The original drawings which were photo copied.

2018.9.1

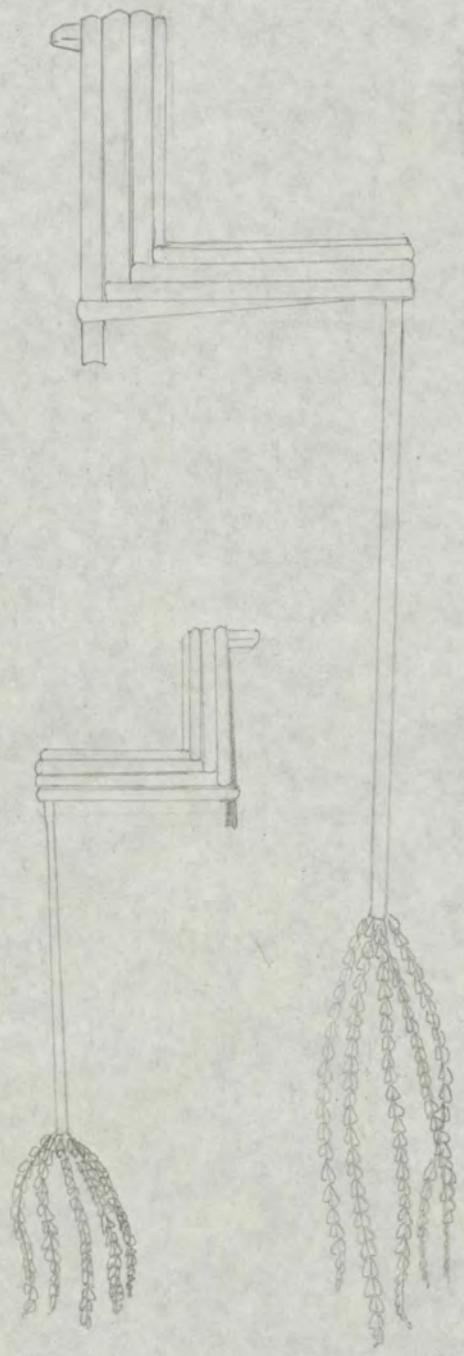
John 14 - 23

Elizabeth Original
Drawings + accompanying notes
Notes are in various subjects

S20.42

Children : Child's toy horse:

A toy horse made by /Gishay at Cho//ana. This was one of three examples of such horses, which they call Cacambe, the Herero word for horse. The other two were made by Tsamko. From the way the boys made the horses I could see that they had made many before, they did it so quickly and easily.



The horse is made from a long grass stem. I believe that the reason I had never observed such a horse at /Gautscha was because the grass must be wet, and there hadn't been sufficient rain to do this at /Gautsha.

Length of grass stem - 2' ..
The stem is split by biting with the teeth, the split is 1' long, and begins at the base. -
The two halves are then woven into the horses body and neck - see diagram of weaving.
The end of the split stem that forms the neck is left as the front foot of the horse. The end of the split stem forming the body is tucked in - it would be on the left side in the diagram, at about the middle - underneath the body. It stays in place because the grass dries in shape.

The length of the stem that was left unsplit is the hind leg and the handle. The finished horse is bounced in an imitation of the gait of a horse and a clicking noise is made with the tongue in imitation of the sound of a horse's hooves. The toy is only a moment's diversion and is soon thrown away.

Length of horse's body, chest to tail - 4.3 cm.
Length of horse's neck, top of head to top of front leg, 4 cm.
Length of leg - 2 mm.
Length of stem, from the point where it leaves the horse's body - 27 cm.

Note: In the diagram the inside portion of the stem where it has been split is shaded.

524

Fog: Horse

made by Bishop

pp 11-12a

22

EM

II 20

857

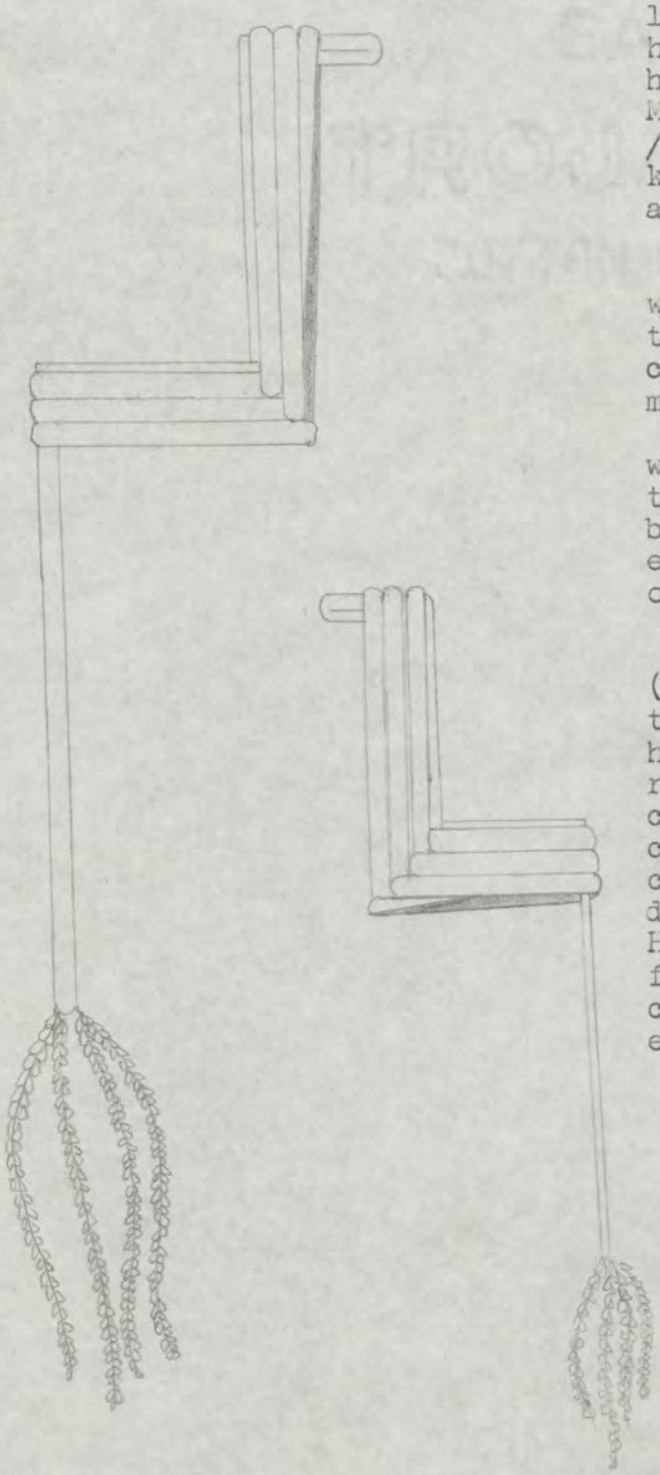
521

p. 11

p 12

Children : Child's toy ostrich. (ntsu)

The two figures, the ostrich and the horse, are the only two figures that can be made from grass - they are very much the same, except that the horse has a front leg and the ostrich has fewer coils of grass in its weaving. The ostrich is woven in the same way as the horse, the end of the split piece of grass that forms the neck is tucked under on the right side, the end of the split piece of grass that forms the body is tucked under on the left side.



I asked where the children had learned to make the ostrich and horse, and /Qui said, "They might have seen other Bushmen make them." Many Bushmen children make them, /Gishay, a boy of perhaps fifteen, knew how to make them when he was a child.

Ledimo, our Bechuana interpreter who grew up with Bushmen, said that he had seen both the Bushman children and the Bechuana children make them.

Franz Rudolph, an Okovango, who lives at Kadum, says that the Okovange children make them, but in both Ledimo's and Franz's experience, only the horse and ostrich are made.

When this ostrich was made, (Feb. 18, at Cho//ana) /Qui took it and set it with the handle in the sand and the ostrich resting on its breast, then drew a circle under it and drew smaller circles for eggs inside the big circle, the nest. (See children's drawings, Feb. 1st and on, Cho//ana.) He then moved the ostrich away from the nest and imitated its call, then described how Bushmen eat ostrich eggs.

Length of handle - 18 cm.
Length of body, breast to tail - 6.8 cm.
Length of neck, breast to top of head - 7.4 cm.
Length of head, tip of beak to back of head - 1.7 cm.

Children play with these ostriches in much the same way as they play with the horse, they bounce it up and down in imitation of its running, and imitate its call. Then the ostrich is discarded. It takes a child less than half a minute to make an ostrich or a horse.

524. Toy Sheet p 9a 21

made by C G Sling

E.M.

