

Wednesday, May 20, 1953. Frank Hesse, recorder *Ledimo interp.*

/Gao and /Qui recording.

(Change nut to tree.)

/Gao and /Qui will sing the songs that /Gao says belong to the //Guashi. The //Guashi is a small harp like instruments with five strings. The name of the first song is //Ga which means manghetti nut. /Gao will sing alone then /Qui will join him. /Gao at first says the name of the instrument then the name of the song. He says the instrument I am playing is //Guashi. The song is the manghetti nut song.

/Gao and /Qui sang as stated above. There was wind sound and the sound of a bird.

The song was sung again by four voices; /Gao, /Qui, /Nami and N//ao announced by Ledimo.

song one

The words are //guashi tsi /ne--one //guashi song. //Ga tsi /ne--one //ga (manghetti) song.

There is some unused tape at the end of the reel that has the //ga song with four voices.

//Ga song recorded a second time with /Gao and then /Qui joining him. This time they sang the words,--
 //ga /no gu o kui na
 manghetti skin is speaking to me (i.e. give me)
 the skin of the manghetti is speaking to me. The instrument is made of manghetti tree. He means by the skin of the manghetti the instrument, which is speaking to him.

After the song was recorded the following was added to the tape to be said before the song.

The song to follow is a version of the //ga song. The song of the manghetti tree. /Gao first tunes his instrument, the //guashi and sings for a while alone. Then /Qui sings with him. The words they sing mean the skin of the manghetti is speaking to me. The skin of the manghetti means the instrument which is made of manghetti wood, so he means the instrument is speaking to him. Ledimo will say in Bushman the skin of the manghetti is speaking to me.

May 23, 1953. Frank Hesse, recorder. hedimo interpreter.

Girls singing.

//Kushay, |Nai, #Nisa, Xama, #Gisa, Di//Khao, daughter of
|Naishi and //Khuga, sister of /Gasa. Khuan//a, daughter of
|Naishi, sister of /Gasa, /Gasa joined.

- 1) A song for the //Guashi. They are using the five stringed one. Xama playing. Young girls except //Kushay.
- 2) With instrument.
- 3) Without instrument. First on the reel without instrument. The song of the trees when they start to get leaves after the first rain. Sung twice. #Gao cried in the midst of the second time rattled his rattles.
- 4) Counting game.
Goin ski qui goin ski qui
i//a ba i//a ba
kora um ki kora um ki
tsam sa hara tsun sa hara
a goin a go oooo

Second Reel

- 5) Joro (rattles).
Owl says hoo hoo
Hoon Hoon #Guisa
Joro Joro #Guisa
Hoon Hoon |Nao #Guisa
- 6) Take picture of gestures--imitating walk of ant eater.
No words |Noi.
- 7) A lively song lasted long time. The black bee bites you--
bee or wasp. They do not eat the honey. Bush policeman
is Afrikans name. |Gum|ge Bushman name.
ko
- 8) |Guni gu|gum--the flight of the white ants.
- 9) Dance of old kaross, |gum|na.

Gave mealties to those who had not already got them today.

R-26, R-27, R-28

Recorder

May 23, 1953. Frank Hesse.

Ledimo interpreter

G/auka k̄ name of five stringed instrument. Gani says instrument has two names. //Guashi is one of the names.

/Gao, /Qui (long face), //Ao, son-in-law of /Gase, |Nami, brother of Be, Khau//a, son of Demi, |Gao helmet.

Mr. Westfall is here.

Another song of the //Guasi. Song of the manghetti. /Gao alone then /Gao and /Qui. Then seven--//Ao, |Nami, /Gao, /Qui, (Someone from /Nao /Gi|Gae's group Gao Helmet. Kau//a, son of Demi and /Khoa.

Seven voices again. The words are about the manghetti. /Qui sang where shall I be? This is the //Guashi song; Gao sang let us sing the //Guashi song. |Nami sang. (//Ao was the base.) Another song of the manghetti. Gao sang the winter has come. Let us sing |gum. Qui sang the water is there. He means the water is in the manghetti trees. Gao says the winter has come because this is the time for manghettis and it is cool. |Gum, the winter, is now May. There is still water in the manghetti trees.

