Present:
Frederick T. Igao
Lammert J

!Khau (lame) oct 13 1952

732 I was born at Gautscha and grew up here. I lived with
159 My parents. Also with Gao d. ǂ!Khau (Qui)'s father was the
head man, his grandfather (Qu'Na term) The gao
above was his tsu, Mother's brother. He lived with
Bebe. Bebe slept at Tue and at Gautscha
Tue is the flat on the other side of ǂName
~~HKhowa~~ !Gowosa. is another place.
His mother & !K's mother have same name.

He's lameness. He got sick in the joint of his hips, as an adult. His legs were not sick at all before this. He grew up without sickness. He was married before he got sick & had one son Gao. It was hard at first to learn to walk with the stick but now he has learned.

How does he get food? His wife gets it for him. Do the other Bushmen give him food when he visits. No they do not give him anything. Only his wife give him food. He's only looking to her.

He says that Gautscha is his residence place. He was at Cigarette last year, His wife's relatives are at Cigarette. When he is there his wife's relative give him food. He likes Gautscha - so he comes here to visit! Of above - Must Name meant place he came from - Not where he lives, He has no relatives living here now. !ǂi!Gao (Tii Kay) is a relative through the Name of !Naoka (~~Toogo~~) !ǂi!Gao (Tii Kay) give him food Meat. everything - "he gives some to me."

yes. If a Bushman had a sickness like his and had no wife who would care for him? Ans: He will die.

Did he ever know anyone who had to be carried when they moved? No.

When he started the sickness he stayed at one place till he could walk on the sticks. He crawled like a child. His wife cleared paths for him. How long was he sick that way. He was sick all one winter and summer. After the summer he made the sticks and walked. They were at !gao ǂā, near Tsam!gui. Whom were he, his wife with. They were with his parents. Any others? A small group, just his parents and his wife. They are dead now.

He had no open sore. Just a painful spot on his hip. The leg is now withered and paralysed. It is no longer painful.

Word for friend is: !Hã Khoe.
He says he has no !Hã Khoe.

!Kham + Ti !Kaq.
Ti !Kaq's wife is !Kham's Mĩ tsume.
mother example, saying just - the name relationship then our finding a blood relationship.

Bei (!Kham's wife) mother is ?
!Goe sa is mother, !Naoka + !Nai
!Kham's mother is !Naoka. Her father and the mother father of !Goe sa stayed together in one place.

!Khaun (lame) !gui guide last year Lawrence & I. Oct 13

(!Ha̋ !Khoe friendship. (!Ha̋ Khoe rhymes with Koee)

602 Friendship says !Khaun is only among
553 relatives not with an outside person.
572 In friendship a man would come and give you food or give you beads - to the women. Only relatives give to one another. (Picanin's wife giving beads to !Gao's wife)

If people have same name, they are relatives. Surely not all the gaos feel themselves related. Yes. They all are.

I asked !gui - He said the only !gui who is his relative is Charlie's !gui. The others are not. They give to one another. But these !guis are relatives. Our !gui's mother was Xama. Her brother !Ti!Kay was the father of !gui (hunter.) !gui hunter says to our gui's Mother Mi̋ ga What does our !gui call !gui hunter !Gu!Na.

(gui says he has friends who are not relatives (!Ha̋ !Khoe). On response to question but another way he says he has no friends here except !gui. What about gao. okay bro of !gui.) He is his friend.

I said I wanted them to help me understand why people live together. !gui our guide (last year) says, !Khaun & I have no relatives here but gui married a woman who belongs to these people. That is why we come to stay with him. She is sister of gau.

Some marry women who have many relatives
591 but you do not stay with them. Some men like their
582 parent place. A man who stays with a woman's place likes his wife very much. Some go back to their own people. A man can stay where he likes.

Lawrence asked if a man wants to stay in no place & his wife another how do they decide. !Khaun laughed. !gui says they talk about it much till the woman agrees to go with the man.

!gui guide of last year anniversary Oct 13.

Some like to live in large groups some in small. If a group stays small they eat much.

591 621 Some groups are large because they started large and get more children - that is why they are large.

Has ǂ Toma's group always been large? They are not. ǂ Toma! !ũ always stayed alone. After that he joined - ? gau, gao helmet + Xama and gao helmet's father.

Before he stayed with !ũ's father Debe. !Kham laughed again. And now, Madam (red. say) you see these people gathered together for tobacco. If they don't find tobacco they would all go. ǂ Toma would stay alone as before.

Before gao married Di!ai they were alone. Since he married Di!ai they stay together. They were married while !gui was at ~~Kube~~ Kavi near Kube.

!Nai is the chief of ~~Go~~ Komatsé - (some this gao is spelled S.W.) the first husband of Di!ai. Not a Herero - a Bushman.

Does !~~Hooga~~ Naoka live mostly with gao or mostly with the other group. Some years she leaves gao with Di!ai and goes to ~~gao~~ her own relatives & stays about a year there. Hy. !gui says he does not know.

!ũ's first husband !gao lives at !gau married now to ~~+Khoo~~ - Khoosa. with ~~Debe~~ Gi!go ~~Gi!~~ !ũ gae who plays violin - with IV Debe. Dau g! ~~!Hooga~~ linegau and gao. That gao !gao is the tall boy who was here with !Nai~~ski~~. They were married in the winter - and !gao ~~went~~ to his parents. And while he was away ǂ Toma came and took !ũ.