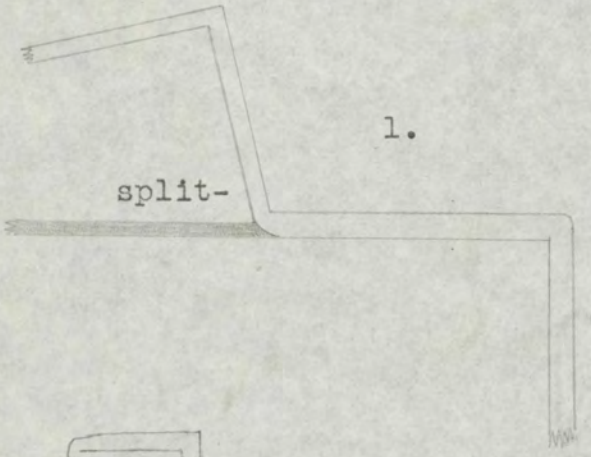
#19 p 8

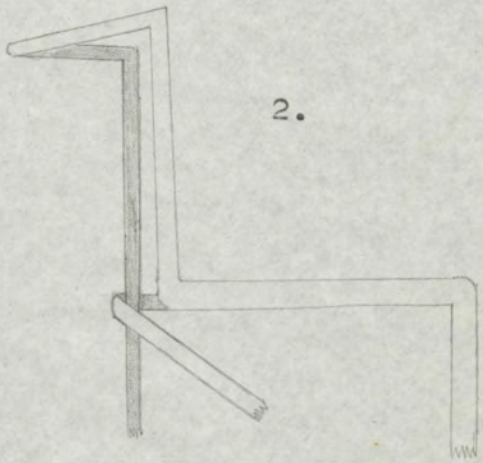
857 p. 9

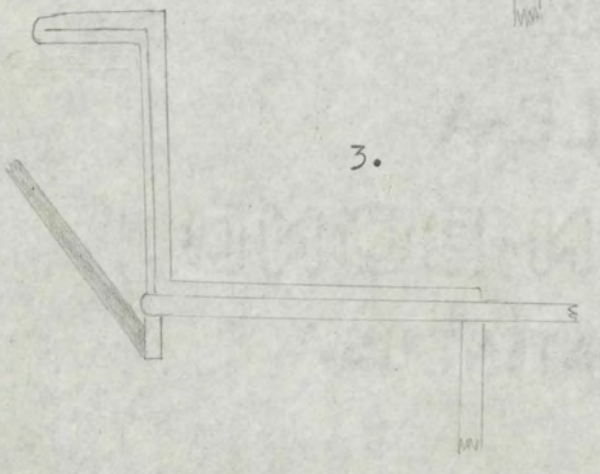
524 p. 10

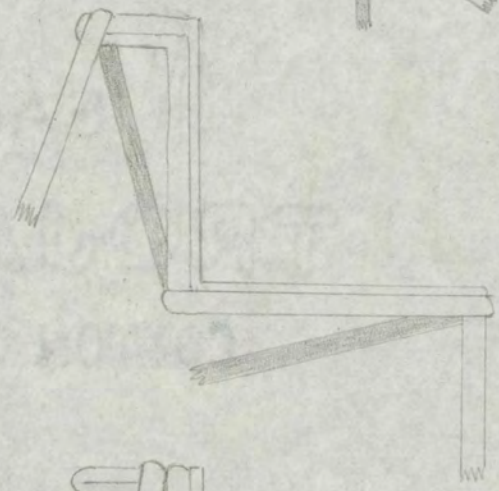
Children :

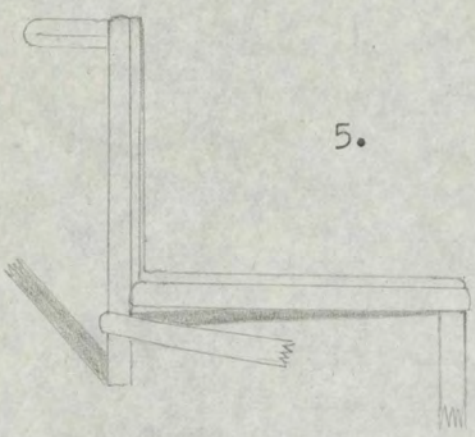
Diagram child's toy horse: (//ué)

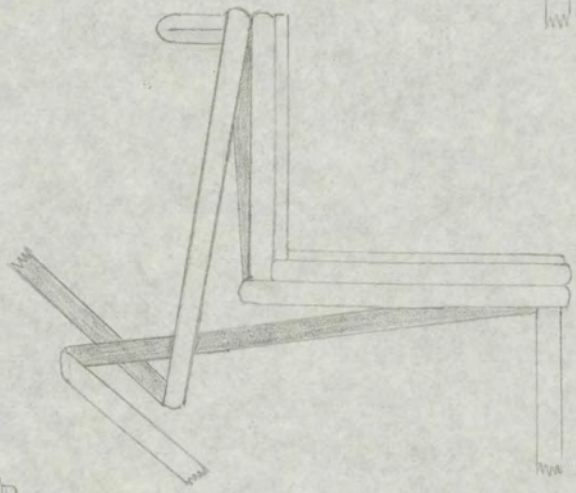


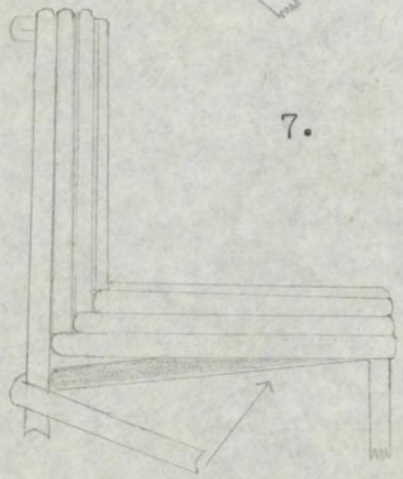












524

23

This diagram was made by E.M.
as she observed Tsangpo son of Tsona
of Canetcha making this horse of
straw at Chu Ana. If there are notes - I have
not found them - L.T.M.

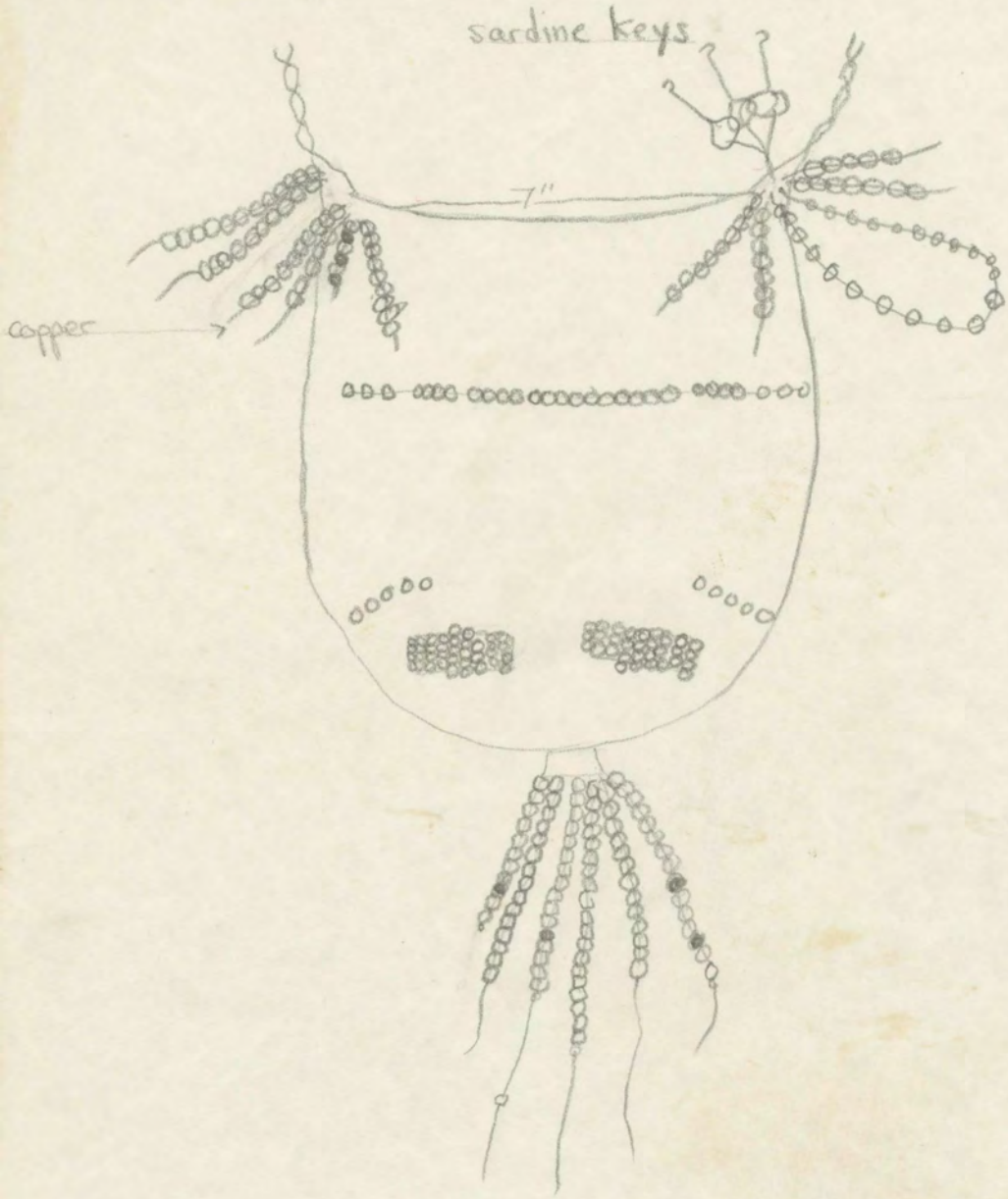
The photo copy is filed in 524
I remember Tsangpo refusing to make
one of these horses later in the year
because the grass was too dry
and brittle

E.M.
#21
857
524

5.

14

415



Bag of Guse.
One of 2 - the other is more ornate but is at Gautscha.

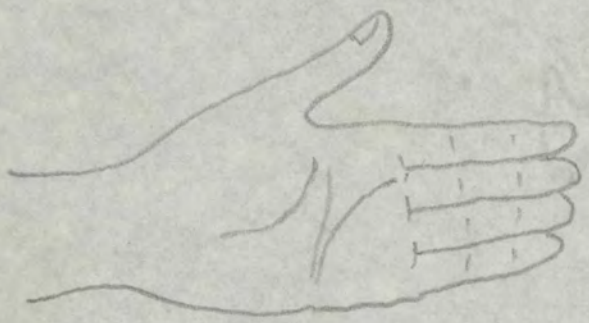
Jan. 21 1953

201 EM 1 Gen Coolen c Jan / Feb 1953 p 2
cf 224 Ledimo + Toma cigarette
Ngani / Tikoy

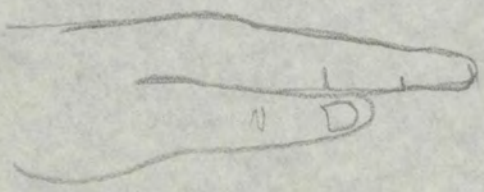
Gesture :

Height of a person: The clenched fist represents the head, the hand is held upright, at the appropriate height.