Gave mealies to those who had not already got some today.

This Gao says is also the time for the eland when they get eland fat and are happy and dance.

Monday, May 25, 1953, 11:30 A.M.
Gani--Frank Hesse.

R-32

11-4

/Gasa and //Kushay sing as they would when they bring water or soothe their babies.

- 1) /Gui--birds, little ones in a flock at the water hole. Charlie shot some. Grayish, red beaks. #Gao cried. //Kushay took him aside, nursed him, tied him in her kaross. There were no words. Took him to his father.
- 2) Tsi song. They sing it when they have gathered tsi and are walking back. The song says they come back to the same place where they got tsi and get tsi again. They follow the fresh spoor and there are no words. They say they have burned an area and they do not want anyone else to come to get the tsi. They are the ones who made the tsi. They are the ones who made the fire. They may see other people's spoor there. If they see people there they ask him, "Who burned this place? Why are you here?" He will answer, "I am just having a peep to look," says Gani.

//Kushay, daughter of /Gasa walked across with rattle on. The girls !Nai, Di//Khao, #Gisa are delousing each other. They distinguish between body lice and head lice, two quite different words. /Gasa delouses #Gisa as she sings. /Kushay did say words.

Words of tsi song.

Kussay--new spoor. (We follow the implied, not said.)
Kham gai a qui
Follow and meet together.
A tsi !Go the tsi place.

- 3) #Tu go--grubs in trees which they eat, black, reddish or green. /Kushay is crying, daughter of /Gasa.

May 26, 1953.

R-33

11-8

Dance of old Kaross.

They chose the songs themselves--/Gasa and /Kushay. Does not work very well with two women and babies crying. Get more voices and no babies.

Monday, May 25, 1953, 11:30 A.M.
Gani--Frank Hesse.

R-32

Int.

/Gasa and //Kushay sing as they would when they bring water or soothe their babies.

- 1) /Gui--birds, little ones in a flock at the water hole. Charlie shot some. Grayish, red beaks. ≠Gao cried. //Kushay took him aside, nursed him, tied him in her kaross. There were no words. Took him to his father.
- 2) Tsi song. They sing it when they have gathered tsi and are walking back. The song says they come back to the same place where they got tsi and get tsi again. They follow the fresh spoor and there are no words. They say they have burned an area and they do not want anyone else to come to get the tsi. They are the ones who made the tsi. They are the ones who made the fire. They may see other people's spoor there. If they see people there they ask him, "Who burned this place? Why are you here?" He will answer, "I am just having a peep to look," says Gani.

//Kushay, daughter of /Gasa walked across with rattle on. The girls !Nai, Di//Khao, ≠Gisa are delousing each other. They distinguish between body lice and head lice, two quite different words. /Gasa delouses ≠Gisa as she sings. /Kushay did say words.

Words of tsi song.

Kussay--new spoor. (We follow the implied, not said.)
Kham gai a qui
Follow and meet together.
A tsi !Go the tsi place.

- 3) ≠Tu go--grubs in trees which they eat, black, reddish or green. /Kushay is crying, daughter of /Gasa.

May 26, 1953.

R-33

Dance of old Kaross.

They chose the songs themselves--/Gasa and /Kushay. Does not work very well with two women and babies crying. Get more voices and no babies.

Frank Hesse recorder. Ledimo interpreter.

May 27, 1953.

R-37

Recording of old men. Asked them to talk together about Choama and to use word ~~Kali~~. Picture was taken too.

Present Demi /Gaishay (father of Gao), ~~Gao~~ (husband of Bau and Ghia), Gau (father of //Kushay), Gau (husband of Be and Khuan//a), ~~Gao~~ (husband of Kho//o /Gasa), !Naisi (father of /Gasa) ~~Goma~~ (husband of /Gau).

