Ceremonies - First Fruit
Tsi Chaaing (XEROX'D)

2018.9.1

v for reader.

2019

I gama Demi 1 gaeshay I gao from g.g.
I gao. hu-j Khoiro 1 Gui ho of g.g.'s wife
I gama from g.g.

June 4 1953

Dances

Ledim

5 pages

Giraffe — Sun
Eland — Honey - this is fr. bees not the honey.
Rain — Mamba (these people do not have Mamba song dance or med.
Gemsbuck
Duiker - has a song
Steinbuck .. .. ..
Ostrich .. .. ..

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Do they dance to the duiker song. Yes
Is there duiker medicine as there is giraffe medicine? Yes. Same for steinbuck and ostrich. That is why they dance + sing these - because they have medicine.
Do these people have the duiker med. Yes and steinbuck + ostrich? Yes.
Is there a song and dance for tsi? No
Mangetti No. Any vegetables food. None.

Honey. Is there any old story to tell why honey has medicine The man who first saw honey was pleased to find it. he decided to make a song of honey + taught it to people and they sang + danced it. Does honey have medicine in it? The honey medicine is in the hole in the tree. That is why the bees drive them away - because the medicine is there.

I gama of a sudden says he wants to marry a young girl. Now he is old - that she could lead him.

+ goma, Qaishay + qao 199 1 Qui ho of 99's wife
Benni + qao - h. of Kho110 + goma from 99

June 4 1953

How does the medicine get into the hole in the tree. The bees put medicine in there
Do they have a dance or song of bees? the dance is for the bees.
Bees = word is Zo Shum si Shum rhymes with broom almost
Constellation is Chum
Ch is hard and u is short
rhy. almost with gum
a little more oo sounded to u.
Can they tell me more about ~~them~~ bees? They can think of nothing. I asked if bees are the servants of the creator. They say yes that is what they are.
~~Qauaha~~ qao ha commanded the bees to make honey.
Ilqa quesi are servants.

Do they respect the bees. Yes. Do they not say their name. They do not avoid the name. So there any way they are afraid of them. They are pleased to eat honey. so they do not say bad things about bees. Do they kill bees. Never. If a bee stings them What do they do? If a bee stings they might kill it getting it off but they would rather just let it go away. Does a bee sting make them sick? No. it only stings. just the discomfort. No harm. Do they ever do anything to please the bees? No not to please the bees. but they paint their foreheads with honey in order to be lucky and to see honey. + goma says they have no honey medicine now that is why they don't see honey. It must be honey itself they paint on

not correct see Dale

F gama 1 gaisla[illegible] ≠ gao [illegible] 95 [illegible] kro [illegible] 95; wife
1 Demi gao h. [illegible] Khoiro ≠ gama [illegible] 95

a.m. June 4 1953 3

It is not honey they point n. They wld take eland fat into the Toitois shell, put in a coal. Meet the fat + put this on their pre heads. There is something else in the Lam (Toitois) What else is in it?

{11 dole + 2a0/0 2a0/0 not edible.
{n 11 gole " " " to edible
1 guey cmld be used too.

Is there anything else in the Toitois shell? They say not. They wld use this same medicine before they go hunting. Is this same med. I see on heads of the babies? No - on babies is not same. It is fat and 1guey - not eland fat - ordinary fat. Is it to keep babies well? It is for beauty say the old men. Nothing to do with not getting a head ache or sore eyes - just beauty. They insist. ≠ gao h. 1 Khoiro say when they have a headache or a pain in the chest. They use 1guey as a medicine to relieve pain. With what kind of fat to relieve pain. any kind - eland is best.

When they take honey from a tree do they take all or leave some. Leave nothing. How do the bees get the medicine they put in the hole in the tree. They do not know. When they get it. but they know that bees carry the medicine in their mouths. and the back part where excretion comes from. It is a good medicine. Can men use it? People do not use it. Do they know any way the bees

use it? This medicine is their own medicine that they use for their own purpose. They were given it they do not know how. It is that medicine that keeps the rain from filling the holes and spoiling the honey. Was it given to them by the creator they all say at once. It was given by the creator. ~~Igama~~.

Have the bees anything to do with rain No - they only drink rain water.

