

2018.9.1.22.5

✓ for work.

See June 8

Pataviana
change 1957

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T
you

f.22.5

Journey Notes June 1955
To Suisun June 26 1955 (f.22.5)
No. 2018.9.1.22.5

June 2, 1955 /

Notes on Kaug - between Lulu-tutu + Molepolole

106 As we drove into the settlement we encountered Afrika Katai (Afrika; Katai shy with eye) a Makalahari of the settlement. The village is spread out. There are five or six clumps of huts, each group having three or four huts. They seemed well constructed and kept up.

Before reaching the settlement we had seen a fine herd of cattle. The horns are very wide; the colors vary even more than usual in native cattle. The creatures are large and rather long legged.

Afrika speaks English. He went to school. The school was closed in 1951, he says, but he is expecting it will be reopened soon.

Mataung, Taho is the headman at Kaug. (Pronounce Ma-ta-ung Tā-ho shy with hāy-ho) His name means Mataung the Lion. He is a witch doctor. Afrika told us, and the bone hanging from a strip of fine black and white beads is the bone of a vulture. With this bone Mataung can stop lightning.

Several men joined us. One was in pants made entirely of patches of blue and yellow with a bright red one on one knee, a Joseph in many colors. Others wore finely tailored pants and coats of

leather tanned to a soft Suede Red brown in color. The faces were varied. One man looked as I have imagined O'Kello. Apuka was very tall. 6'4" I should say. The others average height. Their skin color is quite black. I saw nothing about them suggest mixture with Bushmen.

Tunis and Dan laughed at Professor Mainard when he did not hear what Apuka said to him and mistook Apuka's English for Makalahari.

We enquired about Bushmen. Apuka assures me, as others have, that the word Masarwa is the word for Bushman in Sechuana. The Bakalahari use it too, for any Bushman. Cf

Apuka has Masarwa working for him. He said "They live with me to eating the corn and the beans."

Kang June 2, 1955 3

Information from Afrika Katar on Bushmen

Masarwa is his word for all a very Bushman

He speaks of two kinds of Bushmen in the area

1) Ba + Kasi, (!Kō) and 2) Bakuti. (||gana kwé)

1) He has Bakuti working for him. He says the Bakuti come from the north. After a long involved muddle of questions with Tunis answering from his own information instead of interpretation, and the Professor getting in a key word or two, we came to ^{an} conclusion that the Bakuti are ||gana kwé

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I gishag, ^{South Kalung} our Bushman that Tunis picked from Lake Ngami, is a ||gana kwé and !gikwé mixed. His Fa was !gana kwé, his Mo was !gikwé. When Tunis asked why he had not spoken up and said when Afrika illustrated the language, that it was his language, !gikwé answered that at that point he had still been thinking.

1) Afrika says they ^{the Bakuti} come from the north - which fits with our information

2) The Ba + Kasi we take to be !Kō. Afrika points to the south and west. He says they are far but not too far. He has now working for him. We discovered again through the language that they are !Kō

Insert to note of June 2 1955
Insert was written Jan 29, 1956 in Cambridge

Laurence this Sunday morning says the place
where we met Afriko Katar and Matarung, the lion,
was not Kang.

We have read the diary ^{where I find} and ~~I have no other~~
data to clear the problem. I remember the camp

101 ^{beyond} Tsain. My walking alone at night. My memory
that was the night of May 31st 1955. We camped
before Kang on the night of June 1 1955
On the night of June 2 we camped beyond Kang
the place where we met Afriko and the lion
was between Tsain and Kang.

The map shows the sharp right turn before
the place on the map called Kang, ^{Pan} (Hate). We
remember the turn. A kraal had been abandoned
The manure was 2 feet thick above the ground. We
took the right turn then and followed a
track that ran south and then gradually east
south of the main track which we had been
was too wet.

I seem to remember Afriko saying something
about the village of Kang moving. If the village
where Afriko & the lion lived was not Kang what was it?

It came before the right turn. I could
swear to that. After the right turn we
were in the flat plains where we saw
the Mon in the arch of the rain bow and
the Coeple birds. I think the village where
we talked to the Bakalahari in the road
was Kang and the Pen-Tun were
connected with Kang.

162 These people are most of mixed Nahrn (Nahrn) and !Kō parentage. !Aikwe is the name applied to them. It is a Nahrn* word which both !Kō and Nahrn use it. It means the above mixture, !Kō + Nahrn, not mixture in general. It is for example not used for a coloured person (i.e. mixture of white with Bantu + Bushman blood)

Dale says he is an !Aikwe. His father is Nahrn and his mother !Kō from whose breast he suckles the !Kō language. He knew the word !aikwe as a child.

124 162 Using the 12 mile group who are all !aikwe and ≠ Gosa whose Fa and Mo were both !Kō and I gani an old Nahrn and Ojō/Ko, a !Kō I worked on kinship terms, religion sex I tried residence and gave it up.

124 601 I thought I would try being quick with the kinship system. This time and did not spend the time to take full geneologies. I took my scraps, Fa Mo + Ws. It does not provide enough data to be of much use. It turned out to be very difficult to get the terms without having actual persons in known relationships I already knew to ask about

Le dimo compared !aikwe with Bastard as a name for people

* Wilhelm says it is Nahrn. Dale says he knew it as a !Kō word as a child. He is an !aikwe

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The difficulties are compounded by having to use interpreters teams. Sekomo speaks to Dobe in Setschuan and Dobe speaks in !Kō to the Bushmen. Or Wilhelm, whose English is the best good of his 7 languages, speaks in Nahnra to Dobe and Dobe speaks in !Kō. When it is the term for your mother's older sister husband or your father's younger brother's ^{daughter} wife you need to know about the troubles are further increased by the Setschuan and Nahnra classifications as Mother's sister may be termed Mother etc etc etc. One thing plurally looks in one's favor. People are not consistent in error. One truth ~~is~~ is consistent, and eventually it comes out. I tried the interpreters in various combinations. I worked with 10 Bushmen in the !Kō teams, - man speaking. so perhaps I am not far wrong. However when I tried later to hang up the woman speaking terms I got into a morasse as sticky as if I'd had no experience at all. No

That is not so. I know enough to know when I am probably right to suspect the accuracy of what I wrote down.

In fact I've had a shove from my position pendulum-wise to the other. Whereas I was so foolishly insecure and lacking in self confidence and diffident about being an amateur, I have swung to the other extreme. At present I do not trust anyone's work on Bushmen but my own. I must hasten to come to the happy mean. But I have now seen people quickly conclude and accept information as correct which they had no right to accept without further checking and when suspicion of its accuracy was to me clearly indicated to be suspected.

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In brief, the !Kō system include the Name relationship, but not as highly developed as among the Goutche people. It seems there are terms lying under the terms which are applied to the names warrant. It seems that my names of Fa Mo So Da Pa Si take precedence over the other terms in the case of blood relations but that in the case of persons not related by blood, any term may be

projected from any blood relation to
my in having the same name as the
blood relation.

The other feature I notice is that
cross and parallel cousins are distinguished
by dif. terms; all cross being alike & the
parallel being alike.

cloudy
↑ Another bit. The term that is
used for a person having the same
name as oneself is the same term
that is used for Fa Fa and Mo Fa
as in the Gaulacha system - but the
word does NOT mean Name.

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The other subject of investigation
was so interesting that I was
loath to leave this gold mine of
comparative material. I got tales
in the Choama. The sun stop
the fire stop from the old Nahn.
Also, he being so old that nothing
worse could happen to him, he agreed
to talk to me about sex. He left no
doubt what so ever that the play, ^{as the}
of a type is known, that ^{the} women have
orgasms, that the sexual position is
for the man to be at the back of the woman.
He believes the substance that create the
child are the man's semen & a similar ^{liquid} ⁱⁿ ^{the} ^{women} ^{not} ^{blood}

Olwe etc notes continued

June 2 1955

In addition to the above subject, Elizabeth worked on rain and avoidance. She also found children's drawings on the walls of an abandoned hut. Which are exceedingly interesting. Dan took picture of them. She has full notes.

