

1
January

T
Tippet

2018.9.1

Cauldella Hunting
August 1958

(circled)
2018

F40.58

(2) poison tree

When looking for poison - watch for black
spots. Have ever seen tree without poison for many
year - then suddenly have it - yes. There was one
at Tsumque which he watched many years - one
many manulas there - yes - ^{some have poison} far from new source? Yes
Does he think beetle flies far - He thinks beetles flew
There was one tree far from this but next to it which
used to die - now no poison - but thinks poison moved
to this one. What time of year do beetles emerge?
First heavy rains. Are poison in manula trees between
Kubi & Cova - None there.

Is beetle same in little bush - N/Ko - Yes.

When larva of poison beetle climbs down tree - a little
very tiny larva - very active - gets into p. worm - lives in shell
~~the~~ pupates - other beetle comes out - Has he seen -
Thinks he has seen little thing - He has seen little hole
in worm + inside small larva - poison all eaten - throw
it away. Tuma thinks little thing helps to form
poison - Q. But he throws that shell away - He thinks
that shell has too little poison so throws it away.
There is another worm about 2" long 1/32" diam - has
white color shiny - has tiny mouth - which enables it
to break poison shell - have no name for it. When
find this worm around tree does tree lose its poison -
Yes. Do hiri/naba + this always occur together - No
sometimes together. This worm can occur where no
poison. ~~But~~ It will bite people. not poisonous. Just sitting
on ground you can be bitten.

Tuma - Gow M. & Ledimo - 12 parasite beetles

Aug. 10 - A.M.

825?
278 There is a little worm - moves slowly clear breaks into shell of poison beetle + eats

It is white in color - about 3" long - $\frac{3}{16}$ " diameter
It has 2 jaws + will bite people. It has many legs.
looks like a centipede (its legs) !naitsi !naba. It has bright
shiny color - Cui used to call it Naisi Naba - (Naisi is name
of person) - every one laughs. It is found every where. It
is poison proof. It may eat ants -

Life cycle of poison beetle - Eggs hatch - ⁵ min discussion
very animated.

A little beetle comes out of ground. It flies up to ~~leaf~~
branch where leaf joins branch. There it stays till it
dies. While there it lays an egg. many eggs in same
spot - These little eggs connect together they form
one thing - Egg hatches the poison worm. They fall
to the ground - They climb down the tree - Holes big?
They stay on tree till same size as in shell. eat
leaves - They change their color as they grow - What color
when little - when little has (dirt?) all over - when grows
dirt comes off. - While climbing down can they be used
for poison - yes. Climb down in middle of rain.

Little spots we saw at Cho Aua was where eggs had
hatched. Caterpillars we had pictures of ~~to~~ were ordinary. no
relation to poison. Are trees marula. Kar is name of tree

Fruit is Kar nisi - At $\frac{1}{2}$ way between Nama + Pautcha is
poison tree - 5 mi E is another - are many that have
poison - many - Does tree that has poison always have it -
Yes unless it is dry too much. Have ever dry too much
Yes - one near Nama + our poison tree - both dry too much
Why some have - others not - don't know - ~~some~~ some have
fruits others not - don't know why - Poison is on any
tree (if at all) regardless of whether fruit or not.

Aug 12 1955

on hunting - odd question

Gao - the small old man from I gan
gan - sick with infected leg.

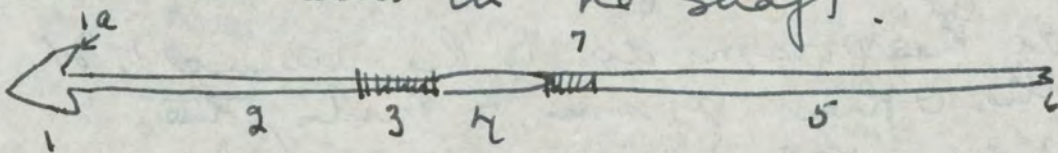
{He is
amused,
pleased to
be asked.
Talks freely

I am running through John's notes - picking
up questions we indicated should be asked.

Name of grass of arrow shaft is || ñ || o

Connecting link is || gama

They say arrow comes apart at connecting link
bone remains in the shaft.



1 point is || Naoa - Means point of arrow
not point of leg stick

1a is | twisi - Means ears

2 is ! gum - Means leg, n handle

3 is # oua - Made out of || gama grass
They call it that they say because it
connects 2 parts.

4 is || gaba - any animal's bone ! Ku - High Tone
(much shorter than ! ñ, the name)

5 is ! a Do they make ! a of anything else?
They use ! gwe in another place.

The || K ñ K xao si = people of the west.

6 the knotch is | K xi - Means foot

7 the bindings - they say my sinu - tso

the whole arrow is chi

uses of stone. Names of other Bushmen.

Laguor
Gibon
Bou

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Three kinds of poisons

Word for poison - arrow poison they call !oa

1) one kind is the beetle - from the Marula tree
called $\frac{1}{2}$ gai !oa

What is the name of the beetle?

