When on skins respect.
People stay outside the skin. In a dream I made him three times sit at a distance under a tree. The tale, board and put it on her head. The powder is yellow. Called Sa. The powder smells good. It is made for Kiri. They look like grass. "H" Philip had Sa. It looks like scum in its 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 at 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. Where she put the powder on if any visitors came among. Yes. This is their way when visitors come.

She showed me a game stone in her lid.

It is smiling like an antelope, but looking a bit reptile-like.
Ngani Ince Jani's

(joo sa tua) Ask Sedinmo.

She says to the strangers they may sleep there. They may kill chickens, other people. She will find a nice place by the tree and soap it clean. Yes, better to clean and come to see me. I want you to put your things there (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.

Two shade. Two father, mother.

One sister.

Her people were at Nau Nau and came to look at Gautoela. They are now going to stay at Gautoela.

Does she cook for them? Yes she cooks a pot and divide it with her Tsi. Husband of Tsi is sick. He can eat the meat that she cooks. Fun!QA. He can eat as well as her Tsi.

She says to him Mu Fun!QA or Zuma a! Horo.

(cis Zuma is husband) but does not use his name. Zuma is the woman. He is also Zuma. They pick their meat and eat them. During interviews now, one of what she said, she can use Dain's name too.
When a couple or newly married have not got babies yet then she can't speak to them. OJoga's fault. 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—pulls the sheet down. He does not sit down.

Now many children before he sit down after first can't talk. After she is my little.

When the old people teach them their law do they tell a reason. At Taan gee a age they get told what the proper behavior is.

Reason. Because it is from different people.

Fear—is it the same word as to be afraid of a lion? But with 2 different meanings.

Ask OJoga.
Same p. goma's tsu
+ goma's mother's y. brother. I gae
tsuna i gase met wa named p.
I u calls hin \* tum
gase calls like i u tsuma
gase is rasa he.

Same to an older brother.

+ goma's mother's e. bro is i u's tum! qa
Why is goma's mother's e. bro tum! qa.
If he were goma's tsu she would be afraid.
+ goma calls mo. e. bro! qa! na
y' is mo. e bro calls! i ni tuma
i. + goma! qa ma
This tum! qa she does not avoid.

+ tsu. any u tsu to! u. They may speak
a little together. Not use names joo a he.

Sis sa he \* tum
qani' avoidance' 2 cp qani'

Father's Gona's father's brothers

E. Bro. Team geo's! qo is 1 gue.
He is + turn to 12.
1 gue calls her: 12 Tsumane.
"..." + gona Tsumane. Gona calls qoi Tse.

Y. Bro. 7.
Gona will call him Tse.
U... + turn.
U... lie U Tsumane to lie.
Avoidance

Qao + Di'ai.

Does she use Qao's name? Yes. She says
"I came to ba. She may use his name.
Qao? Na. He is her Tun'pa.

A Tun'pa, you may call his name.
This one you are afraid to call his name.
They say Sísí ṭua - genuine sentence.

+ Tun. One does not say the name.
She may refer to him as Tun Qao's.

Sísí Na. + Tun = husband's father.

Qao's father will call her Tṣan Qao d'ai. Sísí ṭua.

Nana's dau. Husband also + Tun is Sísí ṭua.

Si sì ṭua.

Qao's dau. is not present + she wants to speak
+ to the husband to ask for a piece of meat. She
+ tells the husband to ask for a piece of meat.

She does not speak to him.

+ Tun does not use! It's name. He refers to

+ Tun who is Tun's son. Nana's husband

+ says + she is + ṭua.

Nana's husband

+ Tun would sit so far.

Qia?
A woman sat on one side. Men rolled one side, called a di. His other a go, left.

Not observed to be always held to.
Avoidance

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 these dates.
All notes on page resolved and or copied.

//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. We did not try to insist. The women said the old men may be poison.
What does 'Ai' tem? Nai li game.