117 Dan and I did a moving picture (color) of the kraal in a superficial way. We had a picturesque episode. The leopard hunt. but did not get shot of the leopard being brought in because it was too late in the evening.

Barachiu

101 We left Okwa ~~and~~ May 26. Camped at Takechani, no night. Then went to Barachiu to await the truck which came Sunday the 29th.

On the road we saw 1 Bushman before Takechani. He brought his group next morning to our camp spot, but we had left. We do not know how many. He was !ai Kwe (He! !Ko hay Bahra)

At Barachiu were a group of !Ko and !ai Kwe with whom we worked for 2 days.

The group comprised 3 men and 5 women, an unmarried girl of 18 or so an unmarried boy of the same age, children - about 6 - one of whom was an orphan who was living with his deceased father's sister

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Lawrence has note on one of the women, an wife of Nabashin. He was the postman Wilhelm had known in prison for calling stealing while Wilhelm had been in the police. He was also the one who had cancer (cancer) of the face, which had been ^{while in prison he was sent to the hospital} arrested. He was the good husband of his wife. A child of about 5 was his. She is a bright young woman, very pretty and pert. She laughed at Professor Mangard's pronunciation. I think he was quite chagrined, as he prided himself on his ability to pronounce well. She laughed harshly at me too. She, Lawrence learned, is the owner of a tsu fies, which she inherited the right to from her father.

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I accomplished nothing but the terms woman speaking, and am fairly shaky about these. I shall try to check again with Dale.

It is hard to get ones work done. Rain hail and cold ^{quench desire to} prevent work at night

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 On Monday night, May 30, we camped at Nanyane Pan. Two Bushmen appeared with a Makalalai. They lived with him. Before in the morning of May 30 soon after leaving Barachuk Thomas Berger shot some meat on the pan. A Bushman came along the road. We had a talk with him and gave him some meat. He asked us to take him on the trucks with us for a little distance because 2 Natives came along they were farm boys of the Lewies whom Thomas knew and to whom he gave meat. Nevertheless the Bushman wanted us to take him lest they force him to come with them.

I am convinced that capture of Bushmen is a fact. It comes up too often not to be the boy who drew the picture. His name. The implication Mr. Knoble made others. What degree of capture and what method we do not know.

601
 We have note of the interview with the above Bushman, where the meat was slaughtered*. He is !Kō. He has relatives in Okwa and at Barachuk. There are name connections like in the Gaultsela area in his area. The man's name is (see notes of May 30.) He too has the name relationship to some extent. ^{co-owners} people not related to him by blood or marriage he projects terms if they have the same names as his relatives.

* To slaughter is used by afrikans speaking people to mean what we mean by to butcher.

We continued our journey, through
Luhutu to Kang. We did not stop
at all at Luhutata so do not

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know anything about Bushmen there. ^{Luhutata}
is the headquarters of the Bakalahari people. A chief lives there
at Kang where the police post is a minor chief.

see additional notes from Ledimo at Molepolo

we went through with me a few mammals stop.

At Kang we spoke to some of the Bakalahari who live there. It is quite a large settlement with a chief whose name is Matarung Taho (the lion)

Afika Katai also spoke to us there

See notes of June 2

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Ledimo tells me there is in addition to the Bakwena reserve a Bangwaketse. ^{Kag (long)} Kag Kanye is the capital. The chief is Bathoeng. Kanye is about 30 miles from Lobatse. There are Bechuanaland people. Ledimo does not know where boundary is bet Bakwena + these, and does not know if the Luhutata people are under chief Bathoeng or ^{chief} Sechele.

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Beyond Kaup we met 3 Bushmen in all. 2 living with Bakalahari at the place where the meat was given by Theunis, and one named Picanin along the road. All were !K^o speakers, but had lived with the Bakalahari so were not wild.

At Luttke, where we took our pictures, the people said there were no Bushmen in the area. They knew ^{in Molepolole} nothing of Bushmen. Mr. Knoble later said there were many (as Lawrence and I thought) but the Bakalahari do not want anyone meddling into their affairs with their Bushman labourers, and keep them in the outskirts of their lands. The fields here are huge and very well tended, with abundant crops. The kaffir corn is yet to be harvested. The golden fields are so large they make people look very small, like Breugel's paintings. One can not imagine the ^{poor} Bechuanas and the wealthy looking Bakalahari doing all the labour necessary for those huge fields. The fields are by far the largest we have ever seen natives have.

What a Native Territory means is coming more into my consciousness through visual forms. I wonder if the Union will ever get hold of this country. It would be tragic if they did.

The above resume is the account of the extent of our meeting with Bushmen.

Ledimo Molepolole

June 8 1955

Chief Kgari Sechele, Chief of Bakwena Tribes
Other Bechuana Tribes are:

Bangwato - Chief Seratse Khama
to north east

Batawana - Mrs. Moremi wife of former chief
is the ruler - for her young son
Letshola the be.

the Bakwena ^{means} venerates the crocodile. The
chief venerates the crocodile. Other part
of the tribe venerates other animal.
(Ledimo is a Batawana from Maun. He
venerates a hippo)

Reception - or ~~the~~ Kgotla: reception place
Ledimo says word refers to the place marked
with poles. In old days women avoided
the Kgotla. Ledimo remembers his father's
Kgotla. Women menstruating could not
go to the Kgotla or to the kraal of cattle.
Chief's Kgotla is used for trials. Ledimo
wonders how women could avoid it in
this case.

Bangwaketse - Chief is Bathoeng
with his seat in Kanye.

n.
Bamaungwale
in book at
Pebony the one
called this

106

Who buys the school uniforms? gov't or parents?

Notes

June 13 1955

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106

Near Kologwane village, a few miles ^{before} from the camp where Tunis shot the 2 lines, we were escorted from the old road to the new. 1 Bishop had taken Tunis by the old road the day we travelled from Molepolole. Not knowing that a new one had been cut by people bringing a well. The inhabitants of Kologwane village were waiting for us, having been told by Tunis to do so, to lead through their corn fields to set us on the track again. They were a colorful cheerful lot running before us, boys, some girls and boys. Some were in European clothes some had the fine leather pants of the Bakalahari, and the patterned Kewoses. (We had seen a boy by the way in Kudumolopane who had the finest ever of suede pants and a coat beautifully tailored and decorated with buttons.)

While we were thanking them some Bushmen came running. They showed the apparent mixture of Ma Kalahari and Bushman blood. A tall black poth marked spokesman of the Bakalahari said that the Bushmen were Bakalahari and spoke Ma Kalahari. Possibly this was an instance of the claim we heard the Bakalahari make that they have no Bushmen in them. A bit of questioning with Tunis + Bishop indicates

that they speak I Gikwe. There were 7 men
and as many women in the group.

106 Near where we camped - perhaps 5-6 miles
before Kungwane, we passed a Bakalahai
village with a cattle kraal full of cattle.
We got black and white and color slides.
The village was very picturesque, the
people friendly. They were dressed in
fine skins. The small, full kraal
was the right size to seem like something
in the Trio Riches Heros. It was very
decorative with the wide horns of the cattle
seen just over the brush fence.

There were no Bushmen to be seen
in this village. When Lawrence asked
the answer Wilhelm gave was
only white men pass here. The people
vouchsafed the information that there
were many lions about. They said
I Gikwe lived to the north.

Later I Gishag lying by the fire at
camp while every one else except Duke and
John took to cover, said that we would
see few Bushmen because they had mostly
been eaten by lions. He told of an instance he
heard of recently of a Bushman being eaten.

Kung wane

June 14 1955

Gabuaha - Kalahari Name of man at village -

// Ei/Kxa Nai rising inflection in nai. His ^{Bushman} name

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Tell him my name is Bill K Rao: Na. Did he
ever hear of that name? No

Nor # Toma nor / bi'slap. No Dabe

Ban # Nisa // Kushap. No / qi'gae

What people does he belong to? Ans.