Height of a bird: The first finger represents the head and neck of the bird. (See gesture for ostrich) The hand is held parallel to the ground at the appropriate height.



Height of an animal: The thumb represents the ear of the animal, the fingers represent the muzzel. The hand is held in this position at the appropriate height above the ground.



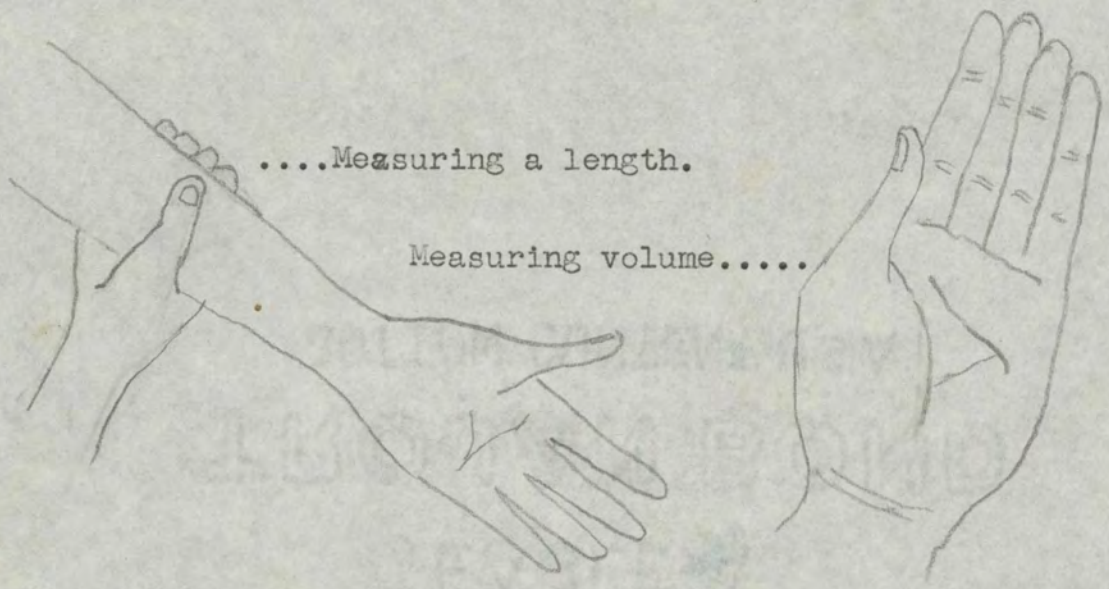
Height of a thing, inanimate: The hand is held open at the appropriate height above the ground if the thing being measured has a flat top surface.

12

EM
#10
J01

901 Elm 1 Qui Berlin c Jan. Feb 1953 p. 12, 13
Ledimi + Toma cigarette
Ngam 1 Ti.Kap

Gesture :

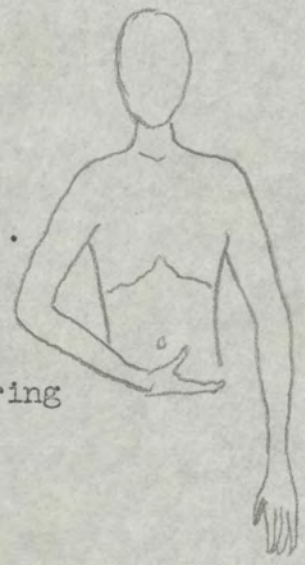


....Measuring a length.

Measuring volume.....

Pointing with the lips.

.....Pointing, gesture coupled with a slight foreward motion of the head; gesture often made during speach.

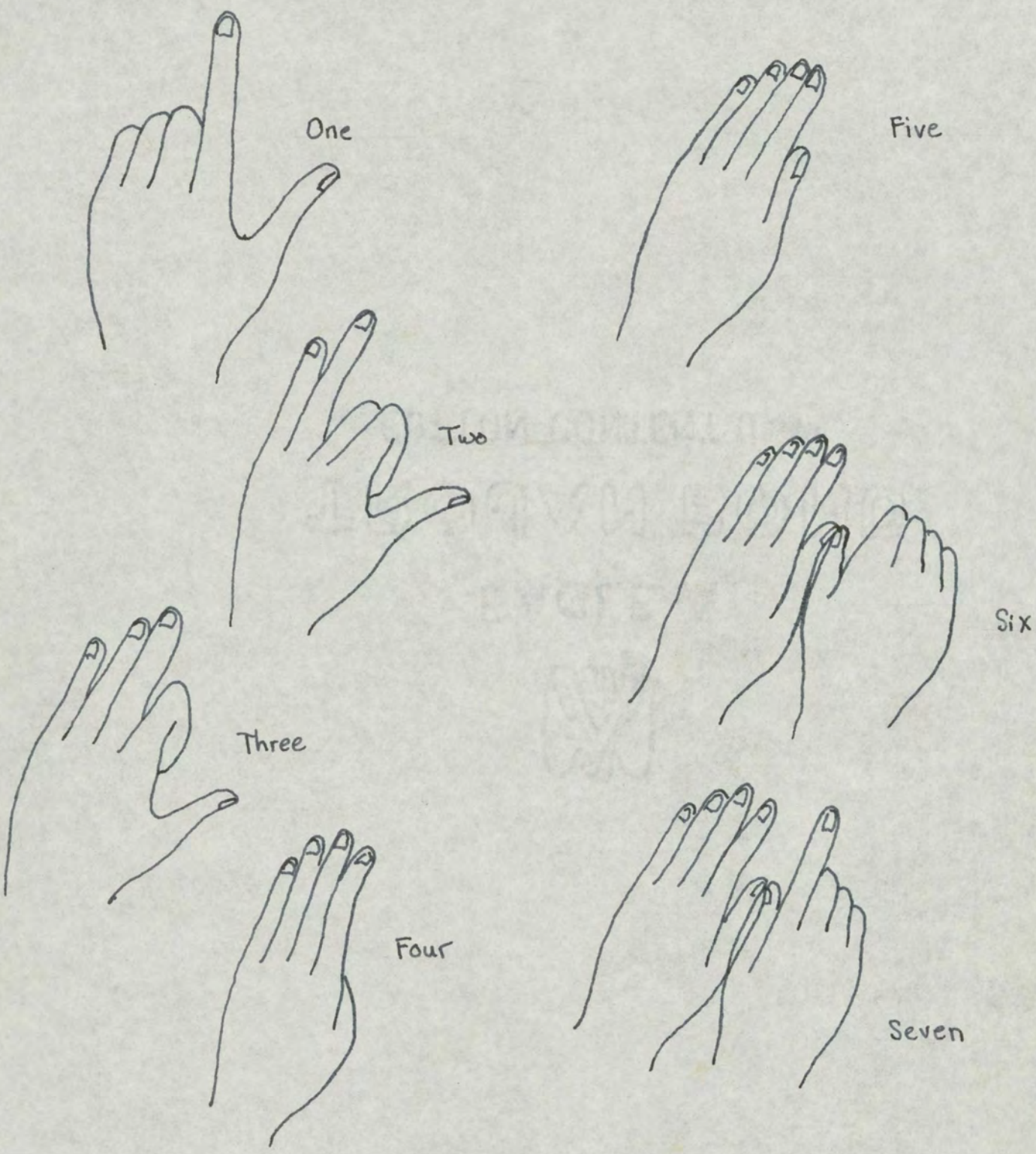


.....
.
.
Gesture for indicating the length of a string of beads.

EM.
#9
201

201 EM 1 Qm Gesture c Jan. 20 1953 p 1 ✓
Kedemo Toma
Ngau | Ti! Ka
cigarette

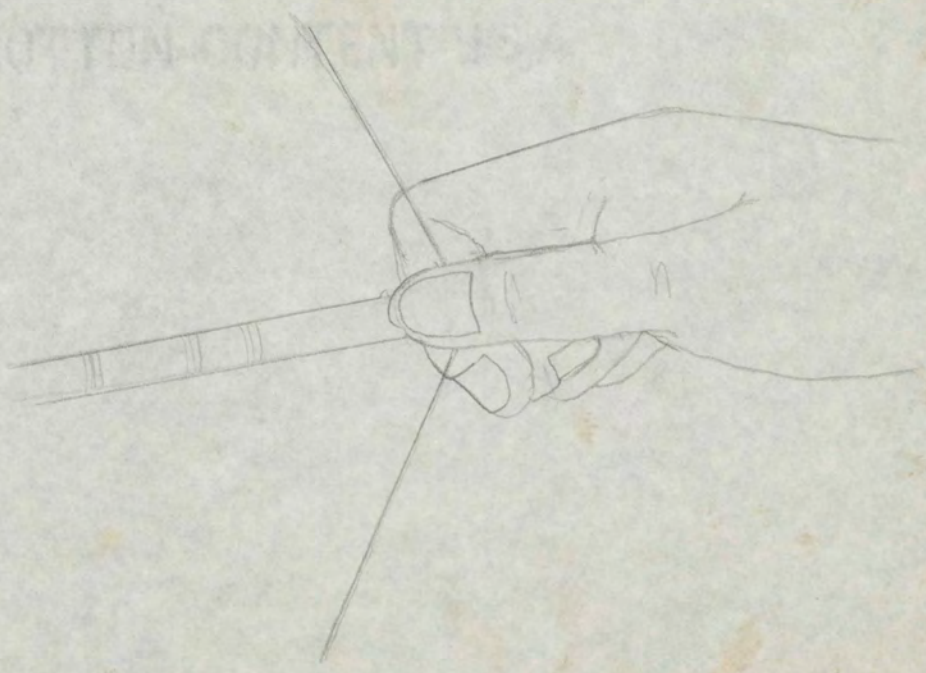
Gesture: Counting.



EM.

