Children II

(XEROXED)

2018.9.1

v for work

f2027

Sedimo interp. Xama Zuma
!Xu other women
!!Kushay Moremi's group April 3 '53 am.

Ancestor - Is there a word for?
Ques. asked. father's father's father is tsu. Is
there a term for ~~any~~ his father? They would
be tsusi or tunga si - i.e. people in generation older
than fa. fa. fa.
Tun'ga si tsusi tonsi !!gasi
There is evidently no word for ancestor
common to both men & women relatives.
the old people. B. words are Zu sa o ~~[illegible]~~ !!Na ha
Zu sa o ~~of the~~ !!Na ha Sedimo.
People who are of the old years.

In Xama's family is there any one of the old
people who was more famous than the others
about whom stories are told? Xama says
she was told by her brother !Qui that
the old people in her family were good
at telling stories. Was any one a particularly
famous hunter? Xama says her mothers
and fathers were famous in telling stories
i.e. her basi and aieya si. Does she
know the name of anyone who was especially
famous? Her own mother !!Kushay
was famous in story telling. Xama's mother
died while Xama was young. So Xama does
not know the stories.

animal ancestry?

In ǂ'i's family was there any one of the old people who was noted for hunting or some other activity? ǂ'i always looks directly at me when answering a question. Others look at the interpreter. ǂ'i's father's y. brother was good at hunting. He could run so fast he could run down animals. His name was Gu!Koa. Anyone else in earlier generation - i.e. away back? She does not know anything about any of the older people.

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In ǁKushay's family anyone especially famous? ǁK. says her Tôn did not tell her anything.

In ǂ'i's family was there any woman who was noted for anything? ǂ'i says ~~!Hoog~~ her mother is very good at gathering veldkos. What does that mean? That she knows where all the veldkos is? Yes - She says her mother is strong enough. She knows where veldkos is. She can get more than anyone else. She gathers quickly. She could fill a basket with veldkos. No one could carry all the veldkos she could gather except Jakob who is strong with his truck.

Was there any one in Xama's family especially good at veldkos? Xama is 50 or 60 yrs. Khwova her e. sister was ~~good and~~ strong at gathering veldkos. 555 Any especially good hunter? Qao helmet her son is good. No one she knows the old old people who was famous? Her mother + her mothers e. + y. brothers were good at hunting + veldkos.

Xama told Ledimo not to snap his fingers at Norma. She said he might be a Medicine Man + the Medicine wld. go out through his fingers into Norma. What word did Xama use Chi ǁNum

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Chi ǁNum Xama said: Drink Medicine.

Don't do that (snap fingers) because you might have drunk Medicine and the fight might go along your arm and go into Norma. fight = !Ni Ledimo says fight here means Medicine

So you want one number to each turning place

Urdu is
No dicti

When I give medicine, pills etc. What word do they use I am giving medicine to drink. They always use the word drink with medicine instead of eat. They use the word ll Neum - same as for the medicine in the medicine man.

The women are afraid of Millipeds. cf note May 16.

? 755 (magical treatment)

If a family has a daughter to be married (family is expressed may by our proper fedmo says) do they think some families are more desirable than others to marry into? Xama says the parents will choose a beautiful girl to marry their son. Is that because the boys enjoy a beautiful wife and are proud of her beauty. If there was choice between a girl who was beautiful but cross & lazy and a girl who was not beautiful but sweet and not lazy? They say the sweet tempered one would be preferred. I said Children are engaged

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so young they can not know what their character will be. Xama said the point of engaging them so young is that they should be used to each other. I asked, since they do not know the character of the children do they judge by the parents? Would for example the child of shiftless lazy people be not so much desired as a spouse for mes child than the child of people who were not lazy? If they observe the behavior of the parents and decide that they were lazy, she (Xama) could look for another girl to marry her son.

What would be qualities of a family that would be considered undesirable?

1. People who are far hearted. who would not share food.
2. People who do not give gifts
3. Lazy - don't go for veldkos or hunting.
4. People who do not give ornaments to their own children.

Who is a beauty?

Do they know any family who has some or all of these bad qualities? (17 people are present Debe has joined us) Answer may be slanted due to this. People from Moremi's group are here. Debe is Xama's daughter's husband's father) Xama says she knows of one man. his name is Obe* the husband of Khwova. Xama's son wanted to marry the dau. of these people. Xama refused, because the girl was dii Ledimo says this is a new word to him. Ledimo knows di means madness. But they say the girl wasn't mad but silly. They showed the way she walked and grimaced. Was it geo or Iqui who wanted to marry her? Iqui. Was she pretty yes, beautiful.

Do they know any other family they wished not want to marry into? Xama says there is another man. Toma husband of Khwova. This man wanted Iqui to marry his daughter. Xama objected to the marriage. Why? Xama says these people did not give their own daughter any ornaments. Was she pretty? Yes.

* a new name Obe - for man.

Xamama was married by Obe's son. The son is far away working for Europeans. Xama did not want her to be so far away so Do there anyone Xama wants her to marry. Xama says she is not in charge of Xamama Xamma is in charge of her own mother + father. This Obe is the same one who was spoken of before. Did Xamama go to live with Obe's son? Yes she went to live with him for a while. How long? 1 year. Has Xama menstruated yet? No. Where is Obe's son? To the west of near Windhoek. How did they get Xama back? Who went? They went there. The man was living in a Herero village. Was it Xama + Gao + ǁGuse who went? Yes Xama + Gao + ǁGuse and 1 gam the wife of ǂTomaǃna. and Debe + Kuanǁa his wife (is Debe here) there were many. What season? Rain? Debe is answering. They went in winter in the dry season. They found water at Gombe (means cow in Herero) Did they know they could find water there? Yes.

