaves - a
jumping rodent resembling a rabbit. The
long flexible pole has a hook ^{hooked back & forth} bound on the end,
the pole is thrust in - ^{twisted}. The hunter
^{the creature in the hole} listens against the pole for sounds of ^{scratching}
He hears nothing & goes on - looking for another hole
they get none that day

Back at the West Qui stall

to make a bow. ~~the kind of wood is unimportant~~

He gets a ^{branch of wood} piece with a slight bend

He bites off the bark, softly chops the knots
& scrapes with his assegai - his spear,
He has a knife but uses his assegai.

Bushman use their toes + teeth more than we do.

He then greases the bow + - +
Nothing is wasted - Wipes his hands
on Deekai's skin - Kamma.

The Bow string is looped on one end + bound around
the other. It can be loosened + tightened this way.

In the mean time G or has been making
an arrow. He ~~scrapes~~ ^{shapes} a piece of bone
to exactly the right size which it is
a connecting rod between a ~~the point~~ ^{the point} shaft + a longer
Main shaft. ~~The main shaft may break
if as an animal runs through brush
the main shaft easily slips off. The
connecting piece and as an animal
runs through brush he may scrape off
the main shaft whereas the point
will remain imbedded.~~

Each end is wound with sinew
" segment glued together with gum
The point G or hammered the point out
of a piece of metal he got from the Okavango.
If he didn't have metal he would use
wood or bone.

It is a good arrow. But it is the poison
which makes it an extremely effective weapon

With these poisoned arrows Bushmen survived
through the ages and kept their independence.
We went 20 miles to get the poison

The tree is a

It harbors a beetle - D

Which is Toxic - and most Toxic in its
pupa stage.

The holes where the Bushmen have dug
are deep from former digging

~~They know & use~~

These pupa are so ~~poor~~ Toxic that a
tiny speck in the blood stream of an
animal or Man causes ~~agonizing death~~
~~by~~ ⁱⁿ convulsions. agonizing convulsions & death.

Back in the west Tuma ~~poison~~ puts the
poison on an arrow. He heats the
arrow in the fire. He examines his
hands for cuts. Then he takes the
~~gub~~ ^{pupa} squishes its inside. breaks the
skin and rubs the insides on the head of the
arrow ~~point~~ but not on the sharp point.
It would be very dangerous to carry & handle
if the point were poisoned, and it works
all right this way.

Camel
drives on
"skid"

The little boys begin early to practice with the bow. Because after all it is skill that counts.

These are wildebeest one of the many antelopes of Africa
It is ~~These are wildebeest~~ some of the ^{like these} animals which that little boy will learn to kill. You can imagine the Bushman ^{hiding} ~~hiding~~ them perhaps for days by ~~hiding~~ ^{hiding} them perhaps for days creeping up to them - ~~they must~~ ^{to within 20 or 30 yards} their little arrows only go 20 or 30 yards. Letting fly a little poisoned arrow.

~~That was a herd of wildebeest~~ These are gemsbok - ^{They are also} ~~Both are~~ antelopes. Beautiful creatures John, our son, crept through the grass against the wind camera ^{and the gemsbok} + all to within 30 yards. + ~~started a gemsbok~~ The countless devices and skills have been developed by the Bushmen in the hunt.

The Medicine Man consults the oracle dishes they are of eland hide - 5 of them. representing 2 Kudu bulls 2 Kudu cows and a hyaena. ~~These tell him things he wants~~ The dishes told him this time that the hunters should start ⁹⁰ toward the West and that they would make a kill at sunset time! The dishes didn't say what day.

In good Bushman style John crept up

This tree is one of the famous Baobabs
an extraordinary growth. Some of them get to
be 40-50 feet in diameter.

The Bushmen climb them to look over the
country for game. They sometimes drive
pegs in the trunk - like as rock climbers
drive pitons into the rocks

The Bushmen are great runners. They can run
down some kinds of game.

But most of the game must be tracked
and stalked. The hunter showed us how they ^{would} do this.
When near an animal they ^{would} put down their
quarters & knives so they ^{as to} ~~would~~ make no noise.
- Say nothing on ARROW SHOT.

They ^{would} do not chase after the animal when it
^{was} hit. They ^{would} follow slowly & cautiously,
hoping the animal will go off a little
distance & lie down & let the poison work.
~~be heard~~ But the animal sometimes runs for
many miles.

When the meat is cut up it is laid on
leafy branches. One hunter guards it. The
other goes to bring the women to carry the meat
back. Or the people may just break
camp ~~and~~ which they can do in 10 minutes
and come to live where the meat is.

That would depend on water.

The meat belongs to the group not to the hunter. Each family or individual according to his relationship to the group has a right to certain parts of the animal, a right established by age old law or tradition. So at a point in their social lives where there might be intense friction competitiveness strain and struggle there is none. There is peace and solidarity. No issue arises as to who ~~gets~~ what meat, that was settled long ago. In this ~~case~~ the headman receives the back & buttocks ^{hind} each medicine man ^{one} leg - each hunter a leg. The women received ribs the children get the intestines lungs heart feet. One ^{of the} hunters gave the blood to his wife's grand mother. The oldest man got the neck.

~~Qui and his wife have supper. The pot is one of the traded items, it was made by ^{the} Ovambos traded through the Okavango. It sits there beside a man chopping a bone is an age old sight. The pot came through trade with the Okavango.~~

Tuma cooks a piece of meat in the ash
The old women eat the blood.