201 #5
802

201 EM !Qui Gesture c. Jan 1 Feb 1953 r
Ledimo ≠Tma Arrow Release p.
Ngani !Ti!Ka



EM

#29 #30

411 411

Jan 25 1953

EM
Tedum
Ngam

201 Jan + Feb 1953 p. 22-24 ✓
IQui + Toma ITi!Kap Notes on Gesture

Gesture :

I don't know: Hands held palm up in front of self, twisted rapildy to the position shown, with the little finger pointing up and the thumb down, fingers curled slightly.

A.

Hunting: (See animal gesture)

For shooting a bow; Arms held as in figure A. Fingers of right hand snapped. (Thumb and second finger snap.)

B.

Or: Hands held as in figure B. and pulled rapidly apart. Left first finger holds the arrow, Right first finger is the arrow.

A.

Obscene: Figure A. is n//ua n//u, (circumsised penis). The thumb is the head of the penis, the fingers are the skin peeled back, into the foreskin. The hand is shaken in someone's face accompanied by the words " n//ua n//u " and is a joke.

B.

Figure B. is a gesture for sexual intercourse. One hand is held as shown, the other hand is held open and the curled hand is hit - on the first finger and thumb - by the open palm of the other hand. This is a joke, would be used in the joking relationship when one was threatening to sleep with someone else's wife.

EM

#11

1 - 201

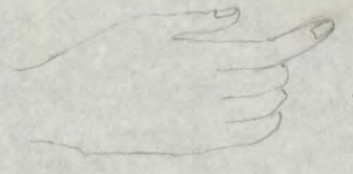
2 a } 201
b } 224

2 a' } 201
b } 832

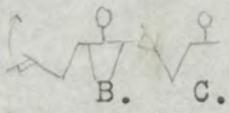
201 Em Qui Kedinu + Fma Ngam / Tilkag Gesture cigarette Jan 28 1953 pp. 22 pp. 25-27

Gesture : - Command -

Goon



A.



B. C.

Hand held in position A. Hand is loose, forefinger extended.

Beginning of movement, position B. Hand waved once to position C. Gesture accompanied by the spoken command, " A twa. " The first finger describes an arc of about 90 degrees. The wrist is held stiff, the finger is held stiff, the arm from elbow to finger makes the gesture.

Come

Hand kept near face, first finger beckons once or twice, hand brought towards self as the finger beckons. The hand and finger make the gesture, the arm is still, or movesslightly with the hand.

Silence

A.

B.

The hand is held as in position A. and waved rapidly from side to side, the hand moving from the wrist, not the arm moving.

Then the hand is brought to the mouth, or near the mouth, as in position B. and is turned quickly to bring the hand in a closed position with the hand at right angles to the arm, (as if a stopper was skrewed into the mouth.)

Wait

The hand held open as shown, elbow bent. The arm is straightened, bringing the hand foreward. The hand does not change position

EM

#12

201

#13

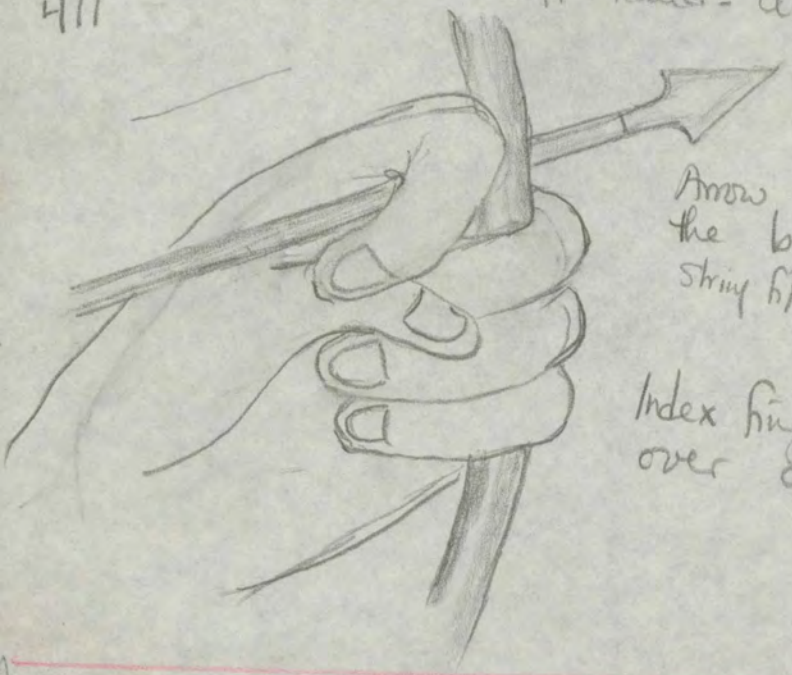
Hedimo - interpreter

Jan 25 Tues. 1953 Cig.

[Arrow + Bow.

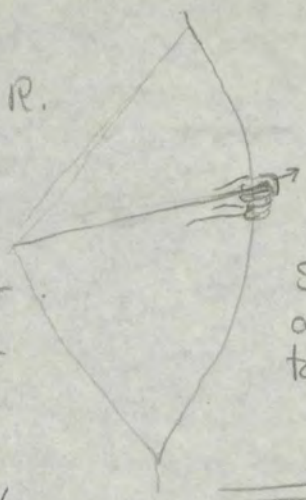
Release

411 Bow held in left hand - arrow in R.



Arrow cleft at the base String fits in cleft

Index finger is loose over arrow.



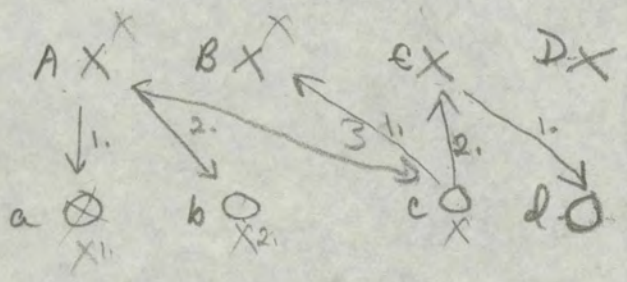
1st finger L. hand hooked over arrow.

String + base of arrow held together - in R. hand

The Game N//um - it's name = the porkupine.
A fight - a porkupine fight. Bet. 2 porkupines? The bushman fights a porkupine. A game of porkupine - a porkupine song or game.
The noise is a natural form taken for the game - means nothing special. When one kills the other he has killed a porkupine.
~~The R. hand pointed~~:
Rules: One ~~L~~ holds a h≠n //u - a steenbok horn. A male ~~fem~~ holds dee n//ah ♀ (a woman - acc. to explanation - doesn't mean ♀ now but used to. Dee is female prefix - If anything is Dee it's a ♀ - tsao is woman herman - Dee n//ah - Dee = female - n//ah = big - (Di!khous //nah -) This means that one person is a male one a ♀ - The males (when in a group -) sit on one side facing the ♀.

When, during the exchange of hands. the 2 hands on same side come out, the ♀ has killed the male. When opp. hands come out - the ♂ has killed the ♀.

The male holds an axe - the female holds an assegai. Anyone that is killed is a porcupine -



begins the game
A. kills a - goes to b - kills b. - on to c. c kills A. c then tackles B. kills B - goes to C. C kills c - C goes to d - d kills C, then fights + kills D. ⊗

When you're killed you stop.

The play may last fet A and a - for several seconds. This is because they have to have their hands come out at the same moment.

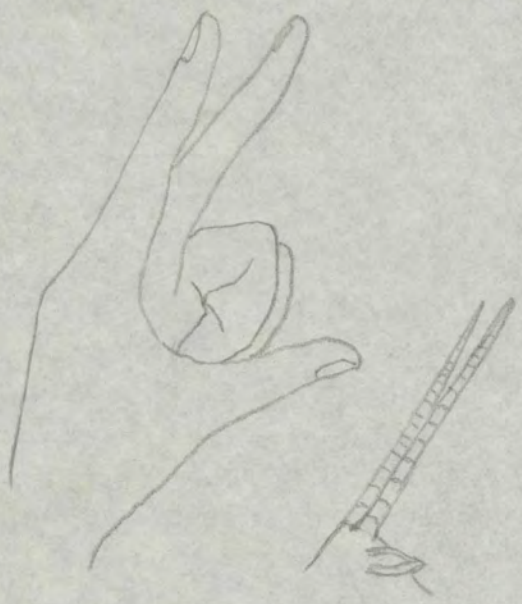
The gesture of throwing something over the shoulder is when a person is killed - the killer dispatches him thrown over the shoulder or into the fire or something. The killer can choose where he throws the dead - just a gesture, not a rule.

No words to go with game - just sound.

⊗ d is then called the best.

201 E.M. Igui Gesture c. Jan. Feb. 1953
Cigaulle p. 7-11
Q224 Ledimo ≠Toma
Ngani ǂTi!Kay
Animals

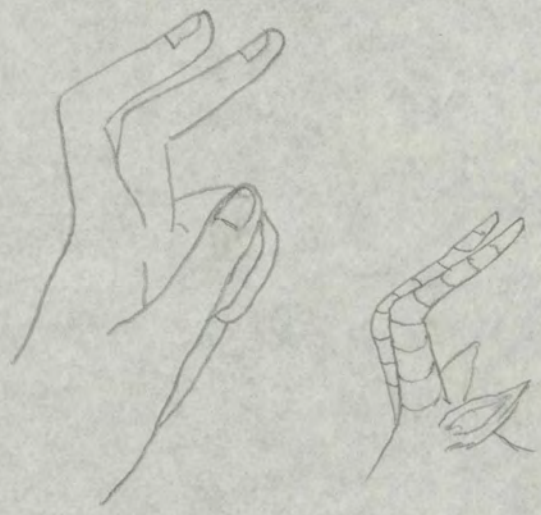
Gesture: Animals

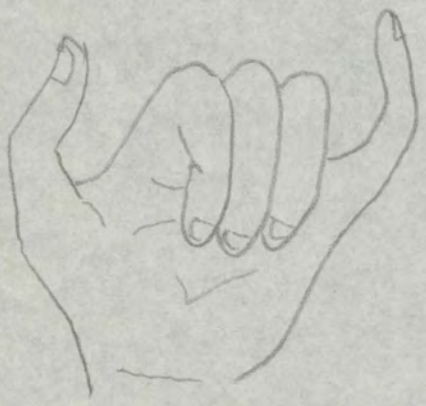


Eland or ghemsbok, emphasis, long straight horns.

