

avordaus <sup>Nzami</sup>

!u

cig

Jan 13, 53

When one shows respect:

People stay outside the shelter. !u shows  
in a drawing I made how they would  
sit at a distance under a tree. She  
takes powder and puts it on her head.  
The powder is yellow. Called Sa. The  
powder smells good. It is made from  
Kiri. ~~They look like grass - that~~  
Philip had sa. It looks like small iris  
roots. Does not grow near water.

She puts it on with a gesture up her  
nose and vertically across her forehead.  
into her hair across the top of her head  
& down the back. The meaning?

Maybe the people are sick. The powder  
keeps her from getting sick. If she is sick  
it stops it. If they are sick it stops her  
from getting sick. Would she put the  
powder on if any visitors came. - maybe yes.  
This is their way when visitors come.

She showed me - gave some to her lid

!u is smiling thru a white - but looking a bit  
serpent-like.

576  
574

Picture

?

Ngani

12

cup

Jan 13

Joe sa tua. ask Sedimo

602  
596  
593

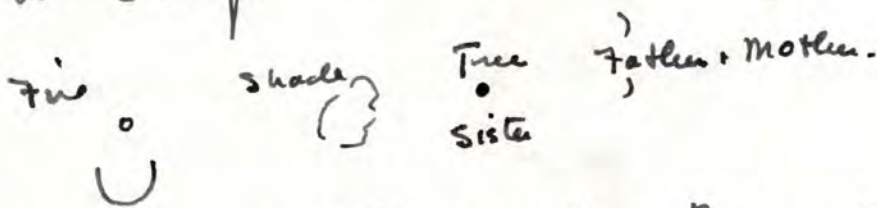
She says to the visitors they may sleep there.

They may be <sup>going to</sup> visiting other people.

She will find a nice place by the tree and say to him. Yes better you leave

come to see me. I want you to put your things here (by the tree) because this is too near the fire Ngani's sentence

Her Tsi (her young sister) comes with her husband. They put their things by the tree. Here is the shade. If you want to sleep here is the place.



Her people were at Nau Nau and come to live at Gantscha. They are now going to stay at Gantscha.

602  
593

Does she cook for them. Yes she cooks a pot & divide it with her Tsi. Husband of Tsi's  
Tun!ga. He can eat the meat that she cooks as well as her Tsi.

She says to him mi Tun!ga or Zuma a!Hoe (if Zuma's husband) but does not use his name. Zuma is his name. He is d. also Zuma d. They pick him out, each other live & eat them. Now on of with Joe she says she can use Dan's name too.

avoidance 匹

ciy jan'13

602  
593

When a couple are newly married -  
 have not got babies yet then she  
 can't speak to him (Gyma's father).  
 She can't speak to him at all. She  
 is afraid of him. The old man  
 brings food to her but she does not speak.  
 He stands away - puts the dish down -  
 + does not sit down.

How many children before he sit down  
 after 1st can't talk. after 2nd my talk.

602  
867

When the old people teach them this law  
 do they tell a reason. At Tsau qee's  
 age they get told what the proper  
 behavior is -

Reason - Because it is <sup>from</sup> different people.  
 Fear - is it the same word as to be afraid  
 of a lion? but with 2 dif. meanings.

Ask gyma

gani

avoidance !u

cg jan '13

avoidance

Same for goma's tsu.

goma's mother's y. brother - I gas  
Sihon & gas me was named for.

Iu calls him #tum

gas calls her Iu tsema

gas is sisa he.

~~Same for an older brother.~~

goma's mother's e. bro is Iu's Tun!qa

Why is goma's mother's e. bro Tun!qa.

If he were goma's tsu she would be afraid.

goma calls mo. e. bro !qu!na

y's m. e. bro calls !i mi tma

" " goma !quma

This Tun!qa she does not avoid.

u tsu. any u tsu to !u - they may speak  
a little together. Not use names joo a he.  
ju?

Sisa he for #tum

qam'

avdano '2 cij jani

Fath # Goma's father's brothers

E. Bro. Tsam qao's! qo is I qui.

He is # tam to 12

I qui calls her<sup>m</sup> 12 tsuma

" " # goma tsuma Goma calls qui tsa

y. Bro. 7

Goma wld call him tsa

u " " " # tam

u " he u tsuma to him.

601  
602

L

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gao + Di'ai.

Does she use gao's name? No. She says  
I gase m ba She may use his name  
gao! na He is her Tun! ga.

A Tun! ga. you may call his name.  
The one you are afraid to call the name of  
you say <sup>Si sa</sup> ~~Si sa~~ tua - gao's sentence.

≠ tum. One does not say the name.

She may refer to him as Tsam gao's

gao! na  
Tsam's father would call him Tsam gao dai.  
Nona's dau. husband also ≠ tum is <sup>Si sa</sup> ~~Si sa~~ tua.

Si sa tua.

If ai's dau. is not present + she wants to speak  
to the husband to ask for piece of meat. She  
thinks who will tell the husband (Nona)  
She does not speak to him.

≠ tum does not use !u's name. He refers to  
her as ! Nanga Dai. Nona's husband  
says to her ! u tsu.

≠ tum would sit so  
gia?