A respect word in poison is Kxam.

2) the pod. there is a tree near Tsam anpaipai
which has these pods. Will they tell
me what this is it? Name is !gowa
It is a poison

3) the asparagus root - !gu!o

2) What do these poisons do to the animal? It
helps the other poisons + makes the
animal die. It is poisonous to humans
if someone eats it he will die.

3) If someone eats !gu!o would he die? yes.

1) gai !oa you must not eat, but
it kills by getting into blood.

Jan said he had a crack in his
Nail & was careless when he was
poisoning an arrow. The poison
got in, he was very sick his
arm swelled up. He sliced under
his arm. people cut under his
arm to let the blood come out
Did they suck? yes. With their
mouths. ~~Do they~~

Do they do that for a snake bite
too? No. do not suck. They cut - one
They do not suck or squeeze. They die
trust to !Omi Ko.

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would he tell me all they can think of about how the poison acts? You says when you shoot the arrow into the animal the poison dissolves and goes into the animals body. The animal is sick & dies. The poison get to the heart and then the animal dies. How is it carried to the heart? You is showing on his own body. & says the poison goes into the flesh and spreads in it. and some goes inside the abdomen. It goes into 'ke ! N ko mi' which is something running along the back bone of the animal up to the heart. !! N ! Kumi is a tube. Does you know why the poison kill the animal? He says when we get sick & the sickness goes into the heart - the heart fails - is defeated by the poison - and the animal dies. We die. It is the same with the animal and the poison. That is why they try to shoot the heart. If the arrow touches the heart the animal dies at once.

They do not put poison on the point, I say. Why is this? Ans. If you would put the poison on the point. it would make the point blunt and it would not be sharp enough to cut through the skin of an animal.

Do they put snake poison in arrows? No.

snakes, spiders - euphorbia - Venus for other people. Some 'Kali' fish

Why? you added with out my asking

4) There is another beetle they use.
! Na! Na Kodeng. He demonstrates with a piece
of charcoal - the size. They break the shell
& squeeze the juices. Do they pull off the front
leg of that one too? A person holds its head
and breaks the behind of it & squeezes out
the fluid. Where do they find this one?

During the rains. Where? It dwells
under the ground now - in winter - but during
rains it walks about on the ground & can
be found anywhere.

Can they think of any other we have not
mentioned? Yes - a spider which
makes a hole in the ground. They
take it & cut off head & use the
juices to poison arrows. It is ! Nham
The color? is black. Does it have a
red spot under it? No. Size - ○
Does it have hairy legs? No.

There is no very big hairy one. I know
It is big as silver dollar. Not used on
arrows. This is the one that makes a
web outside its hole. The little ! Nham
does not make a web. It makes a hole
& hides in it. They break its head
& poison arrows.

Is there a plant they use as poison
Not alone - but they mix.

!qoun!gau

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Hart down - " They chew the bark & spit
it on the arrow just before hunting
to moisten the poison. This is yellow juice

Sausafaria. What they make and is
used? !! Klaui Yes. It moistens the poison
that it may work rapidly - easy to
dissolve. It is not poison itself.

What else do they use that way?

Zā tree - one in our camp. How do they get
juice from it? They take the bark
chew it & spit it in the poison.

|| How is another tree they use for this.

Gau says these are not poison he thinks -
but they may be. They help the poison to act.
These juices are mixed at the time the arrow is
poisoned? Yes. & are added also to freshen
the poison before going out to hunt.

|| Kuslay has joined r! nukka. || Kuslay
touches her father's arrows - low - quiva.

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Did you and I go when they were young
 ever know Bushmen who had no metal
 axes and if so what did those Bushmen
 use? You - I go say they always saw
 people use metal axes. since they were born.
 I, myka said the old old people had axes
 + taught their children how to make axe -
 and to exchange gifts - for which they may
 get some axes. I, myka continues in a long
 speech: She says the custom is continued
 in the interchanging of things. they were told
 by their fathers to do this. When they
 meet people they know, who are related
 they should receive from them an axe
 an assegai and a pot.

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When a woman marries, the wife's people
 come and get things from the daughter's
 husband. I, myka is speaking to the old woman
 of what we spoke of this a Mr. Sheistellin
 her what the Nahr people eat - a salt.

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You has seen arrow ^{points} made of other things
 than metal? Yes bone. Made the same shape?
 no with straight pointed point. I, myka
 speaks up. + says bone arrows have no tails
 (or points a hook) Arrow points made of wood?
 They have Ask this again. It got mixed up.
 You says children make arrow points of wood to play a
 game how to shoot. Men use wood only as a connecting piece
 instead of bone.
 Wood in arrows?

425 They asked this in puna: When an old man
is about to die (Nupka + # Gao said this
talking of her - he calls his children and
gives them his things as their inheritance,
his axe - pot etc.

462 What about scrapers, did they ever
see skins scraped with anything but
metal. No they say the people inherit
axes from the old people.

