

TOPIC: ANIMAL HUNTING

Date: 28 May 2019

Time: 13H35

Story told by: Petrus Keia mseb (Mr)

Male

Location: Corridor 17-Namibia

Age: 74

English translation

Old time elders of men we make of hunting, so there was no woman allowed to hunt and the hunters had to be with their weapons and as they were walking from place to place for hunting the wild animals. They were just living by that wild animal meat as they were moving from place to place. They used ostrich egg shells to carry water that they were drinking. As they were hunting, the old men drank this water while they covered themselves with the skins of animals.

Original !Kung story

Tshēe //ahqa si//ahqnn qae si g!haqe si/qhann ann si /hann//iann ka doasike tig!haqe uu #am ku /ei/!
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.



TOPIC: A LADY WHO GETS HER PERIOD

Date: 28 May 2019

Time: 19H57

Story told by: Clara Rooi

Female

Location: Corridor 18-Namibia

Age: 28

English translation

When a young lady 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. What she must do after that one month she must not bath in front of her boyfriend or she must not laugh to a man when she is in her menstruation time. When she is out the house she must take some medicine that she is given by her grandmother. This medicine is meant for friends, small children surrounds her not to become sick and for elders and friends not to become thin. She will not be allowed to eat meat until the elders give her another medicine to eat with meat. If she eats meat without this medicine, she might become sick and cast a bad spell to the hunters not to succeed in their hunting. When the time comes for the lady to come out of the house, the elders will let her out of the house with an entertainment dance and song in celebration. Young people will also be invited.

Original story in !Kung

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//a i ke ee ie kuru ki si/qqann n!qxae, //ha u ki si /a u /ii tam ke ee //ai n#a on 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#hqi 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.



TOPIC: ABOUT WOMEN

Date: 29 May 2019

Time: 07H00

Story told by: Ida Iseb

Male

Location: Corridor 17-Namibia

Age: 56

English translation

In the times 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 move from place to place. The wild foods were gathered in smaller 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 place with a little wild food which meant hunger for their family.

Original !kung story

Si/qann qaqe si //hae knn n!hamtesa n knn aansa n/eng si//q//ann ann ghoqe si g!hae uuqaqe si//hae 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 nʔa nn si ku ke //ai ku si /ee ka ke, 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.



TOPIC: HOW THE !XOO GOT MARRIED

Date: 30 May 2019

Time: 10H45

Story told by: Piet Martins

Male

Location: Corridor 15-Namibia

Age: 62

English translation

When a bushman young male wanted to marry a woman, he has to go hunt on foot and carry meat to the elders of the lady he intends to marry. After this the elders will give the young man the woman he wants to marry as his wife. The young man must be a hard worker to be able to provide and look after the entire family of the woman he wants to marry. For formality of this cultural marriage, all the family will sit with the couple to be, to address them that they should not have any other love partners in between. The elders will insist that the young man must look after their daughter. As she is now your wife, he must share all secrets with his wife because they have become one person. The man will be told to start his own house against staying with either the man or woman's family.

Original !kung story

!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 ee qae si qaye //oa, tuu !xahbu uu ke n/hann/eng si//haxe ke ku 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.



TOPIC: :XOO BURIAL CEREMONY

Date: 30 May 2019

Time: 12H45

Story told by: Piet Martins

Male

Location: Corridor 15-Namibia

Age: 62

English translation

During the old days, when a person passes away, the person was left inside the house where he or she was staying while sick. The elders would just break the house from top to bottom to gain access to the dead person's body. In the event the person continues to be sick, the family will abandon the house and relocate to another place. They will only return when the person is dead. They will still break the house from the top to take the dead person's body for burial. This was done for cultural reasons.

Original !kung story

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



TOPIC: THE OSTRICH AND THE ELAND

Date: 30 May 2019

Time: 13H25

Story told by: Agnes Tsame

Female

Location: Corridor 18-Namibia

Age: 81

English translation

In the time of our elders, they believed that the ostrich and the eland were people. On one good day, the eland went to take the child of the ostrich. The ostrich told the eland to bring back the child. 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 is a living person and this sun was not moving. They decided to carry the sun. So one day when the jackal was on a hunting stroll, he saw the sun inside his shadow, for him it was a beautiful lady. He decided to say "hei, come with me, why are you left alone inside the house and the sun?". 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 was burning in the back and the jackal was telling the sun "shuu, my back is burning", the sun replied by telling the jackal to keep on going. As a result, the back of the jackal was burnt. That's why until today, we see the jackal has a black back.



Original !kung story

Ke kori //hai qoye qae sai tana tee lom kori //hai ke tuu qae si #oni n/eng qoye /l lom qae si tana. lom #aha n//ae qoyeoaa, goye #aha lobe ke lom n/eng /unnoaa n/eng toxoba, ee #aha #aise gla nn //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 ta m 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.

TOPIC: TRADITIONAL HEALER

Date: 30 May 2019

Time: 13H00

Story told by: Anna Barase

Female

Location: Corridor 18-Namibia

Age: 62

English translation

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

Anna Barase is a well-known traditional healer. She began traditional healing when she was very young. She was only 9 years old. She started healing after she 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 guides her to know the type of medicine for every sickness. Examples of the medicine 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: is the medicine that is used for men that has kidney problems. If a man sleeps with a girl during her menstrual period. This caused the urine of the man to become black, the man must drink this medicine. This medicine is just used for men.



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

Original !kung story

G!ahxa ka sai tehqe kann, nn qae tsho-tsho kann g!hxa ka saan nna /'esa, nn #ha gaqi knn n!am n//a ng,
nn !nn tsho-tsho ka ghaxa ka sa, ee #aha tsho-tsho nn saa ka So/aa n nnsi gqana ee #aha si! Ta hqe /ang
Solaa n:

1. Xam ka Sa/aan, aa si clzoasa so/aan.
2. N!oase qae aa ka //a a 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 qaqa ku.

TOPIC: KHOXA-CHIEF SOFIA JACOBS

Date: 30 May 2019

Time: 13H30

Story told by: Agnes Tsame

Female

Location: Corridor 18-Namibia

Age: 81

English translation

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 built 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 goes to the offices with reports, the Omaheke office responded before she returns to knock at their doors. They would call her to respond to the reports that she compiled and submitted to 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 to knock 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.

Original !kung story.

Khouxa

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