

The concept of respect enters into another avoidance which the !Kung practice. It is the

~~The same persons who avoid sexual jokes avoid saying each other's name in direct address. (They may say the name in reference. The !Kung do not stick here.) Persons etc.~~

It is the avoidance of saying names in direct address. ^{Name may always be spoken in reference.} Two classes of persons practice this avoidance: The same persons who avoid sexual jokes avoid saying each other's names if they are adult; an older person may ^{always} say the name of a child.

And all children express respect for older persons by avoiding their names. This is not a strict taboo but seems to be a custom like our custom of children avoiding in first one culture showing respect to adults by not using their first names.

in the /Gikwe and !KÖ systems, where it exists, but where it has remained minor, and is practised only among persons who do not have consanguineous or affinal ties. The !Kung, on the other hand, use the homonymous method of applying terms wherever identical names permit them to do so (except in the parent-child, sibling relationships). The complicated system by which terms are applied in this method will be described step by step, but first the customs followed by the !Kung in the naming of children will be given.

Parent and child must not bear the same name in !Kung culture. The !Kung said it would be madness for a man to name a son for himself or a daughter for her mother. Our genealogies of about 125 !Kung at Gautscha Pan and about 150 additional !Kung at Gum show no deviation from this rule.

Children are always named for relatives either consanguineous or affinal, although they may bear the name of a non-related person as a second name. They are named for someone in the first or second ascending generation.

Fathers have the right to name both sons and daughters. A man invariably names his first born son for his father (i.e., the child's FaFa) and his first born daughter for his mother (i.e., the child's FaMo). He usually but not invariably names his second born son for the child's MoFa and second born daughter for her MoMo. If the man has more than one wife, he names the first and second born children

sit at least 18 inches apart and
two or three feet back from the fire. I
to person the avoid

~~But the avoidance is practiced
among ^{the same} persons who must avoid joining.
They do not ~~say~~ say each others
names in direct address, (but may say
the name in reference). There is a~~

~~device used to Persons who practice this
avoidance use for each other the name of~~

the ^{person's} youngest child coupled with the term for
father or mother. ^{For example,} #Toma's youngest child was a daughter
named
!Angka. He was called by !Angka ba

by persons who avoided his name. This
#Toma's wife, !U, was called !Angka dai.
This device is used also to express respect
as well as avoidance. Any young child

would use this device address an old person.

A woman who had ^{named Naska} ~~no~~ children was
called !Gao dai. It was explained that
if she had had a daughter, ^{the daughter} ~~she~~ would
have been named for Naska's Hu Mo, whose
name was !Gao.

Within the sibling category it is
 sex, not generation, or name, which
 differentiates ego's position. Ego is
 excluded from groups with a sibling
 of the opposite sex and may join with
 one of the same sex in a "cross" and
 "parallel" pattern. His position with
 respect to name is anomalous (?)
 He is not named for a sibling but
 may have the same name as a sibling
 as they both may have been named for the
 same person. ~~as himself~~

~~Further any young person may use
this manner of address, older person. P. 60~~

TP There is also the term of address, Nao which is used by young men for older men or by men who do not have the joking relationships. When men or children address older women they avoid the name and we were told by an interpreter, but have not checked it further, that they use a third person pronoun "a sag" that person to avoid directly addressing the woman.

~~The point we wish to make here is that age itself demands respect and that this may account for the avoidance of joking relationships of sexual joking between parent and offspring of the same sex.~~

~~You do not think that - mind and avoid
The reader may wonder if we are avoiding the topic of homosexuality. We are not. In so far as we know homosexuality is not a part of the kinship system. We have not observed it, have no data on it, if it occurs among the !Kung. We could not find it out. It is not structured in the social pattern as important. If it occurs it is either deeply hidden that we could not find it or so taboo for granted like walking a meeting that no one thought to mention it.
We think this is not a matter of homosexuality but of respect.~~

of homosexuality is expected among the !Kung. We could not find it. A so taboo for granted like walking a meeting. This we doubt.

