

2018.9.1

For possession - See also Relationships and Gifts -

Typed + filed 2/2

20144

Trade/Research
Gifts (Green) OK

Trade Knowledge
Gifts
Research

①

/Gi:ge doesn't know the exact organ that keeps the breath.

Food: Into stomach and intestines. Then excreted. Excretion is food changed. Doesn't know how.

Urine: Is water. It's the water we drink. /xham = urine. Urine stays in the bladder. *

Sweat: Water we drink - which goes all over the body - comes out when we work hard. //qu = H₂O.

bladder

Blood: Shows veins in arm. The blood lies in those tubes + if you cut the tube the blood comes out. //kon. means veins. The blood moves around the body, doesn't go anywhere. It's mostly in the chest. In the heart. Just one kind of blood.

Asked about blood running out steadily or pumping out. Both types bleeding are from //kon si. Venous + arterial blood coloring? Bright blood = no sickness, healthy, dark blood means your blood is sick.

What makes blood move in your body? When a person feels pain the blood moves, when a person is fresh the blood doesn't move.

Taste with tongue.
Smell " nostrils.

Eyes? See. It's bee. In eyes you're able to see.

Arms + motion: Lump of bicep when arm is flexed is bec. it's contracted + bunched up. When ~~arm~~ ^{when} ~~is~~ ^{bec.} ~~straight~~ its not bunched ^{when} ~~bec.~~ ^{arm} is straight. bec. arm is straight.

You can move yr. hand bec. of the Tsō si - (points to tendons -) They run inside the muscle.

The //kōn si are outside the muscle, the Tso si are inside the muscle. The Tso si pull themselves.

What gets tired? The //kōn si, the Tsō si and //u = bone.

lorey //kah - biceps brachii //u = run //u = name = //u = an animal
lorey is name of ^{muscle.} ~~upper arm~~
//kah = flesh.

triceps brachii back muscle = //om //kah //u = bone
humerus bone = //um //u - = to run
= a kind of sm. animal
= a swear
= a name.

calf. Tu #huley //kah. = calf

//o //u = shin bone

//o //u //kah - shin outside.

page 4 (over)
table for protein
begin Salmon

Sadness: I asked if his mother died where would he feel the sadness
Gise said there would be no one to feed him + he'd feel hungry.
Ans: Heart + Head.

Fear: Heart + whole body.

Shame: "Senses of the head" - covers eyes.

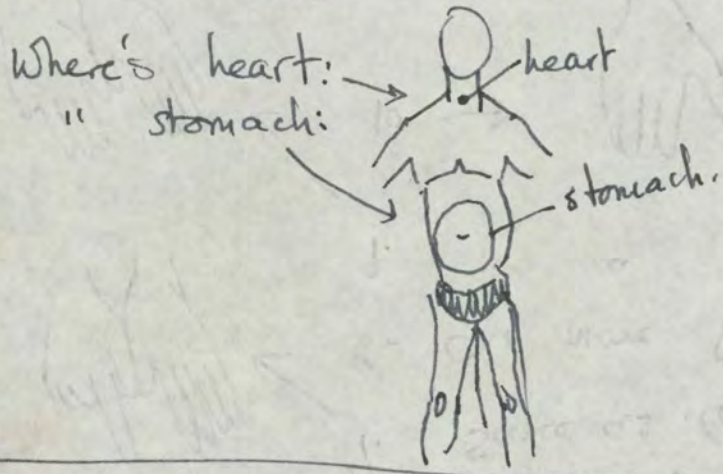
Anger: Heart.

Love: Heart.

Disgust: Heart and Head.

Remember: The head. The senses come from the head bones.

Think! → same



E.M. Jan or Feb 1953

for heart - points to pulse in throat.
Bet. 2 muscles

of animals.
n/ani = brain. Doesn't do anything - just the brain.
Edible.
People have it too.

The brain runs along the back-bone + comes to a lump in the head. Begins at the tip of the tail + runs inside the backbone. It goes into the head through a hole + bunches into the brain.
Spinal chord = n//hah.
The n//hah + n/ani look alike.

Foramen magnum = chi llen //oo dum
chi = thing llen = neck dum. n//
//oo - bone dum = hollow or hole. n// inside

Breathe in chest and stomach. Breathe with nose. Breath goes inside the body.

The breath is natural + inside the body permanently.

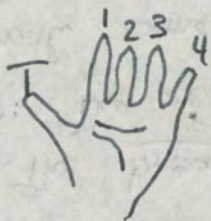
No: The air from outside goes in + comes back out.

Breath comes from stomach - thru throat + into nose. If a person has a full stomach he breathes easily + well, if a person breathes badly it's because he's hungry.

omit photo

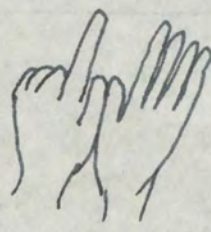
Gesture: Animal gestured for "faces away" from the person pointing
Kudee = palm in - giraffe = palm out ect.

16! ge - Ledimo.

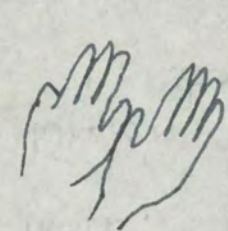


- 1. = 1 alone others down.
- 2 = 3 + 4 - others down
- 3 = 2, 3, 4, 1 + T bent down.
- 4 = 1 2 3 4 T loose, not down. fingers close.
- 5 - Hand up - T + fingers pressed close together.
- 6. " " " " " " " " " " " "

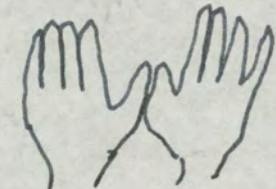
and thumb of the L. hand touching T of R.



- 7. Same as 6
- 8 - One more finger - up.
- 9. " " " than 8.



10 ->



Gesture for 11 -
10 plus touching L. big toe. etc. across L. foot to R. foot.

NB. Touch lips w/ # of fingers up or ea. additional finger added while counting.

Name of disease that Igi Igi's kids have. Scabies.

Chōh chie - rhymes die - looks like chōchie - is //Gui 2 names.
or n/oa. but might be n/oa-

753
164

//Gui is a sickness of rash all over the body. Caused by what Qui don't know. Feels very hot, the skin. Once Qui had it. //Gui comes all over the body - the rash of the foto comes bet. the fingers + around the waist. The rash is like what the children have at present. foto is the name of the rash on the tender parts, //Gui is all over the body, //Gui is a very serious sickness, you have fever with it. People can die of it. Some children die of it. Qui knows 4 kids dead of it. Old people suffer from it. Very serious. Lots of people have it together. It's infectious, some person ^{infected} may come among well people, and infect them. Cough + sore throat. Pusy little lumps. 3 days infection time. (Short period.) One ~~one~~ man once had it + brought it to people (from Karakawisa - the sick ~~are~~ people came;) and in 3 days the others were infected.

n/oa. what's that disease? n/oa means itch. There is a certain sickness that itches, people scratch. No fever, just itch. A rash appears where the person scratches. What kind of a rash? A small ^{rash comes} twi with pus inside.
(twi = boil.) Bet. fingers + toes, around waist, etc.
Can one person give that to another? It does infect other people. Qui once got it by staying among people who had that disease, SCABIES

A word for teeth - tsu si

lip - tsi fo

tsi tebe. if someone's mouth is everted it's tebe
ear lobe = lui tebe. No one knows
what it means -

cheek. ju //am si - plural. for su in this case.

