Notes by Joanna Winters clipped to music makers in big (letter size) file.

R 9 through R 15 . cards were dated in Nov 1952
16 " 24 " " " " May 1953
Undated cards may be July 1 1953 as that is Reel 52

change Nut to tree

Wednesday May 20 1953

Frank Hesse Rec no? 25' 1 gao + 1 qui recording

1 gao and 1 qui will sing the songs that 1 gao says belong to the ll quasi. The ll quashi is a small harp like instrument with five strings. The name of the first song is ll ga which means Manghetti nut. 1 gao will sing alone ~~at first~~ then 1 qui will join him. 1 gao at first says the name of the instrument then the name of the song. He says the instrument I am playing is ll quashi the song is the Manghetti nut Song.

1 gao and 1 qui sang a stalks above there was wind sound + the sound of a bird

The song was sung again by 4 voice 1 gao 1 qui 1 nadi and n llao announced by Leking

The words are ll quashi song one tsi 1 ne - One ll quashi song. ll ga tsi 1 ne - one ll ga (manghetti) Song

over

there is some unused tape at the end of the reel that has the Iiga song with 4 voices.

Recording May 20

!!ga song recorded a second time with
!gao + then !gui joining him.
This time they sang the words
!!ga !no gu o !kui na
mangheti skin is speaking to me (ie give me)

The skin of the mangheti is speaking to me.
The instrument is made of mangheti tree
He means by the skin of the mangheti
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
mangheti ~~wood~~ tree. !gao first tunes his
instrument, the !!guashi, and sings for
a while alone then !gui sings with him.
The words they sing mean The skin
of the mangheti is speaking to me.
The skin of the mangheti means the
instrument ~~the !!guashi~~ which is made
of mangheti wood, so he means the
instrument is speaking to him. Ledimo
will say in Bushman The skin of the
mangheti. is speaking to me.

R 25

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.

R 26 R 27 R 28

Recorder

May 23, 1953. Frank Hesse. Ledimo interpreter

G≠auka kū 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.

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.

8) !Gum!ko gu!gum--the flight of the white ants.

9) Dance of old kaross, !gum!na.

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

Recording Rec. Frank Hesse
Reel No? Int. Fedimo.
R26 R27 R28

May 23

~~+ Taoka~~

g. + aukA Ku name of 5 stringed instruments
Qani says instrument has 2 names
!!quashi is one of the names.

!qao !Qui (long face) !!ao son in law of !qaa
!Nami brother of Be. !Khau!!a son of Demi
!qao helmet

Mr Westfall is here.

Another song of the !!quasi.
Song of the Mangchetti.
!qao alone then !qao and !Qui
Then 7 - !!ao !Nami !qao !qui (Some no fun.
Yes did sing
~~did not sing~~
!Nao !qi!qae's group qao Helmet. !Kau!!a son of Demi
+ !Khoa

---

7 voices again.
The words are about the Mangchetti
!Qui sang where shall I be? This is the
!!quashi song. qao sang
Let us sing the !!quashi song !Nami sang
(!!ao was the base.)

Another gum = white

Recording Frank Hesse

I voice again — May 23 1953

Another song of the Manghetti.

gao say the winter has come
Let us sing !gum

Qui say "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 manghetti's and it is cool. ~~they~~.

!gum, the winter, is now May.
there is still water in the M. trees.

---

gave meals to those who had ~~not~~ already got some lodge

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

Recording Frank Hesse

Girls Singing May 23

!! Kushag ! nai ~~ǂgao~~ ǂNisa Xama ǂgisa
Di !! Khas. dau g. ! nai shi r !! Khuga Sis g ! gasa
Khuau !! a " g. " sis g ! gasa ! gasa joined.

1) A song for the !! guashi.
They are using the 5 stringed one Xama playing
young girls except !! Kushag

2) with instrument

3) without instrument 1st on the reed, without instruments
the song of the trees when they
start to get leaves after the
1st rain. Sung twice
ǂgao cried in the midst of the 2nd time
rattled his rattles

4) Counting game.
goin shi gui goin shi gui
i !! a ba i !! a ba
Kora um ki Kora um ki
tsam sa hara tsum sa hara
~~a goin~~ a goin a go oooo

guri cu gum

gasa + her sister good voice -

old skin song

in these hunting songs for men?

Honey
Elaine
Griff
Pamela
Sam

Recording Frank Hess

5) Joro (rattles) 2nd reel May 23
owl says hoo hoo
Hoon Hoon ǂ guisa
Joro Joro ǂ guisa
Hom Hoon !nao ǂ guisa

6) Take picture of gesture. imitates
walk of ant eater. No words
!noi

7) a lively song lasted long time.
The black bee bites you Bee
or wasp. The do not eat the honey
Bush Policeman is afrikaans name.
!gum!qe Bushman name.

8) !gurugu!gum The flight of the white ants.

9) Dance of old Kaross !gum!na

Gave Mealies to those who had not already got them today

R 32

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

/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.

<u>Words of tsi song</u>.

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.

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.

11:30 AM. {Gani - Frank
Int. {Hesse
Rec. - Monday May 25 1953 Recording Reel No? 32

1 Qasa and ll Kushay sing as they worked when they bring water or soothe their babies.

1) 1 Qui - birds - little ones in a flock at the water hole. Charlie shot some. Grayish, red beaks.

2) ǂ qao cried - ll Kushay took him aside nursed him tied him in her karossi 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 ~~they get tsi again~~. 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 fire. They may see other people's spoor there. If they see people then they ask him "Who burned this place. Why are you here." He will answer "I am just having a peep to look" says Gani.

ll Kusha - dau 7 1 qasa walked across with rattle on. The girls: Nau Di ll Khao - ǂ qisa are delousing each other. They distinguish between body lice & head lice. 2 quite diff words. 1 qasa delouses ǂ qisa as she sings.

1 Kushay did say words.

Words of Tsi Song. Recording Frank Herre May 25

Ku Say New Spoor (we follow the implied, not said)
Kham gai a gui
follow and Meet Together
a tsi !go the tsi place.

3) ǂTu go - grubs in trees which they eat.
blacks, red dish or green.
!Ku shag is crying - dance of !gasa

Dance of old Kaross May 26

They chose the songs themselves - !gasa + !!Kushag
Does not work very well with 2 women + babies
crying. Get more boies and no babies.

Frank Hesse recorder. Ledimo interpreter.

May 27, 1953.

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 to young. It was for the old men to talk if they wished.

Women recording.

/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.

Recorder Frank Hesse
Int. Fedim

Recording Reel No? 37 Auto May 27 1953
chi ja

Recording of old men Asked them to talk together about Choama and to use wood + Pali
Pictures was taken too

Present Demi ! gaishay (fa ; gao)
≠ gao (h. ; Ban ·· ghia) gau (fa. ; !Kushay)
gau (h. ; Be + Khuau!!a) ≠ gao (h. ; Khoo!!o !gasa)
! nai si (fa ; !gasa) ≠ goma (h ; !gau)

They were the old men who told me about the choama. ≠ goma !oms ! said he could not talk about it. He was too young. It was for the old men to talk if they wished

Women recording May 27
!gau Khuau!!a Be !!Kushay
!ʼu Di : ai Khoo!!o (mo ; !gao)
! Hooga w. ; gao Noma saying ah.
! gau plays + talks with Noma.
God knows what !ʼu is saying so loudly.

They talked about veld kos.
Others have joined circle - Di!!Khao ! ʼu
! gasa's sister + girls. + other woman.
Di!!Khao ! na is talking about going away with her husband to get some thing to eat. ! gase is crying they say tomorrow we will get veld kos and they see what kind they are going to get-

over

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 gutteral 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.

I R-49 Gaukotse June ? 1953

This is Kerivel > Fedimo interpreting

The first sentence illustrates the first click. The sentence is: "Igao is the brother of gao."

The first name Igao 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 gutteral consanant made by the back of the tongue pressed against the throat and the breath forcibly expelled.

(Fedimo says twice in Bushman) → Igao is the brother of gao

Gao si gun wed say this sentence 4 times ↓ (gao says it

|| Kushag the wife of gao wed say this sentence 4 times.

II

Gamlicha June 1953 2

The second sentence illustrate the second click the first name 11 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 11 ao - is the brother of gao (11 ao of the path finder)

This is Kedim interpreting.
the first sentence illustrates the 1st click
The sentence is 1 gao is the brother of gao
the first name 1gao contains the
first click. The other name gao
has the gutteral g made by the back of
tongue pressing against the throat
as the breath is forcibly expelled.

1gao is the brother of gao
" " " " " "

gao se qui will say this sentence
4 times. (gao says 4 times)
11 Kushing the wife of gao will
say this sentence.

11 x00 11g00

Gautsch June 1953

The third sentence illustrate 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 refering 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 sentence is~~ elder

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 would be used in this sentence !go also illustrates the third click. The sentence is gao !na is the elder brother of gao.

1st 1 gao is the brother 2 gao ?

2nd 11 ao " " " " "

1

The fourth sentence illustrates the fourth click. The fourth click is contained in the name ǂgao 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 fourt click is in the first name of the sentence. ǂgao is the elder brother of gao.

~~The fifth~~

The fifth sentence is

!na is a big tree.

Gautsdu June 1953

~~I think~~ ‖ Kuchay's repetition of the 4th sentence illustrates a variation. I have often noticed in the pronunciation of the fourth click.

—

There is a another sound very similar to the third click. ~~It is made with the front part of the tongue pressed against the ridge of the mouth behind the upper teeth.~~ The sound is a clear snap like the snap of the third click. ~~It is made with the tongue farther forward than the third click.~~ but where as 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 ǂna, the name of a tree. The following sentence provide a comparison between the name of the tree and the word ǂna meaning big or old. which contain the 3rd click.

R-50

Recorder Hans Ernst
Interpreter Ledimo

June 11, 1953

P.M.

I. Porcupine or war game played by

1) Boys /Qui
/Gase, son of Gao
Gao, son of ≠Gao and Kho//o /Gasa
/Gise
Tsamgao
/Gunda
≠Goma
!Ghai
≠Gao, brother of !U.

2) Four boys only go to/with film
Tsamgao
/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.

Sound p.m. June 11 1953

Reel No? 50 Recorded Hans Ernst

I Porcupine's war game played by Int. Ledimo

1) Boys !Qui !gase omg qao ǂqao son of ǂqao ǂ Khoi0 !gasa
!gise ʃsam qao !gunda
ǂ gama !ghai ǂqao hog ʃ'i

2) 4 boys only go with film ʃsam qao !gunda
!gise qao omg ǂqao

3) Men joined boys qao ǁqao !qui ǂ ǂgama?
Tall grass y. man from !qi:qae's weft

II Children playing with sticks. sounds of weft
one hears swish of sticks
" " !gase with rattles playing.

Gautscha, June 12, 1953 R-52 Recorder Hans Ernst
No. 4 Interpreter Ledimo

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) - tòma (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 a place

/Gam is going to /Gam

/Gum is a grass
/Gum is in the sky

/Gam ku ku /gam - the sumshine is burning grass.

N!ao is a word of respect
N//ao has a good n!ao

!U is a name of a woman
!U gets water

tsing is a food (veldkos spelled tsi elsewhere)
Bring tsing
Mi tsi gets tsing
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)
//Na is an old tree

Men's names will be pronounced first by Ledimo, 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		Terms applied to females	
!gu!na	≠tum	ton	/utsu
!guma	≠tuma	toma	utsuma
tsu	!umba	//ga	!undai
tsuma	!umbama	//gama	!undaima
!go	mama	/qui	mama
tsi		tsi	di!guma
tun!ga			
tun!gamma			

no typed copy

Recorder Hans Just R-52 Gaulscha June 12 1953
Interpreter Pedimo

Notes in preparation for recording of reel

! qui	! qui	? qui
a man's name	Sister	Sick

! nani	?
name	three

! gam	! gam	! gam	! gum
woman's name	a grass	the Sun	a place south of here
			? gum
			winter

Names of men

! gao gao

!! do gam

‡ gao

Name of woman

!! gao

So there a word ! gao of ! gao (?) dema
a respectful way of speaking of a woman

‡ Toma	toma	! toma twima
a man's name	a kin term	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

Word for copper beads ‡ Kai (?) Compare with gao

!u
woman's name.