• nona's husband  
• nona

or  
• Tum  
x !u  
A

If she has  
a disto  
give the  
word put  
it at A

(over)

601  
602  
551

This  
is tsuma  
to gao's  
father

602

601  
602  
551

over

qoma's feet

or qoma's mother

!u x qoma



Fire. Women sit on one side. Men on other  
one side called a di. The other a qo  
left right.

a di x a!qo



not observed to be strictly  
held to.

602  
576  
834

*[Faint, mostly illegible handwritten notes and diagrams at the bottom of the page, including some symbols and lines.]*

Avoidance

576  
602  
834

On June 14 1953 we took pictures in the werft and wanted someone sitting in front of !Nai's skerm. We asked !Ungka to do this. She complied but when we asked her to sit beside the door on the side for the men she objected because it is taboo for a woman to sit in the men's place. I knew by then that there is some relaxation in the observances of the taboos so as it was so important for the picture to have her in the sun a I asked her to stay for just a few minutes. This she did.

May 27 1953

Copied from misc. notes of this date.  
All notes on page resolved and or copied.

602  
576  
834

//Kushay would not sit where the old men had been sitting. She said if young women sat there when the women went to urinate they might pass blood. This was after we had made a recording of the old men talking about the choama. They had sat in the dance circle. We had wanted the women to sit at the same place to sing because the microphone was set up. The women would not sit in the same place. <sup>we</sup> Ee Wd did not try to insist. The women said the old men may be poison.



584  
593  
!Nai + qumtsa !Nai !Nai !Nai

!Nai + qumtsa. !Nai daughter of Di'ai. !Nai's sis.  
what does !Nai tem !Nai !Nai

!Nai says they were all willing for !Nai to go  
to her father. even Di'ai. But !Nai did  
not want to go. Did qumtsa want her to  
go just for a visit. Yes.

Did qumtsa give his approval for !Nai's  
engagement to I gunda? Yes.

Volunteers  
4 1/2

584  
578

There is one man who does not want her to  
be married to I gunda. That is Gao.

Why? Gao once gave a <sup>bead</sup> knife to the  
relatives of I gunda and those people in  
return wanted to give a knife. Some one  
refused to give the knife in return. This  
came to the slip father of !Nai. he knew about  
it. That is why he does not want !Nai to  
who refused the knife? K'hoaka, I gunda's  
mother.

Volunteers  
4 1/2

<sup>K'hoaka</sup> ~~Naoga~~ u's mo. did not want this  
marriage. She says those people do not give  
her anything so she does not want her  
to have her grand daughter !Nai.

Khoalla was just stings they think. Did she give anything else. They never gave anything in return. Would Bo father & I guess be expected to give - and did he not? Bo is giving gifts to Gao. Gao is not against Bo. I asked if Khoalla did not give beads to Di'ai I had heard she did. Yes I'u says she did. But it was not enough to give beads? No - it was O.K. with Di'ai. Only Gao is not satisfied because he did not get a knife. Did Di'ai give beads to Khoalla? She gave wires to Khoalla. Did Gao give anything to Khoalla? No. Whom did Gao give beads to?

Gao gave beads to someone <sup>relative of Kho</sup>. They were given to others. A knife was given in return it passed through some hands. Gao thinks it should have come back to him. It did not; it was stopped by Khoalla who has the knife now?

Khoalla gave the knife to I gam. She gave it to I'guse her dau. wife of Gao helmet. She gave it to Gao helmet.

The beads were first given ~~the beads~~ to Be wife of Gau. Why did he give beads to her because he said they were related. Whom did the knife belong to in the beginning of this transaction? Gao gainatcha (a Kherowood)

of !u's quarrel with Khoa <sup>Khuon</sup> // a

Gao gainatcha gave it to Pi // Khas his wife. She gave it to her y. bro. Dam. Dam gave it to his Sun! ga Gau. hus. of Be & Khoa // a. Gau had the intention to give it to Be so that Be would give it to Gao. Khoa // a refused this.

584  
578  
595  
(421)

How did Khoa // a have the influence? They say because K. was newly married + Gau loved her more than the old wife Be. They could see what happened. When Khoa // a was married she had more power over her husband's property. She gave to her people her husband's property. Her husband became very poor. Do they like Khoa // a? No. Do they think it was wicked of her to marry Gau. They say they think it very bad. but Gau & Khoa // a think it is good. Is Be unhappy? Yes very. (She looks unhappy.) Is Be older. No. Khoa // a is older than Be.

When they do not like someone like that what do they do. Not go for wedding with her? No though they are displeased with her they do everything with her.

578  
601  
602

! u + em Khoalla Tou - gau Tuniga  
|| guse " " || ga " " Tse

! u + em Be Ton  
|| guse " Be || ga

Gau is their Tuniga because he is Igam's husband?  
Gau is Igam's Toma because married their y. sister.  
Did they call him Tuniga before he was married to Khoalla? Yes he was  
! u's Tuniga before. He is || guse's Tse.  
Gau was named in || guse's father - Kuep Ton

(5)

Does Gao have authority to stop the marriage?

584  
578

Yes because he takes care of nai.  
Does <sup>Maoka</sup> Htaoga have authority to stop it. No  
hasnt authority but does not like it.