Are there any ways people use stones
except in addition to sharpening blades
+ striking sparks & and for pipes?
To hammer some thing - you lay an arrow
on a stone to hammer it, or nuts, gcons.
Did they ever see a stone put on to a
digging stick to weight it? No - but
he saw people break stone with another
stone to get at the root of a weed etc.

Names of people & places. ! Name Aug 12, 1955
Selimo Gau = God (small old man from Igum)

Names of other Bushmen people who speak different languages from them?

! myka spoke of Nahru.

Gau says the Bushmen from - he point South east - from there. They do not understand their language. Do they have a name for those Bushmen? He says some Bushmen came with the farmers who took his sons - ! myka. Their names were ! gunda & Makankau. He did not understand their language. Does he remember Katuqua who came 1st time with us? Gau. Could he understand him? Some words. Not all.

Did Katuqua say what kind of a Bushman he was? He said he was one of these Bushmen but had learned another language while out with tity that these people do not understand.

Do they have a name for the kind of Bushman Jani is? Those are strong men who live at the west or North west. Does he have a name for them? No. he does not know.

They have a name for the N'harn. Yes

Can they understand them? A little.

! myka was talking of them this time.

Dobe I said speaks N'harn; does Gau understand? He did not speak N'harn to Dobe. Dobe speaks ! Kump to him. What does Gau call his own language? // Nua !^{ei} Kxao
"the talk of the owner" KOKXWI

Il Nua!ei is this area - from
!nama to Tsamque did they say?
It starts this side of Igum - Igum is not
in it. and goes to the sandy places -
(the stony area which has no heavy
sands is Il Nua!ei) - Near Tsamque.

On the far side you have? To north of Tsamque
the point. Those sandy places are not
Il Nua!ei. Il Nua!ei is reproduced as
Nyai Nyai on the map. Mean same thing.
The area has pans and rock - no
heavy sand.

They speak the language ga saep
of the owners of Il Nua!ei. ie Krao
Did they ever hear their language called
'Kung? Yes - they do say this. If
he was talking to another Bushman
of the same kind he would say this
'Kung does this or that - referring to another
Bushman of his group. Does it
mean anything? No thing but the
name of these Bushmen.

Qui Neander 11Kishy goo (old) 4:30 pm August 23 1955
Pedims 1920

Hunting Taboos & Magic

I tell Qui that I wish him to teach me the things that hunters must avoid before dinner - after the hunt. He begins:

Hunters avoid eating jeweled cucumbers or tsi because they smell & the animals may smell him & run away. Also Manghetti is avoided. They eat any other wild loc.

When a man has shot a buck he does not cook tsi on his fire. The tsi bursts with a bang. This causes the animals to go far and he would never find it.

If someone has shot a buck he does not eat honey. If he did the buck might not die.

Also he does not eat ^{part of} the ^{root} chungⁿⁱ if it is forked. It is the second part they do not eat. If they do what would happen? The animal would not die. Because it is sticky and sticks in the teeth. This is why the buck may not die (!)

Young men do not eat !Khoa after they have shot a buck. Old men may. This is the water root. The reason is that it is watery. If you eat it the buck will have more urine and ^{urine} ^{will} wash the poison out & the buck would not die.

The sky for a week or more has been grey with smoke & haze and grey at night. One can not see the stars in the horizon.

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Why may old men eat !Khoa when a
 buck has been shot? There are some people
 whom the !Khoa "hates". * !Khoa
 hates !Qui, he says. He has observed
 this several times, so he now avoids
 !Khoa "To hate" is !!KXwi (Khuwi is sick)
 or to dislike*. How does he recognize the
 fact that the !Khoa hates him.
 They do not mean it makes him sick - they
 mean his buck does not die.

!Qui + Pedumo

Aug 24 1953

In the morning when they go ^{out to hunt} the man may take
Tam or Zam and rub it on his forehead. If
 someone has rubbed his face with Tam, he has
 had bad luck he tries Zam. He puts
 a coal in his tortoise shell & lets the smoke
 blow over his face and inhales it through the
 mouth. After they put the coal into the Zam they
 shake it & inhale & let the smoke run all over
 him. He then takes the medicine in the Zam
 on his finger & rubs it on his forehead & says
 and says "Why do I not meet a game buck when
 I go shooting? Zam sends you to the animal."

* !!KXwi is untranslatable. Pedumo suggests hates.
 These words respelled

Kxeni or Kxaini and its opposite !!KXwi
 If you Kxaini an animal skin brings rain
 " " !!KXwi " " " " cold

What is the medicine in the 2 am? Zaotae
or ≠ Kain (is this the same as ≠ Kain laura? No. not the same)
≠ Kain is a shorter sound, all 1 on piece.

What is Tam? It is from Non-Bushman,
from Gova or goba. Ledimo calls these people
Magoba. Bushmen call orambo okavangos
magobas and Ma Mbukusu all Magoba.
Ledimo's language distinguishes them as above.