I'll say they were all willing for Nai to go to her father. Even Di' ai. But Nai did not want to go. Did Gumtse want her to go just for a visit? Yes.
Did Gumtse give his approval for Nai's engagement to I gunda? Yes.

There is one man who does not want her to be married to I gunda. That is Gao. Why? Gao once gave a knife to the relatives of I gunda, and those people in return wanted to give a knife. Someone refused to give the knife in return. Then came to the slip father? Nai. He knew about it. That is why he does not want Nai to. Who refused the knife? Khoa Ha. Iunda's mother.

Volunteer

Haonga. It's Mo. Did not want this marriage. She says those people do not give her any thing so she does not want them to have her grand daughter. Nai.
Khoalla was just string they think. Did she give anything else. They never gave anything in return. Would Bo take 21 guns be expected to give, and did he not? Bo is giving gifts to qao. Qao is not against Bo. I asked if Khoalla did not give heads to Di'ai. I had heard she did. Yes! Di says she did. But it was not enough to give heads? He got was o.k. with Di'ai. Only qao is not satisfied because he did not get a knife. Did Di'ai give heads to Khanilla? She gave Wira to Khanilla. Did qao give anything to Khanilla? No. Whom did qao give heads to?

Qao gave heads to someone. They were given to others. A knife was given in return it passed through some hands. qao 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 Il gave her son. Wife of qao helmet. She gave it to qao helmet.
The heads were first given the heads to be wife of Qau. Why did she give heads the because he said they were related. When did the knife belong to in the hugging / this transaction? Qao Ga'matcheda (Zkwarow) of! It's quarrel with Khoa II &

Qao Ga'matcheda gave it to Di N Khoa has his wife. She gave it to his y. bro. Dam. Dam gave it to his twin. Qau. Qau. But I Be - Khoa II &. Qau had the intention to give it to Be so that Be would give it to Qao. Khoa II & refused this.

How did Khoa II & have the influence? They say because K. was newly married & Qau loved her more than the old wife Be. They could see what happened. When Khoa II & 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 II &? No. Do they think it was wicked I. i. to marry Ga. They say. They think it very bad, but Qau - Khoa II & think it is good. Do Be like Ga? Yes very. (She looks very happy.) Do Be older. It Be older. Khoa II & is older than Be.
When they do not like some one like that what do they do. Not go to bed but live with her. No though they are displeased with her they do everything with her.

"Hi there Khooma Ton - Jan Tun! ga
11 guse ... Tøn ga"

"Hi there Be Ton
11 guse ... Be 11 gøa"

Gau is their Tun! ga because he is Igam's husband?
Gau is Igam's Tøna because married to his sister.
Did they call him Tun! ga before he was married to Khooma Tøna? Yes he was Tun! ga before. He is 11 guse's Tøn. Gau was married to 11 guse's father. Though Tun!

Does 9ao have authority to stop the marriage?

Yes because he takes care of Naî.

Does 11 Taqga have authority to stop it. No. He doesn't have authority but does not like it.

If they will give the knife 9ao will be pleased, I say me will be pleased. If the marriage would go through. But he would stop it if the steal insists.

11 guse deal with the marriage. If the knife were given they would reconsider their position.

1 Quanda is a fine boy? No he is large. Only old girls like him. They said they did. They do not like him.
Hi + Qi gao. Think we could get things to Germany now via Sam au gai gai. They are done with. They say there were le more rain. It is Humphrey's father. He is here.

Yes. Tiga has a bad back ache.

What does Mai think? Mai seems to agree with Gao. They agree with me in that she is too young to know. They do not know what I ganda thinks. They say he does not show proper behavior. They think he does not want to marry. Mai because he came close to her mother. Diju. He did not avoid her.
T will guess woman like! Nai to marry
a woman at Nai Nai. He lives with cattle
and they would like her to make such a marriage.
If Goma is a brother of Gise's husband?
I ampeka - who is Goma's sister.
They like 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
officials so the children can have
Huiye.
Khæn 11a. How was the utsuma J gau when she married to the lekalala J gau.