INaoKa

Oct 7 1952

Haoga 1st wife of gao Medecine. His 2nd wife is Di!ai.

Husband gao

She was married before to gao who is dead. she was about 15. Size of gao's dau. IKhoa He died before they had children.

587
584

When a Bushman woman's husband dies - she stays (she says) about 10 years before remarrying. I doubt the ten.) No ceremony she says.

She was the age of Khaa-IIa ! Hugga's daughter When she married gao. They were at Debora gu. They had had known each other since they were children. They lived in the same group.

(I gau smiles understanding at my question.

Could she tell me more? The man comes to the woman and tells her that he is going to marry her. After her husband died she says she knew that gao was going to marry her. The man asks the parents of in a first marriage. He must ask his own parents too? Yes. The parents visit them. The parents, the man go to the womans parent and they sit together and talk, and she say she + gao were also present. The first time the parents sat together she + gao were not present. And the 2nd time when the parents sat together we were called she say, and were told that the parents were satisfied and we could be married. The parents of the girl ask the parents, the man how are you going to ~~care for me~~ carry my daughter. What kind of road - * wedding take her? Her parents asked his parent Are you going to look after my daughter very well? And the parents, the man say they will look after her. gao went to live with her - with her parent. Was this his first marriage? Yes. Was gao already a Medicine man Yes. He was just the same age (size) he is now

(over)

Present are I gau I gaa IKhaa IIa Be + children - atmosphere lovely. unconstrained open friendly.

* gagehe + gu go e + Khae.

idea type of husband.

58 They say Iguada is too long, but he can pick gum easily.

p. 192 pgs

Di!ai

Sept 30 1952

684 It was afternoon when I asked Di!ai if she would come to talk with me. I gave her tea. She brought her little girl Qasa Khoa. Frederick Qao + I, with her, went alone to the shade of John's tent. I told her I wanted to understand Bushmen women to whatever degree I could. That here an event had happened, ~~but~~ I would be grateful if she would tell me about it, but that I wanted her to tell me what was working to tell, and not to feel pressed by my questions. She said she did not know what to say but if I would ask questions she would know what I wanted to know.

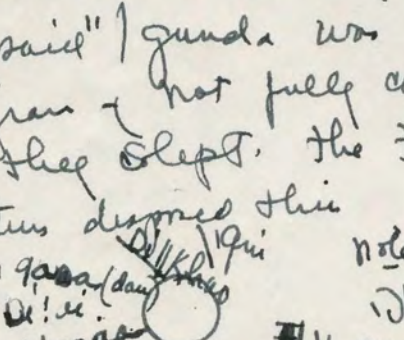
On the whole she gave no information that I felt I could rely on as information. Her story differs from Qui's at every point. What was interesting was her bearing, her expression - and what she said. As to the facts, the story now is like Rashomon the Japanese film. She was dignified and charming, and reserved. She did not decorate anything, nor defend herself, nor admit anything which we had heard said. She did not blame anyone.

There thing she said: (I was not taking note. I took the chance that our talking together as 2 women talking might bring us closer than my sitting - the anthropologist taking note.) The interview was a mixture of questions and remarks volunteered. The latter I shall indicate this time.

Qui was angry when they started. They were not a couple who quarreled much. They had had a long and peaceful married life. But Qui was annoyed because
684 she had wanted to come here for tobacco and Qui had not wanted to come. Qui wanted to marry another woman,
595 Nisa of Debe's group the young widowed sister of Qui. She did not want him to. He is not a strong man. He cannot take care of her. What would he do with another. Look at her clothes she said. And she is thin she said. Some men are strong and can take care of 2 wives but not Qui. Anyway she did not want Nisa. Nisa had many relatives. They would take Qui away to live and for would be with them and Di!ai would be left alone. She has known of weak men who took two wives so there would be 2 to quarrel and, but she did not want this.

Di!ai continued. Sept 30 1952

Then without leading up to the subject she looked at me and said "!Gunda was present." She drew on the ground a diagram (not fully completed by her - punished & reduced) on which she showed where they slept. The fire in the middle in the circle. The others dropped this



note !Naoga !Ao's elder clan - is wife of !Gunda
Di !Khoo and !Qui are dau + son of !Ao

While !Qui made a fire alone at some distance. He got up early and came on alone to Gaulitha. She had pleaded to rest, saying I have the child to carry. He pushed on without her.

Without any question and remark from me. She said "No one beat me".

I asked how things now stood. She said Qui was quieter. They would go back together. Either to her brother Khanä at Kai Kai. !Ao would go to his wife's people in the mountains. Near Kai Kai.

Oct 4 1952

602
855

I gave later care of !Ao's children because her son !Gunda is married to !Naoga (Ungka)

Name - Ngani
then tsedumchi + Igao joined us. | Gui

1 of 2 pages

Sept 29 1952

591
589

| Gui was married as a young boy, about the age of Igao. The boy goes around and looks at the girl. When he finds one he likes he speaks to her parents. If they agree he tells his parents. But just to speak with the girl. If she agrees, he goes to her parents. Di!ai was a young girl when he started to pay allowance to her. And |Gui was engaged to her when she had her first Menstruation - at his home. And he married her after that. She was a woman already. |Gui married her at his parents house, not at hers. The father of Di!ai was dead and the mother gave the daughter to him, and came with her to live with his parents. This is not unusual - if the father is dead.