(6)

If they would give the knife Gao would be pleased & they are well pleased & the marriage would go through. But he could stop it if he still insists

! u + || guse dislike the marriage. If the knife were given they would reconsider their position.

584

I gunda is a fine boy? No he is lagg.  
Why do the girls like him of note. They said they did. They do not know. They do not like him. over

Feb 10

!ni + qi gao think we could get through  
to Gantsche now via Sam au gai gai.  
They are home sick. They say there will  
be more rain. !ni is thinking of the  
veld Ras there.

221  
312

164 F<sup>T</sup> goma has a bad back ache.

What does !nai think? !nai seems to agree  
with gao. They agree with me - in that  
she is too young to know.

584  
578  
582

They do not know what !gunda thinks.  
They say he does not show proper behavior.  
They think he does not want to marry  
!nai because he came close to her  
mother Di'ai - ie did not avoid her.

8

u + I guse would like! Nai to marry  
a goma at Kai Kai. He lives with cattle  
+ they would like her to make such a marriage

584  
582  
578

goma is a brother of I gise husband of  
I Angka - who is goma's sister.  
They like I gise and his brother.

They do not want outsiders to marry  
their children. But they want them to  
marry men who work for Europeans or  
Africans so the children can have  
things.

602  
582  
551

K~~h~~<sup>uan</sup>lla - How was she utsuma of gau when  
she married to the ~~bandal~~ of  
gau

gau's Tunigama is the Bo who was here yesterday  
K~~h~~<sup>uan</sup>lla was married to him. So gau's utsuma  
was k. related to gau any other way. She is  
his tsuma besides. He called her Tsama  
She called him Tsu.

While she was married to Bo gau called  
her utsuma. She called him Tun  
gau's mother is Igasa

K~~h~~<sup>uan</sup>lla's mother was ~~Hoga~~ <sup>/Naoka</sup>

~~Hoga~~ <sup>/Naoka</sup> + Igasa were Igama

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Pedagogical

pm. May 1, 53

qao meo  
1 qao  
1 qai Hunter  
qai omg 1 qao  
1 gunda

Address

Respect. qao to say ways to know of showing respect  
 To a man ! Nao To a woman zu a Toa = that person  
 To zu Toa address to or reference to?  
 When speaking directly, i you a chi - is you give something  
 .. .. .. to a man ! Nao, i! ga <sup>ha</sup> na chi  
 ( he is the same as a request  
 and like would you  
 i you a chi  
 you also an imperative.

601  
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Using name of youngest child

ie # Toma wld be called ! kupa m'ba

Whea qao " " " 1 gase m'ba

601  
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551

Does qao have any idea why the youngest child's name is used? qao says they use the youngest child because the other children are older so they show respect by using the name of the youngest child. ( This is a typical explanation )  
 qao adds that it is respectful to use the name of the child who might be named in the ego's father. qao adds they name for fa fa - say Bo - + i st dau for his mo.  
 he is respectful to use names of ego's children who have same names as ego's fa or mo. qao says it shows respect to call ego by name, his child



address

621  
602  
551

p.m. May 1

When someone who does not joke with him calls  
 him Gao - his own name. instead of being  
 called <sup>him</sup> respectfully I gave M'ba he would  
 wonder if the man meant to quarrel. He  
 would not like it. He adds. It is their  
 custom - if a man has 2 children one perhaps  
 grown - you use the name of the younger  
 child. I asked if Gao thought it was  
 because an older son for example has grown  
 up become a man gone away is no longer  
 a child. Yes Gao thinks this is so. a  
 grown son has a son of his own perhaps -  
 whose name would be used for him  
 If a man had only one <sup>of yours</sup> child - that <sup>of yours</sup> child  
 was grown up with children of his or her own, would  
 still that offspring's name be used in respectful  
 address to ego? Gao says if he had only  
 one son, grown up. the <sup>name of the</sup> son of ego's son  
 would be used. Gao (ego) would be  
 called Gao!gu'na. ie if Gao's son's son had his name  
 If ego had two sons who one married +  
 the 2nd one dead. Gao would be respected  
 by being called the father of the dead  
 Sedimo says father of "the late" - <sup>ie</sup>!qua zu  
 Gao says he would be called !qua zu M'ba  
 Gao says when a man has a wife but  
 no child he should be called !Toma'ba  
 or if Gao volunteers all this a man  
 has a child which is away - living with

(1 Note - this is not the kinship term Toma.)

pn May, 3

its mother some where else gas would be respected by being called ! Toma ba  
Not to mention the child's name lest the child's heart may be globo. (Fedimo does not know this word.) Child would cry. ~~Would that be because~~ Why? Only because name was mentioned.

Is this true of anyone who is away?  
If they are adults the name may be mentioned "they are old enough". Gas adds if a person is longing for someone he should not use his name in order to keep ~~him~~ <sup>the person</sup> at rest where he is. I said I should be careful of John's name. Gas says I could say ! Toma ~~ba~~ of John Not ba because he not a father of anyone yet. I could refer to John saying Mi ! ha ! Toma or zu a toa ! Toma ! Toma is not Toma nor #Toma nor #Tuma Fedimo thinks to spell it ! ~~uma~~ ! umma " " might be confused with #Tuma Gas does not know what ! umma means or origin of it. They have been told it means "absent child", (Dama quora is child nothing) or it may be also used for someone who has no child at all.

