

To Type

125

! Rump 1955

Gauleste Group at Nama Pan
and Windhoek (Qui on color)

✓ L...

2018.9.1.22.7

T. ...

F. 22.7

Thise - Aug (28) 1955
! Rump Gauleste Group at Nama Pan
(Kenkel)

Queen. "Did the medicine?" as egg - genes back -
shell - fresh?

✓ Genes high pattern on face

* Milk? udder - ^{mit} foetus - ovaries bladder

✓ Parts of meat - throat - neck - chest leg back etc -

Squirrels no
Camelion no
K. 22 ards, 11.

Badgers avoided by young girls. They eat after 1st baby
Mongoose. It is rare that they eat it. Most don't eat. Because they do
not like it.

Mice - rats girls avoid mice because mice make us bleed from the nose

Meer cats Do not eat. No one eats. Why. Chi dde? They never tasted it. It's
a death thing.

✓ gumar fowl - No one avoids -

✓ Why not predatory animal - Cameroon scavenger
leopard lion hyena jackal?

✓ Why if girl cuts a cha must she not eat it

✓ Honey - why - when who

✓ Why first baby is the time avoidance is over.

✓ Dogs?

Aug 13 1955

Nasha - w. of Gas med. is Menstruation

Men cats. It is created not to be eaten
The old people did NOT eat it. Why death
of some one ate it he might die.

things no no eat

see note

Carrots, the jam mi

why

poisonous snakes

festivals

bladder

lizard

Camel hair

rats + mice

dogs

1/16

Avoidance

Head 7:

(Kudu
 gumbrich M+7
 low cloud
 ostrich M+7
 giraffe

Tail

all quib x
 1 22
 1 22
 1 22
 1 22
 1 22
 all quib tail →

Reason

Not avoided. Reason?
 they eat stick eggs - gives headache
 " " " " " "
 they love stick eggs " "
 Also wings + legs under same reason
 Too tall - would give headache

see notes Aug 13 1955

Things choaed

eg.

	Till 1st Menstr.	Till 1st Menstr.
Tsi	x	x
wied gapes/mi	x	x
Maughetta 11ga	x	x
Chung	?	x

Till 1st Menstr.
Till child
born

Animals

	all girls - One road after 1st Menstr.	
Dinba	x	x
Stem buck	x	x
meat of gamsbuck mif		
Ilans		
gnaffe		
Ruden		
noanwatope		

all girls - One road after 1st Menstr.

Question. get! Kump name for weed grapes
Does girl continue to choa after 1st Menstr.
are any, these avoided till child born?
What is philosophy of avoiding till 1st Menstr.
and till child born?
and late - Is it health then?

Who choa deer. stem buck but not
spring hare, fiddle.

Who deer buck after child born
deer after 1st menstruation

Do all young girls choe these things

Choard held his

choa

All
gives
in
1st/2nd
| 1st/2nd
| 1st/2nd
| 1st/2nd

tsi
wild guapas
mauglitt
chung

x
x
x
x

all in about a year after - wey m m m

all in may years ~~the first~~ ~~the first~~ ~~the first~~ ~~the first~~

Dukes
Stein buck
Meat of:
gemsbich
iland
quay
Kudu
Rou antelope

x

Reason

Big girl age of ! nyka choa
kres thrip. Doo ! Nai yes.
Does she begin to choa at
Mens. or before. Before is
! Nai does not Mens. yet but she
choas
they choa once a year
every month till
she is a grown girl. 2 or 3 years

Because dukes have tender skin
" they make people constipated + distend stomach
Meat is choaed once
after 1st Mens. Each animal

Chosed ved Kus -
 get correct sp.

	all	1st	1st th	Butt	long	other
# ga	x	x				
no shu	x	x				
1 Kuw Kubi	x	x				
11 gama	x	x				
! garu	x	x				
sha	x	x				
! no shu lu	x	x				
11 Nama	x	x				

all these were after
 1st Mens.

	all girls	Till 1st M	Till 1st Birth	longer	very bad	Diarr
Thumps avoided NOT choiced						
Puff adder	X			X		
Khu	X			X		
Python	X			X		
Iguana	X			X		X
Spring hare		X				
wild pig			X			
armadillo	X	?	?			
turtles	X	X				
Koran	X			X	X	X
Pome	X			X	X	X
ostrich eggs	X			X		
honey	X		X			

! Key material
 charted from notes
 by H. J. M. Redino July
 various in format

Nama Pau August 1953

It is a mad thing - gives headache
 " " " " " "
 Gwa + embe headache

fill
with
vocabulary 192

I want a story about bravery - but
Fedimo says there is no word for bravery.