They were the old men who told me about the choama. ~~Goma~~ (ours) said he could not talk about it. He was too young. It was for the old men to talk if they wished.

Women recording.

R-38

/Gam, Khuan//a, Be, //Kushay, !U, Di|ai, Kho//o (mother of /Gao), /Hooga(wife of Gao), Norna saying ah. /Gam plays and talks with Norna. God knows what !U is saying so loudly. They talked about veldkos. Others have joined circle. Di//Khao|na /Gasu's sister and girls and other women. Di//Khao|na is talking about going away with her husband to get something to eat. /Gase is crying. They say tomorrow we will get veldkos and they say what kind they are going to get.

When they heard it back they rolled over in laughter.

This is Kernel Ledimo interpreting. The first sentence illustrates the first click. The sentence is: "/Gao is the brother of Gao." The first name /Gao contains the first click. It is made with the tongue in back of the upper teeth. The tongue is drawn gently down as the breath is expelled. The other name, Gao, has the guttural consonant made by the back of the tongue pressed against the throat and the breath forcibly expelled.

Ledimo says twice - /Gao is the brother of Gao. Gao si qui will say this sentence 4 times. (Gao says it). //Kushay, the wife of Gao will say this sentence 4 times.

The second sentence illustrates the second click. The first name, //Ao, contains the second click. This click is made in the cheek. It is similar to the sound we make when urging a horse to go faster. The breath is expelled but not forcibly. The sentence is "//Ao is the brother of Gao." (//Ao = the pathfinder)

The third sentence illustrates the third click. The third click is contained in the word !na which means old or big. !Na is a suffix added to a name when referring to an old man or woman. The third click is made with the tip of the tongue against the roof of the mouth and snapped down as the breath is expelled. The word tsi used in the first and second sentences is term for younger brother. The word !go is the term for older brother. The term !go will be used in this sentence !go also illustrates the third click. The sentence is Gao!na is the elder brother of Gao.

The fourth sentence illustrates the fourth click. The fourth click is contained in the name ≠Gao. It is made with the middle part of the tongue pressed against the roof of the mouth and gently drawn down as the breath is expelled. The fourth click is in the first name of the sentence. ≠Gao is the elder brother of Gao. //Kushay's repetition of the 4th sentence illustrates a variation, one I have often noticed in the pronunciation of the fourth click.

There is another sound very similar to the third click. The sound is a clear snap like the snap of the third click, but whereas the third click is made with the tongue against the roof of the mouth this sound is made with the tongue against the ridge behind the upper teeth. This sound is illustrated in the word ≠na, the name of a tree. The following sentence provides a comparison between the name of the tree and the word !na meaning big or old which contains the third click.

June 11, 1953

Recorder Haus Ernst
Interpreter hedimo

P.M.

R-50

No. 2

I. Porcupine or war game played by

1) Boys /Qui

/Gase, son of Gao

Gao, son of ≠Gao and Kho//o /Gasa

/Gise

Tsangao

/Gunda

≠Goma

|Ghai

≠Gao, brother of |U.

go

2) Four boys only to/with film

Tsangao

/Gunda

/Gise

Gao, son of ≠Gao

3) Men joined boys

Gao

//Ao

/Qui

≠Goma? tall grave young man from /Gi|Gae's werft.

II. Children playing with sticks, sound of werft. One hears swish of sticks. One hears /Gise with rattles playing.

Men's voices. Comparison of similar words distinguishing clicks and tones - list of men's names by Demi and Gao Med. (2 microphones used).

/Qui (man's name) - !Qui (sister) - ?Qui (sick).

!Nani (man's name ? (three)

/Gam (woman's name - /Gam (a grass) - /gam (the sun) - /Gum (a place south of here - ?gum (winter) (Gum)

Names of men - /Gao, //Ao, ≠Gao, Gao, Gau. Name of woman - //Gao. Is there a word !gao? Cf. !gao(?) dima, a respectful way of speaking of a woman.