Bo mu guma - a Kalahari name.

// Kau nabe is his country - to the north.

Two months ago he came. Many days away

The group we believe says is talking about Kuo

Se ho'tsan is the name of the head man. a
Kalahari name

The man we talked to spoke of Kukumago
and Ko Ko lu who went hunting. Kokole
had been to Molepolole to see skins
the village had 3 large skins.

greeting word is Wala tsu heli

A Ma Kalahari Tuni's says is owner of
the village. His name is Ro above Kukumago
The other man said Se ho'tsan was
head man.

// Ei! Kxa Nai refused to let us take pictures

Kukumago also refused (back at the trucks)

Saying a European had taken pictures
once and a person of their group
died as a consequence. Turner,
interpreter, said they believe in
magic.

We are looking for the man Mr. Knobl
said he was arranging to hire for ^{him}
No one knows anything.

Wilhelm said they were afraid
of white, because they said the
sow had come and beaten them
with sticks.

When we just came to the
village, one woman came out to
greet us. Then turned & ran,
picking up her baby. She ran to
the meadow field where others were.
They came back & talked to us.

Others had come to the trucks
to talk to Lawrence.

They seemed to be very nervous
and have interesting stories
as big as small tents, a sort
of interior.

Thursday

June 16 1955

The village of Ku Kame We took picture

- 6 women who look to be Bushmen -
 - 2 young men fine looking who look to be Bakalabri
 - 1 sick looking boy, whether - fedius say it is the effect of fire on his skin.
-
- 1 woman is blind - another has sore eyes.
 - children

1063
to be like
Bushmen
children

Bauhe
old woman's name Nakazan. Has she a Bushman name? No.

She says she is not a Bushman; she is Bakalabri.

Her da is the lively looking young woman.

Her name - she says she has none. I gave her mine + Eliz. telling her not to be afraid.

Have they ever heard of it?

This woman's name (Mochatza) Mochatza-Mo.
(Motshe wa) + she gwa

Her Fa Fa was Motschegwa - Mochatza is the word for wife. So she is called wife of Mot ochegwa.
Her husband is not here she says.

Who is the chief man? He is dead. He was M M's Fa.

What was his name Rānāile

Whose house has the melons - the mo. of M M.

She was wife of Ramaile.

How long has Nakazan lived in this place? A long time.
She was born far away. Her Mo. brought her here to this area when she was a baby.

M M (alone) was born in this area.

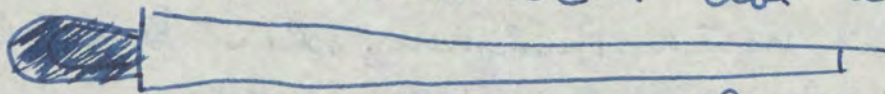
old Nakazan says her husband's Fa. lived in this area. His son, her husband, stayed in the area and they lived here. In the custom, the wife

2
goes to live with the husband's people.

They have a fine herd, goats.

Do they have mealie lands? They have small
grey mealies. They do not plough with cattle. The
~~Raffin~~ ~~corn~~ old lady says she tried to plough
this year but got

When they plough by hand what instruments
do they use - a piece of metal, an axe in wood
a hoe. They got up + fetched me to show
It is a cross between a hoe and a digging



metal wood. Metal is thrust into crack in wood
not bound.

Wooden spoons, made by them yes. Men make
beads - old women in old women. New beads in young women
M M is from Kuyname. Her husband is there.
Ostrich egg shell.

Mat. Made themselves? yes - women make.
Do they sleep on these mats? No. What do
they use it for? a sieve to sieve out seeds
from ashes.

Skin Kawna a big subject.

Feather broom to fan the fire - porouwe feather

They opened a pod + gave it with bean
to a child. The kind we took pictures of
Mogose (Molose or Moxose) they call it.

Who goes to find wildkos? Women + children
they say the wildkos is poor.

Do they have a water hole? No they say.
They say their water hole is the big white root.
They speak M / Oukwe.

We see the beads, small red seeds of the Tsama Melon.
The water root

Do they grow melons in their meals field? Yes.
but this year they did not get any. Why? Does not
know why. After they ploughed the rain did not come.
It came too late when the rain is late what happens to melons?

The old woman has a cord tied around her chest
like Bushmen. Where did she get the beads.

The wooden ones

She had them for a long time.


ostrich feather (brush) hang from her head. She
dries her old watery eyes with the feathers

She has a silver flat object. It is to clean her
nose. she shows me.

A little bone piece also is to clean her nose.

Did she make any of the beads herself? They were
wires ~~earrings~~ made by someone for her. She is blind.

She has not been blind all her life. She was a
young woman. Before a girl was born. she point to

She has wires earrings  girl. 109-8

She asks for medicine. The ostrich feather does not
cure her eyes.

Other ornaments. Twisted copper wire bracelets
in that direction. Brass wire knee bracelets too.
a button on an apron.

Who makes the skirts. Men. They make all the
karosses.

Who makes wooden bowls? Men make the.

On the baby's head - as an amulet. Is it for health
from arrow? No. no - Decoration. Rifle? They have
but do not use them they do not know how to shoot.

They spoke of a clinic sending to vaccinate them
from direction of Mauer. This must have been their's

Is this young man in coat. his son - no. He wears
green cloth like a Bushman - he looks like a Makalabari
Her son (old woman) is at Kudumalapsang
Ica Da.

No European clothes but 2 guns + 1 pair ^{men's} boots was seen
and an enamel bowl or two.

Did anyone see water root being put on fire? Ask

John took Movies. Dan took B+W. Lawrence took ^{Leica} ^{Color Slides}

The goat kraal was about 4 feet deep in dump
The little cage for the kids was full of baby young ones
The digging stick was used with motion of the leg, sticks not ~~long~~
like a hoe.

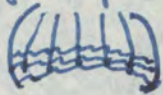
The mat which was used as a screen
in ashes, as I think it was. Maybe
of interest. I told Dan to get a
picture. I did not check if he did so

The people were afraid of pictures and refused
at first. Thomson persuaded them to let
us take some in return for our shooting
something for them. This was agreed. Thomson
walked ahead on the spoon to see what it
was like. Bill went shooting. He returned
in about 45 minutes without success. The
Makalabari with him said that God had
the bucks. About the time of Bill's return
the women began to object more to pictures
and to complain that they would not get
any gifts. We stopped gave tobacco
& sweets each and a handful of salt.

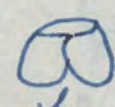

They showed a most interesting combination of
Kalahari and Bushman characteristics physically and
in their possessions. The men were ^{more} Kalahari, the women more Bushman

There were skams which interest very much. They are almost as big as Bechuana huts. The huts are reminiscent of the skams with conical thatched roofs. The skams however or huts are like Bushman rain skams. The sticks which form their structure are thrust into the ground as in the Bushman skams, angled together at the top. They are covered with grass laid on all over like a rain skam. The doors are openings between the sticks. When people are away they put poles up in the doorway. The huts are high enough for a man to stand out about 8' in diameter.

Some have open tops and are mere walls. One had branches woven around the walls to a height of about 2 feet.



The people used grass beds, as the Bushmen do or at least grass + st m.

They were quite wealthy with fine soft Kaross and well made garments of skin. The women were so modest we could not get them to let us take pictures of their skirts. They were skirts decorated with border - patterns of different kinds of skin.  about to the knee behind, flared on the sides and crossed in front. Under they wear a sort of pair of breeches; a soft skin like a diaper wrapper between their legs. In front of that they wear a modest apron. Their breasts are bare. They wear a small Karos, not as large as at Gaults, over their shoulders.  fear

We did not get any kind of study of their clothes. Dan had a hard time catching anything. They ran and protested.

The beads of the old woman were beautiful. They were so old they had a pebbly lustre of infinite tiny scratches. They were beads to collect.