535
We spoke about the fire dance. They
had not danced they said in a long time
of last night. They
decided to dance the whole night. They
stopped at 8 A.M. They sang with
some of the people the first time
and were glad to sing with them.

! u said the dance last night was
a very big dance. I gas ~~the~~ when he was
dancing talked to some people saying
"where are you? Where are you? Oh
you are here. I did not see you." He
said they should make the dance hard.
But referring to his own people he said
"these are ^{people} who think the dance should
be very hard." They all danced and sang
very hard. I gas fell into a deep trance
and was in for a long time. None of the
medicine men could bring him out.

755
535
It is a dangerous thing they tell me
to stop a dance while people are in
trance. The women must sing and clap
very hard as long as the trance is upon
or coming on. I gas's big trance, referred
to above was after 5 a.m.

Big Ching
Qasha. for which people drink the medicine and
say Ni li di di di

535
755
776

Guts could be given the medicine ~~of the~~
~~dance and after the hair is cut of~~
~~the top of the head~~ by cutting the
hair on top of the head - like Pi'ai
(What is done with hair? Who cuts?)
(What for.)

It is the medicine of this dance. They
take the root of the camel bourn tree
and cook it in the fire, powder it
mix it with fat. amount guts
heads. This is how it was done
to them when they were guts.

Medicine is put into tortons shells

It is the medicine of the big
gachas (clings) who kill us. whom
we do not see. They gave medicine
to the old people & told them to
cure. This is the medicine we
have now they say. Does this
medicine cure sickness? Yes.

Would a girl do this if sick to be
cured? Would she do it if not
sick to prevent sickness. An off (gaow)
from her she can be cured when people
freat her. She does not wait till she
gts sick - People give her the medicine before
name of dance.

Bad & good

535
755
~~276~~
776

Name of Medicine referred to?

!k answers that it would be very bad to name this medicine especially after dancing all night. They call it Muef the medicine. !k says people say to each other, "let us have a dance tonight" when they have been a long time without dancing. The old men will come and ask the people to dance. She says the dance fire can be made by anyone who wants to start it. She says it is a very big medicine - not to be played with. !k goes on (she is volunteering all this.) : when someone falls (in trance) this is a very big medicine. They are afraid, and they must sing very hard at that time. Di! ai r! k. say together. That the old man # gas who left this morning is one they fear very much. He has the gas has. When he falls on someone he has the gas has with him and they know he is going to treat the person with his gas has. People should sing very hard then. Is the singing medicine in story. Yes. And it works well with medicine which is in the medicine man? Yes. !k says People should sing very hard for the

4. Medicine man. That the chiefs will be pleased. It will notify the gocha that the medicine man has many people who support him & are with him.

The medicine man is pleased when the women sing very loud. The chiefs then will come to him and help him cure. When he cures he is pleased. A medicine man should be paid. ^{One can see a strong med man by the strong way he dances.} (of how + 900 dances)

When a med. man is dancing & his chiefs are about to come but are not near the med man has not fear to insult his mo & sister. He says ^{female family again, female said} "You people then with open (labia) you must sing and help me. This will make the chiefs come. Do not sit there lazy & not singing. ^{of the} The chiefs will know there are many people and when they are strong. The chiefs ~~fear the people.~~ know

that the people fear the medicine man as well as the chiefs and they will come and cure all sicknesses.

A big medicine we fear most when the medicine man is dancing, his chiefs talk to him he wants to listen

spell
so.
no pke.

and hear what they say. When he turns to the women & waves his stick over them he says he wants to bolster & asks them to be quiet. It is very bad if the Medicine Man gives the signal to stop. If they do not stop the rifle may burst in his heart & he will die. (rifle & bow are same word Jidmo says they used the word burst)

When people are dancing people should not stop at their stumps they should come to the dance. If the chief come & find a person alone on his stum they will think that he is disobedient to the Medicine Man and will kill him there.

There is a time when the Med. ceremony is performed to some people when the dance is held. All the people are given medicine they are painted with Med. from the Tintu Tortors shell. from feet up legs up back and around eyes. under breasts along collar down nose around eyes and across upper lip. Can she tell name? No. It is the dance medicine. no naming

Day asking ^{almost} no questions. This is pouring out. 'He has taken it into her head to reach me.

Aug 19

Swamp this medicine. There must be no
pounding / veld (us) no laughing in the
ways. No laughing at the dance.