The cacambe - always a horse. He's seen other bushmen doing it.
They can make any animal from clay, only a horse out of
524 grass. An old Bushman custom - Ledimo has seen it.

Ostrich also. Bechuanas do it. Bushmen have done it
for a long time. (The straw house was made in Gaurichu by Tsangao
C. May 1953)

U says when they last went for veldkos Cow + Gishay said
they'd better not talk so loud, otherwise strange Bushmen
might come and kill them. They don't know the people here.

825
824
leopard story: ^{by Nwaka-mother of U} lived at Chuellu - one morning she + her
husband + dog went out. The husband went one way
for trapping - She + the dog went the other way - the
dog ran around the bush + a leopard grabbed it - she
took a stick and rushed at the leopard, shouting
/ai /ai /ai - the leopard left the dog and ran away.
Happened long ago.

Dogs: Fed from what can be spared from hunting - if they
live among Africans the dog can drink milk. Sometimes
the dog hunts for itself. Where do they get dogs?

From Africans. The dog she had she got from her
father. If they want to get a dog from Africans what
do they exchange. Usually the skin of whatever the
dog killed.



Dances:

Mamba -
Sun -
Giraffe -

Sun Song
Giraffe songs - more than one
Honey songs from /Gau.

First sang a little song then took the big song -

"My shoulder is broken." Doesn't last
night his shoulder was broken - Painful.
That's why he doesn't feel like giving
tobacco. The singing wasn't good enough.
The men were dancing OK only the
singing was poor. Only men could be
given tobacco.

How many mamba dances? Doesn't know the
mamba song but they might have sang
it. ~~Says~~ the Nowka also says they didn't
sing it.

Although /Gau came home he's angry bec. the women didn't
sing all night.

Ngami - inter
Qui - inf.

Cigarette
1/7/53

Trade:

Examples of trading endeavors: The following are as reported by /Qui unless otherwise stated.

43
437

NB. The bushmen are put upon by the Hereros and other Bantu speaking people in the district, the trading deals are on the whole unfair. As an example of this take /Gui's case at Kubi: /Qui had gone to Kubi to visit a relative, Di'ai, dressed in his shirt and pants that we had given him as a farewell present. At Kubi the shirt and pants were seen by a Herero and /Qui was offered a small enamel pan in exchange for the pants. /Qui refused, but the Herero persisted until /Qui said, as reported by /Guse, " Alright, you can have the pants but the shirt I will keep. The shirt is mine. " (First they demanded the pants as a present, then they offered the bowl in trade.) The Hereros struggled to get the clothes, /Qui held out, but finally gave in. Then the Hereros offered a cup in exchange for the shirt. Again /Qui finally gave in. The Hereros offered to give something for /Guse's net bag and Ungka's net bag but they absolutely refused. /Qui didn't think it was fair, but what could he do? He was forced. However, in /Guse's own words, the Hereros would have been cross if he had refused but they wouldn't have done anything. (See notes Possessions /Guse, 1/27/53 Misc.)

With Bechuanas: A steinbok skin for a piece of wire - length: tip index finger to 3/4 way up forearm. (Approx. 10")
Makes 5 arrows.

With Ovambos: 4 strings ostrich eggshell beads which tied together and worn hang 5" below diaphragm for a piece of wire length: tip index finger to 1/2 way up forearm (Approx. 9")

With Bechuanas: Steinbok skin for tobacco Vol - area, diam. 7", height 3"

With Ovambos: 6 strings ostrich shell beads which tied together and worn hang to top of G string for tobacco - Vol. diam 3 1/2" height 2".

Remark: Acc. to /Qui the ovambos are the best to trade with, they can always be counted on to trade. You can walk miles to trade with the Hereros or Bechuanas and sometimes they trade and sometimes they don't.

With Hereros: A gheimbok skin for tobacco - Vol: diam. 2 1/2" height 1 1/2" This, acc. to /Qui is terrible, so he is always glad to see Dad coming because he chases the Hereros away.

With the Ovambo at Tsamangaigai: 6 strings ostrich beads for store beads, 10 strings, which tied together and worn twice around the neck hand to below top of G string.

NB. The current price for ostrich beads in Ovamboland and the Kaokaoveld is one Pound for a string 5' or 6' long, which goes twice around the neck and hangs to mid-chest.

Trade: (Con't)

With the Ovambos: 5 ostrich eggs for one small pot,
having a vol of about $1\frac{1}{2}$ quarts.



(For above: See notes 1/7/53 Trade- Practical Knowledge)

TRADE :

^{Nyani}
/Gi!ge, Gani
Feb. 9, 1953 Cho//ana

With Cvambos: Five strings ostrich egg shell beads each 2' long for an assegai.

Five strings ostrich egg shell beads each 2' long for a copper wire head ornament - (/Qui spoke of this ornament, what men put on to visit girls)

Five ruoibok or duiker or steinbok skins cured for a knife 18" long. (See *1..)

Three ruobok or duiker or steinbok skins cured for a knife 15" long.

Two ruobok or steinbok or duiker skins cured for a knife 12" long.

Three small buck skins cured for a pile of tobacco 5" diameter, 3" high. (Some Cvambos will give this amount of tobacco for one skin.)

Six strings ostrich egg shell beads for six strings ordinary beads, the strings being of the same length. /Gi!ge says that if you give 8 strings ostrich beads you will get back 8 strings store beads, all strings being of equal length.

With Hereros: " A very good Herero, a respectable one," will give a handfull of tobacco for five cured steinbok skins.

A bad herero will give a pipefull of tobacco for three skins. (/Gi!ge shows a pile of tobacco the size of his fingernail.) Why do the bushmen go to the Hereros at all? People want tobacco to smoke to make their hearts feel better.

/Gi!ge went to a place called Baraka for tobacco after we had left the first year. The Herero, Chisoundoa, wanted /Gi!ge's trousers for tobacco, /Gi!ge exchanged, but when he saw how small the amount of tobacco was and how bad it tasted he took back his pants, handed back the tobacco and left. The Herero produced a large pile of tobacco at the beginning of the negotiations, then only took a pinch out of the pile when it came time to pay. This Herero lives at Kaikai.

/Gi!ge would have considered a pile of tobacco 9" diam. 3" high, - or a bundle of uncrumbled leaves 9" long and as thick as his arm as a fair trade for the pants.

*1. Ruoibok skins have a special decorative value, they are tanned so that the red fur of the back makes a center stripe on the finished hide, and the white belly fur makes a fringe stripe on each side. The legs are left on and hang down also as a decoration.