What do they do with tam? It is a white
stuff. It looks like the plaster we put in their
faces (face mask). Is it a plant, he does not know.
They get it from Goba. They paint their faces with
it when they go for hunting. Do they smoke it?
No they think it would be poisonous to smoke.
One might die. Tam sends you to the animal.

What is the thing they smoke that they get
from the goba? Tobacco says / Qui. If the goba
would ask them to smoke tam, it would mean
the goba was aiming at killing them.

What do they ^{pay?} drinker drink. How many
do how much tam? / Qui Neve made a trade for this.
They give 3 skins for an amount as big as a fist.
Is it a powder? It looks like plaster. It is hard & they
crush it into powder.

They take the root of Mai & paint their face
with a powder made of its scrapings, or put the
powder in their mouths. Is the root poisonous? No.
(cf. note on seeds & flour) What does it do? It
brings game to them!

tsi. eating noise say

He has heard of a med called n/ai it is a root
He does not use it & does not know.

Also the little plant called zao nos zao
long, but shales. Zau not zao / toe They treat
themselves - rubbing it on the head - down nose.
Does it have to be cooked. No. They scrape it &
powder it & put this on their face. Is it the best
the use? Yes.

Do they wash in tsi? Yes, their arm hands & face.
What does this do? They then treat themselves
Does it help them find the animals? Yes. Before they
start out? Yes.

Do they use mangheltis this way? Some people do
but he does not because he thinks the mangheltis
smell bad.

Do they treat with fat? No.

Do they do anything with fire for hunting?
Some people twist fire in the morning before hunting
Must they put out the old fire if they do this? I
they want to make this ceremony. They start out
in the afternoon & sleep in the veed. It is then in
in the evening they make the new fire. They speak
at the fire. Making and say: (Sui looks
earnest as he says ^{the} in a low voice)

"Could I go and find some animals - even a dead
animal or a broken animal or a ^{big} head"
These are the words a person would say
while he was making fire. He would
say "I wish to have good luck & see
animals."

What else do they do to insure
success in the hunt.

stomach to

Must not speak names of?

What they do NOT do

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There is a medicine for rain which was given
then by ~~to~~ / Gai # Na and he lives at ! Kabi &c
was there when we went to see Isaac. Not a hunting
medicine. It is to make rain come. What is the
medicine? It is the dance medicine.

What are some of the things they must not
do before a hunting hunt?

If they have an arrow in an animal,
must they refrain from speaking name of that animal? An
if the arrow is in the animal the hunter says nothing
when he comes to the west camp at night. In the
am. he goes to his ~~tan'iga~~ or ~~ftum~~ or ~~tsa~~ and
says he has shot an animal but does not know
what happened. This means he wants them to go to
follow the animal & they prepare themselves and go.
He can tell a 'igu'na or 'igo- any relatives who came first
to his skin. ~~The~~ hunter also goes back with them
& shows them.

Does the hunter who shot the arrow in
refrain from cutting up? He joins in the cutting up.

Do they also he must not do while
arrow is in animal? ^{not asked} Toking, ^{not asked} Carcup. ^{Answer:}

If someone has an arrow in he does not eat
Gems brack Cucumbers, honey, ^{the water root} ! Koa
His fire must not be pushed i.e. people must not
roast anything at his fire. He does not eat ~~tsi~~
na berries, no baobab fruits. He talks in a low tone.
He says if he come in the evening to his fire he must
be quiet & look lonely and grave. People will
notice by these signs he has shot something. In
the morning people come and ask him what he has done.
Lys. hyaena.

! Qui says he would not mention the animal name in the ceremony, nor say anything about it to improve Reams? Gensbuch cucumber - the animal would urinate. This is the same for the !Koa root. Honey? If he ate honey the animal would not die, the poison would be weakened. Even if the animal were very sick it would recover. What about Baobab fruit? It is sticky to the teeth. They would stick up the poison on the arrow and the poison would not circulate in the animal's body.

Why must he be given a quiet - not speaking the animal? That is the Bushman custom. The purpose of Nyae Nyae observe it. People in !Kub retake in the evening what they have done + in !gaowa + !Kub. They Nyae Nyae people as afraid they will lose the animal if they speak of it. They avoid the forked chumg. It is sticky to the tongue.

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Size of hunting party. It depends on luck. Perhaps 3 people go & find an animal & do not find an animal. The size of party has no effect on luck. Do they like to hunt with 2 or 3 or 4 or 5? Young boys like usually to go in twos. A young boy may go alone or 2 or 3. Old men usually go 2 or 3.

How is the party formed? Does 1 Qui decide to go hunting & ask someone to go with him. He usually goes alone. What does Tona do? He goes alone too.

Go med. He often goes alone or may take 1 Qui. (is this mo. Neander)

Is it proper to ask to go? It is all right. He would appreciate this. He says it is better to be together. Each man has up 2 eyes. Do the young boys ask to go with the older men? It is all right to ask. If Qui did not want him to come would he just tell him so? If the young man was not good at hunting he would tell him not to come with him.

