

Journal, 1959
!Kung - Nama

July 8, 1959 C I

We were 5 days arriving at Nama, that was on July 9. About 5:30 the Dodge which was leading stopped and LKM got out saying they had broken 2 springs and we would camp there and repair them in the morning. We all started to pull into position when we found the GMC would not start - fuel line broken. With these two reasons we resigned ourselves to go no further. Before we had all got out we saw 2 black heads in the gold grass. In a few moments more appeared. We ran toward each other along the spoor and found Band 1 and part of 2: old /Gasa's people, see lists. #Toma, Gao Medicine, /Qui, /Gao Music, Gau and Be and Khuan//a. /Qui Hunter stumped along saying his leg was chi ja. Our luck abounds.

July 10

We have decided to change plans, to stay here through July 11, give up Ghanzi, go directly to Sehitle via Kai Kai, thence to Maun and the Caprivi. We have recorded the eland songs of the menstruation ceremony and others this morning. Yesterday I had a good day of interrogation.

July 11

Worked over and recorded vocabulary. Laurence showed the group The Harmless People and explained about it in a very nice talk. The Bushmen were fascinated. They all talked at once and said ooooo.

July 14

We left Nama on the morning of July 12. We tried to make an early start but there was a lot to do and #Toma wanted to come with us to

764 Ledimo, LJM !Kung Notes, Nama Pan July 9, 1959
-761 #Toma, answering, Burial c I

also /Qui Neanderthal;
#Gao, Br of Gau, son of /Gasa; old man Gao, fa of deaf mute; /Qui
Hunter, not saying much, young /Gunda, !Nai's Hu; others

Bound knees to chest, arms crossed over chest, hands at shoulders.
Bound with cord made of fiber. Are the garments left on or taken off?--
left on. The Kaross also is left. Body is wrapped completely in it.
What about ornaments? Left on. Except anything? Any in bag are not
buried. Only those which were worn at time of death are buried. How
deep is the grave? If soil soft, they did the depth of a man standing.
His head would not come out over the grave. If very hard soil, less
deep. Someone goes down into the grave. The body is handed down. It
is made to sit up. The earth is packed around firmly by the person down
in. Is the body placed to face a certain way? No particular direction.
Is it always a man who goes down into the grave? Women do not even dig
the grave. It is dug with digging sticks. All the men work at the dig-
ging. Relation of man who goes down to dead? A relative. It would be
the son if he had a son. Could Fa bury a son? Yes. Husband could bury
a wife? If a woman died and her HuFaSo were present which would bury.
He would go down. Son would hand.

Do they do anything to the eyes of the corpse? Mouth? Nose? Ears?
They only put head down and cover with kaross. They close the nose with
gaw from a tree - the wooly birds' nest that Charlie Handley had. They

close mouth and ears the same way. Not eyes? No. Do they close with their fingers? Yes, they try to do so. Do they do anything to any other part of the body. No. They do not close anus or do anything to penis. Anything more along these lines? No.

Tying - more about it. Cord goes around feet, under soles of feet, up across thighs, around neck passing up the front or rather side (not back). Hands may be either crossed or straight up each against its own shoulder. Cord passes over the arm, around the neck. One cord is enough. It is tied at back of neck, ordinary knot.

Can they think of anything else to tell about the body or the inside of the grave? Any anointing with medicine or anything? Or washing? Also, do they tie the kaross? They tie the kaross by tying together the corners of the kaross at the back - (the legs). They put a mat down before placing the body in the grave. They use one of the smaller skins that belonged to the person for this. They do not wash the body or put medicine on it. Do they put anything else into the grave besides the body and the mat? Nothing, but they throw sa powder on top of the grave when they leave it.

They hang a quiver and arrows over the grave on a tree. They do not break them, ≠Toma says. Maybe some people break them. If it is a

woman do they hang something on a tree? They do not hang anything. Her ornaments are still on her. Do they always hang a man's quiver? Yes, always. They believe that if someone inherits the quiver and arrows of the dead, the dead will be worried and follow that person always. What about spears? More data came forth. Toma says those arrows and spears which have been made by the dead himself are left. Metal points and shafts, complete. If the arrows or assegai were borrowed they take them and return them to the person from whom they were borrowed. They leave the handles. The man who takes care of the dead man's property will make new handles and send them back to the man who lent them. If the arrows and assegai were given to the deceased by someone, what happens? If they are on the mutual present system, the handles are taken off. The person who inherits makes new handles and gives the arrows and spear to someone else in the gift-giving stream. Is there anything among women's possessions that is handled like this? Borrowed property would be sent back to lender. Gifts would be passed on to others in the mutual present system (Ledimo's words)

What time of day do they bury? If died at night, early in morning. If at midday or afternoon they bury immediately. Do they sing at the grave? No, they weep. Do they weep in a special way, i.e. wail? They talk to the dead as they throw the sa. They pray to the dead. They ask him, "Since you are leaving can you help us to have good luck - to

find animals to hunt or to find dead animals that they may eat. (Yes, they do, if no older than about 2 days, killed by wild dog, etc.)
Wife or husband, brother, son if old enough, or daughter. The sa and the talk would be their responsibility. The oldest one of these who is present will do this.

Do they ask the spirit to leave them alone and not come back to trouble them? Yes, they do this. They ask the dead not to make them sick, just to give them good luck to find game.

To go back to wailing, I reminded #Toma of the woman who wailed and cried mi dai* when she heard of a boy relative dying from snake bite and asked if this was the usual wailing. I asked if they would demonstrate for recording the prayer and the weeping. No one would be willing to do this. #Toma says he might lose !U. She is not well and he might cause her death by stirring up the //gawasi. They might decide to kill one of them. They all called. What is the reason for stopping the nose and ears and mouth with the birds nest stuff? They believe that if they left the dead without closing up the nose, etc, the earth might go into the nose, etc. This would cause flies to go into the noses of the living people.

My Mother*

!Kung Notes, Nama Pan
On eating animals found dead
from notes on Burial

July 9, 1959, p. 5

Yes, they do eat animals that they find dead, if no older than about two days. Killed by wild dog, hyena, etc. If the animal had been dead a long time and the flesh was putrid they would leave it alone. Would they eat an animal which just died - i.e. was not killed by wild dogs, etc.? Yes, they would be very pleased. They would think their //gauwa had done this for them. If they would go and leave the animal, they would lose all their luck.

LJM

Ledimo

Menstruation

Xama!na, Kho//o

Did anyone have a First Menstruation ceremony since I left? Yes.
#Nisa (Music's wife) and little !Nai. How long ago? About a year for
#Nisa, immediately after the expedition left last year. About 3 months
ago for !Nai. She has menstruated twice since.

The women have agreed to sing the menstruation ceremonial music for us.

An airplane went over us. They call it a vulture.

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Nick England, !Kung Notes, Nama Pan
Ledimo, Gao Med., Medicine Men
group of his family

July 10, 1959

!gaishay

CI

Nick has notes on whole interrogation on medicine music. Several interesting points came out. A man must not go into trance unless he has been given the medicine music. When they give the song to a young man the medicine men rub sweat on the young man. There is something called !gaishay which is given by the medicine man to the young man to eat. This makes the young man a medicine man. Gao Med. says he does not have !gaishay. He cannot make another medicine man. He says someone named /Ti!kay has it - not our /Ti!kay. !Gaishay is given to the medicine man by the gods. It is something like a bush - can be seen in rainy season. Bob Story at mangettis was given some of a bush which looks like !gaishay. The one given by the //gauwasi is another thing. Gao thinks that /Ti!kay does not have the !gaishay now. He gives it to the young men to eat. Then he does not have it. He gave it to his 3 sons. If he can get it next year he will give it again to his children. It is a medicine for any medicine man. To become a medicine man he must eat the !gaishay. It was given at the time when they had gemsbok medicine.