Jau's Tun'gama is the Bo who was here yesterday.

Khæn 11a was married to him. So Jau's Utsuma was related to Jau any other way. She is his Utsuma besides. He called her Tun'gama.

While she was married to Jau she called her Utsuma. She called him Tun'gama.

Jau's mother is I gasa. /Naoka

Khæn 11a's mother was I hooga.

/Naoka

I hooga + I gasa were Ilgama.
Qao me
1903
Agui Hunter
Agui May 1903
igunda

Respect Qao & say wars & know of hierarchy respect 
To a man! Qao To a woman Zu a Toa = that person
To Za Toa address To reference To
When speaking directly to a chief = you see
To a man! Qao, I qae na chi
(he is references a request)
Would like would you
you a chief
you also an imperative

Using name of youngest child
ie Toma who he called Haupa M'ba
When Qao " " " I qase M'ba
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 after the ego's father. Qao adds they name for
la fa. Say Bo - "ce dawn for hi: Mo.
So have respectful to use names of ego's children who
have same names as ego's la Mo. Qao says it shows respectful to call ego by name of his child
When someone who does not have a wife calls his own name, which I call respect full I gave M'ba the word which is to quarrel. He answered, It is their custom - if a man has two children one perhaps grown - you use the name of the younger child. I asked if Gao thought it was because an older son in example has grown up become a man gone away as no longer a child. Yes, Gao thought. This is so. A grown son has a son - his own perhaps - whose name would be used for Gao. If a man had only one child - that child was grown up with children of his own, would still that of his son's name be used in respect? Gao says if he had only one son, grown up. The son of ego's son would be used. Gao (ego) would be called Gao! Qu! Na! ie if ego's son's son had his name of ego and two sons who were one married - the one dead. Gao would be respected by living called the father of the dead. Gao says, father of the late. Qua see Gao says he would be called! Qua see M'ba Gao says when a man has a wife but no child he should be called! Toma ba. Or if Gao volunteer tell this a man has a child which is away - living with

(Note: this is not the kinship term Toma.)
it, mother somewhere else. He would be respected by anyone called "Toma Ba. Not to mention the child's name least the child's heart may be broken. Fedim does not know this word.) Child would cry.
Would that be because? Why? Only because name was mentioned.

Is this true? Anyone who is away?
If they are adults, the name may be mentioned. They are old enough. He adds, if a person is longing for someone he should not use his name. I in order to keep him at rest where he is. I said I should be careful of John's name. Fedim says I should say "Toma is John." Not ba because he is not a father. If anyone yet, I could refer to John. Fedim says "Mi! ha! Toma or 2d a too! Toma is not Toma. No. Toma ma + Tuma. Fedim thinks to speak it! "Zuma! Zuma!"
Might be confused with + Tuma.
Fedim does not know what "Zuma" means or origin 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.
Secret Names. Gao says they do not leave them. Gao said the only time people wouldn't know someone's name was if the case of a new baby not yet named. Then the father would announce the name and everyone would know.
address

I gao address I gao 3!Ga me da Guin 3amale
Gao ... " ... I gao na da " ... "
I gu ... " I gane ba na da
Gao ... I gue I qui na na da
I qui ma ify I gao t'gao Mi iguma na da
Gao to I qui ma Mi iguma na da
Furma son to gao He does not know
Gea t'goma He feel him to say iguma
Gao to goma Miti iguma na da
Means My younger brother's iguma
Gao to I qui Bain mba na da
Qui to I gao I qui mba na da
Kii teaus I gao calls I qui Miti tsuma
I qui " I gaoo Mi tsum!90
Why? I qui has same name as I gao's father.
so tsuma. But they have Marieas
2 sisters so Miti tsuma
and Mi tsum!90 go
Daa they joke? Both. They
use respect words, but they joke.
I qui + I gao are tsum to gao. He is tsum
to him.
Has gas met any Bushmen whose name was new to him - if whom he had no term?
Gas says when he meets a person he does not know he asks his name - then he sees what term to use. Did he ever meet a Bushman for whom he could find no term? No, he never met anyone he had no term for.
Gas says there may be people somewhere who have names they never heard - but they never met any.
Did they ever meet anyone from Nungai? No, never.
Kadunumyes
Kara Kaweisa yes
Oka Ganga Reier no