What makes a good hunter? Qui. A man with keen eyes to see an animal at a far distance.

Who are the good shooters? All are good here except himself says 1 Qui. Some here are good hunters. 1 Qui has who lost his foot was very good. Gao: Na (h. of Bo + Ruana) is good. + Gao lui h. is good. Gao Muni is also good. Do shooting straight or miss about 1/2? Sometimes they miss but mostly they hit. They try to hunt for a long time. They do not give up hope. (This was an air to fire. not volunteered)

Do they ever shoot hyenas? Yes. Why? It is a yuma and a Chi dole. So people want to kill him. But they do not shoot him? Yes they do not shoot him. Gao + Tsangas shoot him. 2 him. Why? They are afraid of this. If a lion is hunted it changes.

Does I Gui think it is best not to shoot at them?
If the bird is ⁱⁿ sleeping they shoot at
run before it sees them. They leave it then
to die

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784 Do the avial eating eggs? The avial then
middle aged men can eat flesh around eyes - but not eye itself. Young men
What are oracle dishes made of
to not eat flesh around the eyes. Why? Precaution
against blindness.

What about lips? They eat. + the nose. they eat.

Trophies. Do they keep some? They cut the
skin of the pig head. This is what John has.
They make ornaments for their wives. Do they
keep horns as trophies? They hang them
where they kill it. or if near the water they
hang them in the tree. Luck? They
hang the horns on the tree to prevent them
from being eaten by lion leopards because
if they were eaten by these beasts. The
hunt would not have good luck.

Are men proud of being good hunters? Yes.
Do they tell stories of good hunters? Yes
+ they invite good hunters to hunt.

787? What skins are used to make the
oracle dishes. Eland skin. Any part makes good
with. Any animal which has skin and
enough for sandals can be used.

What do the 5 dishes represent?

I Gui says - one is

Grade dish - one is | Kxam + Ka
another is tare 3rd is | Kxandima another is | Kxigoma
another is | Kodina | tu'go:na 6 of them
One will represent me self. another your son
if he is any. It will tell you about him.

Another - the big one - yourself is | tu'goma is
male dish this tells about you

What does | Kodina mean - the big female
dish.

| tu'goma = his son | tu'go:na = himself

| Kodina = his wife | Kodima = his daughter

Tare. And | Kxam + Ka are made for strangers
or visitors or beasts. Is the male or the female?

| Kxam + Ka is female; tare is male.
They may tell you about meat you will find
a kill in hunting.

Dish is | Kxku.

| Kxandima n ma | Kxku'go n ma.

I Technical aspects II Social aspects III Magic aspects

I 1 Bow

2 arrow

3 Poison

4 Quiver

5 assigai

6 Hunting bag:

apron for carrying arrows

bullet, 2 roots

arrows - 2 kinds one tipped w/ segmented grass.

slow

slow

straightener, sharpener, bone dish to mix poison w/

sinue, sinue wound grass lengths of reed

Metal for hammer, metal for chisel, usually on arrow head

bone lengths

fire lighter, stone striker

knife

poison in bag; ball of root juice

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Arrows - 2 kinds

1) 11 in 1 uma - segmented grass, pointed bone point carried reversed in the reed. Poison is put directly on point (i.e. point not wound with sinue as all shaft / metal points are.)

This is not the elephant grass. They got this grass at (thin) thuma. Knotted for strips.

* Ask use of this kind - John has not seen it used.

* Ask why certain arrows are chosen - what qualities?

2) Metal pointed arrow

Note on Knotal. They select a place filled with pulp at beginning of new segment. All arrows are so knotted



Elephant grass shaft - bone intersection grass limbs Metal point.

* Ask names of grasses.

Ends of shaft are rubbed with black gum then wound with sinue ^{moisture in mouth} on almost dried. Wet sinue by licking well let it set, to dry

The bone intersection is then made - 2 inches

Link is wound completely with sinew
This link is a different grass. dry & dead.
A piece of the grass is usually wound in
a few places & cut off for use as needed.

Point. They straighten wire by hammering & twisting
They do not get things red hot. They heat
the piece of metal in ashes or on coals
for a little while. about how long? - very short
time to 5 or 10 minutes. After they straighten
it they square it they want it rough
and straight. They then beat the point
first flattening then flattening edges more
than middle - it has a bevel. They
beat out the point - which gets it
work hardened. After it is beaten they
do not heat it. This is an advantage
over filing. Beating work hardens.
filing does not. (The slip planes between
the crystals get bound together) They
cut the edge with a knife if it needs
perfect smoothing. and sharper
the edge on a stone.

If they are not poisoning the late
they wind the end of the metal shaft
with a blob of sinew. They may or may
not gum the shaft. They wet stick
this into the grass link.

File is used to sharpen axes, knives, arrows.



They wet the bone bone piece at both ends (licking) and put it into the grass link + into the shaft.

