

1 June

2018.9.1

28.43

E.M. Medicine + Ceramics

Periscope

Typed & filed

Forliest
Medicine
and Gerontology

✓
Telomere

① Idiocy con't.

1953

Jan 12 Mon

Nzami

1 Qui, Gami

758
732
3-

He's also called *n#u* - deaf.

^{Tukey}
/ *fi! ge* was mad, / can't talk. He won't marry, when his mother + father die no one will take care of him - he will just go die. Does he work for the Hereros. No, but they give him food if they have it. They call him Black cap bee. He's not a person. Looks like something other. His own people say he's ugly + don't like him. A person that can't talk they don't like. / Qui would have killed it if it was his child. Has / Qui ever heard of a person being killed for a defect? No - not a child that was not just born. Nooka's ^{wife of Gami} son was killed at birth bec he had a crippled arm.

845 *Turnsi*: if they want one they can kill one + keep one.

847 *Aha roque* is *turnsi*. They kill the first born of twins + keep the second one. Because the first will always be looking behind for another one, even as an adult. When hunting he'll always look behind for his brother.

574 / Qui is drowsing, says when your drowsing + talking at the same time visitors are coming.]

845
847
222
Twins caused by *khoo* ^{or sha} - if she digs one here x x + and another one beside it she'll have twins. Or a man - same - if he eats 2 *thoas* or *shas* side by side.

/ Qui has heard of 3 kids at a time.

Nooka, Gami's wife had twins, she ~~to Gami~~ was killed both. ~~a twin.~~

4. / ^{Gajshay} came after the twins - bet. the twins & ^{Gajshay} was the cripple.
732 ^{Khoalla} had twins by 16^{or} - both dead.

845 / Qui says if a woman has twins she ~~will~~ have only single births, after the twins.

A ♀ knows when she starts having pains that she'll have twins, can't tell before.

Doesn't know of 4 or 5 together.

Women die of triplets. Triplets called a haroque. also.

842 / Qui says the medicine that stops childbirth was given by herero women. / Qui says nothing will happen after intercourse if this medicine is drunk. Also if she's old she won't get kids - ~~but~~

When a woman menstruates and stops, then she gets a child. When she has a young child she doesn't get menstruation. / Qui says ^{// Kushay} house doesn't have menstruation.

PM - Ledimo.

758 732 / Qui says / au can't hear ^{Kung} kushman but can hear the Damara language. He can't understand. If you just speak he doesn't hear, but if you shout he can hear you. He was born that way - head misshapen. When his parents die? His elder sister will take care of him.

192 ~~Aharo qui~~. Ha há ro qui - twins - nothing else except triplets.

// Kusbars Ngani

Jan. 9. Kookey, Gauri-

Insanity:

Kookey - saw an insane man named Teekay (where
 ! Naishe was as dd as /Goro) at Tabasha. They
 were living there, lots of people - /Dobey season.
 In the night he ran around the werft. He had it
 when he was an adult. (He is now dead.) He
 was so mad he ran into the veld, back to the
 werft, shot his wife with an arrow, + off
 again into the veld where he cut his throat.
 The wife died the next day. The people had always
 been afraid of him but after this, the next day
 they went after him + found him dead - 2
 men went, one his qu/na, one his tsu. Did they
 take weapons? No. Why? Now she says they found
 him, he shot a quiver full of arrows at them, they
 ran out + arrows + ran away. Then they
 caught him + cut his throat. They left him
 there, unburied, for the hyenas. They buried his
 wife. Before he shot his wife had he ever
 tried to kill anyone else. One day he + others, ♂ + ♀
 went after the tsu veldkas, while they were there
 he chased people around, killed his /tung
 + Nisa with an arrow. They left + Nisa there
 and came home. That night he ran away into
 the veld. They, went home, but people he had
 shot his /tung - slept there that night, next a.m.
 they, ^{the women} went for water - saw him creeping around
 in the bush - they got a little water + went
 back to the werft. Told the men

he was there + must be ready. ~~They~~ (He was chasing ~~people~~ but only his /tung, #Nisa, the others just ran.) His wife cried because #Nisa was a relative of hers. "when she ~~heard~~ heard the story she was crying in her skerm."

He came back then. with his arrows broken off short - why? it kills more efficiently. He came with one arrow in his /~~bow~~^{bow}, all set. This was late afternoon (he hid his quiver in a bush with the rest of his arrows.) She (^{zuma} wife) was sitting outside her skerm (she had 3 kids but not very old) + she saw him come + stood to meet him + see him - He stepped back then and shot her. She screamed, "Tee!kay has shot me" and "where are all the people?" ^{Then everyone jumped up} And she ran around. ^{The} ~~One~~ ^{Others} ~~man~~ ^{men} said to take arrows, ~~jumped up~~ ^{jumped up} with their arrows + assegais but someone ~~the other men~~ said No, don't go with arrows, just go with your own hands, catch + kill him.

They were planning to cut her + let the blood out, but it was too late, the poison had gone into her heart.

There were /~~bow~~^{bow}, Tee!kay's tsuma, ^{/Tee!kay} Tee!kay and ~~one~~ ^{other} ~~man~~ 3 other men + wives of 5 men. The same night as he shot his wife they killed him.

Did people know that he was mad before he killed #Nisa + Zuma. Yes. They had stayed at a place named Dee!a/a, they knew then.

She said Mother in law was / Nooka
/Tsi /ge^(Kaw) now. They told her the dae wasn't
dead. They were getting ready to go for tsi.

Then they went - came back - saw Zuma +
lau. coming. Zuma sat beside Nooka - Nooka
was very happy. ^{clapped her hands + said "Oh, my dau, my dau."} Tee kay had nothing to say,
he was shy, now." The people all came +
sat around + discussed. Zuma said
they ought to catch him + let blood from
his forehead so he could come right - but
they wouldn't do it because a mad man
is too strong - Then /Tsi /ge^(Kaw) suggested they
go for tsi. /Gase ^{//Kushay} stayed home, but #Nisa,
/Tsi /ge^(Kaw), /Goo + 3 others went, when they're
walking he didn't stay with them but went ahead
+ hid in a bush, arrow ready in bow - when
he saw the people coming he put his arrow
back in his quiver. They got to tsi - collected
all day, slept. They slept 3 nights - the 4th day
they were collecting the last. Tjova + #Nisa started
back. They collected + brought the tsi back to a
central place - /Tuka Tjova + #Nisa (were going to live
there) they had returned to put their tsi down -
/Tsi /ge^(Kaw) began chasing /Tuka Tjova + another man, /Gai shay.
Their wives ran after /Tsi /ge^(Kaw) to help - /Goo + Khova
who were at the tsi heard the noise + came
back, to help. When they came /Tsi /ge^(Kaw) shot #Nisa.
/Goo said he wouldn't stay where there was fighting
+ he + Khova came back to where /Gase ^{//Kushay} was -
+ told them that the people were up at the tsi place fighting.

#Nisa was shot in the heart, died by sundown.
 Her husband + /Gai^{ai}shay stayed to help ^{her} /ge /ge
 had ran away. She died + they buried her.
 (The 2 men, her husband + /Gai^{ai}shay. (who was her tanga.)
 They left everything there, tsi + all, and came back.
 The 2 men that went out to kill /Gai^{ai}shay and ^{/Tuka} Tufoa - /Goo^{ao} followed, but further
 behind.

Had he behaved queerly for a long time or only
 for a few moons? He got the madness in /obey in
 //au he was very mad. In //um he died - was
 killed.

little Goo^{oo} twists /Goo^{Kushay}'s ear for attention.
 The kids, Waishi, Goo, Gai^{ai}shay etc. were listening to the bloodiest
 part of the story - didn't bat an eye.

His early symptoms: did everything wrong, queerly.
 But he didn't say queer things - he spoke nicely to
 everyone. They tried to help him by letting blood from his
 head but he refused, said why should I have my
 head cut.

The word for madness = a dee - you're mad - but they
 didn't use that word. Dee is when he's altogether
 crazy. //obé^{ché} - (queer) chi = grow big - //obey =
 means startup or trying - Explained: his madness is
 small but is startup or trying to grow.

What makes madness, Goo^{gana} - Is he madder at
 certain times than others? IF he hadn't refused to
 be cut the first time he would have been OK. They didn't
 laugh only sad because they knew ¹ that madness
 can make a person die. The other people who were
 with him first were afraid of him - but when he

came to the group of 6 with ^{// Kushay} Guse in. They weren't afraid because they didn't know.

Do they ever bury mad people, if they say they will they do, if not they don't.