!gu
water

!gu
name

Ko Pot stop
Ki
Kai by word for wildebeeste and lion

tsi younger brother or sister, bring,
a veld kos

!!! na house 5 = click retroflex
!!! na (a name) a tree.
compare !!! na is a big Tree (!na · big)
Tone

os egg shell !Do
wind

!Nani
!Nani

Qui means hot or painful.

!! 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 Traugard in 1955 said there is no fifth click in !Kung. He is absolutely certain. The fifth click

That does exist is in the !Kõ language - ~~is~~ the labial (kiss click) ⊙. This was not what I heard among the !Kung. What I heard is a glottal stop or something.

Recording Gaulsha June 12 1953

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 1st click, the word meaning elder sister with the 3rd click the word meaning sore with no click.

The sentence is Qui's sister's chest is sore
~~The sister of Qui is sick~~

The sentence will be said by Ledimo, the interpreter then 3 times by Demi and 3 times by Gao.

the words for a woman's name, a place, a grass and the sun

The next series of words begin with the first click the differentiation of the vowel is demonstrated. The last word shows a difference in tone.

Persons.

Ledimo Demi Gao Moderns

Mr. Hans Ernst running equipment

They Recorded the comparisons above and Mens Names

Close distinctions in phonetics

✓ ǀqui's sister chest is sor ǀqui a !qui qua nu qui
The sister of ǀqui is ~~sick~~ sore

ǀgam is a woman's name ǀgam is going to ǀgam

✓ ǀgam is a place

✓ ǀgum is a grass The sun shine is burning ~~on the~~ grass
ǀgum is in the sky ǀgam Ku ku ǀgam

n!ao is a word of respect
n!ao has a good n!ao

!u is a name of a woman
!u gets water

tsing is a ~~veldkos~~ food (veltkos. spelled tsi elsewhere)
~~Biing~~ tsing
✓ mi tsi gets Tsing
we tsi tsing

✓ !nami has three brothers (tone)

✓ ǀDo I give ostrich egg shell beads
The wind blows ǀm

ǂqao
~~ǂqao~~ has lice (ǂNa)
ǂNa is an old tree

Recording June 12 1953

The next sentence ~~gives an example of~~ exemplifies differences of Tone. ~~the sentence is~~ ~~!Nam, a man's name~~ the words are !A a man's name and the word for three they both begin with the 3rd click ~~one is said~~ the differenciation is tonal. The sentence is ! ~~Nani has three brother~~

~~!Nani has 3 brother~~

!Nani's brothers are 3

~~a second~~ another example of tonal differenciation is between the word for ostrich egg shell beads, a higher longer sound. and the word for wind, a lower shorter sound. Both words begin with the first click the sentences are

~~The wind blows the ostrich egg shell bead.~~

{ The wind is blowing nicely
{ Khwova is wearing beads.

The next sentences compares ~~the words~~ ~~third and fourth click~~ fourth and third in both bce in right order. ~~the sentence is~~ ~~and a word the name of a tree~~ ~~the sentences are Ngao has lice - both fourth click~~

Na is an old tree.

June 12 1953 (?)

Kerne Ledimo interpreting

The kinship terms will be pronounced by my say and then by qao

First the word for father will be given with the possessive adjective by ~~Ledimo~~ my say then by qao

father	ba	
my father	mi ba	
your father	a ba	
his father	ah ba	
our father	e ba	
your father	i ba	
their father	se ba	

mother d'aie

my mother mi d'aie or aie ya

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

my elder brother	mi igo	
your " "	a igo	
his " "	ah igo	
our " "	e igo	
your " "	i igo	
their " "	se igo	

The kinship terms will be pronounced in this section by feeling the interpreter them by qoo. The terms will be given in reference form without possessive adjectives. First the terms for the nuclear family:

June 12 1953 (?)

father . ba
mother d'au
son !ha
daughter ǂ Khai
elder brother !qo
younger brother tsi
elder sister !ui
younger sister tsi

The kinship terms will now be given which are used for lineal, with the exception of relatives ~~and~~ the collateral relationship and persons in the nuclear family name relationship ~~[illegible]~~. 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		Terms applied to females	
!gu!na	ǂtum	Tom	!utsu
!guma	ǂtuma	toma	utsuma
tsu tsu	!umbu	!!ga	!undai
tsuma	!umbama	!!gama	!undaima
	Ma Ma	!gui	Ma Ma
!qo		tsi	di!guma
tsi			
tum!ga			
tum!gamma			

Recorder Hans Ernst

Nos. 7, 8, 9. 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 Gao|na 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 gamas the new wife. This is to explain gama gama--not what the song says.

Recorder Hans Ernst
Interpreter Ledimo

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.

Recorder Hans Punt Recording R55 Int. Ledimo R56 June 15 1953
R57

1 gao 11 ao 1 Qui. Reels 7. 8. 9

Songs of the ||quashi.

1) 1Qui was saying the ||quashi is afraid of me respect
He is praising the instrument by saying this.

2) 1Qui was saying ||Quashi Tsi ||Quashi 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?

How they sing 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 some one has done
a bad thing - unexpected, every one surprised.
this is to Chinga Ledimo compares the story
of Gao!na + his wives making the pile of excreta
they would say they chinga(ed) him.

Continued Songs Recording June 15 1953

surprising and bad. They say the hunting chitiga (S) them.

Is there a song about a fight or war? None

5) about the Ilguashi instrument - another. Qui was saying the Ilguashi instrument has (a) one song. The Mangbetti has (a) one song.

6) My favorite Iqao sang alone. Tuned - and then all three sang.

7) without break between 6 & 7 the 3 went on. gama gama - another Ilguashi song Qui said gama gama
gama gama Iqua tsu a
When a person asks ~~t~~ Mary a girl + 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 + the husband may love her more and neglects the old wife. They say he gama gama s the new wife.

This is to explain gama gama - not what the song says!

Picture tomorrow

8) Another Ilguashi 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 Mo tha mo tha repeated.

They say at the end over - for Reel numbers
let us go to listen to the play back.

Reel no 7 - has 2 songs. no ~~7~~ 6 + 7

" " 8 " Nos. 1 through 5

9 " No. 8

R 58 R 59 Recorder Hans Ernst
Interpreter Ledimo

Nos. 10 & 11

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.
Tsamgao
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 of person	to miss hunt		to miss hunt

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

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 haveeaten a lot of meat they sing this.

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

Recorder Hans Ernst
Interpreter Ledimo

Reel No. 13

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.

R 58 R 59

June 16 1953

Recording & Picture.. Movies.

*gao from 99 — at west in front of !Qui's skeen
!!ao — Reels 10 and 11
!gao
gao
!Khau !!a - Son of Demi
!Qui y. man wide eyes from 99.
Tsam gao
Demi + others listening

—

gao !!nai Songs the last one of the morning
with !!oo holding head in hands T.
!gao holding instrument out in front is
a song for crying when he fails in hunting
One words in it they say
gao !!nai !gai dama gao !!nai guni dama
name of a person — to hunt miss — to hunt miss

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.

Recording Reels 10, 11, 12, 13 ~~July~~ June 16 1953

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 qao ǁNai;
see note. No other notes taken. No numbers given songs

Reel 12 Afternoon Recording at camp June 16, 1953

Numbering continued from recording of yesterday.

6 Singers ǁqao Kauǁa ǀQui young man from qq:
son ǀQui Nai si bro of qoshag ǀqao playing

9) Songs of the ǁguashi. No other name.

10) Between 10 + 11 recorded sound of strings separately.

11) Ee 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 ~~food~~ meat they
sing this.

9 Put on tuning fork and touched the strings
separately to record scale

Reel 13

12, 13, 14 } ǀqao went from one to other without stopping
15

10 boys and 4 men have been listening
Sitting perfectly quiet for 1½ hrs.

Recording continued - Afternoon - Reel 13 June 16 1953

15 were these words.' (last on 13)
this is about a bird. There is a tree called
!Qui (shiva Sib) 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 !Ko !Ko
!Ko !Ko like the chopping sound.

14 Op op op. Is about another bird called
!qa The sound the bird makes is
in the song? No.

13 This is the lament for the lost lover.
Sung by the deserted wife weeping for
her husband

12 !qoa 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.

Additional note on recordings of
reels 10 - 13

June 16 1953

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 4 strings.

R 62

Recorder Hans Ernst
Interpreter Ledimo

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

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 62.

31 Women Recording June 17

Reel 14

1) Honey song.. about 5 min with clapping
1a) without clapping.

2) giraffe about 5 min with clapping.
2a) without clapping

3) Giraffe. Song of ≠Oisa in the
3a) Medicine Woman. with + without.
Igam says a big giraffe song. clapping

4) Rain with clapping
without "

5) Sun

Reel 15

5a Sun without clapping

6) Eland with + without clapping

7) Mamba

they do not know Mamba song: the girls from - see
16 babies are present too they said - but then someone
remembered it + they sang it.

These are Medicine Songs.

No words to the Songs.

Ledimo says the name in Bushman
Zoa tsi Zoa is the way he said it
Honey song Honey

R 65

Recorder Hans Ernst
Interpreter Ledimo

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.

and No 17 is attached
Ledimo's translation.

Recording in pm. continues RGS June 18 1953

Khuanlla told Khuanlla about the trip
1Qui told hunting stories, with responses from listener
(i.h. ||Kuobay)
the Khuanlla 1qoma Qui 1qasa trip.
They said they were afraid of dying of thirst.
They sent 3 men for water. They returned late
in the night and saved them.

Translation made from tape in camp. Taken down by H.E.
? 23-24 July 1953

R 65

No. 17

Recorder Hans Ernst
Interpreter Ledimo

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'Amamgeigei 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

Recorder Hans Ernst
Interpreter Ledimo

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.)

No 17 R 65

Translation made ~~in field~~ from tape in camp
by Fedimo, taken down by
~~Fritz~~ Hans Ernst (Radio technician
a few days before we left
Gaulstcha in 1953 ? July 23-24 1953

Reel No. 17. I

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! You have got balls in that bag there. The mic is off, no it is still hearing us. ~~Te~~ Gui is coming in: I wish ~~wen~~ 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. Ledino is sitting by a girl and they suit very well! (Laughing) Tell me the story we shall talk about. No! Yesterday I spent a whole day here. Where did you spent the day? Leave me alone! We have not got any stories but the machine says we have to tell some stories. Jorn Helmet may come back tomorrow, if he doesnt come he might have killed a Gemsbock and has buried its skin in the fire and is waiting for it to be ripe! Tell about hunting! Put some Tobacco in the Pipe. We are expecting Jorn Helmet tonight but its late now, he may come to morrow. (Somebody asks) What is WAGNA'S Husband? (One said) Which WAGNA

Another says: WAGNA'S husband has been cas-
II trated at Seamangeigei and has to wait till
he is healed and then he will come! Thats why
his wife has come to tell us ~~his husband~~
~~to~~ People are to be custrated because she
is crying for her husbands balls. Yes, Thats
why you are crying for ~~you~~ your husbands
balls. Yes people have castrated my husband
what shall I do. Leave me alone, people
will remove these 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
~~the~~ before without these stones. 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 hilled a Hartebeest, speak right
why do you speak things just in crooked ways
we get some Tsi there and thirst attached
us so we were missing some water!
And we had some Berries and we went to
the Tsi place, we gathered some then we

III Come back and people decided to leave the place. And we went on. Then we ate. Then we left to a place and we come to Gaitsoha and we started early in the morning and the old Kuga were eating some Nga so we decided to pass as we were thirsty. Tell nice stories, is that all your story? What is it? It is a medicine Koka came and they met Gui how people always do. When European go they will live there eating the wild grapes and they will eat some dwice They went and Gau come. Gui went for water. Because all these people are men, they went to Guitsa and got some poison there and people were eating shā they were drugging the poison, they eating some meat, thats wy they dont 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. Gui Helmet will come early in 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.

IV

He may go and repair it, he will send it to you. (This is Ledimo people)

Leave me alone! So this should tell stories, our story is ended. Other people should start theirs. Ledimo men and women dont tell stories to each other. My husband is away and when he comes we dont tell stories to each other. People just listen what WAGTNA is talking about so please other people tell stories now!