Nick asked who cut Gao. His tsu ^(who?) was /Ti!kay's half brother in Cho/ana. Medicine from the zam (the tortoise shell) was rubbed in. Fat and //gore or //gole and #gain or #gai. He is showing that the cuts were incisions lengthwise of the chin. The blade of the knife is made hot and scratched along the chin, then medicine is rubbed in. Only on one

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arrow inside arm

side on chin and throat. Also done on thigh and along shin. Always on the right side. Right side is male side. After being given medicine he comes back to the dance, dancing as he demonstrated. This was for gemsbok. Instead of song it was a hay hay hay hay. Also cut on side of abdomen.

During the day a medicine man gives the gemsbok medicine to a young man. The young man will be cut, the medicine rubbed in. The medicine man has an arrow inside his arm, a magic arrow, and he shoots the arrow into the young man in his abdomen on the right side. The med. is in trance. Then the people make a big dance.

Gao and Nick had been having interview on two new medicine songs which had been given Gao at the time ~~Toma~~ Toma was injured by the buffalo. The two were the buffalo roaring and Gao weeping. The //gawasi said to sing and dance all the time to cure him. Was he using the word //gauwa. Yes, in plural, the //gawasi.

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July 10

1959 C I

Music of the First Menstruation Ceremony

LJM, Ledimo, Khuan//a answering. Prêsent: Kama!na; Khuan//a, Gau's wife; Di!ai; #Gisa (Dam's wife); Zuma; Be; //Khuga, Crooked /Qui's wife; the visiting girl; Di//khao, da of !Naishi; /Naba, wife of //Ao, //Kushay, wife of Gao fa of deaf mute; Xama, wife of /Tuka; old /Gasa, old Di//khao, wife of /Gaishay!na. Finally additional women and everyone in werf - 20

!Ne - eland. !Ne tsi si (the t is an ejective) means song. The songs are all called !ne tsi si. Eland songs. They do not know where they came from; they were taught them by the old people. There are 2 of them answering questions. Are they sung only in this ceremony? The songs are sung only in the ceremony except that sometimes if they are happy they sing them. Do they ever sing them for the medicine (curing) dance when the men dance. Yes. Can both men and women sing them? Yes. Are they medicine songs? No. Do the men who are dancing the eland dance at the ceremony sing with the women as they dance? Yes. Do the men wear horns on their heads when they dance? No. Do they take off their clothes? All but jock straps. They do not take these off. The women shriek with laughter at this question. The women take off their karosses, do they not, when they dance? During the ceremony they do; but not their aprons.

Eland Dance

!Kung Notes, Nama Pan
 Music of the First Menstruation Ceremony

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if Medicine

Word for menstruation. /num. When you say a girl has done medicine you mean she has had the ceremony.

Kuru - level tone - is the word for menstruation

Tsauma kuru or tsauma_o /num (o is long drawn out, low tone)

Tsauma /ni !oiya = girl sits with back to fire. (not an open au - closed, short, almost like u.)

At what time of day during the ceremony do they dance the dance? In the morning - up to noon - then they stop. Why? No reason why. The old people did it that way. Could be sung at night, but for a dance. In menstruation ceremony only sung up to noon.

Do they always have a fire in front of the skerm? Yes. Is there a special person who brings the wood. The utsu should make the fire. The wood might be brought by the mother or anybody. Can an utsu carry her? !gu!na would not carry her. Tūn could carry her. Mother could carry her. Why can't the !gu!na carry her? She thought we meant a man. The utsu could be her HuMo. Could her own sister carry her? Yes, if she were present. Could her //ga carry her? Yes. Is there any one who must not carry her? Any woman may. No man may. Her husband can be with her. No other man.

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Music of the First Menstruation Ceremony

Do they sing the songs every morning? Yes. Every morning she is taken outside to relieve herself and they sing at that time after they bring her back. What does the song do for the girl. It is sung because they are happy for the girl. The song does not do anything. Can they sing other songs in addition to the eland songs? Only the eland songs.

If she is not married is there any ceremony she performs with men or boys? No, they stay away from her.

Recorded. No rattles are used at ceremony, they said. If just danced for fun they may be. The dance. The steps resemble the men's stamping steps, arms bent at elbow pump back and forth. The dancing women wind about the group who sit and clap. Dancers were old Xama; /Gasa, wife of /Qui, Br of Helmet; //Kushay; old Di//khao; Di!ai. The //Kushay who is wife of /Tuka. They change off. All the men have come to watch. They are talking and laughing and dancing a few steps themselves. Air is a happy gay one. No solemn tense atmosphere. Crooked /Qui has put on his rattles to dance (Is he the eland?) just after they say no rattles are used!) Gao Medicine beside me has begun to sing.

The two songs are 1) /Ne tsi ma and 2) /Ne tsi !na. Second time: Di!ai and //Kushay are dancing with their new babies and old Xama. Crooked /Qui has danced right in. Women may dance together just as they

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Music of the First Menstruation Ceremony

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did to praise /Qui for the ostrich. They may dance in a line or side by side or in opposite directions.

!Ghia has mumps. She came to the dance anyway. It was brought by someone from Samangaigai. Four other women who had been away for veldkos returned to the werf. Kho//o; ≠Nisa (wife of /Gao Music) and two others. Kho//o did not sing; the others joined in. Ten little children, 9 bigger ones, 3 infants are visible.

!Kung - Nama

CI

Kai Kai. We went over to the werf to fetch !U and the children and as we were all loaded and started we saw that our campfire had started a veld fire. We all rushed to try to beat it out but the wind flung it so far ahead of us that we could not stop it.

We rode on to Kai Kai. There we saw Gau, !Ungka, ≠Gishay; Lame ≠Gao came running without a cane and embraced us with joy. We introduced John's tsau to everyone and there was much said and much oooing. Lame ≠Gao with great pleasure and excitement introduced his wife Xama, and her parents, /Gao and !Ungka.

Khuan//a ^{wi b Gau} has a boy younger than /Qui and a new baby, about 2 months. The middle boy was still nursing once in a while.

Tsero Bushmen
 Bushmen met on the road from Maun to M'Babe Flats. We stopped Shorobe. 4 Bushmen were living with the Tchwana villagers. They call themselves Kwa Kwe. Kwe means people. Also say they are Masarwa. They come from M'Babe. Did they ever hear of ju /čassi? No.

(Kebalepela (sp?) was the name of our informant. He had no Bushman name)

Gangela Muela are between the Cuito and the Lumuna. Along the Cuito the Gangela people are called Seja (Seia). A little group on the Cuito. Kandiengo Chikombero is a Seia. The Gangela Muela chief is at Sekachay. They are the people here at Chimbaranda, a big group. The chief's name is Sekachay as well as the place name. (No date for this note)

Gangela Niemba are west of the ? Queve and between there and the Cubango. Gangela Luchage are east of the river Queve and at Sapapapinto. Luchage are a big group. Jao is a Luchage. The chief's name is Kashokwe (? is this what note says?) black people, Jao says (Jao is Sr. Imilho's boy) Cangala or Caugala (connection?) There are 8 chiefs of the Gangela.

