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.
Contents

Introduction i
   The Concept and Format of this Book i
   The History of the Transcription Project iii
   Related Websites and the Future v
   Acknowledgments vi

1 The Moon Dies and Lives Again 1
2 The Honey and the Flies 3
3 A Woman First Found Fire 7
4 The Elephant First Found Water 11
5 The Ostrich and the Tortoise 17
6 Springhare Dances 21
7 Ducks and People 25
8 The Sun’s Child 29
9 The Tamsa Bird 33
10 Tug-of-War 39
11 Eyes-on-his- Ankles 45
12 The Two Boys and the Lions 51
13 The Haregirl and the Moon 59
14 The Beautiful Elephant Girl 69
Introduction

The Concept and Format of this Book

This Ju’hoan-language literacy primer has been produced by the Ju’hoan Transcription Group, active since 2002 in Nyae Nyae, Namibia. The members of the Transcription Group, all Ju’hoan men and women, used first ExpressScribe and then ELAN transcription software, and digitized versions of Ju’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 Ju’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 Ju’hoan transcriptions and corresponding English translations are given on alternating lines. The Ju’hoan text is in roman (i.e., unvarnished) type and the English text is in italic type. Every other line of the Ju’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 Ju’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 government. These names are written according to the practice in Botswana and use roman letters for click symbols. In such names, c corresponds to l 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-

---

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 LATEX. 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.

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 Ju"hoan people’s organization; the founding of an alternative mother-tongue school project; the development of an orthography\(^3\), grammar\(^4\), dictionary\(^5\), and teaching materials in the Ju’hoan language; the training of computer-literate Ju’hoan teachers; and the training of young Ju’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 Ju’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 Ju’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 Ju’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-

\(^3\)Dickens Orthography, op. cit.
\(^4\)Patrick Dickens, A Concise Grammar of Ju’hoan (Cologne: Rüdiger Köppe Verlag, 2005).
\(^5\)Dickens Dictionary, op. cit.
ing some Namibian educational authorities to honor the egalitarian values of the Ju’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 Ju’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 Ju’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 Ju’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 Ju’hoan trainees have been working 9-to-5 days on the laptops, producing hundreds of pages of authentic Ju’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 Ju’hoan people, especially girls, who have very
little access to employment. Second, additions to the current Ju/'hoan Dictionary are emerging from the transcriptions, and since 2008 a Ju/'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 Ju/'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 Ju/'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 Ju/'hoan culture, to produce both curriculum and archives for the Ju/'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 Ju/'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 Ju/'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 Ju/'hoan San community.

Participants included a spectrum of Ju/'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-
INTRODUCTION

 conserve and promote the cultural heritage of the Ju/'hoan people through digital storytelling workshops.

Acknowledgments

Megan Biesele, technical assistants Catherine Collett and Taesun Moon, and the Ju/'hoan Transcription Group have many people to thank for help in making this book possible. First, it would not exist without for the Ju/'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.
ACKNOWLEDGMENTS

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 +Oma, its first Chairman, and l’Angn!ao l’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 Ju’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
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
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
it was like it was black

ka ha g!a ha ha
when he went back he he

ha ge ge ka |am ku
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
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
\|’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 \’an ha ka \!ai
the moon had long ago told them, that he would die
ka ka ha, ha koah
then then he, he shortly afterwards
o ka ha ku ku ha
it was that he was going to
\’in
yes
du \’an ha ka \!ai \|’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
did that and soon died
kua \!ai
soon died
ee
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\!aiici, G\+kao Martin \|Kaece

haa
he
\|’aixa n\!a’an
the god
\|’aixa n\!a’an
the god
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
ku \|xin cu zo
was looking around for honey
\|xin 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
CHAPTER 2. THE HONEY AND THE FLIES

ku lohm hi te ha tsi g|ae n|lang
was chopping then he (G!ara) came and sat down
te n|lang te ku g±araa ha ko hi
he sat and asked him for it
te ha lohm hi, lohm hi, lohm hi, lohm hi te auhn
and he 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
tek ka !aan te ha +haan hi ko akoa
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
tek a|i n|ui cete
and one day again
ha G!ara cete u
G!ara again went
tek tsi g|ae ho hi te-u lohm
and he came and found it and was chopping it
te ha !aun!aun tsi g|ae n|lang
and the cardinal woodpecker came and sat down
e, ha lohm hi, lohm hi, lohm hi
yes, he chopped it, chopped it, chopped it
tek ko ha ni ooa, ko ha ni ooa tca !aun!aun goaq oo, n|lang
and he tried to imitate, tried to imitate what the woodpecker had done, but
auhn tama tcisi te ko ka !an n|lang ha oana hi u
failed to whistle up the things so they would come up to him so that he could carry them
on his shoulders and leave
tek ka !xau te sin n|huia ha kaisy ko ka te
but they refused so he just climbed down the tree and
tek tsi +han hi
and then climbed back up and went and put it in
tek oanaa akoaa
and put it over his shoulder there
tek ko ha ni ku tsau te ooa xoaraa akoaa te tsi aeh te ha g!u !hara
and tried to fly but fell down and when he hit the ground, his stomach burst
ha !aun!aun tsi aeh n|huia hi tcisi te !auh
the cardinal woodpecker came and took the honey things and left
ee, mama
yes, mother
tek ha g!u !hara te ha sin cu te
and his stomach split and he just lay there and
they all came and gathered around him
and worked on his stomach
and others came and just bit him until he cried
a re ca l’han zoaqzoaq wa?
do you know flies?
yes, mother, those little things here that are flies
those flies came
lay his hands there as if standing and doing like this
tonz+haio te ku g!ai ha
concentrated on sewing his
midriff and sewed, sewed, sewed and sewed it together
and he thanked him and said
“Yes, my nephew, take me up”
that’s how he got up, yes
mother, yes
tca sa koh du tsi to’a
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, |A!ae Fridrik |Kunta, G+kao Martin |Kaece

jua kxaice ho da’a
the first person to find fire
2 o dshau
was a woman
dshaua hin tsi kxaina ho da’a
that woman who first found fire
4 a tsa’a
you hear
mi +xae
my daughter
ha hin tsi kxaice ho da’a
this person first found fire
6 te tchihiy!O’a a txun goaq n!ae !oa kxuia a
that is what your grandmother long ago told you
G'akaa ha tse G'ae ha then she went on and kept her
G'ae ha mhsi te s!a ku 'ma ya da’a kept her children and they all ate at the fire
te ha '!hoan ku tzaa g\u n!ang but her husband slept in the dark
koara da’a te had no fire and
koara da’a te tse ku tzaa g\u n!ang had no fire and then slept in the dark
te s!a hin ku n!oaq tcisi ka ku ‘m but they cooked food and ate
ka ha ku ‘m tcisi tzanasi while he ate raw food
ai, iin yes, mother
G’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
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
G’a ha te G’ae hi te !aah u te hi hin ha ka g!ae tseela so he took it and ran off and this is the fire he went and took from her
g!ae ka g!ae xoa G’akoa (he) arrived and made fire there
dshau hin kxaice ho da’a that woman first found fire
khama dshau n\a xoasi a hin ho ka ho o tci n!a’an because a woman naturally you see is a big thing
iin yes
mi \xae my daughter
khuin \’ae
that’s how it was
ka koe te it was like that and
G’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 make fire
ee, aie
yes, mother
khuin 'ae ka oo khuian
it was like this
aie
mother
te toan
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 Nlaan

**RECORDED.** Kauri, Botswana, 1971

**TRANSCRIBED BY.** Ailae Fridrick, Hacky Kgami Gcao

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

ee
*yes*

ha !xo hin tsi kxaina ho ka g!u
*the elephant was the one who first found water*
CHAPTER 4. THE ELEPHANT FIRST FOUND WATER

he drank it alone

and hid it from people and drank it alone and

that mud

the mud stuck to his ankles

then he went and lay down

then Beautiful Aardvark Girl said, "people, what is it that this man now, is he a person who found water and is drinking without telling us?"

and her husband refused

and he said "I’m not drinking water and it is plain sand which you see"

mother, that was what he said

and

earlier she had told her brothers and said "people, my husband perhaps found water and kept it secret from us, is being stingy to us.

come now, let us follow his spoor, and go to look for what he is drinking here"

do you understand me?