Feb. 10 1963 Cigarette.

POISON:

278 16ow med. Tsauko (son in law to 19i!ge) Gishay + 16ow (lame) after poison. A huge tree - about $\frac{3}{4}$ mi. off Tsauayaiqai ^{About one mi. up the spur from Cigarette.} to North; tree is one of a forest, diff kinds of trees - but there are other kinds like this poison one that the bushmen say don't have poison - (a marula tree.) Not all marulas have poison underneath.

The forest. Small trees with marulas being largest. trees about 20' apart, bush in between, fairly thick grass, white sand.

The tree. The ground under the tree is pocked with old digging sites. Tsauko, Gow + Gishay dig together in a hole. Gow med. digs alone. It's not a very prolific tree. In about 20~~5~~ min. digging Med. only has 3 good cocoons, one bad one. Tsauko only has one good one no bad ones. Gow lame goes off + sits in ~~an~~ old hole in marula the shade.

Do some trees have poison, others not? yes. How do they know? Did the old people tell them? Did anyone here ever discover a poison tree? Who finds them. The ones with little dark spots on the branches have poison. The spots are where the worms are first grown. Then (egg sacks.) then the worm crawls down the tree and into the root. kill Almost all the 2ndary branches have several sacs each.

Name of poison: //oa - noun for ~~death~~ but plural. Something killing. 45 minutes
(Gow - now has 8 beetles after about half an hour of digging.)
Name of cocoon: ~~Ham~~ //um.

Tsauko got ~~36~~ 36, 4 of which were broken open - grubs loose. Tsauko is keeping everybody. Everyone together got 39 in 1 1/2 hr digging. They decided it was too unproductive and started home.

Jan 7 '53 Roani. Cigarette.

How do people tell time at night? ~~tu-night~~ If they wake up at night how could they tell how long till morning? If they wake up and hear a bird (special kind-) singing they know they've got not much time. ~~(...?)~~ But do they have names for the times of night. No - Night is sleeping time - when they hear the Mshay bird sing, its almost morning.

Are the days shorter or longer in other times of year - ^{this is what about} (Qui says he likes to talk about this kind of thing - He knows.)
 At Nam season, the moon is in the north - the days are shorter. At the Nah season the days are longest.

What's a rainbow? #we gōñ gānu - ~~the~~ Qui doesn't know what it is - only comes at a small rain # The old people know what it is.

Eclipse - They saw the partial eclipse of the sun - thought they were all going to die. Never saw it before or since. Thought maybe the sun was going blind, but didn't know, the things in the sky they don't know, only the things in the ground.

The moon - A lion putting its paw over the moon - It does this so it will be dark + it can kill things - When this happens the bushmen ^{are frightened and} stick together to scare the lion away.

When the moon is red it is often the blood of a person dead. Dead of any cause - could be any person or any animal, even. Any animal that a person shoots.

821 Shooting stars - no name? Doesn't know what they are.

#tong = star

Hail = n/adi. What for? Gowa makes them, ^{Jau 7}
don't know how.

Ice = n/a bé - When it gets very cold this comes - Gini
had a bottle + eggshell burst by ice once when
we were here last. That is how he knows what
ice is -

Lightening
~~Thunder~~ /oni dju = rain lightening - /oni means "spearing
people" - (dju - people.) How does Gowa make it?
He uses it to destroy - people, animals + trees.

Thunder - /ow chi - crying - cloud is crying also /ah di
//qah = rain - di = ~~the~~ bottom, rear end - The rear
end of the clouds is (crying?) When one cries
on one side the others far away answer.

Whirlwinds //au //aa //aru

Ma = wind.

//Gowa //au //aru -

//Gowa is in the wind, if it goes past a
person he will get sick. People run to give
him room to pass. If one hits a person, he
gets sick + dies.

✓

Interrogator E.M.

Interpreter Ngam

Informants: Iqui and Toma and Ti'Kay

Place Chos Aua (cigarette)

Time C. February 1953

Measure:

Distance -

804 Long distance: A day's journey, but reconed in terms of night's sleep. It is specified if there are women in the party because hunters travel faster when there are no women along.

Short distance: There is no standard such as "one bowshot" but one might say, "from here to that tree."

Linear Measure -

Shown mostly by gesture. One arm is extended in front of the person, the other hand grasps the extended arm at the right length. A longer measure might be shown by extending the R. arm fully and touching the left shoulder with the L. hand, or by both arms held fully extended, very long. NB. Linear measure is shown by a comparative length on the body, not by a line imagined in the air as we do.

Area -

A large area: One might say "As far across as from here to that tree and as wide as from me to you."

A smaller area: By a circle drawn on the ground.

For both large and small area it is common to say "As big as Gautscha pan," or "As big as that plate" mentioning an area already known.

Volume -

There are 2 ways of determining volume, one is to compare; "as much as would fit in that pot," and also to draw a circle on the ground and hold the hand above the circle, the enclosed imagined area being the volume. This is used to measure the amount of tobacco taken in trade.

Also: There are certain semi standards of volume used for determining the amount of food given as a gift to someone. These measures are: A tincan full, (& $\frac{1}{2}$ a tincan full) A potfull, (& $\frac{1}{2}$ a potfull.) A bundle. Biltong when made is gathered into bundles of a fairly regular size. The strips of biltong are of a fairly regular length, about 2' long, and the bundles are about 1' in diameter.

Also: Volume of small things is measured by cupping the hands for the appropriate amount. This is also used for tobacco and such things, loose, that would be held in the hands.

Measure: (Con't)

Value -

436

There is no set standard of value in the sense of currency, however the bushmen have a rudimentary currency in the form of trade, recognising such in the people they trade with, i.e. the Ovambos, the Hereros, the Okovangos and the Bechuana. See Trade. . .

The standard is strings of beads, specifying whether the beads are store beads or ostrich egg shell beads of their own making. A bushman will say: I traded 3 strings of ostrich beads (which when strung together and worn made a single string) that hung to here (gestures to say below the diaphragm) for five strings of (store) beads (which when strung together and worn make a string) that hangs to here (gestures to mid abdomen.) It is specified ~~whether~~ also whether the string goes once or twice around the neck.

See Gesture . . .

Among themselves the bushmen do not use this system of value. They do not trade with one and other, they have instead a system of gifts, where a gift must be reciprocated by a return gift of equal value.

See Gifts . . .

805 Time -

The year: The year is reckoned by the round of the seasons, of which there are four. Barra is the rainy season, and extends from November to February or March (check) (does Barra end at a certain time or does Barra end when the rains end?) (See other notes on seasons.)

The first season is /Gum, a cold time, ice forms, /Gum lasts from approximately ~~September~~ May to September.

//Gah follows /Gum, the hot season, people can't walk on the sand, the ground is too hot, and when they go hunting they bury themselves in the earth to get cool. Sept. to Dec.

A: A subseason of //Gah is !gabu!gabu, which lasts one moon, this is the time of little windstorms. !Gabu!gabu comes at the end of //Gah. Barra lasts from Dec. to March. It is the season of big rains. (Note on rain: It can last into //Dobey, the following season, if the wind prevails from West to East. Then they get a big rain in //Dobey.)