They said he is not married yet and not ex-pelled to be a father.

pm May 4

Secret Names Gao says they do not have them. Mag 1  
Gao said the only time people wouldn't know someone's  
Name would be in case of a new baby not yet  
named. Then its father would announce the  
Name and everyone would know.

601  
602

address.

!gao address	gao	!ga ma da	gao ma da
gao	"	!yeu na da	" " "
!qui	"	!gare ba na da	
gao	"	!qui !na na da	
!qui ma son	!gao to gao	mi !gu !na na da	
gao to	!qui ma	mi !guma na da	
Fama son	to gao	He does not know	
gao	to goma	They feel him to say !gu !na	
		mitsi !guma na da	
		Means my younger brother's !guma	
!gao to	!qui	Bau m ba na da	
!qui to	!gao	!qui m ba na da	
Kin tsum	!gao calls	!qui mitsi tsuma	
	!qui	" !gao mi tsum !go	

Why? !qui has same name as !gao's father.  
 so tsuma. But they have married  
 2 sisters so mi tsi tsuma  
 and mi !go tsum !go  
~~But~~ they joke <sup>nao?</sup> Both. they  
 use respect words. but they joke.

!qui + !gao are ~~tum~~ to gao. He is ~~tum~~  
 to them.



am May 1 ?

601  
602 Do they ever use the <sup>3<sup>rd</sup> person</sup> plural they (si) for  
one person to <sup>show</sup> respect. You says yes.  
Fedimo does not understand exactly.  
Can they say - to respect. either  
si sa toa or i sa toa. They say now  
i sa toa na chi. You give me that -  
to Fedimo.

To me you would say i sa toa na da <sup>iguo</sup>  
You give me fire (malele)  
Plural of you i you na da  
What is you new? Fedimo does not know.  
for sure but says it is a command word.  
Could he say si. Yes to me  
si you na da. ie 3<sup>rd</sup> plural.  
It is more respectful to say si 3<sup>rd</sup> pl.  
You says he would say si 3<sup>rd</sup> pl. to one  
woman in respect. but not to men  
would say i'iga (you-plural many)  
to men (i sa is you two - both)  
Is it more respectful to say i'iga  
than i sa? Equal in respect.

602 They do not mention the names of the dead  
551 !Koa ju. they could say the brother  
of Xama who is dead. Not say his name.

9 where  
Misc <sup>note</sup> on Names +  
avoidance  
In former class (Cigué) Jan 14, '53  
+ goma  
Interpreted Lelimo

601  
602  
551  
I qui ons - avoids + goma - so refer to  
him as (! <sup>! unka</sup> Huga) ~~ba~~ ba.  
+ goma avoids I qui and calls  
I qui + gao ba.

[Malaria is called I Toa - Transferred to Wind -  
192 ->

Kin Term + Avoidance

Nov 14 1951

p. 174

Elson + Thorea

Residence

601  
602  
593

Igas is about 10 yrs. old. He is answering the following:  
Igas. 3<sup>rd</sup> son + Goma + Gam

+ Goma, his father <sup>he calls</sup> Mba, <sup>but</sup> if he call him p. a distance  
Mba-o

Igam, " mother <sup>he calls</sup> ai ya - if he calls her.  
ai yo " " " p. a distance  
ai yo ~~ku~~ ke my mother is sick.

I Gunda, his <sup>he calls</sup> ho, mi! go

II do, " <sup>he calls</sup> ho, mi! go

+ Nisa, his <sup>he calls</sup> ho, mi! go  
his <sup>he calls</sup> ho, mi! go  
He must not talk to + Nisa. He would never mention + Nisa  
say what he had to say to Iias.

(+ Nisa may not talk to + Goma.

" " " " " I gam.  
She may sit by the fire. But not talk.

She may eat food that they cook.  
They " " " " she cooks.

606  
591  
844

Iias. Why does he stay with his parents instead of with his wife's parents? This is quite free. They may stay with his parents, and then may go to his wife's parents. Especially if his wife is going to have a child he takes her to her parents.

Iqui does he always live with his mother Xawa and some time with I Gasa's parents. He stay most of the time with his mother. Sometimes for a few days he goes to her parents. A matter of free choice? No. Because the parents of his wife move every now & then from this place to another. And he must go with them. This is the law. But they are an exception. They do not do this - why do they make this exception?

600 { Ias helmet rushed playfully toward me pointing an arrow at me. Supposed to be bad manners. Surely a joke



Add - / Naoka and # gisa are sisters.  
- Dam is the husband of # gisa.  
/ Qui is husband of / Naoka.

/ Naoka  
(Hooga) + # gisa on Kin Tenen  
Elson Thorea, gas Avondale  
/ Naoka address

Nov 14 1952  
p 93 page

/ Hooga calls wife, / Qui hunter # gisa  
calls Dam -

When she refers to Dam or speaks to him,  
she uses the name of her sister

602 She is "afraid" to talk to him.  
601 It is the custom she says of all the  
607 Bushmen to respect each other.

Dam never speaks to her. He never  
spoke to her since she was a young  
girl till today. This applies to  
her baby too who will never talk to Dam  
nor Dam to her. / Hooga would tell # gisa  
+ # gisa would tell Dam.