and mother
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 laihnsi ni

because he is a person who obviously eats trees
ee aia
yes, mother
ha g!ae cu te ku ’m ka laihnsi te si tsi ëae kae te tchi !hun ka
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 ë’æ g!u n!ang
they urinated the waterhole full
te ha ’m, ’m ka g!anisi te haa laam 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
he tried, he came and saw it lying there and thought maybe it was plain water
te tsi ëae te
and came and
+’aia ka ko ë’æ a ha xuxua kahinto’a, ha +’ai te
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 nìhaa koh ha n!abi hin te se n!ang si tzi
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
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 ëxae
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
looked out his trunk and tried to grab his wife
ha !osin n!haoh te ëkaea ë’akoa
her brothers walked and gathered together there
mi ëxae
my daughter
mi +xae hee
my daughter here
mi +xae hee
my daughter here
ha !osin n+=haoh te ǁkaea ǁ’akoa te si ko ”ee,
her brothers walked and gathered there and they said ”yes,
a n|a o dshau
you are of course a woman
te n|aqe g+=hanha ku koh a
and men long ago did bad things to you
te ǁa’ike e!a !hun ha !xo hin ke”
so today we are going to kill this elephant”
ha !osin
her brothers
toe n|ae te
thus said and
!u!usi m +ho+=hoa khoe, !u!usi m +ho+=hoa khoe, !u!usi ka a ku se ka
spears met this way and that inside his body, if you were there watching
ǁ’a tsama mhi sa hi hin he o g!a hiasi
then these little birds of the rain
ee
yes
ǁ’a hi sa ku ihin, ka ku ihin
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, ǁ’a ka hin ke te hi, |aake n|anga ke hi |oa ihin
and that’s how those birds today swerve this way and that
mi +xae
my daughter
tei gani ǁ’a !xo n|a’an ha hin tsi to’a
and they rolled over that big elephant there
ee, aie
yes, mother
tegoaq ha ka,
and long ago he,
ha ka ’ai te
he died and
si ko ”ee, e!a m !hun a”
they said ”yes, we have killed you”
ka ju ka
and so people have
"a kahin ke te ju | aa ka ku gu passa ka g|ae ku !hun ha !xo
so today people get a permit and go and kill an elephant
ee, aie
yes, mother
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
te g\a ka ku cua ha hin tsi n\ae te g\a ka ku cua,
and rain has fallen, this one caused the rain to fall
ka g\a
the rain
ha hin tsi ka ko g\a ka ku cua n\ang ju ku tchi g\u
this one said that rain should fall so people could drink water
ee, aia
yes, mother
te o ha !xo hin tsi
and it was the elephant here
mi =xae
my daughter
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 ‘Kun

RECORDED. Tsumkwe, Namibia, 2006

TRANSCRIBED BY. A!lae Fridrick ‘Kunta, U!Ui Charlie N!aici, G!kao Martin ‘Kaece

+’ang ||’a ha +’angan
the thought that he was thinking
g!haan ha ||’o’a sa ha dsuu
long ago the tortoise and the ostrich
ha ||’o’a sa dsuu n!uan khoe
the tortoise and the ostrich were arguing
te ha ||’o’a !oa dsuu te ko: ”a-o,
and the tortoise told the ostrich and said, ”you,
otca ka mi glae ||ohm mi ’ae he n!oan mi ’ae okaa a glae ’m mi ”
if i go chop myself up and cook myself you'll go and eat me ”
te ha ko ”mao0000000000000
and he said ”(exclamation meaning yow)
mia puh koh
ostrich speech meaning I will never do it
mi cin puh koh”
I will never do it”
he said, "Man, I'm gonna go fix myself and you're gonna come and eat me"

he said "you'll see" and therefore he went and split his shins
go put the pot on the fire again so he, the tortoise must eat

(he) rejected (that, saying) 

and he immediately got up and

immediately ran in a circle and just went to stand and put that pot on the fire

quickly cooked his eggs

those red red ones that are here, those

he came and they were ready

set the pot on the fire and went and did and then he

he then, it was cooking and he

went to fetch water and came back and saw

the pot sitting on the fire

and stood

like this while he was doing

and went

a bi-i-ig clump of grass

because he...and it fell scattering

he stood and looked

said, "who put this pot on?"

all was still
"who put this pot on?"

n\l\aes i \l a. "ha n\l a jua \l u k xo a ke"

all was still. "tell me the person who put this pot on"

n\l\aes i \l a. " ye,

all was still. "hey,

g\l xun \l aro n\l\ang tci jaan ke he
(let me) put down my yoke and this good thing here

mi `m tshan

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

he tasted it

ta ke

and took it and

ko kho n\l au \l ha

was eating the meat from the bone

\l o a o o o a te o k a n\l a'ngsi te ha ko: "ho, didn't (?) and he said "ho,

mi hin ku \l hoe a k a n\l a nga a k o t z i ka `m a

I here will take you from the fire and set you aside and eat you

\l hoe na, mi te `m
take it off the fire for me, I'm going to eat

to an ka te tchi to an ka \l ae ka te tchi"

it all up and drink (the fat) all up and carry it on my shoulders and drink (the fat)"

ha ko "tsxantsxan" ko \l \l a'\l\la a te ko: "a re koh ko hatce?

he said "tsxantsxan" (not clear) and said "what did you say?

ha n\l a, ha, ho koh ko a te \l u `m mi
tell me, you, you had said that you would not eat me

k aa ne re a ka ku `m mi re o hatce?"

what is it that now you're eating me?"

t e ha ko "waq, waq, waq," ko "hatce ce kho e?" te

and he said "waq, waq, waq, said "what is this?" and

t shu tse(tzi?) koara te ha g\l ae !aah

vomited (?) and he ran off

k u a \l o a ha ko ha hin ke g\l ae du ke

soon told him saying he would go and

\l ohm \l h a ra ha \l on'\l usi te du te

chop-split his shins and

\l u \l \l a k xoa te \l `ahaa k o e \l ama te t s i g\l ae ko: "yao,

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

gloe 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..."
"tcaua, tca mi ku łaea a.
(emphatically) "no, I’m holding it for you.
mia |u ’m a.”
I won’t eat you.”
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\loqm
the springhare
ha n\loqm
the springhare
ku \cxai tci n\ui te ku ko "tcoqm- tcoqm- tcoqm- tcoqm- tcoqm- tcoqm," ha koe n\lae
was playing around at something and was making a sound like "(onomatop.)," that’s what it sounded like
CHAPTER 6. SPRINGHARE DANCES

that is what the springhare was doing, eating and making a sound like "(onomatop.)"

he danced and danced and a heavy rain settled in
n+’a’m !’hun, ha n+’a’m +homa ha ko +oh, ha sin n!ang te g!u’un n!oqm te beat him hard, beat his dancing skin to pieces, he just sat and watched the springhare and
n!oqm koaq te g!ae g!a’ama dom
24

the springhare was afraid and went and entered a hole

25

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

28

”a, Mama, ”a g+uia he ju ku n!ham ha ka du oo ha gu ”a g+uia
now granddaughter, the springhare hook people use today to pull out springhares , he took that springhare hook

29

gu ”a !aia

took that digging stick
tsi-g!ae te ha cete du ”a tca te ha
came and he again did that and he

30

khu te g!ae n+au koa ke te ha g!xuni ha te ko ”lahn”
jumped and went over here and he beat him with the digging stick and it went “(onomatop.”

32

ko ha zuhn te !’ang !’oan ha te !ao ha
on the small of his back and knocked him down

33

m

34

ee

yes

36

ee

yes

38

mama ee
granddaughter, yes

39

ee

yes

yes
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
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
mm-hmm
te ku \llka ka g\lu
and were washing themselves in the water
ku \llka ka g\lu te
and were washing themselves in the water and
CHAPTER 7. DUCKS AND PEOPLE

"a haa nle'esi, xare ha hin
so he alone, even this one
ku n!un ka ku khuin ha ku ooa si!a
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
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"
"you there, let's look at these things that are in the waterhole"
te ko "a-hoo, ju l!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"
"uh-uh, they're not people, those are animals"
haa yaa
yes
"m taa +aeh g!a'ama
"we're going to go among them
haa yaa
yes
g'l!ae 'm"
go and eat them"
te tsi +aeh 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
and the, the ducks looked at them
okaa hi khoara
it was that most of them came(?)
te g!hooa si
and were sitting on them
he ku n!ai si te
and biting them and
ku llohm he ku n!ai te
then pecking them and biting them and
ku llohm te ku n!ai te si sin g!hoo, te ju g!xa sarahoe 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'l!ae o Ju'hoansi
they again became people
te g'l!ae ku l!xam
and went on living
ee
yes
tcisi wece n\a n\ausi ku koe n\oahn
*all these things the old people told us like this*
te du
*and did*
‘\mhm
*mm-hmm*
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.** Diixo Pari Kai

**Recorded.** Kauri, Botswana, 1971

**Transcribed by.** Hacky Kgami Gcao, &Ui Charlie N’ai, Gkao Martin Kaece

---

te ka ha |am o Ju’hhoan
and when the sun was a Ju’hhoan (a human being)
ha tsi gae ho zam
she came and saw a tortoise
zam he o !ha
this tortoise that is meat
te ||’akaa ha
and then she
ha |am tsehe
the sun then
gae sau ha zam
went and roasted the tortoise
kham |am nla o |am
because the sun is the sun
CHAPTER 8. THE SUN’S CHILD

te tsi g|ae
and she went

ha, sa, ha l|ae
she, they two, she took
da’ama te sa g|ae 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)
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
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?”
kua n|aahan ha ko khuin to’a o l|hari
immediately left him in the shade
ka ha ku n|aahan ha ko l|hari
when she left him in the shade
ha g|ae n|un te ku

she went and stood and
ku ’m ka tcisi
was eating things
’m n|ang
she ate raisin berries
te da’ama gea khuin to’a o l|hari te ka ’om g|xun ha l|ae
and the child was there in the shade and had buried himself
ko, ko kxa

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
te ko ha gu ha te ha !xau
and wanted to pick him up but he refused

te ha cete n|aahn ha te u
so she left him again and went away

te ka ha ku n|aahn 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
’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 \l’aama \l’akoa ku tsi \ae ha !hari
and her child cried, cried, cried and when she was coming from there and arrived at the
shade
tsi \ae ha 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”
“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
something (garment) like this
te kua g\ae n\aba ka
and immediately went and folded it between her legs
\l’aha te khu, g\a’ama u n\a’an
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 \l’aha ha te ka g\ae o
she went off and left and has become
\am the sun
\u te ha hin he te o \am
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
they two–he died there
ha taqe ka g\ae o \am
his mother has become the sun
\aia mother
te \am da’ama o tzamama
and the sun’s child is a little bird
\ee
\yes
tzamama to’a he ha tzi \a’in he koe
that little bird that has a long beak like this
\ee
\yes
he djo
and (it is) black
oasi te ko “waqaan,
his custom is to say “(onomatop.),
hiaqaan, waqaan, waqaan,
(onomatop.)
waqaan,” ka ḥu ku ṭjin
(onomatop.),” and perches and cries
o a he, o ḥamma
it is this one, the sunbird (white-bellied sunbird, Cinnyris talatala)
o ha ḥamma he, ḫa da’a’ama
it is the sun’s child
o ḥama
it is the sun’s
خضر da’a’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
people say that one of them
one of them was the grey hornbill, Tockus nasutus

and this one was the, yes

her stomach was long, she said "(onomatop.)
tcaq’in, tcaq’in, tcaq’in, tcaq’intcaq’in"

(onomatop)

he khoe tcu he ha hin to’a

and was like the yellow-billed hornbill (Tockus flavirostris) here, that one

yes, came and saw this woman here, a Ju’hoan woman that people said "what was that there?"