Can they think of anything more about bees to tell me? Igama says the bees get the juice from flowers and get some wet soil which they put into the honey sometimes. Do the bees have a chief or queen? The chief of the bees is the creator. The mother of bees stays where she is and the bees come to earth. This is Khwova - the mother of bees. She is the mother of all animal creatures - and people too? No people are not born by Igama Khwova has not given birth to men. She gives instructions. She instructs us to see animals or veldkos. In case she is cross she commands and we obey. We do not see honey, or animals to kill or veldkos. These being the instructions of Igama. When they say she is the mother of bees do they mean she bore them. Yes they say emphatically. She gave birth to them and all other animals.

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I do not think this is right. She created but did not give birth to them in the usual sense. But is conflict that God is the creator of all things.

All things are under Khwovva's command.

Do they do anything to please her? They have nothing to give to her ~~to plea~~ that would please her. Only putting the fat from the zam they do in order (to pray) to ask for her favor.

Lehmann's word

cup

Pedimo.
!Ungka sis ǂTome

a.m. Wed - July 15 1953

852 Nona's hair cutting ceremony etc - is other rain washing ceremony

372 I asked !u ǂ tell about it - She volunteered
85 that adults ordinarily just cut their hair.
For a child they make the ceremony.
As I saw it, I said:
~~Just cut hair wash with tsi then cut hair.~~
First make fire - Ungka Nona's !gu!na made fire.
Fire must be a special fire, not cooking fire
a new fire. It was lighted ~~for~~ by brand from old fire.
Is it imp. that fire is not used for anything else
~~or~~ when not use it - tho no strict avoidance.
Then she prepared the tsi in mortar. Roasted it in ash
852 Took out kernels. pounded it - cooked it
85 Did she put water with it, from water hole.
they go especially for the water - Do not use
water that has been standing at skem in
containers.
Next rubbed tsi all over Nona. first face, then
neck - chest ~~back~~ and arms, hands, back breast
legs. feet.
Next rub of ǂ keep to put in bag. which was
made later. Who made bag. !Ti Nona
~~wear~~ wear it a while. !Unka!na is wearing it today.
It has been given to !Ungka!na is ǂ Tom's sister.
It is now hers. This was after Nona was washed
a second time.
After above washing they cut the hair. Where is hair?
Kept in bag. Till the child is size ǂ goes on
9/11 Kushay - about 3. Then ~~Nona~~ will given hair
to throw away. Who will keep it? !Ungka

If the child did not have a tooth the mother would keep it. Di!ai says the mother would keep hair. Di!ai says she is keeping Igase's hair. She says she will squeeze some milk on the hair - dig a hole under a tree. Have the child put the hair in the hole + bury it. If the hair should be burned the child would get sick. Why the milk? It is their custom. If the mother has no milk at that time what do they do? She would keep it till she got milk in her breast again. Could any one else milk beside real mother be used? No. definitely no one she says. The milk prevents the child from getting sick.

~~After hair was cut~~ They said, volunteering, they wait till the hair grows again they cut it again with washing with Tsi. or with meat broth if they have no Tsi.

How many time is hair cut thus? Several time. Till child is as big as Igase.

Did Mupka give Norma a present of beads? Beads Di is wearing 4 long strands of 00. egg beads & abdomen. And ~~the~~ 8 or 10 strands of colored slim beads length of our strands were given to Norma later. Norma is wearing them. Mupka gave them.

Did they cook on the same fire + eat? No that was not a part of the ceremony.

More about just time Norma was washed? The day before L. arrived back last trip.

Is that 3rd washing a custom? Yes.
With tsi - Yes. The dirt from the 3rd washing?
It was thrown on !Ungka's (Nona's sis.) sleeping place.
Why do they do that? It encourages love of
!Ungka for her name sake.
What will be done with dirt next time? ~~Same~~
~~thrown on !Ungka's sleeping place~~. She does this.
~~Hair~~ 3rd ~~Next~~ time ~~cut~~ what was. The dirt will be put in
a bag. and remaining put on sleeping place
Subsequent dirts thrown on sleeping place.
Hair cut several times will all be kept by
Mother + ~~thrown~~ buried at same time.
What kind, tree or bush is it buried
under? If in a sandy place where there is long
grass they would bury it under this grass.
Otherwise under any bush.
Was there any eating, meat after the ceremony?
!U says they had a meat ceremony at Chi:aua
with a Kudu killed by John. They washed
Nona in the meat broth but did not cut
her hair at that time. She was washed
by !Qui + ||Kushag. They did not tell us.
Why not? They were in a hurry she says.
They thought it a minor ceremony. !U points
out we saw the major one. Nona was not
well. What was that ceremony for? as
Nona had been a long time without being
washed.