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Apr 3 am 8

How many sleeps. Debe says hands. feet. head. very far. right in Herero country. Did they find veldkos to eat on the way. Yes. Did they know where there would be veldkos? yes. Had any of them been on that journey before? Obe was with them he knew the way. Was it a dangerous journey? No. Does Debe know the Eseb. Yes. They crossed it and travelled the omaruma Debe says runs east & west. They crossed & travelled so west. Debe knows Epata & Otjinini, Katuo. I said Debe is a great traveller. He says yes.

When Xama was married they lived with obe & the son. Xama was married. Then they all went on this journey. And lived there for a time and then brought Xama back with them.

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(581) ? not relevant
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The boys are teasing the women + vice versa. They twice to put the millepied on each other. They are grabbing each others pipes. I guise is playing the musical bow with a wire slunly - a Beethoven tune. The women + boys whack each other with little sticks playfully.

cf Notes May 16

They are talking about + go home. I'll asked him to go to visit someone. He says he does not want to go. The people hate him + give him nothing. People somewhere near by.

|| Kushay + Zuma are playing a singing game on their fingers. counting in song. To Nona. who is watching intently.
GET Recording + Picture.

—

(581) - not relevant ?
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Who is the prettiest girl they know. Khuan || a says she is. K. is a grand mother about 60 Bebe's wife. Every one is delighted. To Xama n a pretty? !, ii says yes Xama says not very.

Every one in high mood this am before I finished breakfast ~~dance~~ our group was dancing in the D. circle. I took color movies.

Monday Apr 6. am 1953

Incidents of bad behavior
+ punishment by parents

Ngani
Ngani - interp.

Bo
Kanila } from Mrami's visiting
gumtea

11 Kushay
1 Gui from our group.
≠ Toma

≠ Toma. He set fire to a a shrub. at about 5 yrs. about the size of 1 Gaso. His father was very cross. He got a stick and hit ≠ Toma. ≠ Toma said at that time he had no sense. ~~After~~ ~~When his father had hit him he was sitting talking~~ He said, as another incident he was very bad! When he ≠ Toma was ≠ gao's age 3. he took a big stick and hit his father. What did his father do? He tried to throw a stick at him. ≠ Toma ran to his mother. His father caught his father's arm and said not to throw stones. Ask Mae about this later. Go on now to visitors.

throughout
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Visitors.

Bo. Bo says his father hit him when he wanted more food. He would eat all he was given and ask for more, more, and his father would hit him with a little stick. He remembers this happening when he was the size of 1 Gaoh 6? What would he do? Bo would go and sit and cry. Did he ever hit his father back? No. What would his mother do when that happened? She would say "Yes that son of ours does not want to hear. It is right for his father to hit him."

april 6 am.

Kanlla. He say his father hit him too. one day his fa. put food down and left it. Kanlla ate it without asking permission. His father came back, said "Where is the food?" He said "If you eat without asking I will hit you till you learn not to do this bad thing." Kanlla's mother said about the father, "This old man wants to kill our son." What did she do? She stopped her husband from hitting the boy. He was about as big as Kanlla. Kanlla did not learn from one hitting. He took food. Did his father always hit him? Sometimes his father just scolded him. Did his mo. always take his side? Yes always, he says.

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Gumtsa. His fa. died when he was a baby. When he grew up to size of 7 or 8 his mother would leave him when she went in veldkos and he would eat what ever was around and when his mother returned she would scold him.

Wild dogs chased a herd of Kudu passed the camp last night. No one is much interested in anything else. They are deciding to go out to track them.

224 (hunt)

Bo has a beautiful knife which he says came from the Oramboos. It has wire wound around handle + sheath lebo zulu work.

438 (tools)

Apr 6 am.

T Qui Did he ever do anything bad?
laughter. He is trying to think of something.
smiling. He tells, laughing. He too ate
food when his father left he would watch
and take the food in his absence. When
his father would come back he would see
the food gone. He would say Qui has taken it.
Then his father would get a stick and hide
it and then call Qui. Qui would wonder
why he was calling him. He would say to
himself. The old man did not want to give
me the food Why is he calling me now? He
would feel sorry for what he had done and
feel that he had better confess and perhaps
the old man would not be so cross. But
The old man was cross already. Qui came back very slowly. in the old man's lap saw the stick. (The
story changed from a general account to a
specific incident as Qui told it.)
~~The old man~~ He started to run away. His
father called him he ran on His father
ran after him and hit him with the stick
Where? On his back - but the stick was
flexible and wound around him and
hurt his stomach too. Then he got away
and took a stick and threw it at his father
Qui says Bushmen boys when they are small
have no sense. They were at Debragu at this
time. Did his father punish him any more
for throwing the stick. No.

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Pge 596

i.e. without my asking a ques.

1 Qui volunteered as follows: His Mother said the old man is hitting this child - and she and her husband quarrelled about it. She said the old man was always hitting 1 Qui, that he should know a little boy gets hungry and has no more sense than to take the food. After the quarrel the old man did not hit him for quite a time. ~~He~~ still volunteered these further remarks. ~~He~~ 1 Qui says he "made mistakes" about the food often but that was as he did that was bad. When people went away he took the food. He mentions Kara (onion like veg kos) particularly.