Same in # gisa - / Qui.

~~It would never happen that if / Hooga  
wanted to tell Dam something she would  
tell # gisa.~~

/ gisa cannot be spoken to by Dam or / Qui  
nor can she speak to them. Never.

/ Hooga + # gisa may talk to their brother  
gai's wives.

/ Hooga + # gisa may speak to / goma + / gau  
but they are not allowed to ask food  
from each other why? That is their  
custom, not to ask food from one whom  
he respects.

524 Little boys play with are peeled + tapered.

115 Thorea's son is / gunda, next child / Thora / gure  
baby is / K hoa.

Add - / gisa is mother of  
/ Naoka + # gisa  
602  
607  
606

Qin deanda  
qwo helmet  
fedimo

Kuislip, respect for sister  
Part 1 & 3 page

Dec. July 17 1953  
page 1 & 2 page

602  
593

Must a brother not enter skem & his sister?  
He must not. Is there a specified place he  
must sit at the fire? They point. saying he  
would sit on the male's side of the fire.  
Facing out sitting in skem facing out it is  
the right side.

What pronouns do they use for a sister?  
M.S. *o* is you plural for many.  
*o tsa* is for 2 persons. It can be you  
many *o* just you Not specialized for  
you two which is *o tsa* -  
*o* is singular.

602  
601  
593

Does a woman say *o* to her brother? Yes.  
If the bro + sister are young do they  
say *o* to each other? No they say *a*  
How old are they when they begin to  
say *o*? About the age of *o gise son g gae*  
they have sense then + know they must do  
it. If Qin had a young sister, still  
a child wld he call her *o* or *a*? He  
would say *o* if she were as old as *! Naisli*.

What pronoun to brothers? *a*  
To mothers + fathers. *o*  
To fa mo or mo mo? *a*  
" son + dau. *o* children young - *a*  
If as old as *! gunda* he *o* *! Nai* they say *o*

601  
602

am July 17 1963

Ms. Pronoun for you  
 Son's son - a - no avoidance  
 Dau's son a " "  
 Son's dau a .. ..  
 Dau dau a .. ..

601

!ga:na - a  
 ton a  
 Tzu g  
 Hga g  
 !go a  
 !qui g  
 Tun!qa g  
 tum g  
 !utsu g  
 !umba a  
 !mdai a

woman to a Tun!qa a

husband  
wife

Sui says all people have some way of showing respect in terms of language but they do not all have the same way.  
 Sui says he has noticed people call me Mrs. or Madame.

!gu!na

±goma  
±diuu

Cig gau 14, 53 ✓

# Goma and a !gu!na ±goma Not a relative

601  
602

the !gu!na's  
" " wife ton

Goma would call

falteru tsu

Never uses mb-<sup>no</sup> unless <sup>actually</sup> parents  
or mi'd'ai

moltu uqa

e !go

2 bro tsi

~~4 sister~~

e sis ~~!qui~~ ton  
i qui

Does not use !qui unless  
born by same mother

4 sister tsuna

son tsuna

daughter tsuna

Marriage  
= meat.

±goma would use the term for each of the  
other relatives of his !gu!na which  
the !gu!na would apply to them.

He laughed when I said he wouldn't  
say tsau to his !g's wife, would he?

602  
576  
602

Would ±goma give the g. meat. He  
would give more meat - as this he was  
a relative - than to a visitor; another name  
He would give a fore leg + <sup>some</sup> ribs.

!gu: na <sup>rgoma</sup> <sup>believe</sup> C'g Jan 14

602  
576  
609

It is a fixed law - a stranger & anyone relative or not !gu: na or not receive belong from the "arm", not the kind quarters.

If the !go ga !gu: na comes does #goma believe to him as to his own !go. Yes. meat he would give to the !go the arm.

avoidance. would #goma avoid this gu: na's wife's mother as he would his own. He would be afraid to mention her name. But he would <sup>not</sup> speak to her.

602  
582

Marriage - Goma laughed as at a joke when I said he could not marry his !gu: na's sister could he. He says Oooooo! Could he marry his !gu: na's tsuma No. Could he marry a toma. Yes. He would marry his toma born by that man's // ga. He could marry the toma a y. sister } his !gu: na's wife.

{ It is possible for him to marry his own toma but #goma does not believe in it }

#goma cig Jan 14  
Fedimo

Fedimo says:

There is no B. word for "term" or for "word"

#goma says choice of terms depends on the name  
not on age.

Toma T'suma "ga

Fedimo asked #goma in putting the above  
ques.

When children grow up - the terms do not  
change -

The distant relationships. Does #goma use  
terms for connections as far away as  
the terms would be applied to in-laws  
father's sisters husbands younger sister's  
children, or <sup>any similar</sup> such types of connections as  
distant as this. He would use a term  
appropriate to the name.

! Nu #gao si. #gao is a possessor.  
This term Fedimo ~~is~~ refers to in-laws.  
Fedimo says a Bushman can not see  
what this means. It is a name. He  
says we should not take his interpretation  
as it is only a guess. He is intelligent  
Fedimo is.