Lilla has supper

~~The people are going to gather for a dance.
You can see a circle around the fire in the
middle where ^{it is} made by ^{the} dancers.
These people love to dance, especially
the men. One of the way they differ
from our men Cambridge men,
the women are commencing to dance clap
and s~~

Tuma has a thorn in his foot.
~~He has a great deal of inner strength
and authority that comes from that
and. He has a powerful personality
alert, decisive, he is able
He is a very able leader for his people
I was impressed by his alert
watchfulness over them, by his
energy, abilities, and industriousness.~~

~~He is alert, strong - energetic. I loved
him most for his constant watchfulness
because he was constant by taking care
of someone or some situation.~~

~~I loved him for his constant watchfulness.
He was always taking care of some situations
with his wife away over the so what was.~~

900 Tomas wife is a lively, intelligent and perceptive woman. She would not be easily imposed upon. ^{very much a part of}

This is

"900 Tomas wife I was struck by her lively participation in all the group life. She is perceptive and cooperative - but she would not be easily imposed upon.

This is Tee Kay one of the two Medicine Men. He was apprehensive ~~of us~~ when we first came not knowing why we had come. He got over it and used himself to bring us wood for our fire. He is very capable.

He has 2 wives, who are sisters

This is his ~~second~~ ^{the younger of the two} wife

This is the older ^{with their daughter}. Baon Baon ~~glan~~ looked ~~afraid~~ ^{standing} - troubled & afraid & anxious.

~~Baon~~ ^{Baon} his daughter is married to the

^{Sam Ko} young man who is ~~second~~ ^{next} in line

as hereditary headman - should Toma's

~~his sons die~~ line die out, and his sons die

Baon seemed to be about 12

~~Here she~~ ^{beside her husband}. ~~She~~

~~often looked afraid or troubled. and spent~~
She runs back to her mother.

Unqka is a widow. ~~Some times~~ ^{Sometimes} occasionally she
~~she looked lonely~~
seemed ^{very} lonely

Gow sharpens his axe against a stone
here he plays ^{he has a tuning his hunting bow} the ~~musical~~ ^{musical} bow to
his wife while she makes beads
from a broken ostrich egg shell. ~~It~~
~~is~~ his hunting bow. He uses to play on
the only musical instrument we saw Bushmen use.
~~He made~~ He played a lovely tune.

another shot
before
Ded ai
roll
cord? →

Notice how the little boy is learning to
drill. Gow his uncle shows him how.
But he is more interested in bows + arrows
This shows how cord is made of sinews
the bow string was made this same way.

Something?
more like
children
integrated →

This boy does not leave his little
brother out of the game they play in the
late afternoon - tossing a feathered stick
into the air - trying to keep it from touching
the ground.

They have put on their dancing rattle

Bushmen unlike our men in Cambridge love to dance. This shows their gathering to dance perform the giraffe dance. The women clap & sing. ^{drums or other} No musical instruments ^{we} are used. ~~No drums~~ just the clapping & singing.

~~They sing like~~ their voices are flute like in quality. ^{the clapping is syncopated} They sing in parts. ^{intervals} It ^{was} sounded beautiful & symbolic. ^{we} The dancing is highly formalized. ^{we} There is ^{saw no} no overt pantomime, or ~~the~~ or wild leaping, as in other parts of Africa. The gestures are very small, ~~or~~ restrained and dignified as in ~~most formal Japanese dancing~~. Look at Dee Ai, + her ^{at her} ~~intensity~~ → restrained - intensely. ^{restrained dignified} Dancing distilled to an essence. ^{intention} The

rhythm of the legs reminded me of the ancient rock paintings of Bushmen dancers.

Babies Tuma dances with his little nephew ^{hand} on his shoulder. Watch the baby's. Keep time

Notice the variations on the basic rhythm. Each dancer expresses ^{his own feeling} ~~his own feeling~~ in these tiny variations.

Now every time the Bushmen danced we saw the occurrence which you are going to see.

Rattle

Now the Medicine man went into a trance
He has fallen ^{head long} now into the circle of women
Tuma and the others ^{men} drag him out.

The trances were mysterious to us. ^{we believe they are dances}
~~I was convinced that they were dances~~

We saw this happen many times -
always and only at a time of dancing

Now told us that his spirit went ^{at the time} to
Commune with ~~the spirits~~ ^{God and that his spirit receives} its power from God.

Tuma, ^{others} always took care of him - took of
his rattles, stayed with him - massaged him.
~~Once they poured water on him.~~

But when Now began to come out of the
trance they left him alone.

Watch everyone go away now.

That was that. On one occasion a
ceremony followed - which ^{they disallow us} we have
pictured ^{it} - but on every other occasion
it was just like this.

The dance isn't quite over.

We think this is the trance reinitiated.
The group sits down to smoke and talk
later Now is picked up by his father.

And held in his fathers arms.

We wonder what the future holds for these people.

Reel 1

Do over 1st part To
old women dig hole for skermus -

Then it is OK till

children on carrosses -

enchauting lot - look up -

Water hole seq - do all over -

smoulder

I Ends on Koo shape. water bag-

II Burying water to

Long pause before Koo Slay's
water bag is too long

1 Smoulder.

2 ~~Building is woman's work~~
Building the skerns is
woman's work

3
From weft is built -
do over. up to
2 old sisters

4 And so they learn by
doing - by imitating
there is a little fumble
in this

5 Every afternoon the
women came to feel
their poles & bowls
a little fumble

II Begins with burying the
ends with men digging
for pupa before time at night.

Fix

I They hear nothing & they
again twisting & poking
the pole down the
crooked holes.

2 with the Bechuanas

End of reel - add
Tree is 20 miles

III Begu - Tuma will
arrow over fire
ends. Qui eating
Marrow bone -

? the insides of the
pupa are rubbed
on the foreshaft - but
not on the point -

OK -

never mind fixing -

1 dangerous - in rubbing
poison on the shaft

IV Begin 57 - a good
way to eat if one
belongs to a short nosed race

Ends. Especially on
Morn light night. They
launched late into the night.

stumbled over Musical bow

Fix Whole scene of
say same cord - Remake
no 2 rule 4

Dee Ai is making a cord of
sine ^{by rolling them} splicing the strands
together in this slipshod way.
This makes an excellent
cord. The bow string is
made the same way

V Beyris -

~~The are gathering now~~
The men put on their
dancing ralls -

Question how do reel IV V
fit.