"hatce ce llu ce hatce?"

"what again perched here is what?"

perched facing...

te xoasi

and naturally

te and

he dug xaru, te gu xaru, te gu xaru, te gu xaru te

he dug xaru (roots of Lapeirousia bainesii), and dug xaru, and dug xaru and

sa ka n’aisi can khoe sa hinke ha gu

whose bulbs were this big, he dug

te gu te

and dug and

tsau

got up

ll’aha te l’u gla’in loma

and he filled up the sack

because he was a person who did not eat with his wives, he didn’t eat with people

he went and hung it up

"mts a n’hao kae

“let us two walk together

tese ku djxani ka txai”

and then dance a dance"

mm

yes
te dshau he

*and this woman*
dshaua to’a, kohm, |oe tsi g|ae

*that woman, for sure, just came up*
g|xaru tse taa koe

*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

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 loma, ||’u ha loma, ||’u ha loma

put it into the bag, put it into the bag, put it into the bag
n|a 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

*and put them somewhere else*
te ||aeh ku djxani, ||aeh te si ge’e

*and went home and danced, went home and they sang*
ha djxani te djxani te tsi ||’an ko ha ni gu ka g|xaru n|ang ’m te

*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

*and said he had pulled out sand*
te kua gu ||’a l|aihn’|o he kahin to’a he o ha ga

*and quickly took that wooden paddle there of his*
te

*and*

||aeh cu te

*went back and lay down and*
” zain, zain, zain

*(sings) onomatop*
zain, zain, zain

*(onomatop)*

*zain, zain, zain, zain, zain, zain”

*(onomatop.)”*

ka ha

*and then he*
ha dshau n|ui

*another woman*
†hom ka
ended it (the song)
ka ha dshau n\ui †hom ka ǁ'aka ha ka n\ang ka ku
and then another woman ended it and she sat and was
tsi +aeha ha ka ha ko ǁ'aeqe
'going to come to him but he said (onomatop)"
"mi ǁ'a'ike l'oa 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
who is tall
mi m ku kxoa ǁ'a dshaua"
I want that woman"
ka ǁ'a dshaua loe n\un ka ku ge' e
and that woman just stood and was singing
ka
and
ka
and
ka
and
ka si !hun ǁ'a tzia
and they killed (ended) that song
ka ce ka gu tsau
and then began again
ka ha +ae h n= hao ka cu ka du
and then he went and dropped down and lay down and was doing
ǁ'a tca
that
ka dshau n\ui g\ai ka tsi +ae ha
and another woman came out and came up to him
ka tsi +ae h ku n\amm
and came up and danced before him
te ha ko ǁ'hain
and he said (onomatop. lisping speech)
ǁ'hain te xau sa dshau...
"(onomatop. and refuse that woman (lisping speech)...
dshau sa he ǁ'a'ike ku +ae ha 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"
he thus spoke

he

to see the ko to ke ha ku ko te ha ku ko te ha ku ko te ha ku ko te

but they just didn't say anything and they just did and he thus said

(t)he killed that song

te

and

to see the ko to ke ha

and just danced like this

to see the ko to ke

and was

women were dancing in front of him

to see the ko to ke

he refused

to see the ko to ke

and that woman

was clinking (bangles) and came up to him

to see the ko to ke

and they two danced parallel to each other and they went and sat and he

he turned himself toward the woman, and turned back, and then the woman turned her

he turned himself toward the woman, and turned back, and then the woman turned her

and he certainly held that wooden paddle, and quickly went "(onomatop.)" on her

and he certainly held that wooden paddle, and quickly went "(onomatop.)" on her

threw her down

threw her down

and (she) died

and (she) died

mother, and the dance then, people then, the dance then split up there

yes

and people had, people had

gave to see the ko to ke

gave to see the ko to ke

gave to see the ko to ke

gave to see the ko to ke

gave to see the ko to ke

gave to see the ko to ke

gave to see the ko to ke

gave to see the ko to ke

gave to see the ko to ke

gave to see the ko to ke

give and he praised himself and said
“‘haqn ‘haqn tia koe”
“(onomatop) myself thus”

tca tcisa ]‘a ]‘aiha n!a’an n‖aahn du
that which, things that that old god long ago did
o tcisa ju !ae n‖aahn ku n‖ae he mi ku ts’a
they’re the things the old people long ago told that I heard

mm

yes
Chapter 10

Tug-of-War

SUMMARY. 'Oma 'Oma, a Ju'hooan 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 Ju'hooan 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 Ju'hooan 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. Dîlxao 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
and he did thus and then he
CHAPTER 10. TUG-OF-WAR

sa goba
and the black person

ha n'a ko gumi sa koh kxaina o ha hisi
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
from his origin

ha koh o 'aixa
he was a rich person

khama ha te, ha hin tsi o haa, ha n'a u ha hin he
because he, he was that, he went that side

te ka ha o 'aixa 'akaa ha tsi g'ae
and when he was a rich man he came

te gumi hi n'a koh koara !hua
but the cattle certainly had no kraal

ha tsi g'ae
he came

ha tsi g'ae du sa tsi g'ae du hi te du hi te du hi te ha o n'e'e te du hi te
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
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"
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?"
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
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'ui a to'a 'a ha kua !oa ha te ko–kana ha n'ui te 'amm–
his colleague there soon told him and said–because one of them had given birth–
kua !oa ha te ko, "haa mtsa ñæh tzao tca ke
soon told him and said, "you, let's go milk this thing
nlang tsi glae tsaahn”
and then go taste it”
ha ko “ee, to’a, nlang mtsa u ±aeh tzao”
he said "yes, go, let's go arrive and milk”
te ha ko, sa ku glae te ha ko
and he said, they went and he said
“mi m ku mi, ha, haa l’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 g±om, itsa g±om g!hoo, g±om i tzisi nlang g!hoo)
(|Ui ma, you be quiet, you two be quiet, silence your mouths and sit down)
“mi ku koaq ha, nla a l’ang ha”
“I'm afraid of it, now you tie it up”
haa |Oma |Oma ha n’a koh koaq ha
l’Oma |Oma certainly was afraid of it
he ku ko ha u he ha l’ang ha
and he said the other one should go and tie him up
ha tsi glae gu xore te tsi glae l’ang ha
he came and got a riem and came and tied it up
te nlang te tzaos
and sat down and milked
tzaos ha tzaos ha te tia ka tzaos g!a’in tan
milked it and milked it and milked the dish full
ka g!a’in te ha l’ama
it was full and he came from there
sa tsi !’an te ha ko, ha |Oma |Oma ne !oa ha te ko
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 noaq
and cook
nlang mtsa, mtsa tsaahn”
so we two, we two can taste it”
te ha ko
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?”
do you, do you know this thing?”
””In-in, mi m !oa !’han tca ke,
”no, I don’t know this thing,
mia o |Oma |Oma m !oa !’han ka”
I, |Oma |Oma, certainly do not know it”
“ha n\a a kho”
“now you wait”
te ha ka
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 glae koe buxobe
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
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,
and he said ” uh-uh,” ’Oma ’Oma quickly refused, and said ”uh-uh,
’m tca to’a niang ’m !a a te n\ai n!o’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 kua gu kxo n!ang te
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 ni a niang te n!o’m ka
he quickly, he certainly sat down and scraped it
n!o’m te n!o’m te n!o’m te sa kua tuih g!a
scraped and scraped and scraped and scraped and they two soon stood up
te ha kua ko
and he quickly said
”gu xore
”take the riem
niang mi gu !hui”; haa ’Oma ’Oma n\a gu !hui
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
and they soon
!haia khoe ko !’a !huia kahinto’a
pulled on opposite ends of that string
te !hui kua !hom
and the string soon broke
ka !hui ku !hom !’aka ’Oma ’Oma tse
the string broke so that ’Oma ’Oma then
gła e ku l'ah nʉau tzi
went and ran into the bush
te ha goba
and the black man
ha goba tse kua ku l'ah tsi ṭaeh khuinke he o ḥ‘hai
the black man then soon ran and arrived here in the east
ha ka l'oa haa, ha goba ka l'oa ha te ko, "ee,
he certainly told him, the black man told him and said, "yes,
to'a u
go away
gumi sa he o gumi sa ka o mi hisi
these cows here are cows that will be mine
mi ka lxae, te a ka ku taokhomm
I will keep them and you will be ashamed
te a ka o mi ḥ‘aakhoe”
and you will be my servant”
sa kua nʉhaoh saraa khoe
they soon went their separate ways
te ha gła e l'ah u te haa goba kua l'ah tsi ṭaeh
and he ran off and the black man soon ran home
ee, te ha to'a gła e ṭm tci dore sin
yes, and that one went and ate bad things
o tcisa kahinke he o niang he o kaqa'amakoq he o, o g’loa
these things like raisin berries, two-color raisinberries, and Kalahari raisinberries
sa l’Oma l’Oma hin ka gła e ṭm
that this l’Oma l’Oma went to eat
te ha goba ka tsi ṭaeh ge te ḥ‘arah
and the black man began to cultivate
ko mabare l’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 ṭm
began to eat them
te haa l’Oma l’Oma ḥ’a ha ka gła e u
and l’Oma l’Oma went away
te gła e o g’h‘aakhoe
and became a servant
iìn
yes
ee
yes
ee, ka za’a n’om tsau
yes, it’s already finished
Chapter 11

Eyes-on-his-Ankles

Summary. Two men were digging $g\text{xaru}$ (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 $g\text{xaru}$ again. When the sun was going down, the man told Eyes-on-his-Ankles to drop his $g\text{xaru}$ 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 $g\text{xaru}$ 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 $g\text{xaru}$.