A: A subseason of Barra is !Ku ma, the little rains, which come at the beginning of Barra. !Ku ma is the season when the Veldkos starts to grow. !Ku ma lasts one moon, probably December. -

Following Barra is Dobey, the Veldkos season. //Dobey lasts one moon, April. It is when the veldkos is plentiful, before it gets cold. ^{the weather} (For above material see notes /Gi!ge, 2/6/53 Practical Knowledge.) (For reference see notes /Qui, 1/6/53, Practical Knowledge)

Measurement :

Time -

805

The year: The year is reckoned by the round of the seasons, of which there are four. //Gum ma, the first season that marks the beginning of the year, is winter, the cold season. //Gum ma follows, the hot season, then Barra, the rains, and /Dobey, the veldkos season.

There are, however, recognised subseasons which fall in the main seasons. These are N//hah, !Gabu !Gabu, and //Ku ma. The subseasons are apparently the smallest division of the year next to the time marked by the moon phases, as there are no names for the moons themselves. The Bushmen say they can't tell how many moons there are per season as they forget from year to year.

Time in the past is reckoned by events, such as " The time the aeroplane came. "

Kuli - year

ma - season (Barra, for example, is spoken of as N//hquai - next year Barra ma.)

//Ka - last year

Kuli Xa - a year in the past, before last year.

Name of season	Subseason	Description	No. moons	Approx. months
//Gum		Winter	3	May, June, July
	N//hah	The coldest time	1	July
//Gah		Hottest period, dry, a period of hunger bec. the veldkos is hard to find and dry Hunting difficult bec. of h heat. "The season when you have to bury yourself in the sand."	4	August, September, November, October.
	!Gabi!Gabi or dobicha or dobichuana.	Winds with a little rain. (dobicha) Winds that chase the blind files away & tear the leaves off the trees. !Gabi!gabi.	1	November
This season is spoken of as both the end of //Gah and the beginning of Barra.				

Name of season	Subseason	Description	No. moons	Approx. months
Barra		Rains. The big rains last from Dec. thru Feb. with a little rain in March & Nov.	5	November, (Dobicha) December, Jan. & Feb. & March
	//Khum	Very hot, just as the rains start, the veldkos begins to get green.	1	December
Y				I
/Dobey		The veldkos moon. All the veldkos is plentiful, many kinds can be found.	1	April
		T		

Time- (Con't)

805
The month: The month is reckoned in terms of the phases of the moon. There apparently are not specific names for each of the months, although some are named, (see Subseason, p. 2)

The new moon: N/ui ma ze (moon small new)

Between new moon and full moon: N//ui n//a ma
(moon big small)

Full moon: - This is when the moon is of a fairly round appearance, not necessarily when the moon is actually full. - N//ui n//a (moon big)

Between full moon and last crescent: N/ui /gah
(old moon)

Last crescent: N/ui /oma (moon waning) There is apparently no better translation than waning for the word /oma, which is said to apply only to the moon in the last stage.

The day: The day is reckoned by the sun's position in the sky.

_____ Dawn, before sunrise: N//a /gai (dawn)

_____ Sun rise: /Um /ee (sun rises)

_____ Early morning: N//oma (morning)

_____ Later morning: /Um !Kah (sun out - !kah, out of)

_____ Mid day: !Goley n//a (midday big)

_____ Early afternoon: /Kee n//a (afternoon big)

_____ Later afternoon: //Goah /kee (//goah is another word for afternoon and used in this case to distinguish it from the first part of the afternoon.)

_____ Sunset: /Um n//ao (sun falls)

_____ Dusk, after sunset: Kkao (dusk)
(For above see /Gi!ge 2/6/53 Practical)

The night: There is no method for reckoning the time of night, except that when the n/ushay bird sings they know it's almost morning.

(For above see /Qui 1/7/53 Practical Knowledge)

(For reference for all above, day ect. see ibid.)

E.M. Qui

Ngai

Cigarette

Jan 7 1953

Qui begins a long, long, anxious speech about how they are eating now but when they go back the other bushmen will have eaten all their crops. He wants us to give him some crops. He won't be able to ride to Kawangai because he thinks yesterday he said we must talk to him + Toma because the women don't know anything. He says chi dole, but 'u might know. /base is too young.

Toma came in + explained why he didn't want to go hunting with Barkie. Said these young men don't know. They might make a noise. It's a waste of time. He'll take Barkie sometimes when they have time + do it properly. Another story - /u

539 /kara bu ma. name of a man. had a sister who married a man whose eyes were on his feet.

("!kara bu ma means 'the water pan of the kara fruit'")
 K. came once to see his sister + was surprised when he didn't see eyes on her husband - then saw that the eyes were on his feet. He threw a pinch of dust into the eyes + when they blinked he believed that they were really eyes - Then they were roasting! kara fruit in the fire and the man! K. threw coals into the eyes of his brother in law. The b-in-l. died because his strength was in his eyes + they were roasted. Then! K. cut up the man, roasted him + ate him, + put what he didn't eat in a bag to carry home. On the way inside his stomach the b in l. started growing "like conshpation" and, when! K. got home, burst out, whole. It was sewn up by his people + all lived happily ever after.

Ask Gen medicine for Toma.

Milky way = !u llo llumi.
night's backbone.

!dju = night

llo = back (of body)

lumi = bone (guess.)

Jan 6
7

Is night an animal or a thing
that has a backbone? No - just name.

mint

EAGLE-A
TROMAN BOND
BOSTON CONVENT

821.
772

inform - interpret

Jan 13 1953

Phenominie - / Qui - hedimo Cigarette c. Jan & Feb 1953

①

where does the sun go at night? It is eaten by people at night, people in the west. //qua//qua quara - they throw the disc back east + the new sun rises again. These people have no knees* //qua = knee - (knee knee

nothing - quara is nothing - No knees is translation.) //quallqua is: knee, knee - knees.) when a short man throws it you can hear it go over. it ^{goes} low - when a ^{tall} man throws it you can't hear it. * They have stiff legs. ^{qui makes a hum that the sun's disc makes going over.}

The people aren't bushmen - they kill and eat the sun. They are just ordinary people. They pick their teeth - big pieces come out which are kept for children.

Doesn't know where the moon goes to.

Can't say what shape the earth is - but under the earth is a 2nd earth - peopled with people like ourselves, has rivers + water just like ours. Is it a better place? Just the same. They have their own moon, their own stars. Their own sun. ~~They~~

~~can't~~ The people below can't see our earth's bottom bec. the sky covers it. Above our earth is nothing but Qui has heard from the Hereros that there is a place (A Herero belief - preXn - of a land above ~~the~~ earth where people live.) The old people ~~told~~ told Qui of this. He doesn't know the name of the people.

The name of the earth below - doesn't know. He believes himself that there are still people there.

