

Misc thoughts

Need to get hold of a name, a sound, a word.
approximation of sound is better than the feeling
of being blocked by not getting hold of it in any way.
Effect of phonetic symbols on me, as a reader, is to
make me feel blocked, held out. With no contact
no grasp. Fumbling weak grasp on a sound is better than none.

Tills. Essays on ^{Kung} Bushmen of the Kalahari
Studies are not complete. Insufficient for integrated book.

Strength of custom vs. weakness + confusion of custom.
Mild list of strong, weak me. Strength doesn't mean

Non-literate. Because I choose this one element
upon which to make a differentiation between
the Bushmen and myself. Not a qualitative.
Differences between us in the use of implements are
quantitative. We have more. Sturdiness of our hands
has been greater.

Full filled - This adaptation to their environment
is full filled. Physical environment ^{Emot} Mr. Westphal
suggested this word. Additive its opposite.

No impact from white civilization upon this
Experiences with blacks not altogether happy.
Intimidation enslavement enmity.

Non-literate - Not precisely a qualitative differentiation but so
great quantitatively as to partake of a quantitative aspect.
No human differentiation. Some this some that even as we.

Both empirical observation + custom - reason whose forgotten
mingle in B. life.

Dance at Night. Virtue in dancing all night long. Dance in
day time was before Chama dance. A purification

Conversation is like a shutter which sometime opens
and reveals what is within and sometime closes
to hide what is within.

Impressions of social relations - Tills of Chap.

Tree spirit.

Khwoa mother of Bees. Medicine is in
hole in tree.

A woman travelling between Igaur
Gaulochu was almost frightened to death
at a certain spot where a strange
singing sound came from a tree. The
Ilganas were then she plunged. Point
was not that it was the tree or that
the Iganas belonged to the tree in any way
they might be anywhere. Near a grave
or anywhere.

List what is done. Under a tree or bush.
Fire in wood fire is choaed.

Title ~~Fire Food and Water~~
Water Food and Fire

Thoughts on Religion

May 31 1953

No sacrifice & offering.

No worship. No places of worship no sacred places
"act of" No praise or propitiate no assuage
no please.

To threaten?

No image - associated with death. Do not sick piers in effigies.

Submission to Gods. They are in their control

Evil. God is responsible for putting evil into man
of man impolite to his own. in-law God was doing

Morals are social - human expedient from p. of view
of human relations. Ex pressed by sense Ask More.

Spirits - evil + good. mostly evil.

Practices of Choa etc. link with forces of nature -
veg and animal - but in connection with
the human being himself. ego. tends his
own being by bringing into it a keeping
out of it good + evil. Avoidance of speaking
mensuration except by old men + women. wild had large in hunting

Do not let their practices control vegetation of the
land nor fertility of animals.

± gani does not make rain. Ego finds out if it

Rain. Will rain or sees that it has rained
Does dance being. Controlled by hair + rain. How.

Old and young principle. Note marriage only
young people participated. Old men

young women would not sit when old men sat.

What is this position in age?

as well as wisdom in age. Do

age feared Khsa Respect + fear go together
old men Khsa young boys, old women Choa young girls

Music - med. men sing and dance to warm up +
when they are. Songs are from God. Music maybe for
fun too.

respect + fear - shangren. un known + harmfulness.

Write account of dance step by step in
full detail. weather. time of night.
first a few women - girls then men

Describe ornaments fire light. clothes
sticks, tails. bows
spear taken away.
extra apron on men. skirts behind
head bands.
size of circle
trees around
first cry of med man.
fire. steps with steps over hair in
rubs in hands throws brand.

Gabies
women dance

Do this again dance the night it rained.

Center. The Ego in Kinship system
Ego in health strength ability to hunt
Note admiration stories - Modern could
get vedkos.

No tradition of past individuals of great fame
present made of old stories

Past is not stored & passed on a person
avoids conspicuousness - Social pattern jealousy
" " in sight of gods - lest they take you
avoidance of name of god not to

avoid calling attention of lions - ^{get detail} ^{they playing with} ^{vedkos.}
Emphasis in stories of proper behavior

Purpose of medicine men's practice
not to do evil to enemies -
but to bring health

custom of greeting guests - to bring - keep health.

Purpose of morals. social cohesion

Practices about hunting - to get animal
lack of ammunition. Spirits of animals not
a concept highly developed except N!ao.

Sun - not in its seasonal aspect related to
crops. Why avoidance at marriage
menstruation. Why dance at night.
Sun eaten - bone thrown back. #goma's remark.

Note names of dances - songs - Sun is included
quaffe. eland - big bucks. Note my
big bucks law N!ao - Strength
principle? Connect with religion.

Honey - what about it?

Sun
killed - bad
feared

Gods in European clothes - Bentley

3 instances - 1900 say

2) Gao saying go na could create anything
so would create comfortable clothes for sunny
places perhaps.

3) More troublesome was +nisa saying
go ha appeared to her in European clothes.

Intrusion of Christianity? Not a good
establishes historical reason. Missions here
recent. 4 B. may had been to.

Is it likely Christianity via Bantus
would have taken this form? Leave for
future student to inquire into this.

Concepts of death continued. To be rid of it
to close it off as unpleasant undesired
abhorred. To put it out of ones mind. Wiped off.
It is not venerated. No cult of dead no rituals
No worship of dead. No ancestor worship
No emphasis on past in kin system.
Fear of 11 ganasi.
Immortality of 11 ganasi not heaven like - to be
desired. Every thing points other way.

Sun eaten. Sun avoided by mens. girl. Mums girl.
Thinks me.

Protection of life. Not to play with weed kor. Lion weed come.