Poison. They wet the metal point. Wet it in mouth wind shaft with same let it dry. (Same is not tied ends are unknelt in among strands of) They rub it with light colored gum & let it dry. They take the quab. open the shells. pull a leg of the thorax. first leg they let the juice come up in droplets which they dot on the shaft about 16" apart. They take about 5 quab for this. They let the droplets dry (if quab is not tapped, this liquid is bluish. if tapped it is orange) They take these quab + other new ones and they pinch the back of the new ones + squeeze the insides into the bone dish. They press the skin with a stick to squeeze it. They throw away the skin. The quab which have had their legs pulled off they put in skin + all.

* ASK which quab is used for first dots. Male or female the big one is used for the pulling of the leg. Is the female?

* They take the pod, !gowa, (these pods we got away out near Samangai gai. Given to the pharmacologist Kleinier? (Denise)) They heat the pod. to get the seeds a little sticky. They open a few partitions of the pod + scrape out seeds. They grind them in the bone dish mixed with quab-juice. They get grass called !guma or bark of tree (Sansaveria⁽¹⁾ we saw used) and bark that has a yellow juice. The sansaveria is heated till softened and ~~to~~ the juice of it wrung, by twisting into the basket

De Graaf is working on parasites in poison beetle in England
(1) Juice of sansaveria is used for ear medicine by 16ikwe

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If the bark is used it is chewed and the juice + saliva
spit into the dish. It is all stirred together.

A small stick is used to apply it to the arrow
shaft. It is smeared over the same wrapped
shaft. No poison is applied to the point,
the arrows when finished are stuck
into the sand leaning toward the fire to dry.
The poison is smeared thicker near the point

They can chew bark of an acacia and
use the juice + saliva as a lacquer. It
keeps the poison on + is itself a stinging thing.
The big hole is made just in the animal where
the thicker layer of poison near the point. The
rest of the shaft goes in further.

The root poison. We have note on its preparation

* Ask. exactly how put on. Is it healed again by
applying.

* Ask about prod. Is it poison or magic?

Old poison. The poison gets darker + darker
as it ages. It is ruined if it gets wet. When
very old it gets crusty looking. Is no good then.
It is peeled off - beat it off + burned.

Before working with poison they inspect
their hands + press around their nails to be
sure there are no cuts + scratches.

How long can they keep quads. 1 season.
Solen say. In a little bag. If the quads they
get punctured they die and rot + will rot the
whole bag full. They must watch them. They

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^{hunting continues}
Gaduda generally do not keep them long. A group goes to the poison tree (we have note). They start talking about going to get poison. One man will say he is going. Then get to thinking about it some more decide to go. Presently a party is formed. They dig ^{with diggers sticks} holes 18-2 feet deep. When they find a gus they roll it in their * palms and whistle near it. ASK why.

Usually the group all get together to put poison on the arrows a few days after their return.

(II) They like to do this together. They talk about men's things. They laugh about men who don't hunt, making sexual jokes about men who can't please their wives. They enjoy to hunt mostly they talk about hunting, hunting experiences, who gave them their arrows, what an arrow would be good for, the merits of the arrows. They make the gesture of animals they see. They

They do not share poison, ^{except} occasionally with perhaps a young boy, who may come over and steal poisoning his arrows with the others. 2 persons may use up 1 dish of poison together once it is mixed, keeping the gus of the other for next time. Or they may both put some gus in & mix the stuff together. It is always an amicable event. All the men get together and talk. It takes all morning or more.

How many arrows? It varies much. Gus Helmet may have had 30 all ready to be used. # Toma has about ASK

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11 Co had about 16 (Gin hunter has 20 or more.
Geo medicine has as many. John think 15-16
Ready ones about average. Few would be 8-12
12 ok. 15 good mad many.

I4 Genia - contains

Male + female fir sticks. Gum sticks with
wads of 2 kinds of gum on it.

Points. Use grass shafts grass for links

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411 (They would not carry bone. Would get fresh pieces*)
Drinking straws

The arrows

There may be a horn of an animal holding the
extra points. Usually they do not carry
around poison points extra ^{gun munitions} ones. If they
do they have a horn case with lid or
grass stems they keep them in.

* Bone must be reasonably fresh. 2 weeks old would be
should not be made before fabrication. After it is fabricated it keeps

Philosophy of Hunting

John says there are 2 fundamental assumptions that the Bushman's approach to hunting is based on. One is that animals are a bit dense. It takes them a while to figure out what they see. They see quickly but have to figure out what it is. The second is that the country is ^{not} suitable for concealed creeping. So much of the country is open, there is little ~~no effective~~ opportunity to hide. The method is to bend and run to get to the animal as fast as possible, with arrows in your belt ready to fire. They do not try to fire especially rapidly they aim carefully. They hope to get to the animal in time to benefit by the period in which the animal stands wondering what it sees. The bending over is make them less conspicuous. There is often grass which helps conceal them. They try to look un-like anything ^{to be recognizable.} NOT a man standing. The hunters hold their arms close to their bodies or dangle them down - usually dangled. Have John draw. TAKE Crouch in STICK Blr Wh.