The Bushmen in the Kalahari Desert are the remnant of an ancient race. In many of their ways they live like Stone Age man, hunting ~~the~~ game & gathering wild roots & berries.

~~There are Bushmen living in the Kalahari Desert in many of their ways like Stone Age Man.~~

Their dry land is forbidding but they have learned so well to use what it provides that they can live where others would perish.

~~[Map changes to close up]~~

The group you will see in this picture ^{is} ~~are~~ at Gautcha Pan, ^{indicated by the red circle} near the eastern border of South West Africa.

~~Circle around dot +~~

~~Gautcha Pan appears on map~~

~~Shows short time~~

~~Map changes to close up as you say~~

Two hundred waterless, roadless miles beyond the last outpost into the Kalahari

say

41307ii

KUNG BUSHMEN
of the
KALAHARI DESERT

From a study of primitive Bushmen
made by an expedition in July 1951 from the
Peabody Museum of Harvard University
under the leadership of Laurence K. Marshall
with the cooperation of the
Administration of South West Africa
who sent with the expedition
Mr Claude McIntyre
Senior Welfare Officer of South West Africa
and Secretary of the Bushman Commission

Members of the Expedition

Fritz Metzger	Author of <i>Narrow and His Clan</i> Consultant on Bushmen
Robert H. Dyson, Jr.	Anthropologist Harvard University
Eric Williams	Physical Anthropologist Witwatersrand University
Dr. Charles Koch	Entomologist Transvaal Museum
John K. Marshall	Photographer
R. Carey McIntosh	Sound Recorder
Lorna Marshall	Recorder
Elizabeth Marshall	Recorder

Edited and narrated by
Lorna Marshall

1 walk passed out hills

These are the Bushmen of Gautcha Pan
~~survivors in an ancient culture~~
at small yellow-brown people.
~~survivors in an ancient culture.~~

The men have all their belongings
hung on their carrying sticks
with their spears thrust
under to distribute the weight.
(Pause)

The women carry their babies in
their cloaks - called Karosses -
(Pause) Made of the skin of animals

They are coming to the place
where they will build their
^{the} semi circle of little
grass shelters - where they will
live - ^{for time} till ~~the~~ ^{land} ~~is~~ ^{again} and
~~the shelters are called skams.~~ move on again.

(Say this as Nyka - alone
in middle of scene She
follows Ndi the little girl
after a break.

in their search for food.

2

There are 38 people in the
band 9 men 12 women
and 17 children

These are 38 people in this band
9 men 12 women 17 children

(or a band of 38 yes but 9 men 12 women 17 children)
38 The ~~shelter~~ ~~shelter~~ ~~shelter~~ ~~shelter~~ ~~shelter~~
one for each family & one for
if men & boys without wives, one
for women & girls without husbands.
in an established pattern

2. Group comes to
place where weft
will be built.

3 Fire making

Tuma. The head man
~~on the left~~ ^{will} settles near
the largest tree. At once he
~~will~~ comes to make the first fire.
3. Immediately, Tuma makes the
first fire. This shows the total
time it took with one fire,
sticks twirling against the other
to bring the tinder to a smoulder.
Tuma - on the right - is
assisted by the oldest man in the
band.

The first fire is symbolic or
ritualistic, ^{always} lighted by the head-
man. From it each family
~~will~~ takes a brand to start its
own fire. Then the first fire
is allowed to go out ~~and~~
~~not lighted again~~. ^{although} No symbolic
perpetual fire is kept burning
fire was not lighted again
there were always coals here
to light the evening
fires. ~~No fire was lighted again~~
[Say meanwhile, next scene is
boy leaves fire.]

- 4 2 old women dig holes
- 5 Goo gets branches
- 6 Tuma digs
- 7 Gow builds
- 8 Nowka builds
- 9 Goo + Tuma
- 10 Goo cuts grass
- 11 People carry loads of grass
- 12 Boy brings grass
- 13 Goo puts grass on skewer
- 14 Dai
- 15 Dee ai

- 4 Meanwhile the women are building the shelters. They first dig holes.
~~say meanwhile as they leave for~~
- 5 Goo gathers dry branches. ~~is woman's work. ~~But~~~~
- 6 Building's woman write ~~But~~
- 7 ^{old} Gow is a widower, she builds her own shelter
- 8 Dai's grand mother builds for a very young bride
- 9 the branches are tamped into holes and woven to an arch over head.
- 10 ~~The~~ There is abundant grass ^{the Kalahari is not a desert} ^{to} ^{be} ^{gathered} ^{here} ^{to} ^{cover} ^{the} ^{shelters}.
- 11 A young man carries a load of grass for old Gow. All the women have been working
Now comes Goo with a load
Her little son has been helping
(Say ^{when} ~~as~~ she ^{has} dropped load + steps over it)
- 12 And he brings a load for his mother.
- 13 In bad weather they would tie the grass on with branches or filices cords
- 14 continue above
- 15 At this time they merely laid the grass against the branches.

16 Tuma takes brand for his fire

16 / Tuma takes a brand from the first fire to start his own fire.

17 Goo moves in

17 And Goo is ready to move in. Her ostrich egg shells in which she carries water and her bowl.

18 wept
19 Goo & family
20 wept

18) In an hour ^{a little over} the wept is quiet.
19) ~~A semi circle~~ ^{10 skinn for each}
20) ~~the women of the widow & unmarried~~ ^{one for}
~~the women of the widow & unmarried~~ ^{the skinn are}
much more than ~~the~~ ^{more} shelters. They are a place to be, a ~~focus point~~ place for the family to focus. ~~It gives pattern to space~~ ^{they give pattern to space}

^{yes see here} The backs of the skinn are turned against the prevailing wind. The opening face toward each other.