Speaker. |Xoan N\'a’an

Recorded. Kauri, Botswana, 1971

Transcribed by. Tsamkxao Fanni |Ui, Hacky Kgami Gcao, |Ailae Fridrick |Kunta

jua du tcisa ǂhai, te ǁam
a person who did lots of things, for sure
ǂ'ang
tought
ha ǁa’i n\ui ce ka
one day he again
they all
they all, they all went
gu ka g∥xaru ka gu ka g∥xaru ka gu ka g∥xaru ka haa !’Hom-
’hom-tzi-g∥a’asi
(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
and
haa !’Homtzig∥a’asi te
Eyes-on-his-Ankles (short form of name) then
∥’a haa
then he
sa ku, sa ku sau ka
they two, they two were roasting it
sa n∥a sau ka ko tzi
they two certainly roasted it in the bush
ee
yes
ka sa ku sau ka, ka ha
and then they two roasted it, and then he
ha ku
he was
okaah
it was that he
okaah g∥u
it was night
sa g∥a
they two lay down
ha ku !hai ka
he was waiting for
kxoni ka kxa ka du
preparing the sand and did it
ku du se ha, ”jua he re ha g∥a’asi g∥a kore?
was trying him out, ”where are this person’s eyes?
ha g∥a’asi re o kore?
where is his eyes?
ha g∥a’asi re g∥a kore?”
where are his eyes placed?”
ka ihin kxa
then did thus with sand
ka du khoe n\ui, ka ka \oa tatabe
and did it some more, and they didn’t blink
ka ha tam
so he didn’t know
ka ko, ”ka ke ha \ho hin ke…”
and said, ”that this is his face here…”
ka ce ka gu ka, ka naq’am ka gua ka
and took it again, took it (how?)
du ha \ho ka, ka \oa tatabe
did his face but, but (his eyes) didn’t blink
”ha g\la’asi re g\la kore?”
”where are his eyes placed?”
te ||’akaa ha
and then he
ka tsi g\ae du ha ha, ha g\tasai
and then came to do his, his wrists
ka ka \oa tatabe
but they didn’t blink
”jua he re ha g\la’asi g\la kore?”
”where are this person’s eyes placed?”
te ||’a ha te koh kah ce koh
and then he did it and again did it
ha !’hom tzi sa kahinke
(to) his ankles here
ha ihin
he thus did
te ihin te ha g\la’asi taa...
and went like this and his eyes themselves...
”jua he ||oeh ha g\la’asi re g\la khuin ke wa?”
”are this person’s eyes in fact placed here?”
aie
mother
”ehee, ha g\la’asi re ||oeh g\la khuin ke?”
”aha, are his eyes in fact placed here?”
te kua
and quickly
kua \oa ha te ko
quickly told him and said
”mtsa m, okaa ha…”
”we two, it is when he…"
mtsa, mtsa ka ku tza"
we two, we two are going to sleep"
'mhmm
yes
te sa
and they two
"mtsa tza ka n!homa-n!o ka g|ae
"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
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
g|ae g|ae xaru if you g|ae xaru and
g|ae xaru and
g|ae xaru and
g|ae xaru and
g|ae xaru and
g|ae xaru and
g|ae xaru and
l’u yaa da’a
built a fire
ha m, aie
yes, mother
te gu ka g]|xaru te gu ka g]|xaru te
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
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 l’u taqm g]|xaru n!ang mi sau”
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
”l’u taqm ka g]|xaru n!ang mi ka sau ka”
”put down the g]|xaru and let me roast it”
te g|ae lohm !aihn-’o a caan khuinke
and he went and chopped a wooden paddle that was this big
inn
yes
te
and
ha ku
he was
he was wrapping up the g|\xaru and came and tried to stand far away while he was
dropping (it) and he

he dropped it

and then went to wrap it up again and came and dropped it

and went again to wrap it up and then came and dropped it

"hatce re a ||a\'ike ku !oqm
"how is it that you are today wrapping
g|\xaru and standing far off and dropping it, is what?

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
t

and

he certainly dipped that wooden paddle into
ko yaa da\’a te ||ae

into the fire and held it

and then he

and when he went and dipped it, then he

he came and dropped the g|\xaru and then he

shoveled the fire over his eyes

tea yaa da\’a tse ku\’u

and the fire burned

ku\’u !’oahn ha te

burnt him down and

!ao ha

knocked him down

and his eyes were burned until they split

Il’akaa ha tse kua

and then he quickly
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

yes
tē sau te

*and roasted and*

/\\‘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*

tjin n+au ka tju|hə

*went off crying to the village*

e\ee

yes

!’Hom!’homzig|a’asi

*Eyes-on-his- Ankles*
Chapter 12

The Two Boys and the Lions

Summary. The god had two sons, !Xuma and Khall’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 Khall’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 Geao, \Ai\ae Fridrick \Kunta

ka n\ui cete o
another one is

haa, ha hin \’a ha \’aiha
he, this one who was god
CHAPTER 12. THE TWO BOYS AND THE LIONS

haa ǁ'aiha ǁa ha mhisi, !Xuma keti... ha ǁ'aiha ǁa ha mhisi

god’s sons, !Xuma and... god’s sons

!Xuma

te o Khall’an

and Khall’an

ehee

yes

te ǁ’a da’abi sa to’a tse

and those children then

u !aqe

went hunting

ha mhisi

his sons

tese u !hun nlang

and they went and killed an eland

inn

yes

tese, tse tza ha khoea

and went, went and slept (where it died)
tese ku du ha

and then were doing it
tese du ha te

and doing it

haa n!hai

the lion

haa n!hai ǁ’a ha tse

the lion then

ha tse

he then

ha tse tsI gIae, tsI gIae ’oan sa

he then came, came and killed them

ee, ’oan sa waqn toan si

yes, killed both of them

tese ha nlang gIu zi ha tse !oma sa

and he buried the two in the eland’s stomach contents

ee

yes

ǁ’a ha tse gea ǁ’akoa te tse ku ’m ka !ha

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

ee

yes
te ha ba tse
and his father then
si!a ba tse ge te kxo si kxo si kxo si kxo si kxo si kxo si kxo si kxo si kxo si
their father then looked for him, looked for them, looked for them, looked for them, looked for them
|oa ho si
didn't find them
|e
yes
te ⇡a'i n\ui n\hu si
and one day took them
te ⇡oahn si te ko zam sin te
and opened them—and there were turtles
|oa si
and tortoises and
tcisi waq\n to'an sin te
all these things and
|ae si
took them
te si!a tse ku \oo si
and they all followed them
sa !uh
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
then he told the turtle and said
"'|\ u a n\ai ko
put your head in
koa ke ko
here, in the
da'a hee
fire here
da'a he re hi n\lang \a'u?"
is the inside of this fire cool?"
ka zam tsi gi\ae l'\u ha n\ai
and the turtle came and put his head
ka ko "hia he o hia hi n\lang...
and said "this fire's inside is...
te hi n\lang \oa khui te \u'n"
but its inside isn't hot but warm"
ka ko,"\ee, hia he o hia goaq si
and said, "yes, this one is the one that long ago they
sa ḳama khuin to’a sa tsi tza khuin ke”  
they two came from here and came and slept here”

ka sila ce ka to’a ka u ka u ka u ka u ka u ka u ka
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

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,
and he said, “(onomatop.),

mi n\ai ku’u \ai
my head is burning to death

mi cu”

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^{\prime}an tza?”

did they sleep here yesterday?”

ha koe se kxui
he thus looked around

ka \oa sila ka ka

and told them that

ka \oe g\ae cu ka u

they should just go together

\oe ku ko ka ku ko

just do thus and do thus

ha ḳxam 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?

and “where are the children?

mi mhsi haa !Xuma sa Khal’an re gea kore?
where are my children !Xuma and Khal’an?

(okaa ha za’a se he ‘han)

(it was that he had already seen and knew)

“haa !Xuma sa Khal’an re gea kore?”
“where are !Xuma and Khal’an?”