My in Law and me dont know how to tell stories. If we could 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 (Gu!) Get on and we jumped out and 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 run and his name is Gum Gassegarea the only Gumgassegarea 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

V) we run, we run, we dropped and there they jumped and they fell, they jumped and fell and we made, made, made and I took the Čuiva (Arrowholder) and I run I run and while we were still doing it he took the Čuiva also he took both and he ran and we said to him come back put down the Čuiva and he nearly went to the Pan and he came back and he came and dropped the Čuiva and they insulted ~~at~~ him as he put it down. And somebody I dont 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 veldcaf we danced and night came and this man ~~from~~ ah they say he is a Sarrunguana 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 run back and we ~~ate, ate~~, dropped it down and we ate and ate and ate. We danced, danced, danced. This Tsugaisa Čamčongatgame we took and danced, danced

VI and dunced and drugged and starved.

(Woman talking to Chulchran)

R 66

Recorder Hans Ernst
Interpreter Ledimo

Reel No. 18

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 accompanyment. //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. Khowa 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.

No. 19

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

R 66

Girls + Women Reel No. 18 June 19 1953

Khuan!!a sister of Igasa.
Sings song of the !!guashi alone
1) 1st played instrument alone then sang
2) !!Kushing Khoo!!o Khuan!!a + Hheuan!!a
a !!guashi song. a Mangketti song.
3) The dove song. a !!guashi song. > these 2 were sung without an interval
4) !u !goma - Short !u
5) Ban Tsa 2 Bans. They were co wives
were they happy together? They were
jealous. What happened. No divorce -
but they were unhappy. They were real
people whom they know. The husband made the song.
6) Mangetti Song. This is a happy song -
when they are in the Mangketti forest
eating Mangketti they sing it.

In 6c Ban dances with rattle. Cries as rattle taken off.
Pounding of arrow head in 1st Clink of anklets in 5th
Babies always present when women sing
Tree Caterpillar !!Khunga has a good voice

Continued Reel No. 18 June 18 1953
19

7) Khwova has a lovely rippling accompaniment.

sis of Igasa daughter of Khoiio
!!Kushay Khuman !!a Khuman !! !!Khuga. w of Nai si
ǂ Nisa ǂ gisa Khoiio ! Haoga. w. of Goo
w of Goo daughter of Khoiio not singing much.
ǂ Nisa ! Na Medicine woman.

Khowa was married an could not be faithful to her husband - Dances the husband missed her and sang this song. It is a sad song. Was she a person they knew? Yes. Who made the song? #

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

Reel 19

continued as above

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

Choama Night at Werft Reel 24 { June 20 1953
June 28

!Ke is wife of ≠Toma

!Nuqka is sister of ≠Toma, Nuling

'Di ll Khao !Na is L.J.M.

Reel 24 was made on June 20
Translation on June 28

R 72 R 73

Choama was danced on June 20 1953

Reel 24 called choama) Night at West - June 20 1953

Translation was made June 28 1953

Translation of conversation between !Ui + !Ungka by hearing listening in ear phones. Conversation of !Ui + !Ungka at !Ui's fire into the mike. They were speaking deliberately into the mike - Reel ~~#~~ 24

!Ui says

" Di ||Khao!Na. Di !ai was given something by Di ||Khao!Na. She strung them + wore them. I want Di. to give me the same. Please give me something to drink. Next time she will give me some beads to wear. D. will give me a scarf. ||Kushay and I were walking for Di. She gave each a scarf. is what I say. I am asking her to give nice things to !gaichay + !Naishi. Di does not favor me I have been asking these things. Do you not know you are our chief. Di's heart is far from me. When she goes away she will give me a scarf + beads. When she goes away I want her to give me a scarf and beads. Why Di. does not let us speak. Di + !Ungka always been asking things from Di Khao!Na but she does not give them things. This is what I say. I was heart by falling from a truck. My back and body are sore. I am sick. That is why I don't go out for

Trans of reel 24

veld kos, because I am sick. I want my mother to give me some and she does not give me any. I want Ungkee to get me some she does not. I am lying down sick. I am starving. If my mother Naoka! Na were here she would give me some veld kos. She is not here. So I am starving. Di K. + Tsamgao! Na do not favor me. They do not give me food. Only meatie meal. That is what I am living on. Why does not Di K. give me some fat. My ankle is sore. If she gave me fat my ankle wld be better and I could go out in veld kos. Tsam. wants me to go to the Mang. trees. I do not think I shall be able. He wants me to go to the M. trees It is far. This is what I say. The place is far. The people who stay there are unfavoring people. Not sympathetic they do not give food. ~~If people go to the place such people our the people are~~ When they see people from a far place coming to their place their hearts do not feel good I do not want to go. I have told this to Tsamgao! Na but he does not understand. I ask Di ||Khao! Na to tell him. what I am saying my mother,

Tsan 9 reel 24

People are to stay in their own country to get food. If they go to another place, the people are not pleased.

My mother Di Il Khas! Na does not tell Tsan. Going to a far place - I am not pleased with it. This is what I say.

conversation at Gao's fire. and it's talk. people. people can not [illegible] them.

Gao! Na, my Tunga, why does he sit here. Why does he not go to the place where people are gathering (to dance). Gao is asleep I want them to go and bring the men (for the) chi! go I want them to go and dance so I can watch them and go back to sleep. I want people to make fire. Please go and start the dance so I can go to water. I am dead. I am sick. My ears are closed. I am missing someone to carry my child. I want to watch people while they are dancing. I wish people who go into trance would not struggle about and roll on the ground and step on people or fall on them - just go quietly and lie on the ground. Someone who will go in trance or come on me I wish some one in trance would come and kill (the pain in) my back so I could carry my child easily. (She says) someone's forehead is hard as steel. (Someone) has not hit on. My husband. Mi Tsan why don't you give me things. some gifts. Do you think I have something. I have nothing.

Trans of rec 24

My head is aching. ≠ Toma is visiting his !gu:na they are talking What can we converse about. Wis you visit us + we can converse about something. ~~One of you daugh~~ We call you Ma Ma - Mi of you daughter ≠ Nisa. I did not watch you dances. Please make a dance so I can go and watch. Wned women bring some veld kos and while I am watching you I can eat. My !guma has given me a cigarette I enjoy it. You dances have been very weak some time I want a strong dance, veld kos are very good. Some people. wis they go for veld kos and fill their bags tomorrow! We want to sit in a truck and ~~tum~~ (trill) to go and get veld kos. It is nice to go on a truck for veld kos. People do not get tired and they enjoy it. We shall go tomorrow in the truck to Manghelles We shall enjoy the place when we get there ≠ Gao (the lame ≠ gao) wis go. He is a lad. he must go and gather some veldkos. If you say this I wis take !gasa. because !gasa has no one to take care of him so I wis take him with me. (They are speaking of what they will do at a Manghelli trip) Di!ai Some one says if you say that Jan has ~~he is~~ Jan going to get into a mouse hole + sleep. ~~Di!ai says if these people say she is going to get into a mouse hole and sleep~~. she has some me ~~to gather for her~~

Trans of reel 24

I sleep because I have no proper I will keep my sey then and eat the little food I get - I am going to ! Nama and there I will get the nearby veldkos.

I will eat only the near veld kos ! Nam Kora s These I will gather. This is what I am going to do. I want to go + dance the Choama dance. I am going up to ! garu (a place.) // She had a stone She got from someone. She is going to look at the Gui tree to see how it looks now. Has it got some berries. She took the stone from gau ! go She is going to look at the Gui (tree) she may not see it. The place is very far. She does not like to go there. She has no blankets. I do not like to go to far places. When a person follows people to a far place she gets lies. She does not get enough food for herself.

Gao (Med) has been given something. He wants some sugar. to heat up our chests so we can be pleased. Soon he will be going away. Why does he not give us She is feeding us - we are pleased When she goes we shall miss her and be lonely. Tomorrow I shall ask for sugar and cook my cocoa When I ask him he will give me some sugar. + Tamgas.

Felix changes from 1st to 3rd person

Trans ; rec 24

A woman says:
Would he give me something when he leaves.
I wonder. I wonder. I want him to give
me beads and scarf. She gave me some
medicine & malaha - I wonder if she
could give me a blanket. I think this
is what Di K. + Bangao! Na will do. I
am missing beads. I want ~~[illegible]~~ to give
me some beads. I wonder if he will give
me some clothes. I am waiting for him
but these days I am sick that is why I
do not ~~do not~~ much for him. He will give
me a blanket + beads I should be pleased.
Even to old Igam. Will she give plenty
of gifts to old Igam. I have no dish
I will ask for a dish. ~~I wish T. could~~
~~repair my pot.~~

Gao Med. says I wish Ts. could repair my
pot.

~~A woman say I wish~~
Di! ai says I wish I Khoa ma and I Nisa
to be given gifts. They have been plaguing
in the pan for me. They have no deshe. Could
they be given deshe. This is what we
wish Di K. would do when she leaves. We
want her to give us a lot of gifts.
She asks someone to cook Mealie meal.

This gao is working for him. I wish they would give him a lot of gifts. I like Di Hhao!, Na very much. When she goes away my heart is going to miss her because she is my Mother. Another said she is my Ntsin.

Someone

Gao says "Make up a dance". She wants some che to cook meals after they eat she wants to watch the dance and then come and sleep."

A Mansap: I want the people from the east & west to go into the dance - the owners of east ↓ to make the dance. Ilhi (sh. with knee) gaosi. owner of the east. ~~a place~~

and Nora gaosi owners of Nora far away to the west

A woman: She says her knee is sore. She wants to watch the dance.

A man Naoga gaosi the owner of Nao ga (a place) He wants them to come.

about our trip to the Manghetti tree - They will enjoy it. It will be nice.

Someone Where are you two people? - He wants them to cook some tsi. A Woman says her knee is sore. She does not know what she will do in the way to the Manghetti's.

Recorder Hans Ernst

Nos. 20, 21, 22 & 23

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

Dance June 20 1953
Filmed.
Sound recording taken
12 noon to 4 p.m.

Reels 20 21 22 23

qi gue — Nai si
gao — Fgao
Tu chaf — Igui oorbab
!! ao
Bo
Igao
Tall dark for 99
reddish for 99
Kau a su v Dani
y. man hair O △ O on back of head + head band.

Ti — Fgg. 3 4. gues
nyka
!! Kushaf — women from + gao 3
Kho !! O
Khan !! a
Igam
Hooga w of gao
Di !! Khas !na
Igasa
Ban w of Bo
+ ghea
Kluge da of gao
Kug a w of !Nai si
!Khuan !! a da Tde Khao

R 72
R 73

June 20 1955

Translation of reel 25
by Fedimo. Taken down
by Filz Ernst

July 2. 53

Reel No: 25.

(I)

Wy dont they go and dance the dance. What are they doing. Why do the hesitate to dance beacuse the dance is not theys. I want the young boys to stretch up their legs. Where did he sent it to, he got it to the Truck, I think. What talk was it about yesterday. They always decide to dance but wen the sun ~~comes up~~ goes down they dont do it. Why ~~donot~~ they go to the dance and dance. Then we come to sleep and tomorrow morning we go out for ~~field~~ hoot. Not women but men said it, are you Boing dont work together. People always starting a dance. We and young girls come and water you while you are dancing. This part of this country is ~~chaa~~ velolcy and is where we can get some because women dont go there always, they just go to the

other place where there is Gamayorne.
I was a good hunter what is wrong
with me now I dont see a animal to
kill, what is wrong with me.? There is
another pan where one Eland walks
around. I wish I could get that
Eland. Why dont the hunters get it
Gui and Gau attached it but they did
not get it. They chased it but the dont
shoot it When a person is chasing a
Eland to see where he has stopped
he must be very careful not to follow
the track but go aside and look very
carefully in the bushes, they might see
the horns shining through the bushes
and they may shoot it. Sometimes a
person runs and stays in front of an
Eland and they whatch and stand till
they come near and can shoot him. Gui has
taken my pipe. Where is Gui with my pipe?
They missed such a very big Eland. These people
are playing the instrument but not nice
get on! they are talking about the drums
why dont they start?

This was 1 gao music 1 11 20

Get on with the dance! You are spoiling the music, please. Gather, gather for the dance, people!

(Intermission dance!)

Get on, get on with the dance please! hurry up, come, come, come!