~~The backs of the skinn are turned against the prevailing wind.~~

21 old sisters bring wood

21 Two old sisters bring wood for their fire. The fire burn all night. ~~wood is plentiful~~

22 old sister go to bed

22 They show how they go to bed lying on grass. covering up head + all in their karosses. They slept out in the open by their fire. Not in a skinn. ^{but} near the skinn of the daughter or one of them.

7145 Hope Bay
May 13 before 11-ward
CUC
6:30 dinner with
C. Johnson

22 continued
Husbands and wives slept in their
shermas with the little children
wrapped up ^{in their} Karosses. The young people
and these 2 old women ^{side} slept out
like this.

23 Ice

23 The ice shows that it is cold
in the winter at Gault. The ~~time~~
days are clear + dry. The noon sun warm
~~but~~ the ~~temperatures~~ nights are freezing.

24 Children
Cuddled
in Karosses

24 ~~The temperature~~ ^{July} was 28 that morning -
with a bitter wind.
The children cuddled under
Karosses. But they were too
heavy to stay long.

25

25 ~~The men are making one of their~~
skins come from the hunt.
useful garments. They have
stretched + scraped ^{the hide} + soaked it
with the brain of a wild beaver.
Then they grease it and soften
it ~~as you see~~ pulling + rubbing
it. Working together.

26

26 Nai will
child in
Kaross

26 Karosses are useful in many ways -
for warmth. for modesty, for
carrying things ~~that participate in what you do in~~
~~learning by doing and by imitating~~

27 Boys pull
on Karosses
we?

27 And they have other uses besides.
This is one. The children are an
~~so raised~~ ^{enchanting lot.} They are
happy and well behaved.
In the time we were ^{there} ~~we saw no child punished~~

28 Little Gow
shows teeth

28 Little Gow is 28 inches tall. He pulls
his fingers in his mouth, he has huge
teeth and he is still nurses.

29 On way to
water hole
4 shots

29 As all the young children do. They
nursed about every 20 minutes.
This little girl is fond of Gow. She
adjusts his neck lace and expresses
her affection.

It is Norman's work to
carry in water but men
also get water if they want
the division of labor between
men & women is not strictly
these patterns in the water hole
situation. Men may dig
shallow pits, breaking skin
getting water.

The group is on the way to the waterhole
The children ~~play at taking a drink~~
with a tortois shell. ^{the children are always present -}
^{participate in whatever}
^{group is doing & by imitating.}

30 Water hole
sequence
Tuma walks
line walks
2 shots

30 Bushmen always settle at some
distance from the waterhole. In this
case about half a mile. They
share the water hole with the animals
and do not want to frighten or
disturb the animals by being near.

They have priority rights to their waterhole
a travelling Bushman is expected ^{to} ask Tuma ^{permission}
^{to use it} There have been few other ^{travellers}

the scarcity of water is their problem & their bulwark
this land of the King Bushman

31 At water hole

4 scenes

31 Every afternoon the women come to fill their bowls and pots and water bags and their ostrich egg shells. ~~This is woman's work but the division of labor between men + women is not strict. Men also get water if they want some.~~ They use grass stoppers in the ostrich egg shells. You can see one in this woman's fingers.

They wash their shells neatly.

They help each other to load up ~~to~~ ~~leave~~. Perhaps you noticed that as they came down to the water hole they were carrying handfuls of grass. They had shaken all the seeds of the grass and ^{they} have ~~now~~ made rings of grass around the tops of the pots and bowls ~~with~~ to keep the water from ~~spilling~~ ^{spilling} out as they walk.

~~It is woman's work to carry water but here the division of labor is not strict as in most places. Men also get water if they want.~~
Koo Shay has a fine water bag made of the whole skin of a small animal

1st road ends here

Begin before the ^{net} begins

~~Victims~~

31A
Burning
shell

Time

If Bushmen were going on a journey through waterless country carrying ~~the~~ skins to trade, as they carry them here - they might ~~carry~~ ^{bury} ~~to~~ ^a supply of water in ostrich egg shells. ~~and bury the shells~~

~~part way~~ to have them for the return journey ~~staying water stored this way~~ ~~journey~~. Should such a cache

~~be stolen~~ Also if the water holes are drying up water would be stored this way. Theft of stored

water is ^{considered} a most serious offense - equal to murder. Indeed it could ~~be~~ ^{theft of water}

~~result in~~ a death ~~of a man~~ who counted on water being ~~where~~

~~left it and found none~~. Should such a death occur ^{as a result of theft} the ~~family~~ of the dead

~~be~~ Tradition is that it would be avenged by a blood feud. ^{this is the theory} We observed ~~no such occurrence~~ ^{no theft aggression}. We

observed impressive honesty, cooperation, integration among this far-away and independent group.

Two long a pause

32 Nai
sharpens
digging stick

33 Women
digging
(3 scenes)
Closeup 1900

Women digging
again

34 Berries

35 Nai
dancing

36 Roo Shay
picks up
digging stick

32 Nai sharpens her digging stick
before going to dig for roots and bulbs. -

33 all the women went together that
morning to gather veldkos. They are
digging for nutties, bulbs like tiny onions.
I counted the number 900 got. It was
32

roots berries melons or nuts
Gathering ~~veldkos~~ is the women's
principal work, as hunting
is the men's principal work.

[Begin berries before end of this if possible]

34 Berries are more plentiful. Unfortunately
they have big seeds in them which
even the little children swallow
right down. Each woman ate
a good many and carried back
a quart or so in her Kaross.

35 Little Nai left the group and I found
her all by herself dancing - her little
feet twinkling against a worn tilled
stone in a complicated rhythm. She
is a blith child.

36 Roo Shay picks up her digging stick
and starts ^{on his mother's} ~~will see that little~~
900 rides, ^{without} holding on.

