

TOPIC: G!xamte ku //amsa

Date: 28 May 2019

Time: 14H00

Story told by: Wellem Kondep

Male

Location: Namibia

Age: 49 years

Original !kung Language

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.

English Translation

Story of the past

I started with Wellem Kondep, A !xung speaking person. His mother and father are !xung speaking people. He is going to tell us about the story of the past, how they were hunting and gathered around looking for food. So I asked him how they hunted and gathered for food in the past. He said, as I heard from my parents, grandpa and grandma, life was very difficult for us those years. Our elders were living from wild animals, wild food as well and many more that I did not mention. Before they went for hunting they sat to discuss hunting methods. Those years our elders were not using guns, they used spears, bows and arrows. They killed animals by chasing them on foot to tire the animal and eventually kill it. Their drinking water source was rain, rivers and kept water in ostrich shell containers. They used these ostrich shells to fetch drinking water. These ostrich egg shells were also used for making neckless. So that is the story of the past.

TOPIC: !kung Song called “N//ahisa taa ʔaan /aan”

Date: 29 May 2019

Time: 15H35

Story told by: Veronica Khainamses

Female

Location: Namibia

Age: 30 years

Original !kung Language

N//ahisa taa ʔaan /aan.

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

Oqxom ke aa si N//ahika

English Translation

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

I am starting with Tep Tep song. Our elders used to sing the song when they are happy about something or celebrating. The song is also sung when the wives are celebrating the coming of their husbands from the hunting field with meat any other foods they bring along. Here goes the song:

Our children

Our children

They look like springboks

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

TOPIC: glou-qxou /ai N/uhung

Date: 28 May 2019

Time: 15H00

Story told by: Magrietha Anien

Female

Location: Namibia

Age: 39 years

Original !kung Language

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/zohe 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 elzhoru 'N/uhung, g/ou-qxou ii q/qaba saa. Nn ≠aha /"uni.

English translation

Once upon a time, there lived the jackal and the wolf. So the jackal and the wolf were friends who stayed together at their place. The jackal was working for 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 the Boer's sheep. When they got to the kraal, they started feasting on the sheep. The jackal was very clever not to eat full belly while his friend the wolf ate to overload his stomach. On the following day when the Boer came to his kraal, he found the wolf in the kraal. The Boer started beating the wolf up. That time the jackal was already gone. The jackal was the one who reported the wolf to the Boer. That is the end of the story.

TOPIC: G!xamte /aa //omsa

Date: 30 May 2019

Time: 09H36

Story told by: Ante Paul

Male

Location: Namibia

Age: 54 years

Original !kung Language

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 #uni 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.

English Translation

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

As I heard from my elders and parents how they were hunting and looking around for food. They were moving around hunting and gathering for 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 that as their water container because those days they did not have containers to fetch water with. The youth also survived in the same way. That is from wild food and from wild animals.

TOPIC: Story about healing practice

Date: 29 May 2019

Time: 09H36

Story told by: Petrus Tijkau

Male

Location: Namibia

Age: 40 years

Original !kung Language

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 !ang. 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.

English Translation

I started by asking him about how the witch doctors were healing people in their community and how they were throwing their witchcraft.

As I see from my grandfather when a person is sick and weak. My grandfather is grandfather is invited to perform the healing. He makes the healing fire. This fire is not made in front of the house like they do with the usual house fire, the healing fire is made separately. The witchdoctor will use the healing fire to heal the sick person. The sick person is brought to the healing fire where the witchdoctor will perform a dance. Children are not allowed to attend, only elders are because it is very dangerous for children. During the dance the doctor will collapse because the spirit in him consumes the poison that makes a person sick. The next morning the sick person will be healed.

TOPIC: Healing story

Date: 29 May 2019

Time: 14H13

Story told by: Wellem Kondep

Male

Location: Namibia

Age: 49 years

Original !kung Language

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'.

English Translation

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

TOPIC: KEREKE

Date: 30 May 2019

Time: 13H25

Story told by: Agnes Tsame

Female

Location: Corridor 18-Namibia

Age: 81

Original !kung Story

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!ahooa mot n/'an'g nn aqa. Ke sa'an sitang ki G!ai-G!o.

English Translation

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

No I don't know in which God we believe in, but as we have heard from our parents they said God is there. So we believe that God is there. So that is why if you are on your way you have to ask God first before you drive out 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 they believe in holy fires that's why they make fire in front of their house. In their tradition they believe in holy fires.