1 Qui volunteered too that his father used to 861 to punch him when they were walking & his father was carrying him on his shoulder. His fa. would punch him if he cried or did not sit still. ~~His~~ fa. would say he was big enough to walk and plump him down hard. 1 Qui said he thought his father did not take very good care of him. (1 Qui himself seems to be the tenderest of fathers. (of picture) the way he holds ≠ gao. his expression - smiling affectionate.)

Gadumba - What does it mean. No one knows.

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Ŧ Toma again. How did he burn the skeem?
cf Ŧ gmo burning Xama's skeem at Gautsabe -
w chap
(Some picture of place skeem had been.)
He took some grass of the skeem to make a
torch to take out to the bush when he
went to urinate. He lit the grass, held
it up as a torch, touched the skeem &
it burned to the ground. What did
Ŧ Toma's mother say? His mother said
"Do not be so upset" to the old man. "We
got everything out - ie bowls bags arrows bow
spears. This is not so bad a thing."
She took Ŧ Toma's part. Ŧ Toma's father
hit him very much. Ŧ Toma said that
his father decided it was no use to
hit him anymore, that it was not
teaching him to have sense, so he
stopped. Ŧ Toma said he was very bad
Even when guests came to the house
he hit them with stick. His father
said What shall I do to this boy. He
does not learn when I hit him. Here
strangers come to visit and he hits them.
But the father stopped hitting him
and after that just scolded him.

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When Ŧ Toma got as big as Tsamgao
he fought with his father. His father said

The story of the fight.

What has happened to this boy? One time in the hot season F Toma was out in the veld. His feet were burned. He sat in the shade when he returned to cool his feet. There were others in the sitting in the shade. F Toma He walked in front of people, instead of politely around behind them, to get into the shade. His father scolded him. F Toma is showing with gestures how he kicked ~~at~~ his father in the back at the waist his. The old man got up and hit ~~F Toma~~ in the jaw with his pot. F Toma grabbed the old mans pie head across the eyes and threw him backward. The old man fell back & hit his head on the ground. F Toma kicked the old man on the temple as he lay on the ground. F Toma said he was so angry he could not stop. He said his feet were burned and sore. He says Tos he thought of all the times his father had hit him. Then he ~~feel~~ thinks now, he says, it was most be the memory of his father's hitting ~~with~~ him all the times in the past that made him so angry. The old man got up and hit F Toma on the temple. F Toma caught him by the throat. ~~F~~Toma then, he says, thought "I am afraid I will kill him. I had better leave him". He threw the old man into a bush

sory?

His mother came and picked the old man up and said to the old man. "You see, my husband, you were hitting this boy when he was young. Now that he is grown up he may kill you. You see what he has done today." His mother said "this boy has been hit when he did wrong. He did not listen he did not learn. He is a very angry boy."

[At this point gumtsa got up quietly and walked away. Iqui said "Look gumtsa is leaving." Everyone roared with laughter the implication being that gumtsa thought it safer to leave FToma who was revealing how angry a person he could be. Gumtsa left without getting his tobacco - the reward for an interview.]

After this fight FToma said to himself he must stop doing such things to the old man. He might get so angry he would kill him. [He never fought with him again. Never. From that time on, FToma said - he killed animals and brought the meat to his father. After that fight he killed 5 elands. The next morning after the fight he killed 2 elands in one day.

who is gumtsa - old man? - includes? - relationship of gumtsa?

Ap 6 ann. 8

Did ǂToma's mother ever tell him he was bad to fight with his father? He says his mother felt badly when he was doing such things and said "The people must leave him alone. He was an angry boy". ǂToma says his father was a very angry man. Was his mother angry too. ie had a bad temper? No. ǂToma said always what she said was right, She did not have a bad temper.

ǂToma volunteered this story.

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One day after ǂToma was married to !ʼ he went to shoot a Kudu. The Kudu was fat. !ʼ said. Do not cook all the meat because my mother will be coming to visit. ǂToma told !ʼ "The meat is there." !ʼ did not hear properly what ǂToma said thought he had denied her the meat got angry and bit him in the arm (upper arm inner side on muscle left arm) Then ǂToma lost his temper. he said he was in a rage. He pinched her cheeks together till his fingers came together. His anger had come now, he said. He threw !ʼ into the fire. The !guma, Kau‖a who was here who is married to ‖Kushag. (Don't know who this is) this man went to take !ʼ out, the fire ǂToma

he thought to himself She is a woman
Why does she make me so angry. Shall I
take a stick. ǂToma's tsa. (the one
Igase is named for) was there. Igase got
hold of ǂToma and pushed him back.
ǂToma caught Igase around the waist
ǂToma is shouting and gesturing as he
tells. ǂToma pushed Igase into a bunch
of people. He wanted to squeeze him.
He was terribly angry, he said. The
people said "We must stop ǂToma. When
he gets so angry he may kill someone."
They took Igase away and said he
must leave ǂToma alone. ǂToma said
to Igase "if you do that again we will
get our arrows and fight to the death.
Stop here. I am very angry. Do not
make me more angry." Kaulla who
took it out of the fire said I took
his wife out of the fire. You Igase almost
got killed in the way you went at ǂToma.
If you want to keep people don't get
angry at them. Keep calm. Don't increase
anger as you did in ǂToma." ǂToma finished
by saying the Bushmen know how angry he
can be. From that day on he has never had
another fight.