These are variety of techniques which fit into his philosophy. If they see an animal long before it sees them they creep & creep as near as they can. They might creep on their stomachs in this case.

When they hit an animal they follow it till they find the shaft, or otherwise identify the spot certainly

John has seen mt, a large party. 1 man
stalk or 2 or all 4 out of a party of 4. It
depends on where the game is. What kind of
terrain and who wants to go. It might be
that one would have a better chance or many
might have a better chance. The decision depends
on the advantage to the whole party. Each
hunter is not for himself alone. The meat is
distributed in such a way that the man
whose arrow actually shoots, ^{the animal} has not a great
advantage over the other hunters who are
present in the party. The person who
has most control over the meat is the man
who owns the arrow. who may not be
the shooter. See note on this. Review the
subject by further interviews. Ownership of Arrow

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The hunters eat the liver at the time of the
kill and they eat a thin piece of meat in
a haphazard way - it seems to John. When
the meat gets back home it is distributed.
Usually meat gets back in strips - or
people go to the meat. Seems the quiff
his tribulation was an unusual experience.

* John says to take Tom's arrow ^{ASK} with
mt each one specifically - as to ownership
& distribution of meat hit by that arrow.

There is a distinction between big bucks
& little bucks. Little ones may be carried home
whole. A good sized Gambel buck weighs about 600 lbs
with the stomach content mt. A duck would
weigh 50. A steer buck perhaps 30 lbs.

Hunting

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as well as liver ?

The hunters eat the marrow at the kill. and the head feet colon as well as marrow ^{liver} are, ^{usually} eaten at the kill. Strips of blubber come back. People are given a certain number of strips - usually, Not a ^{whole} part of the animal (though in our observation we saw parts given) things that are awkward to carry are eaten. Blood may be taken in a bag of stomach ^{traces} usually it is + given to old women. ^{Kidneys also} lungs ^{also} the heart is often taken + lungs. These are given to the old men + women (who have poor teeth) Milk is taken in a bag the udder itself or ^{it is squeezed out into} a bag made of - or the whole udder would be carried in a stomach bag. These things are not prescribed. It is a matter of convenience. Stomach may be taken or eaten in a pot. So ^{with} colon. A fork is taken home ^{on the old pipe usually} their situation ^{as to} water determine what they take home. If they have no water or pot for boiling they would take stomach home which is much better stewed. But when John was there with a pot they had great feeds of stew. The time John was with # Khan Na (qi gai's (1st Buck) father) they cooked and ate from mid day to late afternoon pieces of meat from a hart's ^{back} + fat of a steer back + a bit of bacon and onions + potatoes they boiled. the meat first + the potatoes + onion + then sauted the stuff in steer back fat. John ^{smack} his lip.

Presides that. They had the liver broiled on
the coals.

Pomer? ribs are often fried & eaten on spot
or brought home in chunks. Marrow bones are
opened & left - after marrow is eaten. Cleavages
& back bones.

Pul Tong is made of thigh, shoulder, back
Neck. taking this meat of bones. Ribs
carried home whole or eaten - see photo about
about what else is taken home. Pul Tong
is hung on carrying sticks - carried
on shoulder or ~~hung~~ carried in net bags.
hung on back.

People coming to the animal? John
saw this happen near. No - he says an
~~one~~ thought that he did not. People
had moved to a pan but not because
an animal had been killed. Animal
was killed near.

to you! Nai Shi + wife (who is Kama'na's step
daughter) | Qui + wife | Jasa*, + Qui who
killed 2 wild beasts between Caulthies,
prism + tree. They sat down and stayed
till they ate all. There is no water but
they got Koa roots here. There were
other people. 3 fires.

Territory, Parties - Kinship.

* Her sister the beautiful Kwanilla John thinks went to the
Dams. ASK again.

Are there any parts of the animal discarded for taboo reasons or what (Not magic here.)

* Ask - Do they eat testicles, penis John does not

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Kun has not seen ^{and the small intestine (I has seen nothing done)} they discard the wind pipe he said. They do little with horns. Throw them away usually or if anyone needs me they may keep me in a pipe or arrow point container.

* Tendons they don't eat. Do they do anything? Ask Since they saw. Ask who owns it. John says anyone on the hunt may say he needs some

* Take it. Must be ash he kills. Ask who owns the ^{stomach, skin, bladder} sinews, head, tail, feet, scrotum

Sometimes they bring tail back + use it in dances. Ask or in a fly swatter. Anything else?

Scrotum may be thrown away with testicles in - or scrotum may be taken by someone for a bag. They bring the skin home, always but often cut in pieces. They keep it

Karosses whole skin, gams buck or Kuder they keep skin back + deerskin whole for garments + bags. Eland skin is used

in sandals. They keep no parts. ^{- the back of sandals} They eat the rest of the eland skin. They eat all gnaffe skin it is no good for anything else.

Sealps between horns used for trophies on their bags.