The animal meant is distinguished by an imitation of the gait made by bouncing the hand.

Hartebeaste, emphasis bent horns.





Wildebeaste, buffalo, wild pig. Emphasis, wide apart horns on a wide base, and in the case of the wild pig, the tusks wide apart in the nose.

For wildebeaste the hand is held upright, for wild pig the back of the hand is parallel to the ground, the position that the tusks are in when a pig is standing.

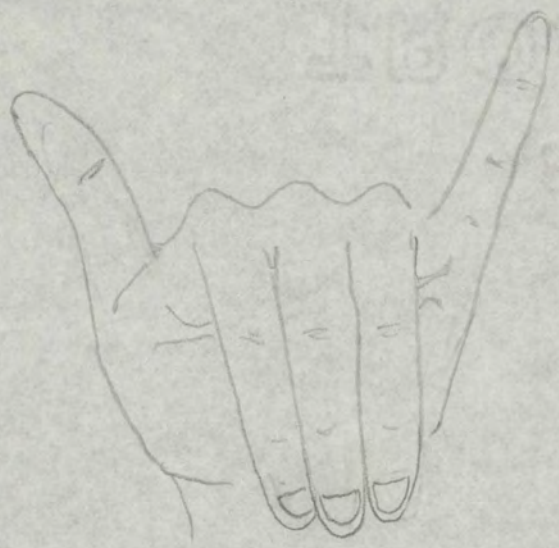
EM.

#7

201

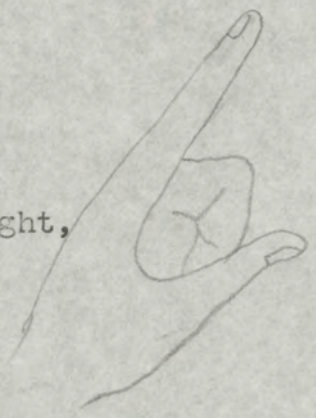
201 E.M. Jan + Feb 1953 p.V
9224

Gesture : Animal



Any female buck, emphasis, hornless. The first, second and third fingers are the nose, the thumb and little finger are the ears.

Ostrich and snake. For ostrich the hand is held upright, for snake, held parallel to the ground. The first finger is the head of the ostrich, and neck, and the body of the snake.



Gesture : Animals

Giraffe, steinbok, duiker, ruoibok, emphasis: little horns and big ears in comparison with horns.

The animal meant is distinguished by an imitation of the gait of the animal made by bouncing the hand.

Thumb and little finger, ears. First and third finger, horns, second finger, nose.

Kudu, emphasis wide apart horns stemming from close base.

Any carnivor having a round head and small ears, i.e. lion, leppard, hyena jackal, ect.

EM.

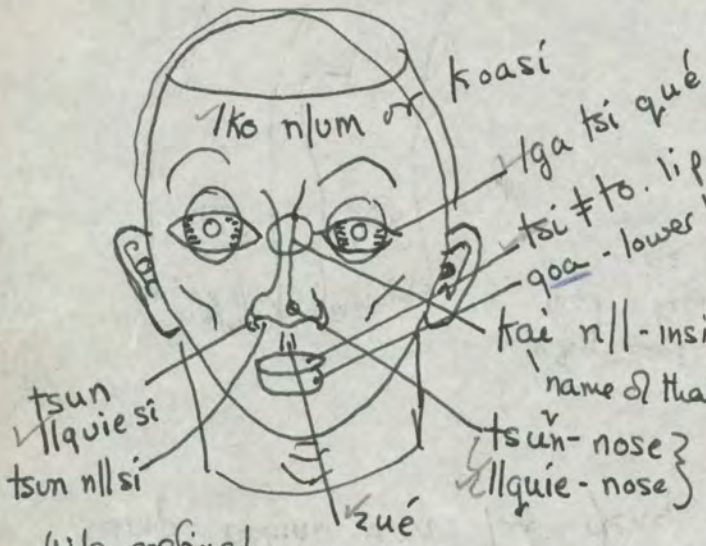
#6
201
324

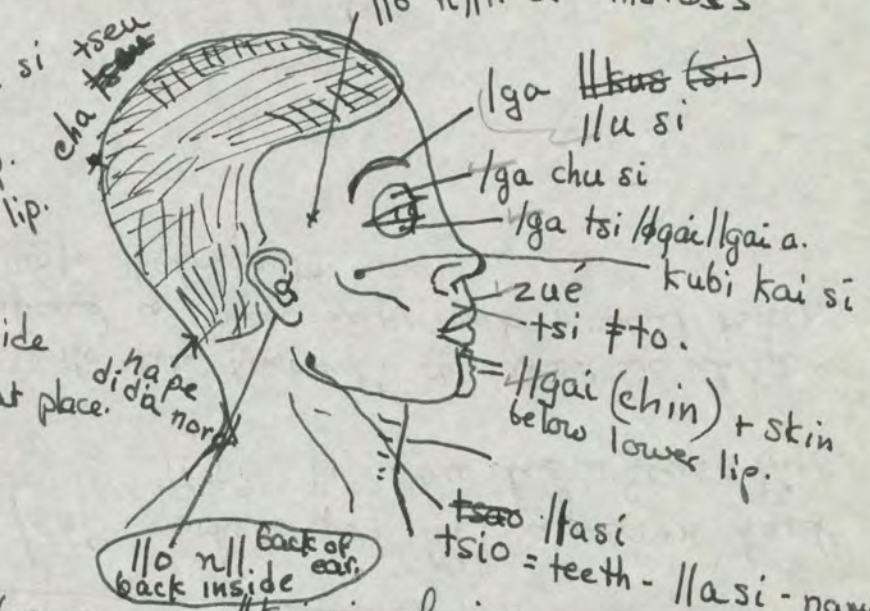
No typed notes were made of this page
Photocopy was filed in 826

E.M. #26
826

Feb 18 1953

Feb. 18 Ledimo + /Qui





Wds prefixed

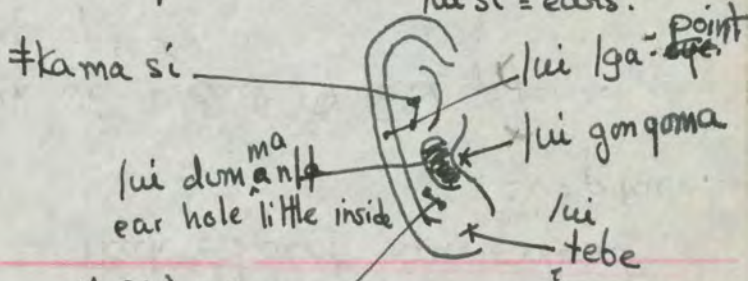
/ga //kus //u /ga = eye. //u si = bones - ga //koi si = hairs.

≠ko /num or koasi ≠ko = face, n/um = heap - hill. #27

//kie si = eyes. } eyes.
/ga si = " }

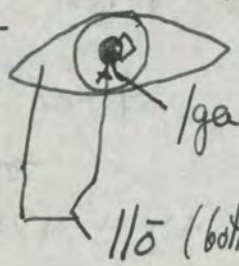
/ga chu si - eye horses
/ga n/o si - eye skin.

//oa ≠é si. = ears.
/ui si = ears.



/ga tsi //gai//gai ya - lower lids. tsi = mouth (?) #28 EM. Feb 18 1953

eye -



/ga n/u ~~ntama~~. eye-ball - n≠oana = ? eye pupil.

//ō (both.)

If a person pushes a stick in his ear it can affect ~~ga~~ the ga n/u n≠oana. the part that enables us to see. A stick pushed into the ear effects the /ga n/u n≠oana. The vessels of the /ga n/u n≠oana. lead to the inside of the ear. n≠oana means only this. It makes the sight. (The white light on the pupil.) No - it's inside the eye. He's never seen a person's ga n/u noana - animals only.

About 1" diam. There's no water inside, can be torn apart with the fingers. Is Round.

ga tsi qué si. qué si = hairs.

cha tseu - occipital protuberance.

dida noro. nape.

Bushman

front ↑ ǂto gu tsu si ladi si ladi si ǁqoah ~~ǂoa~~ si

m	m	m	pm	c	i	i	i	i	c	pm	m	m	m

ǁgoa si ladis si ladi si ǁqé tsu si

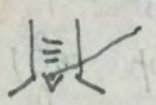
gums dadan si
upper + lower

~~tadi~~ taedi - tongue.

palate - garagara
for swallowing.

taste with: the inside of the mouth.
: along the throat.

Throat front ǂoru
sides dum !ka si
back ǁang
inside - ju dum.



heart spot - !ah n/un si !kah = heart n/un = stand
si = place.

Line dividing hair from face. !o doan si - end of face place.
Hollow behind ear. /ui deng - face end place - ear bottom.
Temple = Xo nǁ - just a part of the head - doesn't do anything.

Lump behind ear. /ui deng /eni - when you hit a person hard there he can die. Scusative.

why does wife take husband's surname? We believe that husband is more important + want to show who the wife belongs to.

(1)

/Qui - ~~Gaui~~ Ngani. Jan 19 Wed. AM

847 Funerals!
Infanticide - All women kill their kids the way //Ku Kooshay described
Suicide
One woman - Ungka - her son is /Gaiyshay - She killed herself at //nolo - she was staying. This happened long ago. Why: the people didn't take an interest in her or like her - She wasn't fond of them. She felt no good in her heart and killed herself. (Little Gao played lion - stalked + pounced on Tsamgao) She was a pretty girl and when boys spoke with her she refused to speak with them. She went to get her father's arrow + stuck it in her leg - (outside of thigh.) The people saw it cut her + tried to let the poison out. She was sitting + crying - saying "I've killed myself." She had a good funeral - her husband her father - all the people went to it.