Aug. 8

Bandua is proposed. Some of the !Kxǝ people are said to be there. A place on the Cuito above Dirico. Chikombero (sp?) is on the Cuito too above Bandua. Ask if there are any other kind of Bushmen there besides this group who are the !Kxǝ at Chimbaranda.

Numerous

Twelve or 15 or more grace bracelets are worn on forearm. Strand of white (European) beads are worn around neck (6 strands to breasts one woman has). One girl has about 10 upper arm bracelets on each arm. The big white shells seen on Mbukushu women are here too (on on a young girl). Buttons decorate the hair and are sewn onto thongs for necklaces. One woman has a necklace of small black and white beads - 3 strands. Metal (brass and copper) anklets are worn by 1 girl. One old woman has 3 bracelets of brass and a copper chain. One girl has under-knee bracelets of spiraled brass.

Hair. The two older women have short hair. The younger women wear the long fiber?strands and some black stuff with a button over the forehead. None have the French-roll effect that the Bantu tribes have.

They are eating sheva beans now. One woman washed her little boy all over with the red skins and pulp of the sheva which had been heated in a cup and which she squeezed off the seed with her hands. They say sheva are not good without salt. (also spelled shivi, sivi)

When I gave bully beef before asking kin terms they all washed their hands before touching it to eat it. Then Gumtsa distributed chunks to all. He gave fairly and evenly to everyone - large shares in proportion to children.

In counting they begin with little finger of left hand.

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'36

CHIMBERANDA !Kung Aug. 7, 1959

CI

LKM and Imilho left camp at 7 a.m. and drove out north on the Lumuna road 8 kilometers and turned east in an omuramba (Kawaiya) Cavaia and went 15 kilometers east. The Bushmen came running out of the bush. There were 7 men and 1 boy. There were 3 natives from the village just near us back down the spoor a mile or so. Sr. Imilho asked if there were other Bushmen. There are some 7 (men and women) at Cachot. Some were !Kung (4) and 3 Barakwenga. The !Kung were from the group here. Cachot is 25 km. from the Cavaia kraal. The Bushmen at Cavaia said they had no honey. In the kraal there were many pots of it and beeswax, which the natives kept when the Bushmen left to return to camp here with LKM and Sr. Imilho. We had heard from the group here that the men were out for honey. They did not mention the natives. There was water in a hole which had been dug in the omuramba near the kraal. The Bushmen bathed in a small river, washing each other's backs, in the Tondo. They scrubbed each other. Dried themselves with green leaves. They washed their hair. Sr. Imilho says the Bushmen gather honey for themselves and the natives do also. The Bushmen trade honey for food with the natives.

From the village they went north to the river Tondo about 10 km. They went along the Tondo for a few km. It is a flowing river. They had a puncture. It was then that the Bushmen ran to the river to wash. They saw a few zebra, killed nothing.

The elephant which Fenykovi shot, the largest recorded, was shot about 12 km. from where they were this a.m. The natives ate the meat. It is

the Chimbaranda district. The skeleton is in the Smithsonian. Mr. Pedro Imilho will go hunting with Mr. Fenykovi in September of this year.

The Bushmen and natives go to the Cuito this time of year. The game goes there to drink. It is a poor time here. The country abounds in Musivi (Imilho's word) trees - sivi, with the bright red seeds. Magnificent big trees. When the fruits ripen in September, animals and people return. Elephants love sivi fruit. There is little veldkos at this time. After the rains there are more roots. At the werf there is meal and millet, got from the natives, but everyone is thin.

A 21 day safari costs \$2,100. Includes hunting license for specified species. Only 1 elephant. A general 76 years old is coming in September to go with Imilho.

There is a huge omuramba full of grass head high and fine grass below. Imilho set it all on fire. Every 200-300 yards he would throw a lighted match into it. LKM says the walls of flames were 20 ft. high. This was to attract game.

LJM, Ledimo
 Deb drawing arrow

CHIMBARANDA
Arrows

Aug. 10, 1959

CI

Informant is Tame. This whole morning's interview took place in the middle of the werf with all around.

Arrows - //au - same feathered or unfeathered
 //hai /nui - arrow point - it is metal
 //ai -!goo (?) - shaft below point (metal) (can't read for sure)
 //au - wooden shaft

It is made of //goe - a kind of bush

Feathered - -!ui - there are 3 feathers. What bird? cucu, a hen.
 They always use hen feathers.

On the shaft is smeared something. They say they crush the sivi nuts and smear the paste on the shaft. Why do they put this on? It is not poison they say. They say the stuff on the point is g^hai (eye). This is the poison pupa, not the word for poison. They get it from the Okavango. From what people? He digs it himself. From under what tree? He is showing how he digs - evidently the beetle. The tree is kuli kuli. Is it a big tree or a bush? - a big tree. There are a lot of trees there. What people do they belong to? They belong to God, Galunga. All trees belong to him. He made them. It is very far. He goes when he can go in a truck. Who takes him? Muruti, a priest, or any man who comes. They ask a ride from. Does he know the name of the place? He has forgotten. Does he get many when he goes? Sometimes many, sometimes few. Does he give them to all the men of his group to put on their arrows. Yes, if he has enough.

The bow //Nao (other !Kung is !nao)

What wood? ai. The nice ornamental bindings^{are} of a bush, golongo. They dig the roots, strip the bark off the roots and wrap them around the bow. When they are wet? Yes. Why do they put them on? For decoration.

Bow string - //nao jining (? can't read for sure) From what animal? Hartebeest. It is made of a thong of the animal's skin, not sinew. The single thong is rolled on the thigh. There are 2 knots. What for? Because it broke. Do they put fat on the wood of the bow? No. On the string? Yes.

Do they have snares? They say they have none.

First Menstruation

Where she is going to gather the food? Yes. First time she goes out. Who spits on her hands? A man cannot. Any woman can. Must the woman be older than she? Yes. Her t^õn can do this. //ga. Could her mother? yes. Husband's mother? Yes. Usu? Yes.

The word for the action is /ha, to give. They do not know the word choa. Do they spit on hands of girls at other times than the first menstruation ceremony? No. Do they do this to boys? No, never.

I asked later if they spit on her hands before she gets water. No.

LJM, Ledimo
Tchombe, N/aishi, Gumtsa

CHIMBARANDA

Aug. 10, 1959, p.m.

First Menstruation

King

CI

When a girl has finished the first menstruation time in the skerm, they spit on her hands when she goes to get food for the first time. Do they do this when she goes to get water? No.

Tame, !Garu, women

Same date

Young girls do not marry before they menstruate. Niame was married after. When she is in the skerm does she put anything on her head? She covers herself with a blanket - all over her head. When she sits in the skerm does she face in or out? In. When she comes out to urinate during the day does she keep the blanket on or take it off? She is accompanied by many people who prevent men from seeing her. Does she keep her blanket on? Yes. What would happen if a man saw her? Nothing would happen. Do they feel she must be covered from the sun? No, not the sun. She is covered not to be seen. Does anybody carry her on his or her back? Never carried. She walks by herself.