- 773
- Directions:
- n//he nq)a = West
 - //ao = North
 - n//hie = East
 - //um = South
- n//he = nasal purely - made in context with n//

N. //ao is where Africans live. There are big waters - He calls North //ga of //ao - water of north. A big water there beyond the Okavango that no one can cross.

[Gesture - Thumb + little finger for wide horned animals ^{gnus} and pigs - (tusks) 1st 2 fingers for long close horned animals, thumb out, ghemsoke]

S. //um - where the ghemsoke people live - sometimes ghemsoke sometimes whitebeasts - sometimes people or animals with a white color. They meet humans sometimes - in the form of animals - and give ostrich egg shell beads for metal. They can speak and say "Don't shoot us."

[Athides + tedimo gave Tsauko a cig - Ts. threw it into the air - (he was on his way to fix Qui's fire which the rain had put out) then came back + picked it up later.]

E. n//hie - Qui doesn't know what's in the east.

The H₂O in the north - Black people live there - its drinkable
a river, but its so big that if people get into it they die. Tuma's
father's brother went there to trade. If the Africans there don't like
you they take ~~then~~ you across the river in a boat & overturn it if you drown.

5 This is confirmed by Ledimo who has heard of it.
The people have a magic - they go out on the riv.
& overturn the boat. It goes right around, & those
in the back are now in front & vice versa -
when this is done they go across.

793

Tuma doesn't know what's on the other side
of the riv. he says its impossible to cross.
He doesn't know where these river Africans go
when they cross, or what they do.
It comes from the east - he has seen other
rivers that may be its branches. It may
disappear somewhere in the west. Has heard
no legends that could be about the sea.

Ghemobok people - Tuma heard of a man who went
to the south & saw ghemoboks digging roots.
thought there were real " and shot - missed -
heard them saying - "someone is shooting at
them us, lets go -" the ♂ was scared - saw
home. Tuma has heard that they make the
ostrich egg shell beads - which the bushmen
use - also wear them on their horns - hanging
They live very far away - people fear them -
down.

Page 2

Jan 13 - Tues - Tuma - Ledimo

the boat & use rope.

Phenominia

/Qui - hedmie

c. Jan n Feb 1953

Jan 13 1953

773

(3)
W. n//he n(g)a - some people live there - language is not understood by bushmen. They wear a tiny breechclout that doesn't cover the whole penis - the end hangs below. To get there: 5 days by car - Walking - your fingers, your toes + your hair no. of days - you would get tired and die on the way - /Qui never saw them - but /Nauske, a bushman at Tsamangaipai who travelled with Mr. Morris - (called Morris in King.) has seen them.
N. S. is "Where the east + north meet but has no name."

① 1953

Jan 23, Sunday. Qui-tedimo. cigarette
Possessions.

~~A kaross - he uses it for spreading on the ground. His
wife must carry it. (Tedimo that I said grass.)~~

422 A kaross. He has one - a kudu skin. He made it.
431 He had 2, gave one in an exchange of gifts - to
his tuya - /Bishay. The grandmother of Bishay
has taken it away with her. (Our /Bishay.)
Bishay didn't anything in return - doesn't have to
see. The kaross was given by Bishay's sis -
/Buse. Now Bishay will give that kaross on to
someone - the recipient of the kaross will give
a pres. to Bishay who will give it to /Buse +
/Qui.

Lein cloth: He has a steenbok one. When it wears out
he'll hunt for another one. They are always
made out of steenbok skin. Qui has only one.

Saddles: He has 1 pair of saddles. Elanel
skin - made them himself.

Ornaments: None has - he hasn't any bec. he's poor.
He had some, he gave them away at /Bautscha.
He wouldn't wear them if he had them - It's
a decoration - a custom for men that he has no
use for. If he's given a gift of an ornament
he'll wear it for a time then give it
to young people or his wife.

2. Ornaments - Qui. Tedimo. 1/23/53

He has no beads etc. Doesn't want to wear arm bands. A person becomes dirty + sweaty under arm bands. You stink.

Oshich egg - has 3. Some others he had were taken by Goolna - Kooshay's father. Keeping Qui - had 8 - Gave one to Be as a gift - Goolna has 4.

Kooshay has none. Only the 3 of Qui's.

Arrows: Too few. maybe 10. One quiver. He shot 2 of his arrows at Kudus. On the way back he'll fetch them. He if he has time he'll make 2 quivers. He wishes he had 2 quivers + lots of arrows. Then he'd shoot an eland + kill it + ~~eat~~ if he's lucky + eat some fat.

Bow. One. Had 2, one is broken. Dauu husb. of /Bisa. made the first bow - gave it as a present. The other - Qui cut the wood, gave it to /Borw, his father in law's younger bro. who made it into a bow. Qui didn't give a return gift for the bow. Only a return gift is given for an arrow.

Knife: Had 2 knives - one was given to Kooshay.

Orambo knives. (Had 3 - gave one to /Borw - his tsu - No - the thing he gave to his tsu was a spear)

Had 3 spears - 2 given away as presents.

One knife given by Qui's bro. /Borw - one by his

(2)

Jan. 23 Sun. Qui Ledune

Older sister - Khe/lo. / Qui gave ^{ostrich} beads to /Gow for the knives as a ~~return~~ gift. The bro. gave a knife in return. He gave beads + ornaments to his sister who gave a knife in return.

Wishay hasn't + won't have to make a return pres. when he gets something he'll give it to /Guse. He'll use the knife as his own. (It's the one given /Qui by /Gow.)

Spears ^{WF} One by /Gow/na - one by Gasa wife one of Qui - /Guse's mother - WM - one by Khe/lla - ~~one~~ Br Dau. dau of /Gow.

① Beads to Gow/lla - five strings as a return gift.

#2 To Gasa WM. A headband w/ ornaments, as a return gift. /Gasa at the same time gave beads - same time as she gave assegai.

③ To Khe/lla - a wooden basin + beads - she made a return gift of an assegai.

Spears given away: One to /Cam ^{tunga of Kooshay - at /Gum.} a man I don't know. One to Naishe - husb. of Unka - grandma of Kooshay. * son of /Goma headman at /Gum. Spear ~~3~~ ~~4~~ got ostrich beads - a hat made of ostrich beads - which he gave to /Guse - kept by her Fath. Gow.

To Naishe a spear. Naishe gave a knife. The ~~Naishe~~ the spear was in ret. for the knife. # ~~the~~ Spear 1.0.

Axe: One - with Gow/lla - 3 axes. At pres. he has one - One to Gow/lla as pres. - one left with Gow/lla. The other is here.

2 given by Gow/lla - one by /Gasa. The one he gave Gow/lla was given by /Gasa.

(u) *Govlino* gave as a return for the ax - An ax -
An exchange of axes. Usually there's no "exchange"
of gifts when dealing with *Wifa*.

From *Casa* - He first gave beads - reg. beads - she
gave an axe in return - He gave 5 strings.

Ju Itoa si =

Itoa = pig.

Itoa = just, only.

Itoa = perfect or true or good. Can say *chi Itoa*.