The above was told without being brought out by questions at any step. I asked if he would tell about his marriage. Then I asked if there was anything more he thought would be interesting to me to put down.

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He said:

I want to tell about my wife. I asked for this girl from her relatives. And now I have a little trouble and I don't like these things to be going on. On the journey coming to here || ao took my wife away from me. And I do not want this.

2

The usual way among Bushmen when this happens - ~~the~~ someone must be killed. It is a very bad thing. And if any man be found with another man's woman he must be killed. The people were frightened, and for two years now this thing was stopped. And this is the first case among |Gui's people. If a husband saw the other man he would start to fight. But the fighting starts by the lover. He wants to kill the man to take the wife.

Sunday Sept 28 - |Gui Di!ai + ||ao were all together at boy's fire.

Always there is the problem of suggesting that one thinks unusual action is disapproved of.
Interaction between anthropologist + people is a serious matter.
A terrible responsibility.

!Gui Continued Sept 29 1952

!Gui is volunteering all this information.

If a man likes his wife much if he finds out something like this he starts first to kill the other man. They fight with arrows. If he gets him with the arrow after that comes assegai. That is all.

Did !Gui ever know such a death? Yes How many? I saw !Gui say. My self ≠Gama a black man said I will take your wife And ≠Gama took his arrow and killed the black man. Gui was asked He saw such a thing ~~experienced this~~ my once and that was long ago. He was a man not a child but it was long ago. He was married. When this happened his first child Bo was born. He has heard about lots, but has only seen this happen once himself.

I said - an outsider does not know what is best for another people. Does !Gui think it is best to kill in these communities or that it is best to arrange matters peacefully? !Gui says the man who takes another wife must be killed. That is the only way to keep peace. Of course the man broke the peace of a man and a woman, that is why he must be killed.

627
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(3)

But, knowing !Gui's behavior in coming here, I said that customs change. Our customs have changed in this matter. Are Bushman customs also changing? Yes. he said, they are.

He wants peace, he says, and so he came here. It is !Ao who wanted to keep to the old customs and kill him. Gui says. He wanted peace so he came here, to the relatives. And now things are peace, arranged. Di!a will stay with him.

Eliz is taking the Tinc. of opium + Sulphathalidine course today

Sunday - Sept 14

There are 13 children in our tent. Elizabeth's

512
621

carriers of a Sunday morning. Boys:

ǂsam Kho gao

!gui with the eyes wide apart, the beautiful boy.

ǂ!oma ǂau gao

!gai !nai si

Girls: they sit separately.

!nai (ones) who it turn out has 2 names !Khoa is his other Naoka

ǂnisa who is !nai's half sister - Her mother !Haoga

her father ou gao (m)

xama who is gao (helmet) + !gasa's daughter.

+ the sister of little gao above. she says Mi Tsima

ǂsam Kho gao says this little gao is his Mi Tsima

!gasa

Di!khao

ǂnisa

!nai has told Eliz. she has 2 mothers !Haoga Naoka + Di!ai

ǂsam Kho gao kissed Eliz on the cheek with a smack and called her !gui!gui. (The kinship terms are getting no into communication) He then sat in her lap and showed how he drove the Jeep last night steering it across the pan, sitting in John's lap. (this am (Teng ka) + Haoga got into the driver's seat + the Jeep + pretended to drive).

They have a cigarette they are passing all around.

Two big girls came. Eliz. got out string and one girl is making a string figure. Khwan ǂa the other is !Tim (!Tim + !Dua very nasal) K. made 4 figures. !Dim

There are 19 people in the tent now.

John was speaking of a vacation in France. I said I wanted Mine in bed - with a terrace outside my room + no flies. I'd go from bed to terrace and terrace to bed and not speak. Eliz says she wants white pajamas and blue curtains that blow in - cool white rooms.

gug gug ~ bub bub? or barking.

512
192 Tsam Kao said about a big boy with a wide face who came in that he was shee dora bad. Every one smiled pleasantly including the boy.

Letter from Isaak Nov. 6 1952

177
469

Brought by Petrus brother of the David at Igam David's Hefero Name is Joree (pronounce Yoré)
Their Sir Name is Muhakaona.
Translated by Ebson.

I am hereby asking for a permission to visit one of your servants, namely David
In case I am granted that permission I will come on Monday

Yours faithfully
David

Interview
Isaak the chief. Isaaks lies in ~~Kavi~~ Kavi on the other side Kubi.
Gui + Igao know of no Herero at Igam except Tokoli.
Nani does not remember who sent the ~~message back~~ brought the message from Isaak.
Igui guide says he gave such a message to Toma.
Sent message now by Gum Tsa.

