

2018.9.1.22.3

much of this has not been  
typed as it deals with kindly  
at including EB

F.223

Elizabeth's Note 1952

May Oka. Nara

Forward



821 May 24 - 1955 - Okwa PM EM Leduwa - Dabe. The man from the 12 mile west

192 is there or isn't there a substance to cause rain if this or that person has or burns his hair? The rain maker can burn his hair to cause or stop rain. Their medicine men can't combat the rain. How do they call the rain-maker? He's not a med man because he can't cure.

Tu an /i a'ha - The rain maker in Naron. Tu an /i a'ha - ba  
| Tu an /i a'ha | 2 wds. Tu - the rain /i a ha to cut - (The person who has cut himself Rain. ~~taba~~ taba /ah o'qwe'.  
taba /kah !qwe'. In kon. <sup>tu = person</sup> taba - a mae - /kah qwe'. to cut, qwe' - rain.)

821 Babies must be kept out of the rain because they may catch a disease from exposure. When she is about to sit up by herself or is 192 it just to clean her. Just to clean her. I asked this.

Does the rain help plants to grow? He doesn't want to praise the rain. He just it can do so much good and so much bad. Its as powerful as N!aliba. He fears to talk about it (I asked if he was.) If the rain wants to tell you it can.

The sun is a bad thing - it burns one. Does the sun do anything for the growth of plants. No - it burns them. What makes them grow? The rain. Is the sun as powerful as the rain? No.

The rain causes plants to grow, then if it leaves them the sun burns them but if the rain comes back it makes them grow again. The voice of the rain is frightening. Is it thunder? Tu ba ku to. The word is: the <sup>male rain</sup> reason is roaring. Naron. Lightning =

Tu ba kee tabe. In Naron. The knives (rain's teeth) /tao. The rain is lightninging. { 'oué ba d'o. Thunder. Kon. 'oué ba ma la. lightning Kon

The moon doesn't do anything to a person. Its just a useless thing. What makes it get cold. The night makes cold. In the winter we have cold and long nights because God made it so. They observe the solstices. In winter it sets northward. in summer southward. or vice versa. They don't know how the sun gets back at night



This side of page  
tugged enough for smog?

What makes a rainbow. Tu Ngara ä. <sup>Naron</sup> Rainbow. The rain makes fire  
in a bush - the smoke of that bush is the rainbow.

loué fé //kala - Rainbows in Kon

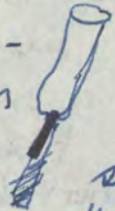
'loué' = rain fé - just a //kala = smoke.  
word put on.

The rain was a person at God. At God's! when it comes here it is  
not a person. When it stays at God's it is like a person. Does  
it have a house? God might have built a house for it. It is  
the partner of God and he sends it down to give life to  
his things. where does it stay? where God put it. where? Don't know.

what is hail. { //gäh ~~fan~~ - Kon. what is it made of? It is  
Cho'a Naron small stones from the rain.

God to it brings stones to stone the old plants with so  
the new plants may grow. It may be that God wants  
certain old plants killed. Hence the hail.

what is lightening - made of - what does it do?

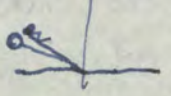
(They have a fine ~~scaper~~ here - shaved wooden handle - firm  ) Lightening is the powder of the rain.  
He means gun powder. The rain  
has a rifle and bullets & when he  
shoots the bullet hits a tree. lightening is  
the flash of the gun.

nfolay is the Kon word for the rain's teeth. nfolay is a stone.

Names of the time of day: Before sunrise: //Gao ba ku #n'. Naron.  
In Kon. I'a bi a tua //gah iba !ola.

Sunrise. Kim ~~no~~ no //ke toa. fan ba !ala.  
fé ba !ola

Noon kwa ba a. Naron. kwa ba #Kon.

Now n'a ~~about~~ about n'ai d'um about ~~150~~ 20° 

Sunset. /a na na rulu. Kon



Okwa Onaramba: William Cassin Eason. A.M.

Arri

May 24-1955-

!oué - the name for rain - Not male or female.

//ai - a big rain that might take 2 or 3 days with no stop. With thunder (fon kuba cho) lightning - (Mara -)

The name of the clouds !oué foa. with rain - without rain (n//aba) iba ho - black - and all over for the //ai rain.

@ land rain - foie (foie) The clouds !oué foa. what do these clouds look like. Small. white.

@ small short rain. shi fa't/oa -

Male clouds are the large cumulus clouds. The small white ones are the females. Both kinds have rain. ♀ clouds have ♀ rain - ♂ clouds, ♂ rain, with big footprints - ♀ clouds rain has small footprints.

Qu'é ya ä. the big rain, a bad rain - destructive.

//o te kxan te gaia - is what they say of it. The rain is very bad - Hail - //an this is in the Qu'é ya ä rain. None this year

Rain season. N//ae -

Summer hot - //Gah - kon  
cold season !Ai

This season !Ai

after this !KÖ. Naron.

last rains } /obé Naron  
~~little rains~~ } /foa //gau. kon

big rains } !ka ké. Naron + kon.

med. rains } !ka ké

heavy rains !oué /ta kena.

!oué /ta kena.

after that comes //ai

after that. Owan chu. its still raining in that season. Uebkos comes too.

North rain is the best. ♀. South rain is male + harsh

Name of season of first rains.

foie - the first rains kon - (land rain.)  
!Ai cold. !Ai maken - //Gah - (uh uh)

Hot //An -

n/we //gan - this time of year where it is sometimes hot and sometimes cold.

when that's gone //Gah comes, winter. after that Ai comes - No. we are now in !Ai after !Ai comes //Gah - winter - then //Gah a.



g//n ~~!Aih~~ - !Aie - the very hot time  
(Then !ore - the first rains -) then !a kai -  
after !ta kai - this is what they call the first rains come.  
after that, n//ao  
after n//ao, g//ai -  
then //obe.  
after //obe, !ai

Rains teeth

821 Rain making { no one here - } some man who makes rain - Burning hair in fire to cause  
789 rain or stop. break down a damp (green branch) <sup>of a</sup> tree (lon/oni -  
Naron) burn it in the fire. Only this tree. How does the rain man cause  
the rain. He takes a piece of lightning - blasted tree and cooks it  
in water, shis it. then drinks a mouthful of the water + spits  
it at the sky. It rains then. The medicine came from the Makadkad  
doctors - and can only be bought with steinbok skins - not money  
or goats - only 2 nicely worked steinbok skins. How does the Makadkad  
give him the medicine. He cuts his forehead, then rubs in rainwater  
and ~~of~~ that day it rains. He collects the rainwater in a cup  
(any cup) and gives the water to the novice. Then he gives  
the novice an os. egg with water in it + tells the novice  
to take it home + destroy it in front of his skern. The  
novice does + that day it rains.

His children have the power too. He must do the same to his  
wife + dau. + son + they then can also make rain. They  
don't pay him.

!ani has heard of lightning fused sand. Inuk'i - He's heard of  
killing people with the rains teeth - the Natives do it. He does to  
know how.



May 8th 1955 EBM Wm. Camm

-Daxam.

!ai- (lie<sup>or</sup>) Steinbok. A man named Du toci - small eland. A man named Sprembok. Their only names. !ai named for fa. fa. Doesn't know why this name - just a name.

what kinds of houses? Sticks and grass. stems

who builds these? Women -

with what? Sticks, grass. stems - No kraal around. Like a welft.

How many at that farm? One for ea. family - About 5 (?)

Do they move? Yes - Why - Because of deaths. When the wood on one side is finished.

If ~~not~~ are they plagued with floor maggots etc? Food finished

Any use of dung on the floor? mats. Old people used to use grass.

Do they have a boys house for young boys? A small kraal called a !ai (short) in the rain

what work do children do - No. some little boys look after calves  
" " " women - No  
time they make a house. Old women make it. In the dry season they make a thorn kraal.

What food do they get? One cup mealies each night for each man. He often gives it to his family. Women must get veldcos every day therefor.

How often issued?