(Music)

[Sing for him please, give him female voices so that he can go and sing for his people next time. He want a female singing to eat. Dont give him bad things but just ~~do how~~ give him very nice things and dances. (old Guma talking, referring to the Mike)

Please dont do that, get on with a very nice singing. You have eaten so dont do such a bad singing. Lets get together and do the dhoma singing. People ~~should~~ sing with very nice voice so he can sing back to people very nice (referring Playback!)

Oh my ~~voice~~ throat is ~~[illegible]~~ dry.

(Gom Helmet and Gom Mechanic coming in)

Come on people dance this dhoma dance it is the usual dance you all know and you must be very serious about this dance as this dance is not ours it's from the south.

Gnma, Headman

IV

Remember that this dance is not yours the owner of this dance are living around about and if you dance that dance so lazy ~~it~~ you may not defend yourselfs from Locusts when the come to you next time.

this chorna song is not from north not from ~~th~~ ~~[illegible]~~ west or east but from this place. You take it easy as ~~so~~ if you dont know! Somebodys voice, seems it is a woman, who is she among us? this is chorna you are the owners of the chorna, I am not! Women has treated on my house. This is the chorna we must dance it till morning so that Mr. Marsh. and Mrs. Marshall bring a half back of Whitewhat that was left so we can cook it here and we are spending a whole day eating it and enjoy it. Only men who are dancing the chorna are to eat it, no women!

Get on, get on, get on, dance! dont play, dance hard!

(Dance!!)

Get away behind the women! come to the dance! This is the way you must do it, it's coming on nicely. Please leave women alone

and come to the dance. Let us imitate (V)
the Locusts when they eat grass! People
who are sitting besides their fire please
come, we are going to put their fires off.
(Singing!) (Women)

Please come, let us come together and
let us dance here!

(Dance!)

people to make fire. Please go and start the dance so I can go to watch. I am dead. I am sick. My ears are closed. I am missing someone to carry my child. I want to watch people while they are dancing. I wish people who go into trance would not struggle about and roll on the ground and step on people and fall on them--just go quietly and lie on the ground. Someone who will go in trance and come on me. I wish someone in trance would come and kill (the pain in) my back so I could carry my child easily. (She says.) Someone's forehead is hard as steel. (Someone) has no hat on. My husband. Mi Tum why don't you give me things, some gifts. Do you think I have something. I have none. My head is aching. ≠Toma is visiting his !Gu!na. They are talking-what can we converse about. Will you visit us and we can converse about something. We will call you MaMa--one of your daughters ≠Nisa. I did not watch your dances. Please make a dance so I can go and watch. Would women bring some veldkos and while I am watching you I can eat. My !Guma has given me a cigarette and I enjoy it. Your dances have been very weak sometime. I want a strong dance. Veldkos are very good. Some people will they go for veldkos and fill their bags tomorrow. We want to sit in a truck and (trill) to go and get veldkos. It is nice to go on a truck for veldkos. People do not get tired and they enjoy it. We shall go tomorrow in the truck to manghettis. We shall enjoy the place when we get there. ≠Gao (the lame ≠Gao) will go. He is a lad. He must go and gather some veldkos. If you say this I will take /Gaishay because /Gaishay has no one to take care of him so I will take him with me. (They are speaking of what they will do on manghetti trip.) Di!ai says if you say that, I am going to get into a mouse hole and sleep. She has someone. I sleep because I have no people. I will keep myself there and eat the little food I get. I am going to !Nama and there I will get the nearby veldkos. I will eat only the near veldkos /Namkoras. These I will gather. This is what I am going to do. I want to go and dance the Choama dance. I am going up to !Garu (a place). (Ledimo changed from 1st to 3rd person.) She had a stone she got from someone. She is going to look at the qui tree to see how it looks now. Has it got some berries? She took the stone from Gau!go. She is going to look at the Qui (tree). She may not see it. The place is very far. She does not like to go there. She has no blankets. I do not like to go to far places. When a person follows people to a far place she gets tired. She does not get enough food for herself.

Gao (med) has been given something. He wants some sugar. To heat up our chests so we can be pleased. Soon he (Tsamgao) will be going away. Why does he not give us. She is feeding us. We are pleased. When she goes we shall miss her and be lonely. Tomorrow I shall ask for sugar and cook my cocoa. When I ask him he will give me some sugar.

A woman says:

Would he give me something when he leaves. I wonder. I wonder. I want him to give me beads and scarf. She gave me some medicine and

R 72
R 73
No. 24
and 25

Ledimo's translation made from reel. Taken down by L. J. M.

Called Choama! night at werft.

Trans Made June 28, 1953 Reel 24 was recorded June 20.

Translation of conversation between !U and !Ungka by Ledimo listening in ear phones. Conversation of !U and !Ungka at !U's fire into the mike. They were speaking deliberately into the mike. Reel 24--!U says:

Di//khao!na. Di!ai was given something by Di//khao!na. She strung them and wore them. I want Di//khao!na to give me the same. Please give me something to drink. Next time she will give me some beads to wear. Di//khao!na will give me a scarf. //Kushay and I were working for Di//khao!na. She gave each a scarf is what I say. I am asking her to give nice things to /Gaishay. Di//khao!na does not favor me. I have been asking these things. Do you not know you are our chief. Di//khao!na's heart is far from me. When she goes away she will give me a scarf and beads. When she goes away I want her to give me a scarf and beads. Why Di does not let us speak. Di!ai and !Ungka have been asking things from Di//khao!na but she does not give them things. This is what I say. I was hurt by falling from a truck. My back and body are sore. I am sick. That is why I don't go out for veldkos, because I am sick. I want my mother to give me some and she does not give me any. I want !Ungka to get me some, she does not. I am lying down sick. I am starving. If my mother Naoka!na were here she would give me some veldkos. She is not here. So I am starving. Di//khao!na and Tsamgao!na do not favor me. They do not give me food. Only mealie meal. That is what I am living on. Why does not Di//khao!na give me some fat. My ankle is sore. If she gave me fat my ankle would be better and I could go out for veldkos. Tsamgao!na wants me to go to the manghetti trees. I do not think I shall be able. He wants me to go to the manghetti trees. It is far. This is what I say. The place is far. The people who stay there are unfavoring people. Not sympathetic. They do not give food. When they see people from a far place coming to their place their hearts do not feel good. I do not want to go. I have told this to Tsamgao!na but he does not understand what I am saying. I ask my mother, Di//khao!na, to tell him. People are to stay in their own country to get food. If they go to another place, the people there are not pleased. My mother Di//khao!na does not tell Tsamgao!na. Going to a far place--I am not pleased with it. This is what I say.

End of !U's talk.

Conversation at Gao's fire--several people. Ledimo cannot identify them.

Gao!na, my Tunga, why does he sit here? Why does he not go to the place where people are gathering (to dance)? Gao is asleep. I want them to go and bring the men for the Chi!go. I want them to go and dance so I can watch them and go back to sleep. I want

matches. I wonder if she could give me a blanket. I think this is what Di//Khao!na and Tsamgao!na will do. I am missing beads. I want them to give me some beads. I wonder if he will give me some beads. I wonder if he will give me some clothes. I am working for him but only because these days I am sick. That is why I do not do much for him. If he will give me a blanket and beads I shall be pleased. Even to old /Gam. Will she give plenty of gifts to old /Gam. I have no dish. I will ask for a dish.

Gao Med. says I wish Tsamgao!na could repair my pot.

Di!ai says I wish /Khoama and ≠Nisa to be given gifts. They have been playing in the pan for me. They have no dishes. Could they be given dishes. This is what we wish Di//Khao!na would do when she leaves. We want her to give us a lot of gifts. She asks someone to cook mealie meal. This Gao is working for her. I wish they would give him a lot of gifts. I like Di//Khao!na very much. When she goes away my heart is going to miss her because she is my mother. Another said she is my /Utsu.

Gao says "Make up a dance. Someone wants someone to cook mealie. After they eat she wants to watch the dance and then come and sleep."

A man says: I want the people from the east and west to go into the dance--the owners of east to make the dance. //Ni (rhymes with knee) G^{x}aosi, owners of the eat and Nora G^{x}aosi, owners of Nora far away to the west.

A woman: She says her knee is sore. She wants to watch the dance.

A man: Nao/ga G^{x}aosi the owners of Naoga (a place) he wants them to come. About our trip to the manghetti trees. They will enjoy it. It will be nice.

Someone: Where are you two people? He wants them to cook some tsi. A woman says her knee is sore. She does not know what she will do on the way to the manghettis.

Why don't they go and dance the Choama? What are they doing? Why do they hesitate to dance because the dance is not theirs. I want the young boys to stretch up their legs. Where did he send it to? He got it to the truck, I think. What talk was it about yesterday. They always decide to dance but when the sun goes down they don't do it. Why don't they go to the dance and dance. Then we come to sleep and tomorrow morning we go out for veldkos. Not women but men said it, are you don't work together. People always shouting a dance. We and young girls come and watch you while you are dancing. This part of this country is chau veldkos and is where we can get some because women don't go there always. They just go to the other place where there is gamayome.

I was a good hunter. What is wrong with me now I don't see a animal to kill, what is wrong with me? There is another man where one Eland walks around. I wish I could get that Eland. Why don't the hunters get it? Gui and Gau attacked it but they did not get it. They chased it but they didn't shoot it. When a person is chasing a Eland to see where he has stopped he must be very careful not to follow the track but go aside and look very carefully in the bushes, they might see the horns shining through the bushes and they may shoot it. Sometimes a person runs and stays in front of an Eland and they watch and stand till they come near and can shoot him. Gui has taken my pipe. Where is Gui with my pipe? They missed such a very big Eland. These people are playing the instrument but not nice. Get on! They are talking about the Choama. Why don't they start?

This was /Gao Music and //ao.

Get on with the dance! You are spoiling the music, please. Gather, gather for the dance, people!

(Intermission dance!) (Music)

Get on, get on with the dance please! Hurry up, come, come, come!

Sing for him please, give him female voices so that he can go and sing for his people next time. He wants a female singing to eat. Don't give him bad things but just give him very nice things and dances. (Old Guma talking, referring to the mike.)

Please don't do that, get on with a very nice singing. You have eaten so don't do such a bad singing. Let's get together and do the Choama singing. People should sing with a very nice voice so he can sing back to people very nice (referring to playback!).
Ah, my throat is dry.

(Gow Helmet and Gow Medicine coming in.)

Come on people dance this dance, dance. It is the usual dance

you all know. And you must be very serious about this dance as this dance is not ours, it's from the south.

(Guma, Headman)

Remember that this dance is not yours. The owners of this dance are living around about and if you dance that dance so lazy you may not defend yourselves from locusts when they come to you next time. This Choama song is not from north not from the west or east but from this place. You take it easy as if you don't know! Somebody's voice, seems it is a woman. Who is she among us? This is Choama. You are the owners of the Choama, I am not! Women has treated on my house. This is the Choama. We must dance it till morning so that Mr. Marshall and Mrs. Marshall bring a half bag of mealie meal that was left so we can cook it here and we are spending a whole day eating it and enjoy it. Only men who are dancing the Choama are to eat it, no women! Get on, get on, get on, dance! Don't play, dance hard!

(Dance!!)

Get away behind the women! Come to see dance! This is the way you must do it, it's coming on nicely. Please leave women alone and come to the dance. Let us imitate the locusts when they eat grass! People who are sitting besides their fire please come, we are going to put their fires off.

(Singing!) (Women)

Please come, let us come together and let us dance here!

(Dance!)

Recorder Hans Ernst
Interpreter Ledimo

Nos. 24, 25, 26, 28
R72 R73 R74 R75 R76

Night. Werft. Choama. June 20, 1953.

First conversation.

1) !U and !Ungka (sister of ≠Toma) ≠Toma left fire. They were talking artificially into the mike about Laurence and me. !U said Di//khao a quora //In= Di//khao has no sense. I said gautsa = understood.

2) Conversation at Gao. Med. fire.
!Hooga, Di!ai, !Nai, Khuga, ≠Nise.

3) Conversation at fire of /Gao Musician with //Ao, son-in-law of old /Gase.

4) Song with //guashi accompanyment at fire of Demi. Demi lay wrapped in kaross. /Khoa sat near. Khuan//a and Demi's young son Gao sat opposite at outside of fire. Khuan//a played and sang with /Khoa very softly. Ask what song.