Feeble-mindedness? She doesn't know it

Albinism

Causes of insanity.

Gripes born crippled - (dead silence - bec. of Goo?)

732 1st son of Goo helmet born with his leg twisted up. He is dead. They killed him - ^{// Ku} Hooshay herself did. The moment he was born - still red - still had cord on. Then she told her husband. ^{// Kushay} Guse (ours) also saw that child. ^{// Ku} Hooshay I ~~did~~ had Bam present - Bam told Helmet - the others came to see the child - decided to kill it. Helmet said it was OK to kill it. This is all ^{// Kushay} Guse knows of crippled kids. This was the 2nd child - first Xama - then this boy. Not named. When they kill a child they don't name it.

Were the parents sad? Yes.

(I asked if she'd talk about child birth - she says no, she's afraid to.)

844
753
Sickness: She's heard of smallpox - caused by bad blood

Contraception: When a woman has enough kids there is something she can drink so she won't have any more -

842 I asked for abortive thing -) The roots from a small bush - doesn't know what kind. People generally aren't allowed to have it but Bam would have it + could give it to someone. ^{tells asks him after.} Woman doesn't consult her husband first -

Ngami swore at Goo baby fwa n'u - Baby swore back -
861 said white penis to Ngami - ^{// Kushay} Guse looked amused and
195 embarrassed, covered Goo's mouth with her hand.)

1953

//Kushay

Ngeri

Jan. 8 & Jan. 9 /Guse and /Qui respectively /Gani
Cigarette

Insanity: /Ti! Kay

//Kushay

/Guse and /Qui, when their son /Naishé was about three, were living in a place called //Abasha, a water pan, in the Veldkos season. At this pan were living /Qui and /Guse, /Tuka and his wife /Nisa, /Goo and his wife /Khwa, /Guishe and his wife, /Gi!ge and his wife Zuma, and Zuma's mother, /Nouka. //Kushay, //Khwova, //Ti! Kay

/Gi!ge^{Kas} was a man in his early middle age, his wife Zuma was a bit younger, their eldest daughter was about 10. They had two other children. They had come from a place called Dee!a//ao, and the people there knew that /Gi!ge^{Kas} was insane. //Kushay explained that they didn't call him "a di," (you are insane) but called him "n//obey chi" (starting and/or trying to grow, - explained as madness starting or trying to grow big.) According to //Kushay, his early madness took the form of "doing everything wrong." He showed no aggressiveness, he spoke nicely to people. People didn't laugh at him, they believed that early madness can grow and kill one. They offered to cut his head and let the bad blood out, but he refused treatment saying that there was nothing wrong with him, and no one forced him to accept treatment because, as //Kushay explained, mad people have great strength. The people at Dee!a//ao were a bit afraid of him but the people at //Abasha weren't because they didn't know that he was mad.

When /Gi!ge^{Kas} first came to //Abasha, during the first few days he was there, he left his wife behind at the werft and started out to trade for tobacco with the Hereros. This was in the afternoon, in the night of the day he set out he came back, his arms and legs bleeding and blood coming out of his mouth. He said he was afraid to go. He horrified people a bit by licking his own blood. The people there were preparing to go to another place, his wife was preparing to go too. (They were going to a place where /Gi!ge's people were staying.) /Gi!ge^{Kas} became all giggly and silly when he got back, he got a bag and put his wife's modesty apron in it and other objects - while she was sleeping - and hid them in a tree. That day Zuma had dug a veldkos and was roasting it. /Goo came up and asked her if she would please give him some, and /Gi!ge^{Kas}, who was sitting near, jumped up and said, "Why don't you get your own?" rudely, to /Goo, and began to chase him. (What /Goo said is not recorded.) /Goo picked up fire and threw it at /Gi!ge^{Kas}, and the others made them stop.

Early in the morning before anyone was up, /Gi!ge^{Kas} took his eldest daughter and set out for his people. The daughter told that they came to a big ant bear hole in the road and /Gi!ge^{Kas} got inside it and tried to dig himself in, and then got out and went off into the bush. (This incident is related with much hilarity, especially from //Kushay) Then Zuma, who had been coming along behind, came up, and she and her daughter went along towards /Gi!ge's people. /Gi!ge^{Kas} ran around in the bush all night, and at dawn came back to //Abasha, again covered with blood. He told everyone that

his wife was dead, he said that people had come along and tried to kill his wife, but he had tried to shoot them. He failed to shoot them, and they killed her. (Acc. to //Kush^o/Nqoka, Zuma's mother, was very upset and told the people to kill /Fi:ko, because he had obviously killed Zuma.) People were afraid and took no action. That evening Zuma and the daughter came back, and when they saw them coming /Fi:kosat still and didn't say anything. (/Qui said he was shy and so on because he had just told everyone she was dead.) He just spoke a few times, and that was to say that he had been wounded in the fight. (With the people who killed Zuma.) He said, " The other people wounded me. "

The next day some of the men and their wives went to get tsi veldkos, and /Fi:ko and Zuma accompanied them. At noon they stopped to rest in the shade and smoke, and /Fi:ko sat apart, pulling his arrows out of his quiver and looking them over, saying again ~~that~~ he had been wounded. When they went on he " went his own way, through the bushes, " and didn't follow ~~that~~ the path that the others were following. They reached the field where tsi grew, and when the others went to dig tsi he stayed alone (where they had left their belongings, presumably.) They slept there that night and the next morning the others went for tsi again but again /Fi:ko stayed behind. That night /Nisa, ~~Tuqa's~~ wife, an old woman, built a fire to roast tsi, and she left her fire for a minute to get wood. When she came back she found /Fi:ko at the edge of the werft with his bow loaded with an arrow. She asked him what he was doing, he spoke again of being wounded, she asked again what he was doing and he shot her in the heart. (At some time or other he came up to her and broke off the arrow so that only the head remained in her body, the shaft he took.) The others ran away, leaving everything, and ran back to //Abasha, abandoning /Nisa completely. The next day everyone was frightened and stayed around the werft, but in the evening they went for water. (/Qui explains that they were sure they saw him at every minute in the bushes.) While they were at the waterhole, //Now (father of /Namshé) who was also there saw /Fi:ko in the bush, and warned the others. They all ran back to the werft to warn those who had not gone for water. /Fi:ko sneaked up to the werft, they knew he came part way along the path and then ducked into the bushes, and a bit later appeared at the edge of the werft again with his bow and arrow ready. Zuma, who was sitting a bit away from her skerm, spoke to him, and he shot her, also in the heart. She tried to pull the arrow out but it was too late, the poison was in her blood. /Tuqa, /Goo and //Noo took their arrows and jumped up and followed him. When they saw him they shot - /Goo and /Tuqa, one arrow in each shoulder. /Fi:ko turned then and began shooting at them, he continued this until he had used up all his arrows. He received another arrow in the forehead that grazed him, and an arrow in the chest. The fight had moved back to the werft by this time. (/Qui explained that he had been sleeping when Zuma was shot, but he woke up and when he heard what had happened he too took up his bow and arrows and went out to fight.) /Tuqa wanted to kill /Fi:ko. /Qui and the others said that they would go away, that the killing must be done by those that /Fi:ko had wronged. /Fi:ko ran through the

skerms and broke them up, then he was caught by /Gow and /Tud^{Ka} and assegaied by /Tud^{Ka}. Then his body was dragged off and thrown away, unburied. They did bury Zuma. Then they left the place.

I asked /Qui what caused the madness, he said it was caused by //G^{Ka}, I asked if /Fi!G^{Ka} had broken a tabu, /Qui said no. A medicine man does not or can not help a madman recover, For madness the forehead is cut to let the bad blood run out. /Qui says that if this had been done for /Fi!G^{Ka} it would have saved him.

/N^{Ka}oka, the mother of Zuma, has the children of Zuma and /Fi!G^{Ka}, and they are staying at /Gam.

Ngani — Another case: A man named /Qui diba^é (which supposedly, acc to Sani, means mad /Qui) wore no loincloth but kept his penis in a birds nest. (see notes.) This was told with vague amusement from /Qui. He climbed /adi trees in the daytime and slept in a hole at night. One time some people came around and looked in his hole where he slept, wondering if an animal slept there, and he poked a big stick out at them and said "Khoa!" like a gun. Everyone was frightened and ran away. According to /Qui they were angry at being scared and decided to kill him, and the next day they came back with a kerrie and waited quietly behind his hole and when he came out they clubbed his head and clubbed it until he died. He was left unburied.

This was told to /Qui by an old man who had seen it. It happened long ago. Also it happened near or at a ~~Herero~~ Bantu settlement, see ref. to kerrie and gun. His madness was given by /Gowa, he hadn't broken a tabu.