Before she gathers food or digs for roots must they do something? Yes. They take a certain stick, chew it - the root of a !xu - and spit on her hands. Do they spit on her hands after the 2nd period? No. Do they spit on her digging stick also? No (after indignant sounding remarks) Where is she when they spit on her hands? Outside the werft.

LJM
Tame, etc.CHIMBARANDA
Religion

Kung Aug. 10, 1959

CI

What makes things grow? Gods. What are the other names of Galunga? They show three fingers then 6 fingers. //gawa, Leshu, Galunga, *Huwe, Nowwe. There was no objection to giving the names. Bababushay. Did they ever hear of Hishi or Heeshay? No, they did not know these names. Is Bababushay a black people's name or a !Kxo.* It is a !Kxo name they say vehemently. How many gods are there? There are many //gauas. There is a family. There are the wife, daughter, son, tōn, /usu (?), tunga, tsing, //kwi of //Gawa. //Gaua is eating all the Bushmen. Do they all have names? They are all //gawas. They do not have different names. All these names, whom are they used for? There are as many //gawas as those names.

Where does Leshu live? They all talk at once and point to the sky. They say he lives in the sky. He is the man. There will be a time when hê wants to kill someone and he will be seen at night with a bright light and making a sound, booo. Then they know he has killed someone away off. They point to the west. Does he have weapons? He kills with a bow and arrow, they think. He may also have a gun, they added without my questioning, because he makes a sound like a gun. Where is his home in the sky? Do they know? They point to the southeast and say they think he lives there because he always goes toward the northwest. Would they tell me what the light looks like. His light is like a lantern. It looks like a fire. Does he bring sickness too? Yes, he is a killer.

cf Gauswiel. Der Religionsform - - p 97 typed translation Kalunga

LJM
Tame, etc.

CHIMBERANDA
Religion

Aug. 10, 1959, p. 2

Does he ever do good things for men? He may sometimes do good. He may shoot someone with an arrow and then feel pity for him and let him survive. Then he may kill him later or kill someone else.

What does Leshu look like? They do not know. They never saw him. Do they think he is like a man? They do not think so. He is a shape, a different shape, they do not know what.

Is there anything they can do to please him. There is nothing to please Huwe. They used the name, Huwe, this time. What he does is his own decision. Do they ever ask him not to give them sickness. !Garu laughs. Several talk at once. Tame is answering, others chime in. They do not do anything. If somebody, feeling pity, would say, "Oh, you God, please let me live, don't kill me that I may be able to give myself water and food." Is there anything they must not do for fear they displease him? They talk for a long time together quietly. There is nothing they know of that they should not do for fear of displeasing him. What he does is his own decision.

Do they use all the names for the same //gaua? He gave all those names to himself. People call him by those names.

In answer to a question they said that none of their people had married black people.

Aug. 10

Do they trade with the black people? They do not have anything to trade. Do they work for them sometimes? No, they never work for them. Their people in Bandua - do they work for the black people? Do they ever visit there? No. Do they have relatives? No.

LJM, Ledimo
Gumtsa, !GaruCHIMBARANDA
Burial

Key Aug. 11, 1959, a.m. CI

Will they tell me how they bury the dead? They dig a hole and bury the body. How deep is the hole? A man standing in it, it comes to the chest. What do they dig with? Any stick from any tree. Who must dig the grave? (Grave is chi (chee)). Husband for his wife. Always a man digs. If a man dies? A tun!ga may dig. A son? If he is a grown-up man. A brother? Yes, if he is there. How do they prepare the body? They fold the knees to the chest, the arms with hands on the shoulders - not crossed. They do not tie. They do not wrap it in anything. What is the word for body? !kxǝ ~!kai (eye) or ~!ki (key). I hear both or something in between. How do they place it in the grave. They lay it on the side. Facing which way? West, always west. On the right side with head to the north. Could he tell me why the body is placed in that position - any reason given by the old old people? They were not told; they only saw people doing it that way. What do they put in the grave? Nothing. They rub nothing on, throw nothing like powder.

After they close the grave what do they do? They do nothing. They leave the grave and go away. Do they mark a tree or put branches on? No. They cover with the ground in a heap so that the mound can be seen. Is that so no one will step on the grave? No, it is because there is enough ground. It is all right to step on the grave; nothing will happen. Do they move their village after a death has taken place? No.

Story of fire. Babamushi, a man, lived somewhere in the world. (Hu//na began to tell. Kumsa is carrying on. They are illustrating with gestures how something was broken and water spread over everywhere. They peel a piece of reed.) A Bushman lived near Babamushi. Baba ate cooked food. One day the Bushman found Babamushi eating food. He took some and found it was cooked. He went back to his werf. Another day the Bushman went to Babamushi and found him asleep. He stole the fire, took it to his werf, and threw it on some wood. That is why there is fire in all wood.

Babamushi had two names. His other name is Huwe. The man who possessed the fire was /Gishe. He termed Babamushi tali and vice versa. It was Babamushi who stole the fire from /Gishay. Is Babamushi also Kalunga? Does he have any names they must not say? Kalunga, Huwe, Hishe, //Gawa, Babamushe, Reshoo or Rayshoo (heard before as Leshoo). They should not say Kalunga. They fear all the names.

Do they know of story of Gemsbok people? Did they make ostrich egg shell beads? They heard of Bushmen who have gemsbok dances and ostrich egg shell beads.

Naha Sp?, informant

Aug. 20

More about gods' names: //Gawa, Babamushi, Huwe, Hishe, Lushay or Booshay, Kalunga. Are there certain times when they use one name or another is the aim of the question. We asked if when a terrible

storm came, who could they say sent it. //gawa. Would they also say Babamushi? No. Huwe? Yes. Hishe? Yes. Booshay or Lushay? Yes. Kalunga? Yes. Why would they not say Babamushi sent the storm? Babamushi is a different thing. Is he a man? No, not a person. He is a male thing, a //go. What more could he tell me about Babamushi? He does not know anything about him. Is there some name they would use if they were very pleased with the god? He would say //gawa had pleased him and shown him honey.

If a hunter kills an animal with long horns does it make cold come or rain come? He says an animal brings rain. Short or long horns? Not horns. They don't make the difference, but some animals bring rain and others do not. Which ones bring rain? Wildebeest, !gai; ? //kow; kudu, !koa; reedbuck, jo. Do others bring cold? He does not know. Is there anything in the hunter which brings rain or cold. He does not know. Did he ever hear of !now? He doesn't know. Did he ever hear that the mother ganis or /ghuis a child when it is born?

...the !Kxǀ men had a quarrel with the Gangale natives over a hat. One had given Tame a hat to hire him to go to hunt an animal for them. Tame had not done so, had brought no animal. This day he wore the hat to the water-hole and the native asked him to give it back. A quarrel ensued. The natives tried to keep the Bushmen from drawing water. They came back excited. !Galú, quite shaken, had to sit down. Tame shouted, telling everyone what happened. Their gourd water containers were empty.

Nothing more came of the affair that we know of. Everyone seemed in good spirits on the succeeding days.

Kuy Aug. 18, 1959 CI

Shivi is /ui. They have shivi on hand constantly. It appears to be their staple food. They eat it, feed it to the puppy and wash themselves in it. One would think when they appear to have so little to eat that they would not wash with it.