5) Took mike to //Ao's skerm (son of old ≠Goma) where young men and ≠Nisa and our !Ungka were talking more loudly than others. When we set the mike there (Heiner helping) the young men stood up and began to sing. They went to the dance circle. There was some calling out. Presently others came. Soon a choama dance started. John came over from our camp and was initiated. (see notes)

See translation by Ledimo made from

reel 24 reel 25, June 28, 1953.

(See translation by
Fedimo + F. Ernst.)

Night. Werft Choama June 20 1953
R72 R73 R74 R75 R76
Reels 24 25 26 28

First conversation

1) !Xu and !Nuqka (sister of ±Toma) ±Toma left fire. They were talking artificially into the mike about Laurence and me. !Xu said Di ||Khao a quora || Fu = Di ||Khao has no sense. I said gau tsa = understood.

2) Conversation at gao med fire. !Haoga Di !ai !Nai Khuga ± Nise.

3) Conversation at fire of Igao musician with ||ao son-in-law of old Igase.

4) Song with ||Guashi accompaniment at fire of Demi. Demi lay wrapped in Kaross. IKhoa sat near. Khelan ||a and Demi's Y. son Gao sat opposite - at out side of fire. Khuan ||a played and sang with IKhoa very softly. Ask what song.

5) Took mike to ||ao's shem (son of old ±Gomo) where young men + ±Nisa + our !Nuqka were talking more loudly than others. When we set the mike there (Hermia helping) the young men stood up and began to sing. They went to the dance circle. There was some calling out. Presently others came. Soon a Choama dance started. John came over from our camp and was initiated (See Note)

Recorder Hans Ernst
Interpreter Ledimo

Reels No. 29 & 30

Notes on Music

A.M., June 22, 1953.

Present: Kho//o, //Khuga, Di//khao, /Khoa, /Goeshay
Demi and ≠Gao came uninvited.
Ledimo
!Naishi from hunchback's area, ≠Gao, /Qui

Would they make a song if someone had very good fortune or showed great skill in hunting? Would they not make a song of praise? They praise by speaking of him. /Khoa answers. If someone dies is there any song of sadness, mourning sung? /Koa answered. Never any. Do they ever make a song to shame a person? No this is not their custom--ask more, about Khwova.

Are there any obscene songs? Explained obscene to Ledimo. They say not. Would it be bad to put an obscene joke into a song? Men could do it if on a musical bow. The one who was lamenting his wife's being taken might make a song of gi!gae at gam, but this is not an obscene song? Would it be funny or sad? It would be a sad song because he would feel hurt.

!U!goma short U.

Did they make the music or the words? Children of her co-wife made the song. !U was wife of !Nani and co-wife of Sha gai. U is dead. Sha gai is dead. !Nani is living, a grown man not very old. The children of Sha gai made the song. Who were they? Dam and Namski. Do I know either of them? No. Did they make the music or the words? Deni says they made a //Guashi. When it was made they played it and started singing. Did they make new music on the instrument. Yes. The music was new. Not an old song. Did they say words as they were singing? !U !Goma dem ka gua. Ledimo can't translate. He thinks dem is a prefix as miss in miss-shoot, miss-fire, mis-hap. Gua is co-wife goowa ka is an auxiliary verb "helping" dem. This means that !U was at fault. She was not a good co-wife. She was jealous. She wanted to keep the husband to herself, away from the other wife. When Dam and !Namski sang this song would it make !U ashamed? She could not be ashamed. What she did was to flaunt herself, praise herself. She sang it with them. If she had been a more gentle woman would she have been ashamed? If she were a good co-wife she would not like it and would not have allowed people to sing. She was not angry that they made the song? No. What do the women think--that she was not a good woman to be so jealous that people made such a song about her. Do you think the song itself is a pleasing song? They like it. Why do they like it? /Khoa answers it is a beautiful song. A nice song--/n̄ tsī (tsee). Could they say a person was /n̄? No. Could they say a headband was /n̄? It is /um.

Are only songs /n̄? Answer. Songs are /n̄. People enjoy it. Are tsi /n̄? Yes indeed all answer at once--enjoyable maybe is idea.

Do they know any songs that are not /n̄? No, they are all /n̄. If I should pay the //Guashi badly they would say that was not /n̄. That would be dam /kao. Can food be dam /kao if it does not taste good. All food is good. There is no food which is dam /kao. It could be if spoiled dam /kao.

What do they like about a song that makes it /n̄? If people like to sing songs are /n̄. If people are unwilling to sing as at a dance they leave the dance saying the songs are dam /kao. If the //Guashi string is not tuned that is dam /kao. Some people sing better than others. If one sings too low or too high his singing is dam /kao.

Have they a word for rhythm? Long explanation of clapping and dance steps. Chain dance--Shi !Hoo high tone on !Hao.

The Two Baus

The husband's name they do not know. The two Baus were friends. They loved each other. They would both say bad things about others--back biting. People did not like this. Who made the song? The song came from the north. They do not know the people. Were the two Baus co-wives? No, they were tōns. Are there words in that song? No words except Bau tsa (two Baus). Were they ashamed of the song? Yes. They do not know exactly who made it. Did it make the two Baus behave better? Yes, they stopped backbiting. People made them ashamed and they were not always together as they had been. Did any of these people know either Bau? No, they just heard about all this. Do they like the song? Some like it, others do not.

Khwova
Gao dama

Khwova did not like her husband. She left him to marry another. Her first husband made this song. His name was Now they say she was engaged and at the time on the approval of the marriage she was young. She did not like the fiance. She refused. They do not know his name. He made the song about her. He still loved her and the song is to mourn that she would not come to him. Is this a very beautiful song? Very. Did the husband made the music himself? He made the instrument and started singing this. How long ago? Long ago they make gestures with two hands two feet and a handful of sand. Now Demi says he was a old man. Measurements of time are futile.

Which is the most beautiful of the three--short /U, two Baus, and Khwova? They like all three equally they say. Who learned the Khwova song first in this group? A man brought it. !Namko and Dani they went to the west and learned it from people there.

Do they have to give a gift for a song learned from other people like this? Usually they do give a gift for the song. Can either men or women sing these three songs? Either can sing them. Men sing these songs better than women.

Are there any songs that only women can sing that men must not sing? They can think of none. Are there any that women must not sing except the Chi!go? None beside the Choama songs. Are there any songs sung at time of first menstruation ceremony that men must not hear or must not sing? There are--yes.

Could they sing any of those into the mike? They answer. They have no girl in this state. Could they just sing the songs. No, they cannot sing them except at the ceremony.

Will they sing this p.m. Yes. What more songs are there like Khwova and short !U. None like that, but there are the dance-game songs of girls.

R 78 R 79 Recorder Hans Ernst

Nos. 29 & 30 Interpreter Ledimo

Afternoon at camp.

Zuma
Di//khao, little girl
Khuan//a, daughter of Kho//o
Di//khao, wife of /Gase
Kau//a, daughter of !Naisi
!Haoga, wife of Gao

//Kushay[2]
≠Gisa, daughter of Kho//o & ≠Gao
/Khoa, wife of Demi
Kho//o, wife of ≠Gao
/Gasa, daughter of !Naisi
Xama, one year to 14 month daughter of //Kushay[2].
Deke, son of Zuma, 2 years is dancing and clapping

1) -!Gee

Puff Adder song about 2 1/2 minutes. It bites someone and everyone is unhappy. It is a lament. !Gee!go Kuni ju--words in song are a male puff adder bites a person. This may cause death. A sad song about a bad thing.

2) //Goni

A song about a beetle. Say next time song for a bettle. !Kaoga danced--3 babies are dancing, !Ungka, daughter of Bo, Xama and Deke. They gather veldkos and the beetle pinches them with its neck. !Go is word for short. In song they add a syllable a and si is added too, a kind of adjective symbol. Neck //Goni (!King
(!Go-asi (Neck
(short
!Go is lower tone--longer o
!Go is higher tone and short o

3) !Koa

A veldkos song. They gather !Koa and eat it and feel life and feel happy and made a song out of this to praise it.

4) Joro tsi

Dance rattle song. In announcing I said song of the dancing rattle. Should have said song of dance rattles. Xama is dancing as I never saw a baby dance in perfect rhythm, clapping and singing, stamping first one foot then other--then two stamps with each foot. Sometimes hands behind back, sometimes swings arms like women stamp, like men knees bent. The rattles are from cacoons which they gather for food. The caterpillars are hairy and prick their fingers so they made a song out of this. They rub them with a piece of wood to get the hairs off and cook them in the ashes. Is it a sad song? No, a happy one. Though their hands are pricked and itching they are happy to have the caterpillar to eat.

5)	!Gan!gu	Song of a Forest. Would use word for a manghetti forest //Gu Gaugu. When the rain starts the country gets green where the rain is falling. They are pleased about this. They enjoy the country being green and moistened. The veldkos is coming. The greenness of the trees is the point.
6)	N!hoi	Amadillo song. The song expresses the way the amadillo walks so slowly and how it sticks out its long tongue and the ants stick to the tongue.
7)	//Ko go	Song of the caterpillar. These are caterpillars which they eat. They sing this as they gather. Does it praise them? Yes, the song means they are happy while they gather them.
8)	Song of Wasps-- !Gum/kali or /Gari.	When they go for veldkos they are often bitten by them. Does the song say they are chi dole? Does the song please the wasps and keep them from coming to bite them? No, they sting anyway.

Young boys often dance to these songs, women too. Dances which are just for fun unlike Med. dances.

9)	!Gum!a	Song of old kaross. A song and dance which girls do. We have picture. Some poor girl has a poor worn kaross. Others have new karosses and are beautiful. She laments for her old one. Has no one to give her a new one. It is a song made by young girls.
10)	!Kau!Kau	Song of game feet together hopping in circle. Very short.
11)	!Haru	Jump rope game. Xama is still dancing keeping each different rhythm perfectly. Deke is holding a big stone in his mouth.

End of reel.

Without instrument //Guashe--with clapping.

June 22, 1953.

Khuan//a, sister of /Gasa, daughter of !Naisi and //Khuga singing alone.

1)	Noro!gum si !Koa	About an old kaross.
2)	Di Kira	About a Herero--the name of a person.
3)	!Kuru or !Guru	A veldkos. Does it praise it? Yes, and sing when they gather it.

Di Kira had words? No, nothing happened to the Herero. Is it a praising song? He does not give people food. The people with him are unhappy and made a song about him. A sad song? No. They long for food. Where does he live? At /Noi. !Ungka made the song. Not ours. She lives there.

Has Khuan//a made any songs herself? Songs that she made are !Gee, Puff Adder. She was bitten and her father was bitten and then she sang it. The caterpillar song, //Kogo she made. She is 16, 17, or 18 years old. There were many caterpillars. They enjoyed them and made a song.

Reel 30 Recording
June 22, 1953

A small reel continuing recording of above date.

12)	Dama Kuri	The song sung for ball game. Singing game played with a melon.

Records
Hans Ernst
Int. Tedim

R78 - R79 +30

Recording Reel 29 June 22 1953

Afternoon at camp

Zuma ||Kushay² ≠ gisa Di ||Khao ~~[illegible]~~ (dau of Khoto + gao)
Khuan ||a dau of Kho ||o !Khoa w of Demi
Di ||Khao (w. gao) Kho ||o (w. gao) Kau ||a (dau of Naisi) !gasa (dau of Naisi)
!Hooga (w of gao) (and Xama 1 year to 14 mo. dau of ||Kushay².
Debe son of Zuma 2 yrs is dancing & clapping

1) !gee Puff adder Song about 2½ mins.

2) ||goni a song about a beetle Say next time, Song for a beetle
!Hooga danced - 3 babies are dancing
!ungka dau of Bo Xama & Debe.

3) !Koa a veldkos song.

4) Joro !si - dance rattle Song. In announcing I said Song of the dancing rattle Should have said Song of Dance rattles. Xama is dancing as I never saw a baby dance in perfect rhythm, clapping and singing! stamping, 1 one foot then other. Then 2 stamps with each foot. Sometimes hands behind back. Sometimes swings arms like women stamps like men knees bent.

