

**Namibian Oral Literature**

**!Kung stories, legends and folk tales**

**Project leader**

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**(English)**

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**P3ICL PROJECT**

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## **The P3ICL Project**

The European Union has awarded the Department of Communication in the Faculty of Human Sciences, NUST, a project titled “Protecting, Preserving and Promoting Indigenous Knowledge and Culture” (Contract 393-946) under the Call for the *Revitalization of Languages*. This project ran from 2018 to 2020 and was extended by six months. The main aim of the project was to identify endangered indigenous languages in Namibia and collect cultural expressions with a view to preserving them for future development. Through this project we hope to raise awareness and advocate for the preservation of the identified indigenous languages and cultures in Namibia.

The overall objective of the P3ICL project is to protect, promote and preserve the culture of Namibian indigenous groups, specifically: the Ovazemba, !Kung and Sifwe.

This publication is of the !Kung stories and consists of folk tales, legends and some cultural practices of the !Kung people.

The project would not have been possible without the assistance of the following: The data collectors, Frans Tsame and !Kung elders. The P3ICL team would like to express their eternal and deepfelt gratitude to all the participants in the project.

- 1. Data collectors:** Franse Tsame, Drixu Jakobs, Franciska Barase, Linda Jakobs and John Barase.
- 2. Villages:** Corridors, 15, 17, 18, Aminuis and Aranos.
- 3. !Kung narrators:** Petrus Keiamseb (Mr); Clara Rooi; Ida Iseb; Piet Martins; Anna Barase; Pote Tjikau; Chief Hendrich Martins; Wellem Kondep; Priscilla Tsame; Veronica Khainamses; Magrietha Anien; Ante Paul; Willem Kondep; Agnes Tsame; Pia Kavara; Kooper Wynand; Toto Anton; Sara Isaaks; Blou Bok Kana.

## 1.1

### HOW THE !XOO WERE CREATED BY GOD (Creation Myth)

!xonyake qai hoo kuru ku tan ki g!hoo ke. G!hoo qai ≠"uka kuru sitani N!"aanti-saa /aan, G!hoo li ≠haa n/ang kuru ke taa. Taa qae k eke. Qoqa kuri ke ee qoqa kuri k eke //oa. N//aaki G!hoo qoqa si n!uni taa ke si tshun ke, ee ≠haa kura ka !xung. Ee ≠haa kuri ki tuu //’ari ku //’aan ka G!xara kaan, !xunyoke qoqa //’aaki tuu //’ai ku si //’ai ki. Uu qai si ku //’aa si n//’aaku qai si g!ahe. ke Uu qai si aan N!"aantisa’ar ka aansa, G!hoo qai kau Ghai ki kuru ke taa ke.

## 1.2

God first created the animals. After the animals, God saw that He had to create a human. God then created a person from an animal. This animal was called a springbuck. Because God wanted a living person that had a soft skin, God created a Bushman. After God had created this Bushman, He told him that he would be speaking the San language. That is when God created many San languages for the San people. The San did not have any place to stay, so that is why they were migrating from place to place until they settled down at one place. The San men lived from hunting, while the women gathered wild fruit. The animals were meant for the San people to eat, since God created the San for that purpose. God created the animals with languages that they could use to talk to the San people. That is why God created the San people from animals.

## 2.1

### How the !Xoo were created by God

!ou qae ≠oka kuro sig≠qhaqhi ka sig≠qhaqhi kenn !’ou n/eng /eng ee ≠ann ke kuro ke Taa, Taa ki ke ka sig≠qhahi ka taqm, si≠qhahi n/ann ke //oa, n//ae ke !’ou ee qae sai !ona ke kuro kit aa ke si ≠ai sai tam n/leng (Bushman) ki n/iing taqnn ka n/ua knn ki, a ka bushman k aka tana kenn bushman ≠aan knn, Ee n≠aha kuro knn bushman ti knn sai tana ke taa ≠aan knn ka //arike. Uu ≠aante, Tuu ku qae ka bushman ti ku uu qae //oua si /ii ke //ai ≠’ui uu qae si /aa uu qae sai.

Uann ke !qhaa uu #ae ku ka g!unn ann si ae !antisa ka uunsa, si//aqann qae si !ghaa, sig#qhahi qae /ii /enn (bushman) /'ou qae ka kuro ke taa, ee qae xare ka ti ka sig#qhahi a /eng tana nakue taa, sig#qhahiqae #'aa #anati ke sig#qhahi ke !'ou n#ae kuro ke taa.

## 2.2

God first created the animals. From these animals that he had created, God saw that he had to create a person. He created this person from an animal. The animal was called a springbuck. Because God wanted a living person that had a soft skin, He created a Bushman. He told the Bushman that he would be speaking the San language. That is when God created different San languages for the San people. The San did not have a place to stay, so they were migrating from place to place until they settled down at one place. They were living from hunting animals and collecting wild fruit that the women found in the veld. The men would go hunting. The animals were there for the San people to eat, since God had created the San people. The animals could also talk and the animals had their own languages. From the animals, God created a living person.

## KHOXA-CHIEF SOFIA JACOBS

### Original !Kung story. Khouxa

#### 3.1

Nn sai tana knn ka khouxaknn qae ke Chief Sofia Jakobs knn, ee qae si!oa ee ke n#ohka ee qae ke ma'a ee thann khouxa tuu /ang ee qae n#ou oanu kus ku, ee qae si//ahi hoe /ee sai ke governmente uu nleng /'ii n//hai /ee oanu uu n/eng uqre skool /l n//hae nluu tuu g!xabu ee qaqe ka khouxa ka qaqe mhanti si!oa knn ee qaqe sis aa kantoor ki ee n/eng si tore sai ke skool /a g/aan /'am!omaki ka g/aan tshee kaku sai si xung kit aa #aan, ee qaqe sis aa ake governmente ee n/eng si oahi soe ka kantoor ke n/eng nn ke #aan knn qae xung /uu kann haan, uu ke kuka kuru ke ka g/aan thann ka qaqe ke sai si !uni knn knn ee qaqe sis aa sai oaha, ee qaqe si #esi saa ka skoole ki, ee qaqe knn khouxa !xung Traditional Authority n/eng !xung, n//hoa /l /urokii, ee qaqe ka khouxa ka qaqe si!oa ka, governmente qaqe /ubi n/eng khouxa aan saa, ee qaqe ke si k exam, ee qaqe //ai si g//ohan thann, ee qaqe g//aa mahriki /e khumi /ii tuu ee /au, sai qaqe #ese skool g/hann n/eng Chief Sofia Jakobs Primary school.

#### 3.2

I want to talk about my late Chief, Sofia Jakobs, she was a very strong woman. She was short in height. She began her role of traditional leadership when she was very young. She was then voted to become a chief when she had five children. She brought development to us. She asked the government to build a school in our community. She also brought a housing project and many other buildings, as you can see here. Chief Sofia was a brave woman with a lot of experience. She reported all our community needs at the Omaheke District offices. When she went to the offices with reports, the Omaheke office responded before she returned to knock at their doors. They would call her to respond to the reports that she had compiled and submitted to the Omaheke District offices. If they did not respond, she wanted to know why the government was quiet by not responding to her reports. Chief Sofia never got tired of knocking at the government's door. She faced the authority to look after the !Kung people. She was the mother of the children of the !Kung traditional authority. She sent the !Kung children to school. Chief Sofia asked the government of Namibia for cattle and goats to be given to the !Kung community. Because Chief

Jakobs built a school for us, when she passed away, the school was named after her: Chief Sofia Jakobs Primary School.