Wages? Also milk issued - 1 gal. every man every day - He shaves? Yes.

clothes?

Do women go for veldcos? Yes How often. every day No cow, sheep or goat given each man. Wages - 10 shillings a month - All same. £1-13-0 hut tax a year - last yr. it was only 5 bob. It's been put up.

How does a med. man become a med. man? (see over)

" " " " woman " " " woman? Same way? Different?

Inquire about the world. 4 directions?

Did old people believe differently?

a little boy gets a shirt, pants + blanket for herding calves for one year. They think its too mean. 10 s. a month is too little. That's why Daxam wants to go to S. West.

The little boys are given the shirt etc. in the cold time.

The farmer gives a handfull tobacco every Saturday to every working man.

No coffee, sugar or tea ever. Only tobacco, mealie meal, milk + sometimes meat.

He buys clothes from the farmer if he wants them. Pants 2nd hand - bought by !ai from Mr Berger Sr. for 5 bob. The shirt was a present from a bushman.

They do go hunting occasionally. No licence. but mustn't hunt royal game.

Ask more here. Don't want to live in the veld - want to live where they can get work. Women get clothes by doing laundry - ironing - get paid only in clothes. No money. If a ♀ wants money she can get 10 bob a month or can get clothes - as she prefers.

101 The North: Nix. South. heard of people there (when asked for ghemebok people) who mark their faces to look like Ghemeboks - living in the

Only women - Itos heard, when asked - of a land below the earth. Just like this one - with cattle. Europeans - sun moon stars - Everything. Latter part volunteered. East + west they don't know.



There is a ~ land above the earth as well as below.

Medicine men are made medicine men in a dance called #kx'o - the Gheimbok. # or ! #tibi the Dove. Just Shems + dove make medicine men. They say only one at a time. Same for women. The medicine is <sup>made</sup> the flesh & haled's of a medicine man. Put it in another man at a dance. One at a time - no Tchoma. Other Bushmen have it in other places.

173 Daxam's father's father was an Englishman. His fa. mo. <sup>her name - N/aba</sup> Naron. His mother - Makaskao from this country. Wars call Makaskao ~~He~~ //qao lle

Dance the #kx'o for 5 nights in a row - Then the #tibi dance. Then it's a med. man.

kwe = ~~people~~ person. /ui kwe ba } one man  
kwe //qua <sup>young</sup> kie kwe name  
kie du - many elands.

kwe da a us people. their name for them selves. da kwe e strangers. other peoples. Use name Wars for themselves as well.

tan hou - chi dore. } He speaks no other language except  
t'we hou chi ja. } these words are not synonymous with the kug  
because this pen is a t'we hou.

When Daxam goes to s. west he'll go in the cream lorry. Some people in Okahauja want him. Do they own any stock? + will pay his transport on the cream lorry.

Daxam has a couple 2 goats bought for 10s. each. from a Makalahari Bushman. When he goes he'll leave the goats with his father.

Woman kwe'e sa  
Man kwe'e ba  
192 boy #oa ba  
girl #oa ~~ba~~ sa  
baby boy #oa #oa ba  
" girl #oa #oa sa

- little <sup>thing</sup> //ari hou #oa. mi = ti  
Big - kaisa hou <sup>sa here</sup> #oa. you = cha  
water = cha'a. <sup>forms a</sup> adjective  
fire = #e he if away xha ba  
sick: !'aog also cha " if here n/i ba  
kwe'e ba ku cha.

Come - aah. you = cha  
Go. - !og I am coming si ra ko. Mother aisa  
Wait. - !ahg ~~She~~ coming. xha sa ko aah. Father dba  
sit. n!u tira ku !og I am going. my father tidi ao ba  
xha ba ku !og he is " ti ke my old bro.  
No. #nis ka ti !kwe ba. older brother. ti !kwe ba bro.

ston



These 5 sheets not typed - EB

William Cam. EBM. Okwa Omaramba - Jollao  
fe. is !O, no is Naron.

May 13 - 1953 Friday

Lives here at Okwa. he is married. Aru/n his wife. 4 children - all girls - !Nobi - !Ufnabe - #Ao ku - Tana hou. No sons.

601  
101

who lives in the North. Doesn't know.  
" " " " South. The shenasbok people (when asked) are the people at Maun. Makao kao. ? Can't say what people they are. He's never seen them.

headman  
leader  
difference between Chief King  
Respect words for an old man if you didn't know his name.  
Composition of a band - who.

Do his daughters live here with him? Yes. at Okwa.  
what work. Beside the kraal. His wife? Yes. Are his dau. married. 2 have husbands. !Ufnabe. & !Nobi.  
How old the younger ones - one nursing. one about 5.  
Are the younger ones engaged? Not yet. who else lives at Okwa. One man - #Gao ha - his own brother. younger. same mother - same father - #Gao ha's wife? Yes, !Omasa. (One bro. in law) N#ao ha. His wife's sister. is the wife of N#ao ha. this wife is !Omasa.  
One man named ~~Bai~~ + wife !Gaforo.

Jollao<sup>①</sup>, his wife Aru/n - is !ko.  
his dau - !Wobi + her husb. Gaise<sup>①</sup> - no children. he works for the natives here.  
" " !Ufnabe + " " !!Gao ha<sup>②</sup>. (his father Fosi who is also here.  
" " #Aoku no children No. Fosi's wife. #Om //gai - dead.  
" " Tana hou name see p. 2. has no husb.

~~Aru/n's~~ ~~sister~~. !Omasa - + husband, N#ao ~~te~~<sup>②</sup>.  
2 sons: Now he says that N#ao is his own brother. HE IS.  
Jollao - no wife - youngsters - 12 or so } he says now that these 2 boys are sons of !Gao ha + !Oa #ai, see p. 2 - No cross marriages here.  
!!Gao #na - no wife. " " " }  
any daughters? }  
Be lle no husb }  
N#oa //gai " " }  
a tiny baby - can't remember name. }  
!Gao gwa for }

Jollao's ~~brother~~ ~~N#ao te~~ - <sup>he was !ko.</sup> !Unare and Jollao married one woman. #ui ka.  
!Gai #e<sup>③</sup> father. !Unare - At the same time. !Unare is now married to #oa se. !Unare is dead. he died at about the time that !Ufnabe see ① was born.





||||



May 13, 1955

Headman:

- I Fosi<sup>k</sup> - his wife is  $\neq$ Om //gai - dead.  
 His sons: "//Gao ha - wife //Oa  $\neq$  ai - her fa. Garu ha (dead -)  
 her mo. //Gao qua //o - (dead)
- A. Kxao n//oa - their son - unmarried but grown.  
 B. Jo//ao. " " " " "

2. Gai se - his wife is !Nobi - no children

- II Jo//oa - his first wife  $\neq$ Ui ka - now dead - and her other husband !Unare - also dead.  
 These three had 3 children:

1. //Ai  $\neq$  é - who is dead - having a wife whose name Jo//oa doesn't know.

2. !Ai  $\neq$  we - his wife //Ga  $\neq$  toro<sup>k</sup>

A. //A ka - + her husband //O ha

B. //Oa  $\neq$  é ♀ no husband.

C. //Gasa  $\neq$  é ♀. " "

D. kam te ♂ no wife

E. //Gao ha ♂ " "

3.  $\neq$ Oa //ai - and her husband kaise<sup>k</sup> - no children.

Then, when !Unare died Jo//oa after a few years took another wife, the yo. sis. of  $\neq$ Ui ka named Aru //n<sup>k</sup>. Their children:

1. !Nobi - (see I:2.)

2. !U  $\neq$  abe - has no husband although she is grown with breasts.

3.  $\neq$ Qo ku. " " "

4. Tana hov " " "

III Jo//oa's brother. N $\neq$ ao te and his wife !Omasa.

1. Be//é - no husband

2. N $\neq$ oa //gai - no husband

3. a tiny baby ♀

IV Jo//oa's sister. N! $\neq$ oa //kai her husband  $\neq$ Gao ha<sup>k</sup>

1.  $\neq$ Qo n//oa - no wife but a grown boy.