They spit out the seeds and leave them on the ground. They can pound them and eat the meal, but do not pound them all. The ground (soil is loose white sand here) is covered with the seeds. This is a mystery to me. They have no meat and very little corn or millet, which they say they buy from the black people. What they pay with we do not know. They say they have nothing to trade. They appear not to work, or not to work much. The men may be away for a part of the day. They are not very informative about all this.

Cha. They say they dig for cha far from here. The cha place is far from ~~here~~ the water-hole.

~~uxh~~ /usha. This is the name of a fruit we saw at Kumsa's place at /Obashay, Aug. 17. It has a skin and pulp which they eat. There is a big seed and inside the seed two kernels which are delicious. This is the size and shape. They are soft like piñon or pistachio nuts, but do not taste like either. Are very very good. One woman had gathered a pile of about 50 of the /usha and had a good-sized cup full of kernels.

Group II, Kumsa's, at /Obashay appeared to have nothing else to eat but shivi. They had sizable basins of those.

!Garu at the end of the afternoon's interviewing on kinship, said that he and his people would like to go to live on the Tondo and could I help to get permission. People, he said, he thought had to have the permission of white people to move. I said I was a stranger from a far country and had no authority. He said "Danke", his usual answer or remark. (When he tells me a kinship term and I write it down and nod that I have understood, he says "Danke." !Garu went on to say that there were lots of shivi trees at the Tondo and that they were near water. He said that he thought they could grow crops there at the Tondo. I want to tell Father Jean Marie Molier this.

We give millet and mealies (flour). The people appear to have so little to eat, but are reasonably healthy looking and cheerful.

Kuy Aug. 20, 1959
CIArrow poison

They use a small low bush - kxo kum. They use the root. What does it look like? Like an arm, one big root. Do they cook it and squeeze it? It is the juice they use. They mix this with the grub poison. It is as large as an arm or smaller if the plant is young. There is none near here.

Food*Kung*

Shivi trees on Tondo. They are between the Lumunu and the Tondo. Near the place where they meet. Is there other food there besides the shivi? There are also 3 others. Cha is there and Nanga tindo. Is it a good place to live, does Naka think? Yes, but not this year. The shivi have not been much this year. Did Naka ever live there before in his life? Yes, he did. There are no Bushmen there now. If the shivi were good would he like to go there? Yes, he would. Nothing stops him from going. He could go any time he wants.

Not typed

word lists

kinship terms and actual relationships

lists of names of individuals

calendar (check with LJM. Does she want it done
completely)

Marriage

*

In olden days Batawana married the children of father's brother. They could not joke, but they married. The parents made this arrangement. It was not compulsory but it was preferred. There is a saying having to do with property - it keeps the property in the family. But now educated people do not believe in consanguineous marriages. FaSe or MoBr children could be married, not compulsory but preferred. BrDa could not be married nor SiDa, ms. and w.s.

Batawana were Ledimo's tribe

At first menstruation a girl may be kept for a month in a special hut behind her family hut.

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TSEXANOTES

Music

July 1959
no date, p. 128

CI

Girls play the hunting bow by plucking, men play it by striking with a grass reed called ? go.

M'Babe Depression

In late afternoon at camp place Ledimo and LKM spoke to one of the Bushmen from the werf we have come to study. He said he was a Kwakwe - same word we had at Shorobe. He says also he is Denishane (Denisane, Ledimo; Denisan, LKM). This man has heard of Ganikwe, who he says are near Maun. And he has heard also of Tsexa (a very deep gurgly scrape), also Magakwe. They are along the river to Shrobe. His name is /Ta/tawe. The people we met earlier, whose temporary hunting werf we photographed said they were Kwakwe and gave another name.

The Shorobe people said I am a Kuekue (cf. my Kwakwe) The Tsexa told me they called themselves this. It means Bushmen. Nick has that they call themselves Hukwe. This is in the literature, cf. Schapera's map. They say all Bushmen are Hukwe. About Tsexa, or Tsexakwe, he (who?) heard that it was because they live by the M'Babe depression. Someone calls the M'Babe depression Tsexa. (This paragraph from separate slip of paper)

Name of river we crossed after visiting first M'Babe group who were hunting is Moujuama.

July 18, present this morning 67 men, women, children. In larger section 30 huts; in smaller section 12. In group at hunting lodge by the river there were about 3 men, 3 women, 7 children.

They say they are Kwakwe, that means Bushmen. What kind of Bushmen are they? They say Tsexa. Ledimo has heard so far 3 clicks. The fourth was heard later.

The dark girl at hunting group is a Makoba (one of the Okavango cluster) These are people who live in B.P. but their language differs from Setsuana. Makoba are also called Bayei at present. Cf. Chapman, Travels in the Interior of So. Africa, vol. 1, p. 168. The so-called Bushmen here have dark skins. They must have a good deal of Negro blood. Only a few exhibit Bushman shapes and lighter color, though much of the hair is peppercorn rather than fuzz. CI

p. 134. They appear to have a good deal of steatopygia. They all speak Setsuana well. Tutue looks Bushman in face shape.

Mooketse, the man with 1 leg, is a river Bushman. His father was one; his mother was Tsexa. The river Bushmen are called //gamzera or //Gamakwe. They live in the swamps on an island so big that after you cross to it in a makora you must walk for hours across the swamps of the island. On the swamps live also Makoba, a black tribe under the tribal authority of the Tswana but whose own language differs from Tswana. Mambukushu are another people under the Tswana who live in the region of Shekawe and in the swamps.

p. 147

Kebuelemang, headman at Tsexa village - at Ketshikau the Bushmen are Chooakwe. He can understand their language. His father and mother were Tsexa. Some people have both Bushman and Chwana names. He doesn't, but recently it is the tendency. They have not lived with Chwana. He worked in the mines for 2 years. Word for headman is eakwe (e as in ay. To own is ōn (or ōu?)

The hunting group by the river had a well-built village of huts like the ones I described. They had quantities of meat and skins, including a python's. CI

The huts are like Bechuana huts. They are round with conical roofs, made of long reeds - 6 or 8 feet long, about 1/2" in diameter. First a circle of poles is erected, poles about 3 or 4" in diameter, 2 or 1 1/2 ft. apart. Bundles of reeds wound around with bark strips are run around the circle, 4 tiers of them, bound to each pole. Inside those reeds are stood on end to make a wall a few inches thick, laced every few inches to the encircling rope-like bundles. The roofs are placed on the poles and reed walls, cones of reeds. They hang over the walls a couple of feet. An enclosed courtyard is made in the same way, left without a roof. The huts seem to be 10 to 12 feet in diameter, the walls 6-7 feet high. The height to the peak of the roof 10, 11 or 12 feet approximately. Mats of reeds or a wooden door (1 instance) are hung at the entrances to the huts.

The village is quite clean, free from smells or flies or unpleasant refuse or human excrement. This is a cool sunny winter day with a fresh breeze from the south which helps. They say they do not have tsetse here but at the hunting place the tsetse were terrible.

Corn is pounded in a "stamping bowl" as we called it in Angola, in the same manner as in Angola. Two women stand with long poles and work together, pounding alternately - i.e. letting their poles fall into the bowl alternately. We saw two young girls yesterday sitting with smaller sticks, working at corn in a hollow of a chunk of wood. They worked rhythmically and well while the older women watched. CI

July 21, p. 135

Do they find wild roots and berries here? They used to find berries, but do not depend on wild roots. A small plant in water pools they pick in rains - tsukuio.