Kho 110  
11 Kluga

Demi  
-Toma

1 gunda  
Kau 119 3.9 Demi

July 10 1953

(1)

Women Speaking Terms of address

601  
602

11 Kluga says the in laws they respect and do not say their names. People they can pass jokes with they say their names.

If you call out to you I tseu what do you say? Mi I tseu I ba! na we Kho 110 answers mi I tseu O

How would Kho 110 call to gas helmet - mi tum O.

I go - or by name? !go !go O or by name <sup>not used</sup>

I sui qui sui O or by her name <sup>not used</sup>

Fa by term - avoids name

mo " term avoids name

Tsu " term or Debe! na mi tseu O - Name not avoided

Tun! ga " " " Name

! gu! na " " " <sup>Does not avoid name</sup> ~~if he fa fa a mo. fa.~~

i qui na if fa fa n mo. fa. would say Ma Ma if she asked him to give something.

What about age. she does not avoid his name but respects him by saying Ma Ma. <sup>May</sup>

11 ga	does not avoid name.	Either address directly or refer to using Name.
Ton	" " " "	
un ba	" " " "	
un dai	" " " "	
Demi	says Kho 110 does not avoid his name	

July 10 1953

Man speaking.

Terms of address (2)

601  
602 Fa - avoids name  
Mo avoids name

!go Brother born of same mo + fa. Does not avoid name  
!go not " " " " " " " " " "

E. Sister / Qui " " " " " " Avoid name always  
Both in speaking to and referring to even if she is not an adult  
Would use the name of the youngest child

younger sister avoid as for older sister.

Do this both in speaking to + speaking about  
Do not avoid name if she is still a child.

Start again

Elder Sister / Qui. Name not avoided - They say  
they do and do not avoid the name.  
K'au' a says he can say the name but  
not much.

Try again.

Demi - do you call out to Khollo saying  
Khollo me. Yes. She is younger. If she were  
older would he. Yes.

! Qui not a sister - Do not avoid name -

Tou " " " "

! ga " " " "

they avoid in other ways but may use name.



Man speaking

!gu:na	Do not avoid name
Tsu	" " " "
Tun:ga	" " " "
um ba	" " " "
un da	" " " "
tum	avoid name
!nlsu	" "

602  
201

When Gao was telling #Toma about his trip they said !um ba + !undai to each other. Would he tell me about this. Was it a joke? He says it is a usual custom. Is it a joke? They say when they express affection they use this. Do there any other term they use this way? mi!undai - for fun and as an endearment is turned into mi!unchea they use ma ma this way } endearment  
 " " ai ya " " }  
 " " ba ba " " }

They would said m'ba. #Toma say he could say m'ba ba to Sedimo either m'ba or m'ba ba - the same.

Do they use l!ga this way. Yes. Does it mean anything different from m'ba ba? Something about joking.

would they say ma ma to me if they could  
 joke with a Di || Khas. Ga ga i would  
 not joke. Yes. they would use a term  
 she would use to a person having same  
 name as me. Di || Khas is Khollo's Mo.  
 She would say to me mi d'ai or 11ga 11ga.  
 She would not say to me Ma Ma? Definitely  
 not she says.

do they any term they use when they are not  
 pleased and do not like a person.  
 they have no term which expresses this  
 as they have for expression of endearment.

4 gma lademo

Jan 15, '53

under

# Reference + Address

601  
602

- If 'gui na he uses it in address <sup>In pref. to name or gao ba o</sup>  
Never hear 'gui:na: 'gui:na:~
- If Tsu he prefers to say <sup>faltering (youngest child)</sup>  
may say. Tsu Tsu  
Tun!ga either Tum!ga o or 'gui ba o  
Never hear Tun!ga / Tum!ga. I gunda ba o
- If Tsunas or other young ones he calls their names.  
Never hear Tsuna Tsuna
- If Ton. he would address her <sup>Mama o</sup>  
If old. If young her name.
- If 'l'ga must be an adult always  
He would use her own name or fr  
examp. gao dai o In calling - 'l'ga'l'ga o  
or if he used 'l'ga he would say 'l'ga'l'ga
- If tsi name is used.  
o is a <sup>polite</sup> ~~respect~~ form. to be used fr any age.

What I have heard as zu means

- joo = a person's

pe joo ton means a person's Ton

'gui - gui gui

'go 'go 'go

Children applying terms to adults double the terms. It is a way of showing respect. one

a mother by a child may be called

ai o or dai dai o

m ba o u ba ba o

If one and you use mi - i gu

" doubled " do not use mi -

If calling at a distance suffix au o  
not if speaking near.

If you are saying what relation someone  
is to you you prefix o instead  
of m or instead of doubling it.

a o ! gu ! gu She is my ! gu  
She is o is respect a polite term.

Demi  
Peduro

Address

June 15 1953

601  
602

Names may not be used in the following relationships?

Mother avoids name

Father " "

Grandmother may say name

Grandfather " " "

Mother's brother - tsu avoids name - !quina may say name !go - may say name

Father's brother Same as for Mo. bro.

Mother's sister - !lga avoids name - ton may say name !qui - avoids name

Father's sister - Same as for Mo. sister.