The old woman's house was large and had a court yard. The kraal for the goats was made in traditional Bechuana manner. The same kind of posts formed the fence of the old woman's court yard. Her husband had been headman. She had a pile of furs to sit on, a pile of melons to eat 200 or so.

Curled horns were to hold milk or brains. Brains would be used in the tanning of hides. The horns are about 2 1/2 feet long and twisted.

There was a Kxotla with ash of a fire, and logs ready for the next fire.

These people claim to be poor and to have had their crops fail because the rain came at the wrong time.

They also claim they have no water except the melons, water root and what they get from the stomachs of the game. Yet they have goats and donkeys. They showed us their water root, before putting it on the fur.

8

Manatee had an enticing pen for kids. It was a round pit about 3 feet deep. The kids would be dropped into it and branches put on top to protect them.

A huge root had been left. Bob was given the name. It is not for drinking but for washing hands and for tanning leather. One scrapes it with a stick later the shreds are squeezed then. The root is as big as a large watermelon. It is about as water. Bob says it is not poison to drink, and that people do drink it in extreme need. It tastes according to Dan, who drank some.

We saw #Toma use a root in such a way I think NOT to drink. Ask Tom.

821
of
manate
Bushmen

At this village we met a Bushman and his two wives who had come to visit the Bakulabari and had found them gone. They came with no other camp spot and spent the night. The man gave me information on the stars. He has a name for Saturn which is now in Libra - as Demi did. He called the Milky way God's path. See notes.

The 3 last men at Manatee who talked to Lawrence said at Chukudu there was lots of game and many Bushmen and many lions and no water. The lions they said were eating the Bushmen. (The 2nd time or did but we have heard this.)

^{Continues June 16}
They said they thought we were the Chinese coming,
that would be Theunis Berger's post ~~can~~ Plague control
1952 which inoculates them. (Some one said
Camping on tracks that the Chinese came from the
Other direction. Several people looked sick - 1 boy pale +
1 woman with very bad eyes. 1 child with sore anus.
1 Gishay's father-in-law had died in that village
last year. we heard.

106
The next village, Manatse, was the one
which the Bakalabari group had left. They
had put up poles in the doorway of their house
Inside they had left ostrich egg shells and
bowls and large tin containers like ^{open} oil cans.
We wondered if that indicated that they would
return in the rainy season or that they had no
water to put in their shells and cans, or had not
bothered to carry them empty.

The 20 or so people with their 5 or 6 donkeys
from this village had run from Dan's picture
but one had spoken to 1 Gishay
Letlhakane was the place they were going
Letlhakane is the place where there is an Indian
trader at the top of a hill. Where we had to
detour around a puddle. It is far from here maybe
100 miles. 1 Gishay said they were tired of thirst, they had
run. The ones who ran got no tobacco in return
for our stolen pictures. (John got movies Dan Br W
Lawrence got slides). Three men came later. One
with an eaten away nose. They gave them tobacco
and said to share it with the others.

The country we are travelling through is grass covered veld. There are areas of brown & yellow bed of sand & white. ^{4:15} ~~the frame about 25 miles a day~~

4:15 June 17 1955

106

Bushman met at village where Ba Kalahari had left whom we saw on the path. Name of village.

The Bushman look mixed Makalahari & Bush. The 2 women look Bushman. He says he is Bushman. The Ba Kutse. They say "Ganakwe are the ones called this by the Ba Kalahari." Dale says that this is a name given by the Ba Kalahari. Dale says the /Gikwe and "Ganakwe are called this. The Bushman tell Dale he is "Ganakwe. The women say they are "Ganakwe.

The man's name is { Nwa he tse (man), Ngwa getse (ledin's spelling) } here is another village not far to the west of Ba Kalahari.

This village is Manatse. Ku mo to Ko North Kusi. ^{L. thinks it is Komodimo Har 6}

The names of the women. Genitsu eler and Rukan. Are they his wives? yes.

Where does he come from? He points to Ba pe. It means a stony hill. Bah pe

He does not know Keudu mu lapswe? he Komodimo? ^{Kungwe? no}

A configuration on women little ^{all way up outside} of legs. None on face

There is a pan here at Manatse
What is the hole? For bag goat.
Water root a big one.

The name of this slender yellow dog with its
tail curled like a spring is ~~Foelbe~~ Tsetse be
which Pedemo says means auletops and
which Lawrence says is a swamp auletops
Tse se be dogs name

Asly is named /Twa Ma ñon

They have 5 children - 0 has left at home - left wife
an old man.

In the evening the gave a pot of meat, tobacco
water. They were at the fire - I am asking
about the star & star. He heard of the story
of the moon & the hare has been forgotten it.
Said did his wife know? He said that
his wives would not know some thing he do
not know.

Ma Kuba - Kua Bushman

Chukudu Pan

June 19 1955

Group . 1 young man
4 women
1 young woman
10 children.

the 3 men of the group are away to gather tsi.

101
165
A woman told us (at this point Ledimo 4 K.M. and 5) that all the Bushmen who were here died about 2 years ago of small pox. That it is small pox is established by her description of the disease, making pussy spots all over. Ledimo is talking Sechuana ~~this~~ woman is talking MaKalahari

106
in the language is Se kgwa^{ri} kgwa ri The exact word is Sekgaga. Does the woman know this no.

Laurence asked ^{what} her little daughter's name is. Basikwe. She says her children were dying & she gave no name to this one. Basikwe is a nonsense name. Kai kibe kufe. I do not take for it. Is name of other. Gao to qe la - I left it

101
They say the Bushmen who used to be here spoke the same language / Gisho was talking. Then Se / ka kwe Se / ka: kwe

Ba / Kai: si A man at around here was Ba / Kai: si. said the bushmen look up notes.

These are not the same as the "Gana kwe." "The Bushmen who lived here were reared by Rakgantshang. He was a MaKalahari a nonsense - Basikwe

His father was Seloilwe

She does not know because she is young but
thinks the Ba | Ka: kwe are not the
same as | G: kwe. She says people who
do not know the languages well
think that | G: kwe and | Gauakwe
are the same but they are not the same.
There is a difference. Do Se | Ka: kwe
diff from both | G: kwe & || Gauakwe?
She says now it is the same as || Gauakwe.
Theunis Berger says the Naluru and for people
who live in the veld is | Ka: kwe.

106
The woman who spoke to us is the sister
of the head man's wife. Our speaker came
from Kudumolapswe, where her husband is now,
to visit her sister. The sister has had years a
cancer of the nose. Our speaker is a niece
of the blind woman ^{Nakazan} at Ku Kame who is the wife
of the late Ramaila. Our speaker's mother was the
youngest sister of Nakazan. (All this heard once. Not checked)
She is also the niece of Itutang, the man we
did not meet at Kungmane. She says Itutang
lives at Kudumolapswe and is there now.

They are reluctant to have us visit their
village. They make excuses.

These prefixes Ba Ma Se are Sechuana.
I put them in because the information
is coming that way. Ma: 1 person Ba: 2. Se kungwe

June 19 1953

They told Thurnis and all, while we were all listening that, to the north are Bushmen but that there are hundreds of lions in that area.

10/ Thurnis asked I Gishag how long it would take to go there in a truck (they said a day to walk) I Gishag said there were huge holes and the truck could not go - much to Thurnis amusement.

76 I Gishag knows these people. He grew up with some of them and is related. Thurnis was spending with us that, after he walked off, I Gishag followed, we continued with Felimo instead, calling him back.

See also journal for June 22 1955.

Chakudu Village Tue June 21 1955
The village is 1 1/2 miles from Chakudu Pan.

The young man is the one who first came with (brother). He wears
a white
tunic

young man's elder sister is Bāli
" " y. sister HabakiaTi

HABANKIak.

HabankiaKi is the way it is pronounced in
Bokalahari. Ledimo says the word in Setswana
is pronounced Habanthate

It means "They do not like (or love) me."