2. Jo//ao. " " " " " "



#Uika was yo-sis. of Aru/n. He married first #U: ka, in polyandry with !Unare. it seems. (The children they say belong to both men.) They can sleep all 3 in one hut. The men on each side - the woman in the middle. He + !Unare + #Uika did not do this - when Jollao was sleeping with #Uika, !Unare slept in the men's house. N!AIE - that house's name. In Naron. These 3 had children - ~~!Ai #kai~~ / Gai #é a boy. <sup>dead.</sup>

correct? } //Ai #é dead  
clicker } !Ai #we - still here //A #<sup>w</sup>eh - " " died <sup>leaving a</sup> wife - doesn't know name  
!kon #Oa //ai - a girl.

!Gai #é has a wife - #Ba #<sup>oro</sup> - only spouses. All live here.

- //A ka ♀ - husband //O ha - no children - only spouses.
- //Ga #é ♀ - no husband.
- Kam te ♂ no wife
- //Gasa #é ♀ - no husband
- //Gao ha ♂ no wife.

#Oa //ai husband <sup>!kon</sup> kai se <sup>5</sup> - no children - only spouses.

N!oa //kai, sis. of Jollao. + her husband. #Gao ha <sup>!ko</sup> <sup>6</sup> only spouses.

- #Ao n//oa - a son - never married but grows
- Jollao a son - " " " "

<sup>!kon</sup> Fosi is headman - wife. #Om //gai his wife. <sup>dead.</sup>

Fosi has bro. + sis. but all dead. //Gao ha - his son. his wife - //oa #ai <sup>her father is Garm ha - dead.</sup>

Gai se " " " " !Nobi <sup>" mother is //Gao qua //O - Any children?</sup>

Nobi is the dau. of <sup>2 sons - Kkao n//oa</sup> <sup>eqo Jollao</sup> Jollao

#Gasa <sup>!kon</sup> the man who talks to Nom. //Ao dum <sup>!kon</sup> they live here because Xam n!oa works for the ~~the~~ Bechuamas - !Ani does too.

One dau named !Ani. husband. Xam n!oa.

2 boys. N!oa //O - no women small -  
#Gasa - " " small -

//Ao dum has a sister. //Gao she who lives Gharzi.



③ May 13 - 1955.

Tollas was born here + lived here with !Unare and ≠Uika. Then !Unare died. Then he had ≠Uika all to himself. A few years later he married ≠Uika's younger sister Aru n/. had 2 wives. for a long time. Then ≠Uika died. he had only Aru n/.



May 13. PM 1955

//O ha. see II:2: A.

ledimo - Dabe. EBM Okwa  
BP

His mother //ao dum -<sup>a</sup> !kon m<sup>a</sup> k<sup>a</sup> ai term.

His father <sup>2</sup> !ai ku<sup>a</sup> //e. a /Gui qwe. na - term.

fa fa. #Uwibillgara. Also a /Gui /qwe - n<sup>a</sup> f<sup>a</sup> eh.

fa mo. ~~//oak fao~~ N<sup>a</sup> #oak //ao <sup>a</sup> /gi qwe - n//am - term

mo. fa - doesn't know - term: n//am

mo. mo. /Ani. Doesn't know if Naron d<sup>a</sup> !kon - died before he was born

Is //O ha a naron or !kon  
a !kon. speaks: <sup>learning</sup> Naron  
" !kon but  
not very well.  
speaks: !kon -  
speaking Naron now.  
changed to !kon

fa. brothers: <sup>1</sup> Shobe - <sup>sister</sup> dead. wife? doesn't know her name. <sup>term for /Ani - n//am.</sup> //oha <sup>Shobe</sup> called <sup>her</sup> ~~her~~ <sup>n<sup>a</sup> /oa</sup> n<sup>a</sup> !gao

① Shobe had a son. who lives @ adau's farm. he doesn't know his name or the term.

② Shobe had one daughter - /am ho <sup>now he says</sup> //ao dum calls her n<sup>a</sup> f<sup>a</sup> m. /am ho lives <sup>also</sup> at Adau's farm. her husband /Gaom xha. n<sup>a</sup> /a is what he calls /Gaom xha. (He's a /Gi /qwe.)

(A) A son Shobe: ~~is dead~~. ~~n<sup>a</sup> /a~~. almost n<sup>a</sup> feng. <sup>No wife.</sup>

(B) A dau. ~~xo /xe~~. !xo<sup>a</sup> /xe. she speaks Naron so //O ha has no kinship term for her. They can't speak together much. No husband. <sup>the term? n<sup>a</sup> feng.</sup>

(C) A baby brother - ~~the~~ //O ha doesn't know name. ③ Shobe had dau - /Dun<sup>a</sup> n<sup>a</sup> fan - she has a husband - named. Tse hou. (Dabe knew that man so he helped //O ha remember) n<sup>a</sup> /a is the term. Any children? A daughter - doesn't know but Dabe does: N/ao ku - He would call her. n<sup>a</sup> feng. That's all the Bros. + sisters. This ends family of Shobe.

fa sis: <sup>3</sup> /am ho - <sup>youngest</sup> n//am. the term. husband /e bo. the term: n<sup>a</sup> feng.

① //ao dum - a dau. m<sup>a</sup> /oa !a' hao the term. no husband. young.

② a son - forgotten the name. m<sup>a</sup> /oa !a' hao would be the term.

mo. ~~bro~~ <sup>sister</sup> /oa se - n<sup>a</sup> kai !a' hao. was the term: ~~his wife~~ her husband: (she was older ~~younger~~ than //ao dum) was Gu /t<sup>a</sup> eh - the term: n<sup>a</sup> feng.

① /ga !um - a dau - m<sup>a</sup> /oa, the term. her husband: Xam n<sup>a</sup> oa. the term: n<sup>a</sup> /a. No children. She's dead.

② ~~//o ha~~ N<sup>a</sup> fo //o - a ~~brother~~ son - the term: n<sup>a</sup> fan - wife: none. died a child. He was oldest.

- #Eya ho. ①
- /am ho. ②
- ~~boy~~. ③
- /Dun the boy. ④

OVER for Eya ho



Ja sis

(2)

who was // @ ha named for:  
Dabe calls Jedimo Morame

#eya ho. ~~m/oa~~ <sup>the term:</sup> m/oa - husband: n//o fe' - the term: n'/ai  
children: A. a dau. !on /e' - <sup>the oldest</sup> n'eng the term - her husband - none.  
B. a yo. bro. forgotten the name: n'eng. the term. youngest.

Mo. family: that's all. who was //oha named for? He doesn't know. He was born somewhere in the Omaramba: No one in the same family.

His own brothers and sisters. //oha's: !Ani is the dau. of #Gasa -  
Elder <sup>step-</sup> sis - !Ani - ~~n'fan~~ n'fan - her husband - Xam n!oa. <sup>n'/ai</sup> the term.  
- a son ~~n//o~~ Nfo //o - n'eng - the term. they live here  
a <sup>son</sup> #Gasa - named for the old man with wen. n'eng - the term.

did his fa. die + his mother marry again? No. his father had 2 wives.  
and because they disagreed the <sup>first</sup> wife, //ao dem divorced  
him and remarried #Gasa (wen.) <sup>1st wife's kids -</sup>  
//ao dem was <sup>youngest</sup> ~~first~~ wife <sup>2nd " "</sup>  
#Gasa's other kids. by //ao dem <sup>related</sup>.  
#Gasa had 2 wives who were sisters -  
//ao dem <sup>can't remember</sup>. They termed ea. other  
sisters. But the first woman went away.

//oha's fa: !Aike //e' #Gasa's kids by ?  
1st wife - //ao dem  
2nd wife - //ao bo.

Children of: //ao dem + !Aike //e' - he was only child - //oha - oldest  
" " //ao bo + !Aike //e' <sup>(1)</sup> //oha <sup>(2)</sup> (same name) termed n'fan next  
//oha - wife = none. If he had one what term? n'/n -  
term. n'fan.