10/4

This medicine can be choaced
by guls - as they choo medicine.

Has the med. name. ^{the med} what is
in the turtle shell is call gaw
the shell is Kyoma. Turtle is Zam.
The medicine is a mixture of several
roots. Keng, Zaolo, !ei || Kedi
(!ei || Kedi spelling) (!aua is the
name for !ei || Kedi. These are ~~all~~
roots of trees. ^{die p. sap?} but Keng is a plant. Zaolo is
^{NOT all} (I sp. Kaw)

Is this used in men - women? Yes. It is
to keep people from being sick. Oh.
It is a med. people give to the
young men to process.

!u has some Zaolo. She says there are
medicines they keep in their shells. It helps
Nona. !u asked Toma to cure Nona
when she was sick. Though Toma
would not make any noise nor to cure,
he took the tortors shell + put a burning
coal in it. After that Nona was better.
She can not say the name of the medicine
She fears the name.

Any medicine made of animal parts.

She says the chiefs were pleased by the work she tried to do by treating Noma. by asking + Toma + Toma's company. They knew she said that she believed in the medicine. but although + Toma did not go into houses nor make any too noise. They heaped They cannot. she says, say the name of the medicine. They say dance instead of the name of the medicine. It is a very big + fearful medicine. There are some people who do not understand well + take it as an easy thing. When they sing the dance they play + laugh + do not take it as a serious thing. We, the owners of the medicine, know this is very bad. We know it is a fearful thing. + she talks on + on. In Kuesok is a girl very close to her. Kuesok is on top of her is singing a little song. She has been saying it is a fierce medicine they really fear. In Kuesok they had been with a very strong medicine man / girl + his brother. ^{the men} They were taken very seriously in the dance. If they did not listen to the medicine men it would be dangerous. When the med men told her to stop, she did at once + the med. men listened to their chiefs and then told the women to start singing again. fearful in the dance of being afraid of.

8
The mixture in the shell is called # gas
but the big medicine (ie in my understanding
the spiritual part can not be named)

tent. We are an old sight I think. Return by
the kitchen in full sunny sun.
Qui has come - is lying down.

Di'ai + Debe have spread themselves
out on a Kaross. ! Myka is lying
flat down - almost asleep beside
me? Nai flat on her stomach asleep
beside ! Myka. ! Naska is getting
hot in the sun + sweating. He
says nothing. The 2 girls

(The visitor + I gas's former wife, has
got the 11 guashi + are seeking that.
It talks m + on like a book.

She continues. It is a big medicine
that they fear. The med. men who
do this med are very strong. The
people fear them. They fear the
med. + must not mention its
name.

She says again that I gas
asked where are you who you can
+ help me. Do you think I am
playing here. He looked to the east +
said come come here to help. It says
they fear the medicine men.

Nona put a stick in her mother's neck like a quilt
hooking it's shoulder.

! u says ! Nai shi + go helmet used to
trap + Toma + immediately after that when
+ Toma went out to hunt he would
get a buck. Although + Toma does not
say *Ze ee ee ee* (I do not say it different
each time, as I do, + as I hear it)
he is the owner of the medicine. She
feels again about Nona being very sick.
Nona died. + Toma took the Zam and
treated Nona. He did not say hi hi hi hi
but the chiefs came to him. ! u said
"we also asked the help of the chiefs
that Nona would come alive. She could
not nurse at all. She was so sick, she
vomited a lot. She was treated and
while her father was treating her she
started to cry. In the morning she started
nursing. + Toma took Nona out of the
wrest in the morning to where there were
wild grapes. Nona picked one, + Toma
thought she would be well. This gave him
hope. Before she could eat nothing.

85

The medicine is one that is present in
all the dances that are held here.

! u has told of Nona's illness 4 times.

18
Nona was dead, - was treated by it
and here she is alive. We can not
say the name of the medicine. We are
afraid of it.

When people mentioning the name
the chiefs will say people are
insulting them, by mentioning the
name of their medicine.

Medicine men should be paid
what I ask. Should they be given
for payment. Kuzhey is asking each one
! It said in my speech. (Ans) When the
Med Man has given medicine a
woman would cover her head with
ornaments - next time Med man
comes to cut her hair he would be
given all those ornaments. The
chiefs will be pleased when they
see the ornaments given to the Med. Man.

Is it the Med man who cuts the
hair? Yes. on top as we were saying.
After he cuts our hair, he takes
the Med from the tortois shell &
paints our hair.