//gava

Ngani
Jan 14 '53. /Qui. Gani.

Diseases:

Symptom:

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Twí - like a boil - comes out around groin + buttocks. Sometimes one, sometimes a lot. Do you feel sick at this time or just the boils - It hurts to walk around. (Helmet had it.)

Cure: Medicine from the Hereros to drink. Some break themselves, some are too hard + are slit + squeezed. They rub medicine in the broken boil. qui comes out - that's puss - then blood. Only Herero medicine.

/Aoa. (The sickness at Gaultscha) "everyone dies, it just burns you." if it hadn't been for us all would have died like /Gisa. Qui says it came from ?
Cure: ceremony

/ie At Bara time - you shiver even lying next to the fire. It can kill a person. ^{/Gawa} Gowa gives it. Fever + chills - diarrhoea - and vomiting - Both diarrhoea + vomit brings the disease out. you get it, get over it, get it again.
Cure: ceremony - Qui has had this disease.

When you're ^{not} sick + just die, ^{/Gao!na} Gona shot you with his gun. ^(? /Gawa or /Gua) Gowa looks like a guinea fowl - volunteered by /Qui. That's who gives you sickness.

n/qvi - makes you covered with pimples + itchy - when it gets better it leaves marks. ~~the sm~~ Some times u have sm. pimples (cho ché) - a diff. disease. this doesn't kill u. Big pimples that leave marks ~~is~~ is n/qvi - can kill you.

Cure: Smear n/ua on - The root of Tcha, called n/ua. Then you sit in a Tcha bush - when you get up you've left the disease in the bush. (For cho ché) Not for the big one.

cho ché - pimples itch - cover you.
(over)

Hammer the root in your hand - make it hot.

#e'

^{Ngana}
One disease - Gowa gives it to one person, A another person B gets it from A, so on - Makes you ache in head, neck, back, chest. In a bad case your body ~~has~~ is bent double, stays that way - when you recover you walk, ^{back} bent, with a stick.

The person is sometimes cured by ceremony. Sometimes ^{Ngana} Gowa doesn't want you to get better + he won't give the med. man power to cure.

I asked - would other people come or stay away - The parents of a sick person would come but others would stay away. The parents would take care of him. The sick people would get the best medicine man, one who is not afraid of anything - he'll come + cure. The ones that are well leave the place - The sick ones go away.

~~lie - also the name of vomiting - diarrhoea disease - I asked for the name of disantary - got lie.~~

75
312
Any disease from drinking H₂O - or insect given or animal given? ~~Zama~~ Python that stays in water - gets swollen (alive) + makes v H₂O strong. When u drink v water, if he doesn't like a person - you get vomiting + diarrhoea until u die. Disease = low ka. (low ka is also the green scum on top of the water that belongs to v snake -) when you see slime on the water you know that the python is there. low ka is what comes out of you.

Jan 14¹⁹⁵³ / Gami Gami Ngami

3. Disease

257
312 ~~of~~ Any other animals? If a wolf piddles in the water its alright. A person? Makes your stomach work. A lion, u get very sick. A wolf is alright. Any animal that you drink eat is all right. Animals that bite are chi dele, except wolves.

(I explained my laughter by telling Gami that at Gami we discovered that goats etc were using the water hole to piddle in. He says v Herreros are no good, they don't worry.)

A giraffe is alright. A person w. a weak heart will (coward) vomit but with a strong heart it will just taste bitter, you can hold it.

A wolf has good insides, ∴ urine doesn't harm you.

463
514 Do they teach their children not to piddle near a water hole? Little Gami, if you tell him not to will just go and do it. Naishi is alright. If they see him they just give him a little slap to tell him he mustn't do it.

Mustn't wash in the waterhole - must take water and go a little bit away.

I noticed that people had defecated by the rocks at the H₂O hole. What do people think of that? Big objection: Other people came and did it - the Gantscha people told the other people not to - that the rain would wash it in to the drinking water, but the other people didn't worry, they just went ahead - They have no sense + That's why Gami's group told them to live far -

around the sides of the pan. Even at their own water hole it would be just the same. The people, ^{of Gautscha} didn't like it.

Lice: tsn - head lice
nlla - body lice -

S15
192

S15
192

The women bite them - the men crack them bet. their fingernails - The ♀ don't eat them.

Head: If they have them they look for them + bite them - shave their heads. !Naishi had lice - they shaved the ^{p. top} of his head only (Because he didn't want it all shaved - it hurts.)

Body lice: - if you have them they never go away. Washing doesn't help. Shave body hair off - under arm - (Shave arms just for looks -) Tteekay at Gautscha (our telkay) has lice in his beard. nlla lice. Lice come into the breechcloth, but not in pubic hairs. Don't shave pubes. at 16cm time this hair falls off itself - head hair also, for some people - at Bara time it comes back again -

Fleas: nlla also.

^{tseeng}
~~hair to (n)~~

Head: n/i - hair - n/i !uiasin. head hair -
Hair: !uiasin armpit hair - dobi shell !uiasin
pubic " (llai!a) !uiasin

shin bone - !o!u - shin bone - but has no hair, yes it does -
↓
groun.

Jan. 8 P.M. '53. /Qui ~~Gau~~
Ngani

/Joi /kai!kai is the name of the madness. Joi = that person is /kai!kai - disturbing (people). //Gau makes it. Not from doing anything like eating or hatching eggs - just by ~~Gau~~ ^{//gana} himself.

/Qui means a person mad from ^{smoking} eating. /Lon was his name. He smoked dagga - ran amok. They caught him + covered him with men - pig pile - and a blanket. he started to sweat - when he got up he was all better. Did he try to hurt anyone - no. At Tsamangaigai, it happened. He might say /Qui - have become violent ex. that the men caught him in time - zoi is dagga. Mad, but from diff cause as

How did people feel about ^(Ti!kay) /st. ge - He wasn't harmful so nobody minded. (He was from the Onaramba that comes into /Gau. The Eiseb - //o f gao is bushman name.) what did he "do wrong"? He came to where we got mangetlis to get his wife. When he got his wife first he was a very nice kind boy. says /Qui. Brought her to Dee'allau + he went alone to the Hereros for tobacco but he came back the night of the day he left bec. he was afraid to go. He had run against trees - (mouth + legs bloody) in the night. He was all giggly + silly. He took a The people were preparing to leave - he got a bag + put his wife's apron in it + other objects + hid them in a tree. Then she didn't know. They went on their way. The wife dug up a veldkos. was roasting it - /Gau came up + said "Won't you give me some, please" /st. ge said why don't you get your own - rudely - then chased /Gau. /Gau ran - picked up fire + threw it at him. ^{the other} people made them stop. (over)

He took his oldest dau - wife followed after -
early early in am - then tried to get into a hole -
to dig himself in - were going from wife's
people to husband's people. Wife came up -
dau explained - he was gone off - She + dau went on -
At night he ran around - just at dawn he came
back to his own wife's people where /Qui was - covered
with blood - Then he told ma in law wife dead - said
people came to kill my wife, I tried to shoot them
but couldn't - they killed her* (He was drinking his
own blood.) Next pm eve wife returned - He saw her
coming - ~~she~~ sat quietly, had nothing to say - except
that she said "the other people wounded from -"
that he fought with. (He was ashamed to be
caught in a lie, says Qui.) Soon after /bow said,
let's go hunt Ghemsbok - they the men went after
Ghems - the ♀ after tsi or tsa or something. They
stopped all - ♂ + ♀ together, to smoke. /tsi/kaul didn't,
he sat in apart counting his arrows + talking
to himself says about how he was wounded
in the fight. When they went on in usual
sing. file he went his own way behind the
bushes.

When the others went for tsi he stayed alone
+ looked thru his arrows. They slept that night.
next am went off he again stayed behind.