Re by 100

in the /Gikwe and !Kǀ systems, where it exists, but where it has remained minor, and is practised only among persons who do not have consanguineous or affinal ties. The !Kung, on the other hand, use the homonymous method of applying terms wherever identical names permit them to do so (except in the parent-child, sibling relationships). The complicated system by which terms are applied in this method will be described step by step, but first the customs followed by the !Kung in the naming of children will be given.

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An Avoidance

In addition to emphasizing the joking relationship, the !Kung emphasize an avoidance. It is the avoidance of sitting close to or sitting near the household fire of someone who must be avoided. The sitting avoidance has to do with the genital organs touching the ground. There is the man's side and the woman's side at the household fire. Women must not sit where the men sit lest their femaleness vitiate the hunting power of the men. Femaleness and the hunting power of the men do not belong together; they are two different things, the !Kung explained to us. The women on the other hand would not sit where the old men had been sitting lest the women get a sickness in their urinary and genital organs from the old men. This is a concept of a mystical life force. They were not referring to venereal disease. Persons who must avoid each other must sit at least a foot apart, and a foot or two back from the fire, and not on a place where the person who is to be avoided has just sat.

The principal behaviors by which ego differentiates the two categories into which his relatives are placed are these I have mentioned, the joking relationship and the sitting avoidance. The !Kung make no distinction between the two categories in other matters. They share meat, give gifts, build their skerms very near, or go to visit relatives in the one category as readily as the other. Only in joking ^{and} sitting are the two categories differentiated.

The sitting avoidance follows the same pattern as the joking avoidance in some respects. Although sitting together is not

prohibited in the parent - child relationship, it is between brother and sister after they are adult, and is emphasized in the tsu - //ga category of relatives.

I mention the sitting avoidance because it seems to me to show the concern of the !Kung kinship system with sex taboo, [and to contribute to the evidence that the purpose of the system is to systematize the incest taboo.] *omit*

Affine	Affinal Term	Term applied to kin named for affine	Affine	Affinal Term	Term applied to kin named for affine
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1. Ego's generation

Hu	hoa	gu na or tun ga w.s.	Wi	tsau	tun
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SoWiFa	lumba	gu na or tun ga w.s.	SoWiMo DaHuMo	undai	tun
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2. Generations adjacent to ego's

HuFa			HuMo		
WiFa	≠tum	tsu	WiMo	/utsu	//ga
DaHu			SoWi		

3. The sibling category of affines

SiHu	tun ga	tsu m.s.
	m.s.	
	tun ga	tun ga w.s.
	w.s.	gu na w.s.

HuBr	tun ga	tun ga w.s.
	w.s.	gu na w.s.

WiBr	tun ga	tsu m.s.
	m.s.	

HuSiHu	≠tum	w.tsu w.s.
	w.s.	

WiSiHu	go m.s.	go m.s.
	m.s.	

Gifts are given and only, ~~and~~
Gift giving, ~~is~~ other important social functions),
are also irrespective of the joking relationships
and sibling taboo. It is ~~not~~ only in the
avoidance of sexual joke and sibling near
that a distinction is made among categories/relations.

(2) The other differences between Miss Bleek's list of the !Kung kinship terms and mine are quite. Her list is incomplete and sometimes she uses a ~~discriptive phrase~~ descriptive phrase as a kinship term, i.e. tai ba means literally mother's father, whereas the kinship term is 'gu'na or ^(w.s.) tu. The !Kung whom Miss Bleek in her article used one term which I did not hear, namely ng.

(2) ^{in place}

(P. 40) My spelling of the !Kung kinship terms is my own way of approximating the !Kung sounds. I yield to the greater accuracy of Miss Bleek's rendering of the !Kung sounds is doubtless more precise, but I have not adopted it because no law I put these into phonetic symbols because it includes phonetic devices and symbols. My simpler approximation will serve.