## 4.1

### li /aa Khoxa Sofia Jakobs

li /aa Khoxa Sofia Jakobs

li /oa khoxa Sofia Jakobs li qai ka !xonyake /aa khoxa. Ee qai si g/ahang tuu g/ahi Naro, !xuun, N/ohan, taa /aqhi k aka qai ka g/aqha haa qae si /'aa'n Eeqai g/a'm ke ki tuu, ee qai //hoa si /ore ku. Ee qai /ai n/ai si li n/aa ke qai g/aq'm ki si ke, Ee qai nog si !'aa, Ee qai ka !xonyake qae /'aa'n aqa Ee qai //hoa si O'aan ee ki tuu si n''aa ki G!aqru ke, Ee qai mahti-si !'oa. Si ka khoxa qai ≠ai Oquqnu ku koro ku. Ee ke si-/aghe kai //''aaka Ee qai si /ai ee a //''aake si/aqhe. Ee qai qhang si g/aan /'ae' ke tuu Ee qoqa kuri ki skole ma'uh n/ai. n//''aa ke qoqa n/ang nn N/aan Ee tuu ki si taqhi G!ahru, Ee ≠haakuru ke bare n''uu. Ee qoqa q/ahi kuhmiN/ae ki tuu xata hu'l kai ki qoqa /''ung ki tuu ku si G!aqrita kuu si.

## 4.2

Our legend,the late Chief Sofia Jakobs

Chief Sofia Jakobs was our !xoo traditional Chief who was in control of three San tribes. These are the !oa, !xoo and Naro. This lady was a very brave and hard-working woman. She was wonderful. She loved her people and she did not tolerate any nonsense against her people. She was really admirable.

This strong, brave woman was there for everyone. She was the mother and father of the !xoo, Naro and !oa people. She was the authority who was there to make sure that the San people did not suffer from hunger. She never slept when her people were suffering from hunger. She was so strong.

Our late queen had five children. Her husband passed away 21 years before her. She lived without a husband and she made sure that she dealt with community issues all by herself. Before she died, she made sure that she left a school for the San children, because she fought for the San language to be taught in school. She also requested a community sewing hall for the purpose of a community sewing project. The San people use the hall for their sewing business.

The Chief saw that her people were suffering from hunger and she requested funding for cattle from the German people. The Germans gave her assistance, after which she distributed the cattle among the San people. The San people are very happy with the services that she provided and for everything that she did for them.

## 5.1 OUR LEGEND CHIEF SOFIA JAKOBS

Sii ka khoxa ka Chief Sofia Jakobs.

Sii ka khoxa ka qai /"aaka Chief Sofia Jakobs Ee qai si !"oha nn si ≠uhm ke tam, Ee qai ka g/aqaha saa qae ka tuhm ka tam kaan. Khoxa qai si ≠ai si N!uri ki tshuu /ae ki tuu ki noahi sau ke si n/ause ku ≠ae ke. Ee ke saa ka khoxa G!ahan N!ore /'aa'n ki si g/ahi hui. Xata Uu //hoa si !obe ke ke, Ee ke saa ka kaantorke li ki //hoa qaqaan !obe ku. Sii ka khoxa Sofia Jakobs qoqa n//ahe. Xata skole ma'an ka si /hang tam n/ai Oquqnu. Nn ka Priscilla Tsame nn si n!uni si ka !xung ≠aan aan //xaa-//xaa ka tam ki sikole soe se Ouru //xaa-//xaa ku t'an'g.

## 5.2

Our late Chief, Sofia Jakobs, was a brave and strong woman. She was an exemplary leader. The Chief used to call meetings with the community and ask the people what they needed. She would then take these problems and request help from the President's or a minister's office. Sometimes when the ministers didn't answer her letters, she would just go to their offices without making an appointment. Chief Sofia Jakobs gave us a school, she built some houses, a sewing hall, a kindergarten for the community (which is still being built) and a clinic, which is still on the way. I am Priscilla Tsame, and I want our !Kung language to be promoted, to be taught in schools, so that our learners can learn their own language and understand it better.

## CHIEF HENDRICH MARTINS

### 6.1

Si qai ka si tshoa-tshoa ki si ka G!xamte si Ung ka #ax"om ka //aaka khoxa kaan, ka //aaki ki thai ke. Uu qai si onya ku Uu tang ke Uu qai si ae tahm. Uu si ae g//aqan, Uu si ai sin#uqnuku, Uu ae NOaqe, Uu si ai N!uqhiUu si ai Oai #xam //hoa laan ko n!onn-sare!aan ka #aan /nningore ka. //oa qai //aa somai tuu aan xai qai //aa tuu, sitaan horeka qai //aa tuu. Uu //aa somar si qaye Qaye //au ka /xahi.. Tuu /aqkute Uu xarake ku qai si G!ahe? Taa /aqhi ki tahi! Taa /aqhiqai ka //hoa ka G!ahe. Taa /aqhi /aa ke taa ke si /ai ke n//ahe, ki tuu aa kau //ubi //ai Uu ka G/ahi N//ahin ma'ani ki. Xata taa // oa-#ai k aka si qai Eek a tsh'are tham ke n//ae si/aqan Uu ki si g//ahang, Uu si g//ahang si-kang kaan ki ka g//oqa. Uu ke n/ai Oai kai ki #'aisi ki //ai ku kau n/uhm tshuu ki. Ka corridor ka /ae g/ohan k aka, ti kei //oa N//are ka. Ou Dan Ee ke ha ke, Ou Dan. Ee aqa qai ke g//ae, Ee qae? Ee qae qai ke taa /qahi. Ee qai hau da khoxa, Ee qae ka taa /qahi ke ee hau kuru khoxa? Ou Dan kuri g/ahi ka khaxa saa taa qai ka //aa #ai g/ahi kai ki khoxa g'am xare ke qai /uan !"abu N/ae. Ee ke taa ke qai /ai /aan g/am nn #aan !"abu ke. Tuu horake kaan //um n/ae ke ka khoxa. Uu ka si n//aa ka khoxa ka saa ke, Uu //hoa si n//aa ka qaa ki N!ahm saa xuu ot Uu si n//aa ka qae saa? Nn #aan ka n//aa taam ka qaa ke N!ahm saa xuu ke xata sitani aan qai //hoa G!ahinsi si N!ohan ke, tuu qai //hoa /oma kai na k eke //au. Ki //au' ke Ee qaqa /gha'i ba qaqa n//ae ku kha'i, nng!! n/aise Ee qaqa si tana ki tuu tauku, nn sitorokhoe kaan. Ka koe taa ke qai #uio, Uu hau n/aan nn si n/aan Nama. Uu hau //obe g//a'e ka khoxa ka sa ki! li //hoa /uhm xata sitani glaxa Eek u //hoa n//are kaa. N//aa ka sitani G!axa qai //hoa si xoa kaa taan. n/ai, n/aan g'am ke ki Witbooi ke Hendrik Witbooi //ae g//ae kae ke ki Simon Kopper ke g//ae kae ke xare ke, Ee /ai ii ki kai-i. Simon Klopper xare ke qai ka si n/ahi tuu ke ee. !xonyake aan ki kai si n//are ka kaan, aan qai kaan //ai ki //ami-laa kaa, Mariental, Aranos toe. Si qai kau si taqan! Ou Dan ee qai ua si /ai? Ou Dan Ee ii ku //hoa n//are, N'are aan k aka ka kai huku Tu, Uu qai ka tau si //ung ka si g!uhumsare ki !ang !uhnn //aa #aa. N//aku si n!uhm //aan Maqhunike, Maqhunike xare qai a //ubu.

### 6.2

In the days of our elders, our traditional people were surviving from hunting and gathering food from the veld. Women were staying at home, only men went to the veld for hunting. !xoo people don't know the part where by the San people turn themselves into lions. !xoo people came from the South of Namibia. (Keetmanshoop). They were not staying together with the Namas. I don't know the year which the !xoo moved to this side. The !xoo people came to this side because they met with people who were talking the same language as they spoke that's why they decided to stay this side. Some moved to Botswana. The difference between the Nama and !xoo speaking people is that a Nama is lighter and having strong bones, !xoo are not light in complexion. The Namas were using guitar for music and even wearing clothes. The !xoo people use their hands to clap for sound while wearing their traditional attire. There are now fewer people talking the !xoo language because some of the !xoo speakers are now talking other languages. I can remember one of the late chiefs Ou Dan's mother, who was a !xoo while his father was a Nama speaker. They chased this gentleman because he was staying with his mother mostly and he became clever. I as a traditional chief, I have nine children, my wife passed away last year. My grandfather was the first person to come to Pos 15. Then the rest of the family came afterwards.