Beads - arm bands head bands etc.

Does! qoo! Na own + give the Choama soap
or is it something that belongs to men. as human
+ came from them. Not medicine from +gao! Na but

Progress of the seasons not as marked as in
snow spring summer fall of our year in
no. hemisphere. So. hemisphere lacks this
phenomenon. Temperatures fall at night
in winter - temp in day is -

greenness all year - trees - ^{color muted}
grass turns green in rains. ^{not vivid}
flowers - but not many here, other ^{change.}
in the grass ting mes or bushes.

Rain the most notable phenomenon.
Storm - wind - lightning
also verdure comes.

Center - lunisey.
calls lunisey people -
other people Chi dole.

Animism connects with lack of animism
spirit is in people in animals (N/AO?)
but not in vegetation -

Substance of some sort in tsi
no spirit in it. Used not
to purify but to make safe.

Safety not unduly

.. sacrificed as offering
.. made to grow by ritual.

Note - tsi used in menst. + baby ceremony
not + Kali - which was imported

with choama. ^{Sa Sa} - women's choa.

Get dope on what animals eat. Does tsi come
into

Lack of emphasis on sexual abstinence from before hunt.
.. .. sex vs fertility,
.. .. sex in general.

not an anxiety. No deviation from normal } not a
Theme on sex - Naturalness - not ^{developed}
not taboo - just not much to say. ^{area of Taboo}
^{ritual}

cf. Golden Bough - p. 411 Make a tentative comparison

Bushman ^{rites} practices are on level of Magic - as defined by Frazer in Golden Bough. Not religious in some aspects

- 1 no special class of persons perform rites. No priests
- 2 " " place. No temples
- 3 Frazer says spirits not gods are recognized but for Bushmen it is substances not spirits that are used to bring about safety + survival. No names for substance in the sense of power except medicine. Not a spiritual attribute (?) but ^{it is} invisible. They do not know why it is in Sasantoi
- 4 no propitiation, prayer or praise no worship. Magic in sense of a physical sympathy in substances & thus so. Influence course of Nature.

against 3) God = are conceived. Have Name Not spirit in trees or rock. Have power over all things not a single department of Nature like consp. Note both concepts exist in Europe the Great Sky Gods. + the spirits of corn in the corn mother. Corn maiden

conclusion B. practices are on the magic level. Over and above is the concept of God but he is not worshipped. No practices or rites developed.

hints - Medicine for their own dances, from him Receive from him at his will

Ancient acts of the Taboo. Not connected with Qao & Na? ^{or} ^{2/3} ^{say} Substances in fat smoke. ~~Tei~~ Sha ila ^{are mixed} Magic level.

Dist. meat
arrows.

Appeal tinged with accusation
Why do you not take away the
sickness you have sent,

get word in sense -
power

Do # qao!na and #qawa walk like men, ^{like} creep,
fly like birds move like the wind,
or manifest themselves?

Famal prayers incantations none revealed yet. Keep trying
words of the song. Keep trying. It seems to be the
music not the words that make the song.

Does medicine from inside M. man to cure patient?
by contact? and/ Does the man draw sickness
out & throw it away.

Fightup. Try to understand more about the avoidance of
sex. What men likely to go to widows? young boys
much of this? or married men? Is it bad
for a married man?

over

Semi-
a Bantam like week.

P progress.
Things don't get better.
The old people knew - did not tell
Knowledge is lost - NOT increased
The idea of being given some thing
less recurring. Concept / learning new thing
getting better as time goes on not present
Concept / their being a virtue in -
effort / individual is to be encouraged
Making effort in itself a virtue.
in New England, not at Gaultoch.
If you haven't got a well - Make one -
'Gho! na did not give us a well.

Continues - to ask & think about -

May 31

think about menstruation date -

feet not to touch earth

avoidance of sun

marriage was after sun set.

why dance at night.

Fertility - why avoid milk of y. doe

who can drink. We saw y. boys drink.

Why ^{do} eggs make one mad.

think of young + old and eggs.

are eggs too strong - so they make one mad.

Taboos all relax with age.

Is this not protection of young life from substances too strong for it?

think ^{Pro} more about taboos of not eating food cooked by woman after child birth.

look more into birth and death. in connection with theory of health, strength.

Note Choama. dancing in cold makes of men strong

Rain - is the factor in food growing. Not sun - no female no male fertility principle.

Practices regarding rain - developed.

Names of dances connect

get more about honey - a divine food gods leave it.

" " Mamba what is concept.

Wanted Mamba body burned. No one touched it.

more on giving of arrows.

Reading Golden Bough was like rain on the desert of my thought.

more about } Blood ceremony
 } Stein buck.

omit 5 pruy buck.

Youth - age. Protection of youth. Not to
frighten. Umbilical cord. Keeping hair.

Washing with *tsi*. Protection of life? I think so
babies. Marriage? at menstruation
Choama. not with *tsi* look up.

Concept of *choa*. Not to make vegetation
fertile but to do something to ones
own body. Make it safe to eat
not concept of purification.

Work more on fire -

Power of fire.

Not concept of keeping fire pure.

If you *choa* foods and fire do not
to make it safe for you to touch
the powerful substance & principle
of fire. Only young must *choa* it.

Protection of life vs fear of death.

Do not find fear of death a clear concept
in their minds. Ask more

strength of customs of avoiding talking
about "gana si".

Protection of life of individual living man
not via the concept of fertility

of vegetation as a protection of life.

Survival of not of vegetation or animals but human.

Death. To have done with body as simply as
quietly as possible. Dolls feared

suggest death. No images they suggest

death. Objects of the dead buried with
to be red of. Names of dead avoided.