Smart + p 4

Where I differ from Miss Bleek in the rendering of the clicks I do not yield. ^{These very} good interpreters, ^{Legum and Ngani,} ^{earnestly} urged me to be certain and ^{we} feel that the clicks ^{we} !Kung; Nyaal Nyaal use are correctly rendered in this paper. ~~There are various other differences in Miss Bleek's presentation of the !Kung kinship terms and mine. I do not understand of them~~

I. D. F. Bleek, "Bushman Terms of Relationships", Bantu Studies, II, 57.

Louis

4 tickets &
J. Fuis

not used

There is a correlation between the
 avoidance of the sexual job and result of
 the jobing relationship and also the abundance
 which has sexual significance. ^{named a}
 sitting avoidance. ^{with this has to do with} They sit on the ground ^{in a trench} ^{the ground} ^{the ground} ^{the ground}
 there is a man's side and a woman's side at the house hole. ^{the ground} ^{the ground} ^{the ground} ^{the ground}

Insert X. If women are menstruating they
are ^{the} women's destruction of femininity is
enhanced if women are menstruating but
is not confined to menstruating women.

This concept is not confined to menstruating
women, though women are particularly dangerous
to hunting power and must not touch any hunting
equipment.

In humans, it plaine that females and hunting birds are two absolute different things and they do not mix. Hunter must in universe obtain from themselves with their wife the next life they hunt and so on.

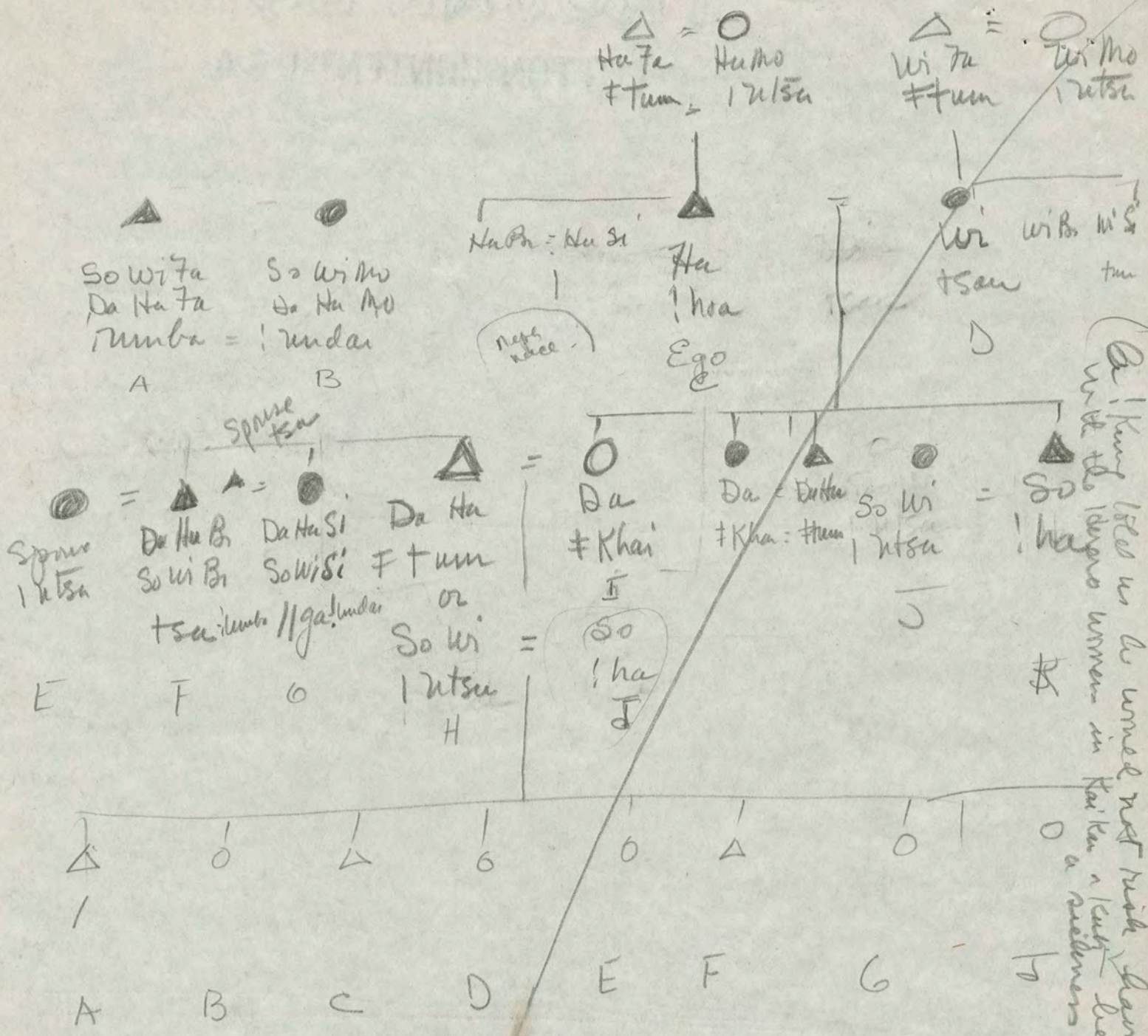
~~to avoid sexual jokes with certain categories of persons. The key to the joking relation practices ^{and the conditions why he} practiced to the key which ^{is sitting above} which has sexual significance.~~