Father	Ba	ms ws	Direct address	m' ba is my father
Mother	aiya	ms ws	Direct address	m d'aie is my mother
Step father	ba Tsu	ms		
Step mother	d'aie ll ga	ws		

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Toma says Tsamgao his son 10? has a temper like his. Once Tsamgao stuck an assegai into his Mother's leg. Toma pulled the assegai out and hit Tsamgao with the handle of it.

Does Toma hit Tsamgao often? No he says he used to hit Tsamgao when Tsamgao hit Igase. He remembers doing this twice. And he hit him with the assegai stick Tsamgao has done nothing bad. Toma says he thinks when Tsamgao sees the assegai stick it reminds him not to do anything wrong. Tsamgao has played nicely with the other boys. Toma says you must teach your child not to do wrong. You must hit him so he will learn! If you don't he may go on doing bad things. Does Toma think hitting is the best way to teach a child? He says when you hit with a little stick the child learns. If you just tell him - scold him - his body is not hurt so he does not learn. Toma trains his boys because one day if a child has not been trained the boy may shoot some one with a poisoned arrow. The person will get sick and die. Then there will be a big fight in the group - all caused by a little boy who has not been trained. That is why Toma trains his children.

over

a little stick is better than a big stick. It hurts enough but not too much.
Tama says Bushmen children are not like other children, who stop doing bad if you tell them to. If you tell a Bushman child not to do something he will just go and do it.

Moral, like many people, ~~Uhlo~~.

Hair cutting + Trees April 3 5 pm.

!4 Does not ans. que. but goes on to say ~~Sha Di says~~. They will cut Doma's hair at Gaulsaha - and years later it will be put under a tree.

Does it matter what kind of a tree? Under a Zao or Ihõ (or IXõ) Why these? Could be any tree. Zao are the trees - small ones around us. Kedino does not know the other. Ihõ sticks are good for fire? Is Zao also good for fire? They eat the ~~sticks~~ sap of Zao. The tree has no continued significance. This is a way one of disposing of the hair. When the hair is put under the tree is it hidden? Yes, buried. Could they bury it anywhere even not under a tree. If there are no trees it is buried under the ash heap. Is the reason so that no one can get hold of it? Yes. When it is found by some one it could be taken and burned, and if it is burned the child may die. Are there any stories or lies Why? Do they know any reason. No It is a custom.

Here out

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Washing child with tsi april 3. pm.

Continuation of ceremonies - etc re young children -

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Cutting of baby's hair - of other note
Can they think of anything else? No..
What is the next event marking a period
in a baby's life? When the baby is
as big as the 2 Bebes the hair is cut
again. This may not be right that there are 2 cuttings
Nona's has not yet been cut.
Not hair cutting - They wash the baby
with tsi a veldkos. Broth of Meat
if some is available. Will I let us
take a picture of that when she does
it pr Nona. Yes when we go to Gaubscha.
Has Nona had a prior hair cutting? No
What is done to the hair that is cut?
It is kept by the grand-Mother
Where? in a bag among her possessions.
How long does she keep it? They say
2 times 10 years, showing on fingers.
Then what is done with it? When
the child is as big as I gave the
hair is given to the child who
hides it under a tree.
What then?

Hair & umbilical cord Apr 3 pm.

Why is the hair given to the grandmother? the mother could keep it but the grandmother often wants to keep the hair and so does. But mother can keep it. Would they let anyone else keep the hair besides grandmother or mother? Could give it to the child's mother's sister or father's sister.

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Is the hair kept longer than the umbilical cord? (cf other note.) the cord is thrown first. fate the hair.

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Is it more dangerous to burn hair than the umbilical cord if they should fall into the hands of an ill-wisher? Both are equally serious.

Has I gase thrown his u. cord yet? Yes and hair? yes. Has I gao Kushaps baby? u. cord yes - Hair still kept. He is about 3. When did he dispose of cord? a long time ago.

Cholana april 2 1953

Informants - Ledemo
Informants !ũ and !! Kushay

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551
names

States of Infant + Child 2

2-1 Age

Words for different ages of children?
Word for children dibi or divi
child dama

Dama is used for Nona - 7 months old
new born baby? yes

Dama !na (ie old child) for Tsam qao - about 11 yrs
≠ qao " 16 "
Tsau dau. of qi:qae " 16 - Married

Dama !nie !ũa !nai Di'ai's dau - about 11?
!gase + !Nai si " 7

Ledimo says !nie is head !na bone - adj.
Could be used for Tsam qao + ≠ qao above also.

Dama ma tsima - another term for young child
child young little.

Upper measurement is Tsam qao, husband
of Bau qq:'s dau. He is perhaps 19 or 20
No longer called Dama
He is called !Kiti qao !na = boy big
or !Hoa ma

Word for girl about that age, tsau ma !na girl big

another word for a girl about ! nai's age. i.e. ||
~~Nie~~ ǂHum ! goma ǂHum mi is plural of girls
? short

interchangeable with ǂsauma.

adult - ! qao dima - woman i.e ! ǂ ǂKushag are this.
nie ! nakusi men

old woman - ǂsau ! na
" man ! nak ! na*

Boy or girl infants - are there different words?
only ! hoama and ǂsauma i.e boy + girl
otherwise dama for either boy or girl.

of apr 3 children Ho a ! ni kusi - an way of referring to the age of a child. A boy continued nursing till "he saw his head's place" Fedino thinks this is the hausaban.

* Same as the respect word Fedino says to speed nie. Nace should be kept for a longer sound of au.