They grow mealies. Who does the hoeing? Both men and women. Who does the planting? Mostly women. Men may do it. Who does the harvesting? Mostly the women. Men may do this.

The headman was hesitant about agreeing to record or give us kin terms because, he said, we had brought no note from Queen Moremi. But he at last agreed. Nick is recording now while all the villagers sit at a little distance watching.

After some difficulty we persuaded the women to sing for a recording. They first asked for rewards and had fun exaggerating, asking for dresses, blankets, etc. Finally they came without being promised payment and sang several songs. Gemsbok, hyena. The headman spoke to them and asked the women to cooperate. A man with rattles joined. One woman pounded on a shovel with an axe blade to mark the rhythm. The clapping, singing, and dancing made me believe that these were indeed still Bushmen in spite of their color. Also they point with their lips and say oooo in the way with which we are familiar.

We left to return to Maun on Thursday morning July 23. Before leaving we gave gifts to the headman Kebuelemang as follows: 11 large bars of soap, a basket of candy, a basket of tobacco, a basket of salt - enough to give everyone some. We asked for special amounts to be given to the persons who helped us. I made a bit of a speech thanking them. They were

○ Ubuseng gave us the kin terms, w.s.

△ Tutue gave a word list and recorded it in a.m.

△ Metakose, a dark-skinned man, gave recording in p.m. We heard first that his name was Hajako.

○ Gakekgope helped him

The people are dressed in European clothes, rags of dresses in skimpy cottons. Some have blankets. One has a bright silk scarf. The men are in shirts and trousers. The headman visited us last evening with coat and tie on.

The girls at the hunting werf wore only aprons of fringe made of thongs hung from a belt about a foot long, the fringe was. One woman there wore a dress; the others skins around their buttocks from the waist, something like the Tchuana between Lehututu and Molepolole. On top of this skin a fringe is hung over the buttocks about 2 feet long. Two or three women only are scarified on the face. One girl has a round hole in the center of her blouse to let out a breast for nursing her child. It is sewed neatly around its edge.

(Tutue answering)

Does he remember anything about arrows in his youth? No. His father did not either. Do they trap or snare impala? Snare them. What do they make the cord of? Baobab fibers. Where do they get them? They are far. They use another plant, lezezi - a reed taller than a man. Do they make a noose on the ground held down by small sticks? They put a wet stick or a living tree. If they cut a stick from a living tree - wet, they say. As big as one of our tent poles. Do they usually get caught by a foot? yes.

p. 142

At M'babe lived a herd of wildebeest who stayed near the village like a herd of cattle. The Tsexa said they sought the protection of the village against the many lions. The Tsexa could go out and shoot one any time, like going out to shoot a cow in the field. The headman asked Laurence to do this, which he did. It took him about half an hour in all.

Kebuelemang never saw an arrow in his life. How do they hunt? Guns and traps and snares and assegais.

p. 147

Can one joke with persons not related to him. He can joke only with his nghera. Not with non-Bushmen either.

To be related, how does he express this? He says how people were born makes the relationship. //kam ku ti twa

Can he marry a woman not related who has the same name as his mother? No. Same name as his daughter? No. Same name as his sister? No. What other women must he not marry? A Si Da or a Br Da. He says. Only marry Mo Br Da, and anyone not related. They can be married. Is it the same for a woman. Can not marry person with same name as Fa, So, or Br.

CI

How does one become a headman? He says they do not have chiefs or headmen. The present headman was selected by Bantu law. By Tswana tribal law? By Queen Moremi? Kebuelemang said he needed a note from Queen Moremi. Must be appointed by her. Ask. I said to Ledimo to explain !Kung headmanship - owner of place - relatives live with him. Do they have such a custom? Long talk ensued. He thinks in olden days they had just such a system. When old headman died who would be the next according to the old law? There would not be anyone to take his position. They would leave the country and go somewhere else. Who would lead them? He thinks the next oldest brother would take the position of leader. If he had no brother? The oldest son would if he were old enough.

Mooketse, the man with one leg also came and helped. The above 3
were the only ones willing to record that afternoon
Ditio played the musical bow for Nick
2 girls helped Nick translate words in dance song from tape
2 sansa players played for Nick

We had had some difficulty persuading people to work with us on the last afternoon at M'babe (July 21) and had finally got Gakekgope to agree to come. Mooketse and Metakose came with her. They spoke about Elizabeth's book which I had shown them. Mooketse said that he was very disappointed. He believed that his people (the Swamp Bushmen) were the first to be created but that they would be the last to have a book written about them. Or they might never have one. He wondered, he said, why we did not make an expedition to them. I bethought me that perhaps I had made a mistake in showing Elizabeth's book, that they may have been agreeing to work with us in the expectation of having such a book about them. All I could think to do was to say we would send them a book. I shall make it of photos and typed pages with, I hope, a drawing by Deborah on the cover. This I have promised to do.

At M'babe, the last evening, the headman, in spite of having told us no one would work with us, asked Laurence to take the truck and fetch a buffalo they had killed. This Laurence did.

The last evening at M'babe the headman asked Laurence to take the truck and fetch a buffalo they had killed. This Laurence did. He left about sunset and was not back until about nine. They had a dreadful time in the dark (no flashlight was taken) in thick brush. They tore the valve off a tube and had to change. Laurence finally returned, his usual cheerful self. Things like that never perturb him.

That same night Nick and Foppe decided to try to record lions roaring. They took sandwiches and beer and all equipment in the Dodge, saying they would go to the water-hole and stay until about ten. Soon they were back. The Dodge was stuck in the river bed and had to be hauled out by the G.M.C. They then set the equipment up near the camp with a string laid to their tent to turn it on. Lions roared as they had every night but this time nearer and nearer. I called to Nick but he slept through it all. In the morning Laurence found the spoor 20 yards from the trucks. Nick was much chagrined.

The ride on the M'babe Depression was a good experience. We took the Chev. and set out before sunset with the headman. We felt the extent of the Depression, saw a beautiful sunset. The horizon all around was mauve and pink while the sky was still blue and the rising full moon pale silver. We saw numerous game. On the trip to M'babe we had seen elephants crossing the road - about 7 in the yerd. They crossed quietly and swiftly very near us. We saw quantities of warthog and a few baboons. Later we saw a sitatunga near the camp. On the pan we saw zebra, impala, sesebe,

ostriches. Many warthogs. On the trip back to Maun we saw 2 sable antelope (females), female kudu, and a magnificent young male kudu, monkeys, springbok, small buck, a gemsbok. Every kind of bird - turkey buzzards, storks, paouwe, (had seen secretary birds and cranes before Maun), hornbills galore, toucans, widowbirds, a large turquoise blue bird, starlings, a black bird with red breast, innumerable quail, doves, guinea fowl. Later, going from Tsau to Sekawe, we saw 3 hairy hyena, jackal, little black-faced monkeys, a small cat, duiker, kudu. At M'babe lived a herd of wildebeest who stayed near the village like a herd of cattle, seeking protection from lions. LKM went out and shot one for the headman at his request.

What kind of clouds are male? Long clouds are male. Does rain come from them? No. Are they long horizontally or vertically? Either. Which are female? Short ones. Rain comes from them.

Male rain makes much noise and thunder. Female rain is quiet.