3. PM Jan 8

That night Nisa built a fire to fry ki + went off for a min. Then ^{Tu} /^{Kau} /^{ge} went back from to the edge of werft - when she came back she saw ^{Tu} /^{Kau} /^{ge} with his arrow ready - she asked him what he was trying to do - He spoke again of being wounded - She asked again - he shot her. Came up + took the reed part of his arrow off. The others ran away - left everything - came back to where /Qui was. He slept in the bush that night. The others were scared - stayed around the werft all day - that evening ^{some women +} // ^{Now} // ^{Nao} they went for water. (Now is of Gantseha - wife =) Now saw ^{Tu} /^{Kau} /^{ge} in the bush - ran back to the werft to tell the others. They waited - he came creeping up in the bushes - his wife saw him - asked him what he was doing - he had his arrow all ready - shot her when she spoke to him - in the heart. She tried to pull ^{the arrow} out but the poison stayed in - 3 men were awake - ^{Tu} /^{Kau} /^{ge} + // ^{Nao} - They jumped up with weapons - rushed after him + shot - // ^{Ka} /^{Tu} /^{ge} + // ^{Nao} - shot him one arrow in each shoulder. He turned + shot at them - /Qui came up - // ^{Ka} /^{Tu} /^{ge} wanted to kill him. They caught him + held him - he struggled - by this time had an arrow in his chest 3 in his back - a wound in his forehead. ~~// ^{Tu} /^{Kau} /^{ge} killed him~~ ^{The arrow} // ^{Nao} + threw him away. (over)

1 Tuka
Tugua was young he ~~was~~ ≠ Nisa his wife was old.
The others, ^(Qui) said "Now we will stay away
but those who he has wronged must kill him."
He ran thru the storms, berserk. He fell, + was
assassinated. They buried Zuma, left ≠ Nisa, left
^{Ti} ^{Kas}
Ist! ge to roto.

Another case - /Qui di badé - also mad. (Mad /Qui)
Wears no G string - keeps his penis in ~~the~~ birds
nest ~~like~~ Charlie got. (laughter - but just vague
amusement from /Qui.) He climbs ladi trees - big
thornless trees - stays there in the day - sleeps in
a hole at night. Comes out to get veldkos.
Once people came to see him - came around his
hole - he poked a stick he had in there out +
pointed it at them and said Khoa! like a
gun. Everyone was scared + ran away.
The people that saw him decided to shoot him.
They ♂ - went back the next day with a club -
sat behind his hole - ~~x~~ and when he
came out they clubbed his head + beat it to a
pulp - killed him. The old people told /Qui this.
11gawa Gowa made him mad. He didn't eat anything.
The children of ^{Ti} ^{Kas} Ist! ge + Zuma - Nooka, ~~Lige's mother's younger~~
sister has the kids - Zuma's mother, has the kids.
at /Gau.

Jan. 6 '53

Distance Measure:

804

Long distance is measured by so many day's walk.

There is no measure such as a bow shot away, as far as I can determine. People often tell you " It was as far as from here to that tree. "

There is no small measure like a finger's length. However, a man will tell you that his arrow head is from his wrist to half way up his arm, but he will point the distance with his finger, it isn't a standard. They say, " We haven't been taught these things. "

Area measure:

There is no measure, as far as I can determine, for the area of a pan, a kaross, or any area. Again, someone will tell you, "The water hole was as wide as from me to you, and as wide across as from me to that bush."

Capacity measure:

Handfull, tin can full, and bundle, such as a bundle of meat (which is cut into biltong strips and gathered into bundles of a fairly standard size.) Someone will say, "I gave him two bundles of meat. " Again, this isn't really standardized, just gives someone an idea. *But it's a pretty close measurement.*

Jan 7, '53.

Area measure:

For a small area, it is indicated by a circle drawn on the ground. If the area has volume, this is indicated by holding the fingers above the circle at the right height.

Linear measure:

Indicated by holding one arm outstretched and clasping it with the other hand at the appropriate distance away from the tip of the index finger.

For longer distance, one arm is held outstretched and the ~~thumb~~ opposite shoulder is touched with the other hand. (This is of course only used for things that are that long,)

Also, people say: It was as long as that wire, as that branch, anything handy lying about.

For a string of beads, one says: 6 strings of beads as long as this, and indicates with his hand a point on the abdomen where the bottom of the string of beads comes.

But when he says 6 strings, he means 6 small strings strung together ~~as~~ which makes one long string as long as he shows,

422 For the marking of personal possessions - /Bui explained that it isn't necessary - he can tell anyone's arrow because he can see whose hand made it, every one is different. He knows his own optical egg, even out of a pile, by the size and the opening.

Jan. 9. ' 53.

//Kusha's
/Guse, Gani Ngani

758
Insanity:

//Guse says she knows about madness, she once saw a mad man. She doesn't know about feeble-mindedness, I asked if she ever saw an adult that acted like a child, etc. She said she never saw or heard of such a person.

When she was married, after Naishé was about 3 years old, she and her husband /Qui were living at a place named //abasha, a water pan, in /dobe, the veldkos season. At this pan were living /Qui, herself, a man named Tugua, /Tuka, Tugua's wife /Nisa, /Gow, and his wife Khoya, /Gayshey and his wife, an old woman /Newka, /Newka's daughter /Khoa, and Khoa's husband. While they were staying here, the insane man, /gi:ge, and his wife Zuma, who was the daughter of old /Newka, and their three children, came to //abasha.

/gi:ge was a man of early middle age, his wife was a bit younger. His oldest child, a daughter, was about three feet tall. /gi:ge came from a place called Dee!a/ao, and the people there knew that he was crazy. //Guse says they didn't call him " a di, " (you are insane) but they called him " n//obey-chi " (starting/trying to grow - explained as madness starting or trying to grow big.) //Guse says that his early madness took the form of " doing everything wrong, " but she says he was nice to people, " spoke nicely to them and didn't swear at them. " People didn't laugh at him, they felt sorry because they knew that early madness can grow, and "people can die of it." They offered to cut his head to let blood, - they would make little cuts in his forehead to let out the bad blood - but /gi:ge refused to be treated, and said that there was nothing-wrong with him. No one would force him because they knew, said //Guse, that mad people have great strength. The people at Dee!a//ao were a bit afraid of him, but when he came to //abasha no-one was afraid of him because they didn't know that he was showing signs of insanity.

In the next season, //um, /gi:ge began to behave strangely. //Guse tells of a time when he was coming to the werft with his wife and daughter. He was walking last in line along the path, then his wife, and his daughter first. He suddenly cut out of line, went ahead of his wife, passed his daughter and went down an ant bear hole. His daughter looked at him in amazement, he stayed there a while, then came out and went off the path into the bush.

copy

164
602

- Disease

Gumtsa
Kumtsa falls sick

Plague.
Kumtsa sick.
Next 2 days -
many -
After 4 days.
75 people
were sick.
children
nose bleed.

In the evening of the day we returned to Gantscha, when we ~~it~~ happened to be walking through the werfts, we came upon Kumtsa, (the young man who had accompanied us), lying on his back beside his brother's fire with his wife, his brother and his ~~sister-in-law~~ brother's wife sitting beside him, ~~talking~~. The brother and the two women were talking softly, but when ^{as} we came they stopped, and looked at us in silence. Kumtsa was motionless and ~~his~~ except for his ~~heavy~~ breathing ~~abdomen~~ belly which rose + fell as he ~~breath~~ breathe

758
839

Jan 13 Tues. 1953 #Toma - Hedimo
Cigarette ER
m

Madness-

#Toma knew a medicine woman named Nari who used to take off all her clothes in the daytime in public + call her husb. to come sleep with her - saying you're so fond of vaginas, always looking for some, well, here it is. ~~She~~ He wouldn't, of course - he said he only used her for that when she was normal but she wasn't normal. ^{he} would have nothing to do with her. ^{in the west} ^{in daytime} She used to lie nude on her back. legs up + ~~call~~ for show the inside of her vagina, calling for the husb. to sleep with her. ^{She'd lift her hips up - so on.} She was that way for a long time, then got sick + died. She was an adult, not old. She was "a dee" also. Hilarity from #Toma reciting this. Husb. was /Qui. She used to go off into the wild alone for days, then return.

Da-o-ko. was where she was. #Toma was about 3'8" tall - a child.

When she came back they made a medicine ceremony for her but it didn't help. She was married by a very old man, Kikwe //on. who was so old no one else would marry him. Her husband divorced her when the madness started or a little after. She was still mad - her husb. became senile and deaf.

2 She used to swear at her hubb - a mad horse in general, sometimes they even had 2 fires, one for him, one for her. She used to tell him his genitals were too small + didn't please her.

He was cured of deafness - they put medicine in his ears, puss came out + he could hear. This was after she was dead.

They - he + she - lived together alone in the bush - she wore clothes but was still a little queer - She still took off her clothes but not much.