## FOLK TALES

### 7.1 ELEPHANT AND JACKAL

Tshai q/hai tai nn ki glou-gqxo /ae ≠habe ee, qoqa saa n/ai si sarike ≠habe, Uu qoqa !'ang /'am ke g/ou-gqxou !o"he ki ≠habe nn N/ang aa//'oa' si ≠uhum n/ang ki si G!'oa' ka a saxu ke. Vhabe ≠haa n/Oahisi g/ou-gqxou nn n/ang aa noahong aa kau /'a'isa Aa ku hau n/ang aa ki si !'oa' thaa-kaan g/ou-gqxo /'a'l ≠habe ≠haa /h'ao'. Uu qoqa ≠"aa ku n/ami tunu !axa ki G!ubi so eke. Xata li ka g/aqhi g!x"om ki n/ang n/ae ha ke si !"oo ke. Tshai ki /uri Ee qoqa gqx'au qxaba Nn saa ke ≠habe Uu n/ai si tshoa-tshoa n/ai, xata g/ou-gqou qoqa kuri ki Ghaa /ae ≠habe. Nn /ai /hhai ee n/ai g/aqhi g!x'om ke ee ki /'ai xata g/lou-gqxou ii qai kuri ki Ghaa /ae ≠habe ee ≠haa kaa ke tam nn n/an gee ki si G!o'a //amsa ≠haa /uni.

### 7.2

Once upon a time, there was a jackal and an elephant. One day the jackal decided to visit the elephant. While they were sitting together, the jackal told the elephant, "Don't you believe that I am stronger than you?" The elephant commented, "With that small body of yours, do you want to tell me that you are stronger than me? Hmmm, go tell that lie to your friends, not me." Then the jackal and the elephant decided to make a deal. The deal was to throw each other into the river, but they at the same time they had to pull at a rope against each other to establish who was the strongest, as suggested by the jackal. They both agreed. The jackal woke up in the morning, because he also had to wake up the elephant to start the contest they had agreed on. Instead of the jackal pulling the rope, he arranged with the rhino to pull at the rope for him. The rhino had to hide, because the elephant was not supposed to see or know who was on the other end of the rope. So, the battle began when the jackal told the elephant that he would shake the rope for them to start pulling. While the elephant and the rhino were pulling at the rope, the jackal cut the rope and the elephant fell into the river. The jackal started laughing out loud and told the elephant, "Yaa hahaha, yooo, Elephant my friend, I told you that with this small body of mine, I would manage to kill you."

## 8.1

Tshee //ai qae /ii G/quxu /e exam, xam qae Ke kii G!haru, G/aouxu n#haa saa q#ais, n#xam nn n/ang xam sii /aa ee sii q#aisi a n/ang si kuru ke Khauxa, //u N#om n#hoa saa knn Khauxa, G/qouxu n#haa G!ubu k exam nn na sii /ai n#xam, G/qouxu n#haa !Gobe ke n#ham n/ang saa sii taqhai Khauxa ka than ke taqha ka !Gube ka khnn, n#xam n#haa n//hai sii n/ang ka taqhan Khauxa n//hai kann aa sii /ai, Khauxa A#qhaa gayi n#qxam, Uu n#om n#haa ae n#qxam uu aan /ure.

## 8.2

Once upon a time, there was a very weak Lion that almost died of hunger and the Jackal met this Lion which was too weak to hunt. Then the Jackal asked the Lion, "With what can I help you?" The Lion king told him that he was dying. Then the Jackal went and informed the Oryx that their Lion king was dying, and said, "He told me to call you, because he wants to make you the King to rule over all the animals." So, the Oryx followed the Jackal until they reached the place where the Lion was. The Jackal told the Oryx to get closer to the lion, because it was not talking so loudly and that he should bring his ears close to hear clearly. The Oryx's ears were ripped off by the lion and he started running away. The Jackal followed, asking the Oryx why it was running away, because it needed to get the message. They went back to the Lion and both the Jackal and Lion killed the Oryx and ate the meat.

## 9.1

### glou-qxou /ai N/uhung

Tshai lahi qai /ain n ki g/ou-qxon /ai N/uhung so g'ou-qxou' qai kuri-kuri si kuri qhaa N/aiN/uhung, Uu ka G!a'e' ku taan ki N/huun N/aki g/ou-qxou' li ki Ghaa qaa. g/o'u-qxou' N!"aa ke Oqahe G!xaba ka ki Ghaa ka. g/ou-qxou ≠haa g/aan, g/aan nn G!ae ki N/uhung nn sai aa ka si g/aan hu-kaan n/hunung qoa G!aa kaan. Nau sis aa nn si g/aan ki tuhing! Aa ≠"ang ka /"aan si g/aan ke n//ah eke aa si n//aqan blomke Uu ≠um ka g/aan, g/aan kea an nn ka tshaela ke, Uu ki si ≠q"aa, ≠q"aa N/qhe nn ka toro, ke si e/zohē ki qaye N≠ahre ki g!oqbe g//qx'ang, ki !obe ki N/uhung ki n/aang aa ma'ahti khare, N/uhung li si aan qayi taam. //ae ku sis aa ka N/huun ≠haa elzhorī 'N/uhung, g/ou-qxou ii q/qaba saa. Nn ≠aha /"uni.

## 9.2

Once upon a time, there lived a jackal and a wolf. The jackal and the wolf were friends who stayed together at the same place. The jackal was working at a white person's house, in the garden. Then one day the jackal told the wolf to come and work with him at the white person's house, because he was his friend. In his mind the jackal had a plan to go and steal the boer's (farmer) sheep from the kraal. He asked his friend to go with him to steal Boer's sheep. When they got to the kraal, they started feasting on the sheep. The jackal was very clever and did not eat till his belly was full, while his friend, the wolf, overloaded his stomach. On the following day when Boer came to his kraal, he found the wolf in the kraal. Boer started beating up the wolf.

By that time, the jackal was already gone. The jackal was the one who reported the wolf to Boer. That is the end of the story.

## 10.1

### //amsa G!xamte /"aon

Tshoa-Thoa Koo, Tshai /ghai gai /ai kii N!unqkung /ai glou-qxou. N!uqung /ai glou-qxou qai saa kaa N!aamti-Saán Nn sis ii glahe Uu ka sii glahe toa kee. Uu #hoa #aise qae, Uu qae mlai ka dzhoarsi Oai. Uu #q"aa -#q"aa toa kee. Uu #haa xara. Uu glaan toa kee. Khobe 'tiku Uu /qhuu gxau saa Uu sii glahe-glahe Uu //hoa si sa'ar tang //ang glou-qxou #haa nlang! ha'aan nn g/hae. Haáan nn ka quru ka n'aanti-sa'an. Nn saa si qaye n#ahre. Uu #haa qaye toa nn ae (Tahmake) Tahmake ke n#tahre nn #haa. /uni.

## 10.2

### Folk tale

Long ago there was a Hare and Jackal and they were living together. The Jackal decided to go and hunt with his friend. The next morning the Jackal asked his friend to go with him to hunt. His friend agreed with him and they went hunting. While they were walking, at a distance they saw an Oryx. The Jackal went to it because he was a good hunter. They killed the animal and brought the meat home for their wives and the children. All were very happy because the males put food on the table. On another day they went again, but could not get anything. On their way home they saw Herero sheep and the Jackal grabbed a sheep, because they did not get something to eat at home. But, luckily, they got a sheep to go and eat at home.