The young man and Bāli are speaking Nālu
~~no - they are speaking // GanaKwe.~~

The young man's name is Tuelo

He pronounces it in SeKgalagadi Kuelo

People are BaKgalagadi - in Setswana
they change a T to a K

Tuelo means payment

Does Tuelo speak Setswana? He was
born here + lives here and does not speak Set.

How did he learn Nālu. He does not know it.
They are speaking // GanaKwe. Bāli knows
that too.

AbolaTsaga. He does not know what it means
His sister. younger sister

Baipono. In Setswana Baiponi. It means
"People see themselves." For instance a
mirror is Seiponi. It sees itself.

Baipono is his younger brother.

Kxao dushela - Bāli says the word means
"I am leaving you, or I leave you"
Ledimo says Kxao ho the hela - mean I
leave you. The above name means "I leave it."

Kxao de schela is the young man's younger sister

His Father's name is She Kxa la bufi ^{means? They do not know what it means.}
He is away gathering ^{his // Gana kwe name is I. Kuei ph.} ^{It sounds separate from the i} ^{tsi.} What is the word for tsi? Itai a long u + a little high with a little guttural sound. The i is pulled long. Not the name of men in Gaultche which is "short word" all one piece.

His Mother's name is Hauki Kue
Hau ki Kue in Setswana bedim kums
Gaole Kue it might be. That means that is a word referring to God. Meaning God is not tempted

"No si is Mogatsi poze* (women who gave John Sound Smb)
^{ex} No shwa. ^{his} Ja y. ^{Pr.} a // Gana kwe name
How is it he has a // Gana kwe name.
His mother was a // Gana kwe.
Is he away with Tuelo's father gathering tsi?
No he is here. We spoke to him last night
(He looks pure Bushman.)

! Ngwa aie ya is the y. br of / No shwa
Djoba - Zuba or Zoba. the wife of above
the da of Zoba is Tope.
Daroma (rolled R.) is da. of / No shwa
Nuta ma aie ya is wife of / No shwa

Where did he get his boots? He's made in Ra Kolo gave him them

Dance circles. was seen like a Bushman no in deserted village of Manats. No circles seen here but Tuelo says they have them. dance

When she was cured by Bushman medicine. When she was born they gave her this name which means wife of poze

Hu + ma aeyu's younger sister is
Baakile mllgai Has this name a meaning?
He does not know Is that a // Canakwe name?
yes.

Dja, a Kiu e // oi is his Fay Si.

Huama is the husband of Kiu e // oi.

Who is Huama? Aunq with T's fa getting to?

Who else is with Tuelo's fa getting to?

5 people. Tuelo's fa Se Kxala bui

+ Ta'u // ~~Kuakwe~~

Huama Hus of Kiu e // oi

// Kuakwe

! Ngwaaiya ! Ngwa aiya y h z ? Noshua

Who is + Tae? His Mother terms him Brother
so he terms + tau his uncle.

His Mo uses ^{what} term for + Tae -

He uses what term for + Tae.

! No shen - does he live here all the time?

No. he is visiting He come from 60 mile away
he said last night. from the east.

// Kxam he - is the man who was here with ! No shen
last night. Is he related to Tuelo? // Kxam he
uses the term uncle for Tuelo's father.
What is that term? Ba / twa

What is name of his village where the huts are?

Do they have ^{the kind of} fields in village he goes to? It is // e.

What language do they talk together at home?
// Canakwe.

ans. when people come they say they are coming to // Kue'oh's village
Tuelo seems unafraid of us.

601 2
9
106

Cheched tann

Fa ba:

Mo gi shi gi shi

e b. gi gi a ho

y b. de ba ho

son ba: e

Da ba:

What does Tulo call

Thuum Javor

// Khan Lai is other Bushman. ^{unnice} ^{might be she} ^{has 2} ^{names}
No other name was given by Thuum.
Mutchungwe is the man from the east with the beard. He is

~~brother of Nosome's father.~~
Shume & Kuelloa. She is the one who was with M. for some time

Chue // tua. She is a sister of Nosome

Her mother's name Na! uri

Her father's name La Kolia (European)
^{she was a "Gana kwe"}
^{he was Makalobai}

These are also the mother of Nosome

Chue // tua lives always here. Nosome belongs to them but goes away often.

Where is Nosome's wife - looking for tsi
Does she usually stay here with them
She has been living where Nosome came from. Day before yesterday, but goes with him wherever he goes.

Who were the 2 who came in picture?
 One was Kue Hoa the other // Kao Tsun // ghe
 Who is Kue Hoa? His fa si. Her other name
 Kiu elloi is Kxao guela

Who is // Kao Tsun // ghe? His Mo y si.

Does she have another name? No. Yes she does
 Moqatsi poze. What confusion is there here never straightened out

|| What term does Tuelo use for Kiu elloi? Fa S
 Ma: ~~What her children gela ho - Daba Saps~~
~~This is what Daba Saps~~

|| What term does he use for // Kao Tsu // ghe
 gie sli

Do they have medicine dances in this village?
 Yes they do. Do they have the gumbak? Yes.
 Do they have fire dance? Yes.
 What other? Dove. Buffalo Dances? No
 ostrich Dances? No.

Daba Sap children of // Kao Tsu // ghe are
 called gela ho + de ba ho by Tuelo

Daba Sap children of Kue elloi Tuelo
 gela ho + de ba ho

Daba Sap he heard them terming this.

We want to know if his fa has more than 1 wife
 + if fa fa had more than 1 wife. it was
 mo g She kxa la bui is same woman as mo
 g ! No shee

So # Tau Tuelo's Mo. Pr ?

1 Bishop lived with these people.
The woman with the eel is now is Haki'kwe
Has he another name? No
1 Bishop term her

Mmakorobole is other name for Moga'tsi'poze
This name was her son's name. She is
called mother of Korobole. The son is dead.
She is younger than her sister. Haki'kwe

What term does Tuelo use for Mmakorobole?

They give a Setswana term Resunt ^{Hard 1:} Day ^{gic} Ho

Does he use a // Gana'kwe term too? Ho

~~The Mmakorobole~~
~~the 2 sisters~~ do not know // ganakwe

Haki'kwe speaks // ganakwe because
it is the language of her servant. Who
is her servant? Mmakorobole says
they are no more living. They all died
except one whose name is Mhopo
and he is away getting tsi. Does Mhopo
have another name? Yes # Tae

She Kxalabui's Mother's Name?

Mogamora pedi

She Kxalabui's father. Lekgoa
this word means a European. Was he
a European? No a Mochuana

Did Lekgoa have 2 wives? She thinks not.

Is Moshu related to She Kxalabui - He is
She Kxalabui's father's son, ~~has~~ another mother
Moshi has a brother - ^{not} son of She Kxalabui

Chaluker June 21 1955

Tuelo has here the following relations

e Si. Bāli . tem the use

y Si wa bu kiate

y Ma Bai pono

Fa y Ma | Nō sheu

" " " ! Ngwa aie ya

Fa y Ma Da Zoba (dag; ~~Nō sheu~~ ! Ngwa aie ya

" " " Daroma " " ! Nō sheu

ta y Ma wi N^u Ma aie ya

Fa y Si Kiueloi tem Ma

Fa y Si Hu Huama tem

Mo y Si || kaotsu || ghe . tem qie shi . i Mo.

children of Kiueloi

children of || Kaotsu || ghe

The Bushman girl who made snuff is
We+Kebi. Who is her mother?

||Nai Kue she is dead

What is name Hue || Kua n Kue || Koa
Is she related to the 2 sisters. She is a sister
of Mo Shue.

Is We + Kebi related to her. Her father was
brother of Kue || Koa. But not related by blood
just by terms.

117
241
Moga Tsi pozi showed us her ho - like
a little spade thrust into the hands.
She knelt and cleared grass with
it.