* Tals are made for their wives bracelets. Ask how done exactly. [Got a B.W + Movie of it]

+ B.W also of cutting a skin to make a rope.]

- * Ash When they keep a trophy - when not. they do not keep every scalp or make hats. Is there any connection with getting a gunning
- * + ! Dao. Ask to about Qui Hunter having a lot of horns as trophies
- * Ash Bask dishes are made from what skin eland? hyena?
- * Do they ever kill a hyena?
- * Are trophies kept to Magic or record of prowess
- * Preparation of a head. Legs are discarded ^{not taken} because they are so hard. Tongue eyes brains are all cooked ^{in the head which is put} (in ashes in pit. cooked all day) and are eaten. Head is very much liked
- Bladder makes a bag. Almost always kept & used, Kidney - liked. eaten by old people usually
- Tendons - some are used for winding around bow and for little piece bound on to bow end where string is tightened and loosened to keep string from slipping down.
- * Ask what tendons are so used.

Stories of bravery, cowardice

I Technical aspects

- Equipment.
- The hunt - ^{plurivox} method
- Uses of parts
- Sparring - none
- Songs
- Weather conditions - ^{shad} rain
- Tendencies of animals

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II Social

- ownership of meat + arrows
- Distribution
- Trophies - meaning
- Formation of party
to hunt + leader?
- Qualities of hunters
- Episode (!) ^{Qui} + ^{melebert} 1st Bush
- Territories.
ownership -
prohibition
boundaries
- Teaching - ^{Age of hunting} ^{ago of young} ^{and} ^{part}
- Emotional side - ^{Desires} ^{ambition}
- Standards of excellence
- Praise. Stories
- Pride
- Competing - is this
. rivalry? Teasing
joking. Desparaging
Remarks about poor hunters
Get stories - episodes.

(II+III) Luck - good bad
who is good to have because
of his luck. who is Jonah
Hacking at camp.
Joking

Women - + hunting
Marriage
pressure to get meat
rewards Pride

(III) of aboos.
demands made on y. man
Kinship + hunting

III Magic

Before hunting -

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Do not sleep with wife

" " look at her body

Control yourself. do not think about intercourse

One thing that happened the shot 5.

Wildebeest. ^{one time} Came back in late evening

Came up through pan ^{lowers} west.

Kluanka ran out in front ^{of the jeep} & her shot

Kaross flipped up behind (she was

fearful John says.) The men all saw

her buttocks. John said all the men

must have had lust. He die. No one

spoke about it - but next day ^{was} they found the 30 lions eating this

meat. Hunters were Crooked / Qui

19 as Music & Tma 11 as 19 as Hunt

Gas helmet.

Women must not touch hunting equipments
menstruating women, especially.

Tsi - washing hands in

224 Leadership in hunting party. John says it develops as it goes. If a young man has shot the animal, & the man from a party - say 24 to follow the spoor. The one who is best on the spoor is asked by the others what he thinks, and they make a plan. If there are 6-7 families together & (and no Jeep!) the young men might be formed into a party by the shooter. On the spoor the most experienced would lead. For example, made the decisions in the quaff hunt. Every one naturally turns to him. (State his leadership position) Spooring is a cooperative effort. Getting up the meat practically impossible alone. The shooter wants others to come with him to help - these 2 ways. The other men want to go to eat meat & share in hunter's side of disputation.

Spooring is very difficult. If spoor is deep a man will walk on each side. If on hard ground the party spreads out and each watches for trace. They talk to each other 1st day is very hard. After that animal usually develops symptom of pain that are traceable on the spoor. The feet may be bunched - just toes may hit. Late you see scratches out in front where animal falls into his foot step. You may see a knee mark or a dot for one held up foot. Each is individual.

If an animal is in a herd, the wounded

one may lie down. or they may see blood. one day they usually see traces. Animals may go off alone. They watch carefully in this they rarely get the wounded animals open at first. They follow the herd watching esp one day for trace. Wounded are apt to lie down, etc.

If rain comes + washes out open they is too bad

They put themselves in the animals place if there is question, imagining what he is likely to do. They count on tendencies of animals, some like bushes other like plain or flat open country.

Shade is a factor. Are some more likely to seek shade? Ask

Some men are more determined than others some give up sooner. | Qui Crooked - did not give up. W. de. best. (1st Buck) after they all else gave up. He went back alone to look some more and found it.

* Ask Is a group made up on basis of whose territory the animal is in. Is there an optimum number? If a person wanted to go when would he be refused? What determine. What techniques are used to ask to go. to ask permission or to be invited. What determine refusal. if there is refusal. Position in which refusal would occur may never be avoided.

* Ab and marks of boundaries of territories. Rights in territory

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Teaching? John says it is the learners responsibility to watch & learn. When do boys begin to go on hunting parties - (Note in school) i.e. Samgas is still too young to go. # Goshay went with # Time in last hunt before we left 1953.

Rivalry is well watched. Never allowed to come up to danger point. Disparagement -

Caulacha Hunting
August 1955

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