Fedimo - interpreter
Xama
||Kushay

Friday april 4 '53 am

Supernatural setting

Do Bushmen believe that children are in any greater danger from the ill. will of the ||gana si than adults. - Ans. Yes. Could Xama tell me more about this? Xama says any person that dies is killed by ||gana si. ||Kushay says she is worried why ||gana killed her mother. ||Kushay wanted her mother to live till she was old. ||gana killed her while she was still not old. Do they fear the ||ganas more for their children than for grown ups? They think the ||ganas ill treat adults + children in equal manner. They do not like the ||ganas. When they think of them they feel upset.

Fedimo was using for adults ju !Ke!Ke i.e big people. This word !Ke!Ke for big is? Big pot Ko!na) Fedimo think !Ke!Ke may refer only to human beings. No. Now he remembers Ke!Ke is used as plural of !na.

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193 (grammar etc.)

am Apr 4

Ask the Bushmen. Say can they use
!ke!ke to mean big pot? They do not use
it for pots. a object. They use it for
people. ju in singular is ju !toa (human)
ju in singular is pronounced with lower tone
and shorter u. ju in plural is higher & longer
more emphasized, Fedimo says.
Ask if they can say ju!ke!ke for one person
yes it can be used for 1 or more persons.
Can Is !ke!ke same as !na?

What do they do to protect themselves
from the ||ganasi? They make several
dances. The ||ganasi are pleased and come
to the dances and are less likely to do harm
to them. Do the ||ganasi like the dances
Yes. Xama says some thing Fedimo can not
understand. I asked Do the ||ganasi
feel honored when a dance is given.
Xama says the ||ganasi are pleased
by the dance. Could she say why?
Because the ||ganasi like the songs.
Then they make an animal lame
and a hunter may find this animal
which because lamed is easy to kill.
This favor is given by the ||ganasi.

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(pronunciation)

776 782 Ilgamasi like the songs just the way humans like them. They enjoy the beauty of the sound? Or is it the good medicine of the songs they like? Yes. The Ilgamasi like the songs and they make the proper sing and dance. They like good dancing and give favors to the dancers. Do they like the songs because they are good medicine or because they are beautiful? They like them because they are good medicine.

Is there anything they do especially for children to please the Ilgamasi do they will not hurt the children? No They answer that they only speak to the Ilgamas. ~~(That is)~~ They ask why do you trouble us? We have done nothing bad to you. Can anyone speak to a Ilgama or only the

776 789 Medicine Men (Only Medicine Men can see them) Anyone can speak to them if they are ill treating him.

776 Do any of the ornaments which children wear protect them from the ǁgana si? Xama says if a child or adult has very good looking ornaments looks nice & clean, pretty has many ornaments the ǁgana si might kill that person. Why? They kill the person, if a woman because they want to marry her. If a child? they kill the child and make a servant of him or her. If a man? the man would be married by a female ǁgana.

I said I saw a child wearing a pod (seed pod from a tree - large brown about 4" long - looked like pod used to poison arrows) 776 777 789 asked Xama tell me what that was for? They do not know. They did not see the child. I said it was Di!ai's son ǂgase (about 20-24 months old) Xama says that was a medicine given by the boy's father. It was from a tree Mai - the root of a Mai.

Form here on this Wanden is not relevant to content

Apr 4 am

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Could they tell what this medicine was for? It was a medicine for giving luck in hunting. People mix it with animal bone marrow and put it on their faces to give them luck when they go hunting. Why did Lete I gase wear it? His father wanted to keep it on the child. Does it give it more luck for a child to wear it? It gives it more luck if a child wears it. Could they say why. If a child wears it till he is old enough to go hunting then he smears it on his face. Not the ans. to the question. Try again. When a child wears it for a long time he may cry and then it may be taken away. No good. Does gao the father I gase wear the root sometime? Yes. When he goes hunting? No he takes it off then - having smeared some it on his face. Do all the men have these roots? Many have, some not. Do women ever have these roots? No. Is it o.k. for a woman to

touch those roots? Yes, does not matter. It is also used as a medicine for sore legs or arm. The women cut those places, put some of the root into the cuts and the ~~people~~ feels better. Is the root mixed with anything in this case? Yes with fat. Can anyone make those cuts, any woman or any man? Anyone can cut another person and put this stuff in.

Tell Xama again I still do not understand if there is special meaning in the chief wearing the root. Xama says her children do not wear roots, she did not put roots on them. But some people do who know what the roots mean. Does Xama not know what this root, the Mai means? She says she does not know. How would some one come to know what the root, the Mai meant and others not know. Xama + 11 Kushag answered together both talking at me. It is because, they say, they do not have

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[This root at Gautscha. The root can be obtained at Sam An gai gai. Gao went there to visit. He was given the root as a gift. The people at Sam An gai gai know the business of this root. They may or may not have told Gao, Xama does not know. In any case Xama does not know the meaning of this root. Is there any root that Xama uses herself that she knows the meaning of - is for medicine? Xama says she is a woman and does not use roots. She says the medicine men dig for roots for medicine. They do not tell the women the meaning of these medicine roots. There was a medicine woman at Gautscha Elisa. Does she know about roots. No. She does not. She knows only the medicine of the songs. Do the medicine men keep the knowledge of roots secret? Would it not be proper to ask them because they wish to or are obliged to keep secrets? They do not keep them secret. They can tell any one interested to ask.