Seems to be no fit for *Itoa* -
in *Ju Itoa si* - says *Qui* -
it's none of these things.

⁵³⁹₇₉₃ In the beginning - only one nation of bushmen + Africans.
~~They~~ ~~was~~ were given a rope - That was 1/2
made of grass + tree fiber, 1/2 of reem. ~~That~~ half
the people pulled ea. side. The Africans came
away with the reem - the bushmen came away
with the fiber. ∴ bushmen thereafter used
fiber, Africans used reems. *Qui* says: how
foolish the bushmen were to pull the fiber -
he wishes it would be repeated now
again. He'd be sure the bushmen got
the reem.

Int. Ngani

Cigarette. C. Jan 1953

2. TRADE.

A man from the permanent res. says even now he is working a skin for Moremi in return for which he'll get a ~~reg~~ reg. size plate full of mealie meal. Moremi doesn't feed him - only gives him food for a skin.

At Tsamangai gai - Madum - gives food to eat while working - when they finish the work (a skin to brei - a string of beads to make -) they get ~~enough~~ a ~~enough~~ mealie meal to make one large pot full.

with Bechuanas.

Igi!ge hasn't tried Bechuanas yet to trade.

Feb. 9th Kulie-ma. Year. this season
Bara ma. Rain time.

(Kuli = year or any season.
(Feb. 14th.) a year a
Kuli Xa - long time ago,

Kulie-ma - Now - everything is green. We're still in Bara -

1. Kulie-ma - a subseason. Feb.
2. //Nao ma follows Kulie-ma - still be Bara ^{March.} next moon is Dobeey.
3. Dobeey. April Nao ma is when the rain goes from ~~W.~~ W. to E. + passes
4. //Gum. 5 moons. May June, July Aug. Sept.

Feb. 14th
//ka = last ~~and~~ ^{and} next yr.
n //hquai - next year

//Ku - ma. Rain - we moved. Dividing the year. Big rain.
Kulie ma - Now. Food coming out + getting bigger.

!Gabu!gabue - winds that chases the blind flies away

//Nao - ma - the meelies will be on the stalks. - Brings a little rain - then comes hot. each place has a little water.
In Barrallna.

Before //Ku ma - { !Gabu!gabue
 //Ku ^{kuli} ma ^{maugetti's} fall ripe. Are always together. is kuli for veldkos !gabue for weather.
 ~~//Ku ma~~
 ~~kuli ma maugetti's fall ripe.~~
Small Nao ma ma nau mama
big //Nao ma - now. nlla nau ma nlla
Dobey ma. find lots of maugetti's.
//Gum ma.

Before !Gabu!Gabu - !Gah - hot.

!Gi!ge says: as many moons per yr. as both hands + 2 toes
each n!ui ma ze has a name
When They look at both the moon and veldkos.

5 moons in !Gah. ① flowers of trees falling down. Go ma
② where the trees start to get leaves is. //u bu ma. only one moon in nllubu.
no rain yet. trees are green. Then: Barra ma.

5 in Barra Bef. Go ma is Gum. then Go ma. the last, and 15th moon.
Barra has 6. Its been Barra since we were here.

Names of moons in Gum. haven't got names.

Old Debe named Morris //Gow after their father - he + !gi!ge
!Gi!ge says about road work etc. + when Bushmen work for Moremie they get nothing

43
177


over


8. 4005

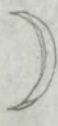
16iq. Gami+

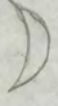
Feb. 6. 1953


Season Month + Day.

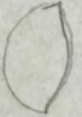
 ^{now.} last 1/4 - n/ni a^{ku} iie moon is going to die.

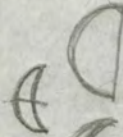
 n/ni n/a - full moon.

 new moon n/ni ma ze - moon small ~~new~~ new.
lasts 3 days.


 4th day n/ni ma n/a or ~~n/ni lo-ma~~
nothing between. (?)

 full moon - n/ni n/a - when it rises at the same time
the sun sets. This moon gives bright light.
lasts 4 days.

 n/ni ga si - or n/ni ~~ie~~ tga moon old.


 a'u ga oo he is old going.
← ~~n/ni lo ma moon~~

Is the moon male or ♀ - doesn't know

 a'u iie ~~he is dying.~~ n/ni a'u iie -
n/ni lo ma.

n/ni lo-ma. when its very small.

n/ni lo ma. moon skin small. The last.

n/ni ma ze -
n/ni loma
n/ni ma n/a
n/ni n/a 
n/ni ga si tga
n/ni lo ma
end.
n/ni loma
waning is perhaps a good translation
loma is just applied for the moon.

Sun + Time of Day - /qi'ge

→ dawn - n'//a #gai ASK

→ sunrise /um /ee sun out. /um na cha

→ sun out it? ASK. /um na cha

→ !goley nlla hot big. Right, acc. to /koo bro. /ll. Can say da !goley.

→ { /um ~~tae~~ nlla - sun big
/um qui sun hot. } #kie nlla

→ //goah #kie cool shade - (animal skin, tree bark etc. /o.)

→ /um n//ao - sun falls.

→ sunset /um n//ao

→ evening - /koha ASK

→ dawn { /illa - #gai (guy) - bef. dawn

→ sun rises /um lee - dawn
n//oma = morning } AM

→ sun out (!kah - out of) /um #/kaka

→ but mid day - big. !goley nlla - noon

→ big afternoon big #kee nlla } PM

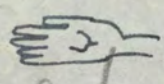

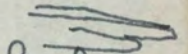
→ goah = afternoon also but it's later than #kie //goah #kie

→ sun falls /um n//ao sunset

→ dust /kkaoo - dust.

①



Gesture -  for height of a buck animal
 No signs for trees - ex. sm. trees a brushing motion.
 Fingers point toward person gesturing  for h. of a person
 for h. of a thing

TRADE:

Stays at /Gaukscha. Comes to Choffana - sometimes to /Orey - (which means the world also a far place. And ~~N/lu'to~~. N/lu' lto.

431
437

Here: wire, spears, knives, beads, pots, ea. string
 For wire! (gesture in air about 1 1/2' for 6 strings of beads - for a wire about 2' long.
 Sometimes to Kowdeem, to Bauwangaigai. Here he

got a spear, a knife, another ^{spear} knife, + beads - for the spear: given by /Gasa. he once gave /Gasa those ostrich beads and 2 steinbok skins made into a bag, (5 strings of beads 1 1/2' long each.) She gave him the spear and a knife and beads in return. One ^{spear} ~~knife~~ was given by Bau, his dau. Hasn't given anything but if he can give ostrich beads he'll give them to her daughter.

/Gasa is ~~his~~ /Gi'ge's tsuma. She's married to Bo (Foreman Bo.)

/Toma gave /Gi'ge a mug bec. he had none + /Gi'ge once gave ^{a head ornament} ostrich beads to Toma + a duiker skin and 3 ostrich eggs. Toma has nothing at present.

acc. to Gi'ge it's perfectly OK to ask for a present. The person always gives it. If that person hasn't anything he'll give later. If he was asked for a specific thing he'd give it or something instead. He doesn't have to have given a present previously. He ~~so~~ ie - his ask needn't be for a return gift.