“e sa \oa ‘han !Xuma sa Khal’an”

“we are those who don’t know !Xuma and Khal’an”

ha tsi g\ae se te se te se tama
he came and looked and looked and didn’t find
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.)”?

yes

and then he
kua n!hui ||’akaa sa te ko, ” tcaq’aba, baq’a,baq’a, baq’a”
quickly took those things that said ”(onomatop.)”
te tc n’ui loa hui si
but nothing helped them
te ha n!hui ||’a si sa te g!ae n!o’an u
and he took those things and went and threw them away
n!o’an u
threw them away
to ko
and said
”mi,mi mhisi re mi ca ku ho?
”my, my children will I ever see?
ka ke hi kuriha ||œh !ao...”
that they long ago thus died...”

yes
te ||’akaa ha

and then he
ha ku gu ha he ka n+ai djxania ha
he took this one and made him dance
ka ma mhisi loa g!a’i
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
e, ka ha mhisi

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
te ha tsi g!ae
and he came
du yaa, du yaa da’a ku ||’ua n!a’an
did the, did the fire that hangs in the sky
CHAPTER 12. THE TWO BOYS AND THE LIONS

he hi hin to’a he ku !hun ju
this fire here that kills people
mi he
I here
||’akaa ha du ha
then he did it
e
yes
+aeha ka tci n’a’an n’a te ju ka...
went to that big thing there of course and people were...
”|aqin-|aqin-|aqin-|aqin-|aqin
”(onomatop.)
|aqan-|aqan, taa tia khuian
(onomatop.), I’m like this
|aqan-|aqan, taa tia khuian
(onomatop.), I’m like this
|aqa-|aqa, taa tia khuian”
(onomatop.), I’m like this’s
aie
mother
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)
te n’a’m g±hu
and (it) knocked-smear
ste ha ko ”|aqe
and he said ”(onomatop.)
|aqe |aqe
(onomatop.)
g!aq’i tzau |’hain |’hain |’hau
(lisping nonsense speech of the god)
|’hain’|hain |’aoro” ka ha ko ha mhsi g!a’i
(more lisping speech) and that’s how he said his two children should come out
te ha da’aabi, ha !Xuma sa Khaa|’an khu g!a’i
and his children, !Xuma and Kha|’an jumped out
e
yes
te ha tah ko ”|’hain
and he himself said ”(onomatop.)
"a tcia khoe
so things are like that
itsa m, !Xuma sa Kha\'an,
you two, !Xuma and Kha\'an,
|oa g'la'i nlang
(why) don't you come out so that
e!a u n\lheu !ha u te ku du
(lisping) (why) don't we take the meat and leave and do
"a ju te g'la'i te
then the people came out and
"a kahin si n\lheu !ha te
then they took the meat and
ka \lau n\lang te 'm !ha te ju n\oa
they sat well and ate meat and people cooked
!ha te ha 'm te 'm te
meat and he ate and ate and
si n\lheu !ha te "a si te glae u
they took the meat and then they went off
n\la u ka tju\ho
went home to their village
ee
yes
tcisa ju !ae n\laahn n\ae
things that the old people long ago told
hajuin mi hin koh tsa’a?
from whom did I here hear it?
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.** !Unnlöbe Morethlwa

**Recorded.** Kauri, Botswana, 1971

**Transcribed by.** Tsamkxao Fanni |Ui, Jafet Gcao Nqeni, |Aliæ Fridrick |Kunta

---

ehee  
**yes**

**some people who were**

’a !hamhi sa tsi la’ike n’la g+hahan o ju’hoansi te !xuni

**those little animals of today long ago were people and lived**

te ha n’ui n’la’an ha hin tsi he ku n’lun, kohm, ku se ’a o si o Ju’hoan te si !xuni

**and the old moon here was standing, and saw that they they were Ju’hoansi and were living**

te ’atca tsi ke ha ka ku

**and then at that time he**

g’ama ka n’lun n’lun ka m ko ha te !ai ka ha gla’i ’atca hin tsi ha o

**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**

ti si ko “huu, n’lau n’la’an o e ma ka !ai

**and they said “huu, our old man has died**

hajoe xae ka ku !om-!om e te n’laua he !ai?”

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

si koe n’læ te !xuni te !xuni te !xuni te kua tsi !au

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

te u

**and went**

ti g’lu n’lang ma si koh ku tchi khoe n’lun te si koh !xoana koa ke te ha !ai te si

**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’lu n’lang ma te g’æ !xoana koa ke

**moved across that little waterhole and went and lived over here**
and the raisin berries had ripened in their abandoned village

the raisin berries had ripened and they

they came from there and were gathering it

and went and spent the day and collected and collected and collected and were bringing
it home, and

si !'hu ka khau ka, ka tani ka

they went gathering and picked it and brought it home

to, they all gathered it and

that woman who was a hare

that hare was a small hare

and she was, that woman was a regular woman who stayed with them

they gathered it and

went and entered the raisin berry patch and they all told her, some of them deceived her

and said, "we here are eating raisin berries that are

red and are picking those that are white

now you should gather the same way, don't gather and put (in the bag) those that are

ka si tcoahn ha

that's how they deceived her

and they, they just brought them and went down to the little waterhole and sat

their carrying skins were full

and they said "hare, take off your carrying skin so we can see"

and they took it off and were surprised that it (contained) unripe things
te si a ko
and they said

"a he xae loeh lau ku khau te el a hin ku khau tci dore sin?"

have you in fact collected well and we all here have collected bad things?

and koara te ka

and took it off and it was
gla'an te ha ko "g!omsi la'u la'u la'u
red and she said, "white, white, white (diseased) crotches

hatce re ila koe du lan mi?"

what have you all done to me?"

and they said "dump it out and then you should

n'uan ce, ela te g'hooa koa tsi ke, te lan a
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"

and she dumped it out and

!'hu u ka

went off gathering and
tei ko "otca m!a ku u,

and they said, "we're going to go,

loa ku g'hoo lan ha ko koa ke te ku u,

we're not going to sit and wait for her here but are going to go,

nlang ila g|xam

now you all piss

nlang loa g|xama o ila ga nlang ko ha du he ku !'au

and tell your piss that when she calls out

!"a g|xama ku !'au ha"

the piss should call to her"

sila n|uaia ku zi ku loa zi ka ko "n|a a du !'au ha"

(also) one of them shit and told the shit, saying, "now you call out to her"

ka sila to'a ka u

and then they went off
te ha u

and she went

|laa n|a koa te u khau, khau, khau ka te ku tsi
came from there and went picking, picked and picked it and came back
tegu g|xa |laa n|a'an to'a te
and took out that big bulb (Ceropegia multiflora tentaculata) and

ku n|oqn ka tsi

was eating it as she came back
and was listening for their speech but didn’t hear them and called out

the shit there called out and she came there but didn’t see (the people)

so she called out, and the piss there called back so she went there and didn’t see them

while she was doing that, the old man

had found somewhere a tortoise and then he sat at the entrance to the hole where they

widening its entrance and sitting and chopping it

(onomatop.)

and she said "who is this now again,

is it a person?"

and looked for that person

looked for him and didn’t see him and was going past but he said "hey"

and she turned and saw

and he said "come here"

and she stood and turned around and was holding that (bulb) and

and he said "you just walk

quickly and come give me that thing you’re eating

that (bulb) there you have"

and she said "oh,

tca jua he tsi goaq !ai he oo !au, hajoe xae cete?”