All day she has been patient obliging
a charming subject to photographs
as she was yesterday in the sound sink

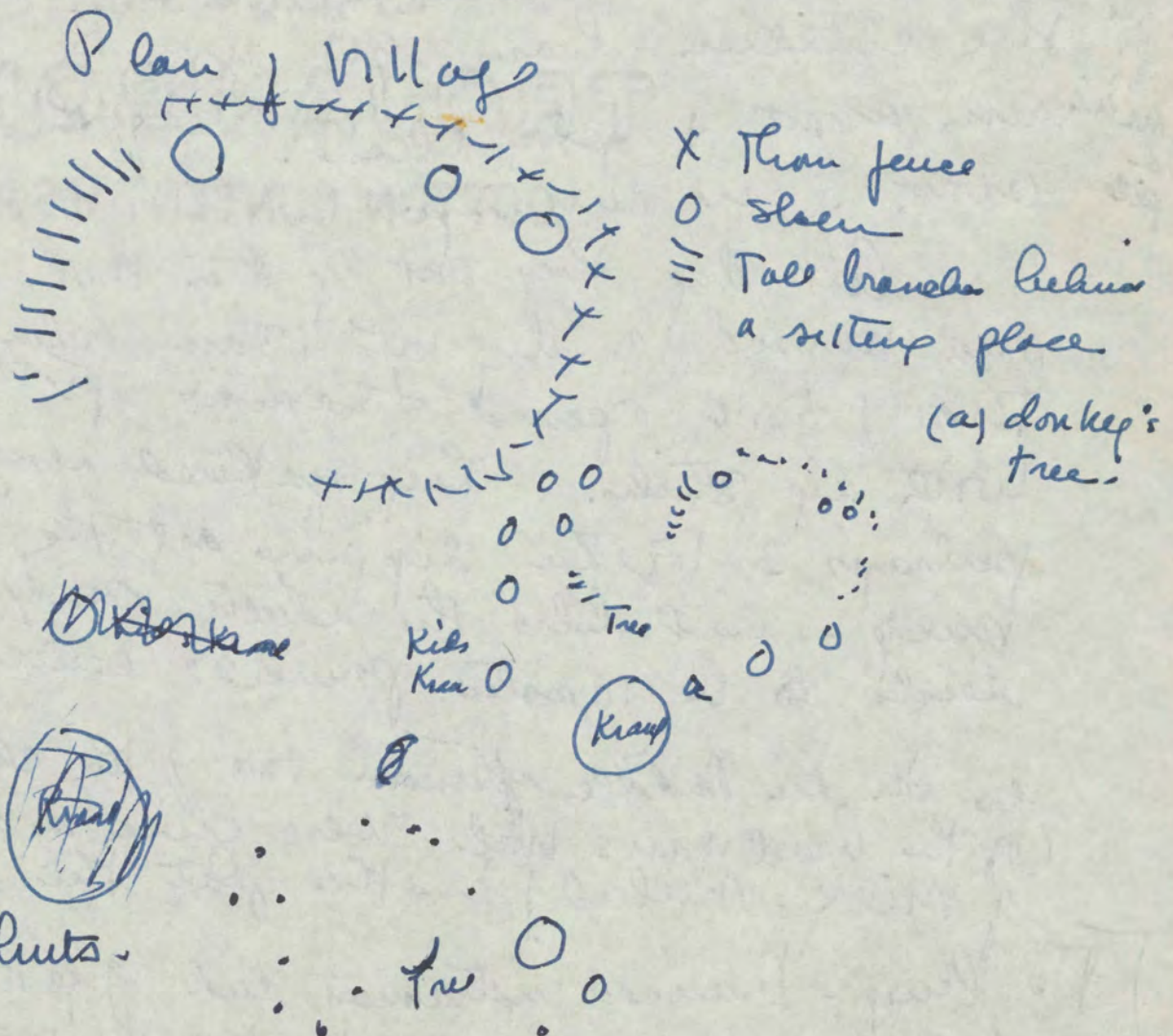
She got seeds in request, and walked
about dropping me into a hole. She
dug with her feet & covered the seed
over with her foot. Took 2 steps
and did it again. Carrying her chisel

117
231
The goats + kids are kept in separate kraals.
They have about 30 goats. In the am
the kids were let into the kraal - after
the goats had been slightly milked the
kids had a frantic drink. Then the goats

were taken to the field to graze + the kids spent the day eating melon rinds. About 4 the goats came back the kids heard them and ran in a bleating line each to its mother to butt and suck and butt against the mothers bags.

2 visitors came 1 G. Kwe Bushmen from 4 pm. a place 15 miles east - the a Pair there are 7 in his village Gooka ogh Guxao

The man Goka and his wife and 2 children and his son 1 Hao 1 Ko + his wife, one child they left this morning to come here.



271
The visitors do not know there is work
in ! Kushi. They do not want to
go there, even though they are told
now. The elder one has black over
his eyebrows + on his cheeks. Lk.
said they had enough water, didn't
they. They said they ate the water ^{not}
and anyone could see from their
stomachs that they were hungry
and thirsty.

372
We got
smoke in
see
the rocks
for
03
making
a
pile
The visitor produced fire sticks + made fire.
Now that the sun is setting
the children have got up to
run about + play chase. 4 of them
about 3 are running.

85
117
All day they sat by their mothers
and nursed or dug into 1 Samra melon
Those of 5 or 6 opened Samras ^{for themselves}
with dip sticks. They gathered about
perhaps 3 together dipping out the
pulp - and like the adults saving the
seeds to be roasted + eaten.

380
In the middle afternoon two of the children
(of the head man's wife) were given a drink
of milk - milked from the goat this am.

[To keep - Musical instrument and gap Kawoss]
The person who gave the milk was the young
Bushman girl's servant.

June 21 1955

H22
117

Things hanging at Kxotla -
fly swatter -

bits of hide for patches

4 horns - brains are kept for tanning skin
(brae Theunis used for it!)

They are the horns of cattle.

Skulls - Springbuck - Steintuck skull.

Axe like a Bushman axe

European axe. scraper

forked stick -

Heavy piece of iron nail - from a wagon

The word for iron is !kai (rap) Ma.

Pounding piece of iron for pounding. Badoro

Theunis say they sleep around this fire
in cold weather in the Kxotla.

Chu Ruder

June 21 1955

snuff making. Pictures taken

276
825
Tobacco ground in broken piece of
wood in red dome. Mixed with a bit of
ashes from fire. Then with moisture from
the pulp of the water root (in I Gana here
called ~~#~~ ^{Bi} + Ga) squeezed into the container
stirred with the empty pod of a bean.
She has volunteered to do all this.

Iga is the one we saw at Ku Kane which
is poison if uncooked. edible if cooked.
It was put in the ash to cook at
Ku Kane. It is pulpy white. It
is not a water root.

Bi is scraped - the pulp squeezed. We
have pictures of it being drunk. And
a woman cooling herself by rubbing it
over herself. + pouring ^{the juice} it down her
nose catching it with a thrust out lower
lip.

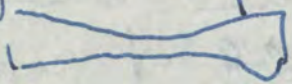
Snuff was put into a cartridge shell. With
stopper of grass. She takes it out with
a little stick. Girl's name is Weftibi.

Meris.


Weapons.

Musical instrument observed is the me they pluck
In 11 Gana Kwe + native language Sestwana
Se ten kana and Se Kalahari + 11 Gana Kwe

5 3 3 It is played with a tin can as a sounding
board. Tin is bound round around the top
and a hole in the side.

1 1 7
2 5 2
2 8 5 John got a picture of sifting tsama melon
seeds which had been roasted in ashes
on the mat. Then pounding with a
pounding stick enlarged at both ends
 Bob says he has seen this shop
at the eastern Cape.

The mat is about 8" long + 12" wide
It is made of reeds, bound with string
the string is made of veg. fiber.

Sansevieria wide leaves mottled
green - yellow. This is the fiber
they use for the string. 