LORNA

535
832 Erotocism in the dance. Describe the woman's down cast eyes no glances no flaunting. Stylized movements - small intense steps the man dancing behind her with his arms out stretched but not touching her making no pantomime suggestive of sexual movements. It is more like an intense and delicate poem in contrast to the bumps and grinds of passion in extreme which some of the dancing of a strip tease act reminded me of. Banter & speaking people

Sex not a subject people feared to speak of
831 as they feared to talk about the gods & the spirits
839 the dead. But they could not think of much to say about it. I do not know whether to interpret this as repression or naturalness but incline to the latter guess. Abnormality. 1 instance, woman who used to uncover herself, lie on the ground in front of her skin shrieking for a man to come to her. The people in ~~shame and~~ consternation use to try to cover her with a kaross. They say they never knew anyone else to behave so

Women said they liked to have intercourse with their husbands. It is a good thing a pleasure to them.
831 When I tried to find out if they had orgasms we got
833 into some difficulty in translation, but finally they said they thought they knew what I meant and they did have this experience. Naoka added, without my having questioned further, that after that one sleeps very well. It would seem, as far as I can make out, that they do not practice foreplay with the hands. The only sexual position that they practiced, according to what was told me, is lying on the side, the man at the woman's back.

Homosexuality - one man knew of one woman who was
831 "like this" he knew what I meant when I questioned about it but she was not a Bushman woman. No one
838 addmitted having ever known a Bushman man - woman to be homosexual. These talks which I report do not constitute evidence. I can only add that it is my impression that information was not withheld out of shame embarassment or fear. Information was withheld on many subjects which were taboo to speak of. but this did not appear to be one of them. they could be got around by a woman (over)

speaking to a woman or perhaps to an old man. or a man speaking to a man. or avoiding the tabooed words or names by paraphrase.

I do not consider this definitive evidence. I report what was told me.

195
191

Bushmen swear by their Mother & father
~~gots~~ women especially by their father
Men " " " Mother

They say a basi or a dai si
Seems to be comparable to our
emphasising the truth of what
we say as by saying I swear
that was the biggest buck I ever saw.
Little ≠ gao was saying adaisi, adaisi.
He was telling us the names of everyone
present

He does not use clicks he is about 2½.
His brother ! nai ~~si~~ ⁿ he calls nai~~si~~ ⁿ
He puts a g in !ai

Get Fedimo to make a sentence with
a basi & adai si

July 18 1953
Grantsche

John's telling about how the man
834 tease 18 yr jr not ~~being able to~~
864 playing away from his wife and
how when he & his wife have sexual
intercourse & goes their 3 year old
son has a tantrum Made me
think to put together with
this 11 Kuskaps telling how & goes
urinate in the pond & in the
bowl etc.

1 Gisaay was with Herero at Kai Kai.

Gau + 1 Gisaay

Nov 6 1952

Page 1 82

1

Kenamasa - the Herero 1 Gisaay Gau's son was with.
without power it means
464 484 Kondomba
(means tuft of hair) is the Herero where the other son is with at Tsau

464 177 Kenamasa wants Gau to bring tobacco when he returns.

Kenamasa had received the letter + understood it + was willing to let 1 Gisaay come.

1 Gisaay was anxious after the letter for his brother to come so that he could come here. And glad to see his father.

Kenamasa was afraid to come here. He was afraid of Mr. Marshall. The reason for that is that in the olden days some Hereros were living here and they were expelled by the white people and because he was a Herero he was afraid he might be expelled to.

Even 2 years ago 2 Hereros came here from 1 Gam and they were expelled by one White Man who was with Mr. Marshall. Kenamasa was not angry.

What did Gau understand? He understood nothing. He only saw them being expelled the same day they arrived. They did not even sleep.

Are the Bushmen willing to have Hereros come in to their country? They are not

Jan + I gisa who was with Herero at Kai Kai Nov 6 1902

1

Jan says they did not want them to sleep here so they were glad to see them expelled. The reason why they hate the Hereros is because the H. made them work very hard. So any kind of job the Hereros are supposed to do they give to the Bushmen to do.

Jan thinks the reason for their (the Hereros) coming was to ask for clothes. Those 2 Hereros tanned some skins on eland and they said they should bring them + sell them to the Bushman.

464 (1)
177

Gao bro of Tungka - son of gau -
Works for gademba a Herero now at Tsau
formerly at Kai Kai.
I gisway worked for Denamari
Kademba. the Herero.
Kademba at Kai Kai took gao without
gau's consent It was while we were at
I gam. He went at same time as Musinjen
gao did not want to go

How did Kademba make him go
He conget his arm + pulled him.
gao is same age as Igunda - old Tomas.
Did Kademba have cattle with him - when
he left Kai Kai - Yes, Many. Did
he want gao him the cattle. Ans they
wanted to have gao" to rear him".
Some people told gau that Kademba
is returning to Kai Kai.
Did any other Bushmen ~~[illegible]~~ go at same
time with Gau Ignigo

Miss July 7 1953

I object to the words wild - tame being used for Bushmen as unworthy of the degree of understanding man has or should have reached by 1953. cf Shapiro p166 It seems we could find a more accurate description.

John came at this point after a day not in the veld - said he did too, after having asked me how is tricks?

!K'am is here. I like these people very much.

There are things even more important than food, which means even more important than life — which means that life except under some conditions is not considered by posthelately as worth having. I set aside, in saying this facts I know - that in the extremity life is chosen against all else. What I mean is that there are ideals beyond which man strives. He formulates them. And expresses clumsily in relation to them - except in extremity

622
224

FTama took me the head of one of the 2 wildebeestes that Ikima shot the other day. His relation to the community was more important to him than food. I can imagine the measure to be the same for ourselves.