Name for the ceremony:

Nona's hair cutting ceremony am July 15 1953 4

First washing of Nona at Cho!ana in rain

!N say since Nona was born she was not washed. They decided to wash her in rain water so if rain fell on her it would not be ~~too~~ necessary to protect her from rain.

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How was rain water got It was collected in the tarpaulin. Put it with the kudu meat.

What part of meat did they use. The !Ngama meat - the muscle at the top of the thigh. Nothing else was put into the broth. So that an old custom. Was Di!a so washed. Yes. Their Mothers bathe them? Yes. It is an old old custom.

The rain - Why must child be protected + what would happen if not protected. The rain water is death. A young baby would be killed by ~~being~~ rain pouring on. The ceremony protects them. Does the washing in rain water have to be done more than once. No. The baby has been shown the rain water - that is all that is necessary.

Who must perform this ceremony? The !gu!na. If the gu!na is away a !Ngaa or Tõn may do it. If Tõn ~~who~~ is the !gu!na is away. any Tõn.

Is it important that the mo. does not do it? Very important. Mother must not. If she did the baby would not love any person but the mother. Must it be a woman or could a man. A Man can do it. Either a girl or boy baby? Yes.

Nona wears an apron abn

Some mo else feels of menses. or

In hair cutting ceremony does a man do it for a boy baby if named for him. No accordance only men say they can not cut hair as well. Men can do washing. Shaving may be done by a woman. If the baby is a boy. does the man his 'gu'. na do the washing - Yes.
~~Is anything said at time~~.
If the child cries a lot if the Ton washes her next time the relatives on the other side may wash her. Ie if fathers relatives Ton washed + baby cried a lot, the mothers relatives a Ton will wash next time. It is their custom. If the child cries a lot does it show lack of love? May be the one who performed the ceremony had tough hands + hurt the baby. They get some one who can shave better. Women they change just for the shaving or washing too? Both may be changed.

Tuma says they were in a hurry (defending their not telling us + letting John take a picture).

Is anything said? They do not talk. They pray in their hearts silently for the child not to get sick. What words they say in their hearts? They think I am doing this that the child may not get sick. May be some one washing the baby - if baby had sore eyes after - Next washing will be done by some one else.

Name of ceremony with rain water - No name

They say ll gä a ko ka !qa !qoo a zè (zay) rh. wish

wash pronoun rain water new

Wash her in new rain water

Name for hair cutting ceremony? No name.

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Norna pushes auto saying ah. She pushed it too far, away. Do in sitting position. Could not pull it back. Cried a lot. ah ah
Ig gave it to her.

am. July 15 1953

!Nai's Marriage ceremony

Di!ai !ungka-sis of Tome !u Demi.

men poisoning arrows near & listening.

Di!ai says she avoid those people. She avoid !Nai (she says she is her daughter) & her husband. Ask !u says Di!ai. But she say because I ask she wld ans. some question. She says a tom wmed relate anything about the 2 !Nai - Igunda.

Di!ai says they give their ~~the~~ daughter to men to marry in order for their husbands to feed them. She has not a grown son to give ~~her~~ !Nai Karosses so Igunda wmed take care of !Nai. Igunda father wld give karosses to !Nai & Meat. ~~and Igunda wife.~~ !Nai has not a brother to give her a Kaross. If we had not given her a scarf she wmed have nothing to wear. Igunda may not give her a Kaross because he is young. He may give her presents he wld get from his parents. Igunda may be able in the future to hunt meat & take care of !Nai - to bring her up. Though he is young he may get presents from his parents. Give them to !Na & !Nai give them to me. is Di!ai. If we are travelling he may help me says Di!ai to carry my belongings.

!Nai's marriage Am July 15 1953

Demi is going tomorrow. He says he longs for his own place. He likes it. He was born there. It is his place. Is there good veldkos there

gore
Na
!Ga
Sha
Ko Kum
Goa

} Ko

are the veldkos there.

The veldkos is near. And there is water. He is going to miss tobacco. He has nothing else, he says, to worry about.

Demi says he likes non Bushmen & if some others come he will come and ask for tobacco.