## 11.1

Thshee //aqi nn qaqa ke g/ou-qxou li n//iunn g/ou-qxou ee qaqa si ea n/huun ke marike /a n#ahan

//'ang haqa n/huun #qai /ui q/ou-gxou ee ue si ea n#hare, n/huun #qai g/ou-gxou nn uqru kn g/ahu sue nnqe /ann sue ii n/eng qagii n/huun #qai si n!aan knn marike /a n#ahan, n/hunn #qai si /os g/ou-gxou #aqi #ese n/hunn nn nOahi sai n/eng n//ai ai //au si !ona ki si/agnn

n/hunn n#aqa n/eng nn si !ona ke n/huun Oaa kn /'ana khuka aan, //ae ke n/hunn nOahi sai g/ou-qxou n/eng thee ka lii ka n/au sue kann, n/hunn #aqa uqru ka g/ahu sue ee n//aha ke n/huun ke //ahi ke n/hunn ea n#aa ke ki n/huun ee #ahqi sai nn ka qayi n/hunn.

## 11.2

### Jackal and hyena

Once upon a time, there was a jackal and a hyena. The jackal was very clever, as he used to eat the white man's goats and sheep. Then one day, the white man caught the jackal while he was eating his sheep. The white man tied him up in a bag of porridge to kill the jackal later, because he was busy counting his sheep and goats. It so happened that the hyena was passing by. The jackal called the hyena. The jackal asked the hyena, "My friend, don't you want to marry the white man's daughter?" The hyena agreed with his whole heart to marry the white man's daughter. The hyena then asked the jackal why he was tied up in a porridge bag. The jackal told the hyena some lies. The hyena then untied the jackal from the bag of porridge. Because the jackal was clever, he now instead tied up the hyena in the bag of porridge. The jackal left the scene before the white man returned. The white man accused the hyena of stealing his livestock. The hyena was blamed for stealing the white man's goats and sheep and he was killed by the white man. That is the end of the story.

## 12.1

### //amsa G!xamte //’aan

Tshai lqai /ai Nn ki glou-qxou /ae //’aan! Qai N!áanti-saa Eek a Kae Sa aka n!áanti-saa kee. Nr n/ae //’aan Ka tshuu. Ee sai Ke //’aa. Nn n/ang ha’aan Nn //haqle aa la Sai /ai. //’aan nlang ha’aan. Xata nn //’aa ka sig/aqma ka kan qain kaa. Ka !uni paqri-paqri ka toan kaar, //’aan #ahi ki glou-qxou gluhuun. Glou-qxou //’aa N//aqam-!aa Koo! Nn N#ai Sai Sa’aa Ke Glaha Kai ke. Nn a ka N/aar #hang glahang – glou-gxou qani ka //’aan Ke Gluhuun. Aa a /hoa !ain Nn /ung ke //’aor. Aa //hoa /qhuu Ka N#ahi Kung Nn #hoa /huni.

## 12.2

### **Jackal and the boy**

Long, long ago there was a Jackal and a Boy. The Jackal was on his way somewhere, and while in the veld, he saw the Boy sitting under the tree. He went to the Boy and asked him where he lived. The Boy replied and said he lived there under the tree and had nowhere to go. He asked if the Jackal could help him, so that they could go off together. The Jackal agreed and the Boy jumped onto his back. The Jackal started walking. As they were walking, the Jackal said that they should check something under a tree. Suddenly the Jackal dropped the Boy from his back and said, “You want to kill me,” and then he just left the Boy there and said, “I will never help you again.”

### 13.1

Ke kori //hai qoye qae sai tana tee lom kori //hai ke tuu qae si †oni n/eng qoye /l !om qae si tana.  
!om †aha n//ae qoyeoaa, goye †aha !obe ke !om n/eng /unn oaa n/eng toxoba, ee †aha †aise  
g!ann //ahnn uu †aha saa nn ka n//ahan knn g!xamte nn n/eng uwe, uwe, uwe, ee haan.

Uu qae sai †ann n/eng //ang qae si unn xata ee qae n//haa sai g!ann, //ang qae sai /'abi tam  
tshee //hae g/ou-qxou †aha n/eng n!ae nna saa ke si/aqnn ke gahan ki a sai taqe ee n/eng saa  
/ann ke n//hae //ang †aha n/eng g/ou-qxou sai ka n//ahan aa n!anti †"ang saa, /'"ang †aha !qaha  
a//oun aan †aha n†anya.

### 13.2

#### The ostrich and the eland

In the time of our elders, they believed that the ostrich and the eland were people. On one good day, the eland went off to take the child of the ostrich. The ostrich told the eland to bring the child back. All the wild animals came together to sing and dance traditional songs to try to find out where the child was. The song goes like this:

Uwe uwe uwe

Ee

Hee

The meaning of the song is: Find the lost child of the ostrich.

The !Kung people also believed that the sun was a living person. This sun was not moving. They decided to carry the sun. So, one day when the jackal was out hunting, he saw the sun inside his shadow. To him it was a beautiful lady. He decided to say, "Hey, come with me, why are you left alone inside the house?" The sun replied, "Tell the jackal to come and carry me!" Then the jackal came to carry the sun. As the jackal was carrying the sun, the jackal's back was burning. The jackal told the sun, "Shuu, my back is burning!" The sun replied by telling the jackal to keep on going.

As a result, the jackal's back was burnt. That's why until today we see that the jackal has a black back.

# 1

## THE CHAMELEON'S STORY

G//uqhu /aa //amsa

Tshai g/ahi qoqa /ai nn ke G//uqhu Ee qai si aan, G!huu qoqa G''ae' n/ae si !obe ki tuu nn n/ang aa ka si qai ki ka /'aa ke, aa xata G/uqhu qai ma'ahti ≠"au ee qoqa si aan n/'a'an. Si-huhri li thaa saaa nn si !obe ki tuu ke g!xuhng ka //amsa nn n/ang saa. G//uqhu eek a sai /ai /amsu kaa G!ahing ka tuu //hoa si ≠uhm ke.

//amsa ≠haa /'uni

Kuri si ke g/ahan si qai si ≠uhuu ki G!huu. Ki qai kuri ki si ki, G!huu qai //hoa /hhabi tam, ≠hoe ki !'anu ki qai si si g/ohre n/ai G!huu si ka si kuake, kuri g/ahi tuu qai si kuru ku tang ka satani N!"aanti-saa thang xata taa eek a ka kuru kaan sitani ka //hoa G!ai, aa ki //xara ka tam.

### 14.2

Once upon a time, there was a chameleon. It was busy eating when God sent him to go and tell the people that if they got sick, they would not die. But, the chameleon was very slow and it was also still busy eating some red berries. Then the lizard came and gave the people the wrong message, saying, "If you are sick, you will die forever." When the chameleon arrived later with the right message, the people didn't believe him. That is why today people die forever.

\*\*\*

In the olden days we believed in God as the creator of everything. God was not born, it's just a spirit. We pray to God when we ask for something or give thanks. In the olden days people could change themselves into animals - it was a belief that this could really happen. When a person did something bad, they believed that God would deal with that person.

## 15.1

//amsa taa /aqhi /ae n/an'g.

/ae Ouru ku haku.

Tshai q/ahi qaqa nn ke si/aqan /ae n'an'g. Uu qaqa /'aasa ki n!a'u' ki /uri ki. Uu #haa N/hhao /'ae' taa ke sib ai tuu. Ee !"uni qai /'ae' N#uhung soe. Tshai #ui taakae ke qaqa sai ki tuu kau, Uu a ghae si aan Uu qaqa qahe ke ka aansa xata Ee #aqa'ng. si/aqahe #haa /'ae' Oqae #"ue N/'ae', N#um se /ae' /ai tshai xare ke. Si/aqan Noahisi si/xae /nn n'an'g a ka si /"uri oquanu ke li ka /a'u /a'u haku. Tshai ki /'uri kit aa //oa-#ai #haa saa nn si G!ahe nn #ai' Oai sai N/u'hu'. Ke N//ahe. Nau Uu qaqa /"aa !au /ai G/'ami. Oqae //oa-#ai ma'an kaan qoqa ma'ahti Ghai, Ee qoqa N#ai G!uhum Nn kure ke G!oe'. Ee #haa ts"are tam ke n//ahe nn ka N!ahni ke taa ke si ae tuu ke. Ee ka si g//ahan Noahan N/au ae qae /ae aqa xata Ee qaqa sai ka /"ae ka G!ain ka, nn ka //ahe qae /ae aqa Uu thaa saa ki N!au ki /'uri ki.