I knew FTama best. I felt most a meeting of the minds with him. I watched him time and time again during the year and two months we lived with him - refuse something, others would ask for matches - He would refuse. Shake his head. No

Not having starved in his wife starving person I do not know from my experience how he would behave but I think that the measure is the same for Bushmen as it would be for us. We would share - until some time which neither the Bushmen & Nagai Naye nor I have experienced.

Oct 1, 52

621 Gao Helmet say: to Frederick
King Bushmen have no big place where they
gather together. He wants Gaulosha to become
a big place where many gather. For these
reasons Gaulosha has much game & much water
and much veld kos. This water carries the whole
summer through till next rain. As many
as want could gather here and not use up
the food & water. If we get good rain
the water stays in the pan the whole year through.
This is a good place to be a head place.

---

464 Gao told Lawrence he wanted his sons to go
to work for Europeans so they could send back
many shirts.

Ji. ai has not been feeling well. She is somewhat better but has pains in neck + back. She wishes some one would suck blood from her back. When they suck blood do they use a horn for cupping? Yes. a young wildebeeste horn. Last year some one sucked blood from her shoulder + she was better. - She looks to be pregnant. (a little woman with heavy burdens.) She says she can not carry wood. Her husband carries wood for her. Day before yesterday she went for wood, carried it as well. and feels worse.

755
149

Henley Veldkos
More drawings
Possession

e.s. often typed
look later for date etc.

Nov 4. 52

When we were in the midst of unloading nuts Gao Kulmet came to Lawrence and with his eyes glittering said - "If you do not send a truck to get the eland I shot I will take all my people and go."

He had demanded this of Elizabeth yesterday. She said she could do nothing. So he burst out at Lawrence as we arrived.

Lawrence sat down & explained that we did things for Bushmen because we want to not because we are threatened. Three translated this in no uncertain terms.

Toma in the afternoon told us he had said to Gao he must never use such words again. R. told him his heart was sad & have been letters to that way.

Toma says he & Lawrence are old people. Gao & Dramé must take care of them.

888

!Ti! Kay's werft

!gha n w ǂ qao at ~~99~~. Ledimo

5

a.m. Sat June 6, 53

Abandoning the aged n sel
they say they never heard ǂ that happening.
Never happened in their lives. They always
stay where they can get water n food.
They do not travel in deserts. They stay
at Nai Nai. And have never have had
such an experience.

— these w/ his present —

At ~~gi gaes~~ !Ti! Kay's werft ~~Haoga~~ !Nao Ka ! Nai !gha
!qoe shap ~~Naogh~~ !Nao Ka. Dam w/ Bo. Kho Kove w/ !Tu Ka
ǂ Nisa with blue beads. ǂ hman ǁa w/ ~~Hao~~ ǁNao

Sum Name that must not be said.

Gao helmet answering

Notes

Page 1 of 4 pages

Gao helmet + his work experience

Oct 17. 52

464

Before breakfast a crowd had gathered. Gau, Gunda, ~~Gi Gao~~ Nai Si, Hao, Gao have returned.

Gao helmet + Gui Neanda were talking. They said here all these hunters have been away + have brought back no meat + the people are hungry.

Gao + Gui then spoke emphatically to each other. Gao avowed he was going to work for Europeans. Gui said the work was too hard for him so he ran away. Gao said Gui was a lazy man. It was not for him to fight + say Gao was not equal to the work. He comes work all right.

Gao helmet has been to work for Mr. Morris on the roads - laying grass + brush on the roads. They were paid for 2 months work 1 blanket and 1 shirt. They were given as rations mealies tobacco and salt, every day. They worked with a tractor - fixed the spoon after the tractor. They got enough mealies. How many times each day did they eat? He says 5 times. Mr. Morris shot a bucks + they had meat every day. Gao likes to eat 5 times a day - to make him strong to work. That makes him strong. They also 2 elands first a giraffe(!) 2 oxen 1 spring buck 1 wildebeest. They had managers 2 Europeans + they did the shooting. One was named Gaoho a Herero name for him. ~~The~~ Gaoho has a brother at Igam - Uray sounds like in other words David who was blasting the well. Don't know name of other. He was a European. ~~The~~ Mr. Morris was not present at the work. Gao volunteered inf. that the Herero was paid in money the Europeans in shirts + blankets.

464 431 602 Gao thought he would get some money. He did not get money in his hand. The ovambo was ?

When he saw the shirt he said all that hard work for a shirt. No I'll go. So he came back here. He wanted money. He wanted trousers + shirt and a blanket for his wife. !Nani gave him the blanket - his brother in law. The statement now from !Nani - is his bro in law got a blanket in the rationing goods and he got me a shirt.

!Nani's wife is ~~!Gao~~ !!Gao - They were working together the same length of time. Why did N. give the blanket - because he saw Gao only got a shirt. Gao gave nothing in return. It was because he is his bro-in-law. Makes good feeling to give Gao says. !Nani is older than Gao. Gao did not ask. for the blanket. His feeling was not to give the shirt to !Nani because he had only one + had nothing on so he could not. Gao gave his Kaross to !Nani. !Nani likes a Kaross. Gao has a feeling for a blanket

This all happened just before we came.