(2) yo. bro. /ai febi - wife? he doesn't know. Yes he knows but he finds it hard to pronounce. She's a Naron. term? n'/n (my wife.)  
No children.

his <sup>own</sup> wife //ka ka - //a ka - n'/n - the term.  
no kids.

Children of #Gasa + //ao dem - !Ani see above. no more.

" " " " ? (1) !Ani. term - n'fan. Her husband - kamanka <sup>a Marama Bushman</sup>  
children. a dau. //ao dem. a baby. n'eng (n'ea) term: n'fa  
!kon.

(2) No bro. no sis.



NARON VOCABULARY. (Compiled Ghana: - B.P. from Daxam + others. William Caam)

Nouns: 30		Terms: 10		Sentences: Phrases:
Man	kwe'e ba	father	aba	① I am coming. si ra ko (?)
Woman	kwe'e sa	mother	aisa	② She is coming. zha sa ko aah
boy	#oa ba	older brother	ke	③ I am going - tira ku !og
girl	#oa sa	younger "	!kwe	④ he is going. zha ba ku !og.
baby boy	#oa #oa ba	Naron.	Naron	⑤ my mother is coming - tidis aisa ko aah.
baby girl	#oa #oa sa.	ourselves	kwe da a	
thing	hou	Makookoo	//Gao//e	⑥ I am here - tira n/i ra
little thing	/ari hou #oa	strangers (?)	da kwe e	⑦ He is here - xaba n/i ba
big thing	k'aisa hou.	white man	!og ba	⑧ She is here xasa n/i sa
water	cha'a	white woman	!og sa	⑨ You are here. cha chi n/i chi
blood	//ao			⑩ We are here. sita n/i ta
tire	#'e			⑪ An eland is here. du zha n/i i.
tobacco	shore			⑫ Elands are here. du an zha n/i i.
sun	/qam	Verbs: 4		⑬ They are here. We kwé xha ana ha
sun today	/qam sa	come	aah	⑭ He is there. kwé xha mi i si ha ba
sun past	/gam ba	go	!og	⑮ They are there. kwé xha ni 'i si ha na.
moon	//o'e	wait	!ahg	⑯ They (men) are there: kwe //ku xha ku si ana ha //ko. kwe //kusi si ana //koa.
moon thrs month	//o'e sa	sit	n'iu	
moon last month	//o'e ba			⑰ The sun is hot. /qam sa kuru sa si i (today)
a star in general	!ono ba			⑱ The man is sick. Kwe'e ba ku cha
morning star	!ono sa	Adjectives (?)		⑲ you go !og cha
rain	tu	sick	cha, !'aog	⑳ you wait !ahg cha
lion	xam	good	t'we	㉑ you sit. n'iu cha
eland	du	bad	ta"	㉒ You are sick. cha ku !'aog
ghemsook	!kxo	big	k'aisa	㉓ Bad thing. ta" hou
tortoise shell	dam	small	#oa	㉔ Good thing. t'we hou
dove	libi or /ebi	hot	kuru	㉕ This month //o'e sa
medicine mas	tso kra			㉖ Previous month //o'e ba
" paste	//ore	Pronouns: 7		
dance	#x'o	me	tidi (tiri)	
" circle	//e !nai	you	cha	
eland dance	du lei (or du lle)	he (there)(here)	xha ba, n/i ba	
bush	#ei	she (")(")	xha sa, n/i sa	
marama (tsi)	##ui	we	da'a	
medicine sticks		they - see sentences		
spit out by med. men.	#denj or #deng	my	tidi (tiri)	



we men are eating - i lle ka //a<sup>n</sup> ma a<sup>n</sup>  
 we women " " - //ama a<sup>n</sup>  
 we both " " - i'i ma a<sup>n</sup>  
 you men are " " - ~~itte ba i~~ //ao i tao hiki ba a<sup>n</sup>  
 you women " " - hou ka //a shi ba a<sup>n</sup>  
 you both " " - isi a ba a<sup>n</sup>

I am eating i //aba a<sup>n</sup>  
 you are eating - m' a<sup>n</sup> a<sup>n</sup> - m' m' ma a<sup>n</sup>  
~~we are eating~~ - eba a<sup>n</sup>  
 we are she " " - n/ma a<sup>n</sup>  
 you " "  
 they " "

give me a pipe  
 give me food  
 give me water  
 they men are eating  
 i //a i ba a<sup>n</sup>  
 they women  
 //a<sup>n</sup> ka ba a<sup>n</sup>  
 they men + women

yesterday - kxam  
 I ate yesterday - n' ka m' a<sup>n</sup>  
 you " "  
 he " " - e'e kxam a<sup>n</sup>  
 she " " - n' /n kxam a<sup>n</sup>  
 we " "  
 you " "  
 you 2 " "  
 they " "

~~n/in ba a<sup>n</sup>~~  
 //a<sup>n</sup> n //kha<sup>n</sup> oma a<sup>n</sup>  
 - husband - n/in  
 - man - da'a  
 - wife - da k'ai <sup>way back in throat</sup>  
 - woman - da k'ai  
 meat Opwoi ye  
 child Opwa<sup>t</sup>  
 my child m Opwa  
 my " . m m Opwa  
 wood.  
 sleep m m Opweng

I am not sick na //oba !ama  
 I am sick xna !ama

tomorrow - kuma  
 I will eat <sup>meat</sup> tomorrow - ma kuma e Opwoi ye.  
 you " " " "  
 he " " " " - e'e ba kuma e Opwoi ye  
 she " " " " - ta k'ai ba ~~emera~~ kuma e Opwoi ye  
 we " " " "  
 you " " " "  
 they " " " "

I am old - n' qe ta tkxai  
 I am an old woman - n' ka ta tkxai si  
 I am sick - ma !ama  
 I am a sick woman

I am tall - ~~m' i~~ m' n' uhm  
 I am a tall woman

I am not a sick woman - ~~m' laba !ama~~ - m' waba !ama

I am not tall - m' laba  
 " " short not tall - m' for m' n' uhm



Tunis 20/ao - 10n.

I am here - n/i ka ta.  
 you are here - n/i ka ta  
 you 2 are here - tu n/um fi ka ta  
 he is here - mi sa ti dao ti kē  
 she is here - ta kai fi ka ta  
 we are here - isi ko ka'en fi ka ta  
 you all are here - isi n'/i ko ta.  
 they (men) are here - i //ai in/i ka ta  
 they (women) are here l'a /i ka ta  
 they (mixed) " " //a n'fau /i ka ta

~~I am~~ you are there  
 you two are there  
 he is there  
 she is there  
~~we~~  
 you all are there  
 they (men) are there  
 they (women) are there  
 they (mixed) are there

bird - /u'hou  
 honey - /ui'e  
 flies - m' @ui'  
 bees - /ui'e ti @j  
 - one fly -  
 - one bee -  
 a fly is in my water.  
 little - @wa'le  
 big - ta kai  
 far - ta isa near.  
 yo. bro - n' //xani  
 yo. sis - " ti ka ta ki' ki  
 old. bro - m' @pwa  
 old sis - m' @pfa  
 dance - ga ma  
 doctor - i //abe se ki na ka  
 skerm - n //ai n //ay  
 werft.

to make - i //e ma a<sup>o</sup> or i //e ma ai  
 to walk - i //abe sa ti do ti ki  
 run - i //aba g'a ba  
 come - i //aba shi  
 go - i //aba //obe i sa  
 stand - i //aba n //oi  
 sit - i //aba //ā.