Nothing, says /Qui, had happened before her moment of suicide to make her do it - it was in her heart before. But she was sorry after she had done it. The people felt sad too. They thought it was a bad thing to do - because a person killing himself has a bad heart - It's a very bad thing to do - everyone feels sorry about it - A suicide goes to the West. Other people go first to the West, then to the east. a person who kills himself stays there, in the west. They stay with //Gaua. They are happy.

Her son /Gaiyshay is working for Europeans in the West.

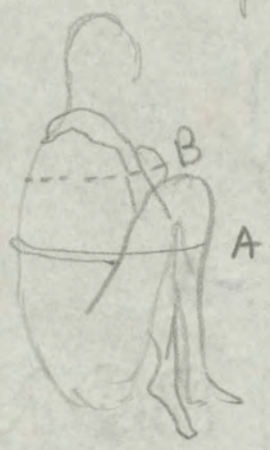
774 Burial: It's no good to leave a person unburied - However it doesn't affect their life hereafter. Vultures + wolves eat them. The person himself is dead + doesn't know but other people it makes their hearts very sad.

Corpse of Pregnant ♀. Bury as is - don't remove foetus.
Corpses of Epidemic victims; when a husb. + wife die at the same time they go in one hole. 2 kids - died together in one night + were burried in 1 hole.
In a sickness where a lot of people die together what would they do - Separate holes. Qui has never seen this.

76b3 Symptoms of dying. A persons eyes - They get grey + don't move. Then they know the person won't live. People sit around him + spray water on him - And qui - (those aloes that they make string of) They squeeze qui water on him. A good medecine man could cure him this way with qui juice. They did this for old Gisa but it didn't help.

#2 EM Jan. 19, 1953

76b4 Burried with a person: Navajos.



Legs crossed - hands on shoulders - tied up.
The nest Koe
The nest of the Koe tsama, Charlie had it.
The tobacco bag - in the ~~eyes~~ nose, mouth + ears of the dead.
A bag over the head after they plug up the nose etc.

Face him in the direction of his birthplace.
If he was born in his death place he would be put in + told that this is your land.

(8)

Ngani //Kushay

Jan. 18 Tuesday 1953 - ~~Gani~~ ~~Kooshay~~

586 Can a woman get a divorce when she's pregnant? When
847 a woman divorces when she's pregnant when she
has a baby she kills it. ~~She's~~ Reason: when she's
left the father she doesn't want the child.
Because she hates the pa or Gee. She can't
take care of the child? Bec. she can't feed
the child. No one would hunt for her? Yes.
There won't be any food to make the child
grow up.

When a ♀ kills a child how does she do it. Digs a hole
847 and burries it. Alive? Yes. How deep? 3/4 way
761 up fore arm. Nothing with it. Where do new dead
babies go? Nowhere. A bigger boy goes to //~~Gee//ria~~ ao //'na.
The baby is only for ~~Gowa~~ //gaua. ~~Gowa~~ //gaua takes him to his
place and he will be a //~~Gowa~~ gaua also. //~~Gowa~~ gaua's
helper. Girls too? Yes, girls too. Is a mother sad?
When a mother kills she knows that she's killing
she'll not be sad. She'll be sad if a bigger boy
dies. (volunteered.) when its //gaua's killing.
If she were going to keep one she would keep it
whatever it was, boy or girl.
Which would she rather have. She hopes it'll
be a girl. A man also wants a daughter. Bec. the
daughter does work, gets water + veldkos.
Never heard of any way to make baby a ♂ or ♀.
≠Tima says he'd like a boy who will hunt. (I asked
him. he's sitting here.)

001

2

Ilnglka - (Kusay's ~~Gust's~~ sis - got a div. while she was pregnant + killed the child. Also: Illuanlla wife of
847 Gao + Be. She left Bo + killed that child she was karing him.

842 Is there any way to ~~b~~ abort a baby?
764 No. If one ~~is born ahead of time~~ dies sick after it's born they put something - sticks over the grave * A tiny baby when they burry him they put sticks over the grave lengthwise - Thorns over that - A big boy - they make a little hut of sticks with grass on top so the boy can get shade. No door. They leave him there + don't go back. Bury him first

764 For adults. They dig a hole about 6' deep, round - one man goes in the bottom - the other lows the dead man in. The man burxies him and works his way out at the same time. As he covers the corps the sand fills the hole. He gets out when the sand has reached the top - The hole is inverted cone shape - The man who burxies is an old man - a rel. of the dead man. The dead man is bound knees to chest, arms bent, hands on shoulders - R hand on R. shoulder. He sits in the hole - Head up -

An old man if he dies stiff is burxied in a trench - flat - just rolled in + covered the old Q is burned in the cone.

EM Feb 18 1953

omit photo

A 29 E.M. Feb 18 1953

Eye-ju!ga sé

!ga n||u n||oana ball or egg

!ga n||u n||oana

!ga n||u n||oana - ~~eye~~ iris white spot of light in eye.
no name - ~~pupil~~
- ~~white~~

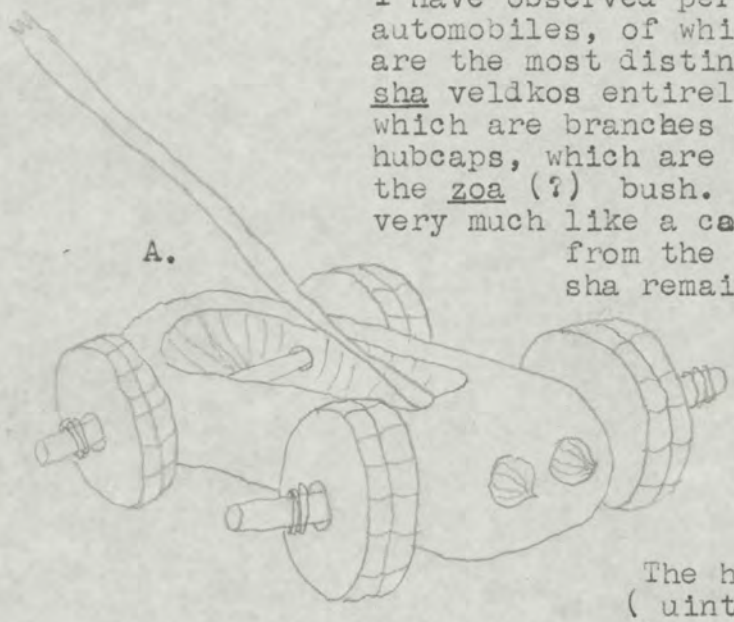
iris - ju !ga- ~~ttu~~ ttuli - da - n/o.
~~dead~~ dish skin
eye dirt

524 photo E.M.
117 note
857 note

no date

p. 1 - 3 ✓

Children : Child's toy automobile.



A.

I have observed perhaps four varieties of automobiles, of which the two in the diagram are the most distinctive. A. is made of sha veldkos entirely except for the axels which are branches of the n/ bush and the hubcaps, which are strings of bark from the zoa (?) bush. Sha is a long, hard root very much like a carrot. The wheels are cut from the small end, the rest of the sha remains as the body, with the uncut end in front. The body is hollowed out slightly, and holes are bored through for the axels. The holes are bored with a knife and wire, sha is quite soft. The headlights are little onions (uintjies) and are fixed in place with bits of sticks. A long stick is pushed into a small depression made in the front and is used to propell the automobile.

Both automobiles are made in imitation of our trucks, the first the children have ever seen. All the boys make autos, and call them autos - pronounced aooto - and autos are the most popular form of toy at the present. (Note carving for tire treads.)

B.

B. is the second form. It is made of a piece of cardboard bent in shape, the axels are sticks, the wheels are clay. The wheels are made in doughnut shape and are baked in the fire for a short time. B. was made in Cho//ana, A. at /Gautscha, although clay occurs naturally in both places. B. is pulled along with a string. Every child makes a different type of auto, but most types are variations of the above. These are kept indefinately and they are played with until they wear out, then a new one is made. The play consists of running up and down a path pulling or pushing the auto, making a noise with the mouth in imitation of the sound trucks make in various gears. The sounds made include shifting gears, rough terraine, etc. Occationally somebody changes a tire. (Auto B. had three spare tires on board in case one wore out or broke.) (Note: The wheels on B. are held in place with wedges of small sticks.) Clay models of men are occationally made to drive the autos, and are always named after the owner of the toy.

EM.

#16 and #17 p. 1

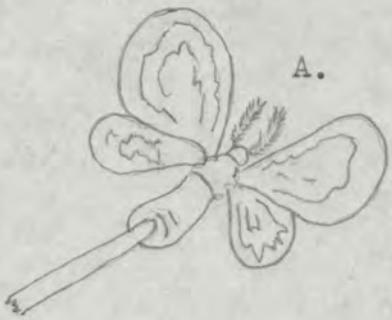
657 p. 2

177

524. p. 3

524 photo copy
857 note
177 note

Children : Playthings andplay.



A.

Airoplane:

The diagram A. is of an airoplane made by Tsamko, a moth threaded on the end of a stick. He only made one such airoplane, to my knowledge, one night at the werft.

He discovered that a moth makes a noise like an airoplane if held in the hand and held against the ear. He then moved his hand through the air with the moth cupped inside, then threaded the moth on a stick and ran with it, the moth was alive and moving it's wings. Tsamko saw one airoplane when a doctor flew in because of an epidemic and landed on /Gautscha pan, and Tsamko was quite impressed; he has, however, seen other planes that fly over /Gautscha but these flew very high and only the slightest sound of a motor was heard. Tsamko made A. about three months after the airoplane landed at /Gautscha.

524 photo copy
857 note

Beetles:

Insects and other small animals are often used as children's toys and playthings, but I have never seen one kept permanently as a pet. In my opinion Bushmen regard animals as animals, and do not attribute to them pain, discomfort, etc. If Bushmen keep dogs they treat them well in that they do not cause them pain for amusement, for example. I have seen small children baiting a goat that we had bought to eat, they threw sticks and stones at it to watch it jump. No adult stopped them or paid any attention.