Before - at the height of her madness - they told the kids not to look at her bec. she was naked, and to stay away + she used to struggle to go away ^{to the wild alone} a people would retain her. They cut her head in hopes of curing her - People didn't laugh at her. They were afraid of her, some, others not - the ones that weren't tried to catch her to treat her. The hubb - ^{during her madness} Qui stayed with her for many years bec. he wanted her to be cured. Then he got fed up and left - She

Symptoms: She wanted to go naked all the time - sometimes they succeeded in making her wear clothes - they would give her skin blankets + aprons + put them on her - she'd wear them for a while, then take them off -

She began lying on her back etc. in the height of her madness, she did it daily for quite a period. People would try to dress her, stop her, close her legs, at night they'd put her to

Jan 13 #Toma ledimo
Tuesday page 2

bed but she'd wait till they slept and then take her clothes off + wander around or sit all night by the fire talking to herself. She wore no ornaments.

The divorce was caused by her throwing herself on the husband - shaking his knee - saying /Qui, wake up, /Qui wake up - all night.

He never slept with her - no-one else did because she never gathered anyone but her husband.

She rambled from one subj. to another in conversation, senseless.

periods of silence and garrulousness?

No - just garrulousness - kept on talking + talking all the time

758A story of a mad person told to #Toma by his father.
- /^{Ti} / ^{Kas} /_{ge} . _{ge}, name changed to /qe^{Ti}zoo^{Kas} - the /qe is as the last syllable of /^{Ti} / ^{Kas} /_{ge} . zoo is dagga. He took off his clothes + appeared naked talking nonsense. He would take bow + arrow + shoot at his mothers foot - she would move it. They hid his bow + arrows in a tree where he couldn't find it. He then took a knife and chased people - He was disarmed. One day they saw him putting on or off his breechcloth + he had a sjambok and they came for him + he ran, hitting the sjambok on the ground as if it were a horse. He had a spring hare hook with him - he escaped them by

running as fast as a horse - lived in the bush on spring hares + veldkos. A posse came after him, ~~one man~~ he said to /Gayshay, the leader, why have you come to kill me - /Gayshay said he only wanted to bring him home - /Gayshay was his elder brother - /ge zoa attacked one man in the party, the others tried to pull him off - /ge zoa ran again, escaped. He used to come around the world from time to time, insult everyone etc. and then be off. Again they tried to catch him - his ko /Gayshay organized a 2nd posse, he saw them + was off, hitting the ground behind with a sjambok.

A 3rd time to catch - they got up to him this time - he didn't care - he was roasting a haasie and let them come up - they got bark of a zao tree + made chords - he fed up the haasie + ran off again - they failed utterly.

They gave up trying to catch him, just let him go. He went east + they've never seen him since.

Toma's father saw /ge zoa - but didn't go looking for him.

WHAT DOES JU T/OASI MEAN

~~The water in the North - Black people live there - it's drinkable, a river, but it's so big that if people get into it they die. Toma's father's brother came there to trade. If the Abincans there don't like you they take you across the river in a boat + overturn it + you drown. They right the boat + are safe.~~

Idiosync
Insanity
Pain -
Wounds
Disease

Disease:

- ① nymphomaniac woman
- ② the man who married his wife AND stepdaughter. Incest-
- ③ the man who ran off + ate rabbits
- ④ the " " lived in a hole
- ⑤ 19:1ge + zuma.

758
Although Bushmen always say that to eat certain things during certain years of your life will make you mad, they do not attribute any actual case of madness, ^{that we ever heard of} to the breaking of a tabu.

Madness is simply something that they fear, because it horrifies them, ^{and they do not understand} and their ^{attributing} ~~effects~~ ^{madness to the} of breaking of tabus

is ~~possibly a matter~~ of could possibly be called ^{the attributing of a} vague result ~~of~~ to a vague cause.

Actual
Madness is simply something that ^{Bushman} ~~they~~ fear because it horrifies them. "It could kill a person," they say.

REMEMBER
THIS



The actual cases of ~~madness~~ ^{insanity} that we heard about, for very few Bushmen go mad and we never saw an insane Bushman, were ~~told to us again~~ well documented because they were told to us again and again by different people, and ~~it ever~~ every time the details were exactly the same. Every time, too, the stories caused a good deal of laughter among the listeners, for the things that happened struck the Bushmen as ludicrous, just as everyone had laughed at the nymphomaniac woman who had rolled on her back, although people had laughed ^{about} ~~at~~ her at the time, while the more serious forms of "insanity" were not amusing until years ~~later~~ after the people had gotten over their fright, while one case the

2. Disease.

case of the ^{incestuous} man, ~~who~~ ^{insane} because he had married his ^{wife} daughter, and his step-daughter, was ~~never~~ considered to be ^{obscene} ~~at all~~. ~~disgusting~~ and fearful, and never amusing at all.

~~We were told of three cases~~
Besides the ~~man~~ ^{and the incestuous man} nymphomaniac woman, we ~~were told~~ ^{learned}

of ~~3~~ cases of insanity, ~~plus~~ ^{or idiocy} and one case of feeble-mindedness, for Bushmen distinguish between these things, ^{and} all of ~~which~~ these cases were ~~it~~ said to be caused ^{solely} by //Gawa, ^{who gives madness like he gives disease, and} the secondary god, not by the breaking of tabus. * ~~And of all these cases, it was the feeble-mindedness alone that was said to be incurable, for Bushmen believe that insanity in its early stages can be cured by opening a vein in the head ~~and~~ ^{patients} to let the bad blood out.~~ ~~letting the bad blood out run out.~~ As it happened,

*Gawa gives madness like he gives disease.

Feeble minded boy not frightening.

the three insane people, once possessed by //Gawa, had refused treatment and that is why they remained mad. Bloodletting had been tried as a treatment for the feeble minded ^{person, a young boy who lived at Kai Kai} ~~boy~~, and curing ceremonies too, but he was beyond help. No one was afraid of him, and all his people took great care of him, although he was only a burden to them.

But the feeble minded person, a boy perhaps 10 years old, submits to treatment often, for he is still alive and living at Kai Kai

The feeble minded or idiot person was a boy, perhaps 10 years old who lived ^{at the time we were there} with his ^{parents} father at ~~Kai~~ a Herero Banku + Bushman settlement off to east of //Gautscha ^{He is was} called "Black Cup" by ^{because, say the Bushmen, he is not a person but looks like some other thing.} the Bankus, the only words he ~~understands~~ ^{understood}. ~~understood~~. He ^{himself} was unable to speak, but said "ao-ao-ao"

III

over

In Kung, the word for madness is di, while idiocy is simply called chi dole, (^{which means literally,} ~~thing harmful~~) harmful thing, but the ^{as phrase} ~~word~~ is applied ~~to~~ loosely to anything from lions to a minor inconvenience, ~~we assumed that~~ its most common meaning being 'worthless', ~~we~~ when used for idiocy it ~~could be said to mean~~ ^{undesirability} ~~undesirable~~ ^{dangerousness,} ~~but not dangerous,~~ we thought. It does not alarm Bushmen, as madness does, and besides, ~~there are~~ in all the time we were there, ~~with all the~~ among all the people we saw + the stories we heard, only ^{the} one case of idiocy occurred.

Disease

OVER (1)

continually, we were told, his head was huge but his face was tiny, and his mouth was protruding and long, like the mouth of a ^{mouse} ~~cat~~, the Bushmen said, and although he ^{was} ~~has been~~ taught to eat without help and to control his body somewhat, he ^{was} ~~is~~ totally useless to his family, for he ~~could~~ ^{could not} do no work and ^{had to} ~~has~~ ~~most~~ be watched all the time. If he ^{was} ~~is~~ sent for water he ^{would} ~~will~~ sit down somewhere along the way, perhaps breaking the ostrich egg shell water container as he ^{did} ~~does~~ so, and ^{would} ~~will~~ stay there with his lips long and pursed like a mouse's, until someone ^{came} ~~comes~~ after him to lead him back. ~~He~~ ^{One night} ~~was~~ ^{he got} ~~lost~~ ~~one~~ ~~of~~ ~~the~~ ~~time~~, and spent the night ~~wandering~~ ^{in the} ~~in the~~ ~~veld~~ ~~and~~ ~~slept~~ ^{with} the jackals, hyaenas and leopards, ^{in the} ~~in the~~ ~~veld~~, we were told, but in the morning he walked about crying a monotonous, droning wail, and by this his people found him. After that his ^{parents} ~~father~~ took him everywhere with them because he ^{could not} ~~cannot~~ be left alone. But it did not matter that he was a great burden to his ^{family} ~~people~~, ^{for} ~~as~~ he contributed nothing and had to be watched and fed, ^{and} ~~for~~ he was cared for tenderly by his relatives who brought him food and protected him gladly, because Bushmen do this.