Bucket & + Toma

!Nai's Marriage July 15 1953

What was done in preparation for marriage.
Skem was built by Khoan ǁa + Di!ai.
Did not wash her. Mothers brought wood.
582 Xama her Ton took her to the Skem.
585 Must it be a Ton who take her? yes.
A !Gui e sister may do it. i.e. real sister
or any !gui. It must not be a ǁga?
If there is none she can joke with a ǁga
might. But it is impossible for the mother
to do this.
For boy a !gu!na take him or a !go
His father must not.
Do not wash either boy or girl here? Neither.
Do they anoint? Yes but that is after the
1st night they have slept together
Gao med. anoints Iguda ǁKhoan ǁa anoints
!Nai. What with? Fat and red powder Nthin
same as sem on Karosse + hair.
The person who anoints says as you have been
anointed I will take the remaining powder +
fat + he anoints himself. or herself.
What does the anointing mean? It decorates
them. Their heads are dirty - dusty + this makes
their heads beautiful. Is there no meaning
except that they should look nice? It says no.
Who can anoint. Gao is Iguda's turn.
ǁKhoan ǁa is !Nais Ntsa.

Powder that smells good is Sau. Not used at marriage.

Is it pa. of girl + mo. of boy who do this? Yes
Was anything else done at another time? No
Gifts? - yes. Who gave what to whom?
The girl + boy give presents to each other.
!gunda gave !Nai - beads
!Nai " !gunda - beads + copper wire
Di!ai gave the beads to her dau.
!gunda's parents gave him - ie his mo. gave the beads to him.
It is part of marriage to exchange gifts
Must be done. Must it be beads? No
any present. Did the parents give gifts
to each other? As part of marriage the gifts
given by the parents are only the ones given
the children. Nothing else that day.
When marriage is just agreed upon by parents
do they give gifts? Yes.
Karos over !Nai's head before the marriage took
place? It is done to show shame on part
of girl.
She went to gau's fire. What did that mean.
Because she has been sleeping there. With
!Nungka. That is why she went.
Is Karos over head to show she is sad to leave
parents? Yes it shows sorrow to leave her parents
to sleep in a new place. And to show modesty
!Nai said she was young and wanted to be

Water rain sun

left to sleep with !nugka.

At marriage meat must sun be avoided? No. could it take place in day time? No. Why not? Because people sleep at night, is the answer. Anything avoided? Nothing says !n. What about meat? Steinbuck? Usual avoidance of steinbuck not esp. day of marriage?

Did Kgunda kill a buck for Di!ai? No When he next kills one will he give to Di!ai? Yes.

Is there anything about water & marriage? Nothing. If !Nai wanted to have a bath in water would it be OK? Yes.

If there were food available there would be food at the skerm. The young people who visited would eat but the bride & groom would be ashamed and be quiet not talk ~~not eat at that time~~ the bride & groom would not eat. - because of shame. Not avoidance !n makes the latter point. Only young people would be there. Why only young people? Groom people could go if they could joke. They would converse + joke. The y. people who go are only ones who have joking relationship. Either in case of young people.

Nai's marriage July 15 1953

Do they make fun, bride & groom & make sex jokes?
Not sexual jokes - but just jokes to be merry.
Would it be bad to make sex jokes?
Very bad taste. No one would do that.

Gau old Kedimo p.m. Sat May 9 '53

First Fruits and Choama

Gau says - in ans to gues.* At the first time of
881 eating after the rain, the veldkos must be
784 gathered by old men. Especially tsi is the
262 first eaten. They do not need to bring others
to the big man. Wild grapes when they
are first ready to eat they choa them
To Choa (to observe the first fruit practice)
They choa too young girls and the boys
can
If they take the boys to the choama
dance, the old men first eat food then
then give to the young men.
Girls also choa the chon - ie wild grapes.
The girls are given it by the old men
but not the boys. The boys just eat it.
The boys eat tsi + wild grapes ordinarily
unless they are taken to the Choma dance
Is the Choma going to be given this winter
Gau thinks they would do it this winter.
Only because they are here with us they may not
If they were out side they would

—

* Gau was just would gau tell me about the
custom of the old man eating the 1st fruit

gau Choama pm May 9

881 I said I understood they do not give the
756 Choama every year do they. When the
Tsi has come they do it. In the winter?
they would be about the time to do it.
Have I understood correctly that the boys
must go through the Choama ceremony before
they become Medicine Men? There may be
some boys who do not want to have
Medicine to be Medicine Men. They do
not go through the Choma ceremony? No.
All boys go to the Choama dance. It is
that they could not become Medicine Men until they had been thru Choama

To go through any time

Tsaungao
1 gise
gao
1 then this age

Too young
1 gau
1 Nai si

Have there been thru yet?
1 gunda - #gma's no
1 gunda Kluania no
Tsaungao g.g. no
11 ao has been.