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I asked if Xama was not interested to learn about ~~roots~~ medicine roots? Xama says people gather them here and give them to other people in exchange — which ~~the~~ medicine roots are taken in addition to Mai. (3 kinds) Do all 3 trees grow around Cho!ana + Sau au gai gai? Yes. Xama would like to have some but has not got any. !! Kushag has !Qui dum. What does she do with it? Keeps it to put into curative cuts if she has pains.

Are there any roots applied only to children. No they know of none. They could use any of the roots mention for a child as well as an adult. The child could be cut as an adult and the medicine put in the cuts. Are there any kinds of medicine used only for children, songs or anything? No songs or other medicines specialized for children.

✓ 'n Ilkushay Ledim

april 2, 1953 3

846 — Prenatal = Postnatal Care

2.1 Ceremonies:
umbilical cord. of note on Noma's birth.
When a child is born do relatives come?
give gifts?
846 ans. When a baby is named for someone who
553 is away, when that person comes. he & she
would come to see the baby and give gifts.
Do parents do anything at time of naming?
put medicine on? No. Nothing except
put bead on the child.

Birthdays. Do they remember the season
when child was born and do anything
527 at that season to the child? No
846 Further ans. volunteered. about eating food at
mother's fire. this being the only way time of birth
of child is marked - ~~she~~ 'n says.

Re above: When a mother has a new
baby proper do not eat food cooked
at her fire for 3 or 4 months. And
846 there is a day when the mother goes
854 out for beadkos and then cooks it and
then the children can eat food cooked at
her fire. Children can't eat food cooked
at her fire. if they did they would get
thin. Can her husband eat food cooked
at her fire? yes. And she volunteered. —
When a young couple has a baby

Apr 2

Neither the husband n wife cooks + eats at their own fire. They cook at some elses - their parents? at a mother's fire or they can make a fire somewhere away from their okum + cook on it. Can they cook at a brother's fire - No
sister yes

It is possible to cook at sister's fire preferably a Mother's fire. She might ask her brother + sister - in law to cook for her at a brother's fire. She can not cook herself at her brother's fire. They do not cook for themselves is the point now brought out. Wife of Qui qo - is Noeshe - at gaubche cooked for herself when she had a young baby and is quite thin. When a young woman has a 1st child she does not cook for herself. is like Zuma. Zuma kept the Taboo, and is not thin. A mother n sister would cook for her. or a grandmother or a brother's wife? yes. Can anyone cook for her? Yes - anyone who is related. No one who is not related. Anyone in name relationships? Si used word named for. Si used of kin terms. Si volunteered that the Bushmen have no

sympathy and my relatives do such things
word used for sympathy (Fedunio's trans) is
!ga ǂGa - Means "heart for".
Does !n mean it is prohibited for some one
not related to do this - or that some one
not related would not take the houses?
the latter - It is not prohibited. If anyone not related
did so favor her. she could eat the food.

Can she gather food at this time? Yes
but does not eat what she gathers
herself. She would gather food, give it
to her Mother for example. who would in
this time give her food which she (the Mother
had gathered) and cooked for her.

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Is this the same when a 2nd or
third child is born?

!n Taboods food when Tsam qao was born

Try this again.
Does it make any difference if 1st child is
boy or girl as to this practice? She
Taboos food for either boy or girl.
2nd child - if boy does she Taboo food?
she would cook her own food.
If a girl she should Taboo food.
If 1st child is a boy + 2nd a girl does
she Taboo for this 2nd child a girl? Yes.

If 1st child is a girl and 2nd also a girl does she taboo for this 2nd girl she would not need to taboo foods

3rd child.
If she has 2 boys + 3rd child is a girl does she taboo for that girl? Yes, she taboos.
If she has 2 children a boy and a girl does she taboo for a 3rd child of a girl?
∴ ~~an~~ Does not ~~taboo~~
If first 2 children are a boy + a girl & 3rd child is a boy. she does not ~~taboo~~.

Who feeds her children while she is under taboo about cooking? Their father or her husband can cook for them. If as big as Tsangao they can cook for themselves. If 2 1 gase's age ~~their father~~ husband would take care of them. ∩ her Mother ∩ someone near her.

Try again about father & mother of child.
" said neither could cook if a young couple
didn't she? No this was wrong. The
husband can cook any time. The taboo
applies only to the wife. ie the mother
of the baby.

How does she know when Taboo can be
given up & she can cook again? At the
time a baby can laugh. When did she stop after Nona's birth?
" " did not
observe taboo for Nona. She had had
another girl before. What was that girl's
name? No name. Did she die when she
was born. Kushag laughed. They say yes,
at time of birth ~~When she was born~~. " " had a boy who
died too. He had a name. I gise. How
old was he when he died? About 4 months
The boy was sick only 3 days & then died.
He was born after I gase. I gase was quite big.
it was the year we 1st came to gaulsetia.
The girl was born after Tsam gao. How
old was Tsam gao? Ans old enough!
As big as I gase? Yes.

They have been told by the old people
that this is the custom. They know no reason.
If they broke this law they would get sick.

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7 girls after drawing session July 7 1953 2

Igasa daughter of Ilao says her mother is pleased if she gathers lots of veldkos. She says if she ate food when her mo. was away then mo who scold her. Did she yes. and when her mo. scolded her she could not say anything. What did her mo say - Why did you eat this food? I was going to come + fix it and we would both eat it. Igasa says she did not do this again.
Di Il Khao - said same thing.