5) !gan !gu Song of a forest. Would use word for a Manghetti forest ||gu gau gu

6) N!hoi Amadillo Song. The song expresses the way the amadillo walks so slowly - how it sticks out its long tongue and the ants stick to the tongue

7) ||Ko go Song of the caterpillar. These are caterpillars which they eat. They sing this as they gather. Does it praise them yes the song means they are happy when they gather them.

camp. afternoon June 22 1953

8) Song of Wasps !gum !Kali or !gari.
When they go for veldkos they are often bitten by them. Does the song say they are chi dole.
Does the song please the wasps + keep them from coming to bite them. No they sting anyway.

Young boys often dance to these songs. Women too. dances which are just for fun. Unlike Med. dances.

9) !gum !a Song of old Kaross a song + dance which girls do. We have picture

Some poor girl
has a ~~poor~~ worn Kaross. Others have a beautiful new Karosse. She laments for her old one. Has no one to give her a new one. It is a song made by young girls

10) !Kau !Kau Song & game feet together hopping in circle. very short.

11) !Haru Jump rope game
Xama is still dancing. Keeping each different rhythm perfectly. Bebe is holding a big stone in his mouth.

12) End of reel.

Without instrument !!gwashu. With clapping

add. note on recording of June 22 1953

(5) Forest Song When the rain start the country gets green where the rain is falling. They are pleased about this They enjoy the country being green + moisture. The veldkos is coming. The greenness of the trees is the point.

(1) !gee Puff adder song. If bites someone and everyone is unhappy. It is a lament.
!gee !go Kuni ju. Words in song are a male puff adder bites a person. This may cause death. A sad song about a bad thing.

(2) ǁgoni Beetle song. They gather veldkos and ~~the~~ beetle pinches them with its neck. They say the beetle ǁgoni has a short neck ǁgoni !King !go-a si
neck short

!go is lower tone - longer
!go is higher tone. + shorter

{!go is word for short. In song they add a syllable, a. and si is added too a kind of adjective symbol.

(3) !Koa(!: goa) the veldkos song
they gather !Koa and eat it and feel life + feel happy. and made a song out of this to praise it.

(4) Toro tsi dance rattle song. The rattles are from cacoons which they gather for ~~wet~~ food, the caterpillars are hairy and prick their fingers so they made a song out of this. They rub them with a piece of wood to get the hairs off. + cook them in the ashes. Is it a sad song? No a happy one

though their hands are pricked + stinging they are happy to have the caterpillar to eat.

30 June 22 1953 P.M.

K.hnan ll'a sis. ǂ ǂgasa dum ǂ ǂNai si + ll'Khuga
Singing: alone

1) Noro ǂ gum si ǂ Koa
about an old Kaross.

2) Di Kira - about a Herero - the name of a person
~~dama Melon~~ - a
~~song sung in the game of the melon~~.

3) ǂ Kuru ǂ guru - a veld kos.
Does it praise it? Yes. + sing when they gather it.

Di Kira had winds? No - nothing happened to the Herero. Is it a praising song? He does not give proper food. The people with him are unhappy and made a song about him. A sad song? No. They long for food. Where does he live? at ǂNoi. ǂ Nuqka made the song. Not ours. She lives there.

Has Khuan ll'a made any songs lately? Songs that she made are ǂ gee Puff Adder She was bitten and her father was bitten + then she sang it. The caterpillar song ll'Ko go she made. She is 16, 17 or 18 years old. There were many caterpillars. They enjoyed them + made a song.

Reel 30 Recording. June 22 1953

a small reel continuing recording of above date

12) Dama Kui - the song sung for ball game.
Sung in game played with a melon

K

Notes on Music a.m. June 22 1953

Reels No. 29 / 30

Present: Khoiio ||Khuga Di||K hao |Khoa
|goeshay Demi o ǂ gao came unwritten
Fedimo
: Naishi from hunchback's house.
ǂ gao |Gui

Would they make a song if some one had very good fortune or showed great skill in hunting? They would not make a song of praise? They praise by speaking of him. |Khoa answered ~~they said before~~ —
If some one dies is there any song of sadness, mourning song? |K hoa answered, Never any.
Do they ever make a song to shame a person? No this is not their custom - Ask more - about Khwova.
Are there obscene songs? Explained obscene to Fedimo. They say not. Would it be bad to put an obscene joke into a song. Men could do it if on a musical bow. The one who was lamenting his wife's being taken might make a song of ǂ i'gas at gam - But this is not an obscene song? Would it be funny or sad? It would be a sad song because he would feel hurt.

Notes Music June 22 1953

!u!goma Short u.

Did they make the music or the words?
Children of her co-wife made the song
!u was wife of !Nani + co wife of Sha gai
!u is dead Sha gai is dead !Nani is living - a
grown man - not very old. The children of
Sha gai made the song, Who were they?
Dam Namishi Do I know either, then? No.
Did they make the music or the words?
Demi says they made a !quashi. When it was
made they played it and started singing
Did they make a new music or the instrument
Yes. The music was new. Not an old song
Did they say words as they were singing?
!u!goma dem ka gua Ledemo can't translate
He thinks dem is a prefix as Miss in Miss-shoot
Miss-fire - Mishap. Gua is co-wife goowa
Ka is an auxiliary verb "helping" dem.
Does this means that !u was at fault. She was
not a good co-wife. She was jealous She wanted
to keep the husband to herself - away from the
other wife. When Dam + !Namishi sang this song
would it make !u ashamed? She could not be
ashamed. What she did was to flaunt herself
praise herself. She sang it with them.
If she had been a more gentle woman would
she have been ashamed? If she were a good co-wife
she would not like it, and would not have allowed
people to sing. She was not angry that they made
the song? No. What do the women think - that
she was not a good woman & be so jealous that
people made such a song about her.

Notes on Music a.m. June 22 1953

Do they think the song itself is a pleasing song. They like it. Why do they like it? !Khoa answers it is a beautiful song.

a nice song - !ñ tsi (tsee)

Could they say a person was !ñ? No.

" " " " headband " "? It is !um

Are my songs !ñ. Ans. Songs are !ñ. People enjoy it. Are tsi !ñ. Yes indeed all answer at once. Enjoyable - maybe is idea.

Do they know any songs that are not !ñ. No - they are all !ñ. If I should play the ǁgwashi band they would say that was not !ñ that would be dam !Kao Can food be dam !Kao if it does not taste good. All food is good. There is no food which is dam !Kao. It could be if spoiled dam !Kao.

What do they like about a song that makes it !ñ If people like to sing songs are !ñ. If people are unwilling to sing as at a dance they leave the dance saying the songs are dam !Kao. If the ǁgwashi string is not tuned that is dam !Kao. Some people sing better than other. If one sings too low or too high his singing is dam !Kao.

Have they a word for rhythm - long explanation, clapping + dance steps. Chani dance

Shu ! Hoo high tone on ! Hao.

Notes on Music. Ohi. June 22 1955

The Two Baus.
The husband's name. They do not know.
The Two Baus were friends. They loved each other. They used both say bad things about others - back biting. People did not like this. Who made the song?
The song came from the North. They do not know the people. Were the 2 Baus co-wives - No. They were Tons. Are there words in that song No words except Bau tsa (2 Baus) Were they ashamed of the song? Yes.
They do not know, exactly who made it. Did it make the 2 Baus behave better. Yes. They stopped back biting. People made them ashamed, and they were not always together as they had been. Did any of these people know either Bau? No. They just heard about all this. Do they like the song? Yes. Some like it. Others do not.

Khwova.
Gao dama
Khwova did not like her husband. She left him to marry another. Her 1st hus. made this song. His name was Now they say - she was engaged at the time on the approval of the marriage fiancé she was young - she did not like the husband she refused. They do not know his name. He made the song about her He still loved her - and the song is to mourn that she would not come to him. Is this a very beautiful song? Very Did the hus. make the music himself. He made the instrument & started singing this. How long ago? Long ago they make gestures with 2 hand 2 feet and a dance for sand.

Now Demi Sage he was an old man.
Measurements of time are futile.

Notes on Music am. June 22 1957

Which is most beautiful of the 3 - short 1ri 2 Bam + Khwova? They like all three equally, they say.

Who learned the Khwova song first in this group? This man brought it! Nam Ko + Dam. They went to the ~~South~~ West and learned it from people there.

Do they have to give a gift for a song learned from other people like this. Usually they do give a gift for the song.

Can either men or women sing these 3 songs. Either can sing them. Men sing these songs better than women.

Are there any songs that only women can sing that men must not sing? They can think of none. Are there any that women must not sing except the Chi!go? None besides the Chooma song. Are there any songs sung at time of 1st Menstruation ceremony that men must not hear or must not sing? There are. Yes.

Could they sing any of those into the mike? They ans. They have no girl in this state. Cones. They just sing the song. No. They can not sing them except at the Ceremony.

Will they sing this pm. Yes. What more songs are there like Khwova and Shat Ti. None like that. but there are the dance-game songs of girls.

Demi's mumba - fa of his sons prance
is Kali.

R-77 Prepared list in a.m. for p.m. recording,

List for pm. June 22, 1953

Where is typed copy of this? Look all through

not a real a list of things to be recorded. Done on Rule 79 & 79

- Song of old Kaross - ! gum ! a
- ~~Tree~~ Song
- Wasp Song ! gum ! Kali a is between like e + a a kind of bee or wasp. They do not make honey. Comb has very small holes. They do not make 'oa. If they sting it is very bad. They are chi dole. Do they make a dance + game to this? Yes.
- Caterpillar Song ‖ Ko go
- Armadillo Song ! hoi ‖ ! hoi
- Ball game - Song Dama Kwi To play Dama
- Tree + Song Forrest ! gan ! gu lower tone than tam Same .. as water.
- Game-dance with feet together in center girls hop ! Kam ! Kam Short
- Rattle Song Joro tsi — dance rattles
- Jump rope Song ! Haru

! Koa a veldkos

‖ goni they were gone + a bl. + white beetle that catches your finger between head + back at back of neck

- Puff adder ~~song~~ ! gee hard sound.

all
With out ‖ guashi. With clapping.

Played only by girls, but boys do not need to avoid. Occasionally play with girls.

R. 85

Recorder Hans Ernst
Interpreter Ledimo

June 24, 1953

Mamba song has words.

Ledimo says //Khuga sings "say that"--kwe //nay, short form, rhymes with neigh, what a horse does.

Khuan//a could think of no more songs she had not recorded for us. Kho//o was with us and could think of no more.

Ideas

Have two voices then three sing giraffe song, the one Khuan//a sang alone. Get Kho//o who will remember this. So for a demonstration have one voice, two voices, three voices, many women then clapping then dance itself. Like orchestra.

R85

June 24 1953

Mamba song has words
Fedimo says ǁKhuga sings "Say that"
Kwe ǁNay short sounds
sh. write Neigh
What a horse dance.

Khuanǁo could think of no more songs
she had not recorded for us. Khoǁo
was with us. could think of no more.

Ideas

Have 2 voices then 3 sing giraffe song
the one Khuanǁa sang alone.
Get Khoǁo who will remember this.
So for a demonstration have one voice 2 voice
three voices many women then clapping
then dance itself. like orchestra.

R 86

Recorder Hans Ernst
Interpreter Ledimo

Reels No. 36 and 37 and some on 38.

June 24, 1953. Recorded interview.

Present: Gau, husband of Be
Dam
≠Gao from g.g.
≠Goma

Interpreter: Ledimo

Ledimo says at the beginning of the recording, "Kernel Ledimo interpreting," and he gives names of people and dates.

We were pleased and honored. Did they plan to have the dance that night or did they start when they saw us come? ≠Goma answered: They planned before. ≠Toma, husband of !U, asked them to have the dance. Who suggested to take John in? ≠Goma does not know but they say ≠Toma and //Ao love John and like to be with him. Would they tell me exactly what happens. A man who has the song takes the novice and puts him into the center. Answer. If they want to take someone they do not hold him they ask him and if he is willing he comes. Do they instruct him and tell him how to do what to do? Does he show him how to dance? Novice starts dancing. Man watches. John took off his coat. The men took off their blankets and threw them into a tree only because they were hot.