Could a boy have Medicine before he went to
the Choama. Yes. What was it Elg. got about
Medicine. Try again. A boy can be a Med. man
if he is given Med. even though he has not
gone through Choama. Does Gau know any grown man
who did not go through Choama? He does not know
anyone who has Medicine who has not been
thru Choama Old #gma has not got Med.
but has been thru Choama. So the an
important Choama man. Has 1 gise been thru
Choama? He is a Medicine man but not a
Choama man. Did he go thru as a boy? Yes.

Circles around eyes

gau says there is no need to go to choama now - pigin
Now he is old.

No women go. are ogues how long? It lasts about 5 day - 6th day they
881 come to the weyt - the women then can see them.
296 They do not go very far away. about ½ mile.
304 Do they use bull roarers - Yes. The women
must not see it, but may hear it.
Does the voice of the gods sound in the Bull Roarer?
No voice of Gauas are heard - Some man speaks
praising the bull roarer. Does the bull roarer
speak? Yes. They do not understand what it says.
Whose voice is in the bull roarer. The owner speaks
praising it. Does the sound frighten the boys?
No - they know it is going to happen. Does
it frighten the women? No. If they hear it
does anything bad happen. If they see
it they would get sick. Do the boys
have cuts made? Yes. Which cuts -
the one straight down the fore head. Some on
arms + on back. What is the cut down
the fore head for? the medicine of the choama
goes they put the wood charcoal into the cut.
Do they put tsi in? No Meat? No. Anything
but the wood charcoal. Is it to give good
sight and good luck. He points to the
fore arms. where cuts are made + back +
shoulders. The wood is from the Iaua tree.
a scraggly light gray bark. Flowers. very small leaves
Wood is hard + red inside. Cameel boom? Don't know

Water hole bad for boys
Wood is poor soap
the Cameel bull roarer

Mantras

Choama

~~Gau~~ Is that wood used for anything else especially? Eskimo Gau pm May 9
It is the tree that they make the black medicine charcoal with. Can they use it for their evening fires? yes Make sterns? yes Is there anything they must not do with it? No Would it be good for an ax handle? yes Bows No - not good for bows.

Wood for Bull roarer? Ilgana. Made of special wood. Ilana wood. Does one person make the bull roarer? Anyone who is good at making things of wood. L.K.M. says Gau is the best. ~~Gau~~ said he might make it. Who swings it. same word as gods

After dance what do they do with it? They leave it - they bury it. Would it be wrong to burn it? It would perish if they burned it? Do they bury it under a tree. When they leave some of the young men might take it and bury it near a new weft but where it would not be seen by women. If it were burned would it bring sickness? Next ceremony it would be burned & the charcoal put into the cuts of the boys. Should it be buried under a special kind of a tree? Any tree.

Can Gau think of anything more? The men would decide when it was time to leave the Choama. They go away from the weft and make a sterm where the dance will take place.

Eating

gau Choama p.m. May 9 5

They make a special kind of skum do they not? gau May 9 p.m. Yes
L.K. said the boys were good at the dance now (having seen them dance last night). Gau thinks the boys are good at the dance now. He think it is time to send them to the Choama. They will do this after we have.
Do they build 2 skums? No - just one.
Is it like these with grass? No, no grass just branches. Standing straight. Not women at the top. Is it circular, is not half-moon. Yes. just with one opening to go in.
How big? Gau shows an area about 30 feet in diameter. Do the boys sleep in it at night? yes. Do the old men build it? old & young men build it. " " " stay in the skum at night with the boys? The old men make their fire outside, sleep there ~~the young men sleep inside~~ only the initiates sleep inside. Do they have a fire inside? No.