Could any one tell me something that pleased or displeased their father?
Igasa says if she brought much veldkos her father would be please. Does she remember a time? Yes she did this. How old. as big as Il Kushay daughter of Igasa. Lately has her fa. praised her? One she went in the rain for veldkos and brought some. Her fa was surprised and happy + praised her. What did he say? He said she was young & could enjoy the rain falling whereas the older people did not like to be out in the rain.
Ban? Does she remember something that pleased or displeased her father? She went for veldkos + brought it to her father. He was pleased + praised her. Was she happy. She said yes in an ardent little way.

‡ qisa dau ‡qao !qasa dau ‡qao qorshay !qasa dau ǂ !!eo atqq. P! 7
‡ Nisa " qao Bau " ǂ qiqe !ung ka " " ‡ qao atqq. 2 pages
Di!!!khuo . . . !nai shi

aftr drawing session. Ledimo p.m. July 7 1953

Would they tell me something they did which pleased their mothers & fathers & what their m. & fa. said?
~~Bau~~ or something that displeased their mo. & fa.

Bau. Bau says if a child eats food while she is away the mother wld be cross & scold the child.
861 Did Bau ever do that? Yes. she did. Her mother
857 scolded her. What did she say? "Why did this
862 Ledimo say darned = Zi eat the food. She
195 is big enough to go to get veldkos. Bau says this is how they do. This with a dirty darned face. Zi is shit says Ledimo The face is full of shit. They say. How big was Bau - as big as Khami 3 yrs. or 4? Did she ever do it again? No. Her mo. said she could go out for veldkos - but she did not mean it. She was too young she says. (Bau is 10 or so now & married.

!Ungka says if a child would gather veldkos for the mo. the mo. wld be much pleased saying you
861 are so small but got lots of veldkos. Did !ungka
857 ever do that. Yes she did. Was she happy that her mo. was pleased? Yes very.
862

‡ Nisa says if a child ate food while her mo. was away the mo. wld be cross & say Why did you eat it. You should leave it & when I come I do cook it & we would both eat it. Did ‡ Nisa ever do that? Yes Many times? No once and after being scolded did not do that again. How big was she? As big as !Hooga dau of Bo. (about 2½) Now ‡ Nisa is 11 or 12? & married.

Ledumo - Int. Thurs. Apr 2. 1953

!Ũ ǁKushay Hama
Zuma Khoǁo + other women
The boys + geo Tsamqao Igise

865 - Aggression Training
! stern out

Hama on scolding children.
What does she say when she scolds? She scolds and chases the children. She says get away stay away from us. Do they threaten? Do they say if you are not good the ǁgama si will get you? They curse. They say you are a devil ǁgama go and die. Or they say, go poke your eye out or cut you with a stick. They do threaten with animals. They say a hagama will get you or a lion. Do they say a snake will get you? Yes. What threat would frighten him most? A lion. !Ũ got up to show how they pretend they see something they fear. She crouched behind the tree and bending double ran around the stockade. If a child is crying and older children are there they may do this. The point is to frighten the child who is crying to make him stop crying.

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How do the children respond to such scolding and frightening as this? ! It answered that sometimes the children believe it. a crying child would keep quiet. Sometimes they don't believe it, Xama says. What would children be most likely to believe? a threat of being smacked by the mother? yes if she goes + gets a stick the child runs. Do they believe that the gama si will harm them if they are bad? Some do, some don't.

Age. They would not scold a baby like Nonna, but a child the age of ≠gao Nonna, but a child the age of they would ie about 3. The age of ≠gao (Name) ≠Sam gao 12? Yes. But ≠gao (Name) 16 They could not fool him. They would try to threaten him in a way that he could believe. ~~[illegible]~~.

Father vs Mother.

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Example They said, for instance, if he played with something throwing it on the ground ie a spear? a Kaross a wooden bowl? a bow? if he was careless. They would say this is taboo. A lion will come tonight. You sleep outside so the lion will get you.

Taboo. Bedimo are using the word !qo
when some one has a bad !qo.
(this word is not the same as brother
!qo - Taboo - is a lower Tone)
!u says the lame ǂqao has a very bad
!qo
!u says one Time ǂqao played with a
knife. A lion came that night.
ǂqao's father was suffering with sore
eyes and sitting by the fire. The
lion came and sat near. Presently
ǂqao's Mother who was in the skeem ~~came for~~ ~~and~~ getting up
when the lion saw her getting up
to come towards the fire he ran away.
He was so close the dust and sand
that he scratched up as he ran
put out the fire. The Mother was
frightened and people got up and built up
fires and came with torches and
saw the lions foot prints. The lion
did not come back. ǂ qao was
well frightened. In the morning the
Mother scolded and took him to
see the lion tracks. She said "Open
up your eyes and look at this.
This is your doing. You seem to have
sense but you do not listen to what
people say."

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Did ǂ gas do something with the knife that was really taboo, or was he just careless. It was only carelessness. Is carelessness taboo? They say if the article is taboo and anyone handles it carelessly the lions could come.

Examples a list of articles which if handled carelessly or placed wrong brings lions.

veldkos	chin
	!ga
	Kam
	cha
	!goro
	ǂ gu llna
	Koa
	! numsi
	ǂ ore
	! gama
	! gam
	!noara
	nlli
	tsi

article	wooden basin
	pot
	ost egg shell tsu
	! gi, the stamping block.
!Ka	beads, - stone beads
!do	ost. beads
!ǂKai	copper beads
	Knife
	assegai
!i	ax
!Ki	digging stick
	bow? I asked. no 2
	arrow? " " no

see next page 101, insert

note 2 - they say they did not put this in the list because people are never careless about this.