//amsa #haa /'uni.

## 14.2

### **A story about a mother and father with their four children and a miserable man who ate people**

Some people moved to a new place. When they had just arrived there, they met a strange man who ate people. The man's eyes were under his feet. One day, this people-eating man came to the newcomer family's place while they were having lunch. They tried to offer him food, but he refused. The father then gave him one child, and on the second day it was the same story; then he gave the third one too. The husband asked the man, "If you continue to eat our children like this, what will we be left with?" The next day the father went hunting and brought home some meat. Now they were left with only the last born, but this boy was very clever. He took a piece from the meat and made an aeroplane. Then, when this strange man arrived, he was very hungry, and wanted to eat the boy. The boy took off with his aeroplane, but he was actually only trying to fly. The next day he returned home, where he found the miserable man chopping down a tree;

he now wanted to eat the father. Fortunately, the boy arrived at the right time. The boy came and took away his parents. They left for another place. His parents were so happy that he had saved them. That is the end of the story.

## LIFESTYLE AND HABITS OF THE !KUNG

### 15.1

Nng Aa Ka Ke Taa ke Makutuhake. Aa k aka !Xungke. Sii qai tshaa-tshaa /ae Tahm, /ae !aants-saan /ae lai si#nqnuku lai Oai txam /ai /aan Glouqxawake /'aan thang Mahoeka. Aan-aan Ka qai ka aansa. Ka /'anaake, Tuu qai Ka g//ahan Ka omhsi N/ai si gloe tahm /ai Sin#ugnuku tai Oai N//aanti-saan /ai. Si tuu g!xabu qai sisi Onya Kan' Ee Ka Kuri Si Ke Ka'an Tuu Ka qai Ki. Tuu Ku, Uu Ka /'aan N/ouhunke /ai li Makuruhake. Uu ka g!xonyake Ku /'aan N/ohunke /ai N//ahinsa N/ahang aar. Uu Ka aansa Ka Ka'an Uu qai Si si Onya Kan.

### 15.2

Yes! We are the !Kung-speaking people. We started with wild food, wild meat, cucumbers, oryx meat and any other food. We would eat everything, especially wild food and berries. During the years when we were living there, it was very hard, but we have survived up to now. Our elders gathered food and hunted wild animals. During the rainy season we would drink water from pans, but mostly we were surviving from wild melons and that was our water in those days, and even up to now.

## 16.1

### G!amte /'aa //amsa

Nn /hham qai ququn Ke n//ahe Sue, n//ahe Ke Sue Ku #qhanyake – Aa //hoa si n/ai tuu aa#//aa  
Kan Sii Uqru tshuu. Aa //haa si n#aqha nn ka Koe n/oqhe. Nn /hham #ue ke si sai, “áan Sa’an  
tahm Ka’an Saán Ka xai ka taam Kaan. n/lai ka nluhung ka khaang nn sa’an /'aan /qhaaing. Aa  
..hoa tana, aa aqa ka /'aaka ta aa #xanu ke /'aaka. Aa Ki /'aa /uri !an tai n/aha si tana ke n/aha  
siqxai ke. Nn qaya ka si ntaga ke n//ahe kae sue, of Siglahnake ntum Ee si n//aha-n//aho ki Tuu.  
Uu ki ka /xoo kii Namastap, Si nlohnya tai nn ki ka, G!ahang n#aqa, nn qoqa //hoa si #ana nn  
qoqa n#agam nn n#tang saa nn soo kee tahm, nn si sook a n//ang si kee, silgang nn /hoa-/hoa  
Khang nn Soo Khang. Uu Si Soo Khan, Ka /'aan Xareke. Sitani horakake Khang qoqa Si Khang  
Khann.

## 16.2

### Life style

In the olden days, our elders were living in the veld. Our parents were surviving on wild food.  
Our great-grandparents were the ones who used to teach us about the wild food; they used to  
walk with us, showing us the traditional food, but they were also gathering the following food:  
wild potatoes, tortoises, wild melons, and many more different types of wild food. We grew up  
eating this type of food.

## 17.1

Ka kuri si ke kaan n//ae ka n//ahang /ae tahm. Si/xaam qai si g!ahe ka //am xare, #xam /''aan sitani g!axa. Xata Tshai qai kii. Tuu //hoa si g!ahe N//aka-#hanu //hoa si N!uni Ki Tuu g!ahe kee. Tuu Si saa Ki tronke ka sitani Ka'an amse. Xata si qaqan /qamki si ka g!xamte si ki tuu Nakai. Uu qaqan si /aan N!'aantisaran, n naan xare, #xam.

## 17.2

In the olden days, we, the San people, used to gather berries and tamma melons, and the men used to hunt animals such as springbuck, kudu and oryx. As we are talking now, they do not hunt anymore, because it is against the law. These days people can go to prison for killing animals. But still, we as the San people are used to our culture. We have not changed at all. There are still San people who live in the bush, who still believe in their culture and values. You will still find San people who know the history of the olden days, but some of them are afraid of other people.

### 18.1 !Kung Song called “N//ahisa taa ≠aan /aan”

N//ahisa taa ≠aan /aan.

So Nn Si tshoa-tshoa /ait ep-tep, Ee ka /’aan N//ahisa ma’an N/ai! Ki kuri g//ahi ki tuu qai si  
N//ahika Uu /’aan ka si Oqxoma ke!

Si ki Oquqnube si ki Oquqnu, si Oquqnube Uu ka Na //om, Uu ka Na kua

Uu ka Na kua Uu ka Na kua!

N//ahis aka Naan ka N//ahika a /’aan

Oqxom ke aa si N//ahika

### 18.2

#### **We are happy**

I am going to sing a song titled “We are happy”, as we used to sing it.

I am starting with the Tep Tep song. Our elders used to sing the song when they were happy about something or were celebrating. The song is also sung when the wives are celebrating the return of their husbands from hunting in the veld, coming home with meat or some other food that they bring along. Here is the song:

Our children

Our children

They look like springbuck!

This song means if you are happy then you can sing this song.

## 19.1

Tuu ku g/aqhanyaka Kuu Uu qai soo, Oaan /''aan ku kee N//hobe Saan Ki Si qhahin amse. Ki taqhi ki Uu ki N//ahim Ki Si-quhin Ki taqhi ke ka /''aan Kaan Kaan #oese xata. Tshai si ke kaan ka si //hoa !oma sitani Kaan Kaa, hospitale /ai /qahao Khore /ai Si wai /uri Ka g!ahixamake. Sitani Kaan Ka Sitani Si tuu G!ixabu qai Si G!obe Ki si Ka Khang.

## 19.2

As San people, in the olden days, we used to make fire in front of our round grass houses and would then have cultural activities at night. We would perform, as much as the traditional doctor did. Through what the traditional doctor did, and during that performance, they would heal a person who was sick, and children who felt ill. While they were healing people, the doctor was controlled by a spirit and the sick could be healed easily.

## 20.1

Tshee //ahqa si//ahqnn qae si g!haqe si/qhann ann si /hann//iann ka doasike tig!haqe uu #am ku /ei/l Thabe ke, uu saighaqe ke //ai li //ai uu /eng si g!haqe, uu qaqe ka si g!haqe uu si n!ahnn /ii qoye /ee #ung Uu nleng si gxae g!haa, tuu qaqe si sann toqm. Ke kori g//aha sue.

## 20.2

In the time of our elders, the men would hunt. No woman was allowed to hunt. The hunters had to carry their weapons with them and they would walk from place to place to hunt wild animals. They would eat that wild animal meat as they moved from place to place. They used ostrich egg shells to carry the water that they needed for drinking. As they were hunting, the men drank this water. They covered themselves with the skins of animals.