≠Toma (man's name) - toma (kin term) - !toma (twima) (meaning absent, i.e. my absent son - mi !ha !toma.

!Nao - a respect word used for an old man - ?Nao - ? (twins have a bad ?Nao). (N!ao)

Word for copper beads - ≠kai (?) - Compare with Gao.

!U (woman's name) - !gu (water) - !gu (name)

ko (pot - stop) - ki - kai. Try word for wildebeest and lion.

tsi - younger brother or sister - bring - a veldkos.

//na (louse) - //na (a name of a tree - !na (big). For comparison say "//Na is a big tree." Notice tone. Note added later: I thought I heard a fifth click in the word //na (louse). Professor Maingard in 1955 said there is no fifth click in !Kung. He is absolutely certain. The fifth click that does exist is in the !Ko language - the labial (kiss click). This was not what I heard among the !Kung. What I heard is a glottal stop or something.

Ostrich egg shell /Do

Examples will be given of !Kung Bushman words which show fine distinctions of sound, particularly of clicks and vowels. The first series is a man's name with the first click, the word meaning elder sister with the 3rd click and the word meaning sore, hot or painful with no click. The sentence is /Qui's sister's chest is sore. The sentence will be said by Ledimo, the interpreter, then 3 times by Demi and 3 times by Gao Medicine.

The words for a woman's name, a place, a grass and the sun. This series of words begin with the first click. The differentiation of the vowel is demonstrated. The last word shows a difference in tone.

/Qui a !qui qua nu qui - the sister of /Qui is sore.

/Gam is going to /Gam (Gum) (3 times). The sun is burning the /gam grass. (3 times.)

The next series says: my younger sister avoids or respects tsi - an important food like beans, a comparison of words similar to tsi.

Notes from work sheet on these words:

/Gam is a woman's name /Gam is going to /Gam
 /Gam is a place

/Gum is a grass /Gam ku ku /gam - the sunshine is burning grass.
 /Gum is in the sky

N!ao is a word of respect tsing is a food (veldkos spelled tsi
 N//ao has a good n!ao Bring tsing elsewhere)

!U is a name of a woman Mi tsi gets tsing
 !U gets water We tsi tsing

!Nani has three brothers (tone) or !Nami?
 /Do I give ostrich egg shell beads
 The wind blows (tone)

≠Gao has lice (/na) Men's names will be pronounced first by Ledimo,
 //Na is an old tree the interpreter, then by Demi and Gao Medicine.

The next sentence exemplifies differences of tone. The words are a man's name and the word for three. They both begin with the 3rd click. The differentiation is tonal. The sentence is "!Nani's brothers are 3."

Another example of tonal differentiation is between the word for ostrich egg shell beads, higher longer sound, and the word for wind, lower shorter sound. Both words begin with the first click. The sentences are.

The wind is blowing nicely.
 Khwova is wearing beads.

The next sentences compare fourth and third clicks in that order.
 ≠Na is an old tree.

The term for elder brother will be given with the possessive pronouns:

My elder brother	mi !go
Your " "	a !go
His " "	ah !go
Our " "	e !go
Your " "	i !go
Their " "	se !go

The kinship terms will be pronounced by Ledimo, then by Gao. In this section the terms will be given in reference forms without possessive adjectives. First the terms for the nuclear family:

father	ba	elder brother	!go
mother	d'aie	younger "	tsi
son	!ha	elder sister	/wi
daughter	≠khai	younger "	tsi

The kinship terms will now be given which are used for lineal relatives with the exception of the nuclear family and for collateral relationship and persons in the name relationship. Each term is followed by its diminutive form. The English equivalents to which each term may apply are too numerous to be given here.

Terms applied to males

!gu!na	ʔtun
!guma	ʔtuma
tsu	!umba
tsuma	!umbama
!go	mama
tsi	
tun!ga	
tun!gamma	

Terms applied to females

ton	/utsu
toma	utsuma
//ga	!undai
//gama	!undaima
/qui	mama
tsi	di!guma

R-56 R-57
Nos. 7, 8, 9. Recorder Haus Ernst
R55 Interpreter Ledimo.