William speaks 9 languages

! 0̃ -

I am coming: ma'a shi ↑  
 a woman she is coming: /ã ba shi ↑  
 she " " é té ba shi or si  
 he : " é té ba si  
 they are coming útú ba shi (si.)  
 we are coming si ki llé  
 you " " n'n ba sa kullé 5 wds  
 you 2 men are coming ta n'um tu ku ba si  
 you 2 women " " /ã tu n'um ba si

I am going ma'a sa  
 I went to Ghanazi che kram Ghanazi  
 che sa ké /  
 - che kram sa ké Ghanazi -  
 yesterday went  
 Go. sa  
 Come. ko' si

eat - ã  
 drink kx'ã  
 smoke = dzoma

I want to smoke. ma li sa dzoma /ao n//a  
 you went to Ghanazi yesterday? ha ~~ché kam~~ che xam sa ké Ghanazi  
 he " " " " - é té che xam sa ké Ghanazi  
 we " " " " e llé ko ka'a che xam sa ké Ghanazi.  
 they (all) " " " u tu ku llatu ko ka'a che xam sa ké Gh.  
 I went to Ghanazi a long time ago: n'cheka /é ~~che~~ sa ké Ghanazi.

my pipe: m' /e !<sup>h</sup>  
 your pipe: ha'a /e !<sup>h</sup>  
 his pipe: n'n /e !<sup>h</sup>

Father  
 Di khao is her mother  
 Di khao kan a'a /é kaie.

give me a pipe - /oa /n !<sup>h</sup> ko  
 give him a pipe. ~~tu té~~ da te /é !<sup>h</sup>.

give: /wé /n da te <sup>! dai</sup> !<sup>h</sup> give this man a pipe.

thuy far  
~~thuy far~~ sita t'ai  
~~thuy far~~

The woman is coming /ã ba si  
 The man is coming da'a ba si

I am smoking m'm ma dzoma /ao n//a  
 Sick. ma !ama.  
 We are sick u tu ba !ama  
 he is sick da te ba !ama

u tu ku u - many you.  
~~tu té /oa ka a.~~  
 a aba dzoma you s. smoke  
 n/e é ba dzoma you 2 "



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Kang !o<sup>2</sup> March 10. Tues. Wn. Debe. EBM Gdauzi-37.

Language.

~~Verbs~~ Nouns:

Man: Da a <sup>Y<sup>old</sup></sup> ~~young~~ man Da !ai

Woman: Young woman: ~~Da~~ !a'an  
Old " la<sup>n</sup> low + guttural

Young boy Da a

~~baby boy~~ <sup>child</sup> Ooi'a Oä

Young girl /a'a<sup>n</sup> (quickly)

sun // 'an

moon !'an

stars //ona te many stars //ona te //kai ko ka a

eland. !um. 2 elands !um ~~from~~ n<sup>fu</sup>m

ghems. #xam - many ghems ~~boke~~ #xam tu ku //abu u

2 ghems #xam n<sup>fu</sup>m

3 " #xam i ko !oni ka

5 " #xam da //ai ka

hartebeest- n!ai'e-

wildebeest- !gie-

lion li'e

hyaena - n<sup>fu</sup>ö

jackal - !ao se

leopard ~~hao~~ //u'e almost //ai

big-man. Da te le/oi //ali ka

little man- da te n'ka'a /ui

big lion /ie ~~the~~ !hé.

big wolf n<sup>fu</sup>ö !hé

little lion /ie Ooi

little wolf n<sup>fu</sup>ö ta ba ka'a

rain !oé one syllable

fire #'ä

Many men: u tu ku //aba u

" women: u tu //abu ku ka ka a

2 men Da n<sup>fu</sup>m

2 women /a<sup>n</sup> ko ka a

2 young women /a<sup>n</sup> n<sup>fu</sup>m ko ka a

Many young ♀ /a<sup>n</sup> le tu ~~ka~~ //abu ku

water !ah

milk d#hé.

food ä sa

tobacco /ao n//a

Father na'ä

My Mother ~~na~~ n'kaie <sup>kaie</sup> (kah i) low + guttural

your father a'a /é ä

his father da te /é ä

your mother o'a /é kaie

his mother da te /é kaie sa

her mother /ä /é kaie, uhuh.



Mau - Da'a

Old woman - !a'a<sup>n</sup>

young woman - /a<sup>n</sup> or /a'a<sup>n</sup>

child ~~!~~ O'wä

Father - a'a

mother kaie - kabe in direct adress.

my father - n'aä

my mother - n'kaie

my pipe - m'le' !o

I am coming - ma'a shi (si)

~~give~~ I want to smoke - ma /i sa dzoma /ao//na

\* I went to Ghanzi long ago. n'cheka /é sake Ghanzi

give me a pipe - /oa /n !o ko

I am smoking m'm ma dzuma /ao//na

I am sick ma !ama

same?  
do.

\* I went to Ghanzi yesterday. che kram sake Ghanzi

I am going - ma'a sa.

I am not sick. n'a //oba !ama



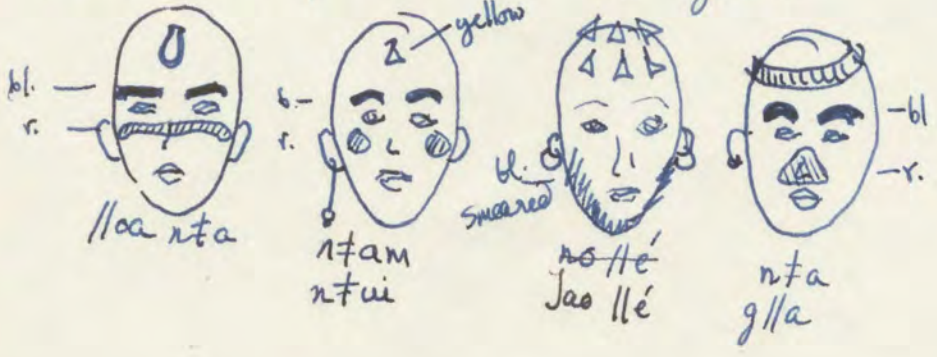
May 19, 1953 - Ukwu Cmas  
 Jollao - Wm Cmas  
 Erson.

755 The red on their noses. If they dream they put the red on nose so they  
 787 won't get sick. Powdered red stone + fat. Dream of someone sick.  
 someone dying - themselves sick - spots <sup>on cheeks</sup> are same. If one girl has a  
 bad dream the others must decorate the same way. If a girl  
 is in the ghemabok dance she + others must decorate.

Here is the stick - burned for black - add fat - ghemabok fat - if not, goats -  
 The black is for the dance last night. This morning they put it  
 on. If the dream is not too bad they put only the red. But  
 if its very bad then use both red and black. The worst dream is to  
 dream that someone dies. Or a dream of greiving over a dead person.

An old old man like Jollao would not use powder because if he  
 dies, OK. he's old.

If a bad dream a need man or need woman would put the  
 red + black powder on the faces.



This was put on by one  
 of the girls - Put it  
 on this morning after the  
 dance.



These notes copied from those that got soaked.

May 7<sup>th</sup> 1955 - Mr. Berger Sr's Farm  
Ghanzi.

William Camm  
Daxam Waron  
#ge ha. "

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~~Daxam~~ Daxam comes from a farm called Gaukscha, farm of Mr. Lewis. Born there, then came here. Born in a place called Same site.

Daxam is married, his wife is #Nam/Wui - his sons are Chai and #ll'uri.

#Ge ha is married to Tsebe. has a dau. named #Nisa. (Some people here named Di'ai.) Both men have always worked on farms. born on farms, get their food from Europeans.

#Ge ha has a goat hair hat which he got as a present from some Bushmen of his own people coming from South West.

#Ge ha has a fever. coughing. The scars on his head are medicine. They are made by his wife (or could be by anyone.) Nothing rubbed in the cuts. just made with a razor(?) Blood thrown away.

FARMING.

#Ge ha works for Tunis Berger. Daxam is out of work. He lives at Mr. Berger Seniors but is going to South West to Okahaija to look for a job there. Some people want him + are paying his way on the cream lorry that runs to Gobabis.

There are about 5 Bushman families on Mr. Berger Senior's farm. An old man named ll'uri, a medicine man named #Ga tsao. A young man older than Daxam. The farm work they do is working mealie lands, watering + tending cattle.