They sieve the seeds from the ashes
by tapping the mat + rubbing the
seeds with their hands.

Bob says they peel the husk off
the beans after they are roasted
but these tsama seed they pound
with the husk on.

June 22 1955

From the back of a cigarette box, notes taken by
Laurence the morning they went to buy the

Karros. (man's). Purchases

Karros. paid a blanket and a knife,

musical instrument - paid a piece of iron
and a knife.

Fire sticks - Bob a bag of matches + a new
cane tin of tobacco.

Pants - gave pair old man of L.K.M.

Karros (man's) blanket - a cotton one

Root was given to Bob. 11 ga edible root.

Thennis with me for note book

~~Kue Hoa - Bushman woman who came
in sound sink. She is Ma Kalahari.
her fa. is M~~

Note from LK's cig. box

Other Bushman woman Nga usi

Her fa was Ma Kalahari.

Her mo " " / Gikwe

She is Igshap's mother's sister

Igshap's mother; Ng sue's aunt

Wexebe is niece of Igshap's wife

June 21 1955

372
825
117

The rolling stick is made of !Nai!nai
in Nahrui. In Afrikans it is called
Vaal bos gray bush

Cataphractes is its botanical name. Pab.

The lower stick here (of the 2/6. Kwe
Bushmen) was Brewia^{wood} Nahrui name
is !! Gani the Afrikans name is Surubessie
bos some berry white

Boy with boots was given the boots at
Rakob by his uncle whom he visited there.
It is about 170 miles to north said Thurnis

John is taking pictures of lions with
the head man's brother !Noshue holding
them.

Inside the hut people keep stores of Tsamas. There
were about 240 Tsamas lying in the sitting place.

This is our wedding anniversary. The 29th. The
people were utterly obliging and pleasant. At
about sunset they said they must get firewood
and at the end of Lawrence giving tobacco and
4 bits of candy to each they said they were hungry
that they had not been able to go out to get
food. With Dabe their spokesman they asked
to be given food. Thurnis was in favor. They discussed
hunting and Lawrence was agreeable. But then they said
that we would give our meat. +
Then to the picture of fire stick.

Chakuda. a.m. June 22 1955
Lawrence's note in cigarette box - with the name

10
171
607
Xlgaga is from a pan 20 miles east of camp.
He is not a relation but friend of Bushmen here.
He never saw a match before. He saw the
Vernacorp Expedition. They gave him tobacco
at Kaotwe.

His son has been to Kudu molapswe.

This man & his son arrived at the village of
Chakuda on the afternoon of June 21, while
John & all of us were working there. Lawrence
says they came from 20 miles East, they are
!Gikwe.

Wexelbe (the girl with the shaved head with 2
delicate lines of hair left to ornament it) is the
wife of Tuelo. She is !Gauakwe, her father & mother
both being so. Her father grew up near Chakuda
her mother grew up in Thussi.

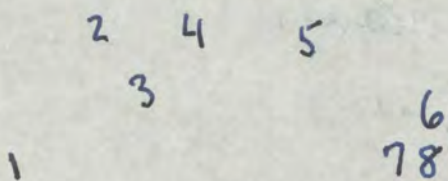
Wexelbe's father is a brother of !Noshew's ^{mother} ^{!XOSO!} ^{Thessie Spelley}
Twekxon. Kue Hoa is a sister of !Noshew - born
of the same mother and same father. She is
the one who squeezed the ^{root} melon. (This makes
her the sister of Tuelo's father.)

Mat'mwe (Makahalari) or Xlgambe !Gauakwe - 2 names
heard man who came with !Noshew is the
brother of !Noshew's father, also the father of
She Kka la buri's father.

1 Man 1 N'a Pan Sat. June 25 1955

Ostrich eggs were found cached at an abandoned weft this morning near camp by Hedimo & Henrich. Dan took pictures the egg shells were buried in ashes of an old fire. Hedimo says the reason may be that ants do not eat things that are in the ash. A gopher had dug up two of the shells. Hedimo & H. found others below the ash. We are leaving them now as is in John to take a movie before examining if any have water in. We are leaving a tin of tobacco on top of the shells.

The abandoned weft has 8 stems



(X) The circle is where the fire was where the ostrich egg shells were found there were fires for each stem & pile of bean shells.

There was a 11 ga root left in one stem. In front & beside the stems are many of the bean shells. One stem No 6. had thorny branches placed all around its base. The stem was rain stems, well grazed and traced. but small. One about 5' 4" Others only up to my chest. fairly rounded and closed. One had tobacco on top. Yesterday near the pan John took movies in the evening of an abandoned

361
312

went for the poetic value. It was a pathetic
looking group of skeletons of stems.

The stems this morning are very strong
made - large bundle close set and
well placed in the ground. Woven at
top. No different from Gaultich type
but well done. Deeper & more round
than winter stems usually were at
Gaultich.

Ledimo found one stem with an
ostent egg hidden in the grass near the
top. I did not find another. Some

quiver bark was found by Ledimo
A tree is nearby - called

Mokgwokgwel. in Setswana.
Got name in other language.

June 25, 1955

Theruis + 1 Bishop
at plot

241

1 Bishop asks to question says Bushmen
planted this plot. He says are 5?
That Bushmen plant melons. When
did he see? When he was a little young
man before he was married he saw
Bushmen plant. One of 16 stayed
children died near Okua Omarumbu
near here. His father died there too.

Thennis + Gishas

Jun 25, 1955

3

These are ordinary melons Makatana Melons and Tsame. They had seed both. The plot is Makalam seed are red. Do they eat the seed? Yes. The plot 30 x 50. Has bush around. Did the Bushman always put bush. Yes to keep steen buck out etc. 2 old iron dump pans. And 2 sticks to make snares for steen buck.

224

What kind of an ax cut the fence - The axe type 1 Gishas says - that looks like a hoe. There is a big hole dug by Bushman after an ant bear. Porcupine it might be.

A Bushman last night June 24 1955 was hiding near what Thennis call 'Ke Paads' the melon plot. When Thennis + G. they came looking about he ran + hid. They found his spoon - where he

177

Thennis + Gishas at abandoned weft.

There is a root ^{there has says a week or so} in one of the stems - freshly peeled. Gishas does not know what it is, there are many of the horn beam shell Bush people. Thennis calls it wees coffee. / ni + ke

222

What is the bush around the stem. It is a protection against lions. What is his interpretation

362

825

9 fact it is around this stream and not
others. There must have been more sand.

What about the two which are touching
for protection from him - to help each
other quickly.

312
collected eggs in ash. 16ish says
this is a main village, that they ran
out water buried the empty shell -
till the rains come again, this is a sign
they will be back.

Laurence asked what 16ish
heard us and were going to run
away where would he run? 16ish
says he would not run away. That
these people are just dogs. He now
says something that causes them to
graze - him to roll on the ground.
It is about the tobacco. They want
come back till the rains he says.

177
If people found tobacco left like
that would they be afraid to touch it
or what. They would not touch it
they would fear it was Europeans
trying to kill them. They would
go away from this place & never
come back!

I asked about the size. / Bishop says these are "low class" not much human being - / Au / Xgana "wild" (Themmi words are in " ") the huts are small he says. He feels more civilized

To go on with the planting.

159
177

When he was a boy did he live near Bu Kalahari people? He says his grandfather was a Bu Kalahari. He bought cattle from Rabobs and Letlaking and gave them to / Bishop to look after. / Bishop used to have with the cattle. In the rain he would go to pans to stay till the water was finished then he would go where there were some melons and stay till they were finished, and so go on. He found it very hard with the cattle. So his grandfather decided to move to Ngami land with the cattle. On the way they met natives who said they could not cross into Ngami land, that their cattle would be shot - so they turned back and lost most of the cattle from thirst on the trip back. The rest they took to Letlaking and left them. There are still some of the cattle there. He returned here and lived with other Bushmen till he found life too hard and decided to move

nearer European. When they were on the
track they had ox wagons. Which is
still lying west from here. The oxen die
they had to leave the wagon.