Sounds--they imitate birds, animals to make the sound nice. The trill is to uplift the song. To lift up people's minds. Is the trill a bird or an animal? No, just a sound made by them. Would they imitate the hyaena sound. They did. Wha wha, a jackal sound. They imitate these sounds only because these are the animals that make sounds. Bucks make no sounds. Do they make lion sounds? No, they might illustrate a tiger sound. They do not make the lion sound because they are afraid. Someone might but they are afraid and wouldn't themselves do it. Goma made it again. Hyaena again, jackal again. They make it in the rhythm of the dance. ≠Goma said Gau's jackael sound was not correct. ≠Gao made a bird sound. The bird is /Hoshay n/hoshay. A small bird, black in color. Trill ha ha. Heard early in the morning in the autumn season, raining season.

Is there any other purpose in making the sounds but to make the dance sound full and strong?

Kudu? They do not imitate. The Kudu makes its bark when it is afraid and running away. That sound made by a Kudu is made when the Kudu is forced. The tiger, jackael and hyaena make their sounds at any time.

Do the sounds made in the dance teach the novices about the life around them in the veld? The young men are taught to do the

same as the older men. May the young men who are dancing make these sounds or must they not make them? They may make them just as the old men do. Do the young men sing when they dance or must they dance quietly? If they are already owners they can sing. If they are not owners they do not sing. If they are not owners of the song they do not imitate the animal sounds. Would it be very wrong for the young men to sing before their owner? If they broke this rule what would happen? They would get boils on their throats. The song is a very strong song is it not? Answer: a big song.

There are words in the song. I said I knew they could not tell them to a woman--could they? When they sing they sing I wish I had food to eat. He would say if he had not had enough--I wish to have enough food to eat. Are there any secret words that they cannot say? They do not say there are any.

(Qui thinks //Ao took John. It was not he.)

Reel No. 27 begins about here.

I said I was pleased that //Kuga put sa powder on John. It was an honor was it not? They said yes.

Could they tell what it means when the women put sa? When a woman puts sa it gives them health and the dancers feel well in the morning. If sa were not put on the dancers would feel very weak in the morning.

Does anyone know anything more about where the Chi!go came from? ≠Goma says the dance was brought by Tuka Xosi and ≠Goma !Koa. They brought it from the south and taught them the dance here. After they became owners here the two men went back to the south. Tuka Xosi -- Xos means temple. ≠Goma !Koa--goma knee. When was this? Was ≠Goma a young boy? (He is 70ish.) He was younger than his son /Gunda. Was he made the owner at the time the two men were here? Was it at a full Chi!go made outside the werft? Who else became an owner at that time? Demi? Not the same time. Anyone else I know with ≠Goma at that time. ≠Goma and his tunga ≠Gise who is dead. His brother Gunda (dead), /Qui's father /Gao (dead), (≠Gao brother of Debe, father of !U.)

Did they know the two men before they came to give the Chi!go? No. Do they know where they lived? They lived in the south. The young Tuka, son-in-law of Gao Helmet, is a !Guma of the Tuka Xosi. Do they mean /Gam--farther than /Gam. They point to the west. Could it be Epata? Epata is more to the west. The place is still farther than Epata. They do not know the name. Did the two men speak exactly the same language? They did not understand their language. Did they not understand it at all? /Gam says there are some people to the south, whose language they understand--still further south whose language they do not understand.

Have they a name? !Am Kao southern owners. Nharu, a name of a nation Ledimo says. Did the two men belong to the !Am Kao Nharu people?

Do they know why they came here? They came visiting and came for asking gifts. Did they come with some of the people who are their own people? Who were the people they knew? /Gasa ≠Goma Koa Knee was one of their people. He married a Nharu, /Gasa. Which language did the two talk together Nharu or Kung? They talked Kung. They are dead.

Do they know how the Nharu people got the dance and the song? They had the song. ≠Goma Koa was given the song. Do they think the song was given to the Nharu people by the Creator? Do they know of any of the African people who have the dance and song? They say they do not know of any who have it. The rhythm seems different. The sound is different to them too. What do they think about that difference? There is a difference because the songs are different songs. One is for men; one is for men and women. Have the Nharu people had the dance for a long long time? Very long.

Does ≠Goma know what presents were given to the two men who brought the dance here? /Gam Gau and ≠Goma answers, knives, ostrich egg shell beads, European beads and wires gasa iron. Were these big presents? They were big presents given for a big dance.

Did they like the two men who came? They liked them very much. They were chi ja. They were happy to have the dance.

Have ≠Goma say !Am Kao Nharu.

Is there any story about the /Ho Shay bird? ≠Gao is answering. There is no story about the bird. That is not the same bird as in the story of the fire stick. What is the name of the fire stick bird? Kai Kani. /Qui made the sound the bird is as big as the match bbox. (Reel changed.) What color? whitish. Bechuana name is Man pin pin yani.
Mam pin py ani.

New Reel No. 38.

Clouds

The /Nao of the rain. //Ga /Nao the thinest rain clouds are called //Ga /Nao. When the rain is starting they see these clouds. These are male clouds. Big white clouds are called //Ga Kwe disi--the rain's female clouds. What other kinds of clouds have they? Some they call /Dwe--means horse. What kind of clouds are these? Big gray clouds which come when rain is coming. These are female clouds. Does female rain come from the female clouds and male

rain from male clouds? Male rain comes also from female clouds. Male clouds make no rain.

Male clouds

These are thin clouds. Do not make rain. Are they always white? Black, white or red. Red at sun set. //Ga /Nao.

Female clouds

Two kinds--Big white, //Ga Kwe disi. Big gray full of rain when rain is coming are /Dwe. Why do they call the big gray ones /Dwe? Because they are huge and fast. Though a person is far the rain comes fast and is on him. Do they use the word /Dwe for any other animal beside horse? No.

R 86

Recorded Interview June 24 1953
Reels 36 and 37 Some is on 38. 8 pages

Present: Gran h. of Be Dam Fgao from q.q.
Fgoma

Interpreter Ledimo

Ledimo says at the beginning of the recording he "Kenel Ledimo interpreting" + gives names of people + date.

We were pleased + honored.
Did they plan to have the dance that night or did they start when they saw us come? Fgoma answered: they planned before. FToma h. of Ti asked them to have the dance. Who suggested to take John in. Fgoma does not know but they say FToma + Nao love John and like to be with him. Would they tell me exactly what happens. a man who has the Song takes the Novice and puts him into the center. etc. If they want to take someone they do not like him they ask him + if he is willing he comes. Do they instruct him + tell him how ~~to do~~ what ~~to do~~. Does he show him how ~~to dance~~. Novice starts dancing. Man watches. John took off his coat. The men took off their blankets + threw them into a tree. Only because they were hot.

Sounds - they imitate birds animals to make the sound nice. The trick is to uplift the song. To lift up people's minds

ask if slow
3 1 Ho shay
Ru du sound.

Is the trial a bird or an animal? No, just a sound made by them. Would they imitate the hyaena sound. They did - Wha - Wha a jackal sound. They imitate these sounds only because they are the animals that make sounds. Beasts make no sounds. Do they make lion sounds No. They might illustrate a tiger sound. They do not make the lion sound because they are afraid. Someone might but they are afraid. Would it themselves do it. Oma made it again. Hyaena again jackal again. They make it in the rhythm of the the dance. I said Gau's jackall sound was not correct. Gau made a bird sound the bird is IHoshay NIhoshay. A small bird - black in color. Trial has been heard early in the morning in the autumn season raining season.

Is there any other purpose in making the sounds but to make the dance sound full + shiny.

Kudu? They do not imitate. The Kudu makes it bark when it is afraid and running away. That sound made by a Kudu is made when the Kudu is forced. The Tiger jackall + hyaena make these sounds at any time.

Recorded interview A.M. June 24 1953

Do the sounds made in the dance teach the novices about the life around them in the veld? The young men are taught to do the same as the older men. Must the young men who are dancing make these sounds or must they not make them they may make them just as the old men do. Do the young men sing when they dance or must they dance quietly. If they are already owners they can sing. If they are not owners they do not sing. If they are not owners of the song they do not imitate the animal sounds. Would it be very wrong for the young men to sing before their owner. If they broke this rule what would happen? They would get boils on their throats. The song is a very strong song. is it not, an a big song

There are words in the song.

I said I know they could not lead them to a woman. Could they? When they sing they sing I wish I had food to eat. He would say if he had not have enough. I wish to have enough food to eat. Are there any secret words that they can not say? They do not say there are any.

Qui thinks Nao took John. It was not he. Reel 37 begins about here.

Did the creator
give the song?

Recorded interview June 24 1953 4

I said I was pleased that ll Kuga put Sa powder ~~the sha~~ on John. It was an hono. was it not. They said yes.

Could they tell what it means when the women put Sa. When a woman puts sa it gives them health & the dancers feel well in the morning. If sa were not put on the dancers would feel very weak in the morning.

Does anyone know anything more about where the Chi!qo came from? ǂqoma says. The dance was brought by Tuka Xosi and ǂqoma !Koa

They brought it from the south and taught them the dance here. After they became owners here the 2 men went back to the south.

Tuka Xosi . Xos means temple

ǂqoma !Koa ǂqoma knee.

When was this? Was ǂqoma a y. boy? (He is 70-ish.) He was younger than his son !gunda. Was he made the owner at the time the 2 men were here? Was it at a full Chi!qo, made out side the werft? Who else became an owner at that time Demi? Not the same time. Anyone else I know with ǂqoma at that time? Qoma & his tunqa, ǂqoe, who is dead - His bro gunda (dead), !Oui's fa. ǂqao (d.), (ǂqao bro. of Debe-fa g!ũ.)

Recorded in Kuruman June 24 1953 5

Did they know the 2 men before they came to give the chief go. No. Do they know where they lived? They lived in the south the Y. Tu ka son-in-law of gao helmet is a !guma of the Tu ka Xosi. Do they mean !gam - farther than !gam they point to the west. Could it be Epata Epata is more to the west. The place is still farther than Epata. They do not know the name. Did the 2 men speak exactly the same language. They did not understand their language. Did they not understand it at all? !gam says there are some people to the south, whose language they understand still further south whose language they do not understand? Have they a name. !am Kao Southern owners Nharu - a name of a nation Fedums says. Did the 2 men belong to the !am Kao Nharu people.

Do they know why they came here? They came visiting - and came for asking gifts. Did they come with some of the people who are their own people. Who were the people they knew? !gasa + Goma Koa knee was one of them people. He married a Nharu, !gasa Which language did the 2 talk to the Nharu n Kung. They talked Kung. They are dead.

Tell name again
several times.

Do they know how the Nharu people got the dance and the song? They had the song. ǂgoma Koa was given the song.

Do they think the song was given to the Nharu people by the creator:

Do they know if any of the african people who have the dance + song they say they do not know of any who have it. The rhythm seems different the sound is different to them too. What do they think about that difference. There is a difference because the songs are diff. songs. One is for men One is for men and women. How the Nharu people had the dance for a long long time? very long.

Does ǂgoma know what presents were given to the 2 men who brought the dance here? ǂgam gau + ǂgoma answers. Knives 3s. egg shell beads. European beads and wires gasa iron Were these big presents. They were big presents given for a big dance.

Did they like the 2 men who came? They liked them very much. They were chi ja. They were happy to have the dance.

How ǂgoma say I am Kao Nharu

Recorded interview a.m. June 24 1952

Is there any story about the I Ho slag bird?
≠ qao is answering. There is no story about
the bird. That is not the same bird
as in the story of the fire sticks -
What is the name of the fire sticks bird
Kai Kani. (Qu' make the sound
the bird is Reel changed as big as the matches box
what color whitish -
Beechuana name is Mom pin pin yani
Mam pin pin pyani

Clouds New Reel No 38

The I Nao of the rain. II qa I Nao
the thinest rain clouds are called
II qa I Nao When the rain is clearing
they see these clouds. These are male clouds.
Big white clouds? - are called
II qa Kwe disi - the rain's female clouds.
What other kinds of clouds have they?
Some they call I Dwe - means horse
What kind of clouds are these.
Big gray clouds which come when
rain is coming - these are female clouds
Does female rain come from the female
clouds and male rain from male clouds?
Male rain comes also from female clouds
Male clouds make no rain.

Recorded interview June 24 1957

Male clouds

These are thin clouds do not make rain.
are they always white? Black white or red.
Red at sun set.
Ilga Ihao.
Are there other kinds? No other.