~~When the key sit their gentle rears touch the ground. NOTP~~

~~NOTP Men must not sit when women sit lest the femaleness of the women ^{the} irritate the hunting power of the men. ^{great open flap} The women said one day when they refused to sit when some old men had been sitting that if they did so they would get a sickness in their urinary ^{some medical aspect of} and genital organs. ^{the cause?} They were not referring to actual physical diseases, ^{are} like venereal diseases which they know about, but ^{own men} ^{what} ^{interpret to be} the medical free of the maleness of the old men.~~

~~There is a man's side and a woman's side at the household fire.~~

~~The same persons among the key with certain exceptions, who must avoid the sexual joke and insults of the joking relationship must also avoid sitting close together, or sitting near each other's fires or entering each others skern. This is incumbent upon persons of the same sex as well as persons of the opposite sex if they ^{are in the same} do not have the joking relationship. ^{at times} They must ^{over}~~



!Kung listed as a mixed race people among the
 !Kung people in the !Kung area in the
 !Kung area in the !Kung area in the !Kung area
 in the !Kung area in the !Kung area in the !Kung area

~~sit at least 18" apart and two or three
 feet back from the fire, the person
 they avoid with whom they do not have the
 joking relation. The exceptions are that parents and
 children ^{who never practice sibling avoidance} and siblings, or male sex when they are young.
 After a girl's breasts grow a brother does not sit close to
 her or enter her skin.~~

There is an approximate correlation between
 categories persons who do not have the jolims relationships
 and persons who practice another taboo
 avoidance, namely a sit which also has
 sexual significance, namely a sitting taboo.

At times parents and children never avoid sitting
 close together, nor do siblings opposite sex while
 they are young. A brother avoids sitting close to
 his sister when her breasts begin to ~~grow~~
 all other persons of the same or opposite sex
 who avoid the sexual jolims, the jolims relationships also
 practice the sitting avoidance. They must not sit
~~close~~ ^{less than} about 15 inches ^{each other}. They must ~~not~~
~~sit close to each other~~ sit back two or three
 feet from each other's house hold fire. They
 must not enter each other's skungs. Skungs
 are the ephemeral little ^{crescent shaped} gas shelters, are too small
 to stand in. They are used for sleeping. People
 sleep in them sometimes and sit in part of them.
 They mark one's home, one's place to be.

Applied to Males

Applied to Females

Affinal
termTerm applied
to kin named
for affine

1. Ego's generation

Hu |hoa |gu|na or
tun|ga w.s.

SoWiFa

The sibling category amongst affines shows the same "cross" and "parallel" pattern with respect to the joking relationship that sibkings show. Parallel siblings may joke together and ego may joke also with a spouse of a parallel sibling (SiHu, tun|ga w.s. and BrWi, ton, m.s.). Cross siblings do not joke, nor does ego joke with their spouses (SiHu, tun|ga m.s. and BrWi /utsu w.s.). In the case of siblings of ego's spouse, if the sibling is the same sex as ego's spouse ego may joke with that sibling and with his or her spouse (WiSi ton, WiSiHu lgo, HuBr tun|ga w.s., HuBrWi lkw). If the sex of the spouse's sibling is opposite to that of ego's spouse, ego does not joke (i.e., HuSi /utsu, HuSiHu ≠tum, WiBr tun|ga m.s., WiBrWi /utsu).

Answers

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