* the click in ǂKai is in the throat like something like qao but diff - with a K sound after.

865 !Ui and ‖Kushay said when we returned
784 to gaulscha they would get a veldkos
825 and play with it and the lions would
come and I would see. I said I
did not want the lions to come. They
said they would show me the veldkos
but promised not to throw it around.
I said that would be good.

Article continued

Karosses
skin bags
Tortoise shells
pipes? I asked. Yes.

!Ui volunteered and then stop. A boy was
865 eating a steinbuck. He threw a bone away.
784 This brought the lions that night. One
825 old woman was so frightened she
opened her bowels right among the
people. They said What are you doing
she said. I have no chance to go
away with the lions here. !Ui acted
this all out digging a hole in the dust
as the old woman did. Every one is talking
in lively fashion and laughing. As !Ui repeats
the story ‖Kushay rolled over
with laughter

!ũ tells stories well. She says they
could not sleep all night, !ũ. !ŏoh both
her boys on her back. The lions made a
noise all night. The old woman said
"We are few. If the lion !ŏhes some of
us what will we do?" If they saw
the lion going away after dawn.

Gao "lumet" (ie helmet) !ũ says - "lumet"
they were with gao lumet at gaulsaha
Tsam gao and !nai were playing with
a digging stick. They said Do not do
this. We are only a few here and there
are many lions at gaulsaha. And there
was a far roaring that evening.
!ũ is acting everything out with Oooo's
They heard something walking in the
bush. Gao threw a burning piece of fire
wood into the bush. The lion ~~[illegible]~~
at the burning wood. Di!ai was so
frightened she wanted to run away.
They said she must not run away.
They made a noise and the men threw
burning sticks and the women got hold
of big sticks and all were brave standing
together by the fire. They stood there
the whole night. !ũ makes all the noises
of the lion. growling and roaring

Early in the morning, there was a plant which they took and put on the fire. Sometimes that plant chases lions away. !ki n !qi (rhymes with key) It did chase them away this time. This is not a veldkos. not eaten. What makes it chase lions away? It smells bad and the smoke drives the lions away. Is this a plant that is put on graves? No.

Xama says a zao tree bark is sometimes put on the fire to chase lions.

—

Fathers & Mothers. Is there any difference in the way father's control children from the way mothers do? The fathers scold & threaten the same way. Do the children obey the fathers more, readily than the mothers? Yes. They mostly obey their fathers. They are afraid of their fathers. (cf afraid - as respect & awe)

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I asked ≠gao if !ñ asked him to get wood & he did not go. He said yes. I asked why. He was disobedient he said. Why? He said because he was tired and Tsam gao could go. !ñ says he never once went to get wood.

!ũ says the boys are disobedient to her and she wants Xama to tell them to obey. !ũ says they sometimes want to fight her. ǂgao and I gise and Tsau gao. She says since ǂToma left they have been disobedient. !ũ says we should not have taken the husbands away, because the boys when they are away do not take care of them. They will not even get water from our barrels for her.

The boys say they are not going to sleep with them if they say these things. They will have the women alone. The women say they are useless anyway. !ũ says yesterday that I asked her about make believe stories that never happened and now she is telling me one that never happened. ǂgao says they do get water. Did !ũ mean by the make believe story that they did get water. !ũ says she is not telling lies. The boys she says do nothing for them. She says she is telling the truth. She says her

Mother father brother and sister Tolo
lies but she does not. ‡ Toma
got water for her while Nona was sick.
Now that she is gone the boys refuse
+ she has the care of the child + has
to get water too. I asked Tsan gao
if his father was here + he asked
Tsan gao to get word what would
happen. Tsangao said he could refuse.
It says he is disobedient to both.
What does Tsan gao think about that?
He says partly he might go one day
and refuse another day. Why does he
refuse? He says he does not like to
be sent. Does he mean he does not
like to be told to go or does not like
to work. He says he does not want
to be sent so many times. I said he
wants someone else to get word for him.
He says yes, because he is young
he wants people to do things for
him. Does ‡ gao feel he is young too
and wants people to do things for him. He says
he refuses not because he is young but because he does
not like to do things

Nona eats dirt. This may be why she
has diarrhea. It blames Tsan gao for allowing
her to eat dirt. She choked + vomited + cried.

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|| Kushay showed me 2 stones that I gise threw at her. ǂ gao said "It got a stick + tried to strike Tsamgao on the forehead. and Tsamgao defended himself with his hands. ǂ gao illustrated with gestures. When did I gise throw stones at || Kusaq? Just now. Why did he, I asked him. I gise got the stones. || Kushay said "Your wife will be an ostrich if you picks up stones. That is what ostriches do." So I gise threw the stones at her.

The boys do not seem at all abashed or penitent.

ǂ gao after I folded up my paper went on to say that the boys wanted to go to Gaulscha and that John wanted to take them but their people refused. He says that he is sure John wanted to take them. That is why they are refusing to do things.

In these relationships ego applies a kinship term

The Kung Bushmen distinguish between being named for and having the same name as.

In the collateral relationships it is known which the relatives were named for and the functioning the factor of the name depends on that. Ego applies ~~the~~ what term to a collateral relative depending on ~~filled~~ the person ego was named for used to the person the collateral relative was named for. For example if ego is named for his father's father (ie ~~he i gu'ma~~

Children III

(XEROXED)

GLOBE-WERNICKE

"TUFTEAR"

FOLDER

TO RE-ORDER SPECIFY

No. 621½ FOLDER

MADE IN U. S. A.

A-533