People from Kadunum have said they
saw the Okavango River.
Do they ever use the 3rd plural they (zi) for one person to respect. You say yes.

Fedinu does not understand exactly.

Can they say - to respect - either

si sa toa o i sa toa. They say now

i sa toa na chi. You give me that.

To me you would say i sa toa na da

Please. Do you

i yen ma da.

What is yen new? Fedinu does not know.

To say but says it is a command word

Could be say ot. Yes to me

si yen na da. it 3rd plural.

It is more respectful to say si 3rd pl.

You say he would say si 3rd pl. to one

Arman 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

They do not mention the name of the dead

Koa ju. They could say the brother

of Xama who is dead. Not say his name.
Malaria is called IToa. Transferred to West.
Kin Term + Avoidance

Residence

Elsie + Thresa

Gao - 32° son + Goma + Gama

About 10 yrs. old. He is answering the following:

- Goma, his father, Mi ba, but if he calls him far distance.

- Gama, his mother, Ai ya if he calls her.

- Ai yo, her daughter.

He says, "My mother is sick.

I go to him, to Mi, go

He asks, "Do you want me, go"?

- Nisa, his wife, Mi Tom. Will never mention she must not talk to Nisa. He won't say what he had to say to Gao.

(Nisa may not talk to Goma.

She may sit by the fire. But not talk.

She may eat food that she cooks.

Gao - Why does he stay with his parents instead with his wife's parents? This is quite free. The may stay with his parents. And then, my son his wife's parents. Especially, if his wife is going to leave a child he takes her & her parents.

(i) Qui, does he always live with his mother. Sometimes for a few days goes to her parents. A matter of free choice? No.

Because the parents, his wife, move everywhere. 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?

This helmet crushed play fully because we point trip in.

Error at no. Supposed to be bad manners. Indeed a joke.
Hoooga + gisa in Kiu Tenm

Elsom Thorea, Gao address

Hoooga calls temple 1 iqui hunter + gisa

calls Dam -

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

She is "afraid" to talk to him.

It is the custom she says I see the Bushmen and 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 speak to Dam.

Same in gisa - 1 iqui.

It will never happen that if Hoooga wanted to talk to Dam some thing else would happen. Hoooga + gisa cannot be spoken by Dam or 1 iqui.

Hoooga + gisa may talk to their brother Gai's wives.

Hoooga + gisa may speak to Gai'sigan. But they are not allowed to take food from each other. Why? That is their custom, not to ask food from one whom one respects.

Nick's boys play with me peeled + tapeeze.

Kuuse's son is 1 Gunda - next child Hooenga 1 iqui baby is 10 Khoa.
Must a brother not enter when his sister? He must not. Is there a special place he must sit at the fire? They point saying he would sit on the male's side, the fire facing out setting in slum facing out it is the right side.

What pronouns do they use for sister? The singular is you plural is many. The plural is in 2 persons. I can tell you many do just you not specialized. Do you two which is itsa - is singular.

Does a woman say she is her brother? Yes. If she is your sister are young do they say is to each other? No. They say a. How old are they when they begin to say is? About the age of two or three year they have sense then know they must do it. If you had a young sister, still a child who be called me or a? He would say is if she were as old as a Naishi.