The Bushmen

People felt much differently about the insane

People ~~were a bit afraid of him~~

- ① No one ^{knew} knows what ^{was} is the matter with him, except that Gawa made him like that, and cutting his head never helped him, although it was tried.
- ② Some people were ~~stigh~~ a bit afraid of him, because of his tense face and his staring eyes. "He looks like something that would catch a person," they ~~said~~ ^{said} ~~say~~. But everyone agreed that he ^{was} is not harmful and people would laugh at him sometimes because he was ugly and seemed to be angry, ~~which~~ ^{and their laughter} ~~caus~~ would cause his mother to fly into a rage, ~~and~~ demanding that they stop. But other children would not play with him and no one had much to do with him because, they said, "A person who cannot talk we do not like."

4 Disease

people, however, ~~since~~ ^{unpredictable} ~~was~~ the signs of insanity ^{being} are strange, and dark, and ~~unknown~~, and ^{they} reacted with violence although in ~~certain~~ ^{one} ~~two~~ of the cases the insane ^{person} people did the others very little harm. #Toma one day told us nonchalantly about a man named /Qui Dibade, Mad /Qui, whom #Toma had seen when he was a young man, who lived in a ~~great~~ tree by day but crawled into ~~a~~ great antbear hole at night, and who scandalized everybody by ~~wearing~~ refusing to wear a loincloth, ~~but~~ covering himself with a bird's nest instead. One ^{asm all band of Bushmen} time ~~some~~ ^{casually} people passing by his place ~~came~~ looked into ~~the~~ ^{his} antbear ~~hole~~ ^{hole} he ~~slept~~ in, wondering if an animal was in there, when Mad /Qui burst out, ~~at them~~ ^{thrust} pointing a stick ^{at them} and shouted "Khoa!" (Boo) Naturally the people were terribly frightened and scrambled away, but, said #Toma, they were angry at ^{having been} ~~being~~ frightened ^{scared that way} and they decided to kill ~~him~~ Mad /Qui. The next day, ^{just at dawn} some of the men took heavy clubs and slipped up behind the opening of the hole ~~just at dawn~~, where they waited until Mad /Qui put out his head. Then they clubbed him ^{quickly, breaking} ~~clubbed~~ his skull so that he died. and he died. He was left there unburied, and the people went away saying, "You frightened us and this is what we do to you." ^{according to #Toma,}

The second case of ~~madness~~ insanity that we

REVERSE
THIS WITH
The /GE
20A EPISODE
which should
come first.
Then /Qui
dibade -
!GE 20A is
funniest -
/Qui Dibade
is recenter.

5 Disease,

heard about, ~~he~~ ^{as} ~~which happened many years before we came,~~ ~~were told of~~ was a man named #600, who would also have been killed if ^{his} people had been able to catch him, but they were not able, for they chased him, hunting him, many times but he always managed to ~~escape~~ ~~evade~~ them. We never learned what ~~he~~ ^{this #600} had done to frighten his people, or how he was mad, was somewhat more dangerous,

19: ^{Ti Kay} ~~zoa~~, nicknamed !Ge zoa, or !Ge Marijuana, ~~for~~ ^{as} Bushmen ^{call} ~~name~~ the state induced by Marijuana ~~madness~~, ^{from watching} ~~as they see~~ the neighboring Banko people smoke. #. !Ge zoa, ~~we were told,~~ would take off his clothes and appear naked, talking nonsense, we were told, which disturbed the people he lived living with him. * ~~One time he took~~ ^{several arrows} He also took his bow + ~~arrow~~ and shot, at his mother's foot, but he missed her ^{although} ~~and~~ she ^{did} ~~would~~ not move. !Ge zoa was disarmed + his bow + quiver, ^{were} hidden in a tree, but later he took a knife ^{to attack someone} ~~and chased~~ people, at which time the people living with him chased him to tie him up. ~~However,~~ He escaped them, ~~however,~~ by running ^{as fast as a horse} ~~as fast as a horse~~ out into the veld where he lived on springhares and veld food ~~for~~ ~~go~~ until his brother and a group of men went out to find him. When he saw them, the story says, he ran off again saying "why have you come to kill me?"

over

Bot

* Besides the fact that he was always taking his clothes off or putting them on, his particular delusion, according to Jazy / Qui, was ~~the~~ fact that he thought he was riding on a horse as he had undoubtedly seen the Bautes doing, and he would run at full speed, with his head thrown back, hitting the ground behind him with a stick. ~~He~~

19e 20a was considered to be harmless until one day ek

G Disease

His brother said, "we have only come to bring you home." But Be Zog attacked one man in the party with ^{his} stick, ~~and~~ ~~after that~~ so the men went away and left him alone. ~~for a time.~~ ^{after that he would come around the wicket from time to time, insult everyone and be off.} They ~~ch~~ followed him several times ~~after that~~, hunting for him, but they were ^{never} ~~not~~ able to catch him, ^{because} he always managed to escape, ^{by galloping away, then} until one day they came upon him roasting a rabbit in a fire he had made. Because he was cooking he let them come up, but when they tried to take him he caught up the rabbit, ~~and~~ ^{galloped} ran off again towards the east, ^{thrashing the dust behind him} and ~~they have never seen him since.~~ ^{was never seen again. P.}

The third and most serious case of insanity happened

3 Jan 8 '53

Broken bones:

Pull the arm until the fractured end sticking out goes back, until the 2 ends of the bone come together, then they bind it all up with the bark of a zao tree. This is in case of a simple fracture. In a compound fracture they knead the bone in hope of putting it back together, and tie it up. A very badly broken bone they don't pull. A broken leg they cut a splint from a branch + tie the leg (which they set.) up with zao bark.

A woman named #bisa was bitten by a tiger ^{who found her sleeping} - he crunched her upper arm - The arm was tied together and is all right today. / Gaim had broken bones - each hip - first one then the other.

For spear wounds:

If the puncture is in the abdomen - They put their hands in the wound and pull out blood. Even same if wound is in the thigh or anywhere. Or squeeze to let out blood. Anything in the wound? ^{for any wound} Zao juice + powder, mai tree -

(2 kinds of mai tree - one poisonous - one not) [n//qui = moon] n//xhui = a tree - powder the roots for treating ~~the~~ wounds grows e. of Gantsche - a tam ~~is~~ also - not theirs - the Okerango bushmen give it ~~as~~ for a present. Not a tree - seems to be hyena ~~faeces~~ but ^{Moremi has it} isn't a tree, isn't ~~faeces~~, isn't stone - is hard, they scrape it to powder it + rub it on wounds. The only animal matter they use is fat. Eland fat.

Toothache - Don't pull it out, it usually rots out by itself, They cut the face - little cuts - rub in the red fruit - rub + rub - then shereb Tsatsabi + pull the cheek to chase the pain out. Tsatsabi = snatch - the act of taking quickly - If you take meat or something quickly from someone they say you Tsatsabi the meat.

Jan 8⁵³ Thurs. Ledence / Qui Cigarette E.B.M.

Medicine, practical.

Lebolobolo ^{Becheran} * 2 #gie ^{Kushu}

What do people do when bitten by a snake? When bitten by a #gie snake, they take sweat from under the arms, ~~zao~~ rub it down the limb away from the body, rub + rub, cut the wound but don't suck, one knife slice, tie the limb above the wound, bet the wound + body, with the bark of the zao tree. Tied loosely, causes pain if too tight.

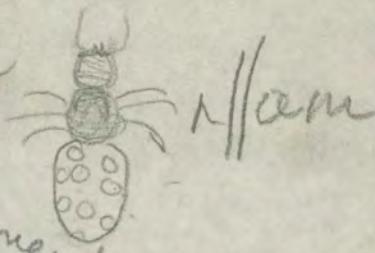
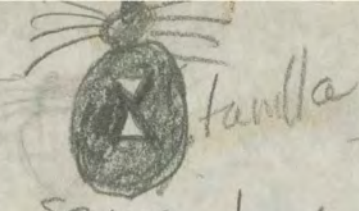
Snake
Zao

if bitten by a poisonous insect or spider - a tamilla * they cut the place, cut veins in the arms, behind the ears to let out as much blood as possible. The bite of this insect (?) makes people faint, is very poisonous according to Qui.

* Can't determine its type - doesn't seem to be a black widow. It is black, # of legs / Qui isn't sure of, has markings on the belly. A black widow, I'm sure - he recognises a drawing - a spider - lives in the ground - so poisonous that when a person is bitten he breathes in moans. There is another poison insect, nllam - qui says like drawing on the back. Both bites poison, treatment the same for both.