Are there special things that the boys must eat at this time? Goare, Goa, Karu. Tsi.
Who gathers these foods - their mothers.
Meat? They would if there is meat. But there may be none because there would be no one free to hunt. The food is cooked in the ordinary way. The old men like hunting and Gorra cook it for the boys. Women do not cook it. The old men must eat some first?
No this is not when they do this - other ~~cam~~ boys. we also pass

Choa p.m. June 2 1953 1

First Fruits –

Are there other times when the boys choa foods in addition to the time of the choama. Not till the time of the choama. Do boys choa with Sha Sha? With both Sha Sha + ≠ Kali. One thing they avoid is a stien buck. before the choama they avoid stien buck. at what age. about 10 or 11 or 12. Do girls too? When can they eat again? after having children 2 or 3 children? ans 2. Do they have to choa it. Yes with ≠ Kali or Sha Sha. Is there any special thing ~~they~~ boys choa with Sha Sha. No special food to be choaed with one or the other. Girls do not choa with the ≠ Kali.

Am I right. that they did not choa with ≠ Kali till after they had the choama. Before they had the choama (I say chi:go) did girl choa with Sha Sha. Yes they choaed the tsi with Sha Sha when the tsi came fresh after the rain. Boys eat tsi freely. but girls did choa it long long ago before the choama.

Was there ever a time when all people choaed something when it came fresh after the rain? Only girls choaed food. this custom came from the old people.

June 2 1953

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Is there any ceremony that are the peoples do at the time the new growth of the veldkos comes. Perhaps not to choa food but something I would not know to ask. They say there is no ceremony about the first rain or first growth of the veldkos after rains — except that girls choa the certain foods.

Concept of girls choa(ing) foods. Is it because there is such strength in the foods at that time that IT would be too strong for the y. girls. I Hope strong is a formal choice of words. Cus the new veldkos has no strength or poison it is just because it is new. If the girls did not choa would harm come to them or to the tsi, for example? Nothing would happen to the girls or to the veldkos. It is an old custom that they showed do this. (a kind of righteous + properness to observe custom) I said when they have a guest they welcome him, pay him honor respect or polite. Is this choa anything like honoring the new veldkos. They say they are happy the new veldkos has come but they do not honor it. Has it anything to do with child birth. to make the girl have many children & have them easily. Nothing about this.

Head

5 pages

Choa

First Fruits gao mee
gau
Sedimo - interp

May 21, 53

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Do the Bushmen have a ceremony when some wild ko gets ripe that the old men must eat it befo the other people may eat it. They say they have no such ceremony.

What about tsi? Only the young girls if they get tsi they bring it to their mothers and their mothers roast it and Choa it. Young girls must not eat tsi til their mothers do this. How big girls? The sizi ?! Nai. When they are babies they can eat the tsi. How do they know when it is time to stop eating tsi? They know when they see a girl come to a certain size. Is it when breast begin to grow or before that? Before that. (old Gasa has joined & is speaking up.) They just know & tell the girl not to eat tsi. When can a girl begin eating tsi again? After she is married & has children. Do I understand this correctly - a girl must not eat tsi until she brings it to her mother. They say a girl goes out for tsi. bring it to their mothers and the mother cooks it then

Tsi + Menstruation ceremony.

What is the something else?

gao mee
gan
kedim

First Fruit

May 31

2

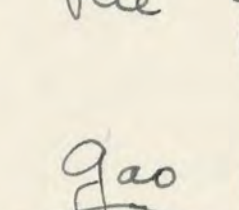
is something else. A mother gives some of this into the girls mouth then puts some tsi in the girls mouth. Then the mother takes the something into her mouth then some tsi with it - chews it - takes it into her hands. Anoint the girls hair and abdomen with it - head face too. Is that what chora means? The girl takes some in her mouth too? Yes. Does she swallow it or take it out again. She eats. She takes both tsi + the other thing into her mouth at same time. chews + swallows. Then the mother does the above. If the girl has no mother (d) Who may do this. Someone she lives with grandmother, sister Uga. Any woman she lives with. Must be an older woman? Must be some one who can freely eat the tsi. This is done each year once each year. After it is done the girl can eat tsi till the next year.