MEDICINE

535

756

The people around here have 3 dances - !kxo - the Ghenabok dance - !ebi - the Dove - #ei (low tone) a bush's name. Bush is inedible, has no usable part. No rain or sun or moon dance. For the men that dance these 3 dances there is a black medicine paste called ~~ll'ore~~ <sup>ll'ore</sup>. Before the people start to dance the medicine man goes around to the men + women and puts the ~~ll'ore~~ ll'ore paste on their faces - from forehead down nose. another shipe under nostrils. ll'ore is the root of a bush. kept in a tortoise (dam) shell. Burned, mixed with fat + stamped + put in tortoise shell - All areas around here use the same ~~paste~~ <sup>paste</sup>. It is used only if people are sick - used with or without dance. the treatment with this medicine for a sick person is kept up for several days.

N.B. The people around here have medicine women, who do all things stated above like med. men. There are 3 med. women in this area the one here named !o ba.

N.B. The people around here go to curing dances not of their own tribes. Believe in power of strange med. men. see later example May 9-1955

OVER.



## NARON

~~Vocab~~ Vocabulary:

Medicine man: Tso kxao

Dance : ʔx'o

Dance circle : ʔe !nai

Ghemsook : !kxo

Bush : ʔei (low tone)

Dove : /ebi or /ibi

Rain : tu

Sun : ~~ʔam~~ /gamMoon : ~~ʔwe~~ (low tone) //o'e

Black medicine : //o re

tortoise shell : dam



May 9- 1955. EBM. Wm. Camm.  
-Daxam Naron

Tunis Berger father's farm  
near Ghanzi - B.P.

192  
I am here - tira n/i ra  
He is here xaba n/i ba  
She is here xasa n/i sa  
You are here cha chi n/i chi  
We are here sita n/i ta  
Elands are here duan xha n/i i.  
Eland is here du xha n/i i

They are here we ~~we~~ xha ana ha  
He is there. ~~kwe xha mi i si xha ba.~~  
kwe xha mi i si xha ba  
They " " kwe xha ni i si xha na  
" men " " ~~kwe kuku~~  
kwe //ku xha ku si ana ha //ko.  
kwe //kusi si ana //koc

756 Doctors: Men can make men doctors and woman doctors. Women can make both too. Sometimes only one person wants, other times many do. A person wanting to become a doctor asks a person already a doctor to make him one. The doctor charges a fee - both here + when curing. Not always when curing. Fee can be goats or money as much as £2 - or pants or so. If sick person is family the doctor will sometimes cure them for free. Once Daxam was cured and paid a basin. Daxam had a whole body fever, threw up. Doctor put a ma/qui/que medicine - black. The doctor was also a maguigwe - the med. was put on forehead down nose + under nose - nowhere else - see drawing. He got better after a time. The basin was paid after the cure. when he saw he was better. Has he ever been doctored by a Naron Bushman? No. Last week he took his son to Sunnyside to a Naron doctor. The boy was sick with the spots. They call the disease Ila - blood. When the sun comes out the spots go away. The baby cries + scratches. Every night. Last night nothing because treated by Dr. D. At the Naron dr. the women made a dance to. qhem sbok - dance. A ♂ was the doctor. The boy was very sick + was helped somewhat. The doctor was his wife's brother, ∴ not paid anything. Dr. took sweat from armpits + put on boy. Scream of med. men - suck + spit a. He Daxam has seen the doctor suck and spit - white things, red, black about 2" long - or 1" long - thin. ~~toleng~~ or ~~flap~~ <sup>but oral</sup> The name of the th.



When a man becomes a doctor the med man cuts him with these #de which are sharp at 1 end, blunt at the other. which he keeps in his hair. He makes the cuts across forehead,



75  
535  
leg  
down nose around chin - 3 across chest - 3 on inside of each arm  
3 on each side of back bone - Doctor does this while shrieking

On first night have a big dance - old med man rubs sweat on initiate - dance all night till sunrise - The dance is #o - ghemabok. The second night they dance again - the #ebi - dove - that's when the dr. makes the cuts - cuts are so - not so much.

Also - 3 cuts on front of ea. leg from knee to top. The dr. rubs sweat + dirt up from his skin + puts that into the cut. He must pay for service no matter who it was. Not a cup or a basin - must be in the realm from 10s to £3 - a donkey a goat or 2 goats. When? when he finds that his medicine really cures. He practices

when they dance the #debi dance must be all night. Next night they dance the #o dance and the 4th + 5th night the #o as well. ~~On the #debi for up to the 5th night - must keep the same dance for all nights. This doesn't vary altho the no. of nights dance goes on does. may be 3 to 5, I would guess. After that the new med. man waits 2 or 3 months before~~

~~to #debi but must dance it all night. Next, the #debi again - all night. 5th night they dance again, both #debi and #o. after practice. Then he waits a few months before he can practice.~~

Tsama melon - n//ai - growed.

*[Faint, mostly illegible handwriting in the bottom half of the page, possibly bleed-through from the reverse side.]*



May 7 - 1955.

WM Camm  
Daxau }  
+ Ge ha. } Naron

EBM  
Berger farm  
Gheuzi B.P.

NARON -

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FIRST MENSTRUATION CEREMONIES

When a girl first menstruates she tells her mother or big sister - or someone - a ♀ relative. Then the women, mainly her fa-sister, washing the fa-sister then the mo. sister - build a skerm for her. She lies down in the skerm completely covered by karosses - (her skerm built near her mother's skerm.) All food and water is tabu to her, and before she can eat or drink anything her fa-sis. must first take a sip or bite, spit it away, and give the rest to the girl. Then that food is Ok for the rest of the time. (In other wds - every new food she eats must be thus purified or protected -) This is done in the hut. Certain foods are tabu to her for about 3 months, at the end of which time the woman who looked after her purifies them in the same manner as above. The following foods are <sup>permanently</sup> tabu <sup>for 3 months</sup>. Fui (tsi or maramas.) steinbok stembok, sprembok, goats, qhems bok, hartebeest ~~goats~~. She can eat elaud, duiker, wildebeest. There may well be more tabu foods.

When she enters the hut, a dance is performed by the women. It is the Du /ei, the elaud dance - done by all women who remove all clothing but <sup>(?)</sup> beads <sup>ornaments?</sup> and aprons. and dance around the hut. Sing elaud song. One or 2 old men holding sticks to represent elaud horns dance with the women (I presume simulating elaud copulation - I didn't get this though for sure.) All other men must go away - They can watch from afar but mustn't come near. No strong tabu about this. But there is a great tabu that they mustn't touch her food or eat food cooked on her fire for if they did their stomachs would swell with wind. The elaud dance is done in the daytime and may go on all day + all night. stopping to rest - and dance is continued until mensuration ceases.

Then the girl comes out and is washed with fui, chewed + spat out by the fa. sis. or woman who is taking care of her - washed all over with fui (or water if no fui.) Dressed finely with dress, apron, kaross, beads in hair, neck, arms, knees, wrists, waist - everything - A powder (don't have the name) is put on her body. Then the aunt sprinkles powder all around the werft - the huts -



everywhere. the cattle kraal too. The ~~girl~~ first time the girl goes for water she sprinkles water on all the huts - + all around. If it is in the rainy season she throws water in the air so the rain's won't stop. Then the girl puts ~~fore~~ medicine on the legs from feet to thigh top of the young men - then the young men are strong and can run down leikers and stemboks (if it is in the wet season.)

After her 1st mens. she is Ok. but covers herself carefully with a kaross on subsequent menstruations to hide herself.

A note on marriage: these 2 young men say that nowadays if a man wants a girl to marry he asks her parents - or if he is <sup>584</sup>too shy he asks his parents to ask her parents - but in the old days when Bushmen lived in the veld the man used to ask the woman directly, and if she refused he would carry her off.

Water Vocabulary:

Eland du

Tsi fui

Eland lauco: du lei

all appear  
elsewhere



5-35-  
25-2  
Okewa Omaraufu B.P.