June 15, 1953

/Gao //Ao /Qui.

Songs of the //Guashi.

- 1) /Qui was saying the //Guashi respects me. He is praising the instrument by saying this.
- 2) /Qui was saying //Guashi Tsi //Guashi songs.
- 3) Chi dore which season is this? They are praising the winter season Ledimo says.

My mother, the mangetti tree skin. They say these phrases separately. When they say chi dore they mean they are not playing the instrument well enough. They fail to play it as well as they would wish to. When they say my mother what do they mean? They just say it.

- 4) Same as first or was it?

Have they songs about girls they love? No. About hunting? If a person has failed in hunting they have a song about that. They sang that the last time, i.e. 4th song. They say the hunting is--if someone has done a bad thing--unexpected, everyone is surprised. This is to ching a. Ledimo compares the story of Gaojna and his wives making the pile of excreta. They would say they ching a (ed) him, surprising and bad. They say the hunting ching a (s) them.

Is there a song about a fight or war? None.

- 5) About the //Guashi instrument--another. Qui was saying the //Guashi instrument has a song--the manghetti has a song.
- 6) My favorite--/Gao sang alone, tuned and then all three sang.
- 7) Without break between 6 and 7 the three went on. Gama gama--another //Guashi song. Qui said gama gama. Gama gama /Gua tsu a. When a person asks to marry a girl and the parents refuse, the young man (the singer) says they are refusing. A husband married co-wives. He loves one and divorces the other. She cries and says gama gama. The second wife a young girl and the husband may love her most and neglects the old wife. They say he gama gamasthe new wife. This is to explain gama gama--not what the song says.

Recorder Hans Ernst
Interpreter hediwo

7,8,9--2

- 8) Another //Guashi song. They sing this if they are hunting, and get nothing. This is how they weep if they fail in hunting. It has the word mother mother repeated.

They say at the end let us go to listen to the play back.

Reel No. 7--has two songs, No. 6 and No. 7.

Reel No. 8--has Nos. 1 through 5.

Reel No. 9--has No. 8.

June 16, 1953, recording and pictures--movies. At werft in front of /Qui's skerm.

≠Gao from G.G.

//Ao

/Gao

Gao

Khau//a, son of Demi

/Qui, young man wide eyes from G.G.

Tsangao

Demi

and others listening

Gao//Nai songs the last one of the morning with //Ao holding head in hands and /Gao holding instrument out in front is a song for crying when he fails in hunting, and words in it they say.

Gao//Nai !Gai dama. Gao//Nai guni dama.

name to miss to miss

of hunt hunt

person

Why does he sing of Gao//Nai? Because he made this song. /Gao says he did not make any songs.

The first ones were the old songs of the instrument.

Are there still more songs which they have not sung?

In the morning recording was taken at werft--reels 10 and 11. Pictures made at same time. Last song on reel 11 is a Lament by Gao//Nai; see note. No other notes taken. No numbers given songs.

No. 12 R-60

June 16, 1953, at camp, afternoon recording. Numbering continued from recording of yesterday.

Six singers: //Ao, Kau//a, /Qui, young man from G.G., our /Qui, Naisi, brother of Goeshay, /Gao, playing.

- 9) Songs of the //guashi. No other name.
- 10) Songs of the //guashi.
Between 10) and 11) recorded sound of strings separately.
- 11) Eee yaw yaw--lively rhythm (for Bushmen). Do they sing this when they feel happy? Yes, this is a happy mood song. When they have eaten a lot of meat they sing this.

I put on tuning fork and touched the strings separately to record scale.

On 12) 13) 14) and 15) Gao went from one to other without stopping.

Ten boys and four men have been listening sitting perfectly quiet for 1 1/2 hours.