left and came, came and stood there
CHAPTER 13. THE HAREGIRL AND THE MOON

tjutzi khoe te n\uan koa ǂxan te ǂ'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
ku ǂ'an ha ko ha te ha !xau te ko ”'in-in
offered it to him but he refused and said ”no
mi m ǂoa ooa a ko tci n\ui n\lang a tsi na
I won’t do anything to you, so come and give me
!ama, hatce xae mi ku ooa a?”
the (bulb), what would I do to you?”
te a ku n\un ǂxan
but she stood far from him
okaa ju gesin ǂama koa ke te
and the other people came from here and
ku !au n\=au koa ke
and were moving here
te ha tse ka ku ǂ'an ha !ama te ha
and she gave him the (bulb) and he
gu ha te ǂhai ǂ'ua ha ko dom n\lang
grabbed her and pulled her into the hole
te ko ”a xae koaq mi?
and said ”are you afraid of me?
a ko mi te goaq n\=au kore te ku koaq mi ,mi m
where are you saying I went that you fear me, I
g e te mi hin tsi he
am alive, and it is I here
te ǂoa dua a ko tci n\ui, te ku ǂoa a
and won’t do anything to you, but am telling you
tsi ǂoa a ka a u ǂoa jusu, ju gesin sa u he
came to tell you so you can go tell people, those other people over there
te ǂaun, te !au n\=au koa ke
who passed by and moved over there
n\lang a
then you
bah ka mi ǂkoa a wa a ku...
but if I send you there can you do it
a ku du ǂ'atca?”
you, could you do that thing?”
te ha ko ”'inn, n\a”
then she said ”yes, certainly”
te ha ko ”!aah,
and he said ”run,
!aah n\=ang u, ua si khoea n\lang loa si n\lang
run to those people, go near them, then tell them that
jua ku lai
a person who dies
ha ku !oa mi ka ku !xoa
will imitate me and be alive
ka ku lai ka ku !xoa, n!ah l’a ha kua lai, ‘in-in
and will die and then be alive, he won’t quickly die, no
n!ang ku lai n!ang ku !xoa, n!ang ku lai n!ang !xoa
he will die and then be alive, and will die and then be alive
l’atca ju oo
that’s what people will do
oo !xoa n!ah l’a ju ku kua lai”
will be alive, won’t quickly die”
te ha ko “inn, n!a”
and she said “yes, of course”
“a bah l’au tsa’a mi, u l’au !oa si?” “ee mi l’au tsa’a”
“do you understand me well, will you go tell them well?” “Yes, I understand well”
ka ha !aah, !aah, !aah, !aah
and she ran, ran, ran
tsi g!ae si koi koe tju sa ke g!hoo he o ha gea khoa sa ke te came and they were as close as these houses standing here, she was there and
l’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
ka i ku lao i oo i
when you die you will, you
kua lao u n!ang n!ah !xoa
will quickly die and be gone and not be alive
Ju!hoan uisi te !ku !kau”
dead people’s flesh will smell bad
“Y!hai m he tzin, n!a...”
it is the hare coming along here, of course...
te si ko “ooh,
and they said “oh,
a he bah xae l’ama kore te a kokxusi koe ta’m?”
where has this one come from with speech that sounds like this?”
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 l’a i ku !xoa”
and said “you’re going to die, now don’t be alive”
n!uan ce
went back
te si ko “a n'la ni to’a a te ko
and they said “you obviously should go away since you said
tsi n+oahn e ko ka, n'lang a ni to’a”
came and told us that, now you go away”
te ha glaes 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,
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 gla’ama te tsi glae
tey two went in and arrived
”a bah u koh hatce !oa kxui si?”
”what did you go and tell them?”
”mi n’la koh ko si
”I certainly said they
!ao u n’lang ||’a si te oo,
would die and go away, that’s how it would be,
ju’hoan !uisi te ||ku ||kau”
that dead people’s flesh will smell bad”
te ha kua tsi
and he quickly
gu ||ai te ka ||ohm !hara ha tzi, ka to’a, !’hai tzi ka khoe
took an axe and chopped-split her mouth, that is why the hare’s mouth is like that
te glo’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
took it off, this one who was the hare and
g’xuan da’a te tse
lay it on the fire and
n’oba kxai ha
threw it over
!’hoan !ho, ka tsi ka to’a ka
the man’s face, and that’s why the
n’ui !ho koh
moon’s face
o ||kurisi
is dirty
tsi o ha glo’e te ka ha ku
it was the gemsbok skin and when she
||ua ha ||ho ko ka he oo ku !aah gl’i, ha !’hoan ku
put it on his face and ran away, the man
koh ka glo’e di ka kurisi ce to’a te koh xa gea ha lo
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
te ’a !aia tsi ke te e ka kua ku lao u te loa xoa
and that’s the death here that we quickly die and are not alive
ka nluan koa to’a
it ends here
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
CHAPTER 14. THE BEAUTIFUL ELEPHANT GIRL

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 omhaya. 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
两个兄弟已经进入了村庄，她拿出她的魔法宝石——荷角并吹响它，说：“这两个兄弟
village shall be broken apart and ruined!” The horn blew down the
村将被拆散并摧毁！”号角吹倒了
black to the ground. Then the beautiful elephant girl
村并压在了地上。然后，美丽的象女
walked home.
回家。

Speaker. !Unn!obe Moreth!wa

Recorded. Kauri, Botswana, 1971

Transcribed by. Tsamkx!ao Fanni \Ui, Hacky Kgami Gcao, \Ui Charlie N!ai!ci, G!kao

Martin \Kaece

"\ha !xodi \'a ha tshin
that man was the elephant girl's younger brother
ha !xodi \'aha \'hoan \'aha tshin
the elephant girl's husband's younger brother
ee
yes
te-ee
and
tea ha
and he
\'a !arihxaoma koh
that adolescent
tsau,
he got up,
sa \'hoan \'sa
with the husband, and they two
\ae sa mhsi, kohm, o sa hin
took their children, in fact, it was those two
tea ka ha
and when he
ha !ari-
the adolescent (word cut off)
\'hoaan to'a ku gu dshauma
that man was marrying the girl
he o !xodi oo, okaa
that was the elephant girl, that was when
\'a !arihxaoma to'a ku n!o'o
that adolescent was hurrying
the shoes did thus–his mother just had him in her stomach

(_was pregnant with him)_

he was just in his mother’s stomach

and his older brother married that woman

and asked for her and took her and went away with her

and went and stayed with her in his, his village

and went

there and stayed there and stayed there and

and there at that place she

the child was a girl

and she was this big and she

left her

a woman was looking after the child

where there were no old people

yes, she was already staying at her, her in-laws’ village

yes, and and from there and

and and

went to ask from his old people

and went and was asking

for gifts, telling his old people that he had arrived
ñai kxaea da’ama, ñai kxaea ha dshau
so that he could cause his child to have things, cause his wife to have things (get gifts
given to them)
te a'akaa ha dshau te gea ha ju!aesi tju|ho 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
arrived back home
te tza
and slept
te ha taqe
and his mother's
g!u l’am
stomach grew
te ha ku ñuri ka ha l’am
and she was about to give birth
te ge
and stayed
te si
and they
ha tza te tsau te g!aan te tza
he slept and got up and spent the day and slept
te ha khoma te ku abasi l’an ka ha
and in the morning he packed so that he
ce (could) go back
te ha taqe xai g!oq’in
and his mother ground ochre
g!oq’in
ochre
te ku ñhom ha
and rubbed her
g!u
stomach
te hahin tse tsaua ha taqe g!u n!ang
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 l’ai te l’an ha !o
made beads and gave (them to) his older brother
te
and
ha l’am khuin tsi ke te khu g!ai
he came from there and jumped out
Gama 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 glius ko mi n'ai n'ang mi
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'la sin tsi n'aa'h tam.
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'la
just do what he says
da'ama tcia ne m 'oa ku khu g'ia ju n'ang ka ku kokxui te i'la hin ku tam ka?
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'iae u ua to'a he ha ko ha u 'xoa ha !o"
let him go on that journey he wants to go on with his older brother"
si koe n'lae
they said this
eee
yes
te ha n'homa ha ko h'a gloq'ìn, h'a n'aiia 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
and his older brother left and he left with his older brother
te sa u
and they went
te u u u te
and went went went and
ua tju'ho
went to the village
te sin ua tju'ho
and just went to the village
te u tza
and went and slept
te ha ju !aesi ko, "n'ang a,
and his old people said, "now,
itsa u tza n'ang khoma tsi 'xoa h'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
yes
koe n\l ae
(they) thus said
te sa u te ha

and they two went and her
l’hooan 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\l tia g\l’a’i ha l’ae te tia +aun

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
and
ha koe n\l ae te sa u tza te l’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 l’xoba
slept and in the morning left
te ka ku n=au u sa ju ‘aesi tju\l ho
and were going off to their old people’s village
te tsi g\l ae ku n=haoa khoe n\l u te ha

and came and were walking someplace and he
ko, ”oo, ’u ’u ’u ’u’ua”
said, ”oh, ouch, ouch, ouch, ouch”
g\l u’i

the anthill
kh\u i n’ae tsi g\l u’i oo n\l nga
this is how the anthill stood
te sila tsi g\l ae ku l’xam koa tsi ke te ha ko

and they came and were walking along here and he said
”’u ’u ’u (?)”
”ouch, ouch, ouch (last word unclear)”
te ka n\l han ku to’a te ha

and was just then going and he
n\l aahn l’akaa te ko
left that and said
ya

yes
te g\l xa g\l oah, g\l xa g\l oah
and took off his shoe(s), took off his shoe(s)
te n\l o’an u

and threw them away
te ko
and said
they should go off and become vultures
and they became vultures that dropped
!ha khoea
on meat
and that shoe
tse u gea ||'a koa te ku
then went and stayed there (in the sky) and then
dropped and he said "hey, my
older brother, run, run, run, run,
what is piercing killing me? now you run and
go look at those vultures and get meat for us two to eat
te ha !o
and his older brother
te ku !aah ||'an
ran after
||'a, ||'a g!oahsa
those, those shoes
te
and
when they were doing this
ha !o ||'a ha dshau ||aqma
his older brother's wife was wearing
g!xaian koe
an awl like this
te g!ai n!o te
and sewed a skin and
ka ||'u n!ang ka ||'ae ko ||'akoa
and put it up straight there
te ha ||aqma ka te ka n!uan ha
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...
and when his older brother went and ran off, he...
"mi te o coea \l"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.
mi \lo \l"a ha dshau, ha m tsi g\xa mi ko !hua ke
my older brother\s wife, pull out this thorn here"
lo \l"a ha dshau ku gaqea tca ju n\ui ku n\ae
older brother\s wife believed what the other person said
te tsi g\ae
and came
te ku ko ha se ka
and she was trying to look at it
te ha ko, \l"a m g\aia ka se n\ang \l"a a te na g\xaian to\a n\ang mi,
and he said, \"stop looking at it and just give me that awl there so I,
n\ang mi \loa a ko ka n\ang a g\xa ka\" 
so I can tell you about it so you can take it out"
te ha \lo \l"a ha dshau \+hoe ka te
and his older brother\s wife pulled it out and
\l\\n\an ha ko ka
gave it to him
te
and
te ha koe du
he thus did
koe koh\a koe \l\oa \l\an
and thus didn\t give
g\xaian te...\xau
the awl...refused
te si ku, ha txun ku se
and they were, his older brother\s wife was looking at
\l\l\a g\xaian te ha
that awl and he
\l\u g\xaian ko koa ke
put the awl here
(stabbing sound)
(onomatop.)
te hahin, \l\l\a dshaua, te o \l\l\a tca \l\l\a ka n\ui te ha ni \loa ha,
and this one, that woman, had done that before and had already told her,
ha txun
her grandmother
te ko, \"tca ke o tca
and said, \"this thing which
comes from its mother's stomach and jumps out and accompanies its older brother is a thing which I don't understand.