10ha. ledimo. Dabe EBM.

p(1)  
May 14. Friday 1955

The dance on May 13. a social dance cures, he says. //ara. a medicine man - #Gesa. a the meb-man. Gai se - a third. Xam n'oa. a middle aged man - The names of some of the dances that they did. (Dabe starts off speaking Naron. /Oha answers in Kon so ledimo cleared up the confusion - like yesterday -) Dances: The dance last night was only social. They couldn't cure. Not a curing dance. If they want to cure they dance the ghemsook dance. (L. says for curing they sit like /Gautscha people do. women in circle - men outside.) The dove dance can also cure (when asked for) can cure but they didn't sing it last night. #ibi. the dove - (ledimo spelling) ignore the above dove business -

There is a difference between curing dance - the ghemsook dance. In which they sing many songs (ledimo) and a social dance in which they also sing many songs. That <sup>social</sup> dance is called: kuma - "a dance". (not a special name.) #xam - ghemsook.

Names of curing songs sung at curing dance: They say now that the ghemsook dance was danced more frequently in the old days. Now a days they are about to change it & dance the fire dance - a curing dance - #in. fire. they still do the ghemsook dance but rarely. Names of songs? Dove - #ibi - song. Ghemsook. Fire & dove - are the curing songs. The only ones that /Oha knows -

Songs sung at a kuma dance: all kuma songs: Names? He doesn't know the names of the ordinary songs. He wasn't there last night anyway. I told him he missed a great time - he said he could hear the songs but he doesn't go to dances. Why? He knew the dance was just playing and wouldn't last all night. (like the man who (at Gautscha) said that Bushmen ~~were~~ <sup>are</sup> not interested in things that are not true.) The ghemsook dance or fire dance would last all night because they know that it's a big dance. (there's the "they know" again) - The ghemsook or fire dance only done when someone is very sick.  
Medicine women: None. he says -



calls ~~kaad~~ /Oka: is-calle /Oka calls:

!gao = younger.  
Oka call Shobe  
(n'ö !gao)

1. ±Uibi // gara. (n#en) n'ä (n#en)

2. N#oah // ao. (n//am) n'ä (n//am)

Shobe (m#foa) (n'ä)

~~Shobe~~  
N//o #e Shobe's wife. (~~n'kai !gao~~) (m#Opwaa !gao) (n'kai !gao)

!On /e #Eya ho. (n#an) (m#foa)

The son. N//o #e (n'/ä) (n'/ä)

/Am ho. !On /é - (n#en) (n#en)

/Gaom<sup>x</sup> he If she had a husband: (n#en) (n#en)

Shobe. her brother (n#en) (n#en)

- /Am ho (~~n#an~~) (m#foa) na

Infant /Gaom<sup>x</sup> ha (n'/ä) (n'/ä)

Dim Shobe. (n#en) (n#en)

Tse hou If Shobe had wife (n#en) (n#en)

N/ao ku The infant ♂ (n#en) (n#en)

The boy - /Dug. (~~n#an~~) (~~n#an~~) (n#an) (m#foa)

Tse hou (n'/ä) (n'/ä)

N/ao ku (n#en) n'ä (n#en)

~~Shobe~~ youngest son. (m#foa) (n#an) (n#en) (n#en)

If that boy had a wife. (n#en) (n#en)