## 21.1

### ABOUT WOMEN

Si/qann qaqe si //hae knn n!hamtesan knn aansa n/eng si//q//ann ann ghqae si g!hae uuqaqe si//ha eke //ai-/ii //ai uu n/eng sin/ae doa, uu qaqe si sa ke //ai /l //ai uu//aha si /eek a //ai ≠'ui uu n/eng n≠ann si ku ke //ai ku si /ee kake, uu qaqe g//haa si tsaro tann uu ka g//haa sinn doasike ti, uu ka sinn doasike ti ku ka t'saro tan ke //ai ku si /eek a ke.

## 21.2

In the time of our elders, the women were allowed to gather wild food for their men while they were hunting. The gathering of this wild food was done while they moved from place to place. The wild foods were gathered in small areas until the women had enough to take to the main camp where the larger population was settled. They could not go back to the main settlement with only a little wild food, because it would mean that their family would go hungry.

## 23.1

### G!xamte ku //amsa

Nn si tshoa-tshoa /ai Wellem Kondep, eek a !xung ee aqa /ae qae ka !xonyake. eek a //am ka //am saa G!xamte //aan n/ai, Uu qai Hao sisi Onya ke ki kuri g/hai. Uu qai ka si n//ahang !qahe, Nn hao si si Onya ke. Nn qai Ma'ati si !"oa N/ai si k"u kurike ka'an kaan. Xata si qaru qai si Onya ka N!"aanti-saa ka aansa, /ai Oai N!"aanti-saa /ai, /a'an aansa !axa. kuri g//ahi tuu qai //hoa si N#ahanka saraxa ke! Tuu qai si g//aqba //au N#omake ki qanya thang, Uu qai si //aka ka #hare ki kuri qai qai ki. Tuu qai kau si si Onya ki kuri qai /' ki.

## 23.2

### Story about the past

I started with Wellem Kondep, a !Kung-speaking person. His mother and father are !Kung-speaking people. He is going to tell us a story about the past, how they were hunting and gathered food. So, I asked him how they hunted and gathered food in the past. He said, "I heard from my parents, as well as my grandpa and grandma, that life was very difficult for us in those years. Our elders were living from wild animals, wild food as well, and many more that I'm not going to mention now. Before they went hunting, they'd sit down to discuss hunting methods. In those years our elders didn't use guns, they used spears, bows and arrows. They killed animals by chasing them on foot to tire the animal and then eventually kill it. Their sources of drinking water were rain and rivers, and they kept water in ostrich egg shells. They used the ostrich egg shells to fetch drinking water. These ostrich shells were also used for making necklaces. So that is a story about the past.

## 24.1

### G!xamte /aa //omsa

Nn si tshoa-tshoa /ai Ante Eek a //am ka //amsa G!xamte //aan N/ai. Ante taa kae ee nn /o'e' N/aa aa n/ai tora #aan ka khee! Yan n a taqan G!xamte tuu qai ka si G!ahe ke, tuu qai ka si G!ahe

Uu si Ahng si ke n/ae Qumqai Ahngsi ke ki n/ae Qoye ʔuni ki g!ohoa ka ki //ai ka ki g!uqm si //uan.  
Aa ke g!ahe, ki g!ahe ki qai. Ki si ki ka g!qoa.

N/quhum.

## **24.2**

Ante Paul will tell us about how they lived in the past. This was during the days of their elders. I started by asking him what their life was like in the past:

“I heard from my elders and parents how they used to hunt and look for food. They were moving about hunting and gathering food. They did this by moving from one place to another. They were looking for wild food and wild animals. If they found an ostrich egg, they used it as their water container, because in those days they did not have containers to fetch water in. The youth also survived in the same way, that is from wild food and wild animals.”

## 25.1

### Story about healing practices

O Nn N#ai ka tshoa-tshoa /ai G/aqhao, G!ahi-xamake Uu ka si G/aqhaoke! Nn Qai ka si N!aqang kaan #hain taa qai ka qaqi qham qaqi ki tuu ki //aoa si qhuru ee ke ka sai. Ee //oa si, /"aan //hoa si Oaan taam ke N//ahe sa'an. Aa /ai N!'ai /'uri kau si si tshuu, si qhuhin /aan Uu si qhuhe ka kha-ka ka lang. so taa k'ae' k eke qaqi ke Ee ke N//ae taam. Ki !ang ka tshuu. Uu ha koo #uu ku si /ai N!ai li kai sa'an ke? Ki N!ahi kai ki tuu G!xabu ku si /ai ka khai, Oquqnu si /ai Uu xare ke! Uu ka /ai Oquqnn ki N//q aka si #ang ku tang. //hoa ka /"ae ka !"am, ke N/oqe soe, Ee !ae n/uu g/aan ke Ee si n#age N//ae ke, Ee ki #ari, taa kae ki #unu. Xaba.

## 25.2

I started by asking him about how the witch doctors healed people in their community and how they would perform their witchcraft.

"I saw my grandfather practising healing when a person was sick and weak. My grandfather would first be invited to perform the healing, then he made the healing fire. This fire was not made in front of the house like they did with the usual house fire; the healing fire was made separately. The witchdoctor would use the healing fire to heal the sick person. The sick person was brought to the healing fire, where the witchdoctor would perform a dance. Children were not allowed to attend, therefore there were only elders present. The reason is that it was very dangerous for children. During the dance the doctor would collapse, because the spirit in him consumed the poison that had made the person sick. The next morning the sick person would be healed."

## 26.1

### Healing story

Nn /ai ka tshoa-tsoa ka G!ahi-xamake Uu qai si g/aqhoa ke taa. Uu a tshoa-tsoa ki G!ure-se taa N/ai ku qaqa si /hhui si N#uhri n/ai si /x'aa'n N/ai sa G!uri. N/ae /hoye Eek ae ke. /'aa'n soe ku qaqa si khang. Uu ka kau si Ahang, Ahang Taa Ee ke saa ku /'a'e n/'ai se #x'abu' Ee ke si G!huni. ku /xare !"ang'. Nng nn kau nhai. Uu / qai si #uhm kin/'aan Uu ku g/aqho ke taa kae ke Ee ki qxaba? Uu ka #uhm ka saa aan Uu qaqa /aa si taqhi taa #aha qxaba. Uu qaqa si G/ahi G!huu Ee xare ke #aha si #aqhi. G/hoye Eek ae ke ee. /hoye G!ahi-xaa qai haa si sae'? Nng si n/aan G!ahi-xaa si //''aake G!ahi-xaa aan ka si n#ae /hoye. //hoa ka G!ahi-xaa aan.

Ka si n#ae' ke taa N#ahang !"ang. G!ahi-xamake nn ka si N/'aa'n ke tuu N!"aanti-sa'an /au ku qai n!aqhu ka G!ahi-xamake ka s'aa'! ≠ UU /qai //''aa xara nng //''aa kuri ku t'aa'n ka G!ahi-xamaka s'aa'.

## 26.2

I will start with the healing. In those days people believed in healing. When one of the community members was sick, they made a big fire and sang a healing song. They sang and danced until sunrise. The traditional healer would be the one performing the healing of the sick. During the dance around the fire, the healer would be hypnotised by the spirit. The elders would then hold the healer, lay him down and put some charcoal under his feet. They would put some traditional burning herbs into a tortoise shell for the healer to smell. He would awaken soon afterwards.

## 27.1

Ka kuri si ke g/ahan Tuu qai si si onya ki g!ahe. Uu si si g!ahe ke uu si sa'an ≠oqm ki si g!ahe xata uu ka si O'a'an ka n!"aantisa'an ke uu si O"aan. /"aan ki sa'an ≠oqm, Sitang /qaham ka kaan aan tuu //oa ≠"ama ki si ka g!xamke ka ≠"auku g!ahe kee. Tuu /aqhusike uu /"aa si /ae N//ahe. Ogae /aqhi ma'an aan ka sa'an //a //ae ke ee //ham ke si g/ahuke ee aa uqru tshu ke n//ahe soe, ka tsai si ke g//ahin. Uu sai N≠aqe oqae ke N//ahe soe Uu ka /q'hani q/abi kee Uu ≠haa /qx'ang ki N≠age.