What is the something else she eats with the tsi in this ceremony? Chŏn

They do not eat chŏn till they chora the chŏn as they do the tsi. When the chŏn is dry in the winter when the branches

What about boy?

are dry they stop eating the chon. And next season they chua it and eat again. But they continue to eat tsi as long as it lasts but when the fresh new tsi comes they chua it. Do they mean that only young girls chua the chon? Yes only young girls. The chon comes first before the new tsi. When the rains start the new leaves & the chon come the girls start to chua the chon. The rains start oct or nov. They eat chon then till its branches dry. The tsi comes about March or april and they eat it as long as it lasts. About June the chon is dry & they young girls do not eat it. Do other people eat chon even tho it is dry? Yes. May & June the girls stop eating chon.

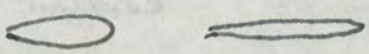
What is chon Gao draws a round thing in sand  so big. It is sticky. Gao puts grass to show the plant. The eaten part is the root. His grass about 4-6 or 7 inches high. It often grows under a bush. They see the leaves among the stalks of the bush. Small leaves?

The terms applied by ego to great grand parents and grand parents may be either tsu or !gu!na (To males) llga or tom (to females). The term applied by ego to great grand children and grand children may be tsuma (To males or females. Man's speaking ie diminutives of both tsu and llga M.S.) or !guma (To males ie diminutive of !gu!na M.S. an

qao wed
qau
Lehim

First Trick

May 21

Qao shows  thin leaves
They show how the leaves branch off a stalk.
Is there one root to each plant? The
stem of chôn - 1 stem to 1 root. There may
be a cluster together.

Is there anything else they choa?
They can not think of anything except
Manghetti. Some people used to choa
the Manghetti in olden days - but they
do not. Wild grapes are also choa(ed)
just by young girls.

11 qa Manghetti
1 nx wild grapes.

Young girls choa wild grapes & the other
till she has a baby Cha cha leaf  big

What is it the girl eats with tsi
when she choas it? Cha cha
Cha cha is a plant very small - 3-4 inches
tall. The boys say bigger. Does it have a
root Not a bulb like root - just ~~[illegible]~~ like
~~root~~? They eat the root. When they pull it
up it is one thing root & stalk. They eat the
root part which is under the ground. The root
if big is as big as a cigarette. It is a
little like a carrot but not as big. Color? leaves green
the root is red. leaves

Gro Med
Gun
Lehrm

First Trials

old igase
Rhodesia
boy 18 girl she joined us

May 21 5

Penalty? Laughed at. People would say she was unfaithful to the law. Too fond of food this dole. Would she not have babies if she failed to obey this law? No - but she would think she was not a good (proper) girl to break the law. They would say she was lazy + fond of food. And if she is this way her husband may divorce her. She must not be disobedient. She must obey the law so she will be a fine beautiful girl. Boys ready to marry would say she had not behaved properly and done the things proper to her age.

question that great grand fathers were always tsu great grand mothers always ǁga grand fathers always !gu!na grand mothers always tõn. And I asked the Bushman way - a ba a ba a ba - father's father's father a d'aie a ba a d'aie mother's father's mother a ba a ba, father's father, a d'aie a ba mother's father etc etc.

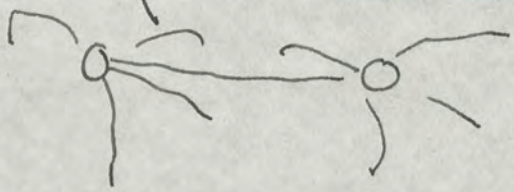
Read
Khwore - next subject

1

am. June 3
1953

824
262

Demi gau + gau
Male + Female
Mangluti trees are male + female. Female have nuts. Are there other things that grow? Yes Baobab trees the same. Marula trees the same. Also the tsi
Do the poison gauls prefer either the male or female tree? Either tree.
The gauls themselves are both male + female larger one is female. What dif. do they see between the male + female tsi.



one root will have branches with beans + this one is female. Plant without bean is a male.
Is Sha Sha male or female? They think that the bigger one is the female. Male plant is smaller. When they choa does it matter which they use? They use either. ‡ Kali male + female plants? Yes. Which do they use. They use either.
Is there something else they can choa with?
1 gui. Both boys + girls choa with it?
Only girls. If they do not have Sha Sha they can use it. ‡ Doa to choa? They do not know.
1 gui. has it male + female plant? Yes smaller is male. Which do they choa with. Either one.