I once watched Tsamko, /Guyshay, /Naishe, Bau and /Nai baiting a beetle. The beetle was a very large one, it catches other insects by running after them and biting them with enormous mandibles to kill them. The jaws of these beetles are so strong that they can chew the end off a candle and lift perhaps 30 times their own weight. (We preformed a small experiment, we induced a beetle to bite a candle on which was tied a stick of wood about a foot long and an inch or so in diameter and the beetle held this suspended from the ground for perhaps 15 seconds.) The beetle that Tsamko was playing with had been injured and its intestines were coming out of its abdomen. Tsamko, the only one brave enough to catch it, pulled it by the intestine for a while, then speared a termite on a stick and pushed this between the beetles jaws. He then released the beetle, which chased everybody, then he caught it again and pushed it down a termite hole to see it catch the termites. Every time it caught one he would jerk it out, then put it down again for another. He released it again, and when it tried to run away he would kick it back toward the others, who would run. Tsamko then allowed the beetle to bite a stick, and then a piece of metal to hear its jaws clang as it bit. After about twenty minutes of play one of the jaws of the beetle came off and it was sadly abandoned to die by itself. I felt no element of cruelty in this play, the sufferings of the beetle were of no interest, the amusement centered around its actions and the element of danger from the jaws. This happened about Feb. 10, at Cho//ana.

E.M.
#18.
857
524

p.5
p.6
p.7

201 Em /Qm Gestures C. Jan. Feb 1953 - Unfiled as p. 1 + 2 in 201
Kedum + Tom Ugaulet
Ngam Ti!Ka

Notes on Gesture :

201 802

Counting- see diag. When counting the number of fingers held up are touched to the lips, then held up.
Eight - Same as seven with the second finger of the right hand added.
Nine - Same as seven with the second and third fingers of the right hand added.
Ten - Both hands held together, as in seven with all fingers of the right hand added.

The hands are held palm out.

Eleven- Both hands and one big toe.
Twelve throught fifteen - for each additional number add one toe, from big toe to little toe.
Sixteen- Both hands, one foot and the big toe of the other foot.
Seventeen through twenty - for each additional number add one toe, from the big toe to the little toe.
Above twenty - Both feet, both hands, and all your hair.
Ten: Both hands.
Fifteen: Both hands and one foot.
Twenty: Both hands and both feet.

201 224

Animals- see diag.s. These gestures are used primarily while hunting, when there is a neccessity for silence. The hunter sees an animal, points at it, and makes the gesture for that animal with his extended arm, sometimes whispering the name of the animal. Almost always the gesture is accompanied by a bouncing of the hand in imitation of the gait of the animal. This is used particularly if the animal seen is moving.

For some animals the hand is held palm out, for some, the hand is held with the palm towards the hunter, depending on the head of the animal seen. For example; the gesture for lion is made with the hand palm out, the three curled fingers representing the face of the lion The gesture for kudu is made with the palm in, the knuckles of the hand being the face of the kudu. The animal always faces away from the hunter. With the exception of the giraffe, steinbok ect, the antelopes are visualized with the face on the knuckles. When the animal is not visualized with the face on the knuckles one or more fingers represents the face. However, with the antelopes the horns are the distinguishing feature in gesture, no face is neccessary. A hunter wouldn't say that the knuckles were the face, he would point only to the horns. Also in most of the antelopes, the horns are large, which makes the ears small in comparison. When the ears are large in comparison to the horns it is shown in the gesture.

201 804

Measure ment - (See notes Measure P. 1. Practical Knowledge)

201 EM /Qui Cesler c. Jan. Feb 1953
Kdumo ≠Toma cuquilt
ngani ITi/Kay

This was p. 20 in some original not now filed as 12 b.c.d.

201

p. 12 B

Gesture : Descriptive Gesture

Descriptive gestures: Someone coming used in speaking, point arma and hand, then rapidly bring hand near face and make the same gesture as in the command Come.

Someone going: used in speaking, made like the command Go, but much more slowly.

Dead: Hands held loose, palm down, in front of self at chest level, turned over to palm up position.

Finished: Hand held palm up, waved parallel to the ground from side to side sevaral times, rapidly.

Hitting someone, approval, and displeasure. Hand held in front of body loosely, and shaken so that the first finger snaps against the thumb and second finger which are held together stiffly. This is done once or twice to express hitting someone, and is used in connection with describing a fight. For approval the finger is snapped many times quickly, can be accompanied by the words " /ava /ava ". For displeasure, as when a hunter misses a shot, or burns his finger, the finger is snapped many times quickly.

Receiving a present: Clap hands together, then hold them foreward, palms up, hands together (side by side) sometimes with one hand slightly in advance of the other.

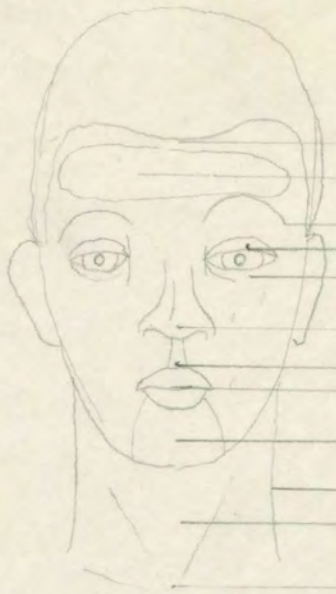
Pointing: Both pionting with the lips and pointing with an extended arm and pointing first finger are done, when pointing with the arm the gesture is made slowly and is used only for showing someone where someone else or something is. It is extreemly rude to point with andextended arm at someone, i.e. in their face or so. One mustn't point at someone, one must point to them or towards them to show where they are.

Stop: Gesture used while hunting, when one hunter sees something he gestures with his arm extended, straight, palm of hand to ground. He waves his extended arm down - (it starts at slightly below shoulder level and is waved down so that the hand comes to slightly below hip level.) This gesture may be repeated once or twice, it is a sign for the hunter behind to sit down or get down, a sign that the first hunter has seen something. The gesture is accompanied by a low whistle which the first hunter makes with his lips.

See & Hear: The Bushmen have no standard gestures for seeing and hearing. When a hunter sees someting he says, " //, //, //, " slowly, to attract the other hunter's attention and as a sign that he has seen something. If a Bushman is describing having seen something he looks intently at the air in front of him and points his arm. Hearing, when similarly described, is a pantomime, the narrator lifts his head, listens, looks carefully around, turning his head and looking out of the corners of his eyes, but he does not cup his hand behind his ear as we do, for example.

23

826
E.M. 192 February 18 1953 pp. 1-3

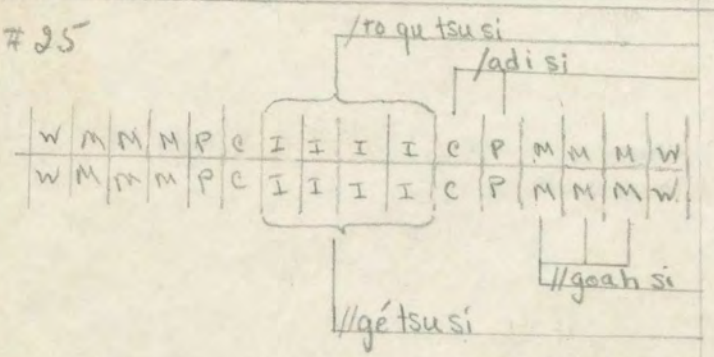


≠ko doan si - lit. face end place. Not really the name.
≠ko n/um or koasi - forehead ≠ko = face - n/um = heap, hill, mound
/qa //u si - eyebrows
/qa chu si - upper lid - lit: eye houses
/qa tsi qaiqai a - means? /qa = eye
tsun or //quie
zué - depression in upper lip
tsi - mouth - lip = tebe
//gai - chin and skin below lower lip
dum ka si - side of neck
≠oro - front of throat
!ah n/un si - heart stand place

24

~~Xo n// temple~~ //o n //n si - "insides"
/ui /qa - ear point - (/qa = point) includes whole outer fold.
/ui gongoma - /ui = ear
/ui /eng /eni - lump behind ear
//o n// si -
cha tsu - occipital protuberance
/qa tsi qué si - eyelashes - lit. qué = hair - si = plural.
/qa n/u - lit: eye ball.
kubi kai si - cheek bones
tsun //quie si - nostril. Inside = tsun n// si - nose inside plural
/ui tebe - ear lobe - lit. ear lip.
//ang - back of neck
dida noro - nape
≠kama si

25



gums - dadan si - upper and lower
palate - qaraqara - "for swallowing"
tongue - taedi

Teeth: same for upper and lower jaws except for incisors.

301
431
422

Ngani = interpreter

Jan 21 1953

Possessions - /Guse.

1. Ornaments.

1. Necklace - given by /Gam wife of Goma - both gave it. Goma gave it, /Gam strung it. Received it the night we moved up to the hill. /Kooshay had given /Gam ostrich beads.

2. Necklace. /Hau - a man who stays here - /Kooshay's father's tsu's son. Gave it. She hasn't given a return - didn't give a present before. Just got it when we were starting at /Gautscha. Ea. necklace is sm. beads about 7 or 8 strands ea - hts closely around neck. ea. strand once closely around neck.

3. Leg bands. One from /Gao who belongs here. a ♀ wife of /Wani. /Wani's people made the beads, his wife /Gao gave it to Kushay. It is ssm. ostrich beads. 4 strands - ea strand fits tightly arround below knee. /Guse gave ostrich beads to /Gow, after /Gow gave Kushay the leg band. /Guse got the beads - leg band - while at Gautscha. ~~/Gao ap~~ /Gao ♀ apparently was at Gautscha. 3 leg bands - store beads - from Gow her father while she was still a girl.