I have been asking these so many times I haven't the heart to go over this again

~~~~~

III

p 2. !Aike // e - (m#Opwa. (n'ä'ä -)

//Ao dem (m#Opwa (n'kai)

#Gasa (m#Opwa !gao (n'ä !gao)

#Gasa's 1st wife (p#Owa !gao (n'kai !gao)

//Aka (n'/n (n'/n)

//Ao bo (m#Opwa !gao (n'kai !gao)

/Oka<sup>2</sup> (m#foa. (n#an)

The wife /ka<sup>2</sup> (n#en or n'/n (n#en or n'/n)

He now says again n'/n. He is sure. She would say n'/n to him - Not n'.oa ← Why?

CAN HE CALL ALL THOSE THAT HE TERMS N#EN ALSO N/N OR WHO IF NOT? He can call those that he terms n#en also n//am. they would call him n//am na - But he can't call fafa n//am because he's a man - Mo. mo. n//am ~~na~~ - n//am is what she terms him.

These are the things I have been asking



May 14 1988

(3)

| 601 Name                 | he calls                    | calls him                                             |
|--------------------------|-----------------------------|-------------------------------------------------------|
| !Ai febi                 | nʔau                        | mʔfoa.                                                |
| !ai febi's wife:         | n!oala nʔen<br>or           | n!oala nʔen not<br>of nʔen-he<br>thinks               |
| <del>Xam</del> !Ani      | nʔan                        | mʔfoa.                                                |
| <del>!Ebo</del> Xam n!oa | n'ä                         | n'/ä he can talk<br>but can't insult<br>to him freely |
| Nto //o                  | nʔen                        | nʔen                                                  |
| ʔGasa ʔ                  | nʔen                        | nʔen                                                  |
| !Ani                     | nʔan                        | mʔfoa                                                 |
| Kamanka.                 | n'ä                         | n'/ä                                                  |
| //aodum ♀                | nʔen                        | nʔen                                                  |
| /am ho ♀                 | n//am                       | n//am                                                 |
| /Ebo                     | nʔen                        | nʔen na                                               |
| //aodum                  | <del>mʔfoa</del> mʔpwa !gao | n'ä'ä !gao                                            |
| the bro of //aodum       | mʔpwa !gao                  | n'ä'ä !gao.                                           |
| Mo: fa:                  | nʔen                        | nʔen na                                               |
| /Ani ♀                   | n//am                       | n//am na                                              |
| /Oase ♀                  | n'kai !gao                  | mʔpwa !gao                                            |
| ʔGu/te ♂                 | nʔen                        | nʔen na                                               |
| Nto //o ♂                | nʔan                        | mʔfoa                                                 |
| /Ga'um ♀                 | mʔfoa                       | nʔan                                                  |
| Xam n!oa ♂               | n'ä                         | n'ä na                                                |

Can you joke with an nʔen?  
could he call her nʔen? yes.  
Can joke with an n!oa

To joke: n/am.

n!oa is someone  
You can n/am with -  
You can marry a n/am.  
He says nʔen - you can  
joke with an nʔen if  
he or she is younger than  
you. Not if he is older  
that person can only joke with  
n//am - can he joke ʔ you.

A n//am if older than you  
can speak to you publicly  
but you, the younger can't  
do that to her. (him.)

This isn't exactly joking  
She would say you are a  
fool - get away from me so  
you won't make me a  
fool like you are. Go out  
to hunt + bring me some  
meat so I can eat it."

The reply - You are telling  
lies - I won't give you  
are eating your food and  
I didn't come to ask for  
any - I won't give you any  
of mine.

The real joking rel. is  
sexual. Could say I am going to  
marry you. I suggested that  
phrase. To those you cannot  
joke with you must urinate  
far away - 20 or 30 feet  
would be abuse. Cannot  
touch her buttocks with your  
hand, cannot fart. You can  
sit with them talking - conversing  
but not touching them. Must  
not fart at all. Must not touch  
them anywhere + must be careful  
not to make insulting jokes.  
OK to touch avoided person if it's  
a child. OK to pass water if it's  
a man. Cannot touch your  
or me, in law.



Wife's family.

10ha informant  
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W. Mo. ~~Aru n'fa t'e~~ - ~~Aru'nt ga lle~~ -

60 | he calls her - m'opwa n'ten na - that's all.  
she calls him - m'opwa n'ten - my child's husband, also n'/ä what she calls him.

W. fa. ~~!~~ ~~!~~ ~~!~~ A/é  
10ha calls him - n'/ä la  
fa calls 10ha: n'/ä

wife's ~~sister~~  
sister:

① /a'um - ♀ he calls her n'ten - she calls him - n'ten. Husband. N'fam ka -  
another ~~sister~~ /a lle ♀ he calls her - n'ten  
she calls him - n'ten na.

her husband? No.

③ /Gä ts'n lle ♀ 10ha calls her -  
n'ten she calls 10ha n'ten.

/Ga ts'n lle has no husband.

④ a brother - Gam te: n'ten. n'ten  
Gam te. a wife? No. n'/ä na is how he would call the wife.

if they had a dau? n'ten - n'ten  
if they had a son? n'ten n'ten

⑤ /Gao ha. a brother. n'ten - n'ten na is how bro would call him.  
no wife. a baby.

who is eldest? /A ka - Next. /a'um - next - /a lle - next Gam te -  
next - /Ga ts'n lle - next - ~~/Gao ha~~ next Gam te - next  
/Gao ha. a baby

w. mo. fa: Tu n'aré. n'ä !gao is how 10ha calls him  
m'opwa !gao " Tunare " 10ha.

w. mo. mo: doesn't know name: he would say m'kai !gao la.  
she " " m'opwa !gao.

w. mo. bro + sis: ? wi mo bro /oha would call - n'ä !gao  
" " " " /oha m'opwa !gao.

wi mo sis /oha " " - m'kai !gao  
" " " " /oha - m'opwa !gao.

Children? None.  
If they had a son what would  
10ha call the son? m'opwa !gao la  
the son would call him? n'ä !gao.  
Would it be the same for a dau?  
m'opwa !gao - + n'ä !gao. Same.



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w. fa. fa. ? what would he call wfafa if he knew him - n'ä'!ghao  
" " wfafa " /Oha " " " " - mOpwa!ghao

w. fa. mo. ? what would he call wfamo " " " her m//am.  
" " wfamo " /Oha " she " him. n//am.

w fa bro - //ai/xé' - what did he call /Oha - ~~mOpwa~~ - nfan.  
" " /Oha " //ai/xé' - ~~mOpwa~~ mOfoa<sup>n'ä'</sup>

//ai/xé' - did he have a wife - !Ama(n)//a - !Ama'n//ga.

!Ama'n//ga - n'oa - called /Oha

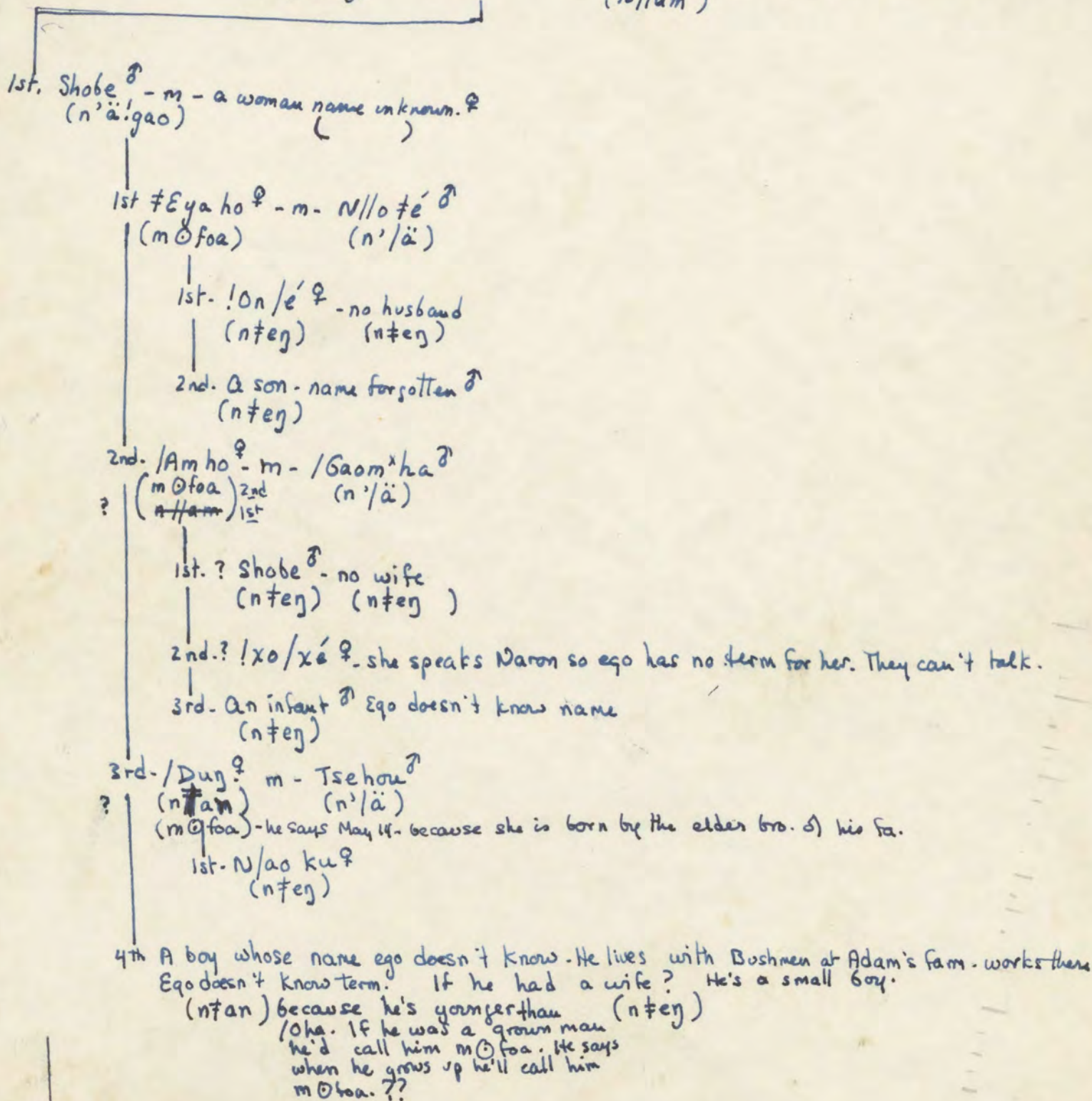
/Oha called !Ama'n//ga. - mOpwa n/n - because she married his ~~f~~ wi fa bro.



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♂ #Uiba // gara (Guigwe) - m - ♀ N#oah // ao (Guigwe)  
? (n#ej) (n//am)

The terms present are all !ko





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2nd- !Aiku//é<sup>♂</sup> (n'ä) m. //Aodum<sup>♀</sup> (!Kog) - divorced and married #Gasa<sup>♂</sup> - 1st wife - name unknown - (n'kai'qao)

1st. /Oha<sup>♂</sup> - ego - m - //Aka<sup>♀</sup> (n'/n)

!Aiku//é - m - //Aobo<sup>♀</sup> (n'kai'qao)

1st /Oha<sup>♂</sup> - has no wife but if so

(n'fan) term would be n'/n. Mix up. n/n Either or n'oa<sup>♂</sup> now.

2nd- !Aitebi<sup>♂</sup> - m - a Naron<sup>♀</sup> whose name he can't pronounce (n'fan) n'/n n'oa la.

1st !Ani<sup>♀</sup> - m - Nam'noa<sup>♂</sup> (n'fan) (n'/ä)

1st. N#o//o<sup>♂</sup> (n'fan)

2nd #Gasa<sup>♂</sup> - named for Mo. fa. (n'fan)

child of /Gasa + 1st wife { //Aodem called her sister. a relative of //Aodem

1st. !Ani<sup>♀</sup> - m - Kamanka<sup>♂</sup> (!kom) (n'fan) (n'/ä)

1st. //Aodum<sup>♀</sup> a baby (n'fan)

3rd. /Amho<sup>♀</sup> m - /Ebo<sup>♂</sup> (n//am) (n'fan)

1st. //Aodum<sup>♀</sup> - young. (m<sup>⓪</sup> pwa<sup>h</sup> → 'gao)

2nd. A boy. Name forgotten (m<sup>⓪</sup> pwa<sup>h</sup> → 'gao)

Mother's line - Mo. fa. name unknown - m - /Ani<sup>♀</sup> - (spoke both Naron + !kam so Ego doesn't know to which group she belonged.) (n'fan) (n//am)

1st. /Oase<sup>♀</sup> - m - Gu/té h.<sup>♂</sup> (n'kai'a'haa) (n'fan)

1st. N#o//o<sup>♂</sup> died a child (n'fan)

2nd. /Ga!um<sup>♀</sup> (dead - m. Xam n'oa<sup>♂</sup>) (m<sup>⓪</sup> fua'haa) (n'/ä)

2nd. //Aodum<sup>♀</sup> see above - mother of Ego.



Elizabeth's Note 1955

May

Okwa-Naron

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