* Lebolobolo is a thick snake looks like a pythons, has a point on the end of the tail that makes a drag mark. Person bitten recovers, relapses, with perhaps as much as 6 mos. bet relapses. Front fanged, back fanged. Teeth point toward ea. Other small teeth in back. ^{of same habits, won't run. Eaten by bushmen} ^{Small teeth} ^{in back. 8-10 in front}
↳ Zao tree - worn around waist of sick to stomach people - Used, says Qui, because its wettest, can tie easily.

July 8 '53 2/111 Mays
Nam Nam



Bitten by snake - Works the same treatment but not
by a black mamba - that is always fatal.

Does it work for other snakes? yes - Doesn't always work.
Powder up the roots of a tree - growing by John's tent - this
makes a person vomit. If he vomits he has a chance. If not, no chance.

For other sicknesses - use that red fruit stamped + rubbed on to
reduce the swelling - For mortification.

They wouldn't have a med. ceremony for a person bitten
by snake - (Qui says their med. is no good, if he hadn't
been there for the epidemic they would have all died.)

Does Qui ever know of a medicine ceremony held for
Snake bite. No. They make a ceremony only for ordinary
disease. Qui knows of a man named Dam bitten by
a very poisonous snake + living.

Another man named Bo went with 2 others for veldkos, went apart from
them, they heard him yelling + rushed towards him
and when they got there he was dead, + near him
was a black mamba. Another man was bitten while
chasing steenbok, he stopped to dig up a Khoa, disturbed
a mamba + was bitten on the finger. He ran home
but by that time he was poisoned and he died.

Qui says a cobra is nothing - just march up + kill it.
Pythons not poison.

If someone was bleeding badly, what would they do to
stop the blood. Rubs his nose until the bleeding stops. If
not, they cut the back of the neck + rub in powdered
bark of zao tree - If this doesn't stop the blood the
man dies. A man named Nam once died from nosebleed.

If from the arm they tie zao around the arm
on both sides of the cut. ^{Not too tight, painful} And he can also stamp zao
bark, put the juice in the cut, cover the cut with
fat.

Jan 15 Thursday - Gavi - Gavi

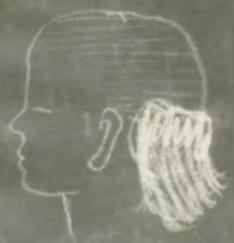
- Bull Roarer -

David could have died for that

A big ceremony - you are absolutely not allowed to play around with it - The men go off in the welf and make a huge skerm with the door facing the sun ^{set} skerm as big as rhododend here) There they collect all the boys and older men. They make a pomidge of mangetie nuts - + eat it. They make a pomige also of tsi - the ground nut - and wash the young boys with it. They make a kind of stockade to wash the young boys + boys in - at sundown they carry the young boys inside 1. the skerm on their back. In the night they dance in single file back to their skerm, which are far. And back. When its getting light they stop the dance. They get n/geri x plums and stamp them + smear their heads - they eat that day and at night they start to dance. A double line of people - to the welf + back, welf + back, all night. In the morning the youngsters sleep + the old men look for food for them - Come back, wake up the young boys. When they dance at night - one sings like a jackal, one sings like a hyena, one, a lion, one a leopard, one a buck, etc. One man goes at the head of the line scraping a bull roarer. The roarer is very strong - it is a serious matter, when the sun rises they stop. Then they eat + rest + wait for sunset. They make n/geri 2. again to smear on the boys heads - when the They smear until the boy's heads look like the Okorango women's dung plaster. Next night they dance 1/2 the night + sleep - when the morning star rises they get up + dance again - stop when the sun rises, bec. all the youngsters are hungry + weak. They look for food. The women look for food for them then, + bring it to the welf. The men then go to the welf to get the food. Women get sha, mangeties and goah - a little bush with yellow flowers like n/. The men must only eat a little, not much

A food called zoma - when all the kids are reshup the men get zoma and give the kids a little bit. When the men go to get the food the women get they leave at sundown with the kids - sing a woo wah woo woo wah grunting sort of song - no melody. When they come to get the food they eat it ^{in the} there - go back to the big skerm - when they get back 4. I get ready to come back to werft. Then they dance back to the werft again and the ♀ all watch these coming. They dance again at the werft. they have finished the veld skerm ceremony. The ♀ don't sing. The women put sa powder on them from their tortoise shells. The ~~men~~ ^{women} stand in a circle and the ♂ dance around. The women throw the powder on their backs as they go by. When they finish that dance all the men go to their places - skerm - when they get up all the kids can do what they like. They make a dance the next night. The women only come to sit + watch, don't sing. When they finish that dance they have a rest for 2 days or so - then they dance again, ^{go back to the veld skerm} they. This dance is made at Noon, the winter, when it's cold. When they dance in the winter the youngsters sweat + don't feel cold. The women can't sing - even if they. The dance we have a film of is the end of the men's dance. That night they rub + rub the boys heads to get the stuff off. When they finish they come back - all lie down, the boys, that is, + the ♀ roll their ^{the boys'} hair to

make it long. Next ~~then~~ ^{dobi cha} they cut the boys hair like this - It's long then. (They tie it up.)



This stays until the new hair ^{grows} then they can cut it all off - ^{shave whole head} Then comes the new hair.

This is to train the boys into being doctors. The small boys can't go. A boy must have shot a buck to do this, but if a boy is big enough and hasn't shot a buck he can also go. Boys who want to become doctors go. Boys which boys go? They look for boys that would be good doctors. They see by his body - they see that he is a clever boy. If he has a small body they can't take him. Must be strong + brave. A boy has to go thru this before he can become a Dr. Only other doctors take him out. While they are out there they tell him how to be a doctor, he must have more sense + not think about anything else. They teach him how to make the ceremony. They show him the medicine trees etc.

They can eat meat while they're there, if not they don't. The ~~old~~ men do some hunting but not the boys - while they're there.

Not all Drs wear their hair long - but only a doctor can. (One came to Gantscha that way.) Doesn't have to be a big dr.

One became a dr. this way - he has also taken boys out.

All the kids here. Gow, + Gishay (brothers) / Gow lame boy - Tsamteo - they lots. They'll go at /lum, next winter. Gunda + Gunda - also. Gunda's bro. /Gow.

Qui + Tuma - Old Goma - lots - will take them out -
Helmet also. I asked who at Gantscha wasn't a
Dr. All are - almost every man becomes a dr.
The stick is //ie = means stick. Tchoma is also the stick.

The noise is n/om = medicine - chie = music

The ceremony is Tchoma - It's name. It's proper
full name is chie /go - music (of) man. (~~the man~~)
[women's music = tsao si chie.]

(When women ^(women si = plural - chie = music.) sing + men dance = tsao si chie.)

/go is man - n/aie is men. (#ie'sn = many.)

Tu toa si = bushmen.

The frisks that they stamp + ^{rub} _{ash} in the boy's hair is
made black with fire-burned in. It is medicine, it makes
the hairs grow. In ceremony you must have long
hair.

The animal noises: just the songs they use to make the
ceremony strong.

An old man would swing the //ie. Like Old Goma.

They could make a new stick. They have another
one. Next //um they can use both. One old man
takes one - another takes the other. Old Goma will
keep the old stick. The stick they had been using
has been thrown away. An old stick is burned -
if another person were to find it he would get
sick + die. They burn it when the ceremony
is finished - when they cut the boy's hair but
leave a piece behind. They cut the boy's hair

at the ceremony place + bring the hair to the werft. All the Goy's hair they put together and put next to the fire. Then they dance in a circle - then they take the hair back to the ceremony house - leave the hair by the fire at the " " - it stays there. They burn the lie stick by the ceremony place when they leave the hair.

Who makes the stick? Old men - like old Goma + old Gas. They make it from a stick and sinew string - string from those aloes with thorns on. (Photo - Kraal twiddling with them.)

Who makes the big skerm? Bef the ceremony the old men + grown boys go

- 1. Kraal fire
- 2. skerm fire - far away -

(Note: /au-jukef - tells Goyshay who has come in with a piece of string - that he must tie up his (Goyshay's) penis.)