- 12) |Goa--about a piece of wood the stump, |Noa of a tree. A person sees the stump (the height of a person) and thinks it is a person. The singer is happy to see another person. Goes to the tree, finds it only a stump which has made a fool of him.
- 13) This is the lament for the lost lover. Sung by the deserted wife weeping for her husband.
- 14) Op op op--is about another bird called |Ga. The sound the bird makes is in the song? No.
- 15) Were there words? This is about a bird. There is a tree called /Qui () and this is about a /Quii quee long sound. Does the bird sing? They make the sound of the bird. It pecks the tree and they say /Kolko /Ko /Ko like the chopping sound.

Do only men sing these songs? Women do not sing these. There are some songs women sing. Even No. 13 the lament not sung by women. These songs belong to the 5 strings played by men only. Women have songs played by four strings.

Recorder Haus Ernst
Interpreter Ledimo

R-62

No. 14

June 17. Thirty-one women.

- 1) Honey song--about five minutes with clapping.
1a) without clapping.
- 2) Giraffe--about five minutes with clapping.
2a) without clapping.
- 3) Giraffe--song of #Nisa!na the medicine woman. With and without clapping.
3a) /Gam says a big giraffe song.
- 4) Rain--with clapping.
without clapping.
- 5) Sun

R-63

No. 15

- 5a) Sun without clapping.
- 6) Eland with and without clapping.
- 7) Mamba

They do not know Mamba song: The girls from they said but then someone remembered it and they sang it. Sixteen babies are present too. These are medicine songs. No words to the songs.

Ledimo says the name in Bushman zoa tsi zoa is the way he said it. Zoa = honey, tsi = song.

R. 64

No. 16

Ledimo translated in
field. Taken down by
L.J.M.

Translated on June 30, 1953.

Conversation the timethe Prospectors came--Mr. Brussow, Mr. Preller and Mr. Blume.

We will break his back.

What are you doing?

Don't spoil the inside of it.

The doctor

Ledimo evidently can't make out what they see.

One went first, the other followed the owner of that head.

The truck has been to get water.

Tsam|gao|na and his wife went home. You go and listen what is happening. I am not going. You always run for things. The old people are not going. You children want to run for things. What ever happens among the non-Bushmen you run to see. You do not wait for the old people to go and listen and tell you. We old people are supposed to go and listen and then come and tell you. This is how things are done.

My knee is sore.

I did not do that. I will leave early tomorrow. Sit down. Let us listen what is happening. When you see trucks you just run to them. You don't know what they have or what about them. If a person hears a truck he must wait and not run to it. If people see a thing they must let the old people go and watch and tell the rest what is happening.

This man Gumtsa can't tell stories. He just says hum hum hum. All these Europeans are going to Kai Kai. All say they want to go to Kai Kai. A young person is not to run and see first. He may be killed by things.

The owner of the stories can listen and come and tell us. But there he is standing not going to the trucks. What will you see? You do not know the language*. If you leave the man* who knows the language and you run ahead--you see my gray hair. Do you think I am a child? I saw a lot of things before you were born. When I tell you things you must listen to what I say. This man is our Master. You children are naughty. I do not understand your reasons.

* Ledimo says they refer to him as the Master saying they dealt with his father. It was old #Goma who said this. He told this after my questioning about who this could be.

We tell these children but they do not listen to what we say. You think we are like a child. This man is our Master*. We dealt with his father. We know all things from this man. A snake can chase a person. When we do things we do things right. People can see this man is strong. He is the man who can do things.

Boys playing with autos. Brr. Brr. Brr.

Then singing--men at #Toma's place. Toward end of reel
Khuan//a comes to group who were talking above!

Khuan//a comes.

Someone says. This man went out hunting. He was unsuccessful. He has come to ask for tobacco. Come--tell us the news. Khuan//a has come she says: Some Europeans came. One is short. One has shorts on. One has a hat. He is as big as Tsamgao|na.

People say that the people at Samangaigai are castrated and they come to do us here. Laughter. No that one is just telling a tale. She is telling a story. Laughter.

