

Ju|'hoan Folktales: Transcriptions and English Translations

*A Literacy Primer by and for
Youth and Adults of the Ju|'hoan Community*

Edited by

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|Ui Charlie N!aici
|Asa N!a'an
Dahm Ti N!a'an
Dil|xao Pari |Kai
N!ani |'Kun
!Unn|obe Morethlwa
||Ukxa N!a'an
|Xoan N!a'an
Catherine Collett
Taesun Moon

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We dedicate our work to the late |Ai!ae Benjamin |Aice and Ghau G|aq'o, translators and transcribers, who died in 2008 while we were working on this book.

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Introduction

The Concept and Format of this Book

This Jul'hoan-language literacy primer has been produced by the Jul'hoan Transcription Group, active since 2002 in Nyae Nyae, Namibia. The members of the Transcription Group, all Jul'hoan men and women, used first ExpressScribe and then ELAN transcription software, and digitized versions of Jul'hoan folktales recorded in Botswana and Namibia between 1971 and 2006, to prepare the selections for the primer. Meant as literacy study materials for youth and adults of the Jul'hoan communities of both countries, the fourteen selected tales are arranged in order of increasing length and complexity. The tales are not compilations from various versions, but faithful renderings of specific recordings. They are accompanied by both literal, line-by-line English translations and short English synopses.

At the beginning of each tale is provided a summary, the name of the raconteur, the place and date of the recording, and the names of the people involved in its transcription and translation. The text itself is in an interlinearized format where Jul'hoan transcriptions and corresponding English translations are given on alternating lines. The Jul'hoan text is in roman (i.e. unvarnished) type and the English text is in italic type. Every other line of the Jul'hoan has been numbered to facilitate searching and indexing for students. Line breaks in the transcriptions directly reflect the pauses made by the raconteur and, at least for native speakers of the language, make for a more natural reading experience. Occasional questions and terms of direct address interspersed in the text reflect the presence of the interviewer and have been retained for authenticity.

A few of the written names of the Jul'hoan people involved in the preparation of this book utilize an orthographic system that is distinct from the standard orthography adopted by the community and the Namibian government¹. These names are written according to the practice in Botswana and use roman letters for click symbols. In such names, *c* corresponds to | and *q* to !. This is a direct consequence of the diversity of the people involved in the project.

The Kalahari Peoples Fund (KPF), a US nonprofit that has been active in sup-

¹Patrick Dickens, "Jul'hoan Orthography in Practice," *S. Afr. Tydskr. Afrikatale* 11/1 (1991).

port of San community initiatives in southern Africa since the 1970s, has been a major source of both financial and volunteer support to this primer. During the apartheid-era 1980s, the Namibian Ju/'hoan community, to whom schooling was available only in Afrikaans, asked KPF for "real" schoolbooks in their language. KPF has helped to provide this book to enrich the small but growing body of educational materials available in the Ju/'hoan language. Because it is as authoritatively prepared as possible, using the Dickens English-Ju/'hoan, Ju/'hoan-English Dictionary ² adopted by the Ju/'hoan community and the Government of the Republic of Namibia, the book can also be used by linguists and other scholars, and by the general public interested in Ju/'hoan San culture. The project has been authorized by the Education Committee of the Nyae Nyae Conservancy as well as by members of the Ju/'hoan Curriculum Committee, several of whom have worked as teachers in the Nyae Nyae Village Schools Project and are also part of the Transcription Group.

The Transcription Group members were trained in computer literacy and transcription skills by Catherine Collett and Taesun Moon, technical assistants to Megan Biesele, who facilitated the book project. Taesun Moon also typeset this book in L^AT_EX. Dr. Biesele, an anthropologist/community facilitator who has worked with Ju/'hoan communities since 1970, made the recordings on which this book is based. Fluent in the Ju/'hoan language, she worked closely with the storytellers and the Ju/'hoan transcribers on each of the texts. The Transcription Group decided to undertake translation into English as well, for three main reasons: 1) English is an official language of both Namibia and Botswana, 2) English literacy is desired by both communities for economic reasons in addition to Ju/'hoan literacy, and 3) translations will make the Ju/'hoan tales accessible to a wide world of interested readers in other countries, as well.

The Trafford First Voices Publishing Programme has generously made possible the publication of this primer, and its first 40 copies will be distributed free to the community. The primer is an addition to several other heritage and curriculum materials that have been locally produced for the community's schools over the years. Since community access is the central focus of the project, it is commendable that Trafford has also agreed to the primer's simultaneous publication on the World Wide Web, at www.kalaharipeoples.org/texts. This means that the online version can be instantly updated if viewers find corrections that need to be made, or want to suggest different interpretations or translations. This form of publication is attuned both to the traditionally collaborative learning style of the Ju/'hoan people and to the spirit of the Internet today, where relevant communities and knowledgeable individuals work together, via Wiki technology, to create and constantly update bodies of shared information.

²Patrick Dickens, *English-Ju/'hoan Ju/'hoan-English Dictionary* (Cologne: Rüdiger Köppe Verlag, 1994).

The History of the Transcription Project

The Kalahari Peoples Fund, run with the volunteer labor of professional anthropologists, educators, and writers, has been involved in many phases of background work to make this project possible. These phases include community consultation and development in liaison with the Jul'hoan people's organization; the founding of an alternative mother-tongue school project; the development of an orthography³, grammar⁴, dictionary⁵, and teaching materials in the Jul'hoan language; the training of computer-literate Jul'hoan teachers; and the training of young Jul'hoan people in linguistic techniques and the use of ELAN, the discipline standard transcription software developed at the Max Planck Institute of Psycholinguistics, Nijmegen, The Netherlands.

In southern Africa now as in much of the world, many indigenous people like the Jul'hoan and other San take an active role in educational projects for their young people. Closely associated with many of these projects are efforts in cultural heritage preservation and local language development. In some cases NGOs as well as anthropologists and linguists have become part of educational support teams to provide professional training to local teachers as well as to community members concerned with heritage and language development.

Many groups of San are also acknowledging the importance of mother-tongue education for at least the first three years of school. These groups value developing skills of critical thinking as well as promoting retention of endangered languages and heritage. Following consensus of most international educational experience, the trend among San educational projects is to insist on mother-tongue instruction for 3-4 years until the basic skills of literacy are gained, at which point those skills can be generalized for use in whatever national language may be most useful, such as English.

One such project has been going on among the Nyae Nyae Jul'hoan San of Namibia for nearly twenty years. Since Namibian Independence in 1990, an imaginative and comprehensive Village Schools Project (VSP) has provided a matrix for the creation of a broad range of local-language curriculum and enrichment materials. There has been a large participation of community members of all ages in the production of materials. The VSP has also tried to honor the very effective means of learning and child socialization long practiced by the Jul'hoansi and other San. San societies put a high valuation on equality and sharing, and in the VSP their children's learning has taken place in a hands-on, informal, narrative- and experience-rich environment, involving children of all ages with local teachers and many adults.

The experience of the Village Schools Project has been instrumental in convinc-

³Dickens *Orthography*, *op. cit.*

⁴Patrick Dickens, *A Concise Grammar of Jul'hoan* (Cologne: Rüdiger Köppe Verlag, 2005).

⁵Dickens *Dictionary*, *op. cit.*

ing some Namibian educational authorities to honor the egalitarian values of the Jul'hoansi. Among some participants, as well, there has been the realization that genuinely creative literature and non-fiction learning materials must be provided for readers beyond the first few years, to enable an actual literate tradition to develop.

The local Jul'hoan language committee has worked with linguists coordinated by the Kalahari Peoples Fund to provide a user-friendly orthography of their phonetically-complex language. Computer literacy and digital media are gradually becoming available to the Jul'hoan educational project, where technological empowerment has quickly increased political effectiveness for the surrounding communities.

Since 2002, digital tape-recorders and videocams have been used by Jul'hoan trainees and Village Schools students to gather local information from older members of their communities. Some of the elders are respected healers, and they contributed narratives of psychic healing using altered states of consciousness and laying on of hands. Others are community leaders, and they recorded their memories and perspectives on the exciting political process by which they became citizens of a modern nation state after Namibia's struggle for Independence. Products have included contributions to two existing interactive websites, www.kalaharipeoples.org and www.kalaharipeoples.net, several books and other publications, as well as desktop-published informal curriculum.

In preparation to create this book, Village Schools Project teachers and Curriculum Committee members have been in training since 2002. They learned computer literacy, translation, and other linguistic techniques with Megan Biesele, KPF's Director; with linguist Tom Gueldemann of Leipzig and Zurich; and with KPF's webmasters and technical assistants, Catherine Collett, Taesun Moon, and Lesley Beake. Laptop computers were donated to the community via KPF by Sony in the United States and by the Redbush Tea Company in London, and solar panels to run them were donated by British Petroleum.

By June, 2006, however, solar was no longer necessary. The project was able to make use of the new, Norwegian-funded Captain Kxao Kxami Community Learning and Development Centre, complete with electricity, in the administrative centre, Tsumkwe. Now, 3 to 7 Jul'hoan trainees have been working 9-to-5 days on the laptops, producing hundreds of pages of authentic Jul'hoan story texts from digital soundfiles. As news of the project has grown in the community, and people old and young came to see what was going on, the trainees have been able to workshop some of the texts with the very storytellers who told the stories in the first place. It has been an exhilarating time of group learning and productivity, with roots going back to the creative early days of the Village Schools Project.

The Transcription Group has spun off two new projects of its own, as well. In 2007 the transcribers decided to add a Youth Transcription component so they could pass on their new skills to younger Jul'hoan people, especially girls, who have very

little access to employment. Second, additions to the current Jul'hoan Dictionary are emerging from the transcriptions, and since 2008 a Jul'hoan manager has been working with the transcribers and with linguist Amanda Miller to professionally update the Dictionary.

A guiding principle in all this language development work is the Jul'hoan people's empowerment to tell their own stories. A further guiding principle is integration with the school curriculum of the Village Schools Project, which has now become part of the national school system of Namibia. Last, the projects emphasize respect both for ancient lifeways and for contemporary creativity. They are conservation-oriented, foster moral ownership of the creative process by Jul'hoan people themselves, and creatively use information technology. Based on sound research and full community participation, they foster educational and documentation measures to protect the Jul'hoan culture, to produce both curriculum and archives for the Jul'hoan community, and to provide publications for scholars and others via the World Wide Web.

Related Websites and the Future

Previous projects involving the Kalahari Peoples Fund and making the present one possible included construction of a high-speed internet connection during 2006 - 2008 at Tsumkwe, the remote Jul'hoan administrative center in northeastern Namibia where the project is based, for exchange of transcribed and edited texts along the road to publication. The internet connection has additionally made it possible for Jul'hoan San students to establish an email exchange with young people in the US and other parts of the world.

In July, 2008, KPF launched its new southern African website, www.kalaharipeoples.net, based in Cape Town, in two workshops in Namibia. In Windhoek, the capital, the launch took place at TUCSIN, The University Center for Studies in Namibia, with the participation of WIMSA, the Working Group of Indigenous Minorities in Southern Africa. In Tsumkwe, a remote administrative center in the northeast part of the country, it took place at the Captain Kxao Kxami Community Learning and Development Centre, with the participation of San Education Project officials from the Namibia Association of Norway; with Kalahari Peoples Fund officers and volunteers, with officers of the Nyae Nyae Conservancy, the local people's organization; and many members of the Nyae Nyae Jul'hoan San community.

Participants included a spectrum of Jul'hoan people, from the most educated to many who are non-literate. One of the most eloquent speeches in favor of the new website was made by an elderly woman storyteller who has worked with the Transcription Group and who was glad her recorded stories could appear on the website in audio and video form. Others drew attention to some of the cre-

ative writing of local people-in both the Jul'hoan language and English-on the site (See "My Girlfriend and the Dictionary" under "Cultural" and "Stories" at www.kalaharipeoples.net for an example!)

KPF had been considering for some time the idea of a network that would link the widely spread communities of San people and the organizations that work most closely with them. In addition, KPF saw a need for a link that would provide information to the many people worldwide who request information about the San peoples and express interest. The KPN website fulfills both these needs, and provides a forum as well for the exciting new practice of Digital Storytelling workshops that is empowering nonliterate communities on several continents.

Along with KPN, the Kalahari Peoples Fund also continues to maintain and upgrade its original US-based website, www.kalaharipeoples.org. The new www.kalaharipeoples.net links San communities and organizations and provide a way for San people to publicize their heritage, to launch new writing and visual arts initiatives, and to inform the wider world about their culture. The existing KPF website, www.kalaharipeoples.org, provides human rights updates and academic and linguistic information. In November, 2008, for instance, transcriptions and translations of Jul'hoan oral literature began to become available at www.kalaharipeoples.org/texts. KPF has provided the KPN site itself, and the temporary services of a manager/editor to channel submissions and keep the site lively and active - something all website proprietors soon find to be the most time-consuming task of all. Training is being provided so that the site can be managed in future by San people themselves. Meanwhile, all the San community and organizational websites wishing to participate are linking up and beginning to refer to each other, providing a solid information base on the worldwide web.

Acknowledgments

Megan Biesele, technical assistants Catherine Collett and Taesun Moon, and the Jul'hoan Transcription Group have many people to thank for help in making this book possible. First, it would not exist without for the Jul'hoan men and women storytellers of Botswana and Namibia who so enthusiastically shared their stories and knowledge. Next we acknowledge all those who helped put together and carry out the Village Schools Project, from the late linguist Patrick Dickens in the 1980s to the current Principal, Cwisa Cwi. We include in the large number of those who made the VSP possible Melissa Heckler, Magdalena Broermann, and Lesley Beake. We thank SIDA, the Swedish International Development Agency, and the Embassy of Sweden in Namibia, particularly Sten Rylander and Ingrid Lofstrom-Berg, for financial and moral support to the VSP that has enabled many of the educational and heritage-preservation activities leading to the Transcription Project.

We thank Trine Strom Larsen and Jenny Beate Moller, Coordinators of the San Education Project of the Namibia Association of Norway, and we thank Wilbard Kudumo, CLDC Director, for making it possible for the Transcription Group's activities to be housed at the Community Learning and Development Centre (CLDC) in Tsumkwe. We thank the Texas Chapter of the Explorers' Club for funding a major addition, under construction in 2009, to the CLDC's library, a seminar room where transcription can be carried out in such a way as not to interfere with other library activities.

We are grateful for the steady support of the Nyae Nyae Conservancy (NNC) and its predecessor organizations through the years, and thank especially Tsamkxao ǀOma, its first Chairman, and !'Angn!ao !'Un, its second Chairman and head of the NNC Education Committee. We thank the staff of the Nyae Nyae Development Foundation of Namibia, the Namibian NGO that has provided support to the NNC. We thank the Kalahari Peoples Fund, the US nonprofit which has raised funds to support the Transcription Group. Major funding was provided to KPF for this project by The Redbush Tea Company of London (www.redbushtea.com). We thank the Firebird Foundation for Anthropological Research, Phillips, Maine, USA, and the Jutta Vogel Foundation of Cologne, Germany, for donating funds to KPF to support the transcription trainees' work. Our sincere thanks to Trafford Publishing for generously donating the publishing costs of this book. Thanks also to FirstVoices.com, and especially to Pauline Edwards, for their initiation and stewardship of the Trafford FirstVoices Publishing Program. We also thank several anonymous US and European donors and donor organizations—you know who you are!—for ancillary project funds.

Acknowledgments are due to German linguists Tom Gueldemann and Hans Boas, Namibian linguists Wilfrid Haacke and Levi Namaseb, and US linguists Tony Woodbury, Bonny Sands and Amanda Miller for their valuable professional consultation, participation, and advice. We thank the University of Texas Liberal Arts Information Technology Services for digitization of the entire Jul'hoan text collection. Last, Megan Biesele acknowledges the indispensable financial and moral support of her husband, Steve Barclay, her late father, Dr. John J. Biesele, and her sister, Jane Hinchliffe, along with the US National Institute of Mental Health, the US National Science Foundation, the US National Endowment for the Humanities, and the Wenner-Gren Foundation for Anthropological Research in funding her Botswana and Namibia research trips and text processing activities over many years.

Chapter 1

The Moon Dies and Lives Again

SUMMARY. This story describes the waning of the moon as a death, and its re-growth as the promise of eternally renewed life.

SPEAKER. *||Ukxa N!a'an*

RECORDED. Dobe, Botswana, 1971

TRANSCRIBED BY. *|Ai!ae Fridrick |Kunta, Jafet Gcao Nqeni, Tsamkxao Fanni |Ui*

ka ha ka ku du ||'aka
then he did and then
!ai ||'aka ha n!a
² *died and then he certainly*
to'a te ha ku ce g!a din n!ang
went over there and then he again went back
ce g!a khuinto'a
⁴ *again went back to that same place over there*
ka ka o g!u !om
and it was the middle of the night
ka khoe ka o djo
⁶ *it was like it was black*
ka ha g!a ha ha
when he went back he he
ha ge ge ka lam ku
⁸ *he stayed and stayed and then the sun*
n#hao ka g!a ku g!ai
went down and then he went back and came out

10 okaa kahin ha ka o n!ui n!a'an
then therefore he became the big moon
 o ka kahin ha ku ha g!a ku g!aia khuinto'a
it was that he had gone back to come out at that same place over there
 12 ll'a ju sa ko "uuh, a goaq ku n#oahn,"
and the people said "ooh, you long ago told us,"
 ha n!uia goaqha ku n#oahn, o l'an ha ka !ai
the moon had long ago told them, that he would die
 ka ka ha, ha koah
 14 *then then he, he shortly afterwards*
 o ka ha ku ku ha
it was that he was going to
 'in
 16 *yes*
 du l'an ha ka !ai ll'an kahin ha ku ce g!a din n!ang ka
die and therefore he again went back over there and
 ko ko ka kua !ai
 18 *did that and soon died*
 kua !ai
soon died
 ee
 20 *yes*

Chapter 2

The Honey and the Flies

SUMMARY. When the god G!ara was still on the earth, he wanted to imitate the cardinal woodpecker by chopping out honey from a hive high in a tree. But he did not have the whistling magic or the ability to fly possessed by the woodpecker, so he fell to the ground and his stomach burst. Flies came and sewed up his stomach, and G!ara thanked the flies.