my brains don't agree

now you

a little wind will come to you

that little wind that will come to you, in fact, the little wind will in fact have something something like a little bit of blood

and that little bit of blood will come and stick to you on your groin

now you should take that little bit of blood and put it into something something like a little bowl or a little jar

don't speak, just take it and put it into something

something like a little bowl or a little jar

and they left and went to do that and that little wind came running to his older brother's grandmother-in-law was doing things and that little bit of blood came and stuck

and she saw it and said, "what is it that this child has already told me about things that would happen?" and then thus said in her heart and thus took it
"ka m, ka m, mtsa sin ku lama koake"
"and we, and we, we two will just go this way"
ka ha ko "m!a u l'an koa"
and she said "let's go over there"
eeeeeeeyyyyyyyyyyyyyyyyyyyyyyy
yes
ha n'osi khoea ka ku tsi du
on her skin it came and did
ka khoe si te g!ae gu ha ka ha
it was as if they went to get her and she
ku du ka ka l'ua ka ko l'xana n'ang–
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 l'akaa
and so
l'aha ge te ku ǂ'ang te ko "hin,
then she lived and thought and said "hmm,
kaa ke mi l'uma l'oa mi he u he
that which my namesake told me and has now gone...
xabase si m anexa du toan tca ha koh l'oa mi te n'ohn koara "
although if they've already completed what she told me, there's nothing to be done"
ha koe n'ae te koe n'ae
she said thus and said thus
te
and
ha g!aa !arikxaomh gesin sa o l'ha dshauma l'aha tshin !ansin kesin l'o !ansin
she went back, those other adolescents who were the girl's younger brathers and her
older brothers
te ko, "he, ju-he, i ya m loo jusa he n'ang se xore
and said," hey, people, now go follow these people and see whether
si xae l'au u, g!a'ama l'oxa jua u he ko tjulho"
they are going well, and have entered the village with that person over there"
koe n'ae
(they) thus said
okaa hahin ane
it was that he had already
g!ae kxoa n'ho l'a dxuusa te l'oa ho
gone and looked for those vultures and didn't see them
te ha hin aneha koe !hun te koe tcxo te
and he had already thus killed and thus skinned and
that thing, quickly when it was coming

started a fire and roasted her and were cutting up and drinking (eating) her fat

stood and cut and ate

and the child herself was standing there

and when he, what, his older brother came, then

his wife

"where is my wife?"

and that the child over there is standing alone

and that this one has put

put a lot of wood on the fire

like this and that he is standing and cutting and eating fat, is what?"

and came

was walking there and said, "what have you here done and your doings are like this?"

what kind of meat is that over there?"

and he said, "stop talking about what kind of meat it is, just come and take it and taste it.

meat you now take that you once called meat, and call it a woman?"

and he said "you big penis glans" (insult)

he, he refused:

"how will I myself stay alive if you are doing thus?"
koe kxuia l’an mi ko dshau?”
thus ruin my wife for me?”
ko, “ham gu !ha n’lang l’a a te tshan
(but he) said, “now take the meat and taste
tca ka ta’mä
what it tastes like
!ha l’hoan, te kohm
plain meat, of course
lo a Ju l’hoan !ha
it’s not human meat
koe !oa kxui a, n’lang a, kohm, tsi gu te
I thus tell you, so you just come and take it and
l’’aka n’lang n’han !hun mi
and only then come and kill me
a xae
won’t you
cä tshan ka ka n’han !hun mi?”
just taste it and only then kill me?”
si n’la o l’a tcisa l’a ka n’ui n’le’e
they certainly did one of those things
l’’a ha !o tsi ga ae 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
te ha ko, te ha ko, “te mtsa re ku l’xo a 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 l’o an mtsa? mtsa m
and he said, “what will kill us, we two
!o a ku l’ao
will not die
mi hin l’han
I know
tci n’uia l’o an mtsa o ka koara
there is nothing that will kill us
n’lang a mi khoa
stick with me
ee, mi hin khoa a n’langa”
yes, I’m the one to stick with”
l’hoan n’lang te tsau
the man sat down and then got up
te ha ko
and he said
and they had just come from those adolescents and their grandmother told them and said, “follow the people.”

and they had just followed

and he did that and

had already seen them and said “there they are over there, coming toward us”

"now wait for me and I’ll do for you

something I will do and you will see”

"now do it for me, I here for sure have nothing else that I know, so now you should do that.

and I don’t want my people to (have to) come and bury me”

left and went, went and told

that anthill and said

"little anthill, break open, so my older brother can enter, a fight is coming.

let me stand alone outside”

"split in two

and his older brother entered

and he said "now you should close, close your, close your door.”

that anthill certainly closed together
te ha n!un
and he stood

and they came and, and he watched them and was cutting (meat)

and they came

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

then they came, they came

and as this one stood there and was
te si tsi te ku, te ha se si te |om

and they came

teo kaa ha te n!un te o

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

then they came, they came
teku tsi ga!ae sin ku gu ha

and came and just took him

jua ku,
the person was,

||’a ||’a tzamama m ge
that, that little bird exists

he koh o ||’a Ju!hoan ma m ge

and who was that little Ju!hoan, exists

xare ka tsi ke ha ge
even now he exists

and if we two were people who were travelling

+kha sa koe Ghanzi +hasi
these roads that are Ghanzi (Botswana) roads

||’a +ha sa ke m ku g!a ku g!a

those roads we traveled (together, years ago) to get back there

||’a +aaah sa to’a
(on) those large, flat areas over there

ka koh o ju te sa

it was people and the two of them
teo o 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’atso xoa si loa !’han
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
(onomatop. bird sound)

mmm
yes
it’s little and then

te khu koe du, ᐃ’a tzama ha hin tsi to’a
it thus does, that bird there

ham sin o ᐃ’a jua

it was just that person

té ko
and (they) say

te sí tse ko "Rh omhaya” ko ha
and they call it “Rh omhaya”

Rh’a Ju’hoansi o e gesin
those others (Naro people) who are like us Ju’hoansi

Rh mi, e’a hin, e ko

I, we all here, we say

ko “Rh omhaya”
say “Rh omhaya”

Rh’ang Rh omhaya

(onomatop.) Rh omhaya

Rh omhaya
Rh omhaya
Rh omhaya

(onomatop.)
Rh”, Rh”, Rh”, Rh”
onomatop.

eeeee

yes
eee

ha n’a ku ko Rh’ang Rh’ang Rh’ang
he certainly says (onomatop.)

Rh’om, Rh’om
onomatop.

Rh’om ka Rh’a ha te ku (unclear)

(onomatop.) and then he (unclear)

Rh’a ha te ku khu koe g’a’ama ka Rh’atca ha ka koe du
then he thus entered and that’s what he did

té si tsi g’ae ku Rh’an ha

and they came and were fighting him
CHAPTER 14. THE BEAUTIFUL ELEPHANT GIRL

te ha ku \uu u!u\ gla’a
and he perched on the point of the knife

284
te ku \uu si n\aisi
and perched on their heads

te \uu Jul’hoan koa tsi ke
and perched on a person’s (body part)

te si g\xari ha
and they brushed him off

286
ju tzun
a person’s nose

si g\xari ha
they brushed him off

288
ha sin \xae ha
he just dodged him

te
and

290
ko si te ku ‘an ha
said they would fight him

te sintsi g\a, g\a, g\a, g\a te thloboga
and they just (onomatop. stabbing sound) and left off in despair

292
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?

294
te \oa... \um
and won’t ...let’s leave

ha n\a koh taahn m
he has certainly defeated us

296
ee
yes

298
oo cu,” ha gla koe n\ae
let’s go lie down,” he went back and thus said

299
te n\aahn ha te, te glae sin u
and left him and and just went off

301
ee
yes

302
‘akaa ha \xau te khu-g\ai
then he refused and jumped out (of the anthill)

303
ku glaie 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 gla
went off and went home

305
si tju-lho
(to) their village
te
and
te
and
se te ha ko "yao,
saw and he said "yow,
itsa re g\ae kxa\ae kore ko
where did you two go and put that
dshaua ha da’ama to’a?”
woman whose child is over there?”
te ko, “a-o,
and said, you,
dshaua to’a...
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?”
what kind of woman could possibly be here?”
“ha m n\=laahn koe n\=ae, n\=aahn a txun, yao”
“don’t say that, leave your grandmother alone, yow”
te ha ko "!ha kah ke te mi \=ae
and he said "this is meat that I’m holding
te dshau ha o Ju\=h’oand\=i ne re to’a?
so what Ju\=h’oahn woman could it be?
te da’ama hintsi i koh kxoa hintsi te etsa tsi \=xoa
and this is the child you were looking for, that we two have come with
n\=ang i gu”
now you take her”
te ko
and said
tsi g\ae ko, “e-e, itsa m oo tca \=kau, n\=ang itsa...
came and said, ”no, you two have done something bad, now let the two of you...
da’amaa to’a a loa ha ua ju sa to’a
tell that child to go to those people over there
te mi ku ts\=a’a kh\=ui”
and I’m in pain (over what you’ve done)”
te \=u te n\=\=a te
and discussed and talked and
\=\=a ha da’amaa tse ua \=\=an koa
that child then went over there
ko ha \=\=uisi khoea
to her in-laws’ place
te si ko
and they...