What pronoun to brothers? A

To mother's father's - I

To father or mother - A

Son and daughter. If children young - a

If as old as a grandpa - I. Nai. They say is
Ms. Brown in you
Son’s son – a – no avoidance
Dau’s son – a –
Son’s dau – a –
Dau dau – a –

!qua’ na – a
!to – a
!tsu – g
!ll ga – g
!qi – g

Tum!qa – g
Tum – g
Tutsu – g
!lumba – a
!lum da – a

husband
wife

Gisu say all people have some way of showing respect in terms of language, but they do not all have the same way. Gisu say he has noticed people call me Mrs. a Madame.
Guina

Guina and a Guina not a relative

Guina's wife Ton

Mother 11q2

Brother Tsi

Sister Tsimu

Son Tsimu

Daughter Tsimu

Guina would call

Never uses Mr., unless address or name in law or parents

Does not use 'Guina unless

Guina would use the term for each. The

old is relative to him. 'Guina who live

the Guina would apply to them.

He laughed when I said he would give

Tsau to his Guina wife unless he would give the Guina Meat. He

would give Mrs. Meat. He would give Mrs. Meat - as this he was

a relative. Then to a visit. Another name

He would give a fine leg and ribs.
It is a fixed law—always and anyone relative is not! You na no not receive beating from the "arm," not the plain peace.

If the! go ya! You na comes does & gone believe & him as to his arm! go. Yes. Meant he would give to the! go the arm.

Avoidance. Would & gone avoid this. You na's wife's mother as he wished his own. He would be afraid to mention his name. That he would not speak to her.

Marriage — Gona laughed as at a joke when I said he could not marry his! You na's sister could be. He says, Oooooooo! Could be many his! You na's? Toma. No. Could he marry a Toma. Yes. He would marry his Toma born by that Man's! go. He could marry the Toma a y. times! his! go! You na's wife.

{ It is possible for him to marry his }
{ him but & gone does not }
Lediino says:
There is no B. word for "term" or "term".
Goma says, choice of terms depends on the name, not on age.
Toma Tsuna 11 ga
Lediino asked, "Goma ni putting the above ques.
When children grow up, the terms do not change.

The distant relationship. Does Goma use terms for connections as far away as father's sisters, husbands younger sister's children, or similar? Connections as distant as this, he would use a term appropriate to the name.

He says, Si... Gao is a possessor.
The term Lediino refers to in-laws. Lediino says a Muslim can not tell what this means. It is a name. He says we should not take his interpretation as it is my guess. He is intelligent.

Women speaking Terms of address
Krio. Speaks 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 your mother what do you say? Mi! Mi! Mi! Mi! Na we Krio. answer. May Mi! Mi! Mi! Mi!

How would Krio. call the gao helmet?

Mi! Mi! Mi! Mi! Mi! Mi! Mi! Mi! Mi!

Go or by name? Go! Go! Go! Go! Go! Go! Go! Go! Go! Go!

Qui! Qui! Qui! Qui! Qui! Qui! Qui! Qui! Qui! Qui!

Fa! by term avoids name.

Na! term avoids name.

Tsue! term or Debe! na Mi! Mi! Mi! Mi! Mi!

Name.

Tun! ga! "" Name.

Qui! Name! "" does not avoid name.

Qui! Na! if Fa or Mo. Fa. would say Ma Ma-

What about age. She does not avoid his name but respects, his/her name. May.

11 Ga! does not avoid name.

Töö! "" "" "" "" "" refer to using name.

Un ba! "" "" "" "" ""

Un dai! "" "" "" "" ""

Demi. says Krio does not avoid his name.
Man speaking. Terms of address

Fa - avoids name
Mo - avoids name

Brother born 9 same Mo + fa. Does not avoid name.

Avoid Name always even if she is not an adult. Would use the name if the youngest child.
Younger sister avoid as an older sister.
Do not avoid name if she is still a child.

Start again.

Older Sister: Qui. Name not avoided. They say they do and do not avoid the name. Could a say he can say the name but not much.

Try again.