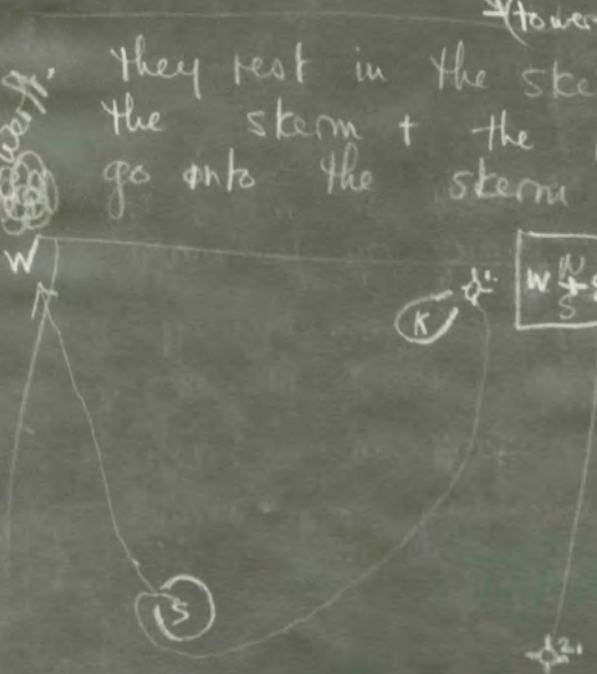
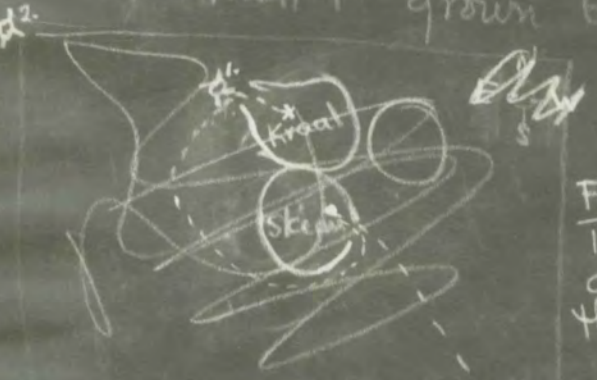
Facings are correct - below.

The ---- = put tsi on boys in kraal - Then dance around in skerm (at night.) There they tell the boys what they must do - instructions -

(to werft.) Then they dance out to go to the werft. When they come back - they rest in the skerm + then lie in the sun. Both the skerm + the kraal are open. They rest in the kraal, go onto the skerm only before going to werft.

skerm + kraal are far apart - 400 yds. werft, skerm + kraal make a Δ.

The medicine falls from the boys into the skerm - That and the men are the only things. If a man who doesn't belong sees ~~the~~ the inside of the skerm he'll fall dead.



Do women know about this? Shueg. They know when it's happening but they don't know what's going on. Not even Dala, said /Gue, can see it.

1. One old man will make the fires - like old Goma.
2. The old man who lit it is responsible for the fire.

Name of the kraal → //am

Not a very big fire - Old Goma could send old /Gow to mend the fire.

" " " house → /aba - ceremony house.

house fire: da //na big fire

kraal fire: da fire - no special name.

What happens at da //na? They don't cook there or use it for anything except ceremony. Told ^{help to} /Gow//na - /Gow//na gives to /Gowa, /Gowa gives to the people.*

Toba is a long smooth medicine stick gotten from /Gowa. They use it when they dance around da //na. They put it on their shoulder + dance with it. Everyone has ~~them~~ one. The old men get them - they come from //am - where the eland + ghemsook people live. The old men go there. When they have them they keep them for a long time. They keep it in the top of a tree where they are living. Women + kids can't touch them. They are buried with the man when he dies.

Excuse me! The boys hair is cut at (abi) cha - the little rains with wind. It is let grow until then.

The skem + kraal just stay there - when they move they build another. They make a new one at every season, when they have TChoma.

They have choma every 5 to 10 years. They wait until there are grown up boys - The men test their voices and see if they are all right. To test: they start singing in the morning and test their voices all day until night.

When they see the Tchom stars coming out they take the youngsters to the big skoom. Tchom and Tchoma are the same thing. No, now he says they're different.

The women know what the Tchoma is - They can't see it bec. it's dark when the ♂ dance up to the werft. The ♂ cut a path bet. the skoom and the werft and they turn before they get to the werft.

Zoma: This is usually eaten at time mentioned above but can be eaten ^{time} any time why wash the boys in tin? Have to. It can be mixed with //un//doa why ~~stai~~ hair plaster - Mix with //qué - but must be n/qui another food a long bean. n/qui - a stone or something. red powder that ♂ wear. a ~~set~~ the stone.

There's a hole where n/qui comes from. Put fat on hair, and

~~First /qui goes !!~~ * They put the plumb on their hair after the plumb has been blackened in the fire - !qui. Over this they put //qué. the powdered red stone. They could only use !qui - nothing else.

Even old /bishay who never shot a buck is a med. man - /Qui's own father isn't. wasn't. He didn't want to be.

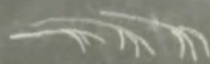
Helmet is a med. man for the Tchoma dance. That's why he said he wasn't a med. man. A med. man like Helmet has full power at Tchoma and will never faint. He has only partial power at an ordinary dance and will faint

Fainting is a sign of not enough power. Qui horse face hasn't enough power.

The power that Tuma has is only for Tchoma. The powerful person for Tchoma - is Old Goma and old Gushom husband of Di'kow - old men are the best. Tuma has power but is still young - old Demi also.

Young men who won't be. The young boys here who are working for Hereros won't be. They are working and don't want to be. There are some others in the veld whose fathers don't want them to be. The fathers say they are chi dolo. ^{why?} Because they eat too much.

Jan 16 Friday - Cami Gow

The skern and kraal are made of branches. The skern is poles stuck up in the ground. The kraal is branches laid on the ground like a cattle kraal. 
How does the power get into the boys. Medicine men rubs sweat from their body into the backs and chests of the boys. The med man makes the regular noises but his shriek puts power in to the boys this time. Gowllua isn't present, he's standing far away. /bowa is near.

The med man puts power into the boys each of the 4 nights of the ^{before they dance down to the west} ceremony. ^{Not when the} hair is cut. (Asked does there have to be a moon? No difference.)

Would the boys from /bam come up to /bantscha for the Tchoma. No. The Tsauanguai would. People near come.

When they finish the Tchoma they are real med. men. Even Tuma's Tsamko can. The smallest boy I ever saw practice wasn't much taller than Tsamko.

It's better for a man to shoot a buck + be initiated than ~~for~~ to be in Tchoma. You can't marry unless you've shot a buck. Any man of any age who wants to enter Tchoma may.

At this ceremony the boys are told about the Gowa si and ghembox people (?) etc. They tell the boys that Gowa and Gowa^{na} are giving the medicines they use - that they can kill the boys easily.

Medicine women. Their medicine is only for ordinary dances. They have nothing to do with Tchoma.

An old med ♀ named + Nisa - calls Gowa Gowa^{ko}. (means short.) She is Gowa^{ko} when she speaks to Gowa. Gowa calls her Gowa^{ko} - he understands that name.

Gowa first gave power to a ♀ called Be. the first ♀ to get medicine. She gave it to her husband Ige - Ige gave it to his son + Nisa - who is at Gantscha, she is Gowa^{ko}. She brings tunes for the dances, when she claps the dance has full power - when she claps the men fall from the power - the clapping + music going into her ears. Gowa^{na} also gave her power.

A med. woman can only cure at a dance. She goes all around + sucks too. A woman has very good power and her hands are all right. She can even hold a private ceremony with no dancer. But even a powerful medicine woman wouldn't have anything to do with Tchoma.

A ♀ can't even see the sick + Tchoma. Never used at any time except Tchoma.

David's error was just in making the sound - if it was done ~~with~~ any other a Tchoma type sick it would have been worse. David used + aplauk.

The Tchoma stick - Qui has never seen one - The old men dance in front and use it - I think it is round, myself. Doesn't know if its decorated. Qui thinks it takes 3 days to make - but the old men don't ^{hear} tell the others - They ^{the others} only hear the sound.

The only ^{Tchoma} Qui has ever seen is the one he was initiated in. He has known of 3 - Horse ^{pa} - he knew his own + the one below.
1. Old Goma, Toma, Helmet, Qui, Gao - Helmet's pa ^{Gow} and Demi, Gao husb of Be + Khealla.

Took: Qui, helm's bro. Tsamko - tekey's son in law, Hau Goma's son and //Gow - a boy who isn't here.

2. Buyshay - Gow headman of Tekey's group and Gami - Gow husb of Be + Khealla's father.
Took Qui - neand. Takay (ours) Gulla - (wife Khe Kovay) //Gow turned knee + Ige. the man at Tsamanyagan. ^{the} pa of Namshe - another Toma who we don't know. Another Ige.

The bushmen

At the Herero settlements they also have Tchomas.

The dance will be tomorrow night - They can dance all thru the night - says Moremi - bee, its Sat. and they can sleep Sunday - The people here have to ask Moremi bef. they can have a dance.

E.M. Medicine + Ceremony

(over)



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