464 ~~When~~ He happened to be coming from !Khoo Nae !ua. ~~and passed by~~

They make drawings in the sand to show a map Gooh - they had it oriented right on the sand to represent the actual direction. See map.

They have to go for veldkos.

!Khoo Nae !ua has a water hole. To the west not far from Keitcha - then Debora gu

Khan is

464

Tsau ! Khe Nae !ua Gao went to cigarette then he got the job. Did they tell hope he began to work how much they would pay? They told that they would give cloth. Did they say how much? 1 yard. I said in our country it was the custom to say how much the pay would be & the worker could then decide if he wanted to work. So it the same here. Here there are different ways with different people: Tsino? They do not know about asking how much the pay will be from 1 moon to the next.

Gao says if he had seen Mr. Morris himself it would have been different. But ~~the~~ at cigarette the ovambo said (~~when I came to the job~~) Gao would get 1 yard and a blanket. Then when the finished his work. The ovambo divide the things and he gave him the shirt instead of the blanket. It was a blanket he wanted. Gao says the ovambo took the blanket. Mr. Morris chased ~~him away~~ the ovambo away because he had bad manners. The ovambo is named Tovon Dobe (Toe Bay) Dobe put him in the job. Gao did not want to go. This is questionable. Release? Agression on gao's part?

Were there many Bushmen working. Many. What head man was Gao working under? Mr. Morris some B. were from cigarette some ǂ. Saun an gai gai.

Does gao like to work like that? He loved his work. What made his heart sad was the shirt. That is why he left. But he loves to work.

Gao Scay has again on his mind He says he wants to go. I won't let him till his sore heals if I can prevent his going am trying to prevent his going till his sore heals (over)

(5) 484

464
177

My speech about sluts
Gau said those are good words.
Evidently
(6) I think Bushmen are
very susceptible to suggestion
How they change face &
say I did not come to
ask frot - I just
came to visit yr - afts
asking & being refused.

464 Would you like working for Europeans? I asked:
gau (Med) He is old now too old. and too weak.
1 nai si. ~~Aos~~ He would like to get shirts + trousers
He would like to.
gao yes he would like to. There is no one to give
Med Knee him work.
1 gunda Does not want a job.
11 ao He would like to.
1 gui He .. .. –
Meanda
1 gao Seng .. .. ~~Very~~, very much
they all talk at once and wave arms
gao says they want to work to
get out of these wild things. They
could see how it is. If it were
too heavy they could leave.

gau said "these are good words", after I'd talked.

621
159

≠Tomu - Gautscha

LKM

Nov 1, 52

≠Toma volunteered that /Ki Shi/na father of Kao Gao once owned the land around Gautscha. ≠Toma came to him when he was 10 yrs old - not married - /Ki Shi/na told ≠Toma I give you this land and this wife - /Gu was related to him. Kao and ≠Toma were not of the same age - they didn't play together. ≠Toma came from /Gum. Kao still lives at Kai Kai. Kao was taken by ≠Toma to Kai Kai and left there during the winter of last year. He has a wife there - 4 children 2 are at Kai Kai - 1 here Noshay Noichi - 1 he brought here with (/Gi Shay) wife of /Qui - youngster

≠Toma killed his first buck at /Gum - just before he came here. it was a hartebeeste. he shot it in the leg. - it was his fathers arrow. his father was still alive - hartebeeste died itself. after he shot it it went a distance of about 1 mile - there it died the same day. He stalked it thru the grass - in the winter time. In the begining of the winter just after the end of the rains. It was very far from his werfs. He came back and told his people to go for the meat - Many people went there - so he took his father and the whole family. It was a female He was scarified 7 cuts - one on forehead, one on left side of back - one on inside of arm - one on left chest - 3 on forearm. Either male of female animal is all the same for food.

The letter was delivered - to Kenamassa ~~Kanamane~~ ~~straight thru a Herero~~ the other boy was at Tsau - a Herero promised to send a message to Tsau to tell the other boy Gao to come. - Gao was taken by the son Kenamassa to Tsau - Kondonda - who lives at ~~Nama~~ Mamechudure. near Tsau (to the West) - has his own place.

≠Toma gave a harangue to people this morning because they defecated near his place. He told them they must go to their own places to do that

514

Bushmen squat to urinate behind small bushes.

Ngani
+
!Gao

!Doi
Young girl
wife of gao
daughter of !Khoa

Wed Oct 29, 52

a charming girl. willing to talk. Page 1 of 2 pages

Do the young girls together talk about the boys
581 Yes. They say the one I like best is this one. What do they especially like about a boy. That he be a good hunter.
What about looks. Who is the most handsome
!gunda gau's son. The one engaged to !Nai
D. would have liked to be married to !gunda.
!Khoa dau gao scarf would like to marry
Tsau gao son of !gai. He is older than !Khoa.
581 826 (It takes boys longer to grow she says because they have hard bones) He would like to marry
!Khoa. !Khoa does not want !gai !gao gau
581 to whom she is now married. + separated.
!Khoa + !Aha were jealous of each other.
D. think !Khoa + Tsau gao will marry.
The girls talk when they go for veldkos.