Semi - do you call out to Khullo saying
Khullo we. Yes. She is younger. If she was older would be yes.

Qui not a sister. Do not avoid name.
Tón
Ilga they avoid in other ways but may use name.
Man speaking:

'gu: na  Do not avoid name
Tum  "  "  "
Tun'ga  "  "  "
Um ba  "  "  "
M da  "  "  "
Tum  avoid name
I will

When gas was telling Toma about his trip they said 'Um ba + 'M da' to each other. Would he tell me about this. Was it a joke? It is a usual custom. Is it a joke? They say when they express affection they use this. Do other any other term they use this way? 'Mi + 'M da' - to fun and as an endearment is turned into 'Mi + 'Uncle'.

They use 'Mi Ma' this way. ... endearment

They would said 'Mi ba'. Toma says he could say 'Mi ba ba' to someone rather Mi ba or 'Mi ba ba'. The same.

Do they use 'Ma' this way. Yes. Does it mean anything different from 'Mi Ma'? Something about joking.
would they say 'ma ma' to me if they could joke with a 'Dil Khao.' Ga ga I would not joke. Yes, they would use a term she would use to a person having my name as me. 'Dil Khao is Kholl's Ma.' She would say to me 'Mi d'ei n /'ga /'ga. She would not say to me 'Ma Ma.' Definitely not she says.

go there 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.
Reference + Address

If IQUI’NA he uses it in address name for

New here: Qui’Na Qui’Na

If Tsu he prefers to say fallin’ j (younger chiefs)
May say Tsu

Tsulqi sellin’ Tumiga 0 o o Tiqui ba 0

Never hear Tumiga 0 Thi

Iqunda ba o

If Thomas or other young man he call their name.

Never hear 7umiga Tuma

If Ton – he would address his Mama 0

If old: If young his name.

If Ilga must be an adult always

He would use his own name or

Same: Goo dai 0 In calling: Ilga/Ilga 0

Or if he used Ilga he would say Ilga/Ilga

If Tsi name is used.

O is a polite form to be used for age.

What I have heard on 2u Mean.

Joo: a person’s

He joo Ton means a person’s Ton

I qui - qui qui

Children applying term to adults double the term. It is a way of showing respect.
a mother. Her child may be called Ai o o dai da: o
M ba o o ba ba o
If one und yu rise mi - i fe-
"double" do not rise mi-
If Calling at a distance supp: an o
Not if speaking near.
If you are saying what relation someone
is to yu und yu pre fix o mist:ae
If M or instead I double up it.
A o i' gu i' gu She is my! gu
She is o is respect a polite term.
Names May not be used in the following relationships:
Mother avoids name
Father
Grandmother may say name
Grand father
Mother's brother - ton avoids name. Qui'a may say name.
Father's brother - same as in mo. bro.
Mother's sister - 11qa avoids name. Toni may say name. Qui'a avoids name.
Father's sister - same as in mo. sister.

Wife, Husband's)
Mother avoids name says 11qa.
Father
Grandmother - does not avoid.
Grand father
Mother's brother
Father's mother
Mo. sister
Si. mother
Sister may say name.

Son's wife - brother may say name.
Son's husband - 11qa avoids name.
Son's wife
Daughter's husband)
Mother may say name.
Father
Grand father
Brother avoids name - Tum.
Sister avoids name - Utsumu.

Brother's wife - Toni may say name. W.S. avoids Utsumu.
Si. brother's husband - Tum. 11qa may say name. Can joke.
Son's mo. bro. called Tsuna - He avoids name. Quina may say name.
Toni may say. Some on son of fa. bro.
Daughter's mo. bro. called Tsuna - She avoids name. Tona may say name.
Tsai avoids name.
Avoids again if any ton - any 11qa.
June 15, 1953

Terms & address:

Demi. 9 demi

Name may not be used for
1 uθsi - Demi saq Motla 7 liu wife
or mi 1 uθsi.