37 Unyka
eats
berries

37 Unyka pounds her berries with her
molar + pestle. She is an interesting
physical type. Her nose and ears
the pigmented areas on her breasts
are characteristic of Bushman the race.
~~vegetable food~~ - unlike the meat - belongs
to the person who gathers it - to
give to her own family or do with
as she wishes. Unyka is a widow
She eats her berries alone.

38 Snare

maatim

38 The boys set snares for guinea fowl.
They find a place where guinea fowl
have been scratching for nutjies
and use nutjies as a bait.
This is a good snare. It works.

39 Boy
throwing
stone

39 Throwing stones at guinea fowl is
another form of hunting.

40 Boy
digging root
cooks it
in fire
(2 scenes)

40 The ~~children~~ ^{boys + girls also} dig + gather + dig
for themselves and dig for roots.
This boy finds a fine ~~of~~ root.
~~It is his root. He looks happy with it.~~
He goes at once to the weft and
~~cooks it~~ ^{for himself} the ashes at the weft.

41 Nai gon
& ai shap
leave weft

41 ^{little} These children are off on an expedition
on their own to find food.
Even the little children look for food

42 Nai digs
root
eats
gives to Ai Shag

42 Nai, the little girl who was dancing
is a clever child. She finds a
great gray ^{root} ~~object~~ which ~~she has not~~
~~yet identified~~ ~~The ~~tribe~~ ~~in~~ ~~desert~~~~
She eats some ~~is ~~rich~~ ~~than~~ ~~most~~~~
~~desert~~ ~~tuberous~~
~~roots~~
and gives some to her friend.

43 Spring
Hare
sequence
many scenes

43 The search for food goes on. This
afternoon the men are looking for
spring hare - a jumping rodent
which looks like a rabbit & lives
in holes. ~~They~~ ^{the Bushmen} have a long
flexible pole with a hook ~~bound~~
to the end. They work this ~~pole~~ ^{prodder}
into the hole and then listen
for the sound of the spring hare.
They hear nothing and try again
twisting and poking the pole
~~down~~ ~~the~~ ^{down} the crooked holes. They
listen - hear nothing and try again.
All afternoon they looked and
did not catch a spring hare.

44 Bow Sequence
Many scenes

1 scene

1 scene

X

2 scenes

Bow string

Tighten &
loosen string

Qui has chosen a branch with a bend in it to make a bow. They make a ^{small} simple bow

He peels the bark off with his teeth after having heated it in the fire.

He chops off the knots. The axe is metal, as you see. This group trades with the Okavangos and with Bechuanas for axes knives, metal for arrow points.

Holding the bow in his toe, he scrapes it with his assegai. He has a knife but he used his assegai for this.

The bow has been greased and now the string is looped at one end and bound around at the other, ~~as you see~~

So that it can be tightened or loosened by twisting it this way,

45

45 Bow the medicine man shapes an ~~arrow~~ ^{which he got by trade} arrow point of heavy wire. He now smooths a bone piece which connects 2 parts of the reed shafts - ~~so the~~ ~~bone shafts are~~ ~~brush off~~ ~~the~~ ~~point~~ ~~is~~ ~~included~~ ~~the~~ ~~shaft~~ ~~arrow~~. He ^{has} assembled the ~~shaft~~ ~~arrow~~.

Each end of the reed shafts is bound with sinew and the arrow is stuck with gum.

the face

45 continued

45 continued

The main shaft, slipped out the bone piece can be brushed off easily and leave the point imbedded - important - because the point is poisoned

46. Poison Sequence

46 This is the tree that harbors the poison beetle which these Bushmen use to poison their arrows. ^{It is} the tree

It is poison that has killed the great backs there many centuries ago. The poison works faster than the little arrows. The meat can be eaten.

is 20 miles from the water hole at ^{gautcha} ~~gautcha~~ the beetle is a precious possession. ^{to have on your mind} ~~to have on your mind~~ buried in the ground. Most toxic in this stage and ~~the pupae~~ pupae are quite deep in the ground.

~~These holes were already deep, having been dug in many times. They take a number of the pupae. They can keep the poison dried on sticks and moisten it with the sap of acacia when they come to use it.~~

Eeds have

The tree is 20 miles from the water hole at gautcha. It is a precious possession to have on one's land.

~~Poison is very important to Bushmen.~~

Tuma ^{puts the poison} back at the weft shows ~~no how the poison is put on the arrow.~~ No fart beats the arrow over the fire, He has examined his hands & brushed them off

46 continued

46 continued

He breaks the casing of the pupa and
 squashes its insides. ~~The poison works~~
~~in the blood stream.~~ A speck of
 it ^{in the blood stream can} causes death in agonized convulsions,
~~of the Bushmen know an antidote~~
~~to this poison - it is an unrevealed~~
~~secret.~~

X

The insides of the pupa are rubbed
 on the foreshaft - but not on
 the point. It would be ~~poisonous~~
 too dangerous to handle & carry
 the arrows if the sharp points
 were poisoned.

Some say that Bushmen might
 have been exterminated long ago
 but for their ~~poisoned arrows.~~

Say it here
 the exterminated
 part

~~is it the Bushmen,~~
~~And poison, have killed the great birds~~
~~more readily than the shot?~~
~~kill arrows.~~
~~these many centuries~~

47 Boy with
47 bow

47 Poison is very important but
Skill is too. Little boys begin
to handle bows when they are
very young.

48 Arabesque

48 Here is a great hunter - ^{he} does not remember to use his arrow. (so carried away with his dream)

49 animal
2 scenes

49 A herd of Gems back - ^{one of the} among the many kinds of great antelopes that little boys will learn to hunt. ^{our camera with its} the ^{four inch lens did} camera with its ^{four inch lens} ~~to creep~~ as close to take this picture with his ^{had} ~~four inch lens~~ as a Bushman hunter would have to creep.