Wife's } Mother avoids name says !utse  
husband's }

Father " " " #tum

- grandmother - does not avoid

- grandfather " " "

Mother's bro

fa "

mo sis

fa "

- sister may say name

Son's wife } brother may " "  
Dau's husband } Intsu - avoids name

Son's wife } " " "

Dau's hus } Mother may say name

Father " " "

Grand mo

Grand fa

brother ~~may say~~ avoids name - #tum

sister avoids name - !utsuma

Brother's wife - Ton may say name - W.S. avoids !utsuma

Sister's husband - Tun!ga may say name - Can joke - W.S. may say name - Tun!ga - Can joke

Son of Mo. bro called tsuma - he avoids name !quima may say name  
tsi. may say. Same for son of fa. bro.

Dau. of Mo bro called Tsuma - he avoids name. Toma may say name  
tsi avoids name.

Avoids name of any tsu - any !lga

June 15 1953

Terms of address.

Demi. Se demw

Name may not be used for

1 utsi - Demi says mother of his wife  
or mi 1 utsa.

#tum fa of wife - would say mi # Tum

601  
602

Xama continues

601  
606

Sisa Taa is the man who married my dau.  
son-in-law (of Kin term - when it was  
used for elder brother's wife.) <sup>Must include taboo  
concept.</sup>

Sisa Taa - stops me from speaking to him.  
It is one word. of Mother-in-law taboo  
Is there anyone else beside son-in-law who  
is sisa to her? No, she says.

When son-in-law calls her Mi Tsu  
Xama says later - after yrs. she calls him Mi Khom  
but not his name.

Uao says it holds for a man all thru his life.  
(Uao is the odd boy of the odd pair Nao + Uao)

When Xama begins to call her son-in-law  
Mi Khom she begins to speak to him.

After 3 children.

Sisa he? What is this? That word  
If my son-in-law makes a mistake before me  
then I call him sisa he. What kind of  
a mistake. Not to give food to his wife's  
parents would be a mistake. Does this  
ever happen? Yes.

606

A spring has or a guinea pool must be shared  
with parents. It is out of the question not to share  
with them.

593

Weeks too? If they get much they must give to  
parents. If they get little they keep it for  
their own immediate parents

gia is a respect word. they say.

Wife's father ≠ Tum  
 ≠ goma can not say his name  
 If they have no babies yet ≠ goma + in  
 ≠ goma says 9 (ee)

606  
576  
 Can ≠ g. speak to his ≠ tum? No  
 He is afraid of him as me is afraid of a lion  
 If the wife's father brings meat to them  
 he would stand on the other side of the  
 fire at some distance + sit at a distance.  
 He would hand meat at out stretched arms  
 & ≠ goma would receive the meat with  
 two hands + arms out stretched.

2  
Hands  
vs  
1  
Hand

Why 2 hands? If ≠ goma would receive  
 the meat with 1 hand the old man would  
 say. Why does he do that? He got my  
 daughter. Does he not like me?  
 It is grabbing to use one hand. Is it  
 like the gesture of a spear to use one hand? No  
 like grabbing, snatching. Y. Moreni  
 putting right hand on left arm when  
 he receives things.

Can ≠ goma say in speaking to some one else  
 Debe is mi ≠ tum. He says mi I twia  
 This is the same word as in Sisu tuargia  
 related to ee 9 above.



Dut. Pedimo

Avordans

Informant  
+ goma cig jaus

When they say sisa tua lgiw they say it as  
they shorten these words to ee or twia

Feb 3, '53

~~Son's wife's mother - us  
Fun'ga      wife  
                  ! gai~~

602  
582

Be's husband,

gau, had a Tun'gama. <sup>-the tun'gamas-</sup> He married a girl whom  
 gau termed Iutsuma. <sup>his</sup> They got divorced &  
 then gau married Iutsuma. This is a scandal  
 He had avoided her but <sup>who is telling me this,</sup> married her anyway.  
 This was Khaalaa. # Joma, <sup>roars with laughter,</sup>  
 "Just they <sup>were</sup> just luding in the bushes,"  
 he said.  
 # Joma says avoidance sh. be for ugly people.

L.J.M. Interpreter Sedimo  
Informant?

601  
602

Mr. Morris is called Morrisi by the Bushmen  
Is this a plural? No

May 14, '53

Do they ever use the plural form for one person to  
be polite? Not with name. It Sedimo!na  
or !Na would "respect" Sedimo.

What about saying one woman was nice - any way  
to say that in plural form? One woman would be  
said to be ju ja - not plural.

!Qao dima!na = would respect a woman. One woman  
say she is a !qao dima!na. If she were  
not very old.

L5m  
Int. Fedims

601

Address.

Am. Sat. Mar 2, 53

! Qui luuli-

How does he address you.

Sap! Nao also

" a for you

If he went a ton he would say I! ga for you.

How is you his !gu'na Because ! Qui is son of Iq'! ga who was qaa's !gu'na

+ gise ! Gishay

What does he call you? Tun! ga

How does he say you give me a pipe?

Mi tun! ga i ! ga na ko.