Tum fa 7 wife - would say mi 7 Tum.
Yama continues, Kien Tear.

Sis a Taa is the man who married my dau.
Son-in-law (of Kien Tear - when it was used in elder brother's wife.) Must inclue taboo concept.
Sis a Taa - stops me from speaking to him.
It is me word. Of Meltin - law taboo.
Are there anyone else besides son-in-law who is sis a toe to her? No, she says.
Her son-in-law calls her Nai Taa.
Yama says later - after yrs. she calls him Mr. Khom but not by his name.

Il ao says, it holds a man all thru his life.
(11 ao the odd boy, the odd pain saw (Thao))
When Yama begins to call her son-in-law, Mr. Khom she begins to speak to him.

After 3 children.
Sis she? What is this? That one of my son-in-law makes a mistake before me then I call him sis she. What Kien?) a mistake. Not to give good to his wife's parents would be a mistake. Does Kien even happen? Yes.

A spring bear or a good pork must be shared with parents. It is part of the question not to share with them.
Well how to? If they get much they must give to parents. If they get little they keep it in their own immediate family.
Gia is a respect word. They say.
Wife's father & gum. can not say his name.
If they have no babies yet, gum. on gum. says I see.
Can we speak to his & gum. No.
He is afraid to him as me is afraid to him.
The wife's father Buip Meat & then
lie would stand on the other side, he
lie at some distance & sit at a distance.
He would hand Meat at out the right arm
& gum. would receive the Meat with
two hands & arms out stretched.
Why 2 hands? If gum. would receive
the Meat with 1 hand the old man would
speak. Why does he do that? He got my
daughter. Does he not like me?
& grabbing & use one hand. Do I
like the gesture of a spear & use no hands? No
like grabbing, snatching. J. Moreni
putting right hand in left arm when
he receives things.

Can we speak to someone else
Debe is mi & tum. He says Miltwia
This is the same word as in Sinu Trangia
related to see 8 above.
When they say yes a tua 1916 they say it as they shouter these words to see or twia.
Be's husband, the tun'gama.

He married a girl whom Bia called Tun'gama. They got divorced.

Then Gaa married Utsema. This is a scandal.

He had avoided her but married her anyway.

He had avoided her but married her anyway.

This was Khoalla. I gorna, roars with laughter.

"Just then they just lurched in the bush," he said.

I gorna play avoidance joke on ugly people.
Mr. Morris is called Morris' by the Bushmen. Is this a plural? No.

Do they ever use the plural form in one person to be polite? No, with name. It [Nedimo] or! [Nao] would "respect" [Nedimo].

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.

[Na] dina! [Na] - would respect a woman. One woman say she is a [Na] dina! [Na]. If she were not very old.
Qui lumlin.
Now does he address you. Mi'gu'na na ko saq 'nado also my 'gu'na give pepe.
To a to you.
If he went a foun he would say I'ga for you.
Now is gau hi, 'gu'na. Because Qui is son of 1929.90 who was gau's 'gu'na.

Gau.
What does he call gau? Tun'iga.
How does he say you give me a pepe?
Mi tun'ga i 'iga na bo.
Now is gau tun'iga to gau. I give Married.
Di 11Khaa's dau. Di 11Khaa was gau's Tōn

Note. Cambridge February 14, 1950. I do not at this
point remember where Igishay hi is. A search
in the genealogies would probably find him. Unless
he was a casual visitor.
Gao  
Gaa 3 carry
$gao
Dah
$gona

!quina-Tsa
Teresa & Address

$gao
fa fa !quina
Mo fa !quina
$gao was named for his father's Tsuna
he's fa was $gona! The Tsuna died yrs ago.
In the Tsuna was the son of his fa.
Elder sister, whose name was 1khoa
(Not wife of gao fa) 1khoa another one
Tenna p wife before marriage. Toma Sek-tu1s

Name: No term for them

Darr: No sleep when he meets any man he may
be a Tsun or a !quina. Fedinho asked if
he me a man whose name was not in
his family or name relatives. Why? They
say you say i saw they would call each other
Why? Because she is a person. If she
does not know lie is a !gaa Na lie is a Tsun.