SPEAKER. *Dahm Ti N!a'an*

RECORDED. Kauri, Botswana, 1971

TRANSCRIBED BY. |*Ui Charlie N!aici, G#kao Martin |Kaece*

haa

he

² ||'aixa n!a'an

the god

||'aixa n!a'an

the god

⁴ he ju ko ha te o G!ara, ha hin tsi g||xun n!ore

people say that he is G!ara, the one who created the earth

te ha !'aun!'aun

and the cardinal woodpecker

⁶ ku ||xan cu zo

was looking around for honey

||xan cu zo te ha !'aun!'aun tsi ho zo te-u ||ohm

he was looking around for honey and the cardinal woodpecker found the honey and was chopping it

- ku ||ohm hi te ha tsi g|ae n|ang
 8 *was chopping then he (G!ara) came and sat down*
 te n|ang te ku g#araa ha ko hi
he sat and asked him for it
 te ha ||ohm hi, ||ohm hi, ||ohm hi, ||ohm hi, ||ohm hi te ||auhn
 10 *and he chopped it, chopped it, chopped it, chopped it, chopped it and whistled*
 ||auhn ha tcisa ha !aro, ke sin tan-!’osi
he whistled up the things he was carrying on a pole, and flat dishes
 te ka !’aan te ha #’haan hi ko ||’akoa
 12 *they flew up to him and he put the honey in them*
 #’han hi, #’han hi te ||’oana hi !aroa te tsaua ha te g|ae u
put it in them, put it in them and put the carrying pole of honey over his shoulder and left him and went off
 te ||a’i n|ui cete
 14 *and one day again*
 ha G!ara cete u
G!ara again went
 te tsi g|ae ho hi te-u ||ohm
 16 *and he came and found it and was chopping it*
 te ha !’aun!’aun tsi g|ae n|ang
and the cardinal woodpecker came and sat down
 ee, ha ||ohm hi, ||ohm hi, ||ohm hi
 18 *yes, he chopped it, chopped it, chopped it*
 te ko ha ni #oa, ko ha ni #oa tca !’aun!’aun goaq oo, n|ang
and he tried to imitate, tried to imitate what the woodpecker had done, but
 ||auhn tama tcisi te ko ka !’an n|ang ha ||’oana hi u
 20 *failed to whistle up the things so they would come up to him so that he could carry them on his shoulders and leave*
 te ka !xau te sin n|hui ha |kaisu ko ka te
but they refused so he just climbed down the tree and
 te tsi #xuru te !’an #’han hi
 22 *and then climbed back up and went and put it in*
 te ||’oanaa ||’akoa
and put it over his shoulder there
 te ko ha ni ku tsau te ||xo||xoaraa ||’akoa te tsi #aeh te ha g!u !hara
 24 *and tried to fly but fell down and when he hit the ground, his stomach burst*
 ha !’aun!’aun tsi #aeh n|hui hi tciasi te !auh
the cardinal woodpecker came and took the honey things and left
 ee, mama
 26 *yes, mother*
 te ha g!u !hara te ha sin cu te
and his stomach split and he just lay there and

28 si!a tsi #aeh ||kaea ha
they all came and gathered around him
 te ku n#om ha g!u te ku n#om ha g!u
and worked on his stomach and worked on his stomach
 30 te si!a !xare tsi #aeh sin n!ai ka ha tjin
and others came and just bit him until he cried
 a re ca !'han zoaqzoaq wa?
do you know flies?
 32 ee,mama, tcimhsa to'a tzeamh he o zoaqzoaq
yes, mother, those little things here that are flies
 ||'a zoaqzoaq tsi glaе
those flies came
 34 glaе g||xun ha g!au san to'a ha khoetca n!un ka 'inhin
lay his hands there as if standing and doing like this
 tzan#hao te ku g!ai ha
concentrated on sewing his
 tchin!ho te g!ai, g!ai, g!ai te g!ai ||kae te ha ui ha te ko: "Ee, mi tsuma gu mi"
 36 *midriff and sewed, sewed, sewed and sewed it together and he thanked him and said*
"Yes, my nephew, take me up"
 ha koe tsau kxui , ee
that's how he got up, yes
 38 mama ee
mother, yes
 tca sa koh du tsi to'a
 40 *that's how they have been doing things*

Chapter 3

A Woman First Found Fire

SUMMARY. The first person to find fire was a woman. She sat by the fire and fed her children cooked food, while her husband slept in the dark and ate raw food. After waiting a long time, the husband stole the fire and ran off, and since then fire has been known throughout the world. It was a woman who first found fire because "a woman naturally is a great thing."

SPEAKER. |Asa N!a'an

RECORDED. Kauri, Botswana, 1971

TRANSCRIBED BY. Hacky Kgami Gcao, |Ai!ae Fridrik |Kunta, G+kao Martin |Kaece

jua kxaice ho da'a
the first person to find fire
o dshau
² *was a woman*
dshaua hin tsi kxaina ho da'a
that woman who first found fire
a tsa'a
⁴ *you hear*
mi †xae
my daughter
ha hin tsi kxaice ho da'a
⁶ *this person first found fire*
te tchinto'a a txun goaq nllae !oa kxuia a
that is what your grandmother long ago told you

8 ||'akaa ha tse ||ae ha
 then she went on and kept her
 ||ae ha mhsi te si!a ku 'ma ya da'a
 kept her children and they all ate at the fire
 10 te ha !'hoan ku tzaa g|u n!ang
 but her husband slept in the dark
 koara da'a te
 had no fire and
 12 koara da'a te tse ku tzaa g|u n!ang
 had no fire and then slept in the dark
 te si!a hin ku n!oaq tcisi ka ku 'm
 but they cooked food and ate
 14 ka ha ku 'm tcisi tzanasi
 while he ate raw food
 aia, iin
 yes, mother
 16 ||'akaa ha tse goaq !hai-!hai-!hai-!hai ha te
 then he long ago wait, wait, wait, waited for her and he
 tse ho yaa da'a ko ha dshau khoea
 then got fire from his wife
 18 te ha dshau |xoa n!ang da'a te
 then his wife started the fire and
 ha tse dcaa hi
 he came and stole it
 20 ||'a ha te ||ae hi te !aah u te hi hin ha ka glae tseela
 so he took it and ran off and this is the fire he went and took from her
 glae ka glae |xoa ||'akoa
 (he) arrived and made fire there
 22 dshau hin kxaice ho da'a
 that woman first found fire
 khama dshau n!a ||xoasi a hin ho ka ha o tci n!a'an
 because a woman naturally you see is a big thing
 24 iin
 yes
 mi Ꞥxae
 my daughter
 26 khuin |'ae
 that's how it was
 ka koe te
 it was like that and
 28 ||'akaa ju ka cuuuu te ka kxae da'a te ku, ku, ku |xoa da'a
 therefore people have continued to have fire and to, to, to make fire

ee, aie

yes, mother

khuin |'ae ka oo khuian

³⁰ *it was like this*

aie

mother

te toan

³² *it's finished*

Chapter 4

The Elephant First Found Water

SUMMARY. The elephant was the one who first found water. He hid it from people and drank it alone. But the mud from the water stuck to his ankles and his wife, the Beautiful Aardvark Girl, asked the others how he could have found water and could be drinking it without sharing. Her husband pretended it was plain sand they were seeing on his ankles. The Aardvark Girl's brothers tracked him and saw him drinking water. When he went off eating trees, they drank up all the water and then filled the waterhole with their piss. When the elephant came back he thought it was plain water and went to drink. But the piss refused. As he turned away, he saw the brothers, who had spent the day making spears, sitting with their sister in their midst. The elephant tried to grab his wife with his trunk, but the brothers stabbed him so that spears met this way and that inside his body and he died. The brothers were little birds, the swallows that come with the rain.

SPEAKER. |*Asa N!aan*

RECORDED. Kauri, Botswana, 1971

TRANSCRIBED BY. |*Ai!ae Fridrick |Kunta, Hacky Kgami Gcao*

ee, haa, aia, ha !xo m kxaice ho ka g!u
yes, he, my mother, the elephant first found water

ee
2 *yes*

ha !xo hin tsi kxaina ho ka g!u
the elephant was the one who first found water

- 4 o nle'e te ku tchi ka
he drank it alone
 ee
 yes
- 6 te kaahn ju ko ka te o nle'e te tchi ka te
and hid it from people and drank it alone and
 ka g#kaa hin
that mud
 ka g#kaa ku llae ha !'homsi
 8 *the mud stuck to his ankles*
 ka ha u cu
then he went and lay down
 ka ha G!kunll'homdima ko "ju hoo,
 10 *then Beautiful Aardvark Girl said, "people,*
 ju hee, hatce !'hoan he kuri ka, ha re o jua ho g!u he te ku tchi te loa loa e?"
people, what is it that this man now, is he a person who found water and is drinking
without telling us?"
 ka ha !'hoan !xau
 12 *and her husband refused*
 ka ko "mi m loa tchi g!u
and he said "I'm not drinking water
 te kxa l'hoan si hin to'a te a se"
 14 *and it is plain sand which you see"*
 aia, ha koe nllae
mother, that was what he said
 ka
 16 *and*
 g#ahan te !oa ha !o-sin te ko "ju hoo,
earlier she had told her brothers and said "people,
 !'hoan he o mi ma o ha khoeca ho g!u he kaahn,
 18 *my husband perhaps found water and kept it secret from us,*
 ku kxuan m.
is being stingy to us.
 nlang i kxoe, m glla ha !uh, nlang
 20 *come now, let us follow his spoor, and*
 glae kxoa tca ha ku tchia koa ke"
go to look for what he is drinking here"
 a'u tsa'a mi?
 22 *do you understand me ?*
 te aie
and mother

- si tuih te g||a ha !uh te |oo ha te g|ae se te ha †aeh tchi ka
 24 *they stood up and followed his spoor and tracked him and went and saw him and he
 arrived and was drinking it*
 te to'a te !'hu u
and went off gathering
- khama jua ku 'm !aihnsi n|a
 26 *because he is a person who obviously eats trees*
 ee aia
yes, mother
- ha g|ae cu te ku 'm ka !aihnsi te si tsi †aeh ||kae te tchi !hun ka
 28 *he spent a long time eating trees and they came together and drank it all up*
 te si g|xam waqnsi
and all their urine
- si g|xam g!a'in ||'a g!u n!ang
 30 *they urinated the waterhole full*
 te ha 'm, 'm ka g!anisi te haa |am ku ca'an koa ke
and he ate, ate the roots and the sun was going down
- ha koh ha ni te, ha ku tsi te se cu ka te khoeca ko g!u |'hoan
 32 *he tried, he came and saw it lying there and thought maybe it was plain water*
 te tsi †aeh te
and came and
- †'aia ka ko ||'a ha xuxua kahinto'a, ha †'ai te
 34 *dipped it up with that trunk of his, he dipped it up and*
 ko ha tchi te ka koh (clap!) ka !xau
wanted to drink it but (clap!) it refused
- te ha n||haa koh ha n!abi hin te se n|ang si tzi
 36 *and just as he was turning around he saw the group of them sitting there*
 a tsa'a, aie?
you understand, mother?
- ha se si tzi, se n|ang si te si ca'an koa ke te
 38 *he saw their group, saw them sitting and there were many of them*
 g||aan te ku ku'ua !u!usi
(they) had spent the day heating and hammering spearpoints
 mi †xae
 40 *my daughter*
- g|ae ku se n|anga haa dshau ko ha !osin !ka te
went and saw his wife sitting in the midst of her brothers
 g!xa ha buxu te koh ha ni ku gu ha dshau
 42 *took out his trunk and tried to grab his wife*
 ha !osin n†haoh te ||kaea ||'akoa
her brothers walked and gathered together there
 mi †xae
 44 *my daughter*

mi ꞑxae hee
my daughter here
 mi ꞑxae hee
 46 *my daughter here*
 ha !osin nꞑhaoh te ||kaea ||'akoa te si ko "ee,
her brothers walked and gathered there and they said "yes,
 a n!a o dshau
 48 *you are of course a woman*
 te n||aqe gꞑhanha ku koh a
and men long ago did bad things to you
 te ||a'ike e!a !hun ha !xo hin ke"
 50 *so today we are going to kill this elephant"*
 ha !osin
her brothers
 koe n||ae te
 52 *thus said and*
 !u!usi m ꞑhoꞑhoa khoe, !u!usi m ꞑhoꞑhoa khoe, !u!usi ka a ku se ka
spears met this way and that inside his body, if you were there watching
 ||'a tzama mhi sa hi hin he o g!a hiasi
 54 *then these little birds of the rain*
 ee
yes
 ||'a hi sa ku ihin, ka ku ihin
 56 *those that swerve this way and that way*
 okaa ka hin tsi si koh ku !'ang ha !xo
that's how they stabbed the elephant
 te ka, ||'a ka hin ke te hi, |aake n!anga ke hi |oa ihin
 58 *and that's how those birds today swerve this way and that*
 mi ꞑxae
my daughter
 te si gani ||'a !xo n!a'an ha hin tsi to'a
 60 *and they rolled over that big elephant there*
 ee, aie
yes, mother
 te goaq ha ka,
 62 *and long ago he,*
 ha ka !ai te
he died and
 si ko "ee, e!a m !hun a"
 64 *they said "yes, we have killed you"*
 ka ju ka
and so people have

- 66 ll'a kahin ke te ju laa ka ku gu passa ka glae ku !hun ha !xo
so today people get a permit and go and kill an elephant
 ee, aie
yes, mother
- 68 khuin l'ae ha !xo o n#haoha te ha hin tsi kxaice ho g!u
that's how the elephant walked and he was the one who first found water
 ee, aia
yes, mother
- 70 te g!a ka ku cua ha hin tsi nllae te g!a ka ku cua,
and rain has fallen, this one caused the rain to fall
 ka g!a
the rain
- 72 ha hin tsi ka ko g!a ka ku cua nlang ju ku tchi g!u
this one said that rain should fall so people could drink water
 ee, aia
yes, mother
- 74 te o ha !xo hin tsi
and it was the elephant here
 mi #xae
my daughter
- 76

Chapter 5

The Ostrich and the Tortoise

SUMMARY. Tortoise and Ostrich were arguing. Tortoise told Ostrich, "If I cook myself, you'll eat me." Ostrich said he would never do that. But Tortoise fooled him into eating from a pot of cooked tortoise eggs. When he learned what he had done, Ostrich vomited, kicked the pot, and has had red, split shins ever since.

SPEAKER. N!ani l'Kun

RECORDED. Tsumkwe, Namibia, 2006

TRANSCRIBED BY. |Ai!ae Fridrick |Kunta, |Ui Charlie N!aici, G#kao Martin |Kaece

ʃ'ang ||'a ha ʃ'angan
the thought that he was thinking
g#haan ha ||o'a sa ha dsuu
² *long ago the tortoise and the ostrich*
ha ||o'a sa dsuu n#uian khoe
the tortoise and the ostrich were arguing
te ha ||o'a !oa dsuu te ko: "a-o,
⁴ *and the tortoise told the ostrich and said, "you,*
otca ka mi glae ||ohm mi l'ae he n!oan mi l'ae okaa a glae 'm mi "
if i go chop myself up and cook myself you'll go and eat me "
te ha ko "maoooooooooooooooooooo
⁶ *and he said "(exclamation meaning yow)*
mia puh koh
ostrich speech meaning I will never do it
mi cin puh koh"
⁸ *I will never do it"*

ha ko, "N!au, mi g|ae du mi l'ae ka a g|ae 'm mi"
he said, "Man, I'm gonna go fix myself and you're gonna come and eat me "
 ha ko "ha se" te kahin ha g|ae ||ohm !hara ha !on!'usi
 10 *he said "you'll see" and therefore he went and split his shins*
 ce du ||u kxo ka ha, ha ||o'a ≠'aun 'm
go put the pot on the fire again so he, the tortoise must eat
 !xau, "lu 'm a"
 12 *(he) rejected (that, saying) "(I'll) never eat you"*
 te ha kua tsau te
and he immediately got up and
 !a'ami te kua sin g|ae n!un te ||u ||'a kxo-a
 14 *immediately ran in a circle and just went to stand and put that pot on the fire*
 kua ka ha n!usi ha kua du
quickly cooked his eggs
 ka sa to'a g!an-g!an kahin ke, ||'aka sa
 16 *those red red ones that are here, those*
 ha g|ae te ka toan
he came and they were ready
 ||ua ka te g|ae ku ko ka ha
 18 *set the pot on the fire and went and did and then he*
 ha ka, ka ku n!om te ha
he then, it was cooking and he
 ku haq'are g!u te tsi g|ae se
 20 *went to fetch water and came back and saw*
 ||u ka
the pot sitting on the fire
 te n!un
 22 *and stood*
 khuin ka ha ooa
like this while he was doing
 te g|ae n|angan
 24 *and went*
 ||'ai din n!a'aaaaaaaaaan
a bi-i-ig clump of grass (??)
 khama ha (?) ha ka !xui te ka ko !uih n≠hao
 26 *because he (?)...and it fell scattering*
 ha ge ku se
he stood and looked
 ko, "jua ||u kxo ke kah?"
 28 *said, "who put this pot on?"*
 n!aesi g||a
all was still

"ha ne ||u kxoa ke?"
 30 *"who put this pot on?"*
 n!aesi g||a. "ha n||a jua ||u k xoa ke"
all was still. "tell me the person who put this pot on"
 n!aesi g||a. " ye,
 32 *all was still. "hey,*
 g||xun !aro n|ang tci jaan ke he
(let me) put down my yoke and this good thing here
 mi 'm tshan
 34 *I'll taste*
 ka tshan kahin ka ke mi ku ko mi ku tshan ka tci"
and taste this stuff here, I say I will taste the thing"
 ha te ku tshan
 36 *he tasted it*
 te gu te
and took it and
 ko kho n#au !ha
 38 *was eating the meat from the bone*
 loa o ooa te o ka n|a'ngsi te ha ko: "ho,
didn't (?) and he said "ho,
 mi hin ku #hoe a ka n!anga a ko tzi ka 'm a
 40 *I here will take you from the fire and set you aside and eat you*
 #hoe na, mi te 'm
take it off the fire for me, I'm going to eat
 toan ka te tchi toan ka te !ae ka te tchi"
 42 *it all up and drink (the fat) all up and carry it on my shoulders and drink (the fat)"*
 ha ko "tsxantsxan" ko ||'a ||'aia te ko: "a re koh ko hatce?
he said "tsxantsxan" (not clear) and said "what did you say?"
 ha n||a, ha, ha koh ko a te lu 'm mi
 44 *tell me, you, you had said that you would not eat me*
 kaa ne re a ka ku 'm mi re o hatce?"
what is it that now you're eating me?"
 te ha ko "waq, waq, waq," ko "hatcece khoe?" te
 46 *and he said "waq, waq, waq, said "what is this?" and*
 tshu tse(tzi?) koara te ha g|ae !aah
vomited (?) and he ran off
 kua !oa ha ko ha hin ke g|ae du ke
 48 *soon told him saying he would go and*
 ||ohm !hara ha !on!'usi te du te
chop-split his shins and
 ||u ||'a kxoa te ||'ahaa koe ||ama te tsi g|ae ko: "yao,
 50 *put that pot on and then he came and arrived and said "yow,*

ka jia ke kaqe o hatce?" !aih tcaq
what shit is this here?" kicked-spilled

52 g|ae tcaqa ka ku tcaq ka
went and spilled it, spilled it

"yao, aa ni 'm mi, a kah koh..."
"yow, are you going to eat me, you long ago..."