Does he know the Pleiades? //gai /kani
female stars

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TSEX A NOTES

July 1959
no date, p. 147

Kebuelemang

CI

Does he use firesticks? No. How does he make fire? Particular wood? About 4 trees. Match from Maun.

They are dark skinned. One girl had short hair (like all the Tsexa women.) One was slightly lighter skinned. The woman who played first was the wife of a Mbukushu man, who was present.

The village where these people live near Bagani is called Ka Këha - a Mbukushu village. Ruru is the Mbukushu headman.

Professor Köhler from the Univ. of Köln is working at present on Central Bushman languages, learning their relation to Hottentot (Nama). He says that the Barakwenga tones are interesting. They have the five but the tone moves in the sentence somewhat as an accent might. An infinitive makes the tone go up or down as the case may be - as I heard him demonstrate - it sounded as though the next or second word beyond got the tone. I believe he said that the Barakwenga belong to the central group. The wedge, as Miss Bleek described it - if this is so - extends farther north than we knew.

Barakwenga people recorded for Nick in a.m. Three women came, two played the woman's undivided musical bow. The woman who played first was the wife of a Mbukushu man who was present. The songs resembled /Gwikwe songs to me. Bow held in mouth tapped with slender stick. Finger pressed on string at bottom. The songs were about animals. Lion, hyena, wild dog. Supposed to represent sounds these animals made, not the walk.

The very oldest old fellow in big hat (see photo) is dancing. The drummers are going like fury. Two drums played by B. The men are singing now. The tall boy with things in his cap is dancing.

Fourth dance. Golo - the sky. Sixteen women, 6 men in circle. Two more beside drummers are dancing. One turns his back and shakes near the women. The others aren't singing. A boy has an upper arm bracelet of long-haired animal skin. The leader stops them by raising both arms. Some of the women came from across the river in mokoros.

Fifth dance. Te (tay) Kiale. The song for returning home. 6 men, 16 women. When they shake facing the women at the utmost of their shaking they stand without moving feet. Then they turn and stand or prance shaking a little as they prance. The one with the rattle sometimes shakes the rattle at a man who is shaking particularly well and fast.

Sixth dance. Gungo ("u" as in !Kung). To shake, the men shake one leg, hold other still. One has heel up, leg relaxed, stands on other. Buttocks and shoulders. Two little boys have joined. They dance well. One wears a big man's hat. The arms are bent, hands hang in front unless holding something. When they prance they move their arms back and forth, bent at elbow - in gesture we saw women make at Nyae Nyae.

Nick began to drum - 3 drums were going. All the Bushman women began to sing and the men to dance. A man came to drum on the middle drum, standing before it. The old man with tail came to dance as though in praise in front of Nick. He holds up a staff. The form of dancing at Kapupuhedo Nick says is called Tara. They do not go into trance there in this type.

About 96 people in all were present, not counting all children (Young). More than half were Mbukushu. About 30 were Barakwenga, not counting young.

First dance. Name? Tjo Kiale. Men shook shoulders and behinds, stood facing women. One had rattle, another tail of animal and around neck a collar of long animal hair. It is roan antelope. All men of group are dancing. Women do not dance. They are clapping, some just hands, every alternate one with clapper - 2 rectangular pieces of wood about 3 x 6. There are 4 pairs of clappers. The tail is zebra.

Second dance. //ganua kiale. Same way of dancing. After shaking a long time standing before the women they prance a bit. They are smiling, saying "he he he he." The leader is the old man with collar. What kind of hair? He starts and stops them.

Third dance. One of the men has put an animal kaross on behind over his shorts. Others have no shorts but have apron behind and before. They smile, all of them. Broad, happy, gay grins. This dance is NDaa tjo kiale.

Some of the people came from Kukeha where there is a village of Barakwenga and another of Mbukushu. Other Barakwenga came from Ndongo, a village at a little distance. (Near ~~Niangana~~ Niangana ~~(Nai~~ - Niaugana? - there is another place, Ongonga, a camp site.) Some of the women Barakwenga came from across the river.

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Popo Falls Camp Barakwenga

July 29, 1959

CI

One woman had scarification which looked blue - three lines on each cheek, diagonally from ear down to mouth, and several lines on forehead slanting inward from hair line to nose. Two had the added hair strands like Okavango people. One had 3 buttons at forehead, 1 had 1 button. White beads hung from ears around back of neck. Anklets of many metal rings, brass and copper. Copper beads strung on cord at under knee. Arm bracelets, wrist. The fiber ones - light colored grass like Gautscha. Copper wire and hide bracelets also. None on upper arm. One round ornament hung over the ear from a string of beads - made with white beads, not ostrich egg shell but European glass.




The women's dress resembles Tsexa dress. The Barakwenga women wear a skin up between the legs, hung on a belt with a piece hanging over like a flounce. In back they wear an apron. Good ones are made of pieces of skin of varying color sewn into pattern. A border might be ornamented with beads. There is also a fringe of strips of hide.

Young girls, otherwise naked, among the Tsexa wear it in front. Tsexa women wore it behind on top of the apron, especially if the apron was not very finely worked. The Tsexa women wore a cloth apron in front. Tsexa women wore scarfs on their heads if they had them.

July 30. Women put red powder on hair as well as fat. Some have short hair, others the artificial strands like Mbukushu.

CI

Weapons and other hunting equipment

Bow 4' 1 1/2 when bent, unbent length 55". Quiver held 7 arrows,
 5 with  points, one like a little assegai  one small  with

5 feathers at ends. All had feathers. There were 1/2 doz. unfinished shafts. Quiver 26 1/2 long 6 1/2 wide at top, 4 at bottom. Arrows 27 to 27 1/4 long. Large points 1 1/4", assegai kind 2 5/8 long. Feathers about 2". Bindings at point 1 1/2 at feather end 1-2" lower, 1 upper.

(July 30) Bow strings are heavy cords, bows about 1 1/4" thick at middle. Quivers are like sleeves of leather sewn down one side, about 2' long, about 7" wide at top, 3 at bottom. ↓

There is a steel trap. We saw snares like Nyae Nyae snares on way - for birds. One boy was cooking a bird he had caught. Two long spring hare poles hang from a tree.

There is a knobkerrie with a small head and other knobbed sticks.



There is a threshing floor of clay. A plough, a steel trap. We saw snares like Nyae Nyae snares on way - for birds. One boy was cooking a bird he had caught. The women pound millet in big mortars with long poles like Naulila people. Two long spring hare poles hang from a tree. One man at least has been to the mines. His clothes - Ovambo trunks, overcoat, blanket - and bowls and bucket reveal it. There is a knobkerrie with a small head and other knobbed sticks. Baskets. Women put red powder on hair as well as fat. Some have short hair, others the artificial strands like Mbukushu.

Beds are mats with reeds or millet stalks underneath and blankets or skins on top.

Small fires are built inside huts.

They make beer of the millet.

Huts are made: about 14 poles set in circle bent together into an arch, twisted around each other. About 7-8' diameter circles. Mats are leaned against the structure of poles and spread over top in 2 directions. Mats are made of reeds laid parallel - bound with fiber cord.

There are 6 huts in open. One with a fence around. Two others in a large fenced courtyard. Fence is sharp poles set in ground. Old mealie stock or rather mahengo stalk held together with split branches tied to stalks about every 18 inches - 2 rows top and bottom. A window of poles allowed people to look out. Entrances on 3 sides - were just open places. Inside a trellis covered with boughs gives shade over 10 x 20 feet.