How is you tun! ga to you. I give married

Di // Khas's dau. Di // Khas was you's ton

Note, Cambridge February 14, 1956. I do not at this point remember which ! Gishay this is. A search in the genealogies would probably find him - unless he was a casual visitor.

gao  
gao scay  
# gao  
Dau  
# goma

bedimo

am May 1, 53

7 pages

!qu:na-tsu  
Terms of Address

# gao

fa fa !qu:na mo fa !qu:na

601

# gao was named for his father's tsuma

601  
551  
his fa was #goma! The tsuma died yrs ago.

ie the tsuma was the son of his fa  
elder sister, whose name was !khoa

(Not wife of gao - fa of !muka another one)

Term for wife before marriage - toma su-tumisa

Names No term for them

602  
609  
Dau - No says when he meets any man he may  
be a tsa or a !qu:na. bedimo asked if  
he met a man whose name was not in  
his family or name relations - what? they  
say gao scay + gao they would call him tsa  
why? Because he is a person & if he  
does not know he is a !ga:na he is a tsa.

Did they ever meet a B. whose name they never heard  
before? These 5 said they never saw a  
pushmen they did not know Did they ever  
know any one named Ta//ne? No. Never  
met or heard this name. they are only young men  
they say,

Terms of address.

a.m. May 30 1

601  
602

!qu:na - fa fa Do they use his name. May  
 When they call out they say <sup>mi</sup> !qu:na o  
 When a boy is young can he call his:qar<sub>na</sub>  
 by name. Yes. Is it more respectful  
 to use term than name? They say equally so  
 I have heard people say !qui !qui r !go !go  
 Do they ever use !qu:na in double form.  
 a !qu:na can also be called Ma Ma  
 calling out Ma Ma o. They do not double  
 !qu:na.

could they explain why they double !go !go.  
 !qui !qu tsu tsu ||ga ||ga? A child  
 uses the term double. A grown person uses  
 it once. Why? Custom to use the double  
 by children. No other reason they know,  
 !qu:na n mo. fa. same usage. No distinction  
 made.

Ton. fa. mo. gau says he would use her name.  
 if he were young he would say Ma Ma o  
 As grown man he would use her name.  
 It would be proper also to call her  
 speaking direct ly - mi ton

Do they ever use a term without mi or a  
 Can he used with out mi n i or with  
 either way.

am May 1 3 ✓

address.

Tsu. they say they use the term, calling him mi tsu. Not his name <sup>along</sup> because they are afraid of him (avoid him)

when children they said tsu tsu. now they say they can say the name - calling mi tsu # gao <sup>instances</sup> 11 ga Not the name - only the term.

They can speak directly any time to a tsu and allga. same - mi 11 ga 1 gada

Beema They can speak directly. They can use the name. The younger tsu would reciprocally use the term or the name plus the term. respectfully.

!go <sup>elder bro.</sup> younger. May say mi !go or use his name  
!qui <sup>elder sis</sup> " " mi !qui " " her name  
combined with the term. or name alone

tsi y. sis. could use the name alone or mi tsi.

!go not a brother. would use the term <sup>mi</sup> !go or the name or both together i.e mi !go Dam.

!qui Not a sister. would use the term and name together mi !qui 1 gada - or term or name alone

am May 1 4

### Address

!tum - Avoids a !tum. ~~They~~ can use Name or Term. or Name + Term together.  
mi !tum + gao. or + gao / nao (respect unless  
if younger could say + gao alone.  
If !tum is dau. Her. can not speak to  
him directly? Jan says he can.

!utsu avoids an !utsu. Can use Name  
or Term or both.

!umba Does not avoid. Can address any way  
Name alone Name + Term Term alone.  
freely. can speak - anything anytime.

!undai Does not avoid. Same as !umba



Respect words of address

May 30.

602  
606

- ! Nao. Respect word used for an older man or ~~old man~~
- Ju'na .. .. old woman - Means old person. Used for either men or women

Is there any way to express respect due a Mother-in-law  
They say when they see in-laws they say  
these people are my in-laws I ui si

\* gia - If a thing has a name and you call it by another name you #gia To show respect  
it is when they call their in-laws I ui si  
they "gia" their in-laws.

Si Sa Toa i #gia

Ju a Toa  
That person there.

those persons there  
you #gia respect

e #gia - we respect  
i #gia you "

Pronouns.

you have an arrow  
To a young boy

a chi toa  
that is your arrow.

To an old man they respect

when giving an arrow you say a chi Toa

am. May

Pronouns - avoidance

I	tsa	- they say this to a person	they avoid
I	sa	I sa toa na chi -	na-give
you		you give me a thing	chi-thing

They say this to a man me? No- both to a man and

To an old woman they avoid (respect) would I say that to them? I could say a toa na chi or i sa toa na chi

gao says he would say a toa - <sup>to anyone person but</sup> if he avoids a respect person he uses the plural form I sa -

Si sa toa is they - they

Is there any dif. in the way they address men a women they respect? They say when they address a man they say si!ga and a woman si. Si is they !ga plural. si!ga - plural they i!ga " you

Referring to them si!ga.

To one young boy - you give me something a (toa) na chi " May " " " " " " i!ga (sa toa) na chi <sub>that</sub>

sa indicates 2 or both !ga " many

The point is they use the plural I (you) for person when they respect.

601  
602  
6