~~(I asked for candle for Nona. We gave it)~~

What indicates a strong Med. Man. What is a good person
over whom they are convincing. They believe what they are doing
Paid what? Why does Nona not say 12:14:16:18

! u 11 Kishoy - other women. Dances + men.

Am. Aug 19 1955

How many times has a med man cut! u's hair?"
Twice. When was the first? When she was
nursing Tsangso. Second time? Aus. was
not when but she says: If someone a
ceremony would be performed on a person
and in a few days the person should get
loney, the honey would be given the
med. man. He would be very pleased
with the present. It is a curse to women
if he does not please the med man who give
the dance med. If the med. man is unhappy not
to have received a present, he would speak
ill of the person who failed to give the present.
The person might get ill and might die.

Would she tell me the story of the first time
she did not see. If a man is treated + killed
a buck. The buck would be given the med man
+ it would be cooked at the place of the
dance.

Ceremonial cutting. always when I see that
cut. No often hair is cut like that with no ceremony.
What is done with the hair - the hair
is put in grass + bushes near where it is cut,
grass is spread to sit on when hair is
cut + medicine given. Hair is left there
Does that hair make anything grow. No.
Do they let it blow away? They keep it rolled in the
grass

Hair cut often - Not ceremonial.

Name is going for candy is Debe. She 2 are sitting
on Naokha's lap.

Is Name of med. same as name of dancer +

12: If the ceremony were performed they would
move to a new place to live. Why?
It is the same as when people wash
Ask → from the rain. They must leave + go
some where else. The reason is they
take care of themselves. If went on: they
would be someone given the rain medicine
+ the new man given the rain med.
would be asked not to look at the
rain clouds. He sh. look down
and the rain will fall + the people
will drink water.

Continued from Am. P.M. Aug 18 1955

Names of dances done last night? ^{! 2 answers}
They were medicine songs. They were
gwaaffe, I said, and what else? ^{! 2}
Says they fear death and do not
want to mention the names of the
medicine.

How does a medicine man get the
medicine that he has, the chiefs
give it.

Rain ceremony songs of hair cutting. Elwa pua.

Continues Dance + med. P.M. Aug 19 1955 13

He mentioned moving to a new place to live after they have washed in the rain. We should tell me now. People treat a man with rain if he has killed a buck.

789 She shows to line up the nose + over the head. (1 G in when he lay here after being lifted from the truck, pale sweating + trembling, took powder from his wife's holster shell and put it over his head in the way + under his chin.

What more can she tell about washing in the rain? Ans They wash a man + his father. The whole body and his face. Di: ai is answering. She says. If there has been thunder + lightning has struck a tree. a Red man would keep this stone of the rain from under the tree + keep it + with it treat people in rain. The lightning stone is pounded in a mortar. The people of the west are asked to come together. The powdered rain stone is mixed with red paint. All the people of the west - all - will be washed. People are painted across the forehead + a

Rain Making Ceremony
Could Red man do harm Good + bad person

Continued Panarmed

P.M. Aug 19 1953

Has Di'ai been washed with rain? Yes.
Is it done just once? More. ^{More than twice}
11 Kushey? Yes. ! Nai shi. elder brother
9 # Gas who left this am. washed
this way. He washed some w, gave
him the med. + that person washed
all these people. Di'ai says she
was first washed with toi nuts, then
Maughetti nuts. Some wash with
animal soup. 11 Kushey was washed
with eland meat soup. How old was
Di'ai. She was old she said.
Was the chueden washed too? Yes all
the group.

Must the ceremony be repeated? Yes
the effect wears off + must be renewed?
the rain medicines and the dance medicine
seem to go together. They could mix
the med. the rain stone could be
boiled in the food + eaten. They
cook the stone with the food. None?
the stone itself is eaten. Di'ai goes on
to say, if a person did not leave the med.
it would be given.

The hair would be cut from the top
+ around the side. The eyes would be
painted as in menstruation ceremony.

16 the feet are painted. Then she is
taken to the dance fire and
the people dance. She owns the
dance then. The girl would look
like! Nai with lots of ornaments.
When people give her the
medicine the ornaments are cut
& given to the medicine man.
What does the med man do
with all the ornaments? Possesses them.
Would his wife wear them? Yes. &
Daughter? Yes.