The way to ask sometimes is to just go + sit at someone's fire. The person knows I Gi'ge just went to Casa's fire + sat.

You just go + ask for a pres. Someone will give something if he's got it.

Mostly I Gi'ge has asked for his presents. He can ask until he's satisfied, from one person at one time. However, usually you only # ask for one or 2. Now if a person has a lot of things you could ask for you can and do ask for them.

There's nothing you can't ask for.

You can't ask from people you don't know. You can only ask from relatives + known people.

Gi'ge says he's never never refused to give a present. But if say a man had only one pot and was asked for it. He would say - "I'm not refusing but its the only pot I have, if I get another one you may come for this one, I'm very sorry but its the only pot I have."

Jedime says - a person actually asks + the-asker says he's got nothing - the asker comes again, same story, esp. if then after many times the asker may get mad - esp. if the asker owes him a pres. The asker should make every effort to get a pres. to give.

Trying to find what happens when an asker becomes a nuisance - Igi'ge says the asker would get angry if the asker refused many many times.

A person can come and ask many times if he sees there many things to ask for. Igi'ge says he wouldn't get tired of being asked many times because it forms a love between people. #s Presents however are mostly given to everybody in spite of whether they love you or not.

If a person asks repeatedly + receives sans giving a return pres. Then the asker won't be mad bec. it means "he still loves me -" that's why he's asking.

If he had a choice of asking from one he had given to + one he had not he would ask from the one he gave to.

Note by L.J.M. Feb 1 1956

Elizabeth's note on arrow poisoning has no date or place. From internal evidence, i.e. persons mentioned I judge the place to be Gaultscho. From the fact that

E. refers to Gao Medicine as Gao Helmet's brother in law I judge the time to be c. September 1952 before we knew the geneologies. C.O.H. is Charles Handley.

date

Notes as Observed by EM and COH on the poisoning of arrows.

911.
278

Mortar: The proximal end of a scapple (about eland size)

Procedure: The mystery pod is toasted in the ashes for 2 min. then the shell is broken and the tissue surrounding the seeds is scraped into the mortar. It makes a sort of sticky mixture.

Then the larvae of the beetles are removed from the cocoons the heads twisted off and the insides squeezed out with the fingers and a stick into the mortar. About 20 larvae fill the mortar, with spit.

are
The substances in the mortar ~~is~~ ground with a pestal from 2 to 4 min. (The pestal is the blunt end of a stick.)
The substance is very sticky and adheres to the pestal.

Then a chunk of the grey bark is chewed, and the resulting saliva is spit into the ~~mortar~~ mortar, which makes the liquid more fluid. Spitting is repeated 4 or 5 times during the mixing process, also, while the poison is being applied to the arrows spit is added if the mixture thickens.

The poison is applied to the arrows with a sharp stick. The poison is applied repeatedly to the shaft an indeterminate number of times. The arrow is dried over the coals. Poison is applied again when the arrow is dry. 3 men working poisoned 7 to 10 arrows apiece.

A new piece of grey bark is chewed for each batch of poison.

The beetles are opened either one at a time or many together. The latter is wasteful because the larvae dry up.

On one batch:

Gao Helmet and his brother in law Gow med.

On another batch:

//au & brother/Gunda, /Qui ~~heanderthal~~

/Gunda smoothed the poison in the bend of his elbow.

Took place @ Gautscha

19i'ge. Tsauko. Gami.

Feb. 8.

1953.

TRADE.

Cigarette

With Ovamboes, Ostrich beads for an assegai & a knife:
1) 5 strings Ostrich beads 2' long each for an assegai.
~~A steinbock skin for a knife.~~

2) For a wire copper head ornament (that Gami spoke of) 5 strings ostrich beads 2' long.

~~5 skins~~

3) 18" Knife for 5 skins } duiker or steinbock - cured
12" Knife for 2 skins } or rui bok.
15" Knife " 3 skins } " " " "

4) For tobacco: 3 buckskins rui bok - for a pile of tobacco
5" diam - 3" high.
Some good Ovamboes will give this for one buckskin.

5) Ostrich beads for beads, 6 strings ostrich beads for beads. Same length of beads for ostrich beads.

Trade with Hereros -

"A very good Herero - a respectable one" will give for 5 cured steinbock skins - one handful ~~for~~ tobacco.

⊗ A bad Herero will give for 3 skins one pipeful.

People do go there though. They feel they must have a smoke no matter what they have to give for it to make their hearts feel better.

See Qui's story at Kubi
/Gi!ge went to Kubi also. Gave his clothes for
tobacco - ~~they were~~ had 2 handfuls of tobacco -
just leaves dried - and he tasted them + decided
they were no good, so he gave it back +
got his clothes back - (the H. gave " the
clothes) + went away.

The H. asked for /Gi!ge's trousers - /Gi!ge gave, not
thinking that he'd get such a small amt of tobacco.
This Herero's home is at ~~Kubi~~ Kaikai - was at
~~Baraka~~. BARAKA. Chisond Chisoundoa - Herero's
name. A young man.

What would /Gi!ge consider to be a fair amount
of tobacco for a pair of pants? A bundle of
leaves 9" long - thick as an arm. Or a pile
9" diam - 3" high.

Supposedly the 3 Venter boys are very good people
for trading.

With Moremi:

The bushmen kill an animal, give Moremi some,
he gives a sm. handful of meali meal.

Moremi will say: I give you this wire, make
an arrow, shoot a buck, + give me the skin.

OR: Here is copper wire, bring me
ostrich beads.

Now if Moremi asked /Gi!ge for this he
would refuse.

Jan 7

Marks on arrows - They know whose hand made the arrow -
The tiniest difference they can see - Same for ostrich eggs, etc.

Made - with Bechuanaas

For a steinbok skin - a piece of wire $\frac{3}{4}$ of way up forearm to tip of index finger - Makes 5 arrows.

With Ovamboes
for a wire index finger tip to half way up upper arm - 4 strings of beads as long as 5" below diaphragm.

With Bechuanaas

A buck skin (steinbok) area as big as a plate 3" high of tobacco - (Area measure.) Draws a circle on the ground

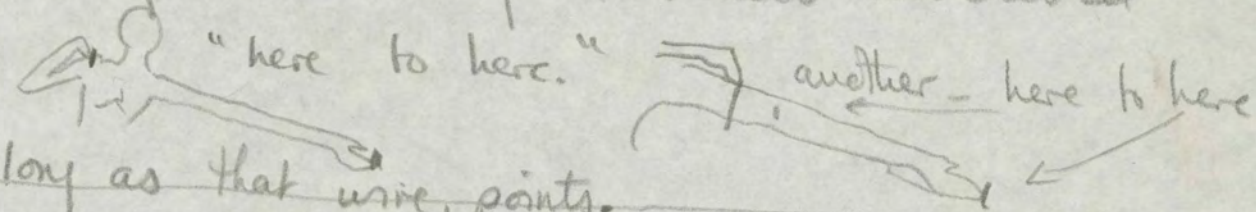
With Ovamboes 6 strings of ostrich beads ^{as long as end of abdomen above 6 string -} _{6 strings which tied together make 1 string so long -}
for an area as big as the bottom of a pint cup for 2" high - Draws circle on ground - shows how high with fingers held ~~at~~ 2" above the drawing.