54 "tcaua, tca mi ku ||aea a.
(emphatically) "no, I'm holding it for you.

mia |u 'm a."
I won't eat you."

56

Chapter 6

Springhare Dances

SUMMARY. Springhare was playing and dancing and making a sound like *tcoqm-tcoqm-tcoqm*. The god was watching him and said he would go home and get a dancing skin from his son !Xuma. He came back and tied the dancing skin on Springhare, who danced all day, imitating the sound of the rain. The god said "give me the dancing skin so I can go home—rain is coming." But springhare kept on dancing and dancing and refused to give him the dancing skin. Finally a heavy rain settled in and beat down, and it beat the dancing skin into pieces. The springhare was then afraid and went into a hole. The god took a long hook and pulled the springhare out, and then beat him with a digging stick on the small of his back as people do with springhares today, to kill them.

SPEAKER. *Dahm Ti N!a'an*

RECORDED. Kauri, Botswana, 1971

TRANSCRIBED BY. *Hacky Kgami Gcao, G#kao Martin |Kaece*

ha n|oqm
the springhare

² ha n|oqm
the springhare

ku texai tci n|ui te ku ko "tcoqm- tcoqm- tcoqm- tcoqm- tcoqm- tcoqm," ha koe
n||ae
*was playing around at something and was making a sound like "(onomatop.)," that's
what it sounded like*

- tca tsi ke ha n|oqm ka ge ka ku 'm ka ko "tcoqm-tcoqm-tcoqm-tcoqm-tcoqm-
 4 tcoqm"
that is what the springhare was doing, eating and making a sound like "(onomatop.)"
 ha n|oqm ge te ku djxani te ku n|a'ibi ha !xui te ko djxani
the springhare began to dance and was flipping up his tail as he was dancing
 te ha tsi-g|ae g!u'un ha n|oqm g!u'un ha n|oqm g!u'un ha n|oqm g!u'un ha
 n|oqm g!u'un ha n|oqm te g!u'un ha n|oqm te
 6 *and he came and watched the springhare and watched the springhare and watched the*
springhare and watched the springhare and watched the springhare and watched the
springhare and
 ko "a'an,
said "uh-uh,
 kxoe, n|ang mi u n|ang
 8 *wait, let me go and*
 g!a gua mi !'han !Xuma ko
go home and get from my son !Xuma the
 ko l'hun-ma
 10 *the dancing skin*
 n|ang tsi-g|ae l'an a n|ang a !uu n|ang djxani n|ang mi g!u'un a"
and come back and give it to you so you can tie it on yourself and dance and I can watch
you"
 !aah u te †aeh gu ha te
 12 *(he) ran off and got it and*
 n!o te ce tsi-g|ae te ha cete djxani ll'a tca
hurried and came back and he danced it again
 tsi-g|ae l'an ha ko ha te ha !uu ha
 14 *came back and gave it to him and he tied it on himself*
 'hm
hmm
 ha g|aan te g!u'un ha
 16 *he spent the day watching him*
 te ku g!u'un ha
and watched
 ku g!u'un ha
 18 *and watched*
 ku g!u'un ha te ka g!a, ka g!a taqm
and watched him and the rain, the rain began to fall
 Hoq
 20 *(onomatop. imitating the sound of the rain)*
 "yaih, ha m na l'hun-ma, n|ang mi, g!a, l'an mi, g!a m ku tsi g|ae" te a !xau
"hey, give me the dancing skin so I can go home, give it to me, rain is coming" but he
refused
 ku djxani te ku djxani te g!a khaua te n|ang
 22 *he danced and danced and a heavy rain settled in*

- n#a'm !'hun, ha n#a'm #homa ha ko ll'oh, ha sin nlang te g!u'un nloqm te
*beat him hard, beat his dancing skin to pieces, he just sat and watched the springhare
 and*
- 24 nloqm koaq te glae g!a'ama dom
the springhare was afraid and went and entered a hole
 g!a n#a'm !'hun ha te ha !oe g!xa te g!a
the rain beat him hard and he left there and went home
- 26 n!o te gu
hurried and grabbed
 ll'a, Mama, ll'a g#uia he ju ka ku n!ham ha ka du oo ha gu ll'a g#uia
*now granddaughter, the springhare hook people use today to pull out springhares , he
 took that springhare hook*
- 28 gu ll'a !aia
took that digging stick
 tsi-glae te ha cete du ll'a tca te ha
came and he again did that and he
 khu te glae n#au koa ke te ha g!xuni ha te ko "lahn"
 30 *jumped and went over here and he beat him with the digging stick and it went "(ono-
 matop.)"*
 ko ha zuhn te !'ang !'oan ha te !ao ha
on the small of his back and knocked him down
- 32 m
mm
 ee
 yes
- 34 ee
yes
 mama ee
granddaughter, yes
- 36 ee
yes
 ee
 yes
- 38

Chapter 7

Ducks and People

SUMMARY. The ducks were at first people, and were washing themselves in the water. A man saw them and said to his people, "Let's go look at these things in the waterhole: maybe they're people." The others said, "No, those are animals, not people." But the man wanted to go near them, to go and eat them. So he and his people went into the midst of the ducks. The ducks bit them and pecked them and they all cried out and ran scattering. The ducks then again became people, and went on living.

SPEAKER. N!ani |'Kun

RECORDED. Tsumkwe, 2006

TRANSCRIBED BY. |Ui Charlie N!aici, |Ai!ae Fridrick |Kunta

yaa, yaa n!habite n!a

the, the ducks, now

hi hin he te tsi te hi sa o n!habite n!a hi !xare ge te hi !xare ce ge

² *they were the ones who came, and of those who are ducks, there are some kinds and then there are other kinds*

te cete o Ju!'hoansi

and they were also Ju!'hoansi (people)

'mhm

⁴ *mm-hmm*

te ku ||ka ka g!u

and were washing themselves in the water

ku ||ka ka g!u te

⁶ *and were washing themselves in the water and*

||'a haa n!e'esi, xare ha hin
so he alone, even this one
 ku n!un ka ku khuin ha ku ooa si!a
 8 *was standing and this is what he was doing to them*
 ha, ha, ha se
he, he, he saw
 n!habite ku djxa ka g!u
 10 *ducks swimming in the water*
 cete ku !oa si!a
again told them
 "a-hoo, tcisa ke gea g!u n!ang m!a se"
 12 *"you there, let's look at these things that are in the waterhole"*
 te ko "a-hoo, ju ||am khoeca hi to'a"
and said "you, maybe in fact those are people over there"
 "a-an, !oa o ju, !ha hin to'a"
 14 *"uh-uh, they're not people, those are animals"*
 haa yaa
yes
 "m taa ꞑaeh g!a'ama
 16 *"we're going to go among them*
 haa yaa
yes
 g!ae 'm"
 18 *go and eat them"*
 te tsi ꞑaeh te ka si ku g!a'ama tsi, g!a'ama hi
and they went there and when they arrived they went into the midst of them
 te yaa, yaa n!habite ku se si
 20 *and the, the ducks looked at them*
 okaa hi khoara
it was that most of them came(?)
 te g!hooa si
 22 *and were sitting on them*
 he ku n!ai si te
and biting them and
 ku ||ohm he ku n!ai te
 24 *then pecking them and biting them and*
 ku ||ohm te ku n!ai te si sin g!hoo, te ju g!xa sarakhoe te !aah u
pecking them and biting them and just sitting on them, and the people jumped apart
scattering and ran off
 si ce te g!ae o Jul'hoansi
 26 *they again became people*
 te g!ae ku ||xam
and went on living

ee
28 *yes*
tcisi wece n|a n!ausi ku koe n#oahn
all these things the old people told us like this
te du
30 *and did*
'mhm
mm-hmm
32

Chapter 8

The Sun's Child

SUMMARY. When the sun was a person, she roasted a tortoise and shared it with her son. But the son wanted to eat it all himself and began to cry. The sun left him in the shade while she went off gathering raisin berries. When she returned he was still crying but would not let her pick him up. So the sun said, "Because of your refusal I am going to leave you." She tucked her skin cloak between her legs and jumped up into the sky and became the sun. Her child became the white-bellied sunbird who continually cries "Wah, wah, wah!"

SPEAKER. *Di||xao Pari |Kai*

RECORDED. Kauri, Botswana, 1971

TRANSCRIBED BY. *Hacky Kgami Gcao, |Ui Charlie N!aici, G#kao Martin |Kaece*

te ka ha |am o Jul'hoan
and when the sun was a Jul'hoan (a human being)
ha tsi glae ho zam
² *she came and saw a tortoise*
zam he o !ha
this tortoise that is meat
te ||'akaa ha
⁴ *and then she*
ha |am tsehe
the sun then
glae sau ha zam
⁶ *went and roasted the tortoise*
khama |am n|a o |am
because the sun is the sun

8 te tsi glae
and she went
 ha, sa, ha llae
she, they two, she took
 10 da'ama te sa glae sau ha zam
her child and the two of them went to roast the tortoise
 te g!hoo te ku 'm
and sat and were eating (it)
 12 te ha da'ama tse ku tjin
and her child then began to cry
 ku tjin, te ku tjin, te ku tjin te ha taqe kua
cried, and cried, and cried and his mother immediately
 14 te ha taqe ku ko: "da'amaa ne xae he
and his mother said, "what (kind of) child is this
 te koe tjin kxui wa?"
who is crying this way?"
 16 kua nllaahan ha ko khuin to'a o !hari
immediately left him in the shade
 ka ha ku nllaahan ha ko !hari
when she left him in the shade
 18 ha glae n!un te ku
she went and stood and
 ku 'm ka tcisi
was eating things
 'm nlang
 20 *she ate raisin berries*
 te da'ama gea khuin to'a o !hari te ka !om g|xun ha l'ae
and the child was there in the shade and had buried himself
 ko, ko kxa
 22 *with, with sand*
 te ku tjin, te ku tjin, te ku tjin te ha taqe cete u ce
and cried, and cried, and cried and his mother came back again
 24 te ko ha gu ha te ha !xau
and wanted to pick him up but he refused
 te ha cete nllaahn ha te u
so she left him again and went away
 26 te ka ha ku nllaahn ha ku u
and when she left him and went away
 ll'akaa ha cete u n!un te 'm te
then she again went and stood and was eating and
 28 'm te ku 'm te ha da'ama
was eating and eating and her child

cua khuin to'a te tjin
was lying there and crying
 te ha da'ama tjin, tjin, tjin te ka ha ka u ||ama ||'akoa ku tsi #aeha !hari
 30 *and her child cried, cried, cried and when she was coming from there and arrived at the shade*
 tsi #aeh ko ha gu ha da'ama te da'ama ku !xau te ha...
arrived and wanted to pick up her child but the child refused and she...
 "ehee, ka a koe !xau okaa mi ka n||aahn a"
 32 *"yes, since you are refusing I am going to leave you"*
 te ka g|ae kua gu, ha n|a koh kxae
and went and immediately took, she of course had
 tci-tcia khuin |'ae ka khuian
 34 *something (garment) like this*
 te kua g|ae n#aba ka
and immediately went and folded it between her legs
 ||'aha te khu, g!a'ama u n|a'an
 36 *then she jumped, went right up into the sky*
 te da'ama tia !aua khuin to'a
and the child itself remained there
 to'a te u te ||'aha ha te ka g|ae o
 38 *she went off and left and has become*
 lam
the sun
 ||u te ha hin he te o lam
 40 *hangs in the sky and she is the sun*
 te ha da'ama ka !aia khuin to'a
and her child died there
 sa-ha !aia khuin to'a
 42 *they two—he died there*
 ha taqe ka g|ae o lam
his mother has become the sun
 aia
 44 *mother*
 te lam da'ama o tzamama
and the sun's child is a little bird
 ee
 46 *yes*
 tzamama to'a he ha tzi g#a'in he koe
that little bird that has a long beak like this
 ee
 48 *yes*
 he djo
and (it is) black

50 oasi te ko "waqaan,
his custom is to say "(onomatop.),
hiaqaan, waqaan, waqaan,
(onomatop.)

52 waqaan," ka ||u ka ku tjin
(onomatop.)," and perches and cries
o a he, o lamma
it is this one, the sunbird (white-bellied sunbird, Cinnnyris talatala)

54 o ha lama he, ||'a da'ama
it is the sun's child

o lama
it is the sun's

56 ||'a ha da'ama
child

Chapter 9

The Tamsa Bird

SUMMARY. The god had married two women who were birds, the grey hornbill and the yellow-billed hornbill. He dug *g||xaru* (*Lapeirousia bainesii*) roots, and filled a sack with them. The god was a person who did not share food with his wives, so he hung up the sack, pretending it was filled with sand. They all danced, and he secretly ate *g||xaru* from the sack. He also prepared a long wooden paddle and laid it by. When they danced again, the god said he didn't want his wives to dance in front of him, but instead he wanted the tall woman sitting on the other side of the fire. The tall woman paid him no mind, but just kept on singing. Another woman came to dance in front of him, but he refused, calling again for the tall woman. Again she refused. Much later the tall woman, her bangles clinking, came and danced with him. They danced in parallel, and then sat down and turned away from and towards each other in turn. Then the god took up his long wooden paddle and beat her stomach and threw her down and she died. The dance split up and the god was alone, praising himself and saying, "This is how I do things!"

SPEAKER. |Xoan N!a'an

RECORDED. Kauri, Botswana, 1971

TRANSCRIBED BY. Tsamkxao Fanni |Ui, Jafet Gcao Nqeni, G#kao Martin |Kaece

ha koh n|hui dshau tsaqn sa
he had married two women who
ju ku ko ha n|ui
² people say that one of them

te,
 (was,)

4 ha n|ui hin to'a he o #hamsa
one of them was the grey hornbill, Tockus nasutus
 te ha hin to'a o ha, ee
and this one was the, yes

6 ha g!u ka g#a'in, ha ku ko "tcaqri, tcaqri, tcaqri, tcaq'in, tcaq
her stomach was long, she said "(onomatop.)
 tcaq'in, tcaq'in, tcaq'in, tcaq'intcaq'in"
 (onomatop)

8 he khoe tcu he ha hin to'a
and was like the yellow-billed hornbill (Tockus flavirostris) here, that one
 ee, tsi ho ha dshaua he o Jul'hoandi he ju ku ko "hatce ce khoe to'a?"
yes, came and saw this woman here, a Jul'hoan woman that people said "what was that
there?"

10 "hatce ce ||u ce hatce?"
"what again perched here is what?"
 ||u care...
perched facing...

12 te ||xoasi
and naturally
 te
and

14 ha gu g|xaru, te gu g|xaru, te gu g|xaru te
he dug g|xaru (roots of Lapeirousia bainesii), and dug g|xaru, and dug g|xaru and
 sa ka n|aisi can khoe sa hinke ha gu
whose bulbs were this big, he dug

16 te gu te
and dug and
 tsau
got up

18 ||'aha te l'u g!a'in !oma
and he filled up the sack
 khama jua loa 'm |xoa ha dshausin he loa 'm |xoa ju
because he was a person who did not eat with his wives, he didn't eat with people

20 ha ku glae ||u ka
he went and hung it up
 "mtsa n#hao ||kae
"let us two walk together

22 te tse ku djxani ka tcxai"
and then dance a dance"
 mm
yes

te dshau he
 24 *and this woman*
 dshaua to'a, kohm, loe tsi g|ae
that woman, for sure, just came up
 g|xaru tse taa koe
 26 *the g|xaru itself came to lie like this*
 ha n|hui ka n!ani te ||'a te
he took three of them and then
 tsau te !'un kxa
 28 *stood up and picked up handfuls of sand*
 kxa sa ka hin ke ha !'un te
this sand here he picked up by handfuls and
 !'u ha !oma, !'u ha !oma, !'u ha !oma
 30 *put it into the bag, put it into the bag, put it into the bag*
 n|la te ko ha g|xaru te ha n|hui ka g|xaru n!ani
mentioned the g|xaru and took three g|xaru
 te !'ua khoe n|ui
 32 *and put them somewhere else*
 te †aeh ku d|xani, †aeh te si ge'e
and went home and danced, went home and they sang
 ha d|xani te d|xani te tsi !'an ko ha ni gu ka g|xaru n|ang 'm te
 34 *he danced and danced and went forward and tried to take the g|xaru and eat and*
 te coe ka n!ani te 'm
and took out three and ate them
 te ko ha te n|hui ka kxa
 36 *and said he had pulled out sand*
 te kua gu ||'a !aihn|'o he kahin to'a he o ha ga
and quickly took that wooden paddle there of his
 te
 38 *and*
 †aeh cu te
went back and lay down and
 " zain, zain, zain
 40 *(sings) onomatop*
 zain, zain, zain
(onomatop)
 zain, zain, zain, zain, zain, zain"
 42 *(onomatop.)"*
 ka ha
and then he
 ha dshau n|ui
 44 *another woman*

†hom ka
ended it (the song)
 46 ka ha dshau n|ui †hom ka ||'aka ha ka n|ang ka ku
and then another woman ended it and she sat and was
 tsi †aeha ha ka ha ko "'l'aeqe"
going to come to him but he said "(onomatop)"
 48 "mi ||a'ike loa kxoa ju sa he
"today I don't want these people
 te ku kxoa dshaua g|ae to'a n|ang
but I want that woman sitting on the other side over there
 te g†a'in
 50 *who is tall*
 mi m ku kxoa ||'a dshaua"
I want that woman"
 52 ka ||'a dshaua loe n|un ka ku ge'e
and that woman just stood and was singing
 ka
and
 ka
 54 *and*
 ka
and
 56 ka si !hun ||'a tzia
and they killed (ended) that song
 ka ce ka gu tsau
and then began again
 58 ka ha †aeh n†hao ka cu ka du
and then he went and dropped down and lay down and was doing
 ||'a tca
that
 60 ka dshau n|ui g|ai ka tsi †aeha
and another woman came out and came up to him
 ka tsi †aeh ku n|amm
and came up and danced before him
 te ha ko "'l'hain
 62 *and he said "(onomatop.lisping speech)*
 "'l'hain te |xau sa dshau...
"(onomatop. and refuse that woman (lisping speech)...
 64 dshau sa he ||a'ike ku †aeha mi he
these women who today are coming to me....
 dshau u he, mi tia kxoa dshaua u he ka ka ha n|amm mi"
that woman over there, I myself want that woman over there to dance in front of me"