There is a threshing floor of clay.

Beds are mats with reeds or millet stalks underneath and blankets or skins on top. Small fires are built inside huts.

(Nick asking) Barakwenga live near to Andara. That is the end in that direction. There are many many in Angola. This side of the river they go as far as Bagani. On the other side they go far, he does not know how far.

Does #Oada know the ju /ǃassi? He speaks of N/gai. Gumtsa (Gumcha, he pronounces it) is their headman. Does #Oada know what it means. It is the name of the tribe. He used the word Hung.

The Mbukushu call the N/gai "Haiku". The (Va) or Mashakere are called Xon by the Mbukushu and Mashakere by the Barakwenga. They call themselves Xon. The Xon call the Barakwenga #Oa. The Mashakere call the Barakwenga /Na.

Is Kativa's sister married. Yes. Her husband is in Caprisi (?). Is he working there? It is where he lives. She is only visiting here. When a young man married does he bring his bride to the place where he lives? Yes.

Do they have cattle? Yes. Where do they get them? They buy them from the Mbukushu.

101 LJM, Ledimo Ndongo
≠Oada

BARAKWENGA

August 1, 1959

CI

Plough belongs to someone at Andara, someone a Barakwenga from this village. He bought it.

Who is the headman? No headman. They are under the Mbukushu. The man drinking, Kativa, is the "owner" of the werf. Has orange-colored belt. Word for owner is Dirha //ai. Dirha means owner. Word for headman is //a'xa. This means chief. The Kaksha man is foreman, not an //a'xa. Herimete is his name. ≠Oada used word foreman. They are under Macusi, The Mbukushu chief at Andara.

They do not ask land; they just take it and plough. If Macusi asks them to do something they may, but he has no right to force them. They do not pay taxes. He is chief up at Bagani (where the pont is) from Andara. He is an //a'xa, Macusi. Herimete is appointed by Rulu to be headman of the Barakwenga village near Kakeha. Herimete is foreman of Ndongo also. Who appoints Rulu headman? Macusi. Rulu is not an //a'xa. He is a _//ai kom (kwem). A headman it is translated, village head. Ledimo thinks it means //ai to speak. Kom is kweom - sort of people - a person with something else. i.e. spokesman of the village.

The village belonged to Kativa's father. Was he the oldest son? Yes. He had no brother. His sister is here, younger than he. His wife came from Angola. The name of her people was Barakwenga. ≠Oada is single.

411 LJM, Nick,
Ledimo, #Oada

Ndongo

BARAKWENGA

August 1, 1959

CI

What do they call the poison on their arrows? 'ai (level tone). What does the poison come from? They dig it from the ground. It is in black small shells. They go and get some. It is the beetle. The container is a hollow piece of wood - round, with carefully fitted hide top and bottom, with hair left on.

h Shosholo is the shell. The insect is //xayee (level). They mix it with !uŋ yǎ (high high). It is a tree seed. They cook it. An old man demonstrated - poisoned an arrow with a beetle, showed by gesture how he cooked and mixed the stuff. The Mbukushu do not have any arrows.

/gau is the shaft - it is wood. He shows us a big stick of it peeled. It looks like the 3-pronged pitchfork. The arrow has a metal point on a metal shaft which is stuck into the wood without a connecting link. The feathers are eagle. Bows are not made from /gau. Sinew is //aba. Fiber cord is gui (?) (ee is higher than gu).

776 LJM, Ledimo Ndongo
796 ≠Oada, Nick

BARAKWENGA
(religion)

August 1, 1959

CI

Kiani is the name of the god. Hisi is the other name. (Dr. Köhler says used in feminine gender.)

The Yeo//ow (check spelling) calls upon the Kiani and speaks to him. The Kiani tells the Yeo//ow what to do. If the Kiani wants the person to live he tells the Yeo//ow what to do. If he wants the person to die he tells the Yeo//ow to do nothing. Does, Nick asked, the person pay the Yeo//ow when he asks him to come to cure him? Yes, you pay with anything you have. Does the Yeo//ow say how much or what to give? The sick person decides. The medicine man does not say. Nick asks, would the medicine man dance over the sick person and shake the rattle over him? Yes, he rattles over the sick person. He dances around. Does he dance clockwise or counter-clockwise, Nick asks, by making gestures. Anywhere, any direction. May he dance away from the sick person around the village? Yes, he will go and talk to his //gauwas and the kiani.

The medicine man is given the medicine by Kiani. Nick asks, "Where does he meet Kiani?" If someone is asleep Kiani will come and wake him, take him and show him everything, to dance, to sing. Does he show him medicine plants? Not any tree or plant, only magic medicines. Where does he take him, out in the veld or up? The sky? Yes. Where? ≠Oada is not a medicine man and does not know. I asked where the sun rises or sets? An old man talked a lot and pointed to the east.

776 LJM, Ledimo Ndongo
796 ≠Oada, Nick

BARAKWENGA
(religion)

August 1, 1959 p. 2

Is Kiani a man? Nick asked. The old medicine man who danced answered. There are male and female kiani. They do not live together. The female ones live in their own werf. Nick asked if Hishi is Yishay (Yeeshay). A tree is where they live. Yishay is a male, Kiani is a woman. They live on either side of the tree. They do not know the name Huwe.

What do medicine men wear? Nick asks. The old man has a headdress of a narrow band decorated with buttons and strands of beads which hang straight down like a sparse fringe around the back from temples around back - small white European beads, a few red glass beads. (The strands of beads remind Nick of the strands the women wear spliced to their own strands of hair.) ~~Where does he get the rattle? He has his own.~~ The headdress of the medicine man is shorter than the one the old man is wearing now.

Where does he get the rattle? He has his own. Does he make it? Yes. Is he told how to make it? Yishay will tell him how. The rattle the man has is an oil tin on a stick with what in it. Usually is a calabash; with seeds or stones? He opened to show little pink seeds? They look like pepper seeds in size as in Calif, red with a black tip. Ningo is the name of the seed. They are from a bush, a short bush. May use a tin rattle if they wish. Checheli is the rattle. They sent to get a gourd to show. Mootehko is the gourd. The tin itself is ngoma. Are there more songs? Ieu-/i. What is plural. 2 songs = /um Ieu/i.
p.m. Aug. 1, 9 women, 1 man, 4 girls singing & clapping, 7 children.

776 LJM, Ledimo
796 #Oada, Nick

Ndongo

Barakwenga
(religion)

Aug. 1, 1959 p. 3

(The following notes from Nick conclude the August 1 interview at Ndongo)

Drums, children, sanza and tʃerʃe)ɔ all Kxɛ́'te. There are many
iɛu/i - the medicine man teaches them the songs - Kiani teaches him.
They use drums (same as in /ana songs but different - Only medicine man
dances. Women sit and sing the songs around the sick person.

The song they just sang to illustrate was oʒulu (spirit - soul) - the
spirit of Kiani goes with a //áua at night, not in daytime. The tree
(Kiani's and Jiʃe's) is rʃɛu. They show seeds from a shiva as seeds from
the tree tʃɛu. No medicine in the tree or under it - just a tree where
K and J get their rest. Mukulu calls the tree ʃi.

No mines songs. No boys ceremonies. Never heard of tʃɔma. Asked
Mukula and men present - they haven't heard of it either.

I spelled Ji e "Yishay - LJM.