Leg band. 3 store bead bands from Gao her father. She gave beads to her father. When her father gives her something she must give her father something too. 3 strands, below diaphram. The father gave first - she gave afterwards

#15 301 Jan 21 1953

Arm bands: many Sinews she made herself.

2. Sauerkraut tops or something. (mustard pickles)

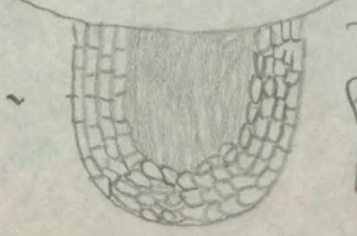
1. A metal band.

from same ♀Gao above.

Beads on apron - store beads -

4 layres.

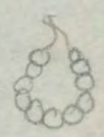
ring in apron.



The whole apron with the beads from her husb. sis. Khello - Another apron she has - from Ungka.

2. /Guse got the yellow beads from her father.
6 strands tight around knee - below knee -
Her father Gag gave it to /Qui - /Qui gave it
to /Guse bec. he's a man and doesn't wear beads -
When + if his people come he'll He gave it to K. to wear
present + will ask for the xellow beads.

another string of beads - One strand. tight around knee -
~~before~~ Qui made for her - Store beads - alternate:
Red black white black white black pink black etc.

A copper bead.  hair ornament - worn by /Gow - s. of K.
beads from Kallna - mo. of Deelai. Kooshay made
the ornament.

Gow's leg beads - given Kooshay by Sarah - Sarah gave
a lot but Waishe broke them + lost them.

A bag.  All her beads. Her father gave her the
beads. It's empty - an ornament.

omit photo →

Ostrich eggs She has 3. Qui has 2.
One more from !u.
One with a hole -
One of above 3 broken.
Sometimes his people like her father ~~get to~~ give eggs to
children - Her children haven't any. Then ~~she to~~ the
ma keeps the eggs 'till the kids grow up.

(1) EM

.622
466

Ngani //Kushay

//1953

Jan. 18 Tues Gam ~~Kooshay~~. //Ku

Something: When the hill group left - ~~Ksh~~shay's heab Gow headman told people not to leave beci they were sick - they left anyway -

He said when they got to mangetis: If you people die here its not my fault.

~~Ch~~ They all left - old ≠Gisa was sick + //Gishay stayed with her She died + he had no strength to burry her - he left her unburied - uncovered with thorns - in the veld. No one went to the place.

#1 E.M. Jan. 18. 1953

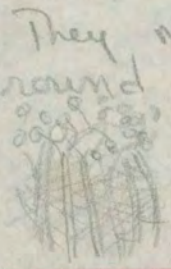
764 They burry a person head up - eyes closed. If he dies
784 with his eyes open they tie a bag over his head.

Tied so -

They don't cut his hair - ~~They put~~ His wife if he has one will put beads his and hers - leg + arm bands, hair ornaments etc. on -

A woman ~~or a~~ is wrapped after tying in her kaross - A man too, if he has one. |

They mark the grave by putting branches - leaves + all around grave - grass ~~on top~~ around the sides - Don't trim the branches.



//Ku ~~Koo~~shay saw 3 funerals - Her mother. ~~Her~~ mother's older brother - Her gama. A girl.

//Ku ~~Koo~~shay's ma died when Gow was little - trying to walk. At Gautscha - Not at Gautscha - at Tahn - other side /Gam.

K's ma ~~was~~ used to ~~saying~~ say. "Look at my grandson - he's trying to walk." She died at that time - (Not as she was speaking -) Then we came - a while after she was dead.

K. was living with her mother bef she was dead. They were staying at Kubatscha. They moved to Gam - From there the mother was sick. she ref. to her ma as aiya -

Little Gow went of yelling m'ba la ba - my father's father. K took ≠Toma's hat out of his Gow's hands bec. he (Gow) was about to tear it.

From where her mother died - she went to Gautscha. Her father came to marry her ma at the open flat the side of Gautscha - He lived in the mangetti forest.

How did ~~Kaoshey~~ Ilku's pa come to live at Gautscha -

2

③ EM
.764
756

Funerals con't: 3 - Jan 19 1953 Wed. ~~Gau~~ Ngani, /Qui. EM.

Put string A on. then put a kaross over + tie at -- B.

Then put in hole as descr. By ~~Kooshay~~ //Ku -

Over the grave a skerm. In front of skerm a fire to shine in the eyes of the dead man. In the door of the skerm a stick pointing the way of the birthplace. The door faces the birthplace. There are sticks put up like a rhondavel - not grass like a skerm -

At the funeral everyone cries.

When a person is dying - they make a ceremony - med men + all. The med. man goes to him - prays for /Gaoona to help - also //Gauna - They dance - a lot of doctors are there. If //Gauna is willing the sick man recovers - if not he dies.

A man /Qui marries his bro. /Gaoona is married to /Qui's sister. That /Qui saw /Gaoona very far away. At Karaitb. Qui was. Those Europeans that Qui went with live with /Gaoona. /Qui heard this when he heard his sis was dead.

/Gaoona = He had people's finger nails + toe nails tied around his head. His hair looks like a woman's with hair ornaments.

A dead ♂ - They bury him in the west, or near. An old man lights the grave fire - takes a piece of wood burning - He uses wood that the man had gathered in his life + hadn't used up. The brand is from the dead man's old fire.

old men build the skerm - the fire - bury him.
One old ♀ named Kama had a trench dug + was rolled in. The others didn't like her. They only give a good funeral for people they like. A new baby is also buried ~~is b~~ in this way.
A young person even if they didn't like they'd bury deep.

964 962 ~~A~~ Other old woman. Just broke the skerm down on top of her. This happened to an old woman "Kooshay. She was still speaking but she couldn't walk. Her body was dead. The others were moving, couldn't take her. They just broke the sticks of her skerm down on her head. They saw she was finished.

A wolf came. When they left there was another man going past. !Naishé was his name. He was on his way to come to them - past the werft. saw the skerm broken. the old woman was all eaten up by the wolf. He came to tell the others + they explained that they had to leave her.

An old man named Goma - was left when people moved the time after they left Ad Kooshay. Old Goma was coming after them. He couldn't find the others. His leg was stiff - had been burned in a fire. He couldn't follow. It got dark. He decided to sleep - go on next am. He found jackals + wolf all around him - trying to kill him.

(5)

5

Jan. 19 - Wed. ~~Gani~~ Ngani /Qui -

They did kill him + ate him.

/Qui tells me about Gao. the bro. of Gumtsa - also a boy Haa at Kubi. Deaths at Kubi. another one also died there, name unknown to /Qui -

Gao went to steal tobacco from the tobacco land. He went to smoke that tobacco + died - He died of the sickness and the tobacco. Perhaps, says /Qui, the Hereros put poison in the tobacco. The Hereros have medecines + if you steal they catch you.

758

January ~~11~~ 12, Monday 1953 Cigarette /Qui, Gaii (Ngani)

Idiocy.

A boy at Kai Kai, !aue, father is /Gow (ao) - can't speak - says "ao-ao-ao" He has a tiny face and big head.  His mouth is long, like a mouse's. About 3'6" tall.

(New gesture of measuring - Holds up a cig. at the right height - points to the head of the cig - (heater) as the head of the child.

Between the age of !Naishé, /Qui's son - and Tsamko (Tsamgao) where he speaks you can't hear or understand him.

Does he play with other kids? They won't play with him. No. Doesn't nurse, /Qui say's he's too old. He knows to urinate etc. in the bush.

Can he help his parents? No, not even water. If they send him after water what happens? He will just sit, he doesn't understand what people say. Is he deaf? People point where they want him to go. He understands where the Hereros speak. He understands Irubi jo - black cup. He unders that because its what the Hereros call him. ~~his name~~. He can hear; but only half understands.

Does he sit with his mouth open and stare? He sits with his mouth ~~open~~ shut and lips pursed like a mouse. He got lost one night and slept with the jackals, hyenas and leopards, wasn't afraid. Next a.m. he wandered around ~~saying~~ crying (a doonish half wail-) and the people found him.

Stays mostly with his mother and father. His sis. is !Noshay - husb = /Qui. (The woman who had a new baby in /Qi (Tikay) /ge's group.) His brother, older - /Gishey. Mother = Koashay (//Ku) /Gishey + /Gow (ao) came to Gaukscha.

The parents take the boy everywhere, don't leave him.

5

EM. Jan 12 1953

Will he ever be able to learn to hunt. /Qui doesn't think so. They won't make him an arrow thing -quiver.

771 interrupt the programme. /Qui says the stars in the sky
772 are ant lions - make a hole. the ant lions are falling
753 stars - at night they go up to the sky - Their eyes make the light. In the morning they come down + make the holes. If he bites you, you stay all day and all night. the next morning you are dead. All the stars are like that. The old people have said so.

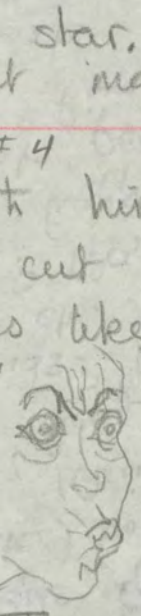
/Qui has been bitten - but if the star likes a person it doesn't kill.

Called. /tong- is star.

Not the thing that makes the track.

#4 Ngana EM Jan. 12, 1953

758 What's the matter with him - /Gowa made him like that. No one has cut his head. /Qui is afraid of him. "He looks like something that would catch a person." Stares - He's not harmful - Call him "chidole." just looks like this when he's mad.



this illness is called chidole.

People laugh at him because he's ugly. The mother rows at the people for laughing. She rows at him but not too much. She doesn't hit him. She doesn't hit her other kids.

Cutting his head wouldn't help him.

Elizabeth Original
Drawing + accompanying notes
Notes are on various subjects
all have been typed + filed

GLOBE-WERNICKE

"TUFTEAR"
FOLDER
TO RE-ORDER SPECIFY
No. 621½ FOLDER
MADE IN U. S. A.

A-533