And here is a herd of wild beasts lead by the great herd bull.

[Pause]

Before a hunt the Medicine man would consult the oracle disks.

50 Dishes

50 [Begin in scene before - continue -]
to learn if the time were propitious
and in what direction the
hunter should go.

The men ^{sit} around him. Everyone
has something to say.

There are five dishes made of
eland hide. They represent 2
~~Eland~~ ^{Eland} bulls. 2 ~~Eland~~ ^{Eland} cows
and a hyaena. They tell
you that a buck will be
killed at sunset time toward
the west.

51 Baobab

51 A Baobab tree - ~~the~~

~~astounding~~ growth ~~they~~ sometimes
^{they grow to be} 30 feet in diameter. In this
~~flat~~ land where there are no hills
they tower above everything else
~~the~~ Bushmen climb them to
look for game. If the trunks
are so smooth they can't be
climbed. ^{the} Bushmen drive in
wooden pegs to climb by.

52 Tuma
walks
and runs

52 ~~We observed only a few of the
many hunting techniques.~~

~~Because the Bushmen can
run down some kinds of game.
It was believable when we saw
Tuma and Te Kay running [Pause]
through thorns.~~

53

53 Many hunting is a matter of
tracking stalking - creeping ^{up} very
close. These two young hunters
show ~~me~~ how they would
do this - ~~creeping through the
grass.~~ When they get near
the animal they lay down
their spears and knives so
as not to rattle and with ^{creep up}
one arrow each. They ^{bows} can shoot
only 20 or 30 yards.

When they hit an animal they do
not rush after it. They show us how
they ^{would} follow slowly and cautiously
hoping it ^{would} not run far - but
lie down & let the poison work.

the
meat
men

54 Kudu
+ loading
etc
long sequences

54 A Kudu had been killed. The
hunter showed ~~us~~ how the meat
was handled and distributed.
after it is cut up
The meat is laid on branches to
keep it clean. One hunter stays
to guard it while the other goes
to get the women to carry it to
the meat. If the animal had
been killed ~~many~~ ^{very far} ~~many~~ miles
away, the Bushmen ~~would~~ ^{might} all
move to the animal. Here it is
nearby.



The women have brought branches
to put in their karosses to lay the meat on
for cleanliness
They are a small but strong people.

The distribution of the meat is
one of the most important aspects
of their social structure. The
meat belongs to the whole band
not to the hunters. So at a
point where ~~the~~ ^{the} greatest stress and strain
struggle
It ~~some~~ had meat and others had.

54 continued

54 continued

None ~~in such a small~~ great strains
 could develop and ~~the feelings of~~
 frustration ~~envy~~ jealousy ~~conniving~~
 and frustration and hatreds ^{could}
 be enhanced. ^{including the widow's ~~grandmother's~~ ~~the widow's~~ ~~grandmother's~~ ~~the widow's~~ ~~grandmother's~~} As it is, each
 person according to his relation to
 the band, has a traditional right
 to a certain part of each animal.
 This eliminates struggle over quantity
 This custom is ~~accepted~~ as a way
 of life - ~~which~~ ^{which} ~~it~~ develops cohesion
 instead of stress. ^{the hunters have the}
 right to eat the liver ^{here at the time of the kill}
 the rest of the meat is carried ^{to the} hunters ^{where it is distributed}
 The 2 hind legs, the headman
 the back and the ^{pump} ~~butch~~. The
 2 medicine men a fore leg each
 The oldest man the neck. The
 women ^{including the widow} the ribs. ^{one} The
 hunters gave the blood to his
 wife's grand mother. ^{Distributed}
 among the children were the skins
 feet the intestines the heart and
 parts of the stomach.

They might have
 been hunting for
 2 or 3 days with
 little food.

55 Tuma
eats

The same
personal possession
is very strong

55 Once the meat is distributed the portions belong to the individuals who ~~receive them~~ as a personal possession. Each may eat his portion when and as he pleases. The Bushmen ate in many different ways, there were no set meal times. ~~When everybody ate at once.~~ Individuals ate alone at odd times or came together as families to eat - especially if a pot of meat had been boiled or a head baked in the ground. Tuma has cooked a piece of his meat in the ashes this time - although his wife has had a pot boiling. She drinks some broth.

Time this

^{got from} The Bushmen do not make pottery. They trade ^{with} ~~the~~ ^{the} Okavango 200 miles to the north for pots, axes, knives & metal for arrow points.

They send their Medicine Man to trade once every year or two ~~to trade~~.

56 Guit
Dee ai' eat

Time this

56 Every family does not have a pot - so when one family is cooking, another may come & cook their meat in the pot at the same time. That is why this pot is so full.

This ^{must be} an age old sight - a brown skinned man crouching as he chops a marrow bone.

III ends

57 Sams
58 lats
goveats
59

57 a good way to eat if ~~you~~
58 belongs to a short nosed race.
59 The grandmother who received the blood
is cooked ^{half an hour} ~~it~~ stirring it constantly
with a twirling stick ~~for half an hour~~.
She shares it with ~~her daughter~~
~~one of her daughters~~ - who is pregnant.

Timing?

60 Tee Kay
+ marrow

And with the ancient aunt has
Blood is a great delicacy
60 Tee Kay ^{one of} the medicine men ^{has} 2
wives + 4 children. Each of the other
men had only one wife. Tee Kay seemed
to be a kind + considerate husband and father.

61 Tuma
+ thorn

61 Tuma the headman has a thorn
in his foot. Tuma ^{is} a hereditary headman
to whom no formal homage
is paid. He participates in what
ever is to be done. He is alert & able.

62 Tuma
gesticulates

62 ~~and~~ He has authority. He seldom spoke
like this, but when he did he
was obeyed. Watch his wife in
the middle of the 3 women at the back.
But they do what he says.