- 66 ha koe n||ae
he thus spoke
 ha
he
 68 te si loe loa ko te ku ko te ha ku koe n||ae te
but they just didn't say (anything)and they just did and he thus said
 !hun ||'a tzia
(they) killed that song
 te
 70 *and*
 te loe ku koe djxani
and just danced like this
 te ku
 72 *and was*
 dshausi ku n|amm ha
women were dancing in front of him
 ha ku !xau
 74 *he refused*
 te ||'a dshaua
and that woman
 !aihn te tsi #aeha
 76 *was clinking (bangles) and came up to him*
 te sa #aroa khoe te khuin l'ae sa u g!hooa te ha
and they two danced parallel to each other and thus they went and sat and he
 78 ha ku mania ha l'ae ko ha dshau, ka ku mani ha l'ae, ka dshau ku mani ha l'ae
he turned himself toward the woman, and turned back, and then the woman turned her
 l'ae ko ha ka ha ku mania ha l'ae ko ha dshau
self towards him and then he turned himself toward the woman
 te ha n|a ||ae ||'a !aihn|'oa, ha kua ko " #hoan" ko ha tchin|ho
 80 *and he certainly held that wooden paddle, and quickly went "(onomatop.)" on her*
 midriff
 te n!o'an n#hao
threw her down
 te !ai
 82 *and (she) died*
 aie, te ka tcxai ka, ju ka, ka tcxai ka saraa khoe ko khuin to'a
mother, and the dance then, people then, the dance then split up there
 mm
 84 *yes*
 te ju kxae, ju ka
and people had, people had
 g|ae te ha kare ha l'ae te ko
 86 *gone and he praised himself and said*

"l'haqn l'haqn tia koe"

"(onomatop) myself thus"

tca tcisa ll'a ll'aiha n!a'an nllaahn du

⁸⁸ *that which, things that that old god long ago did*

o tcisa ju !ae nllaahn ku nllae he mi ku tsa'a

they're the things the old people long ago told that I heard

mm

⁹⁰ *yes*

Chapter 10

Tug-of-War

SUMMARY. |'Oma |'Oma, a Jul'hoan man, had the first cattle and herded them alone, but they had no kraal. A Black man came and asked whose cattle they were. The Jul'hoan man said they were his, but agreed to herd them back to the village with the Black man to spend the night. One of the cows had given birth, so the Black man said, "Let's milk her and taste the milk." |'Oma |'Oma was afraid of the cow, so he asked the Black man to tie her up with a leather riem. The Black man told |'Oma |'Oma to wash the pot so they could cook the milk and eat it together. But |'Oma |'Oma refused, saying the other should drink the milk and he would scrape the pot. Then |'Oma |'Oma gave the Black man a leather riem that was tied to a piece of string. The two of them pulled on its opposite ends. It soon broke, and the Black man got the riem, while |'Oma |'Oma got the string. The Black man said he would keep the cows and the Jul'hoan man would be his servant. |'Oma |'Oma had to go off and eat little things like the three kinds of raisin berries, and the Black man began to cultivate sorghum and maize and ate them along with beef and milk.

SPEAKER. *Di||xao Pari |Kai*

RECORDED. Kauri, Botswana, 1971

TRANSCRIBED BY. *Tsamkxao Fanni |Ui, Hacky Kgami Gcao, |Ai!ae Fridrick |Kunta*

khama ha n!a o jua koh koe du te
because he was certainly a person who did thus and
ka ha ku koe du ||'akaa ha tse
² *and he did thus and then he*

sa goba
and the black person
 ha n|a ko gumi sa koh kxaina o ha hisi
 4 *he (!'Oma !'Oma) certainly said cattle first belonged to him*
 khama ha hin koh o ||'aixa
because he was a rich person
 koa ha ||ama
 6 *from his origin*
 ha koh o ||'aiha
he was a rich person
 khama ha te, ha hin tsi o haa, ha n|a u ha hin he
 8 *because he, he was that, he went that side*
 te ka ha o ||'aiha ||'akaa ha tsi g|ae
and when he was a rich man he came
 te gumi hi n|a koh koara !hua
 10 *but the cattle certainly had no kraal*
 ha tsi g|ae
he came
 ha tsi g|ae te sa tsi g|ae du hi te du hi te du hi te ha o n|e'e te du hi te
 12 *he came and they came and herded the cattle, and herded them, and herded them and he alone herded them*
 iin, te tsi g|ae n|ang !hari
yes, and went to sit in the shade
 te ha goba n|ui ||ama te tsi g|ae, goba
 14 *and a black man came there, a black man*
 "tcisa ke re o tcisa o hajoe gasi?"
"whose things (animals) are these?"
 te ha koh "tcisa o mi gasi"
 16 *and he said "these are my things"*
 "ihin, te ka ka o a gasi, re
"yes, and if they are yours, why
 mtsa du hi n|ang ||'a mtsa te du ua hi ko tju|ho?"
 18 *not herd them so that we can drive them back to the village?"*
 sa, sa kua zaihan khoe
they, they soon agreed
 kua du hi te du hi te tani ua hi ko tju|ho
 20 *soon herded them and herded them and brought them back to the village*
 te ka sa ku tani ua hi ko tju|ho
and when they brought them to the village
 sa n|uia to'a ||'a ha kua !oa ha te ko-kana ha n|ui te ||amm-
 22 *his colleague there soon told him and said-because one of them had given birth-*
 kua !oa ha te ko, "haa mtsa #aeh tzao tca ke
soon told him and said, "you, let's go milk this thing

nlang tsi g|ae tsaahn"
 24 *and then go taste it*
 ha ko "ee, to'a, nlang mtsa u ðaeh tzao"
he said "yes, go, let's go arrive and milk"
 te ha ko, sa ku g|ae te ha ko
 26 *and he said, they went and he said*
 "mi m ku mi, ha, haa ||'ang ha, mi m ku koaq ha"
"I'm going to, I, you, you tie it up, I'm afraid of it"
 (|Ui ma, a m gðom, itsa gðom g!hoo, gðom i tzisi nlang g!hoo)
 28 *(|Ui ma, you be quiet, you two be quiet, silence your mouths and sit down)*
 "mi ku koaq ha, n|a a ||'ang ha"
"I'm afraid of it, now you tie it up"
 haa |'Oma |'Oma ha n|a koh koaq ha
 30 *|'Oma |'Oma certainly was afraid of it*
 he ku ko ha u he ha ||'ang ha
and he said the other one should go and tie him up
 ha tsi g|ae gu xore te tsi g|ae ||'ang ha
 32 *he came and got a riem and came and tied it up*
 te nlang te tzao
and sat down and milked
 tzao ha tzao ha te tia ka tzao g!a'in tan
 34 *milked it and milked it and milked the dish full*
 ka g!a'in te ha ||ama
it was full and he came from there
 sa tsi !'an te ha ko, ha |'Oma |'Oma ne !oa ha te ko
 36 *they two came up and he said, |'Oma |'Oma told him, saying*
 "||ka kxoa to'a n!un,
"wash the pot that is standing there,
 nlang n|oaq
 38 *and cook*
 nlang mtsa, mtsa tsaahn "
so we two, we two can taste it"
 te ha ko
 40 *and he said*
 ha goba n!au n!a'an ko "a re
the old black man said "are you
 a re, tca ke re a re !'han wa?"
 42 *do you, do you know this thing?"*
 "'In-in, mi m loa !'han tca ke,
"no, I don't know this thing,
 mia o |'Oma |'Oma m loa !'han ka"
 44 *I, |'Oma |'Oma, certainly do not know it"*

"ha n|a a kho"

"now you wait"

te ha ka

46 *and he*

haa |'Oma |'Oma ||ka ka ||ka ka kxo te ||ka ka te sa kua n|oaq

|'Oma |'Oma washed and washed the pot and washed it and they soon cooked

te ka kua tsi g|ae koe buxobe

48 *and it soon became like porridge*

sa kua #hoe ka te n!ang ka te ka #a'u

they two quickly took it off the fire and set it down and it cooled

te sa

50 *and they two*

sa n|ui ko "te a re ca hoe ka mtsa 'm?"

the other one said, "will you come so the two of us can eat?"

te ha ko 'in-in", ha |'Oma |'Oma kua !xau, ko "'in-in,

52 *and he said "uh-uh," |'Oma |'Oma quickly refused, and said "uh-uh,*

'm tca to'a n|ang 'm ||'a a te n#ai n|lo'ma mi"

"eat that, eat that and let me scrape the pot"

sa 'm te ha to'a kua 'm te 'm te 'm te 'm te 'm te kua gu kxo n!ang te

54 *they ate and that one quickly ate and ate and ate and ate and soon took the rest of the pot*

kxo te |'an ha

and gave the pot to him

ha kua, ha n|a n|ang te n|lo'm ka

56 *he quickly, he certainly sat down and scraped it*

n|lo'm te n|lo'm te n|lo'm te n|lo'm te sa kua tuih g|a

scraped and scraped and scraped and scraped and they two soon stood up

te ha kua ko

58 *and he quickly said*

"gu xore

"take the riem

n|ang mi gu !hui"; haa |'Oma |'Oma n|a gu !hui

60 *and let me take the string"; |'Oma |'Oma certainly took the string*

te ha goba gu xore

and the black man took the riem

te sa kua

62 *and they soon*

||haia khoe ko ||'a !huia kahinto'a

pulled on opposite ends of that string

te !hui kua #hom

64 *and the string soon broke*

ka !hui ku #hom ||'akaa |'Oma |'Oma tse

the string broke so that |'Oma |'Oma then

66 g|ae ku !aah n#au tzi
went and ran into the bush
 te ha goba
and the black man
 68 ha goba tse kua ku !aah tsi #aeh khuinke he o ||'hai
the black man then soon ran and arrived here in the east
 ha ka !oa haa, ha goba ka !oa ha te ko, "ee,
he certainly told him, the black man told him and said, "yes,
 to'a u
 70 *go away*
 gumi sa he o gumi sa ka o mi hisi
these cows here are cows that will be mine
 72 mi ka kxae, te a ka ku taokhomm
I will keep them and you will be ashamed
 te a ka o mi g||aakhoe"
and you will be my servant"
 74 sa kua n#haoh saraa khoe
they soon went their separate ways
 te ha g|ae !aah u te haa goba kua !aah tsi #aeh
and he ran off and the black man soon ran home
 ee, te ha to'a g|ae 'm tci dore sin
 76 *yes, and that one went and ate bad things*
 o tcisa kahinke he o n|ang he o kaqa'amakoq he o, o g!oan
these things like raisin berries, two-color raisinberries, and Kalahari raisinberries
 78 sa |'Oma |'Oma hin ka g|ae 'm
that this |'Oma |'Oma went to eat
 te ha goba ka tsi #aeh ge te ||xarah
and the black man began to cultivate
 80 ko mabare !ansi te ko camanga sin te
things like sorghum and maize and
 ka ko gumi sa hin to'a te
and also these cattle and
 te ka ku 'm
 82 *began to eat them*
 te haa |'Oma |'Oma ||'a ha ka g|ae u
and |'Oma |'Oma went away
 te g|ae o g||aakhoe
 84 *and became a servant*
 iin
 yes
 ee
 86 *yes*

ee, ka za'a n!om tsau
yes, it's already finished

Chapter 11

Eyes-on-his-Ankles

SUMMARY. Two men were digging *g||xaru* (*Lapeirousia bainesii*) roots. One of them was named Eyes-on-his-Ankles. At night they lay down to sleep. The other man saw that Eyes-on-his-Ankles had no eyes on his face, and wondered where his eyes were. He flicked sand on his face but no eyes blinked. He flicked sand on his wrists, but no eyes blinked there. Then he flicked sand on his ankles, and there, the eyes blinked. "Aha," he said, "are this person's eyes placed on his ankles?" They slept and in the morning went to dig *g||xaru* again. When the sun was going down, the man told Eyes-on-his-Ankles to drop his *g||xaru* and let him roast it. Then he went and chopped a long wooden paddle, and put it into the fire to heat. Meanwhile Eyes-on-his-Ankles was wrapping up his *g||xaru* in little bundles and coming back and dropping it for the man to roast, but was trying to stand far away. Nevertheless the man burned his eyes with the hot fire paddle so that they split open, and knocked him down and roasted him along with the *g||xaru*.

SPEAKER. |*Xoan N!a'an*

RECORDED. Kauri, Botswana, 1971

TRANSCRIBED BY. *Tsamkxao Fanni |Ui, Hacky Kgami Gcao, |Ailae Fridrick |Kunta*

jua du tcisa †hai, te ||am
a person who did lots of things, for sure

†'ang
² *thought*

ha ||a'i n|ui ce ka
one day he again

- 4 si!aa
they all
 si!a glae, si!a glae
they all, they all went
 gu ka g|xaru ka gu ka g|xaru ka gu ka g|xaru ka gu ka g|xaru ka haa !'Hom-
 !'hom-tzi-g|a'asi
 6 (and) dug Lapeirousia bainesii—food plant root—and dug it and dug it and dug it and
 then Eyes-on-his-Ankles
 ehee
yes
 te
 8 and
 haa !'Homtzig|a'asi te
Eyes-on-his-Ankles (short form of name) then
 ll'a haa
 10 then he
 sa ku, sa ku sau ka
they two, they two were roasting it
 sa n|a sau ka ko tzi
 12 they two certainly roasted it in the bush
 ee
yes
 ka sa ku sau ka, ka ha
 14 and then they two roasted it, and then he
 ha ku
he was
 okaa ha
 16 it was that he
 okaa g|u
it was night
 sa g#a
 18 they two lay down
 ha ku !hai ka
he was waiting for
 kxoni ka kxa ka du
 20 preparing the sand and did it
 ku du se ha, "jua he re ha g|a'asi g|la kore?
was trying him out, "where are this person's eyes?
 ha g|a'asi re o kore?
 22 where are his eyes?
 ha g|a'asi re g|la kore?"
where are his eyes placed?"

ka ihin kxa
 24 *then did thus with sand*
 ka du khoe n'ui, ka ka loa tatabe
and did it some more, and they didn't blink
 ka ha tam
 26 *so he didn't know*
 ka ko, "ka ke ha lho hin ke..."
and said, "that this is his face here..."
 ka ce ka gu ka, ka naq'am ka gua ka
 28 *and took it again, took it (how?)*
 du ha lho ka, ka loa tatabe
did his face but, but (his eyes) didn't blink
 "ha gla'asi re glla kore?"
 30 *"where are his eyes placed?"*
 te ll'akaa ha
and then he
 ka tsi gla'e du ha ha, ha g+aisi
 32 *and then came to do his, his wrists*
 ka ka loa tatabe
but they didn't blink
 "jua he re ha gla'asi glla kore?"
 34 *"where are this person's eyes placed?"*
 te ll'a ha te koh kah ce koh
and then he did it and again did it
 ha !'hom tzi sa kahinke
 36 *(to) his ankles here*
 ha ihin
he thus did
 te ihin te ha gla'asi taa...
 38 *and went like this and his eyes themselves...*
 "jua he lloeh ha gla'asi re glla khuin ke wa?"
"are this person's eyes in fact placed here?"
 aie
 40 *mother*
 "ehee, ha gla'asi re lloeh glla khuin ke?"
"aha, are his eyes in fact placed here?"
 te kua
 42 *and quickly*
 kua !oa ha te ko
quickly told him and said
 "mtsa m, okaa ha...
 44 *"we two, it is when he...*

mtsa, mtsa ka ku tza"
we two, we two are going to sleep"
 'mhmm
 46 *yes*
 te sa
and they two
 "mtsa tza ka n!homa-n!o ka g|ae
 48 *"we two are going to sleep and tomorrow will go*
 g|ae, g|ae gu ka g||xaru"
go, go dig g||xaru roots (Lapeirousia bainesii)"
 ||'a ha koe n||ae te sa tza te n!o te
 50 *then he thus spoke and they two slept and in the morning*
 g|ae gu ka g||xaru te gu ka g||xaru te gu ka g||xaru te
went to dig g||xaru and dug g||xaru and dug g||xaru and
 ||'u yaa da'a
 52 *built a fire*
 ha m, aie
yes, mother
 te gu ka g||xaru te gu ka g||xaru te
 54 *and dug g||xaru and dug g||xaru and*
 ha |am ka ku ca'an koa ke
the sun had come to lie here (low on horizon)
 te sa tsi †aeh
 56 *and they two arrived*
 te !xoana ka g||xaru te !xoana te !xoana
and lived by the g||xaru (patch) and lived and lived
 ha tse !oa ha te ko "'!Hom!'homtzig|a'asi, n|a a ka ||'u taqm g||xaru nlang mi sau"
 58 *he then told him and said "Eyes-on-his-Ankles, now you should drop your g||xaru and*
let me roast it"
 ha hin ||'a kaoha ||'a ha o kxuisi hin ke
these here were the words of this one, the god
 "'||'u taqm ka g||xaru nlang mi ka sau ka"
 60 *"put down the g||xaru and let me roast it"*
 te ha g|ae ||ohm !aihn-|'oa caan khuinke
and he went and chopped a wooden paddle that was this big
 inn
 62 *yes*
 te
and
 ha ku
 64 *he was*

ha ku !oqm ka g|xaru ka tsi g|ae ko ha ni n!un ꜥxan ku taqm ka ha
he was wrapping up the g|xaru and came and tried to stand far away while he was
dropping (it) and he
 66 ha taqm ka
he dropped it
 ka ce ka g|ae !oqm ka tsi g|ae taqm
and then went to wrap it up again and came and dropped it
 68 ka ce g|ae !oqm ka tsi g|ae taqm
and went again to wrap it up and then came and dropped it
 te g|a !oqma din n!ang te ku tsi g|ae, te ha...
and went and wrapped up the last of it and was coming, and he...
 70 "hatce re a ||a'ike ku !oqm
"how is it that you are today wrapping
 g|xaru ka n!un ꜥxaan ka ku taqm ne o hatce?
g|xaru and standing far off and dropping it, is what?
 72 ka a |oa n!un to'ma mi kae ma o hatce?"
that you don't stand close to me is what?"
 ||'a ha ku khoe tsitsa'a kxui ha !'Hom!'homtzig|a'asi
then he was thus going about asking Eyes-on-his-Ankles
 te
 74 and
 ha n|a ꜥ'ai ||'a !aihn|'oa ko
he certainly dipped that wooden paddle into
 ko yaa da'a te ||ae
 76 into the fire and held it
 te ||'akaa ha tse
and then he
 78 ka ha ꜥaeh ku ꜥ'ai ka ||'akaa ha tse
and when he went and dipped it, then he
 ha tse ku taqm ka g|xaru te ha tse
he came and dropped the g|xaru and then he
 80 xaba ka ha g|a'asi ko yaa da'a
shoveled the fire over his eyes
 te yaa da'a tse ku'u
and the fire burned
 82 ku'u !'oahn ha te
burnt him down and
 !ao ha
knocked him down
 te ha g|a'asi ku'u !hara
 84 and his eyes were burned until they split
 ||'akaa ha tse kua
and then he quickly