His grand father (Lawrence J. J. J.) would
have been a young man in 1860. I ask
if he ever saw the Boers. Yes. They
picked up his grand father in the belt
& he guided them to Ngami land
in ox wagons. Did his grand father ever
say the names of any of the people.
Tom was one Caselis they bought
gems buck tails & gave blankets for
them up to 15 bob.

372 Why do they put the egg shells in
ashes. To keep them from the wolves.
Theunis says that wouldnt keep
wolves away (i.e. hyenas) He had
one tip over the boys pot at
Silut way. He scooped the meat
T. Saps.

There are 6 eggs in the ashes. 3 others
are hidden in the tops of the shrubs.

159
177 Did his grand father live in Zululung
when he took his cattle there. The cattle
stayed with the grand father's sister's
son. Where did his grand father go? He stayed
till the first rains. Then came back here when

Theremis - /6islap continued June 25 1957

he died. Was it /6islap who took the cattle back to the grand father's sister's son? He and Tuelo's mother + his bro in law moved the cattle. He left the cattle in /6islap's care & came back & lived. They got hungry and killed some of the cattle in the wood and had some meat. Why did he take the cattle back after his grand father's death? He got hungry again, he decided to take the cattle & not bring them out again. Are any of them his? He did have some but he does not know now.

Was the grand father his Mo Fa n Fa Fa? Father's father. His Fa Mo was Bushman. She was Kō from Okwa. Her name? Gio Kai.

241 Do all the Bushmen of this area plant melons? Yes. As a child he saw them eat a melon put the seeds in their pocket & plant them when the rains start. They chose a place which holds water after the rain. They live on the rain water while the melons grow.

How do they prepare the ground? They take the grass out like the woman at Chukud with a digging stick. Do men or women prepare the land? Both. He used a thing like the woman. Bushmen use dig sticks. Both men & women plant.

Real Bushmen who never were in contact with natives would not plant /6islap says in ans. to question. Can cattle live on melons? If they get enough. This is how. T says, they could take cattle through the Kalahari to market. Have & have a lot.

June 25 1955

Where would he find one? He said he would have to look and look.

What does he need for equipment to start this. What the man said was what payment would he want. He laughed & said it was difficult and he might not find any.

June 26 1955

362 Skern. at abandoned rain-time weft. with egg shell + heavy branches on top. The branches of its structure are firmly set in ground. Are as close together as can be. Skern is about 5' 6" to apex. about 6' in diameter

We took interior of Skern. + movie of the interior lighted by reflector.

On the way to the melon field Bob found the place where the Bushman who ran away had been living. They had seen leaving all their possessions. List of things left.

- 177
422
- 1) Wide fire paddle. Ties with net like arrangement of fiber rope with quiver and a stringless bow.
 - 2) Digging stick well sharpened.
 - 3) Carrying bag with things in.
 - 4) Sieve. Mat
 - 5) 2 small Karosses

9
large carrying box bundle, in carrying net
wrapped in a skin with hair left on.

Another bow + arrow - this bow is strong
with quiver hunting bag and small keros.

6 small melons. by bundle. 13 by Mat.

Beans in ~~profusion~~ shells in some profusion.

The spot shows 4 $\frac{3}{8}$ fire places. There are
3 cucumbers by the outside. West end
fire place.

Therunis and 16ishag did not report this
spot. They saw foot prints of men who ran
crawled on his knees under a bush, over
again. There were foot prints of women and children
too. Therunis pointed those out in the Melon
patch.

117
Therunis Elizabeth John Wilhelm 16ishag
left at 8:30 this morning in one of the G.M.C.'s
to approach the next pan more quietly than
the whole caravan approaches. John looks
for movies, Eliz for a night of lions, Therunis
and all for Bushmen.

101
177
While we were photographing two Bushmen
appeared. Their first word was "Morrow". They
had been looking for cucumbers and heard the

continued Sunday June 26, 1955

lorries and came along. They stopped at the village after we left. It is at Cha Kudu they followed us.

They come from the west - 2. Ask how many sleep. one night. sleep - to know we have 2 large breech cloth one a small one. The large one has fringe + has tipped tabs.

Do they know people their wives are where they started from?
Q: How many people are there where the tin?
2 women and one baby. the young man baby.

Q: Do they know the people who left the place. He does not know them.
They are speaking 1 Guir Kure. They are this nation. Dale and Bob are interpreters. They heard the lorries at Sun rise Hus Maning.

The Ba Kalahari found Dale's jacket after we left. at Cha Kudu.

These 2 who do not know who runs away - look at the place + say they left day before yesterday. say they will wait till we are quiet and then come back.

Continued.

Sunday June 26 1955

The young man has very Bushman ears -

I asked how they determined that the Bushmen left 2 days ago. Bob ^{asked Dale's answer} says by the age of the fire. When I wanted to know if they could show me something about the fire that would teach me how they knew. Bob answered that he thought they put 2 and 2 together. Knowing he had arrived 2 days ago. He did not ask them.

The young man is scarified. 9 on left arm
1 center of chest above heart. 8 on each side
under breasts. 1 middle of back.

302
1 more on left arm above wrist vertical 4" long.
Head very closely shaved. In this condition does
not show pepper corns. 4 scarification on
right arm. On forehead between eye brows.

The scarifications are ||||| || about 20 lip sized
showing wide vertical cuts fairly wide apart.

271
177
I. asked if they wanted water. They thought we
were asking for some and said there was none about.
When it was clear they said they would like some.

101
601
L.K. asked if they knew any of the Bushmen
hereabouts. They know the one we saw at
Chukudu. but know no one here.

They know the two men who came the day before
the 1st son. Their names they say are || ga' aka. /au o kxo

Sunday - continued

June 26 1955

Do they game here. L.K. asks? They have been hungry for a long time, they say. They have not got bows & arrows with them. There is so much a lack of game. Do they have assizeis? No this is where my doubts begin.

L.K. Has this man any brothers? He has one near Chukudu. (Bob pronounces 'Chukudu'.) He says that his brother is the father of the tall mixed boy. His ~~brother~~^{son} went to get his

What is name of his ~~brother~~^{son} ! Naru Kee Kwe.

Tuelo is the name of his son. This must be a mistake Dabe says he had trouble with the language.

The name of this man is U Kone

The y. man is ! gae. Late. Ledimo L.K.M. & J.

We asked if they ^{know} She Kxa la bui - yes.

They give his name as 'Kee' ol. checks

Haotanko is the name of his wife they say

~~who is Moga si poga. dropped that.~~

The name they give for the visitor 'Ba' ka and his son. It checks. OK.

! Moshue they say is the brother of Kueho this checks.

Kueho & others are here Ba Kalahai. These men (Sunday June 26) are Bushmen.

! Moshue's mother is of their people.

Do they know of Tau? Are they related - yes. Where did he go are they back at Chukudu. They left here to go there. They are now at Chukudu. When? He says they arrived the day we left.

She Kxa la bui heard our shot before they arrived home. Come to see found us gone. They have donkeys, they passed to the east. Was it at Okeno they heard us? They slept at the Okwa.

Continues Sunday

June 26 1953

13

Laurence asked again what were the names of the people here. They say they do not know the people here. Laurence laughs and says "I have they gone to the tsi place in the past. (I know they said they did not go on this trip. They say they do not know the place. though the place is far they would have gone, but was asked to stay here and watch the snare.

Note they are saying they are snaring in an area where they do not know the people. Nothing makes sense yet.

End of notes taken Sunday morning.



TROJAN BOND

CORPORATION, U.S.A.

Journey Notes June 1955

to Sunday June 26 1955

The day 2-161 Rho Bushmen came
to the Nauvu Pan camp.



"TUFTEAR"

FOLDER

TO RE-ORDER SPECIFY

No. 621½ FOLDER

MADE IN U. S. A.

B-551