Same

63 Tuma
wipes baby

64 Goo in
cups

65 Tee Kay
+ baby

66 Mai

67 Nowk.
Baou

68 Baouat
fue

69 Baou
Sam Ko

63 He watches over his people

64 Goo his wife is a lively woman.
one felt she would not be easily
imposed upon.

65 ~~Tee Kay the Medicine man with 2~~
~~wives seemed to be a kind and~~
~~considerate husband, and father. He~~
~~is one of the Medicine men. He has~~
Tee Kay ^{father} is an able man, a good
hunter & craftsman. He seemed to be
filled with self confidence. His 2 wives are
sisters. They lived harmoniously ~~the~~ always together.

66 This is the younger ~~one~~ ^{of} his 2 wives. They
67 are 2 sisters. Here is the older one
And her daughter Baou little

68 Baou - of the troubled eyes.

69 Baou is married to this young man - who
is next in line as hereditary headman
Should Tuma or his sons die ^{this} is a
preliminary sort of marriage. She still
plays with the children and spends
most of her time with her mother. She
runs over to her mother now.

70 Ung Ka sits

70 Ung Ka ~~is~~ the widow. ~~She~~ sometimes looked lonely - not always but sometimes Pause

71 Gow sharpens axe

71 ~~Bushman~~ Gow sharpens his axe against a stone.
 (~~Bushman take beautiful care of their~~
 ~~belongings & keep them in order.~~)

72 Musical Bow

72 While Gow's wife makes ostrich egg shell beads he plays a ^{charmy} tune to her on the Musical bow.
 This is the only instrument we saw the ~~Bushman~~
 any other ^{musical} instrument except this. and their dancing rattle

90 faster

~~The Musical bow is commonly used by other peoples. ^{They} Bushmen could have learned its use from Hereros, Bechuana or Okavangos.
 This is merely the hunting bow tapped with a slender stick - the mouth used as a sounding box.~~

73 Bead making

73 The little boy sitting beside his mother ^{has been} imitating her as she drills holes in ostrich egg shell beads.
 Gow stops playing to show him how to hold the drill straight and to twirl it.

A Boy
73 bow arrow
Dee Ai T Smoked

But ~~he~~ ^{the boy} is really more interested in playing
 ~~bow and arrow~~ than in drilling.

74 Old Gow smokes

74 Old Gow loves to smoke. Tobacco is obtained by trading. For such ardent smokers I ~~doubt~~ ^{there is probably never} ~~of the~~
 ~~can get enough~~ Like every good Bushman he passes the pipe around.

75 Little Gow smokes

75 Little Gow ^{is old Gow's} ~~is~~ grandson. loves his grand father and wants to be like him.

76 Gow kisses little Gow

76 The grand father adores this child.

77 Bird

77 In the ^{late} afternoons the boys played a game tossing a feathered stick into the air. The same boy played with the rest. The children are never left out. Here a boy carries his little brother as he plays.

78 Dance circle

78 Bushmen love to dance. Especially in moonlight nights they danced late into the night. ^{and} (They are gathering now) ~~to~~ ~~show us the giraffe dance.~~ The men put on their dancing rattles. The women start to clap and sing. Dancing and singing are their arts ~~for~~.

End here

Begin

The dancing ^{was} dignified ~~and~~ intense and highly formalized. There was no obvious pantomime. No wild leaping. The gestures were ~~very~~ small and restrained.

Time this exactly

yet each dancer expressed his feeling in ~~the~~ little variations on the basic rhythm. ~~[say this before feet]~~ Pause if possible

gay feet

notice 1 3 beats with one foot two with the other. Sometimes simply the basic rhythm. Here are Dee Ai's ^{little intense} feet. And see the gay feet behind hers. Such precise, swift, tiny steps ~~require~~ require ~~of~~ strength and coordination like ballet. ~~and long pauses~~

Tuma carries his baby nephew while he dances, and the child waves his hand to the rhythm.

78

Dance
continued

78 continued

Pause - through Tuma - baby - hands.

Notice Dee ai's face

Say as she comes around clockwise

The rhythmic pattern of the legs here
^{are reminiscent} reminded me of ~~scenes~~ ^{scenes} in the
 ancient cave paintings of rhythmic legs
 running or dancing.

The women singing were like song sparrows.
^{the songs are complex.}

Some sang the high parts other voices
 at the same time sang at a lower
 interval. ~~to be the~~ ^{the} ~~the songs were~~ ^{so} lovely.

we?

The Bushmen know many, many songs.

~~We could not capture the songs &
 sing them ourselves. They are complex.~~

The children dance too

The lame boy along with the rest.

Dee ai with a ^{last} flourish sits down
 and nurses her baby.

Time the

79 Trance

79 Now ~~you will see~~ ^{happened} something happens
 which ~~was seen~~ every time there was a dance
 and only when there was dancing. Now
 the Medicine Man falls into a trance.

Time this

He is in the middle now leaning forward.
 Now he has fallen headlong into the
 circle of women.

79

Trance
continued

we?

The men left him out and care for him.

We do not know exactly what kind of a seizure this is ^{what was kind it is} but we believe it to be sincere. We had observed Gow particularly during the time we were with the group.

^{He is not crafty.} He seemed to us to be a sincere and honest man, ~~humble~~ and unassuming. ~~He is not crafty.~~ He told us that at these times his spirit goes to the good God // gawa. and receives its power from him.

The men have laid him down with his head in shade. They have taken off his dancing rattles. Tuma ~~stays beside him~~ watches over him, ^{and} massages him

Tuma
stays

until he begins to come out of trance. Then ~~as you see~~ everybody leaves him. He sits quietly alone looking ^{for a little while} dazed. When he collects himself, he simply gets up and joins the group again.