86 du ha te du ha te du ha
did him and did him and did him
 sau |xoa ha ko ka g|xaru
roasted him with the g|xaru
 inn
 88 *yes*
 te sau te
and roasted and
 90 ||'akaa ha tse goaq du te
then he long ago did and
 du ||'a !ha te ko ka g|xaru te ko ka !ha, te ||'akaa ha tse koah ||ae te tse g|ae u
did that meat and took the g|xaru together with the meat and then he soon afterward
picked it up and then went off
 92 tjin n+au ka tju|ho
went off crying to the village
 ee
yes
 94 !'Hom!'homtzig|a'asi
Eyes-on-his-Ankles

Chapter 12

The Two Boys and the Lions

SUMMARY. The god had two sons, !Xuma and Kha||'an. The boys went hunting and killed an eland. Lions came and killed the boys in turn, and buried them in the eland's stomach contents (chyme). The father was helped to track the boys by a turtle who put his head into the coals of the fires they had made along their journey. At the last fire the coals were hot, and the turtle's head was burned, so they knew the eland's death place was nearby. When they reached it, the god immediately saw that his sons were buried in the chyme, but pretended he couldn't see them. He asked pied babbler birds and other birds to sing, but the boys didn't come out of the chyme. Then he asked all the animals in turn to dance, but his children still did not emerge. So he hung a meteor, "this fire that hangs in the sky and kills people", up in a tree. When he called the meteor down onto the eland's death place, it blasted through the chyme and !Xuma and Kha||'an jumped out. They cooked the eland meat and ate well. They took the rest of the meat home and the lions had none.

SPEAKER. |Xoan N!a'an

RECORDED. Kauri, Botswana, 1971

TRANSCRIBED BY. *Beesa Crystal Boo, Tsamkxao Fanni |Ui, Hacky Kgami Gcao, |Ai!ae Fridrick |Kunta*

ka n|ui cete o
another one is

2 haa, ha hin ||'a ha ||'aiha
he, this one who was god

haa ||'aiha ||'a ha mhisi, !Xuma keti... ha ||'aiha ||'a ha mhisi
god's sons, !Xuma and... god's sons

!Xuma

4 *!Xuma*

te o Kha||'an
and Kha||'an

ehee

6 *yes*

te ||'a da'abi sa to'a tse
and those children then

u !aqe

8 *went hunting*

ha mhisi
his sons

te tse u !hun n!ang

10 *and they went and killed an eland*

inn

yes

te tse,tse tza ha khoea

12 *and went, went and slept (where it died)*

te tse ku du ha

and then were doing it

te du ha te

14 *and doing it*

haa n!hai
the lion

haa n!hai ||'a ha tse

16 *the lion then*

ha tse

he then

ha tse tsi g|ae, tsi g|ae !'oan sa

18 *he then came, came and killed them*

ee, !'oan sa waqn toan si

yes, killed both of them

te haa n!ang g!u zi ha tse !oma sa

20 *and he buried the two in the eland's stomach contents*

ee

yes

||'a ha tse gea ||'akoa te tse ku 'm ka !ha

22 *then he came and stayed there and then was eating the meat*

ee

yes

te ha ba tse
 24 *and his father then*
 si!a ba tse ge te kxoa ha kxoa si kxoa si kxoa si kxoa si kxoa si
their father then looked for him, looked for them, looked for them, looked for them, looked
for them
 loa ho si
 26 *didn't find them*
 ee
 yes
 te ||a'i n|ui n|hui si
 28 *and one day took them*
 te !'oahn si te ko zam sin te
and opened them—and there were turtles
 ||o'a sin te
 30 *and tortoises and*
 tcisi waqn to'an si sin te
all these things and
 ||ae si
 32 *took them*
 te si!a tse ku loo si
and they all followed them
 sa !uh
 34 *their track*
 ||xam ||xam ka tsi se koa sa tza
went along and went along and came and saw where they had slept
 ka ha !oa zam ka ko
 36 *then he told the turtle and said*
 "'u a n|ai ko
put your head in
 koa ke ko
 38 *here, in the*
 da'a hee
fire here
 da'a he re hi n!ang #a'u?"
 40 *is the inside of this fire cool?"*
 ka zam tsi glae l'u ha n|ai
and the turtle came and put his head
 ka ko "hia he o hia hi n!ang...
 42 *and said "this fire's inside is...*
 te hi n!ang loa khui te ||'un"
but its inside isn't hot but warm"
 ka ko,"ee, hia he o hia goaq si
 44 *and said, "yes, this one is the one that long ago they*

sa ||ama khuin to'a sa tsi tza khuin ke"
they two came from here and came and slept here"
 ka si!a ce ka to'a ka u ka u ka u ka u ka u ka u ka
 46 *then they again went there and went and went and went and went and went and went and went*
and
 u ho yaa da'a n|ui
went and saw another fire
 ehee
 48 *yes*
 ka ha u, ha u !huia ha n|ai ko hi n!ang
then he went, he went and stuck his head into its center
 ka ha ko, "n||aq'aa,
 50 *and he said, "(onomatop.),*
 mi n|ai ku'u !ai
my head is burning to death
 mi cu"
 52 *I'm going to lie down"*
 ha zam koe n||ae ka !huia cu ha n|ai ko ka kxa, ka sin ko "ee,
the turtle thus said and squeezed down his head against the ground and just said "aha,
 koa ke re sa goaq#an tza?"
 54 *did they sleep here yesterday?"*
 ha koe se kxui
he thus looked around
 ka !oa si!a ka ka
 56 *and told them that*
 ka loe glae cu ka u
they should just go together
 loe ku ko ka ku ko
 58 *just do thus and do thus*
 ha ||xam te ua ua ha n!ang n|ui
he went along and went went to the eland 's death place
 te "yaa da'abi re gea kore?
 60 *and "where are the children?*
 mi mhsi haa !Xuma sa Khaal'an re gea kore?
where are my children !Xuma and Khaal'an?
 (okaa ha za'a se he !'han)
 62 *(it was that he had already seen and knew)*
 "haa !Xuma sa Khaal'an re gea kore?"
 "where are !Xuma and Khaal'an?"
 "e sa loa !'han !Xuma sa Khaal'an"
 64 *"we are those who don't know !Xuma and Khaal'an"*
 ha tsi glae se te se te se tama
he came and looked and looked and didn't find

- 66 ||'akaa ha kua
and then he quickly
 ha, hatce re a te !'han tcisa ke o g!kauce he ku ko "tcaqu,kaquu,kaquu"?
he, what is, you know those things that are pied babblers (birds) here that say "(onomatop.)"?
- 68 ee
yes
 ||'akaa ha
so that he
- 70 kua n|hui ||'akaa sa te ko, " tcaq'aba, baq'a,baq'a, baq'a"
quickly took those things that said "(onomatop.)"
 te tci n|ui loa hui si
but nothing helped them
- 72 te ha n|hui ||'a si sa te glae n!o'an u
and he took those things and went and threw them away
 n!o'an u
threw them away
- 74 te ko
and said
 "mi,mi mhisi re mi ca ku ho?
"my, my children will I ever see?
 ka ke hi kuriha ||oeh !ao..."
 76 *that they long ago thus died..."*
- ee
yes
 te ||'akaa ha
 78 *and then he*
- ha ku gu ha he ka n#ai djxania ha
he took this one and made him dance
 ka ha mhisi loa g!a'i
 80 *but his children didn't come out*
 ka ha gu ha he, ka n#ai djxania ha
and he took this one, and made him dance
- ee, ka ha mhisi
 82 *yes, but his children*
 loa g!a'i, ka ha gu ha he ka n#ai djxania ka ha mhisi loa g!a'i
didn't come out, so he took this one and made him dance but his children didn't come out
- 84 te ha tsi glae
and he came
 du yaa, du yaa da'a ku ||'ua n|a'an
did the, did the fire that hangs in the sky

- 86 he hi hin to'a he ku !hun ju
this fire here that kills people
 mi he
I here
- 88 ||'akaa ha du ha
then he did it
 ee
yes
- 90 †aeha ka tci n!a'an n!a te ju ka...
went to that big thing there of course and people were...
 "laqin-laqin-laqin-laqi-laqin
"(onomatop.)
- 92 laqan-laqan, taa tia khuian
(onomatop.), I'm like this
 laqan-laqan, taa tia khuian
(onomatop.), I'm like this
- 94 laqa-laqa, taa tia khuian"
(onomatop.), I'm like this'
 aie
mother
- 96 te yaa da'a
and the fire
 yaa da'a khaua te ||'a n!uia hin to'a ha ko
the fire (meteor) came down at the death-place (of the eland) there and he said
 "ho koh"
(expression of excitement/aggression)
- 98 te n†a'm g†hu
and (it) knocked-smearred
- 100 te ha ko "laqe
and he said "(onomatop.)
 laqe laqe
(onomatop.)
- 102 g!aq'i tzau |'hain |'hain |'hau
(lispng nonsense speech of the god)
 |'hain|'hain |'aoro" ka ha ko ha mhsi g!a'i
(more lispng speech) and that's how he said his two children should come out
- 104 te ha da'aabi, ha !Xuma sa Kha||'an khu g!a'i
and his children, !Xuma and Kha||'an jumped out
 ee
yes
- 106 te ha tah ko "'hain
and he himself said "(onomatop.)

108 ||'a tcia khoe
 so things are like that
 itsa m, !Xuma sa Kha||'an,
 you two, !Xuma and Kha||'an,
 loa g!a'i nlang
 (why) don't you come out so that
 110 e!a u n|hui !ha u te ku du
 (lispig) (why) don't we take the meat and leave and do
 ||'a ju te g!a'i te
 then the people came out and
 112 ||'a kahin si n|hui !ha te
 then they took the meat and
 ka ||au nlang te 'm !ha te ju n|oa
 they sat well and ate meat and people cooked
 114 !ha te ha 'm te 'm te
 meat and he ate and ate and
 si n|hui !ha te ||'a si te g|ae u
 they took the meat and then they went off
 116 n#au u ka tju|ho
 went home to their village
 ee
 yes
 118 tcisa ju !ae n||aahn n||ae
 things that the old people long ago told
 hajuin mi hin koh tsa'a?
 from whom did I here hear it?
 120 tci !ae |'hoansi
 true old things

Chapter 13

The Haregirl and the Moon

SUMMARY. When the animals were still people, their old man, Moon, one day went down into a hole in the ground. The people thought he had died, and wondered who would take care of them. They drank water from their waterhole and moved on to another waterhole when the water died. Later the raisin berries were ripening in their abandoned village, so the women were going back there to collect it and were bringing it home to the new village. One day one of their women, the haregirl, went with them to the raisin berry patch. The other women deceived her about which ones to gather, saying she should eat the red ones, and only gather the white ones. She did so, and when she opened her carrying skin they scolded her for collecting unripe berries. They told her to dump those out and go back for ripe ones— that they would wait for her. She did so, and while she was gone, they all pissed in the waterhole and told the piss to answer when she called out, so that the haregirl would think the other women were still there. When she came back to the abandoned village with her second batch of gathered berries and other things, she was eating a *!ama* bulb. She didn't see the women, so she called out and the piss answered.

Meanwhile, the old man Moon had found a tortoise and was sitting at the entrance to his hole in the ground at the abandoned village. He tried to entice the haregirl to give her the *!ama* bulb, but she was afraid because she thought he was a dead person. She stuck the bulb on the end of her digging stick so she wouldn't have to come close to him, but he grabbed the stick and pulled her into the hole. Moon said, "Why are you afraid of me? I'm still alive, and I want to give you a message so you can tell the other people. Tell them that when people die they will imitate me, the Moon, and will be alive again." The haregirl ran back to her people and told them, "Old Moon says that when people die they will not return, that their flesh will smell

bad." She then returned to Moon and told him what she had said to the people. He was angry and split her mouth with an axe; that's why the hare has a split mouth. She then took her gemsbok skin cloak and charred it in the fire. When she threw it over the Moon's face, the dirt of the female gemsbok skin made the marks on his face that we see today.

SPEAKER. *!Unn|obe Morethkwa*

RECORDED. Kauri, Botswana, 1971

TRANSCRIBED BY. *Tsamkxao Fanni |Ui, Jafet Gcao Nqeni, |Ailae Fridrick |Kunta*

ehee

yes

ju gesin sa o

² *some people who were*

||'a !hamhi sa tsi ||a'ike n|a g#hahan o jul'hoansi te !xuni

those little animals of today long ago were people and lived

te ha n!ui n!a'an ha hin tsi he ku n!un, kohm, ku se ||'a o si o Jul'hoan te si !xuni

⁴ *and the old moon here was standing, and saw that they they were Jul'hoansi and were living*

te ||'atca tsi ke ha ka ku

and then at that time he

g!a'ama ka n!un n!un ka m ko ha te !ai ka ha g|a'i ||'atca hin tsi ha o

⁶ *entered (went down) and stayed stayed so we said he died and then came out, that is what he did*

si ku !xuni oo te ha !ai

they went on living and he died

te si ko "huu, n!au n!a'an o e ma ka !ai

⁸ *and they said "huu, our old man has died*

hajoe xae ka ku !om-!om e te n!aua he !ai?"

who will keep us healthy if this old man has died?"

si koe n|ae te !xuni te !xuni te !xuni te kua tsi !au

¹⁰ *they thus said and lived and lived and lived and soon left*

te u

and went

te g!u n!ang ma si koh ku tchi khoe n!un te si koh !xoana koa ke te ha !ai te si

¹² *and the little water hole they were drinking from thus stood and they lived over here and he died and they*

!au !hara ||'a g!u n!ang ma te g|ae !xoana koa ke

moved across that little waterhole and went and lived over here

- 14 te nlang n!oma ll'a ll'aun!hoa o si ga
and the raisin berries had ripened in their abandoned village
 nlang n!oma te si
the raisin berries had ripened and they
- 16 si ku ll'ama ll'akoa te ku !'hu ka
they came from there and were gathering it
 te ku tsi gllaan ka khau ka khau ka khau ka ku tani ka, te ku
and went and spent the day and collected and collected and collected and were bringing
it home, and
- 18 si !'hu ka khau ka, ka tani ka
they went gathering and picked it and brought it home
 te ll'a'i n!ui he oo si!a !'hu ka te
and one day they all gathered it and
- 20 ll'a dshaua hin o !'hai
that woman who was a hare
 ll'a !'hai hin tsi o !'hai ma tze
that hare was a small hare
- 22 ll'a ha o, ll'a dshaua o dshau l'hoan di te ge l'xo a si!a
and she was, that woman was a regular woman who stayed with them
 si!a !'hu ka te
they gathered it and
- 24 u g!a'ama ka lho te si!a !oa ha, si!a gesin tcoahn ha
went and entered the raisin berry patch and they all told her, some of them deceived her
 te ko, "otca e!a hin ku 'm nlang sa
and said, "we here are eating raisin berries that are
- 26 g!aan te ku khau ka sa !a'u
red and are picking those that are white
 nlang a hin ll'a tci-tcia a oo khaua, nlang nllah ll'a a khau l'u nlang sa g!aan
now you should gather the same way, don't gather and put (in the bag) those that are
red
- 28 ka si tcoahn ha
that's how they deceived her
 te ha re ku gom ll'atca te khau ka tzanasi te gom ll'atca te khau ka tzanasi te
and did she swallow those and pick the unripe ones, and swallow that and pick the
unripe ones and
- 30 si !'oansi g!a'in
their carrying skins were full
 te si ka ku, si sin tani ka te kharu ll'a g!u-n!ang ma te g!hoo
and they, they just brought them and went down to the little waterhole and sat
- 32 te si ko "!'hai, a koara tci !'an o a ga nlang e se"
and they said "hare, take off your carrying skin so we can see"
 te si kua si koara ka te ka !xau te o tci tzanasi re
and they quickly, they took it off and were surprised that it (contained) unripe things

te si!a ko
 34 *and they said*
 "a he xae ||oeh ||au ku khau te e!a hin ku khau tci dore sin?"
have you in fact collected well and we all here have collected bad things?
 te koara te ka
 36 *and took it off and it was*
 g!a'an te ha ko "g!omsi !a'u !a'u !a'u
red and she said, "white, white, white (diseased) crotches
 hatce re i!a koe du l'an mi?"
 38 *what have you all done to me?"*
 te si ko "ha-m taqm ka nlang ||'a a te
and they said "dump it out and then you should
 n!uan ce, e!a te g!hooa koa tsi ke, te !an a
 40 *go back, we will sit here, and wait for you*
 nlang a glae khau ka nlang tsi nlang m u"
now you go pick it and then come so we can go"
 te ha taqm ka te
 42 *and she dumped it out and*
 !'hu u ka
went off gathering and
 te si ko "otca m!a ku u,
 44 *and they said, "we're going to go,*
 loa ku g!hoo !an ha ko koa ke te ku u,
we're not going to sit and wait for her here but are going to go,
 nlang i!a g|xam
 46 *now you all piss*
 nlang !oa g|xama o i!a ga nlang ko ka ha du he ku !'au
and tell your piss that when she calls out
 ||'a g|xama ku !'au ha"
 48 *the piss should call to her"*
 si!a nluia ku zi ku !oa zi ka ko "n!a a du !'au ha"
(also) one of them shat and told the shit, saying, "now you call out to her"
 ka si!a to'a ka u
 50 *and then they went off*
 te ha u
and she went
 ||ama ||'akoa te u khau, khau, khau ka te ku tsi
 52 *came from there and went picking, picked and picked it and came back*
 te gu g!xa !ama n!a'an to'a te
and took out that big bulb (Ceropegia multiflora tentaculata) and
 ku nloqn ka tsi
 54 *was eating it as she came back*

te ku ꞑae-ꞑae si kokxuisi te loa tsa'a te ku !'au
and was listening for their speech but didn't hear them and called out
 ka zi hin tsi !'au ka ha tsi glae se tama
 56 *the shit there called out and she came there but didn't see (the people)*
 ka ku !'au ka g|xam hin tsi !'au ka ha tsi glae se tama
so she called out, and the piss there called back so she went there and didn't see them
 ku koh te ha n!au n!a'an
 58 *while she was doing that, the old man*
 ho a kore ko ||o'a te ||'a ha te n!anga ||'a tsii si goaq !om ha ||'akaa n!anga
had found somewhere a tortoise and then he sat at the entrance to the hole where they
had earlier buried him
 du cao ka tzi te n!ang te ||ohm ka
 60 *widening its entrance and sitting and chopping it*
 ||ha ,||ha ,||ha ,||ha
(onomatop.)
 te ha ko "hajoe xae ce te
 62 *and she said "who is this now again,*
 ju n!ui xae?"
is it a person?"
 te kxoa ||'a jua
 64 *and looked for that person*
 kxoa ha te |xoa ho ha te o ꞑaun te ha ko "yaih"
looked for him and didn't see him and was going past but he said "hey"
 te ha mani te se
 66 *and she turned and saw*
 te ha ko "hoe"
and he said "come here"
 te ha n!un mani te ku oo ||aea ||'a tca te
 68 *and she stood and turned around and was holding that (bulb) and*
 te ha ko "a m sin nꞑhaoh
and he said "you just walk
 !'hae n!ang tsi na tca to'a a ku 'm
 70 *quickly and come give me that thing you're eating*
 !ama to'a a ||ae"
that (bulb) there you have"
 te ha ko "ooh,
 72 *and she said "oh,*
 tca jua he tsi goaq !ai he oo !au, hajoe xae cete?"
that this person long ago died and left, who is this then again?"
 n||ah te tsi, tsi n!uan tca
 74 *left and came, came and stood there*

tjutzi khoe te n!uan koa ꞑxan te !'anga ka ko !ai te
*about as far as the house door is and stood far away and stuck it with a digging stick
 and*