A man said--this is the man who could be castrated. (Singing resumed.) (Laughter)

Whose thing is this one man said. This one should be castrated.

* Ledimo say they refer to him as the Master saying they dealt with his father. It was old #Goma who said this. He told this after my questioning about who this could be.

Recorder Haus Ernst
Interpreter Ledimo

Reel 65

June 18, 1953

Recording in p.m. continued.

Khuan//a told Khuan//a about the trip. /Qui told hunting stories, with response from listener (/Qui, brother of //Kushay). The Khuan//a, #Goma, Qui, /Gasa trip.

They said they were afraid of dying of thirst. They sent three men for water. They returned late in the night and saved them.

Translation made from tape
in camp. Taken down by H.E.

Reel 60

Recorder Haus Ernst
Interpreter Ledimo

? 23-24 July

No. 17

Women talking: When we are talking we must face the mike. Say some stories, what stories could we tell, we don't know any stories!

Gui is coming in: You have got balls in that bag there. The mike is off, no it is still hearing us. I wish women could be castrated. Wagna answers. Women have not got balls. Tell some stories! Those people are the people who could tell stories. Call some girls to tell stories. Ledimo is sitting by a girl and they suit very well! (Laughing) Tell me the story we shall talk about. Me? Yesterday I spent a whole day here. Where did you spend the day? Leave me alone! We have not got any stories, but the machine says we have to tell some stories.

Gow Helmet may come back tomorrow, if he doesn't come he might have killed a Gemsbock and has buried its shin in the fire and is waiting for it to be ripe! Tell about huntings! Put some tobacco in the pipe. We are expecting Gow Helmet tonight but it's late now. He may come tomorrow.

Somebody asks: What is Wagna's husband? (one said) Which Wagna? Another says: Wagna's husband has been castrated at S'Amangelgei and has to wait till he is healed and then he will come! That's why his wife has come to tell us. People are to be castrated because she is crying for her husband's balls. Yes, that's why you are crying for your husband's balls. Yes, people have castrated my husband. What shall I do? Leave me alone. People will remove those balls of yours. People will remove Gusche's balls. Never mind, don't talk at this girl like that. Let us run to the Hereros where we had been living with before without those stories. Now we are living here. The Europeans are bringing stories. The young man are just laying at home, they don't go out hunting. Why does Wagna tell the other Wagna the story about their journey. You want girls to tell stories, not men! Don't laugh, just listen. We went in killed a Hartebeest, speak right. Why do you speak things just in crooked ways. We get some Tsi there and thirst attacked us so we were missing some water! And we had some berries and we went to the Tsi place. We gathered some. Then we came back and people decided to leave the place. And we went on. Then we ate. Then we left to a place and we came to Gautscha and we started early in the morning and the old Knga were eating some Nga so we decided to pass as we were thirsty. Tell nice stories, is that all of story? What is it? It is a medicine KoKa come and they met Gui. Now people always do. When European go they will live there eating the wild grapes and they will eat some juice. They went and Gau came. Gow went for water. Because all these people are men, they went to Guitsa and got some poison there and people were eating sha. They were digging the poison, they eating some meat, that's why they don't come. Ledimo did you ever know about a woman and a man talking stories to each other. Man are supposed to tell stories to each other! Women always tell stories to other women and girls to girls. We are men. Gow Helmet will come early in

? 23-24 July 1953

Recorder Haus Ernst
Interpreter Ledimo

17--2

the morning and greet Mr. Marshall and when Mr. Marshall is going away we are going to the veld where we are living.

Is Mr. Marshall not going to repair my pot? He may go and repair it. He will send it to you. (This is Ledimo.) Leave me alone! So this people should tell stories, our story is ended. Other people should start theirs. Ledimo men and women don't tell stories to each other. My husband is away and when he comes we don't tell stories to each other. People just listen what Wagna is talking about so please other people tell stories now!