Blood
milk
Head.
Tails –
Why women do not cook after child birth
Tortois –

a.m. June 3 2
1953

Do they refer to objects as male or female. Mas. or fem. in arrows. When they speak of them they say the wire ones are male, the bone ones are female. Bow is not differentiated. Do they speak of bow as a male thing? They do not think of it as male or female. But when cutting a tree for a bow - they say I am cutting a male tree to make the bow. Digging stick? A dig. stick is just a stick. They may say a little one is a male a big one is a female one. Pots - the little pots are male ones. The big pots are female. When they choa do they use the big or little pot. It only depends on the number of people. Either may be used.

411
413

To make the aprons & skins under does it matter if the skin of a male or female animal is used. No difference. Either for apron or other skin. Steenbuck & duiker may be used or Y. gemsbuck. Young kudu.

Can they think of anything where a male or female object must be used? The skin of an eland bull for sandals - but only because skin is heavier. A cow may be used too.

Tails - What tails do they carry. Eland might they carry giraffe? No. Could use a wildebeeste - or gems buck.

789

tortoise shells

used for many-

& goo has come. AM June 3

When the Med. Man carries a tail in the dance has that some meaning. The tails are only for decoration they say. They wave them when they feel happy in the dance. When women dance with them. I Num* when a woman dances this is the word used where as men Tchani*
* Rh. with Numb — Thx in gutteral

Is this a compliment to the women. It is only to show they are very much pleased when women dance with them. & they want to please the women & wave the tail. Male or female animal - are the tails from one the other? Either is used.

---

789 773

Is there any old story as to why the Tortoise Shell is used. Carried by women & used by the Med Men when they make the smoke.
The creator created all things and he created the Tortoise and he commanded the B. to use the tortoise for this purpose.
Edible one is Igoa
Little one is Zam } they eat both.
Unless they take the shell for use. If they eat one they do not use that shell.

Is there any old story like that of the Hare & the Moon in which some thing is told about a Igoa or a Zam.

Imp

Question form is commonly used as a form of command - why - comes into the translation by the interpreter - Fedimo think it is better put as what - what do you come for - what do you want - what do you come to want.

197

from 6 pages

Ledimo New fire - pm June 3

Demi
gau-old
gau-hq
Bc r
Khuanoa

=gma
+gao hq
Khuidgau

881
372
776

the day of the first dancing of the Chi!go they danced a ceremony in the afternoon. was that to get ready for the Chi!go
went that afternoon
Did not answer. They said the day before they danced the Choama they would have a dance the day ~~before~~ or the night before Would that be to be sure every no was were that any possible sickness was driven out. An examination of how the bogo feel and how they dance and an exercise to their legs.

They build a new fresh fire at the time of the Chi!go. At sun set time. They would not take a lighted brand from the west. They make a new fire. Is there any other time or occasion when they must make a new fire + not use a brand already burning from an old fire? Every one talks at once at this point. They say there is no other occasion in which a new fire must be made this way. Before they had the Chi!go was there a time when new fire was made, did the old people teel them Demi says. before the Choama came the old people told them that if they had had bad luck in hunting or other bad luck they must make a new fire and talk to the !K^x^o gutteral. This is Ledimo says a in Bechuanaland deamon. They call + shout to him. they ask him to give them luck. Is !K^x^o a word we must not say? Yes - it is a respect word
Is this a respect word for the great creator?

(over)

What ever veldkos he has at the time - or a special one? Any he happen to have ans.

A word they use to respect the llamas. They call them !Kxo when they respect them + ask for something.

Of notes saying they called the European god this.

Who should make the new fire. The oldest man who is in charge of the weyt. He wld make the fire and speak to the !Ko. The people wld come and get fire from the new fire. Should they put out all the old fires? If going to a new place no fire wld be made before the new one. If they stayed on in the same place ~~here for example~~ wld they make a new fire in the same place. Demi say they wned do this in a new place. If in any way there had been fires where the new one was made, wld they put out the old fire? Gau is agreeing to this that they wld put out old fire. But Demi insists they wned be in a new place.

When Demi Gau !Nai Shi were young men did their people do this? Yes and wld them to do it. When was the last time Demi did this? At the beginning of the rain - this last rain. Do there nothing about food at time a new fire is made? They do not chose but he roasts veldkos on the fire and eats it alone and then it can be taken by everybody. a little bit -

Ceremonies - First Fruit
Tsi Chaaing (XEROX'D)

GLOBE-WERNICKE

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