76 ku !'an ha ko ha te ha !xau te ko "'in-in
*offered it to him but he refused and said "no
 mi m loa ooa a ko tci n!ui n!ang a tsi na
 I won't do anything to you, so come and give me*

78 !ama, hatce xae mi ku ooa a?"
the (bulb), what would I do to you?"

te a ku n!un ꞑxan
but she stood far from him

80 okaa ju gesin ||ama koa ke te
and the other people came from here and

ku !au nꞑau koa ke
and were moving here

82 te ha tse ka ku !'an ha !ama te ha
*and she gave him the (bulb) and he
 gu ha te ||hai !'ua ha ko dom n!ang
 grabbed her and pulled her into the hole*

84 te ko "a xae koaq mi?
and said "are you afraid of me?

a ko mi te goaq nꞑau kore te ku koaq mi ,mi m
*where are you saying I went that you fear me, I
 ge te mi hin tsi he*

86 *am alive, and it is I here*

te loa dua a ko tci n!ui, te ku !oa a
and won't do anything to you, but am telling you

88 tsi !oa a ka a u !oa jusa, ju gesin sa u he
came to tell you so you can go tell people, those other people over there

te ꞑaun, te !au nꞑau koa ke
who passed by and moved over there

90 n!ang a
then you

bah ka mi ||koa a wa a ku...
but if I send you there can you do it

92 a ku du ||'atca?"
you, could you do that thing?"

te ha ko "inn, n!a"
then she said "yes, certainly"

94 te ha ko "!aah,
and he said "run,

!aah n!ang u, ua si khoea n!ang !oa si n!ang
run to those people, go near them, then tell them that

- 96 jua ku !ai
a person who dies
 ha ku ꞑoa mi ka ku |xoa
will imitate me and be alive
- 98 ka ku !ai ka ku |xoa, n||ah ||'a ha kua !ai, 'in-in
and will die and then be alive, he won't quickly die, no
 n|lang ku !ai n|lang ku |xoa, n|lang ku !ai n|lang |xoa
he will die and then be alive, and will die and then be alive
- 100 ||'atca ju oo
that's what people will do
 oo |xoa n||ah ||'a ju ku kua !ai"
will be alive, won't quickly die"
- 102 te ha ko "inn, n|a"
and she said "yes, of course"
 "a bah ||au tsa'a mi, u ||au !oa si?" "ee mi ||au tsa'a"
"do you understand me well, will you go tell them well?" "Yes, I understand well"
- 104 ka ha !aah, !aah, !aah, !aah
and she ran, ran, ran, ran
 tsi g|ae si ku koe tju sa ke g|hoo he o ha gea khoe sa ke te
came and they were as close as these houses standing here, she was there and
- 106 !'au si te si g||a
called them and they stood
 te ha taa ko "n!ui n!a'an o ha ku ko i
and she said "the old moon said you
- 108 ka i ku !ao i oo i
when you die you will, you
 kua !ao u n|lang n||ah |xoa
will quickly die and be gone and not be alive
- 110 Jul'hoan !uisi te ||ku |kau"
dead people's flesh will smell bad "
 "!'hai m he tzin, n|a..."
"it is the hare coming along here, of course..."
- 112 te si ko "ooh,
and they said "oh,
 a he bah xae ||ama kore te a kokxuisi koe ta'm?"
where has this one come from with speech that sounds like this?"
- 114 te ha ko "tca n!ui n!a'an koh !oa mi, kohm, mi ku !oa i!a"
and she said "what the old moon told me, for sure, is what I'm telling you"
 te ko "i kua !ao n||ah ||'a i ku |xoa"
and said "you're going to die, now don't be alive"
- 116 n!uan ce
went back

te si ko "a nla ni to'a a te ko
and they said "you obviously should go away since you said
 tsi n#oahn e ko ka, nlang a ni to'a"
 118 *came and told us that, now you go away"*
 te ha glaea ha
and she went back to him
 te ku are ka ha n!uan tzi he !oa ha ko ka ha glae u, te ha ko "tsi,
 120 *and wanted to stay outside and tell him that she had gone, but he said, "come,*
 tci n!ui a !oa mi"
you'll tell me something"
 sa g!a'ama te tsi glae
 122 *they two went in and arrived*
 "a bah u koh hatce !oa kxui si?"
"what did you go and tell them?"
 "mi nla koh ko si
 124 *"I certainly said they*
 !ao u nlang ll'a si te oo,
would die and go away , that's how it would be,
 jul'hoan !uisi te llku lkau"
 126 *that dead people's flesh will smell bad"*
 te ha kua tsi
and he quickly
 gu l'ai te ka llahm !hara ha tzi, ka to'a, !'hai tzi ka khoe
 128 *took an axe and chopped-split her mouth, that is why the hare's mouth is like that*
 te g!o'e !'an ha ko !oq'u he o ha ku tsi
and the gemsbok skin she had wrapped around her she quickly
 g!xa, ha he o !'hai te
 130 *took it off, this one who was the hare and*
 gllxuan da'a te tse
lay it on the fire and
 nlloba kxai ha
 132 *threw it over*
 !'hoan lho, ka tsi ka to'a ka
the man's face, and that's why the
 n!ui lho koh
 134 *moon's face*
 o lkurisi
is dirty
 tsi o ha g!o'e te ka ha ku
 136 *it was the gemsbok skin and when she*
 llua ha lho ko ka he oo ku !aah g!a'i , ha !'hoan ku
put it on his face and ran away, the man

138 koh ka g!o'e di ka |kurisi ce to'a te koh xa gea ha |ho
since that time the dirt of the female gemsbok skin has been on his face
||'atca sa |'u te dua ||'akoa
that is what they stayed and did there

140 te ||'a !aia tsi ke te e ka kua ku !ao u te |oa |xoa
and that's the death here that we quickly die and are not alive
ka n!uan koa to'a
it ends here

142

Chapter 14

The Beautiful Elephant Girl

SUMMARY. The elephant girl's husband's younger brother was still in his mother's stomach when his older brother married the elephant girl. After the marriage, the elephant girl's husband brought her to his mother's village to live, and she gave birth to a daughter there. But there were no elderly people living at that village, so the elephant girl and her husband planned to visit his older relatives at other villages to ask for gifts for the child. The elephant girl planned to leave her daughter with a woman there while she and her husband went visiting. The night before they were to leave, the elephant girl and her husband slept at his mother's village.

The mother's stomach grew, and she was about to give birth. In the morning, her older son, the elephant girl's husband, was packing to leave. His mother was grinding ochre and rubbing her stomach with it. Her newborn son jumped straight up out of her stomach, saying, "Mother, rub your hands on my head so that I can go with my older brother." Everyone was astonished, but one of them said, "This is a sky's thing, so just do what he says: let him go on the journey with his older brother." So his mother rubbed him with ochre and fat and he left with his older brother.

At one of the villages of the old people, the husband was requested to bring his daughter so they could see her. He agreed, and they were walking to fetch the child at the other village. As they were walking past an anthill, the younger brother stepped on a thorn and cried, "Ouch, ouch, ouch!" Then he took off his shoes and threw them away, saying they should go off and become vultures that drop down on meat. Then the younger brother said, "Run, older brother, go see what those vultures are dropping on, and get meat for us to eat."

Meanwhile, the older brother's wife, the elephant girl, was wearing

a skin apron with a metal awl stuck in its waistband. The younger brother asked his brother's wife to use the awl to pull out the thorn from his foot. The elephant girl believed what he said and came close. He took the awl and killed her.

The elephant girl had already told her grandmother that she didn't trust her husband's younger brother. She had said, "My thoughts don't agree with a thing that jumps out of its mother's stomach saying it wants to accompany its older brother. So watch well: a little wind will come to you with droplets of my blood, and will stick to your groin. Take the bit of blood and put it into something like a little bowl or a jar." And indeed the little wind with the blood came to the grandmother and stuck to her. The grandmother said in her heart, "Isn't this just what the child said would happen?" She took the blood and put it in a jar, and lived and thought. She said to herself, "If they've already completed what she told me, there's nothing to be done."

Meanwhile, the elephant girl's brothers went to follow her husband and his younger brother, to see if they had arrived safely at the village with their sister. In fact, the older brother had gone off and had not found the vultures, and was returning to where his younger brother was. The younger brother had killed and skinned his older brother's wife, the elephant girl, and had roasted her and was cutting up and eating her fat. The older brother arrived and, not seeing his wife, asked what kind of meat it was. The younger brother told him not to ask so many questions, but just to come and taste the meat. "Why do you call that which is meat, a woman?" asked the younger brother.

The older brother was greatly upset and asked his younger brother how he would manage to remain alive if he ate a piece of his own wife. "Stick with me," said the younger brother, insisting again that it was plain meat. Finally the older brother took a piece and ate it. At that moment the brothers of the elephant girl, having tracked the two, were seen approaching. The younger brother told the anthill to break open so his brother could enter and avoid the anger that was coming his way. The anthill obeyed, and the older brother stepped inside. The anthill closed. The younger brother stood alone outside, and when the elephant girl's brothers tried to stab him, he perched on the points of their spears like the little bird called *lomhaya*. He dodged their spears, perching on their heads, perching on their noses, and perching on their other body parts, and eventually defeated them completely. They left him and went off.

The older brother jumped out of the anthill and the two of them took the meat and went home to their village. The people asked,

"What have you done with the woman whose child is standing over there? What kind of meat is that you are walking around with your stomachs full of? You two have done something very wrong."

Meanwhile the bit of blood stayed in the grandmother's jar and grew. The grandmother put it into a skin bag and it grew some more. It split the bag so she put it into something larger. It grew and split that too. Only the grandmother knew what she was doing and kept her intention, growing the blood into a regular big woman again. Finally the elephant girl was the size of a sack.

One day the women of that village said they would go gathering raisin berries, and they took the child along with them. The grandmother spent the day alone at the village. When the sun was getting low, she spread a reed mat in the shade and took out the elephant girl and set her on the mat. She ground ochre and spread it on her, fixed her and dressed her and hung her with ornaments, and fastened copper rings into her hair. She was the beautiful elephant girl again.

When the women were coming back from gathering, they heard the old woman speaking to someone, and that someone was laughing in response. The child asked, "Who is laughing in the village that sounds just like my dead mother?" The other women thought the child was crazy, but then the elephant girl laughed again and they all began to wonder. They arrived in the village and saw her sitting there. Her daughter cried, "It's my mother!" and dropped down and began to nurse. The other women asked, "Who has done this?" The elephant girl replied, "Granny, of course, Granny alone. The old people give you life."

Another day the two who had killed her came back to the village, and, seeing her, got a fright. But they still wanted to take the elephant girl to visit her in-laws. The grandmother secretly gave her a magical gemsbok horn and told her how to use it when she arrived at the in-laws' village. The elephant girl then left with her husband and his younger brother and they traveled a long distance. As they traveled, the elephant girl kept asking them to let her know before they arrived at the village. She asked about mountains, and riverbeds with water, and what the distance was between where they were and the village they would be visiting. Finally they passed a hill, then a valley of soft sand, and another hill, and came to a village beyond, where small children with clean tummies were playing around and laughing. The brothers told her this was the place.

The elephant girl told them to go ahead of her into the village, that

she wanted to powder herself and then follow them in. When the two brothers had entered the village, she took out her magical gemsbok horn and blew on it, saying "These two brothers and their village shall be broken apart and ruined!" The horn blew down the village, flattened it to the ground. Then the beautiful elephant girl walked home.

SPEAKER. !Unn|obe Morethlwa

RECORDED. Kauri, Botswana, 1971

TRANSCRIBED BY. Tsamkxao Fanni |Ui, Hacky Kgami Gcao, |Ui Charlie N!aici, G#kao Martin |Kaece

||'a !'hoan o !xodi ||'a ha tshin
that man was the elephant girl's younger brother
 ha !xodi ||'aha !'hoan ||'aha tshin
 2 *the elephant girl's husband's younger brother*
 ee
 yes
 te-ee
 4 *and*
 te ha
and he
 ||'a !arikxaoma koh
 6 *that adolescent*
 tsau,
he got up,
 sa !'hoan ||'a sa
 8 *with the husband, and they two*
 ||ae sa mhsi, kohm, o sa hin
took their children, in fact, it was those two
 te ka ha
 10 *and when he*
 ha !ari-
the adolescent (word cut off)
 !'hoan to'a ku gu dshauma
 12 *that man was marrying the girl*
 he o !xodi oo, okaa
that was the elephant girl, that was when
 ||'a !arikxaoma to'a ku n!o'o
 14 *that adolescent was hurrying*

g!oehsi ooa koh–ha taqe koh sin kxae ha g!u
the shoes did thus–his mother just had him in her stomach
 khoea ko ha
 16 *(was pregnant with him)*
 ha sin gea ha taqe g!u n!ang
he was just in his mother’s stomach
 te ha !o gu ||’a dshaua
 18 *and his older brother married that woman*
 te gɣara ha te gu ha te u |xoa
and asked for her and took her and went away with her
 te u ge |xoa ha ko ha, ha tju|ho
 20 *and went and stayed with her in his, his village*
 te g|ae
and went
 ||’akoa te gea ||’akoa te gea ||’akoa te
 22 *there and stayed there and stayed there and*
 te ||’akoa hin tsi ha
and there at that place she
 g||a’ia da’ama ko ||’akoa
 24 *gave birth to a child there*
 da’ama o dshauma
the child was a girl
 te ha koe te ha
 26 *and she was this big and she*
 ka n||ah ha
left her
 dshau ku se da’ama
 28 *a woman was looking after the child*
 koa ju!ae sin koara
where there were no old people
 ee, ha, ha |’uisi tju|ho hin tsi ha n!haeta gea
 30 *yes, she was already staying at her, her in-laws’ village*
 ee, te te ||ama ||’akoa te
yes, and and from there and
 te te
 32 *and and*
 gɣara u ha ju !aesi
went to ask from his old people
 te u ku gɣara
 34 *and went and was asking*
 xaro tciasi, !oa ha ju !aesi ||’a ha tsi
for gifts, telling his old people that he had arrived

n#ai kxaea da'ama, n#ai kxaea ha dshau
 36 *so that he could cause his child to have things, cause his wife to have things (get gifts
 given to them)*
 te ll'akaa ha dshau te gea ha ju !aesi tjulho te ha koe u te
and then his wife stayed at his old people's village and he went off this way and
 g!a
 38 *arrived back home*
 te tza
and slept
 te ha taqe
 40 *and his mother's*
 g!u !'am
stomach grew
 te ha ku nlluri ka ha llamm
 42 *and she was about to give birth*
 te ge
and stayed
 te si
 44 *and they*
 ha tza te tsau te gllaan te tza
he slept and got up and spent the day and slept
 te ha khoma te ku abasi l'an ka ha
 46 *and in the morning he packed so that he*
 ce
(could) go back
 te ha taqe xai g!oq'in
 48 *and his mother ground ochre*
 g!oq'in
ochre
 te ku nllhom ha
 50 *and rubbed her*
 g!u
stomach
 te hahin tse tsaua ha taqe g!u n!ang
 52 *and he then jumped out of his mother's stomach*
 te ha taqe du ha g!u, du ha g!u, du ha g!u te
and his mother did her stomach, did her stomach, did her stomach and
 du ll'ai te l'an ha !o
 54 *made beads and gave (them to) his older brother*
 te
and
 ha llama khuin tsi ke te khu g!ai
 56 *he came from there and jumped out*

- llama khuin tsi ke te khu g|ai te ko, "aia, ee"
came from there and jumped out and said, "mother, yes"
 te ko, "aia, g#hua a g|ausi ko mi n|ai n|ang mi
 58 *and said, "mother, rub your hands on my head so that I*
u |xoa mi !o"
can go with my older brother."
- si ko si tam te si n|ui !xau te ko, "tca o n|a'an tcia, n|ang i!a sin tsi n||aahn tam.
 60 *they said they were surprised but one of them refused and said, "this is a sky's thing, so*
don't you all say you're surprised.
 n|ang sin du tca ha hin ku n||a
just do what he says
- da'ama tcia ne m |oa ku khu g|aia ju n|ang ka ku kokxui te i!a hin ku tam ka?
 62 *what kind of child is this who jumps out of a person's stomach and talks and you here*
are surprised at it?
 sin du ha
just do him
- n|ang ha g|ae u ua to'a he ha ko ha u |xoa ha !o"
 64 *let him go on that journey he wants to go on with his older brother"*
 si koe n||ae
they said this
- ee
 66 *yes*
 te ha n||homa ha ko ||'a g!oq'in, ||'a n|aia ha n||homa ha ko ka
and she rubbed him with the ochre, the fat she rubbed him with
 te ha !o ku ||xoba te ha ||xoba |xoa ha !o
 68 *and his older brother left and he left with his older brother*
 te sa u
and they went
- te u u u te
 70 *and went went went and*
 ua t|ulho
went to the village
 te sin ua t|ulho
 72 *and just went to the village*
 te u tza
and went and slept
- te ha ju !aesi ko, "n|ang a,
 74 *and his old people said, "now,*
 itsa u tza n|ang khoma tsi |xoa ||'a dshaua n|ang e se da'ama
you two go back and sleep and in the morning come with that woman so we can see the
child
 ehee
 76 *yes*

koe n||ae

(they) thus said

te sa u te ha

78 *and they two went and her*

!'hoan ko, "ee, m ku tani tsi ka i tsi se ha.

husband said, "yes, we'll bring her so you can see her.

ha n|a tia g||a'i ha 'ae te tia †aun

80 *indeed she was born and is growing up*

te mi ku tani tsi ka i tsi se ha"

and I'm going to bring her so that you can see her"

te

82 *and*

ha koe n||ae te sa u tza te ||k ae te khoma te

he thus spoke and they two went and slept and then got together again in the morning

and

tza te khoma te ||xoba

84 *slept and in the morning left*

te ka ku n†au u sa ju !aesi tju|ho

and were going off to their old people's village

te tsi g|ae ku n†hooa khoe n|ui te ha

86 *and came and were walking someplace and he*

ko, "oo, l'u l'u l'u l'ua"

said, "oh, ouch, ouch, ouch, ouch"

g!u'i

88 *the anthill*

khuin 'ae tsi g!u'i oo n|anga

this is how the anthill stood

te si|a tsi g|ae ku ||xam koa tsi ke te ha ko

90 *and they came and were walking along here and he said*

"l'u l'u l' u (?)"