My in-law and me don't know how to tell stories. If we could start telling stories we may not say them correctly. I will tell the European Heiner come and catch this man. Tell stories, please! Wait, wait, let me tell you some stories (Gui). Get on and we jumped out. Once we run and we went and I was dancing it and we danced and we danced and we danced and we danced and we went and asked for help and we ran and his name is GumGassegaroa, the only GumGassegaroa who helped me and we went through and jumped and we danced and danced and we stopped there and we dropped and we stopped there. My in-law, then we jumped out, we run, we run, we dragged and those they jumped and they fell, they jumped and fell and we made, made, made and I took the Guiva (arrowholder) and I run, I run and while we were still doing it, he took the Guiva also he took both and he ran, and we said to him, come back. Put down the Guiva and he nearly went to the Pan and he came back and he came and dragged the Guiva and they insulted (?) him and he put it down and somebody I don't know who, he made it worse and he lifted it up and he started dancing at it and he brought it back. We went and we had some Mangettis Veldcos. We danced and night came and this man they say he is a Sarrunguaua jumped and said let us stay here. We lefted him then, we ran, we dropped it down. What did they say? How did they say we ran back and we dragged it down and we ate and ate and ate. We danced, danced, danced. This Tsugaisdu GamGouGatgama we took and danced, danced, and danced and dragged and stayed. (Woman talking to children.)

Reels 68, 69, 70, 71
Nos. 20, 21, 22 & 23

Recorder Haus Ernst

Dance June 20, 1953, Filmed. Sound recording taken
12:00 noon to 4:00 P.M.

Gigae

Naisi

Gao

≠Gao

Tushay

/Qui crooked

//Ao

Bo

/Gao

Tall dark from G.G.

Reddish from G.G.

Kau a son of Demi

Young man ring o o on back of head and headband

!U

Ungka

//Kushay

From G.G. three young girls

Women from ≠Gao, three

Kho//o

Khau//a

/Gam

Hooga wife of Gao

Di//khao|na

/Gasa

Bau wife of Bo

≠Ghea

Khuga daughter of Gao

Kuga wife of !Naisi

Khuan//a daughter of Di Khao

June 19, 1953. Girls and women.

Khuan//a, sister of /Gasa, sings song of the //guashi alone.

- 1) 1st played instrument alone then sang.
- 2) //Kushay, Kho//o, Khuan//a and Khuan//a, a //guashi song. A manghetti song.
- 3) The dove song, -a //guashi song. These two were sung without an interval.
- 4) !U, !Goma--Short !U.
- 5) Bau Tsa, two Baus--they were co-wives. Were they happy together? They were jealous. That happened? No divorce, but they were unhappy. They were real people whom they know. The husband made the song.
- 6) Manghetti song--this is a happy song. Then they are in the manghetti forest eating manghettis they sing it.

In 6th Bau dances with rattle. Cries as rattle taken off. Pounding of arrow heard in 1st. Clink of aucklets in 5th. Babies always present when women sing.

Tree caterpillar. //Khuga has a good voice.

- 7) Khwova--has a lovely rippling accompaniment. //Kushay; Khuan//a, sister of /Gasa; Khuan//, daughter of Kho//o; //Khuga, wife of Naisi; ≠Nisa, wife of Gao; ≠Gisa, daughter of Kho//o; Kho//o; !Haega, wife of Gao, not singing much; ≠Nisa!na, medicine woman. Khwova was married and could not be faithful to her husband. Divorced. The husband missed her and sang this song. It is a sad song. Was she a person they knew? Yes. Who made the song? Husband.

Short !U--No. 4 sung without stopping after No. 3, the dove. !U was married as co-wife. She was not happy and not divorced. Her husband loved her and wanted her to stay. Did he sing it to make her feel more happy? He just sang it about her because she was unhappy. Did he love her very much? Yes. Was there such a person? Yes, it was someone they knew. She was married to Sha!gai. !U was jealous. Sha!gai's children made a song about !U. Is it sad? No; the children were the children of the other wife.

- 8) Dama gumtsi--Herero legs. They say they saw a Herero walking and walking and made a song out of his legs.