The Ovamboes are the best to trade with, however. The Hereros sometimes give & sometimes don't. The Ovamboes work all the time with whites so are O.K. The Ovamboes will trade always are reliable.

With Hereros - A ghevisbok skin for a tiny pile \leftarrow diam \rightarrow about $1\frac{1}{2}$ " high. Chidole. So they're always glad to see Dad coming - he chases the hereros away.

With the Orambo at Tsamanyajai - 6 strings
which beads for 10 strings, ^{ordinary beads} 5 of which
come almost to the knees - The whole put
together come to top of 6 string - shows
with hands.

Measuring = one string of beads described

as  "here to here." another - here to here

Or, as long as that wire, points.

⁵ which eggs for one pot - Who? The Orambos.

1. Put in a mortar of proximal end of scapula (about eland size) the mystery pod - Pod cooked first in coals for 2 min. Then the shell is broken + tissue surrounding seeds are scraped off stick into mortar, sort of sticky.
2. Next the larvae of beetles are removed from cocoon - Heads twisted off, insides squeezed out with fingers + stick into mortar. About 20 larvae fills mortar, with spit.
3. Then squashes mess with pedestal - from 2 to 4 min. (Pedestal is blunt end stick.) substance is very sticky + adheres to pedestal.
4. Pops a chunk of grey bark from grey bark tree, chews it up, then spits into mixture which makes it more fluid. Spitting is repeated 4 or 5 times during mixing process - Also, at intervals while poison is being spread ~~as~~ it thickens + more spit added.
5. Stuff is put on arrow w. a sharp stick. The poison is applied repeatedly to the shaft an indeterminate no. of times. It is dried over the coals - reapplication occurs when its dry. 3 men working 7 to 10 arrows go into together. Helmet - Gas med. Helmet's bro in law.

A new piece of bark is chewed for ea new batch of poison.

Beetles are opened either 1 at a time + squashed or all removed from their cocoons at once - This is wasteful bec. they dry up.

On one batch.

Helm + bro in law Gow dee'ai's husb.

On another batch -

Hau, his bro. Gunda, Qui neand.

Qui is only poisoning the shaft without the rest of the arrow connected -

Qui helmet's bro is making arrows -

Gunda says that the mystery pod is poison. Bark we don't know.

Gunda smothered the poison in the bend of his elbow.

him home. This man didn't know what to say,
told his name, where he lived. W. Ge: "But what
do you do?" Said: "Nothing" she left him
+ when husband came home they cooked + ate him.

NB. Man tells wife to go for water both times she say
no I go for wood u go 4. H₂O.

con: 1953 flood rains.

Seasons: Chollana. Ledimo Feb. 13, 1953
 Dobey is the last rain we have. The chilly wind is the last ~~rain~~ wind of Dobey blowing. Barra is almost over. Has one moon. At present we are expecting Dobey. After Dobey's one moon, the next when we are is //um. (winter)

3 moons in //um.
 Barra



Toma says better ask / Qui how many moons in Barra - //um. As far as Toma is concerned it's Barra all yr. long.

//ku ma. where the rain starts raining. Stayed the whole of //kuma at Gantscha. where they came here it was Barra.

//ku ma. Very hot. just as the rain starts raining what comes before //ku ma.

(Talking together - say where they get to Gantscha the Chun's will be old.)

From //ah to //kuma. //kum. or //6um
 4 months in //kum.

#moons 3 of those at G. then one we moved, it ended, the next passed, we're on the Gts.

#moons	Descr.	Subseason	#moon	Descr. Subseason
3	//um - winter - cold.	allhah - mid winter gabugabu very	1.	drops the leaves of the trees. mid winter + very cold. After passed when we came, end of //um, drops the leaves of the trees.
4	//gah - Hot when we came to Gantscha.	gabugabu other names	1.	
1	agabi gabu dobi cha. winds do		1.	
1	//ku ma Hot	//kum	1.	
3	Barra Rains			
1	Dobey veldkos dooms.			
	//um.			

dobichuana dobi cha. !gabi!gabi

K'are - when sun is ^{sun 6 53} down but still light.

ASK about !oa - before ~~of~~ ~~at~~ ~~the~~ ~~sun~~ ~~set~~

Time, Reckoning - Numbers. Etc.

is a ring around the moon
a signal to dance.

20 - say five

Day time.

lee (out)

Distance - reckoned by the sun's position ^{6. /am} ^{ao} ~~fie~~
and day's journey

"que ga #ah. (sun at 20° or 30°) means sun is just about to rise - ledimo
It's getting lighter. sun is rising - ledimo

Sun almost at zenith /ie ~~na~~ (hot) midday (ledimo) now is very hot. 26aui
(same word /ie) bright sun)

2. //uia - at about 4 - late afternoon - means 2 afternoon

3. 20 ~~fa~~ - sunset - sunsetting - means? (20 = honey - perhaps not in this case.)
20ta is a specific word you'd say "I arrived home at sunset"

20ta. "If you said sun is setting you'd say. /am ku Haar ~~Ledimo~~

4. (pop) n//~~o~~ma - about 10:00. (means give light,?) - means "morning"

~~ga~~ ya

5. !oa ~~ma~~ - before it sets. getting darker. means "afternoon"

Night time - n//to koo bi goo.

/nui = moon.

/nui ma ze^{new} - when the moon is 110° to west. moon small new. full moon.

/nui ka n/ũn - means? full moon. when the sun is setting + the moon is rising at the same time.

n/ãñ - when the moon is full. Dance track Ring around the moon. Chie n/subi - Dance track - The track of God's dance. when god is dancing.

n/ũi /oma. "moon in peeling" last old moon when half the moon can be seen. Last half used for month.

Jan 6 53

For meas. sm. distance - they just know - would show how long an arrow is by touching his arm - from wrist to 1/2 way up arm is enough wire to make so + so many arrows.

Capacity - handful - tin can full. bundle of meat.

Heavy + light - no lb or anything

Winter = "dllum. dry season. SEASONS

Spring - ~~when~~^{2.} fu ma - when the trees start to get green bef. the rains come.

Little rains, ^{3.} /abi cha. /abi = little rains, rain with wind.

4. Bara nlla - Big rains. ~~the~~

5. /dobi - ~~Feb moon~~. all the veldkos will be there Veldkos moon.

6. llum - when the new leaves start withering, ~~March~~

7. lla when its hot - can't walk - bury themselves in the ground. ~~April~~

8. fu ma
Bara /na

1. lla
~~fu ma~~

2. bara /na

3. /dobi

4. llum

~~the~~

Gani - whole page.