"ouch, ouch, ouch (last word unclear)"

te ka n||han ku to'a te ha

92 *and was just then going and he*

n||aahn ||'akaa te ko

left that and said

ya

94 *yes*

te g!xa g!oah, g!xa g!oah

and took off his shoe(s), took off his shoe(s)

te n!o'an u

96 *and threw them away*

te ko

and said

hi u du te o dxuu
 98 *they should go off and become vultures*
 te sa koh o dxuu sa koh taqma
and they became vultures that dropped
 !ha khoea
 100 *on meat*
 te ||'a g!oah
and that shoe
 tse u gea ||'a koa te ku
 102 *then went and stayed there (in the sky) and then*
 taqm te ha ko, "ye, mi
dropped and he said "hey, my
 !o, !aah, !aah, !aah, !aah,
 104 *older brother, run, run, run, run,*
 hatce m !'ang !hun mi? nlang a !aah nlang
what is piercing killing me? now you run and
 dxuu sa to'a a se nlang du !ha nlang mtsa 'm
 106 *go look at those vultures and get meat for us two to eat*
 te ha !o
and his older brother
 te ku !aah l'an
 108 *ran after*
 ||'a, ||'a g!oahsa
those, those shoes
 te
 110 *and*
 ka sa ku koh ooa
when they were doing this
 ha !o ||'a ha dshau ||aqma
 112 *his older brother's wife was wearing*
 g|xaian koe
an awl like this
 te g!ai nlo te
 114 *and sewed a skin and*
 ka l'u nlang ka l'ae ko ||'akoa
and put it up straight there
 te ha ||aqma ka te ka n!uan ha
 116 *and she put it on and it (the awl) was stuck (in the waistband)*
 te khuin ||'a !anua to'a mi koh ||ae
and it was like that metal tool I was holding
 te ka ha !o !aah he g|ae ku !aah u he oo ha ko...
 118 *and when his older brother went and ran off, he...*

"mi te o coea ll'an tzautzau to'a te ku !hun me, tzautzau, kohm, !hun mi.
(said) "I'm going to pull out that thorn there that is killing me, a thorn, for sure, is killing me.

120 mi !o ll'a ha dshau, ha m tsi g!xa mi ko !hua ke
my older brother's wife, pull out this thorn here"

!o ll'a ha dshau ku gaqea tca ju n!ui ku nllae
older brother's wife believed what the other person said

122 te tsi g|ae
and came

te ku ko ha se ka
and she was trying to look at it

124 te ha ko, "ha m g|aia ka se nlang ll'a a te na g|xaian to'a nlang mi,
and he said, "stop looking at it and just give me that awl there so I,
 nlang mi !oa a ko ka nlang a g!xa ka"
so I can tell you about it so you can take it out"

126 te ha !o ll'a ha dshau #hoe ka te
and his older brother's wife pulled it out and
 l'an ha ko ka
gave it to him

128 te
and

te ha koe du
he thus did

130 koe koha koe |xoa l'an
and thus didn't give
 g|xain te...!xau
the awl...refused

132 te si ku, ha txun ku se
and they were, his older brother's wife was looking at
 ll'a g|xaian te ha
that awl and he

134 l'u g|xain ko koa ke
put the awl here
 (stabbing sound)
 (onomatop.)

136 te hahin, ll' a dshaua, te o ll'a tca ll'a ka n!ui te ha ni !oa ha,
and this one, that woman, had done that before and had already told her,
 ha txun
her grandmother

138 te ko, "tca ke o tcaa
and said, "this thing which

- ||ama ka taqe n!ang he g|ai he ||xam ka !o he tsi komm o tca mia he tam.
*comes from its mother's stomach and jumps out and accompanies its older brother is a
 thing which I don't understand.*
- 140 mi ꞑ'angsi m loa zaihn
my brains don't agree
 nlang a
now you
- 142 maq ma ku tsia a
a little wind will come to you
 maq ma to'a ku tsia a, kohm,
that little wind that will come to you, in fact,
 144 tci n|ui maq ma, kohm, ka kxae
the little wind will in fact have something
 tca o l'angma ko tcia
something like a little bit of blood
- 146 te l'angma to'a kohm ku du ka tsi glae ||ua a ko a n||hai
and that little bit of blood will come and stick to you on your groin
 nlang a gu l'angma to'a
now you should take that little bit of blood
- 148 te l'ua tci n!ang
and put it into something
 n||aahn kokxui, nlang sin gu ka nlang l'ua tci n!ang
don't speak, just take it and put it into something
 150 tca o xabama ||'akaa n|a ka o |xanama"
something like a little bowl or a little jar"
 ee
yes
 ee
 152 yes
- te si!a ||xoba te glae ku du ||'atca
and they left and went to do that
 154 te ||'a maqma tsi !aah ua ha
and that little wind came running to his
 !o ||'aha txun
older brother's grandmother-in-law
 ku oo te ||'a l'angma kua tsi ||u
 156 *was doing things and that little bit of blood came and stuck*
 te ha se te ko, "hatce da'amaa he, a ni !oa mi ko tca ku du?" te
*and she saw it and said, "what is it that this child has already told me about things that
 would happen?" and*
 158 tse koe n||aea ha !ka khoea te koe gu ka
then thus said in her heart and thus took it

"ka m, ka m, mtsa sin ku llama koake"
"and we, and we, we two will just go this way"
 ka ha ko "m!a u ll'an koa"
 160 *and she said "let's go over there"*
 eeeeeeeeeeeeeeeeeeeee
 yes
 ha n!osi khoea ka ku tsi du
 162 *on her skin it came and did*
 ka khoe si te glae gu ha ka ha
it was as if they went to get her and she
 ku du ka ka l'ua ka ko lxana n!ang-
 164 *did it and put it in a jar-*
 tcisa to'a o Huwe, kohm, a hin ko ka dusi te n!a'ng?
those things in the Huwe (god) stories of long ago, for sure, do you here say their doings
were nice?
 te ll'akaa
 166 *and so*
 ll'aha ge te ku ð'ang te ko "hin,
then she lived and thought and said "hmm,
 kaa ke mi !uma !oa mi he u he
 168 *that which my namesake told me and has now gone...*
 xabase si m anexa du toan tca ha koh !oaa mi te n#oahn koara "
although if they've already completed what she told me, there's nothing to be done"
 ha koe nllae te koe nllae
 170 *she said thus and said thus*
 te
 and
 ha gl!aa !ariksaomh gesin sa o ll'a dshauma ll'aha tshin !ansin kesin !o !ansin
 172 *she went back, those other adolescents who were the girl's younger brpthers and her*
older brothers
 te ko, "he, ju-he, i ya m loo jusa he nlang se xore
and said, " hey, people, now go follow these people and see whether
 si xae llau u, g!a'ama lxoa jua u he ko tjulho"
 174 *they are going well, and have entered the village with that person over there"*
 koe nllae
 (they) thus said
 okaa hahin ane
 176 *it was that he had already*
 glae kxoa nllhoo ll'a dxuusa te loa ho
gone and looked for those vultures and didn't see them
 te ha hin aneha koe !hun te koe tcxo te
 178 *and he had already thus killed and thus skinned and*

180 ||'a tci, n|a'ng !'hae tca ku tsi
 that thing, quickly when it was coming
 |xoa da'a te ka ha ku'u te ku !xai tchi ||'a n|aia
 started a fire and roasted her and were cutting up and drinking (eating) her fat
 n!un te !xai tchi
 stood and cut and ate
 182 te da'ama tia n!uan koa to'a
 and the child herself was standing there
 te ka ha, bah, ha !o ku tsi he, oo
 and when he, what, his older brother came, then
 ha dshau
 184 *his wife*
 "dshaua o mi ma xae o kore?
 "where is my wife?
 186 te da'ama u he te o n|e'e te n!un
 and that the child over there is standing alone
 te ha hin !'u
 and that this one has put
 !'u da'a n!a'an
 188 *put a lot of wood on the fire*
 koe te n!un te !xai tchi n|ai xae o kaa ne?"
 like this and that he is standing and cutting and eating fat, is what?"
 te tsi
 190 *and came*
 ku n#haoa koake te ko, "hatce xae a hin du te ka dusi koe?
 was walking there and said, "what have you here done and your doings are like this?
 !ha tcia ne xae to'a?"
 192 *what kind of meat is that over there?"*
 te ha ko, "ham n|laahn !ha tcia ne n|ang ||'a a te tsi gu n|ang tshan.
 and he said, "stop talking about what kind of meat it is, just come and take it and taste
 it.
 !haa a hin kurike gu te gagea !ha, ku gagea dshau?"
 194 *meat you now take that you once called meat, and call it a woman?"*
 te ha ko "n!u n!a'an koh n!a'an"
 and he said " you big penis glans" (insult)
 ha, ha !xau:
 196 *he, he refused:*
 "a ba koe kuru te mi hin ku naun |xoa?
 "how will I myself stay alive if you are doing thus?
 a ba sin !hun mi, wa?
 198 *are you just killing me?*
 a re |xoa o jua g|ai-|'an m taqe n!ang ko tca ke koe, ||'ahaa tsi g|ae ku
 aren't you a person who left our mother's stomach in such a way, that you have come to

200 koe kxuia l'an mi ko dshau?"
thus ruin my wife for me?"
 ko, "ham gu !ha nlang ll'a a te tshan
(but he) said, "now take the meat and taste
 202 tca ka ta'ma
what it tastes like
 !ha l'hoan, te kohm
plain meat, of course
 204 loa o Jul'hoan !ha
it's not human meat
 koe !oa kxui a, nlang a, kohm, tsi gu te
I thus tell you, so you just come and take it and
 206 ll'akaa nlang nllhan !hun mi
and only then come and kill me
 a xae
won't you
 208 ca tshan ka ka nllhan !hun mi?"
just taste it and only then kill me?"
 si nla o ll'a tcisa ll'a ka nlu nle'e
they certainly did one of those things
 210 ll'a ha !o tsi glae gu ka
then his older brother came and took it
 te 'm ka te ka o !ha, oo
and ate it and it was meat
 212 te ha ko, te ha ko, "te mtsa re ku |xoa ka?" ka ko
and he said, and he said, "but will we two remain alive (having done this)?" and said
 te ha ko "hatce re ku !'oan mtsa? mtsa m
and he said, "what will kill us, we two
 214 loa ku !ao
will not die
 mi hin !'han
I know
 216 tci nluia !'oan mtsa o ka koara
there is nothing that will kill us
 n!anga mi khoea
stick with me
 218 ee, mi hin khoea a n!anga"
yes, I'm the one to stick with"
 !'hoan nlang te tsau
the man sat down and then got up
 te ha ko
 220 *and he said*

- te si kaq|'hoan llama ll'a !arikxaosa to'a te si txun !oa si te ko, "loo ju."
and they had just come from those adolescents and their grandmother told them and said, "follow the people."
- 222 te si kaq|'hoan llam
and they had just followed
 te ha o ll'a tcaa te
and he did that and
- 224 ane ha ho si te ko "si m u to'a cu te ku tsi"
had already seen them and said "there they are over there, coming toward us"
 eee
 yes
- 226 "nlang a !an mi nlang mi du l'an a ko
"now wait for me and I'll do for you
 tca mi ku du nlang a se"
something I will do and you will see"
 te ha ko: "xa m du l'an mi ko ka mia he, kohm, koara tci nluia mi !'han nlang xa
 m du ll'a tca.
 228 *and he said "now do it for me, I here for sure have nothing else that I know, so now you should do that.*
- te loa ꞑ'anga mi jusi tsi !om mi"
and I don't want my people to (have to) come and bury me"
- 230 llxoba te glae, glae !oa
left and went, went and told
 ll'a g!u'ia te ko
that anthill and said
- 232 "g!u'ima, !hara, nlang mi !o g!a'ama, n!ai te ku tsi.
"little anthill, break open, so my older brother can enter, a fight is coming.
 nlang mi o nle'e n!uan tzi"
let me stand alone outside"
- 234 mm
yes
 te
and
- 236 ll'a g!u'ia koh
that anthill
 tsharaa khoe
split in two
- 238 te ha !o g!a'ama
and his older brother entered
 te ha ko "nla a ka, !'o, !'o a, !'o a tzi"
and he said "now you should close, close your, close your door."
- 240 ll'a g!u'ia nla llkaea khoe
that anthill certainly closed together

te ha n!un
and he stood
 te si tsi te ku, te ha se si te lom
 242 *and they came and, and he watched them and was cutting (meat)*
 te si ku tsi
and they came
 te ka ha tsi he n!un te o
 244 *and as this one stood there and was*
 m ||'a e !uia, ha hintsi he ||'a da'ama
eating and serving up our older sister , this one's child
 okaa si tsi tsia, si tsi
 246 *then they came, they came*
 te ku tsi glae sin ku gu ha
and came and just took him
 jua ku,
 248 *the person was,*
 ||'a ||'a tzaamama m ge
that, that little bird exists
 he koh o ||'a Jul'hoan ma m ge
 250 *and who was that little Jul'hoan, exists*
 xare ka tsi ke ha ge
even now he exists
 te ka mtsa koh o jusa ku oo n||ho
 252 *and if we two were people who were travelling*
 #ha sa ke o Ghanzi #hasi
these roads that are Ghanzi (Botswana) roads
 ||'a #ha sa ke m ku g||a ku g!a
 254 *those roads we traveled (together, years ago) to get back there*
 ||'a #aah sa to'a
(on) those large, flat areas over there
 ka koh o ju te sa
 256 *it was people and the two of them*
 te oo koa khoe e ku m !xoa ke, !oaakhoe
and did like we're doing, eating this pot and talking together
 mi, a m ku tsa'a te ||xoasi loa !'han
 258 *I, you've heard of it but naturally don't know it*
 to'ma khuin to'a ka ku ko
near there it was
 !'ang, !'ang, !'ang
 260 *(onomatop. bird sound)*
 mmm
yes