What do they do to make
rain come? Some no would take
Que. The med man would dig ^{a low grave} que
& scrape it & pour the water of
it in the horn kept for the rain
medicine. He throws the med
mixed with the que & scatter it.
He takes a ash when is the rain
& ash it to come. What horn is
used. Quicker. Always ducks? Yes.
Could be stem luck. Does she know why?
What is kept in the horn when the
que juice is mixed with? Rain medicine.

Why horns of deer

Chorn Why 1st men & 1st boy.

Why some things
chosen & some not

Does she mean Rain stars or other. The rain
stone pounded 17

Any other ways to make the rain come? They
do not know of any. They have told me all they
know. I know says. They may have very heavy
rains, if they do this.

To make the rain stop? When it is too
much they try putting a pigeon feather into
the fire. If this fails they try to put red
powder into the fire. Is this the red powder
from the earth or from a tree? From a tree.
It is the same as used on Kerosses. ≠ Nli. Za.
If it fails they ask people to take 2a
(one is where I Qui was put) & put the
green branches of it into the fire. If this
fails they try to have some one who has
a thirsty! Nao to cut his hair & put it
in the fire. He may also urinate in the fire.
Do they know why these things are good
to stop the rain. They do not know why.
This is a thing that happens. When
some do these things the rain stops
other people do not succeed. They
try each one till they find one with
the! Nao that agrees with the things.
Is it rain that makes the weeds
grow? Yes. It makes all things grow.

The sun kills wild hos? Yes. It is dangerous
 to people too? It hurts people. If people
 go far in wild hos in the dry season
 he could get very thirsty & exhausted
 Do they do anything they do to prevent
 the sun from hurting them too much?
 They have no medicine to stop the sun
 from hurting. They try to make rain.

Do some med men have better
 success with making rain than
 others? Are there specialists in
 rain making? Yes - there are. It is
 more than having the rain stars. They
 have a good! Na o for rain.

Do the cloud stars have anything to
 do with rain? No. Nothing. They
 come in the winter when it is cold.
 Do they know why the stars are called
 the horns (!Khu) of the cloud? Maybe
 because they come when the cloud
 come. They do not know about stars
 they say. It is !u r !! Kushap p
 the last 2 pages the other went away
 they say only that it comes with cold.

!u begins to talk about flies in chis/ana
 story of a good & bad person. As people
 have - cowardly.

Sat. Dance. Name Pen Aug 20 1955 Niger
Observation of LJM.

Searching for word in gram with
a look of bunny grass. Reminds
me of dance at 1 gram.
fish beaten not with Karom.

53.5
75.6
Khollo told me

Kano si. Cham Chum Ku.

(Ku is a high tone. She speaks well)

Dance began about 10. I went to bed got
up at 2. Stages till 4.

Qui crooked. Most assideem. Still coming
Zing in under Okra - Jam + gas 1 gunda
(gas not.)

The cry: is wa a a a a a a. fallig ton
cried about 5-10 times Ki is a high pitched
yelp. May be cried once or twice.

Ha ha ha ha ha ha ha ha ha ha Ki Ki Ki

Khollo noticed that 4 Gao ran away from the
circle of light, took two of the big boys to go
after him. They did at once & led him back

The man seems activated by dancing

Takes fish - puts in bowl - throw. walk in
kneels in. Runs around dance circle

1 other circle. Cries. Goes into trance

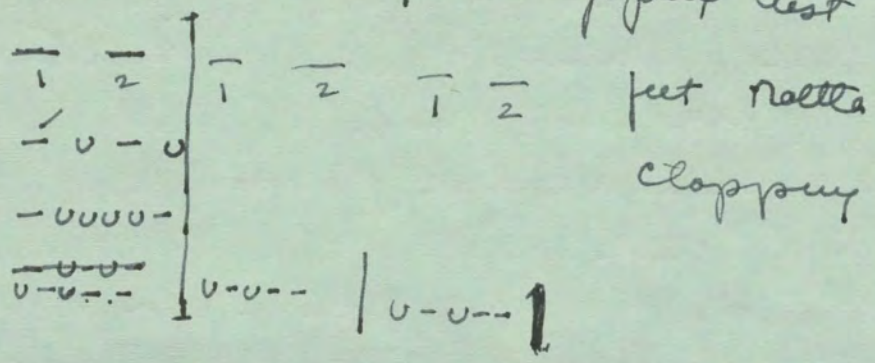
Cries more. Goes deeper into trance is cause
for by others. May be unconscious - they stand
shrieking. Led by other med men to cure together

Function of 2 together

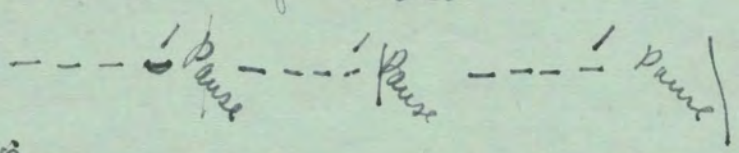
Ask Khollo Zing

Asks Khollo who he said past night? But Khollo?