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
okaah ha !’ua ha ko !au
then she put it in a skin bag
ka !’am ka
it grew and
du !hara ||’a !aua ha ka !’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
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
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
kxae ||’a +’anga te ku n+i ||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
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
tca ha ku !’am &&ke he ka tsi o dshau, hela
and when she had completely grown and become a woman, finished,
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
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,
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”
and eat raisin berries”
te ha ko ”ha to’a u
and she said, ”go on and go
lla'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 ll’a ha taqe si waqnsi ll|kae|kae te
and her nephew’s mother, they all got together and
l’hu u te ha hin, ll’a dshau n|a’an o n|e’e te g|aan tju|ho
went off gathering and that one, the old woman was the only one who spent the day at
the village
mm
yes
g|aan, g|aan te iaam 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
look a reed mat and spread it in the shade and
gloa !harisi te
in the late afternoon shadows, and
gu g|xa ha te n|anga ha ko ll’koa te tsi
look her out and set her there and came and
xai gloq’i n te l’u
ground ochre and put it on
te du kxoni ha te
and fixed her and
tsi ka oo a ka tsi ooa te
came and did it and came and did it
n|ai ll|aqma ha te n|ai ll|aqma ha te n|ai kxa ha te n|ai kxae ha te ll’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)
te ±ha u ll’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
!xodi
an elephant woman
ee-ee, mi ku kokxui tama
no, I spoke wrong
ha o !xodi, mm
she was an elephant woman, yes
ha n|angdi hin tsi to’a te si|a ku !hun ka n|ah !lo|o !kaua zí tzi
the python woman was the one they killed and the buffalo thorn seed dried in her anus
they say that one was the python woman
but this one was the elephant woman
yes
and they all arrived
the sun was like this (low in the west) and they all arrived and
she, that old woman was speaking
and she said, "(onomatop.)"
and her child heard
said, "who is laughing like my mother
in the village?"
and her aunt said, "what is it that my older sister is dead and the little child is crazy?
yes, our older sister long ago died
now don't say she's laughing someplace"
and another one said
"what is it that my aunt died and the child is crazy?"
and left there and
she laughed again
"ha taqmaa-e, said "(exclamation),
whose laughter is this?
tca ju ani koara tjuho, ju waqnsi tse koe i'hu, oo.
that already nobody's at the village, since everyone then thus has gone gathering.
dshauma tcia ne xae to'a te ha nhaisi ta'ma sintsi o ha i'hoan?"
what girl is that whose laughter sounds like that which is really hers?"
then when they arrived,
and she sat and
she certainly began to nurse
came and sat and nursed
who has done this?”
”mama, n/a
”granny, of course
granny lifted me up
granny here spoke and I got up and sat
but granny here
and put me (in a bag) and I’m alive
and
and came and she...
the old people give you life”
mm
yes
they two came again another day and came and saw her and got a fright from her
and the others said they would...
"haha 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

"haa itsa koh !hun xae o haa ne te haa he xae o haa tcia ne?" te
"the one you two killed is which one, and this one is which one?" and

the old woman refused
just give her to them
now get up and go get her ready
this one will go fix them"

and they said, "mm, yes, this is certainly your wife, you certainly shall just take her"

and they said, "mm, yes, this is certainly your wife, you certainly shall just take her"

she got up and he said...
and they agreed with him and and discussed and agreed with him and then they agreed with him and

sa hin tsi kae te tza te
those two both went to sleep and
and then when they two had gotten up he quickly said, "we two are going to go to my village"

and she said, "that person says we two will go this day to the village"
and she said, "that person says we two will go this day to the village"

what's wrong with that?"

and they two

that old woman there again

pulled out this thing

is it... here that still exists
gea Ju’hoansi khoea
exists among Ju’hoansi
koaisi ke o ka tsi, ka re o...?
here it is, is it....?
|Ukxa Na’an hin tsi a ku se te
Old |Ukxa here you see and
hoanah ko du ǁ’a tca
he is able to do that
og!oe !hua si ku du ka
with a gemsbok horn they do it,
ku dc hun ka ka ka ko “aari, aari,
they blow it so it says ”(onomatop.),
chaari”
(onomatop.)”
te koe nǁae, ǁ’a g!oe !hua
and thus it speaks, that gemsbok horn
si ku !hai, ee
they will wait, yes
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
to’a ka ka !aihn
here so it sounds
ǁ’a tca
and then
“mi ku are tcaa ke, si !oa du ka he, tci gesin si o du, !oa du ka he”
“I want that, they don’t do this, that they should do other things but not this”
ǁ’a tca
and then
ha kua tsi g!xa te !’an ha !uma
she quickly took (it) out and gave her granddaughter
te ko,” gu tca ke nǃang ǁ’a te g!am
and said, ”take this and then hide
ǃkau ka
it well
nǃang i!a u
then you all go
nǃang kaa tsi to’a i!a u u u he
then when you all have gone and gone and gone
u sao ǁkæa ǀjuǀho
gone and all gotten near the village
he tju\lho to’m
and the village is close
a !oa sa n\lang ko, ’itsa g’\l\ama tju\lho
you tell those two and say, ’you two go on into the village
mi te ku n\+au g\l\a’atz\i, ka
I’m going to go (euphemism for) piss, am going to
n\+au t\i\i ka n\\han g\l\a’ama, n\lang
go to the bush and only then enter, so
itsa to’a, ha koe n\\ae, ’n\lang itsa ku g\l\a’ama’
you two go ahead,’ she thus said, ’now you two will enter’
oo n\lang a d\chuun ka
do so that you can blow it
n\lang ||’a tju\lhoa !ao toan
so that village will all die
n\lang a hin ce n\lang tsi g\l\a
and then you can return and come here
c e n\lang tsi.’”
return and come back.”
ha koe n\\ae
she thus said
t e ha abasi te abasi te ha n\+ai abasi ha te du kxoni ha
and she packed and packed and she (grandmother) helped her to pack and fixed her up
te du kxoni te du ha te \lauf\lauf ha
and fixed her and did her and (decorated?) her
si\l\a \xoba te g\l\ae u
they all left and went off
te ha ko, ”da’ama tse taa ku ku lau !oaa e te a hin ku u.”
and she said, ”the child herself will stay with us and you will go.”
te si zaihn
and they agreed
te ha \xoba te g\l\ae u
and she left and went off
ka si u u u he tjuiho ka ku to’m he oo
when they had gone and gone and gone and the village was close,
n\lang ha ku tsitsa’ a si
then she asked them
n\lang a ku tsitsa’ a ko
then she asked where
n\lom ku cu
a mountain stood
te koa o !omm n\lang g\l\u ku cu te !omm koe
and where there was a riverbed with water in it and how the river was
and she said, and she told him, "I'm asking you two about how the space is between (here and the village), now you two say well, mention where a hill lies, cu he ka n±oa na tjuhto oo ||'a n!omma hina lies here and is like the hill of the village tse a !ain n!n n!uan ||'a n!omma khoe n!lang and its farmroad, then stop at that hill, stop there n!lang, n!lang du ||'a tca"

now, now do that (for me)"
mh
yes te sa n±haoh, n±haoh, n±haoh te ha ku n±haoh tsitsa’a sa te sa ku loa ha
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, "this hill stands here,
tse !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 te !u cu te n!omma tsi cu ||oo and this hill stands here and this valley of soft sand lies here and this hill here stands following ka tsi ka o tjuhhoa hin tsi to'a, ka tjuhhoa, ka 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” and small children with clean tummies will be running around and playing and laughing” ka tjuhhoa 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 ||’u ||’akoa, ||’a okxuia and took it and put it into her thoughts, that speech ku n±oahn sa te sa ce te tse loa ha. she went on talking to them and they two again told her things. ka sin n±haoh, n±haoh ka uu khoe n’u! 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)?"
"i’in, ka ku ha ≠xan, kohm."

"no, it’s still far, in fact."

"ehee"

"I see"

g‘ae n‘haoh ua ka n‘ui te...”kaa ke wa?”

"aa, kaa o ka dore"

"no, this is a different one"

te n‘haoh te ka si ua ‘a n‘omma oo and walked and when they got to that mountain
te ha cete, “te kaa ke?”
she again (said), “and this one?”

te ha ko, sa ko, “kaa tsi he o tju‘ho ga, hin tsi”

and he said, they two said, “this one is the one of the village, here”
te a ku se te da‘abloa tshi u te ha g‘a te

and she watched and little children ran off laughing and she stood and

hi g‘usi gak’u te hi ku café n‘hoo ka kui n‘hoo

their tummies were clean and they ran around and played around

te ha ko, ”yaq”

and she said, “yes”
te ko

and said

“ee, niang itsa g‘ala‘ama,

"yes, now you two go on in,

mi ka, mi ka ku kaun mi ’ae ka n‘han g‘ala‘ama.”

I’m going to, I’m going to powder myself and only then enter.”
te sa tse ku g‘ala‘ama te ha

and they two then entered and she

g‘ixa ‘a tca te

took that thing out and
dchuun,

blew,

ko sa hin te ko ‘a juga te si

said that these two here and said that those people and their

si tju‘hosi te ku xai

their villages would be broken apart

te xai si te ‘a ha te

and (she) broke them apart and then she

n‘haoh ce te.

walked back.

tcisa tsi he ha mama koh ku n‘aeh 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

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