## 27.2

In the time of our elders, the San people lived from hunting. If they were wearing their traditional attire and if they happened to sleep in the veld, they would make a big fire and cover themselves with blankets made from the skin of wild animals. In our tradition it is the men who go hunting while the women stay at home and do the chores. When a girl gets her period for the first time, the elders will take her to a dark house for three days. During these three days, there will be older women with her to teach her what is good and what is wrong. After the third day, she will be taken out of the house and they will dance for her.

## 28.1

### A SONG CALLED "The happy rabbit"

N//ahisa N!uquhnn ma'an /'aan, ki N!uquhun ma'an qai si n//ahi kaan aan qai ka si Oqx'om ke Eek a gqx'an si gqx'aba ke N//''aa ke N!ore si n/hama. Xata Oquqnu maari ku si n//ahi ka N//ahisa kaan N//a''a ku ≠'ae si !''ao-se.

## 28.2

The song is about a small rabbit which is very happy in the morning hours, because of the view outside. This little rabbit is jumping and running around. This song is sung for children, because they have the energy to jump around.

## TRADITIONAL CULTURE

### 29.1

#### Si!ann

Oaa //haqe ka si li //ai ii //ahnn si //hau ke, Oaa //haqe #ahnn ki //aha n!anti li ti, ee #ahau ki /ii ke n//haqe Sue ke, ke si!ann sue, ee /eesi //hau ki tam ii /e #ii tam n//ai ke ee ie kuru ki si/qqann n!qxae, //hau ki si /au /ii tam ke ee //ai n#aon ki n/hama /ii Oaqa //hoa#i ma'a ti, #ean ki /ai /l siq//ann ma'a #hoan, ee ke si!ann ku n/hoana tit u ke /ahma knn !xhamti uu ke /xhann, uu ki n#hqai ki n//hae sue ee ki #qhae ke n//hae sue tie e //hoa si glaan ka tenn //haan, ee ki /hasitana ka su/ana ee ke n#hae n#hqa ke n//hae sue.

### 29.2

#### A young woman who gets her period

When a young woman gets her menstruation period for the first time in our culture, she must be kept inside the house for one month. She will be educated about our cultural rules on becoming a woman. These are some of the rules that she has to follow during that month: 1. She must not bathe in front of her boyfriend. 2. She must not laugh at a man when she is menstruating. 3. When she is outside the house, she must take some medicine that is given to her by her grandmother. This medicine is meant to protect her friends and young children who are in contact with her so that they do not become sick. It is also used for elders to prevent them from becoming thin and skinny. 4. She will not be allowed to eat meat until the elders give her another medicine to eat with the meat. If she eats meat without this medicine, she might become sick and cast a bad spell on the hunters, which will cause them to fail in their hunting. 5. When the time comes for the woman to leave the house, the elders will let her out of the house with an entertaining dance and song in celebration of the event. Young people will also be invited.

### 30.1

#### MENSTRUATION RITUAL- Silaqnn

Oaqa //qae ka si li //ai ii //am si //hau ke, Oaga //qae ≠qan ki n!anti li ti, ee ≠au ke li ke n//ae sue, ka loeke sue, ee /eng si //hau ki tam ee /eng ee si kuro ki si/qann n!qxæ, // hau ki si /au li tam ke ee //ai n≠aan, ki Nama li Oaqa //oa≠l ma'a tie e ≠aan ki /ai li siq//ann ma'a ≠oan, ee ke si!ann ka n/oane ti, tuu ke /ama kn !xamta uu ke g/xann, uu ki n≠qai ki n//ae sue ee ki ≠qae ke n//ae sue ti, ee //oa si g/aan ka tenn //aan, ee ki /asitama ka su/ana ee ke n≠ae n≠qa ke n//hae sue.

### 30.2

If a young girl gets her period - I mean her menstrual period, for the first time - then her grandmother will be taking care of her. The girl must not be seen outside, she must stay in the house for one full week. There she will be taught all the rules on how to behave like a grown-up woman. This is because she got her period, and she is now a grown-up. Some of the rules that she is taught are that she must not play with boys. She must also stick to one partner. When her menstruation period is finished, there will be a cultural performance for the girl. The elders will be dancing and praising the girl, saying that she is now beautiful and radiant. After that one week of the girl being in the house, in the following week she won't do any work. They will apply medicine all over her body. After that she will be allowed to do work at home again.

### 31.1

#### **Silann**

Oaa //qae ka si /l //ai ii //ann si //hau, Oaa //qae #ann ki n!anti /l ti. Ee #au ke /ii ke n//ae tsue, ke beke sue, Ee ke si //hau ki tan ii /e #ei tan. n//ai ke ee ie kurei ki si/qann n!qxae, //hau ki si /au /ii tan ke ee //ai n#aon ki n/anna /ii Oaqa //oa#l ma'a, ti, ee #aon ki /ai /l siq//qnn ma'a #oan, Ee ke si!ann ke n/oane ti. Tuu ke /anna kn !annti uu ke /xann. Uu ki n#qai ki n//aesue ee ki #qae ke n//ae sue ti, ee //oa sig/aan ka tenn //aan, Ee ki /asitana ka su/ana ee ke n#ae n#qa ke n//ae sue.

### 31.2

#### **Menstruation Ritual**

If a young girl gets her period, I mean her menstruation period, for the first time, then her grandmother will take care of her. The young woman must not be seen outside for a period of one week. She will be educated about cultural norms and how to behave as a grown-up woman. This traditional practice is performed because the girl has just grown up and become mature. Some of the rules that she is taught are that the girl must not play with many different boys. She must stick to one partner. When her menstruation is finished, there will be a cultural performance to celebrate the girl's maturity. The elders and the grandparents will be dancing and praising her, saying that she is now beautiful and radiant. After spending one week in the house, during the following week the girl will not be permitted to do housework. The grandmother will apply herbs and traditional medicine to beautify her body. Afterwards, she is allowed to do housework again.

### 32.1

#### **:xoo marriage**

Ke kori n//hai si/aqhann ma'a qae ka sai !hona ka n/hana, ti, ee qae //haa /ure sai n/hana ti, tuu !xahbu ku qae sai /ui si//hxeqi /e si/aqnn ma'a, si//haxe ma'a ka ku n/ahre si/aqnn ma'a ka, knn kori sai ke kann ka tuu qae //hai si n/hana ka kerkete sai//aa /inn si n/eng ka korike ka knn, kori ka ke si//xahi qae ka si n/hana eeqae si qaye //oa, tuu !xahbu uu ke n/hannn/eng si//haxe keku sai aan ku, Oaa ke ann, ke kori n//hai si//haxe qae sai n//hae si/aqnn ee n/eng n!ansi/ae, si/aqnn ≠ann ke si !hqai ki.

### 32.2

#### **How the :xoo got married**

When a young bushman wanted to marry a woman, he had to go and hunt an animal on foot and carry the meat to the elders of the woman he intended to marry. After this, the elders would give the young man the woman he wanted to marry as his wife. The young man had to be a hard worker to be able to provide for and look after the entire family of the woman he wanted to marry. In the formal cultural ritual of this wedding, all the family would sit with the couple who was going to get married and advise them that they should not have any other intimate partners. The elders would insist that the young man had to look after their daughter. They would tell him, as she was now his wife, he had to share all secrets with her, because they had become one person. The man would be told to start his own house instead of living with either the man or woman's family.

### 33.1

#### A SONG CALLED N//ahisa

Ee si N//ahi ka n//ahisa, ka qai si si n//ahi ka tam tuu qai ka si n//ahna Uu ki N//ahi ka kaan. Xata si/aqan kaa qai si N//ahi ka n//ahisa kaan ka. Uu N//ahru xare ≠'au xareke ≠"au ku /xaan ke N//aa ku /"ang si Oqx'oma ke.