80
Children
Dance

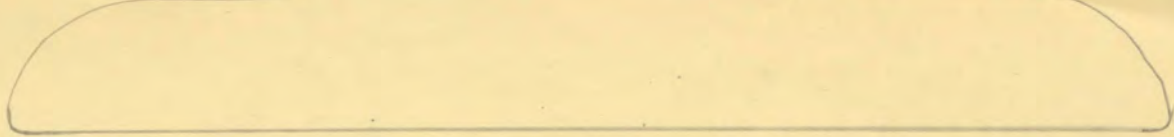
80 The children have the dancing over to themselves now.

[Pause while they dance]

81

Trance

81 ~~We think this is a trance.~~
So this a trance?



82
group
sits

82 The group sits together for a while talking and smoking - [pause till next shot] and passing the pipes around. Every evening they sat together - talking + laughing late into the night.

83 Gou
picks up
Gou

83 ~~[Begin before scene begins timing exactly]~~ Little Gou's father picks him up [get this on pick up.]

84 Tim the
expert

84 And holds him in his arms a while.

85 Gou
holds
Gou

85 Gou the Medicine Man and his wife Dee Ai pack up their belongings.

85 Possessions

They are going to move on. The band does not always stay together. They come together at times - when they gather the Mangetti nuts for instance. or when the small water holes are dry and there is water only at gautcha. At other times they spread out over their land in smaller

groups of two or three families to have a better chance of finding ^{roots + game} ~~game~~ food. They all remain within their own hunting territories which was their father's before them. According to Bushman law ^{no} has a right to hunt in the land of another band.

To the frame
to say the?

Tim as
he lifts

Gou has a goodly number of possessions for a Bushman. But he can carry them all.

They will never again ~~return~~ ^{return} ~~back~~ to
this weyft. When they come together
again at Gantcha they will build
a new one.

4 after

The pictures we shall show you this evening were taken ^{last summer} on an expedition which was under the auspices of the Peabody Museum. The purpose of the expedition was to make a record in color moving picture of a group of Kung Bushmen in the Kalahari desert.

Bushmen are an interesting people.

Racially they are an enigma. (Professor Kooten says.)

They are not Negro. They have ~~both~~ characteristics found in both Nigroid + Mongolian peoples.

They once peopled south Africa - at least 15000 years ago they were there. Thousands of years before the ~~Bantu speaking~~ Negroid tribes came. They were pushed back + now live only in the Kalahari Desert.

There are remote groups still living in May ways as stone age man lived - with no agriculture no domesticated animals. ^{Their only means of subsistence is the} They hunt + gather wild foods. _{of game with bow + poisoned arrow.} It is such a group you will see in the picture.

They won our admiration + respect. They are self reliant dignified + honest. They were responsive, gay - fun to be with.

get

Type writer $14\frac{1}{2} \times 14$
 Screw top boxes for ink bottles - 2
 4 Spring binders $9\frac{1}{2} \times 11\frac{1}{2}$
 4 small note books
 Note books for L.K.M.
 Paper $12 \times 9\frac{1}{2} \times 7\frac{1}{2}$ + $9 \times 11\frac{1}{2} \times 8$
 Pencils etc
 2 File boxes $9 \times 12\frac{1}{2}$
 Pass ports - etc

File folders.
 Gunk Boxes
 Spring binders?
 Calendar.
 File box
 Nylon shirts.

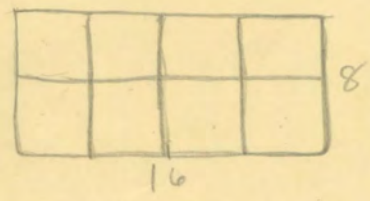
12 x 14 x 16

Cutter Laboratories
 Berkeley, California
 Snake bite kits

Bl coat
 Bl dress
 gray "
 Suit
 Print
 Br. Print
 Nylons
 Sweater - Bl. ?
 Swede shoes
 Bl spot shoes
 Bl shoes or light shoes?
 gray nylon. & No
 gray spot

leave Blue

x 10" high



8000'

5 boxes = 40,000

1 spare
6 boxes

- 5" p 16 mm
- 1" p Stereos
- fics
- + Bl. + White
- 1" p Graphic
- 1" " Polaroid
- 1" " Ekta

Camera boxes $9 \times 19\frac{1}{2} \times 12$ high
 B+W $12 \times 9 \times 7$
 Cine $20 \times 10 \times 11$

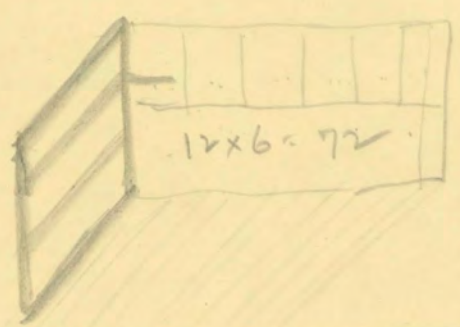
$\frac{5}{8}$ " thick $4\frac{1}{2} \times 6\frac{1}{4}$ is 4x5 film for the big camera for graphic
 will take 40

- 400 - 4x4x1 Kodachrome 80 per box
 - 40 $4\frac{1}{2} \times 6\frac{1}{4} \times 5/8$ B+W 4x5 40 " "
 - 75 Ekta. 120 $13/16$ sq x $2\frac{7}{8}$
 - 140 $2\frac{1}{2} \times 1\frac{1}{2} \times 1\frac{1}{2}$ Stereo 35mm. 180 per box
- 3 crosswise 10 30 on bottom 6 rows
 1 box for 180

70 boxes $4\frac{1}{4} \times 2\frac{1}{2} \times 1\frac{5}{8}$ Polaroid = 17.3 cu. in

425
 25
 2125
 850
 10.625

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 $85 \times \frac{25}{8} \times \frac{13}{8}$
 13
 255
 851.73
 64) 1105
 60
 465
 448
 170



$8\frac{1}{2} \times 16 \times 10$



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