!Doi herself now that she is married to gau
595 Says she does not want to be a second wife.
584 She married a year ago. Gau was engaged to her when she was as young as !!gao (gau's daughter by + Nisa) When ~~she went~~ gau wanted to her husband she was as big as !Hugha (!!gao's dau) that was when gau wanted to take her. She refused + she went with her mother to !Noi last year she came back. Gau told her "you are my wife. I want you." and he took her away. They were at !Doi gau the other side of !gau. Her father made a speech of the wedding. ~~when~~ Gau said I come to ask for your dau.

The father + mother also said yes. Because when the husband asked. They said yes because gao is a good hunter. Parents like a dau to marry a Medicine Man because a Med. Man is a helpful person. When a Med man asks, parents won't refuse, because a Med man can help them when they are sick. Gao is very kind. She says. He is not cross.

I said I did not understand about 2 wives. |Dõ says Bushmen have no sense (Ngani's words) about that. She does not know the reason.

~~||Nani~~ Ngani + |gao loaded a question – so the ans came back that 2 wives are not jealous they are like sisters they help each other.

|Dõ's mother |Khoa came back. We sat her off at first + ||Kuse who refused to talk but when we started with |Dõ came over.

164 ≠ Nisa |Gi! Kang's sister came + Khõã ã ≠Nisa to say she is sick in her chest.

Feb 8, '53

Kho 110 ! gaa is daughter of Bebe
has very swollen breast.
Treated her 2 days ago.

177
104 ! Goi shy-old woman has diarrhea

‡ Toma ~~gma~~ has a Tabrin

621
552 Group I at !Gam is called ! gui ! oma

Cigarette is ‡ Kho ! aua

Person who teaches Naru joo

177

‡ Toma ~~gma~~ never heard of Jesus

‡ T ~~gma~~ was never told that Bushmen were enemies!

825 July 4 Mamba in tree

304 Sao - a name

! Naishi - friend of ! Naishi fa. of ! gaa drew
blue heads
scarification on a woman's cheeks

142 Blackish pigmentation on testicle

524 Birds are tied to a string to fly + flutter tied dead.

231 No pets

Solmuda
Olivia letters
in current file Marriage

Ledimo ǂ gao (lame) Jashed ǂ gao when he
Bro 7!2i wined like to become.
The following story was which he told

Jan 13, 53 1

3 pages

224

ǂ Gao was with ǂ Toma hunting. ǂ Toma shot a gemsbuck. They followed it, found it under a tree. ǂ Toma threw a spear into the gemsbuck got up and chased him. It chased him among a bush. Then it ran off. Again they followed it in to a place with trees. ǂ Toma shot it again with an arrow and ǂ gao shot it. Again it ran + ǂ Toma this time shot it with an arrow in the heart. It fell down dead. It was raining ǂ Toma told ǂ gao to go home for the women. He brought the women they slept there In the morning they took it home.

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224

with ǂ Toma again. ǂ Toma shot a wild pig They followed a little while. left it + went home to sleep. In the morning they followed the track. They followed it to its hole which was it home. The pig was asleep in the hole. ǂ Toma stood by the hole ready to spear it. It rushed out + bit ǂ Toma with its head. It threw ǂ Toma on the ground. Then it ran away. ǂ gao was afraid and ran away. ǂ Toma did not follow it any more. They went home.
ǂ Gao was not lame at that time.

Tgao Broy. 24 Jan 13 2

When did he have the sickness in his leg.
It was 2 or 3 days after they killed the gemsbuck.

He a counting fingers - finger touching legs & and toes. saying bara wet season, !qa dry season. He says 6 years. He counted the dry & wet seasons to 12 - so 6 years.

He describes the sickness. After the gensbuck hunt, he felt as if he had a thorn in his leg. Every night it swelled more and more. He could not walk. Some one shot a giraffe. The whole group went there. He followed even lame. He asked them to cut the place. so anything might come out. The group left the camp they had been in after the giraffe hunt and went to another place. His mother carried him on her back to the new place. There they cut his leg. Blood came out It swelled again. He was very ill. They wined leave it, then cut it again. every few days. After a long time the swelling finished. His leg was then a ~~contracted~~ could not be straightened out - as now. When he was better they moved from there place. They went to To Ba cha. He recovered there. Now he is only lame He says he can get about now to get something for

hunting to eat if it is not very far. Is his leg painful. It is sometimes sore in the swollen knee. No - he means he has a thorn in it now. Can he hunt. If can not. but can go to where some one has killed the animal. Does he snare - yes he gets quanac fowl & partridges.

Ans. to ques. He is not engaged to marry.
732 He won't marry - won't was what he said. because
582 he is crippled.

His father was living when he was sick. Who took care of him mostly when he was sick His mother. She brought him food & water. Did they use any medicine beside the cutting? No

---

I said I thought he should marry someone because he is a very intelligent very nice boy. and he could manage with snaring. A Marriage he says is not performed by a person himself it is determined by his people.