### 33.2

The song was sung by Maria Bessa. It is sung during wedding ceremonies, and women of the same age will sing together while dancing. They will yell and shout, "There are your in-laws," and then the bride will dance in a shy way.

### 34.1

#### Married life in the olden days

Ke kori n//ahi si/qann ma'a qae ka sai !ona ka n/hana tan ki ee qae //aha /uhre sai n/ahna, tuu g!xahbu ku qae sai /ui si//xheqi /e si/aqnn ma'a, si//ahxe ma'a ka kui n/hare

Si/aqnn ma'a ka, knn kori sai ke kann ka tuu qae //ai si n/hana

Ka kerkete sai //aa /ii si n/heng ka korike ka knn, kori ka ke si//xhai qae ka si n/hana ee qae si qaye //hoa, tuu !xahbu uu ke n/hann n/heng si//ahxe ke ku sai aan ku Oaa ke ann ke kori n//hai si//haxe qae sai n//hae si/aqnn ee n/heng n!ahnsi /"ae, si/aqnn ≠ann ke si !qhai ki.

### 34.2

In the olden days, when a young woman wanted to get married, she was not allowed to marry by her own will. Her grandparents would look for a young man that was ready to marry. A young man who was willing to marry that young woman was identified, and the traditional marriage rites would be performed. There were no church weddings, as we now see among the new generation. One of the traditional practices was for the man to go hunting and kill a springbok. The grandparents and the girl's family would see that he was man enough to do this, and it was proof that he would take good care of their daughter. A man who married a woman had to be willing to support the woman. In addition to that, the man had to be a hunter.

### **35.1 GIVING BIRTH AMONG THE SAN PEOPLE**

Taa /aqhi qaqa ka si /hhama ki kuri g/ahi. Ee /hhann ke qai si /ai' /a'e' n'ai si g/hau ke, Eek a tshoa ki ka si si /hhama ke, ee qai si !obe ke /hhmee n/ai !obe ke qary Uu n/ai ka si /hhama ke. Uu ki qx'oe' Oquqe N#uqung /'ae' n/aa', N/'aa'ka G!xare qai /"aaka ki kuri qai kii. Uu ki #haa N!ohe /"ang #oqm #'ai /'aan.

### **35.2**

When a woman gave birth in the olden days, it was the duty of her grandmother to take good care of her. When she was ready to give birth, she would tell her grandmother. The grandmother would massage her until she gave birth. After the woman gave birth, the grandmother would give the child to the mother while the grandmother continued to remove the placenta with a sharp stick made from a berry fruit tree. In those days, since there were no clothes, the San used animal skins to cover themselves. The new-born baby was also covered in an animal skin.

### 36.1

Ke kori //hai taa qae ka sai /'aa kori //hai ku tuu qae ka n//haa ke taa ke n//hae ke taa ghqae ke, ke n//hae sue, uu keg ahi n!ae n//ha eke taa, uu ke saa ke //ai ke /'ure ke, uu qae //haa si /ee ke //ai ≠'ui.

### 36.2

#### **:Xoo burial ceremony**

In the time of our elders, when a person passed away, the body would be left inside the house where he or she was living while they were sick. The elders would just break into the house from the top to gain access to the dead person's body. In the event that a person continued to be sick for some time, the family would abandon the house and relocate to another place. They would only return once the person was dead. They would still break into the house from the top to take the corpse away for burial. This was done for cultural reasons.

### 37.1

G!ahxa ka sai tehqe kann, nn qae tsho-tsho kann g!hxa ka saan nna /'esa, nn †ha gaqi knn n!am n//ang, nn !nn tsho-tsho ka ghaxa ka sa, ee †aha tsho-tsho nn saa ka So/aan nnsi gqana ee †aha si! Tahqe /ang Solaan:

1. Xam ka Sa/aan, aa si clzoasa so/aan.
2. N!oase qae aa ka //aa si n†onna aa si qxaan so/aan

g!ahxa si /ua g!ahxa ka saa /ee taa //hae ee n/eng si tahqe ke tuu ku si qaqe ku.

### 37.2

#### **Traditional healer**

A traditional healer is a person who believes in the gods for healing powers.

Anna Barase is a well-known traditional healer. She began practising traditional healing when she was very young. She was only 9 years old. She started healing other people after she herself became sick. She gets her traditional medicine in the bush. She goes to the bush in the morning and comes back in the afternoon. She is guided by the spirits of the gods and the ancestors to know which medicines she must collect. The spirits also guide her to know the type of medicine to use for every ailment. Examples of such medicines are the following:

1. Lion medicine: This medicine is used for the joints of the bones. It is just cooked by boiling it in water. The sick person must drink the medicine while it is still hot.
2. Men's medicine: This is the medicine that is used for men who have kidney problems. If a man sleeps with a girl during her menstrual period, it causes the urine of the man to become black. The man must drink this medicine, which is used only for men.

The traditional healer can also hand over traditional healing powers to someone else. These powers can be given to a person whom the healer considers to be able to carry on with the healing work. This is so because traditional healing is not a very easy task. The healing powers can be imparted during a dance ceremony while the spiritual song "Aku lu /ku" is sung.

### 37.1

Ka kuri ke g/anān tuu qai si ≠uhm ki G!huu, /ai ti ki si tuu g!xabu qai si ≠uhn ka khi taa ≠"oe ka si qaqi ke tuu G!xabu. O"aan /"aan ki N//ahing G!ahi-xaa ki kuru ke taa ke si qaqi ke /"ai ka si kuru ki gqxa'au ke G!ahi-xaa ki kuru ko tam ki xam, N//"aake ee qaqan si qaqon ke taa. Tuu G!xabu Uu ka n/ae ke Uu si //hoan si/xoqre ke N≠omake, ki si gq'ahanke ki sin//ahisi Ee ke ≠haa xaba.

### 37.2

#### Gods

In the time of our elders, people believed in gods, just as our elders still believe today. When one of the family members fell ill, the elders would gather around a big fire and sing healing songs. They would continue with this until sunrise. During these occasions, the witch doctors would turn themselves into lions controlled by a spirit. When the elders saw that one of them was under the spell of a spirit, they would lay him down, and put some charcoal under his feet. They would then put some traditional medicine in a tortoise shell and let him/her smell, and then he/she would recover.

### 38.1

#### KEREKE

Nn taqan ka /om qham ka sisani kaan, tuu qai kure ke !'oe'e ki //obe ki si kwake ke. Nn xa-re ku //hoa /uhuim n/ai qham ku si n/are kaan. n/ai G!huu ku ki si kuri ki ka khai. Uu qai n!aha #aqi si G/hore ki G!huu ii. Uu ba qai G/ohre kin au ii //hoa g/om ki /ai kai n/au haa ku qai tau. Nn //hoa g/obu. Maar ki si ii /ai n/aham ki si aa taqan ki si ki tuu G!xabu Uu si n/ai G!huu ki /ai ke. Ke /"ai si si #uhum n/ai G!huu ki /ai, tea an k aka xaba ki ka /hu'u n!hhang. Aa moet si n/ain n aqa. Nn /au /"aa ki G!aqhru q//aqan t'ang n/aan ka khai. Aa ka xaba si qaqaan t'ang. o/ Aa hina ke tuu si qaqa G!ahoa mot n/'an'g nn aqa. Ke sa'an sitang ki G!ai-G!o.

### 33.2

I asked Agnes Tsame about church and religion. Which church do they belong to? Do they believe in God? In which God do they believe? She replied:

No, I don't know which God we believe in. But we heard about God from our parents, who said there is a God. So we believe that there is a God. That is why if you are on your way, you have to ask God first before you drive off or go somewhere. We say, "Oh Father, help me, I am hungry," and he will show you something to kill, such as an animal.

What about the heroes, do they believe in holy fires?

Yes, we believe in holy fires, that's why we make a fire in front of our house. In our tradition we believe in holy fires.