- mm-mm-mm
 262 *yes*
 'in- hiin
(onomatop.bird sound)
 ka tzema ka ||'a te
 264 *it's little and then*
 te khu koe du, ||'a tzama ha hin tsi to'a
it thus does, that bird there
 ham sin o ||'a jua
 266 *it was just that person*
 te ko
and (they) say
 te si tse ko "||'omhaya" ko ha
 268 *and they call it "||'omhaya"*
 ||'a Jul'hoansi o e gesin
those others (Naro people) who are like us Jul'hoansi
 mi, e!a hin, e ko
 270 *I, we all here, we say*
 ko "||'omhaya"
say "||'omhaya"
 ||'ang ||'omhaya
 272 *(onomatop.) ||'omhaya*
 ||'omhaya
 ||'omhaya
 ||'om.....||', ||', ||', ||'
 274 *(onomatop.)*
 ||', ||', ||', ||'
onomatop.
 eeeee
 276 *yes*
 ee
 yes
 ha n|a ku ko ||'ang ||'ang ||'ang
 278 *he certainly says (onomatop.)*
 ||'om, ||'om
onomatop.
 ||'om ka ||'aha te ku (unclear)
 280 *goes (onomatop.) and then he (unclear)*
 ||'a ha te ku khu koe g!a'ama ka ||'atca ha ka koe du
then he thus entered and that's what he did
 te si tsi g|ae ku ||'an ha
 282 *and they came and were fighting him*

te ha ku ||ua !u!u g|a'a
and he perched on the point of the knife
 te ku ||ua si n|aisi
 284 *and perched on their heads*
 te ||ua Ju'hoan koa tsi ke
and perched on a person's (body part)
 te si g+xari ha
 286 *and they brushed him off*
 ju tzun
a person's nose
 si g+xari ha
 288 *they brushed him off*
 ha sin ||xae ha
he just dodged him
 te
 290 *and*
 ko si te ku ||'an ha
said they would fight him
 te sintsi g||a, g||a, g||a, g||a te tlhoboga
 292 *and they just (onomatop. stabbing sound) and left off in despair*
 te ko, "jua he ha |ho kuriba mi ku ho ha ka !hun a?
and said, "where will I see this person's face so I can kill him?
 te loa... m u
 294 *and won't ...let's leave*
 ha n|a koh taahn m
he has certainly defeated us
 ee
 296 *yes*
 oo cu," ha g|a koe n||ae
let's go lie down," he went back and thus said
 te n||aahn ha te, te g|ae sin u
 298 *and left him and and just went off*
 ee
yes
 300 ||'akaa ha !xau te khu-g|ai
then he refused and jumped out (of the anthill)
 ku g|ai te ha abasi ||'a !hasa te gu ||'a da'ama o si ma te
left and he packed up that meat and took that child of theirs and
 to'a te g|a
 302 *went off and went home*
 si tju-lho
(to) their village

te
 304 *and*
 te
and
 se te ha ko "yao,
 306 *saw and he said "yow,*
 itsa re glae kxaea kore ko
where did you two go and put that
 dshaua ha da'ama to'a?"
 308 *woman whose child is over there?"*
 te ko, "a-o,
and said, you,
 dshaua to'a...
 310 *that woman...*
 ka !haa mi goaq du etsa 'm he n#haoh g!a'in,
the meat that I fixed before for you two to eat here that you are now walking around with
your stomachs full of,
 dshau tci tcia ne koma gea koake?"
 312 *what kind of woman could possibly be here?"*
 "ha m nllaahn koe nllae, nllaahn a txun, yao"
"don't say that, leave your grandmother alone, yow"
 te ha ko "!ha kah ke te mi llae
 314 *and he said "this is meat that I'm holding*
 te dshau ha o Ju!hoandi ne re to'a?
so what Ju!hoan woman could it be?
 te da'ama hintsi i koh kxoa hintsi te etsa tsi lxo
 316 *and this is the child you were looking for, that we two have come with*
 nlang i gu"
now you take her"
 te ko
 318 *and said*
 tsi glae ko, "e-e, itsa m oo tca lkau, nlang itsa...
came and said, "no, you two have done something bad, now let the two of you...
 da'amaa to'a a !oa ha ua ju sa to'a
 320 *tell that child to go to those people over there*
 te mi ku tsa'a khui"
and I'm in pain (over what you've done)"
 te l'u te nlla te
 322 *and discussed and talked and*
 ll'aha da'amaa tse ua ll'an koa
that child then went over there
 ko ha l'uisi khoea
 324 *to her in-laws' place*

te si ko
and they...
 326 te u ge te u ge te u ge te
and went and stayed and went and stayed and went and stayed and
 ha ku !'am, gea ||'a |xana n!anga te !'am
it (the blood) grew, stayed in the little jar and grew
 328 okaa ha !'ua ha ko !au
then she put it in a skin bag
 ka !'am ka
it grew and
 330 du !hara ||'a !aua ka ha !'ua ha ko hatce
split that bag so she put it into something else
 ka ha !'am ka du !hara ||'a tca
and it grew and split that
 332 ha hin o nle'e te !'han te du ka
she alone knew that she was doing that
 te ju waqnsi tam
and everyone else did not know
 334 xoana te kxae ||'a dshaua te du ||'a dshau n!a'an toan
(she) managed to keep that woman and fix that woman so she was a regular big woman again
 o nle'e te kxae ha
she alone kept her
 336 kxae ||'a ≠'anga te ku n#ai ||koaa te
kept that intention and worked with it and
 ka ha ku !'am ka ha ku kxoni n||hoo ha
and she grew and she kept on fixing her
 338 te ha ku !'am te ha ku kxoni n||hoo ha te ha ku !'am te ha ku kxoni n||hoo ha
and she grew and she kept on fixing her, and she grew and she kept on fixing her
 te ka ha !'am ||kae he ka tsi o dshau, hela
and when she had completely grown and become a woman, finished,
 340 tca tsi |hao khuian ha tse khoe
the size of a sack is what she became like
 te si ||a'i n|ui tza
and they one day slept
 342 te khoma te tuih te
and got up in the morning and
 yaa dshausi ko si te !'hu n|ang,
the women said they would gather raisin berries,
 344 te ||xoba te !'hu n|ang, te da'ama ko
would leave and go gathering raisin berries, and the child said
 "mi ||a'ike ku ||xam ||gaq|gaq, se ka
"I today will accompany auntie, see it

ka 'm n|ang"
 346 *and eat raisin berries"*
 te ha ko "ha to'a u
and she said, "go on and go
 348 ||a'i n|ui ku |oo si ka g|ae," ha koe n||ae te n||ae
this one day you'll follow them and go," she said and said
 te ha tsuma ||'a ha taqe si waqnsi ||kae||kae te
and her nephew's mother, they all got together and
 !'hu u te ha hin, ||'a dshau n!a'an o nle'e te g||aan tjulho
 350 *went off gathering and that one, the old woman was the only one who spent the day at*
the village
 mm
 yes
 352 g||aan, g||aan te |am koe te ha
spent the day, spent the day, and then the sun was like this (low) and she
 gu #oah te khara !hari te
took a reed mat and spread it in the shade and
 354 g!oa !harisi te
in the late afternoon shadows, and
 gu g!xa ha te n!anga ha ko ||'akoa te tsi
took her out and set her there and came and
 356 xai g!oq'i n te |'u
ground ochre and put it on
 te du kxoni ha te
and fixed her and
 358 tsi ka ooa ka tsi ooa te
came and did it and came and did it
 n#ai ||aqma ha te n#ai ||aqma ha te n#ai kxae ha te n#ai kxae ha te ||'anga ha ko
 ka #kai te (unclear)
and dressed her and dressed her and gave her (ornaments) and gave her (ornaments)
and fastened copper beads (into her hair) and (unclear)
 360 te #ha u ||'ang ha te du ha te du ha (unclear)
 ?? hung beads on her and fixed her and fixed her (unclear)
 tca |'homa o n#angdi, !xodi
a beautiful thing, a python woman, an elephant woman
 362 !xodi
an elephant woman
 ee-ee, mi ku kokxui tama
no, I spoke wrong
 ha o !xodi, mm
 364 *she was an elephant woman, yes*
 ha n#angdi hin tsi to'a te si!a ku !hun ka n#ah !o!o !kaua zi tzi
the python woman was the one they killed and the buffalo thorn seed dried in her anus

366 si ko tca tsi o n#angdi
they say that one was the python woman
 te haa he o !xodi
but this one was the elephant woman
 ee
 368 yes
 te si!a ku tsi g!a
and they all arrived
 lam koe te si!a ku tsi g!a te
 370 *the sun was like this (low in the west) and they all arrived and*
 ha, ll'a dshau n!a'an ku nllae
she, that old woman was speaking
 ka ha ko, "hain, hain, haan-oo"
 372 *and she said, "(onomatop.)"*
 te ha da'ama tsa'a
and her child heard
 te ko, "hajoe xae ku tshi #oa aie
 374 *said, "who is laughing like my mother*
 ko tjulho?"
in the village?"
 te ha gllaq ko, "hatce xae mi !ui !ai te da'amama ku di, xae?
 376 *and her aunt said, "what is it that my older sister is dead and the little child is crazy?*
 ee, m !ui-m #xanha !ai
yes, our older sister long ago died
 nlang a nllau ko ha te tshi kore ce"
 378 *now don't say she's laughing someplace"*
 te ha n!ui ko
and another one said
 "hatce mi gllaq !ai te da'ama ku di, xae?"
 380 *"what is it that my aunt died and the child is crazy?"*
 te ku n#hang g!ai te
and left there and
 ha tse te tshi
 382 *she laughed again*
 te ko "ha taqmaa-e,
said "(exclamation),
 hajoe n!haisi xae?
 384 *whose laughter is this?*
 tca ju ani koara tjulho, ju waqnsi tse koe !'hu, oo.
that already nobody's at the village, since everyone then thus has gone gathering.
 dshauma tcia ne xae to'a te ha n!haisi ta'ma sintsi o ha l'hoan?"
 386 *what girl is that whose laughter sounds like that which is really hers?"*

kaa si ku tsi g!a he oo,
then when they arrived,
 se nlang ha
 388 *they saw her sitting there*
 te ha nlang te
and she sat and
 te ha, ||'a da'ama ko, "aie xa , aie, aie, aie"
 390 *and she, that child said, "it's my mother (crooning word), mother, mother, mother"*
 !aah te kua tsi n#hao te ku mq'm ha
(she) ran and quickly came and dropped down and began to nurse
 ha nla koh ku mq'm
 392 *she certainly began to nurse*
 tsi nlang te mq'm
came and sat and nursed
 te si ka ku se ha te ka tse ko, "yao,
 394 *and they watched and said, "hey,*
 hajoe xae koe koh?"
who has done this?"
 "mama, nla
 396 *"granny, of course*
 mama gu tsau mi
granny lifted me up
 mama hin tsi nllae te mi tsau te nlang
 398 *granny here spoke and I got up and sat*
 ka ka koh i nlang, mi ku loa he ka ge
if it had been only you, I wouldn't be alive here
 te mama hin tsi
 400 *but granny here*
 #xanha gu mi
long ago took me
 te l'u mi te mi ge
 402 *and put me (in a bag) and I'm alive*
 te
and
 te tsi te ha...
 404 *and came and she...*
 ya ju !ae ku |xoa l'an ju"
the old people give you life"
 mm
 406 *yes*
 teeee
and

408 sa ||a'i n|ui ce te tsi te tsi ho ha te da'aba ha
they two came again another day and came and saw her and got a fright from her
 ||'a sa sa to'a he koh !hun ha
those two who had killed her
 te si gesin ko si koh...
 410 *and the others said they would...*
 "haa itsa koh !hun xae o haa ne te haa he xae o ha tcia ne?" te
"the one you two killed is which one, and this one is which one?" and
 ha dshau n!a'an !xau
 412 *the old woman refused*
 te !xau he ko, " 'in'n n||ahn koe n||ae ,
and refused and said, "no, don't say that,
 ham sin l'an si ko ha
 414 *just give her to them*
 nlang tsau glae kxoni ha
now get up and go get her ready
 ha hin tsi ku glae kxoni si"
 416 *this one will go fix them"*
 te si ko, "mm, n|a, a dshau n|a, a n|a ku sin gu ha"
and they said, "mm, yes, this is certainly your wife, you certainly shall just take her"
 ha tsau te ha ku ko...
 418 *she got up and he said...*
 l'u te zaihn ha te ||'a si te zaihn ha te
discussed and agreed with him and then they agreed with him and
 sa hin tsi ||kae te tza te
 420 *those two both went to sleep and*
 ||'akaa sa ku tuih he oo, ha kua tse ko, "otca mtsa ku n#au mi tju|ho
and then when they two had gotten up he quickly said, "we two are going to go to my
village"
 te ha ko, "||'an jua m ku ko etsam ||a'i n|ui ua tju|ho"
 422 *and she said, "that person says we two will go this day to the village"*
 te si ko, "ee oo, itsa te u oo,
and they said, "yes, you two will go,
 hatce ba o #o?"
 424 *what's wrong with that?"*
 te sa
and they two
 ||'a dshau n!a'an hin cete
 426 *that old woman there again*
 g!xa tca ke he
pulled out this thing
 ka re... koa tsi ke ka ku ha ge
 428 *is it... here that still exists*

gea Ju!hoansi khoea
exists among Ju!hoansi
 430 koa tsi ke o ka tsi, ka re o...?
here it is, is it....?
 !Ukxa N!a'an hin tsi a ku se te
Old !Ukxa here you see and
 432 hoanah ko du ||'a tca
he is able to do that
 o g!o'e !hua si ku du ka
with a gemsbok horn they do it,
 434 ku dchun ka ka ka ko "aari, aari,
they blow it so it says "(onomatop.),
 chaari"
(onomatop.)"
 436 te koe n||ae, ||'a g!oe !hua
and thus it speaks, that gemsbok horn
 si ku !hai, ee
they will wait, yes
 438 si!a !'han ka
they all know it
 ka si du ka, si du ka, ka du ka o koa tsi
when they do it, they do it, and do it over
 440 to'a ka ka !aihn
here so it sounds
 ||'a tca
and then
 442 "mi ku are tcaa ke, si loa du ka he, tci gesin si o du, loa du ka he"
"I want that, they don't do this, that they should do other things but not this"
 ||'a tca
and then
 444 ha kua tsi g!xa te !'an ha !uma
she quickly took (it) out and gave her granddaughter
 te ko, " gu tca ke nlang ||'a te g!am
and said, "take this and then hide
 446 !kau ka
it well
 nlang i!a u
then you all go
 448 nlang kaa tsi to'a i!a u u u he
then when you all have gone and gone and gone
 u sao ||kaea tju!ho
gone and all gotten near the village

he tju!ho to'm
 450 *and the village is close*
 a !oa sa nlang ko, 'itsa g!a'ama tju!ho
you tell those two and say, 'you two go on into the village
 mi te ku n#au g!a'atzi, ka
 452 *I'm going to go (euphemism for) piss, am going to*
 n#au tzi ka nllhan g!a'ama, nlang
go to the bush and only then enter, so
 itsa to'a, ha koe nllae, 'nlang itsa ku g!a'ama'
 454 *you two go ahead, she thus said, 'now you two will enter'*
 oo nlang a dchuun ka
do so that you can blow it
 nlang ll'a tju!hoa !ao toan
 456 *so that village will all die*
 nlang a hin ce nlang tsi g!a
and then you can return and come here
 ce nlang tsi."
 458 *return and come back."*
 ha koe nllae
she thus said
 te ha abasi te abasi te ha n#ai abasi ha te du kxoni ha
 460 *and she packed and packed and she (grandmother) helped her to pack and fixed her up*
 te du kxoni te du ha te llauhllauh ha
and fixed her and did her and (decorated?) her
 si!a llxoba te g!ae u
 462 *they all left and went off*
 te ha ko, "da'ama tse taa ku ku !au lxoae te a hin ku u."
and she said, "the child herself will stay with us and you will go."
 te si zaihn
 464 *and they agreed*
 te ha llxoba te g!ae u
and she left and went off
 ka si u u u he tju!ho ka ku to'm he oo
 466 *when they had gone and gone and gone and the village was close,*
 nlang ha ku tsitsa'a si
then she asked them
 nlang a ku tsitsa'a ko
 468 *then she asked where*
 n!om ku cu
a mountain stood
 te koa o !omm n!ang g!u ku cu te !omm koe
 470 *and where there was a riverbed with water in it and how the river was*

te ha ku, te ha !oa ha te ko "mia ku tsitsa'a itsa ko tcaa
and she said, and she told him, "I'm asking you two about how
 ka ||kaekusi khuian nlang itsa ||au ku !oa,
 472 *the space is between (here and the village), now you two say well,*
 n|| a du n!omma cu,
mention where a hill lies,
 cu he ka n#oana tju|ho oo ||'a n!omma hin
 474 *lies here and is like the hill of the village*
 tse a !ain nlang n!uan ||'a n!omma khoe nlang
and its farmroad, then stop at that hill, stop there
 nlang, nlang du ||'a tca"
 476 *now, now do that (for me)"*
 mm
yes
 te sa n#haoh, n#haoh, n#haoh te ha ku n#haoh tsitsa'a sa te sa ku !oa ha
 478 *and they two walked, walked, walked and she walked asking them things and they told*
her
 te ko
and said
 'n!omma ke he m cu,
 480 *"this hill stands here,*
 te !u cu te n!omma ke cu te !u cu
and a valley of soft sand lies here and this hill stands here and this valley of soft sand
lies here
 te n!omma ke cu t e !u cu te n!omma tsi cu loo
 482 *and this hill stands here and this valley of soft sand lies here and this hill here stands*
following
 ka tsi ka o tju|hoa hin tsi to'a, ka tjusti tsi, a hin tsi te u se"
this here is the village, its houses are coming, you yourself will come and go see it,
 ka da'abi !oa sa hi g!usi gaq'u he oo ku !aah n|hoo he ku kxui tshi o"
 484 *and small children with clean tummies will be running around and playing and laugh-*
ing"
 ka tju|hoa hin tsi ha sa koh n||a te ha ko, "yaq"
(she asked if that was) the village here that they two had mentioned and he said "yes"
 te gu te l'u ||'akoa, ||'a okxuia
 486 *and took it and put it into her thoughts, that speech*
 ku n#oahn sa te sa ce te tse !oa ha.
she went on talking to them and they two again told her things.
 ka sin n#haoh, n#haoh ka ua khoe n|ui
 488 *and (they) just walked and walked and came to a different place*
 te ha ko, "kaa ke xae o kaa ne?"
and she said, " what is this (place)?"

490 "i'in, ka ku ha ꞥxan, kohm."
"no, it's still far, in fact."
 "ehee"
 "I see"
 492 glae nꞥhaoh ua ka nꞥlui te..."kaa ke wa?"
went and walked to another and..."is it this one?"
 "i'in, kaa o ka dore"
"no, this is a different one"
 494 te nꞥhaoh te ka si ua ꞥꞥa nꞥomma oo
and walked and when they got to that mountain
 te ha cete, "te kaa ke?"
she again (said), "and this one?"
 496 te ha ko, sa ko, "kaa tsi he o tꞥjulho ga, hin tsi"
and he said, they two said, "this one is the one of the village, here"
 te a ku se te da'abi!oa tshi u te ha gꞥla te
and she watched and little children ran off laughing and she stood and
 498 hi gꞥusi gaq'u te hi ku !aah nꞥhoo ka kui nꞥhoo
their tummies were clean and they ran around and played around
 te ha ko, "yaq"
and she said, "yes"
 te ko
 500 *and said*
 "ee, nꞥlang itsa gꞥa'ama,
"yes, now you two go on in,
 502 mi ka, mi ka ku ꞥkaun mi !'ae ka nꞥhan gꞥa'ama."
I'm going to, I'm going to powder myself and only then enter."
 te sa tse ku gꞥa'ama te ha
and they two then entered and she
 504 gꞥxa ꞥꞥa tca te
took that thing out and
 dchuun,
blew,
 506 ko sa hin te ko ꞥꞥa jusa te si
said that these two here and said that those people and their
 si tꞥjulhosi te ku xai
their villages would be broken apart
 508 te xai si te ꞥꞥa ha te
and (she) broke them apart and then she
 nꞥhaoh ce te.
walked back.
 510 tcisa tsi he ha mama koh ku nꞥlaeh m ku tsa, he
these are the things our grandmother told us and we listened

eee

yes

ee, ha !'han tshii to'a te m!a koh goaq

⁵¹²

(story ends. beyond here is ancillary info only,so not translated)