Ask for recording
 Syncopated Song - Clapping Feet even



Different kinds of Med Man behavior
 Dances distinguishable from lesser. I agreed
 an acting + power in ^{fig.} Strength + ^{firmness} firmness
 voice, vigor and ardor, in ^{steps} dancing. The steps
 small sharp strong clear loud
 assiduousness in curing - healing ^{which to say?} curing
 going again + again around
 nothing half hearted



In saying you can tell by the way + ^{syncopated} ^{99's} dances that he is a big man.
 I had seen it so in the dance the night
 before. He did not dance for some time
 when he began he stood in the opening
 the circle of women + his feet thumped to ^{the rhythm}
 Glij got up at 4 + went to dance.
 12-15 women at each circle
 45 people present

seen

Big also depth of trance + ~~trance~~ frenzied

(no frenzied tonight)

gun never in frenzied - always in command

1 gas tonight seemed tired

1 Gunda danced very tall

1 Qui walked in ~~trance~~ but he never in frenzied.

Big men go into violent frenzied and sleep
hairs -

there are 2 ways. Goo 3 camps way
trance in capacities him - Has to be earned
Slag in trance through out next day
sitting as if deep in a day dream.

Does not eat. do any work. respond.

Does not ^{later} remember what you say to him

though he may answer at the time ^{some things} ~~some things~~ ^{reasonably enough} ~~some things~~ ^{stolen}

One feels the medicine in him & overwatches
him. Goo Med. is the type

Qi gas still & the an actin -
sincere enough -

Goo med compassionate.

observation 4 PM

Name Pai

Aug 22 1955

Company Group Present

484
551

visiting girl is Kwauha - da, Tuka and Karee
Group pm 1 gam - farthest over.

♀ ≠ Nisa. Hu Kxwara.

Children ≠ Toma ♂ ^{Taken by James} ~~Hai Shi~~ (away) bag 9 16 - He is
Zuma - girl - 8 ♀ ^{Fgishay's friend}
Iqashay - boy ♂

♂ Iqi!gae. wife Ahu Kho

Children: Hai Shay (no click!) Hai is lay low sound
(da // Kushay went away yesterday) ^{about 5-6}

// Naba. Her pa Iqi!gae is d. Her Mo. is Zuma d.
She lives with Kxwara. whose wife is
// Naba's Mother's elder sister.
This is the girl I invited pm 1 gam.

(≠ qushay's friend is ≠ Toma since son of Kxwara)

(one of the babies was almost new born - // Kushay. Baby was born at 1 gam
// in all - adults - 3 children - 2 babies.

Women to depart yesterday to 1 gam with Cavortie

! Ungka // Kushay Kwora. in dress with Cavortie
// Gao n'kao // Di // Khao ? another " "
Kwauha ?
// K'ho
?

Aug 22 1955

Gao - visitin gao

Kxeill ~~the~~ his wife. 1 gasa her other name.

No child with them now. Son was
here with a friend returned to Gao the
son is Don a 1 Dan. His friend # 11 Nam

Kham the same man.

Be his wife

children ♀ 1 Naoka ♂ # K'ai Shay

♂ K'hawlla Dan (the boy)

at his weyft

Dam. His wife ! Naaka - dau of 1 gasa below
children ! Ungka

! Ungka ! Na - widow. mo of # Niss wife of Gao

! Gasa ! Na } mo of ! Naoka
! Nai ! Na } 2 old women who have been together
! Nai is e Si of 1 Gasa.

1 Gao His wife # Nise - dau of ! Ungka also
children ♀ # Kus hay - a nursing boy

Be's ! utsu is ! ungka ! na

Groups Present at !Nana ^{Aug 22 1955}
 Group I *

\$Toma		M.	40's
! u	his wife	W	30's
Tsangao	his son	Boy	12
!gai shag	" "	"	10
!ungka	" da	girl	3
Gao		M	40's
! Naoka	1 st wife	W	40's
! Di'ai	2 nd wife	W	40's
!gai shag	so of ! Naoka	Boy	16
!gai shag	" " 1/2 Di'ai	"	4
Debe	" " " "	"	2+
!Qui		Man	30
Klu ga	wf. Da of Gao	W	25
	! Naoka	girl	5
Bau	Da		

The persons listed above of Group I were living together when we came in 1955

Visitors !gi!gae and his son gao Aug 21 1955

* The numbers are for this year. Do not correspond with previous numbers. I do not have rolls due to get previous numbers from.