Did they ever meet a B. whose name they never heard
before? These I said they never heard a
Pouhimen they did not know. Did they ever
know anyone named Ta?? Na? No. Never
Met or heard their name. They are only my men
they say,
Terms of address.

Guina-fa-fa. Do they use his name. May when they call out they say mi? Guina-o. When a boy is young they can be called his name by name. Yes. Is it more respectful to use term than name? They say equally so I have heard people say 'Gu' gui. 1 go. Do they even use 1 guina in double form?

Guina can also be called Ma Ma. Call it out Ma Ma 0. They do not double 1 guina.

Could they explain why they double 1 go 1 go. Gu 1 go? The term 1 go 1 go? 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. Guina 0 no. fa. same usage. No distinction made.

Töni fa mo. Ga says he would use her name. If he were young he would say Ma Ma o. As grown man he would use her name. He would use proper also to call her speaking directly. Mi töni

Do they ever use a term without mi? o a. Can be used with mi? mi? o a with other way.
Address.

Tsuk, they say they use the term, calling him Mi Tsu. Not his name, because they are afraid of him (avoid him).

When children they said Tsu-Tsu. Now they say the name-calling Mi Tsu. Tsu iga. Not the name—only the term.

They can speak directly any time & say Tsu and iga. Same—mi Tsu Iga.

Tsuna. They can speak directly. They can use the name. The younger Tsuna would reciprocally use the term or the name, plus the term, respectively.

1. Go sibek bro. May say Mi 'go or use his name.
1. Go elder sis. " Mi 'go. " His name combined with the term or name alone.
Te 1. y. sis. Could use the name alone or Mi 'go.
1. Go not a brother. Would use the term or the name or both together. Mi 'go Dam.
1. Go not a sister. Would use the term and name together. Mi 'go Iga. or term in name alone.
Address

Taiwan. Avoids a & Taiwan. Name can use name or term. Name + term together.

Ming Taiwan & gao. Ur & gao Mao Cooperates with younger would be & gao alone.

Hei Taiwan & dau. Han. Can not speak & Hui directly? Gao & gao he can.

I Tibet avoids an I Tibet. Can use name or term or both.

I Umba does not avoid. Can address any way. Name alone name + term. Hui address.

Fei hui can speak - any Hui any time.

I Undai does not avoid. Name or I Umba.
Respect used for address. Ma'a 301.

1. No. Respect used for an older man or woman.
   Jua 'No - old woman. Mean old person. Used for older men or women.

Do there any way to express respect due a mother-in-law? They say when they see their in-laws they say, "these people are my in-laws." We say when they call their in-laws they say, "gia" their in-law.

Si Sa Toa i + gia
Those persons here.
You + gia - respect.
E + gia - we respect.
I + gia - you.

Pronouns:
You have an arrow. A Chie Toa.
To a young boy.
That is your arrow.
To an old man they respect.
They give you an arrow. You say i + Chie Toa.
Pronouns - avoidance

They say this to a person they avoid

Sa toa na chi - na give you give me a thump chi-thump

They say this to a man my? 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 n

1 sa toa na chi

Sa see they would say

a toa - if he avoids, in respect speech

he uses the plural from 1 sa -

Si sa toa is they -

So there any dif. in the way they address men a women they respect? They say when they address a man they say si! qa and a woman si! Si is they - !qa plural.

!qa = plural they

Refer to them si! qa.

To one young boy - you give me something a(toa) na chi.

"May!" "May!" "May!" "May!" "May!" qe! qa (sa toa) na chi

d indicates 2 or both.

"qa! " Many.

The point is they use the plural 1 (1n) for 1 person when they respect.