---

776 What does Igao think caused his sickness.
753 Il gawa caused it.

1 gao
Ngani

Dance of Gao Dance & ||Nami oct 31
oct 30
Ans. to question. What did Gao think of ||Nami's doctoring
Gao says they take ||Nami to be a
756 qualified doctor. ||Nami told them that
he had been practicing medicine from
his childhood. That ends this

Who ever is under ||Nami's treatment will
be sure to be cured. The medicine of ||Nami
always proved a great success.
This was volunteered by Gao - preaced
by "The reason why Gao says ||Nami's
qualified is" the above. ||Nami told
Gao and Kuman
to bring all their patients to him that
he was a great dr. On one occasion of
a dance he went into a faint for a long
time and when he came out, it he was
a doctor. We were here at this time.

Ans to ques. They do not pay. except
to give him perhaps a piece of meat.
I said he was under our employ
they must give him nothing. We have
paid him for any services ~~they~~ must
give to them

Ans. He does not ask for food. He knows
they do not have any thing.

(over)

gao
!!ao

≠ gao ! na
! gara
!! gova

gao na sometimes out wits other –
776 sometimes he is burning out under

Ten afscheid
bij mijn vertrek naar de
Missie

Bidt voor mij om de genade van een heilig leven en van een vruchtbaar apostolaat.

P. Bernard van Roosmalen
Oblaat van Maria

Misc

(524)

on June 21, 53

We called ~~Tgamo~~ #Toma #gao. & he began & hump like gao.
Pro. game Sunday morning 10 am.

June 25, '53

Children slapped my hand in aggressive gesture & angry expression making a game of it thus am June 25.

copied Oct 26 filed under children

|| Kushay - dan g gai & gasa
Xama " " gao & || Kushay
gao on gin || Kushay
!-ung ka dan Bo - Ban

Little girls sang & clapped in a wee dance circle - & gao danced around - Missed the picture.

Boys at camp made Tortoise game - moving feet backward - digging toes in. Making funny little spoon. Slowly. Sang a Sang.

copied on index game

Girls did this down out hill later moving forward

#Toma ons says he knows he can not expect to get all the things he wants as gifts.

Grootscha

PM July 4 1953

Igaisbay + Di//K hao ! Na.

177 I told Gi-gae (I Tai ! Kay) + the men around about John making a big noise. + why. also the abom.

Di//Khao says she does not know about being ruled by others - but wld expect it women be some or nice like us. She says if she had a son she would send him to work for us. Di//Khaos says when they were at Debragu when a European came Her mother was there. Did she hear at that time about European fighting them? (She had said (but that Europeans had pushed together) ans She does not hear of the fighting from him. Called be Malenklot (C Fugitive in S.-West A.

One very old European was ill and died she said but no Bushman killed him. They had lived in peace she said. This was volunteered No ques. brought it up. Does she know name of any - She was too young. Does not know. She is 70 now. She was given nothing because too

602 179 (Igaisbay Di//K hao say it is Chi ja to talk for th m.

Your others were given clothes.

Moreni, guard at Cigarette camo Nov 5 1 of 2 pages
with letters arrived Sun. Nov 2
Left Tues Nov 4.

177

Moreni - guard at Cigarette an Okavanga

While we were away at the Maughlette forest Moreni the Okavanga guard at Cigarette came with 2 letters, sent via SWANTA bus to Cigarette by Mr. E E Vlok President of Swanla. as arranged by Lawrence. Mr Vlok had not read the letters. One was to Redemeh Saping where as F. had heard this news - had gone out first h. 2 weeks ago his wives had died. One was to his Saping the botanist would come on the 11th of Dec. instead of the 10th. as that is when the bi weekly train arrives.

For that nice Moreni had walked 5 days in the heat He is in a heavy uniform with him were 5 Bushmen they had helmets guns and hand cuffs. Nice Moreni with his gentle grave face said he had not wished to send the Bushmen alone because they had no pockets to put letters in. So he had come. But it had been a longer and harder trip than he realized. He was glad to arrive safely.

He arrived on Sunday. Waited for us, rested and left on Tuesday. John had to drive him back. It means 3 days a more for John. What a business

~~They set off~~.

We gave Moreni 2 bags of Tobacco 5 strings of white beads for his wife and 6 shotgun shells. To the 5 Bushmen "Soldiers" we gave beads 4 strings each and tobacco 3 hands pr. They seemed well pleased.

They loaded themselves into the truck with quite a bustle and all the Bushmen watching. /Gui (Med man husband of /Khuga and went with John. They set off. In half an hour they were back. We stood listening to the truck coming and wondered. They returned because one of the Bushmen guards had lost the keys to his handcuff. If I had guessed for years what they were returning for I would never have ~~been~~ guessed that.

Having worked with the Bushmen of this (the Nyae Nyae) area for the year July 1952 to August 1953 we ~~know all the~~ would be most interested to have news of them. We know them all by name and ~~who their~~ know their relationships (*) So many have names that sound alike that it would help us if in writing about any individual you would ~~refer to~~ give the name of the one or two relatives if possible.

We found these people to be completely honest, of the highest moral standards and ~~[illegible]~~ very easy to live with amongst. Any letter will be gratefully acknowledged.

L. K. Marshall
c/o Peabody Museum of
Harvard University
Cambridge 38
Massachusetts
U.S.A.

(*) If you have an interpreter we would be interested in any details he can get about any individual.

Please give this note back to the Bushman who gave it to you so that he can show it to the next passerby.

Copy of letter left in bottles given to Toma Gao Medicine Men Dec left Gautscha

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Toma
Gautscha