Aug 22 1953

Group II

I Qui		M 45
II Kushay	his wife	W 30'0
! Nai glu	.. son	Boys 7
# Gao	" 5

Gau Fa of II Kushay
 ! unka Si of II Kushay
 # Gushay Bo

The above family was a I Gam when we came
 they came with us to ! Name and remained
 they lived on the other side of our camp
 from Group I Boy visiting + fishing + some - a group I

Visitors of above Group II with us at ! Name

Gao		M 60
Kxei II Ke	his wife (I gosa lu other name)	W 55

(their son I Don was here with a
 friend II Nau for a short visit
 they returned to I gam.

Visitors = a girl. Kwan II a. da of Take + Kam

Group III

Aug 22 1955

Gau	M	50's
Be 1 st wife	W	40's
	W	40's
Khuan 11 a 2 nd wife	Boq	17
† Toma So of gau + Be	Boq	15
Gao	Boq	11
! Nai sli " " " " "	qil	2
! Naoka Da " " " " "	Boq	4
! Qui So of gau + Khuan 11 a	Boq	2
† Toma So " " " " "	M	18
! gunda So of Khuan 11 a + juma Na.	qil	8
! Nai his wife	M	35-40
† Gao Br. of gau	W	30
! Goshap his wife		
	M	30
gao Br. of gau	W	30
Di: ai his wife		
Dam	M	50
† Gisa Si of gau	W	40
! Gai So of Dam + Gisa	Boq	16

! Gao Br. of Goshap w of † Gao M 30
 † Nisa Da of Gao + ! Naoka of Group I qil 15
 ! Qui So of Gao + previous marriage Boq 12
 (The above do not always live with Group III. Sometimes they are with Group I)

1 gasa - Mo } gau # gas - gas W. 70
gisa

Kho 110 Mo } Goshay and 1 gas W 60
! Naisi So } 1 Kho 110. Pa. } Goshay + Bay 18
1 gas

Xama Mo } Di'ai-wi } Geo W 70

1 Qui

! Naska his wi Da } gasa M 20

Si } gau # gas gas W 20
and # gisa

1 Kho da } 1 Qui. ! Naska July 6

1 Qui was bitten by a puff adder about
3 months ago. His foot rotted - + fell
off (after he was brought here to Nama
by John Aug. 17) He was taken Aug 18
to Windhoek hospital by L.K.M. Piël Dinnalen
+ Cas Kruger.

Group IV

Aug 22 1955

Kham	He same man	M	40
Be	his wife	W	40
1 Naoka	Hein da	girl	6
		boy	5
1 Kai shay		boy	4
1 Khan Na		boy	1
Dam			

Dam
 1 Naoka his wife da 1 gasa'na
 1 Ungka Hein da

~~1 Ungka'na wife Mo + Nisa~~

1 Gao
 + Nisa his wife
 11 Kushay
 boy girl 1

1 Ungka'na wife Mo + Nisa above
 1 gasa'na " " " 1 Ungka above
 1 Nui'na " Si 1 gasa'na

Group V

Famij pm 1 gao

Kkwara		M	60
+ Nisa	his wife	W	50
+ Tomar	Hein son friend of + Goshay	boy	17
Zuma	" da	girl	8
1 Gai shay	" son	boy	1
11 Naba	aplan - a girl who lives with Kham. Her Mo was + Nisa's e. Si.		

Group 2 continued

(Gi'gae

M 40

Chu Kho his wife

W 40

Kai Shay their son (friends of late 760) Boy 5

(their da 11 Kusloy left yesterday
with 1 gam group. 11 women
& children (including Kusitua)

LSM 1 Qui Neander - Sidemus (in tent. 9 m. S.W.)

Aug 24 1955

Memo Pam

What does 1 Qui think the stars are?

821
775

Old people said stars are the eyes of the dead people. He wonders why there are so many and he says that people have been dying for a long time - that's why there are so many eyes. The people say that the stars which do not move are the eyes of the dead. 1 Qui wonders. People say too that "gawas are on the other side of the stars is their bodies & they are leaning forward looking down. 1 Qui has also heard there are little insects (ant lions) when they move they seem to go backwards. The horns are on the tail & it appears as tho the tail is the head. It bites with the tail - the two horns - the tail. 1 Qui thinks he has heard that these are stars. The old people said if one is bitten by one of these insects he will die next year. There are things he hears. He really does not know what the stars are. Ant lions catch the ants with their horns. The name of them is #dōn - same word as stars. Do they come down as falling stars? 1 Qui has been thinking if these insects are the stars falling to the stars that fall that seem to be breaking. But if stars are the eyes of the dead, he does not know how they come to become insects. He sees few stars falling but many many of these insects. He does not know when they come down. He says he has been thinking the stars are there in the sky & does not know what they are. He is puzzled that people call them eyes of the dead - and insects.

What does Qui think happens when stars
go down in the west? Qui thinks the stars
move across the sky + when they go down
they fall. Perhaps there are the winds. When they
disappear in the west, they fall there. Some never
fall - like the Chum etc? They do fall - before sun rise.
They do the same thing that is done by the sun
and the moon. Would he feel me again what
that is. The sun falls down + the west + is
eaten by the No No Kuen. The moon falls there
too and the stars also fall. The stars fall
where they are at sun rise. How do the
stars get back up again? Qui thinks they go
up at night, from the ground.

11 Kali deni are the Magellan clouds
where Gao: Na stood to shoot the arrow.

I worked more with Qui + the map
over the green leaf horn of the Chum. It
shows when the flowers are pushing. We
should have seen it at Gaultabe before just
the rains begin. The alder + other flowers came in
December + late November. Regulus^{in Leo*} fits all
he said. See Sky + Telescope Nov 1954 Map
40 for 11 pm Jan 7. He pointed to
the place it rose. pointed its path
looking to the north. It checks with the map
Further more he said the green-leaf horn was
about as far to the north as Canopus.
The other horn is to the south of the Pleiades
the map shows Canopus + Regulus making a
Perfect triangle with the Pleiades
+ Or Sick

On maps Canopus is $3 \frac{3}{16}''$ from the Pleiades
Regulus is $4''$ from Pleiades they are same
magnitudes. Qui says (Regulus) green leaf hour will
show in about 2 moon. just rising in east (in November)

~~Final fire. I cannot figure out~~
this let us Procyon + Polley I think for
they are not as much because they are up
about 5 weeks behind (2 hours+) Orion where
Regulus is 2 moons or 8 weeks or 4 hours
which is exactly right. is 64. to 104.

~~Final fire~~ I cannot determine. Pa Toa Toa

(Qui says it shows about 200th at sunrise
It begins to show after the rains finish. (That
comes in May. When it sets in the west
month later, it shows a long time at sunset
and is there when people are sitting by
the fire. He insists it goes down like the
Pleiades and the Zebra. Indeed if it is
on the 200th now at sunrise It would be
at least 2 hours ahead. The Pleiades are
about 45° up at sunrise. I shall have
to get up to look. Achernar in Eridanus
and Fomalhaut in Piscis Austrinus are big
enough - but I do not set like the Pleiades -
but Qui does not seem as far south to
gesture where they are to show.

Sirius and Aldebaran are the one I want to have
names given to. I don't see how they could be sluffed
But does Aldebaran set before the Pleiades? Qui does
not make mistake

Chenar is a in Eridanus
Aldebaran is a in Taurus
Pleiades is n " "
Fomalhaut is a in Piscis Austrinus n Aquarius
Canopus is a in Carina
Regulus is a in Leo (a sickle.)

Aldebaran does go down before the Zebra-Ori
(Qui said also that finish the passage
between the Zebra + the Choom
is bet the Pleiades and 3 in Orion, belt (Zebra)
and the Pleiades (Choom) this could be
aldebaran Aldebaran

821
[This could be made up.
The green leaf horn of the choom
rises in the ~~morning~~ ^{evening} sky at the time
the flowers begin to bloom. At Gantech
the girls were making cuculis / also
blossoms for their hair, and Magnificat
with lilies sprang up in the dry gold grass
By spring in the Kalahari does not
wait for the rains. By the time the
rains begin the green-leaf horn is
well up. ~~and can be seen paired
with Canopus.~~ It is Regulus and
if one knows it is ^{paired with Canopus as} one of the Choom's two
horns one can see it so. ~~Equidistant~~
~~from the Pleiades, equally bright these~~
~~two beautiful stars balancing each other Choom's~~

Muse - Aug (28) 1955
! Kump Gault's Group at Nama Pan
(Kump)



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