Female clouds - 2 kinds
Big white Ilga Kwe dis
" gray fuel } rain when rain is coming
are/Dwe

Why do they call the big gray ones Dwe
Because they are huge and fast. though
a person is far the rain comes fast and
is on him. Do they use the word Dwe
for any other animal beside horse? No.

Are there other kinds of clouds? No other

Recording Reel 38 (last half) June 24 1953
Khuan ǁa singing alone

1) Puff adder song - composed by kunuq

2) ǀ qhˣai. A song ~~made by~~ about a man named ǀ qhˣai - who played the ǁ quashi. Now she sang he made the song. A bad song. People were not pleased with him. He ill treated his mother. Did he improve his behavior - Yes.
not recorded before

3) !a !qa Not recorded before
About a cow eland
Eland other word is !na
There were many cow elands together
This is what the song is about.
They killed one. And sang because they were pleased. Who made this song? They do not know who.
Cow bold song.

~~4 Khwoba recorded before with several women singing~~

4. Mi qura ju. I am without a person i.e I am alone Who made this song? They do not know It is played by young girl If they had no one to give them food. Not an occurance a mood.

End of reel No 38

R 88 R 89 Recorder Hans Ernst
Interpreter Ledimo

No. 38 (last half)

and 39

June 24, 1953. Khuan//a singing alone.

1) Puff Adder song--composed by herself.

2) /Gh^{x}ai--a song about a man named /Gh^{x}ai who played the //guashi. Now she says he made the song. A sad song. People were not pleased with him. He ill treated his mother. Did he improve his behavior? Yes. Not recorded before.

3) !A!ga--not recorded before.
About a cow eland. Eland other word is !Na. There were many cow elands together. This is what the song is about. They killed one and sang because they were pleased. Who made this song? They do not know who. An old song.

4) Mi Qura ju--I am without a person, i.e. I am alone. Who made this song? They do not know. It is played by young girls if they had no one to give them food. Not an occurance, a mood.

End of Reel No. 38.

R88 R89

Recorder Hans Ernst
Interpreter Ledimo

No. 39

June 24, 1953. Khuan//a singing alone--continuation from Reel No. 38.

5) Bautsa--recorded before with several women singing.

6) Khwova--recorded before with several women singing, rippling accompaniment.

7) !U!Go(ma)--sounds gay.

The above were all accompanied with the //guashi played by herself. Women singing ~~dance~~ songs.

8) A song by Khuan//a without //guashi. A giraffe song.

9) Kho//o and Khuan//a singing, two voices without //guashi. Honey song.

10) Three voices; Khuan//a, duaghter of Naishi, Kho//o and Khuan//a, daughter of /Gase. /Gam (Gum) Sun song.

11) Four voices; /Gasa, daughter of /Naishi with three as in 10). Rain song.

They do not know gemsbuck music.

12) First two voices. Khuan//a and Khuan//a.) Eland
Then third voice, /Gasa joined.)

13) Kho//o and //Khuga, wife of Naishi.) Mamba
Very good voices together.)
Words //Khuga says are say that--Kwe//Nay, short rhymes with hay.

R88 R89

Recording Reel 39 June 24 1953
Khuanlla singing alone
continuation from reel 38

5) ~~Khwova~~ recorded before with several women singing
Bantsa

6) Khwova " " " " " "
rippling accompaniment

7) !ũ !q(ma) sounds gay

the above were all accompanied with the
llguashi played by herself.
women singing dance songs

8) a song by Khuanlla without llguashi
a giraffe song.

9) Khollo and Khuanlla singing 2 voices
without guashi. Honey Song

10) 3 voices Khuanlla dan g Naishi Khollo + Khuanlla
dan g Igase. Igam (gum) Sun Song

11) 4 voices Igasa dan g Naishi with 3 as in 10
Rain Song

they do not know gemsbuck music.

12) first 2 voices Khuanlla + Khuanlla { Elanel
then 3rd voice Igasa joined

13) Khollo and llKhuga w g Naishi - { Mamba
very good voices together
words llKhuga says are Say that - Kwe llMay short sh. with hay

R 64

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

No. 16

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.

R 64
Page 1 of 4 pages Fedimo translation ~~from tape~~. To L Fly in field.

Rec No 16 Translated on June 30 1953

~~Boys Talking~~ Conversation the time the Prospectors came. Mr. Brussow Mr Preller - Mr. Blume

We will break his back.
What are you doing?
Don't spoil the inside of it.
The doctor
Fedimo evidently can't make out what they see.
One went first the other followed
the runner of that head.
The truck has been to get water.
Tsamtgao!Na + his wife went home. You go and listen what is happening. Don 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 + 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 a what about them. If a person hears a truck he must wait & not run to it. If people see a thing they must let the old people go & watch & 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. ~~They~~ We heard that they once said they wld come to Gaultsha. ~~But~~ They all say they want ~~to~~ go to Kai Kai. A young person is not to run & see first. He may be killed by things.

The owner of the stories can listen & come & tell us. But there he is standing not going to the trucks. What wise you see. You do not know the language*. If you leave the man* who knows the language and you run ahead - - You see my grey 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

Trans Reel 16 June 30 1953

Listen to what I say. This man is our Master. You children are naughty. I do not understand your reasons. 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.

who? *

Boys playing with autos
Brr Brr Brr
Then singing - Men at Ftoma's place.

Toward End of reel Khuan Ha comes to group who were talking above!

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

Khuan Ila comes ~~& says~~:

Someone says
~~The people at Sam an gai gai are castrated~~
This man went out hunting He was unsuccessful. He has come to ask for tobacco
Come - tell us the news: K'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 Sam an gai gai are castrated and they come to do so here. Laughter.
No that one is just telling a tale She is telling a story. Laughter
a man said this. → This is the man who could be castrated
(Singing resumed) (Laughter)
Whose thing is this One man says this one should be castrated.

R 92

Recorder Hans Ernst
Interpreter Ledimo

No. 42

Made June 30, 1953

Girls talking--little girls. Somebody is looking at his !Gu|na. Leave lice. Stop picking lice, someone said. So we said we are going to sleep there. They made a fire. We said yes.

Long interval. No translation.

We asked for some tobacco. We are little children. We want to get some manghettis. !U|na said don't dothat. We gathered some manghettis. !U|na and her son went to the other place. We went to the manghettis. Tsamgao|na said we went and came home. What happened. We ate some food and her heart was pleased. We did that. We are sitting here talking. Leave us alone. Tsamgao|na said we ran away. Somebody said I had a lot of manghettis. I said they were very few. We went to the tsi and my throat was sore. I did not gather enough. Bau|na said Chi dole. Why did you not gather a lot of tsi. I was not pleased. I said why did you not gather a lot of manghettis. He does not know things.

Khuan//a's father killed porcupines. We ate them. Roasted them on fire. But I said I am too beautiful. I do not eat porcupines. We ate them in the morning. !Nami what are you doing? Leave us alone. We gathered tsi and came back. Bau|na took my pictures. Tsamgao|na mu !Gu|na and I said we were thirsty. I wanted to gather khoa to free myself from thirst. We came and John and Gu|na saw Gemsbuck. John shot while they were running. He missed. They ran and he shot again. The bullet said hup and we said that bullet has got it. We said !Nami|na he misdid something. This man says he knows how to drive. We and Bau|na sat. Some followed the Gemsbuck. We asked John if the Gemsbuck was dead. He took the truck and brought the Gemsbuck. We went along !Nama|na.

Interval.

We stayed for many years. The two !Ungkas were joking. We came to !UnKobe. I saw a nice wire and made a needle for sewing. What a beautiful sewing needle. The children were running after the truck. We came home. People were swearing at it saying go back. The truck is going home. We came home. We said these are the only things we got. We said we are home. Let us get down. Our backs are tired of sitting in the truck.

Someone says talk. You keep on saying harte harte. This is the tsi. Next time when people go to the tsi the young children should not go.

We said Tsamgao|na is not here. If he were here we would ask him to take us to the tsi again.

I went yesterday (for something) and am tired. I went to the tsi and the manghettis. I am tired. It is good.

Interval.

!Nami don't drink--something . This is how we do. We want to stop this. We want to go and listen to the playback. We want to stop. We do not know how to tell stories. Tell him we are stopping. What is harte harte? The story is ended. We do not know how to tell stories. Repeated. We want to stop this.

(Drawn out words) Then we went. We came. We did not feel well. We want to play the dama game. (i.e. with melon) Someone is playing the //Guashi. I want to go and listen to that. We do not know how to tell stories. Let us go to the machine. The story is ended. This is not nice. If it were singing we would do it but as for relating stories we don't know how. Then we went to the manghettis and Di//khao!na--no don't tell it that way.

We stayed at home. We don't know how to do this. Let's tell stories. I say. We are good girls. These things are dirty. I came home. Let us stop this. It is very weak. Tsamgao!na said we should say it. Tell that we want to stop this. Why don't they ask us to sing. They said we should tell stories. Xama did not say anything. We don't know how to tell stories. Why were the boys not asked. They knew we do not know how to tell stories. Why did they ask us. We are children. We are chi dole things. We do not go about. We do not see things. What can we relate. We went to Gautscha. Keep on saying harte. Where is /Qui? I don't know how to tell things.

Then I saw this and we did that. I'm not like a person and I said

Some woman came over to the mike !U and !Ungka among them and Di!ai. I wanted to go to the manghettis yesterday and Tsamgao!na refused. I wanted to go to get manghettis for myself and /Qui refused. This husband is very naughty. Now I want to go to the tsi. I will ask Tsamgao!na to take me to the tsi. The old /Ga (i.e. /Gasa) with her dirty face full of lies. (Then Di!ai interrupted.)

Di!ai said her chest was sore. I wanted to go with Tsamgao!na for manghettis but my chest was sore so I stayed at home. When we go to the tsi I also will go because I am starving. Mi Zuma I will ask for the truck to go for tsi. I will go with you. You say I cannot sit in the truck but I can. Why do you stop me from going in truck? I am /Gaso!na. I am an old lady. I am just going to stay home. I am not going anywhere. But these young women who are strong. Don't stop them from going in the truck to gather veldkos. They must be allowed. I /Gasa!na say this.

!Ungka: We went last to Kai Kai and I (someone says talk) fell down. I fell down and I am asking people to give me some medicine. I missed my masters. I had no one to give me medicine. When I came they gave me medicine and I had my life. I will ask the same medicine next time to drink.

(Before last paragraph) Someone said she did not want to go to far places because the owners of those places are not pleased by people eating their food.

End of reel 42.

Not a complete translation. Just what Ledimo can catch.

R92
Page 1 of 6 pages

Made
June 30 1953

Translation of Reel 42
Girls talking - little girls -
Somebody is looking at his 'gu'na. Leave lice. Stop picking lice, some one said -
So we said we are going to sleep there. They made a fire. We said Yes - long interval - no translation -
We asked for some tobacco
We are little children
We want to get some manghettis
'Ti' Na said Don't do that.
We gathered some manghettis
'Ti' Na - her son - went to the other place. We want to the manghettis Tsangao 'Na said
We went + came home. What happened
We ate some food + were pleased - he heard us We
did that. We are sitting here talking
leave us alone. Tsangao! Na said we
ran away. Somebody said I had a lot of manghettis. I said they were very few.
We went to the tsi + my throat was so
I did not gather enough. Ban 'Na said
Ali dole Why did you not gather a lot of
tsi. I was not pleased. I said why
did you not gather a lot of manghettis

He does not know things.
Khwan!!a's father killed porcupines. We ate them. roasted them on fire. But I said I am too beautiful I do not eat porcupines. We ate them in the morning. !Nam! What are you doing leave us alone. We gathered tsi & came back. Bau!Na took my pictures Tsam Gao!Na Me!gu!Na & I said we were thirsty. I wanted to gather Khoa to free myself from thirst. We came & John & gu!Na saw gemsbuck John shot while they were running. He missed they ran & he shot again. The bullet said hup. and we said that bullet has got it. We said !Nami!Na he Mis did some thing. This man says he knows how to drive. We and Bau!Na sat. Some followed the gemsbuck. He asked John if the gemsbuck was dead. He took the buck & brought the gemsbuck. We went along !Nama!Na. Inlwa

We stayed for many year the two !Mykas were joking. We came to !Un Kobe

I saw a nice wire and made a needle for sewing. What a beautiful sewing needle. The children were running after the truck. We came home. People were swearing at it saying go back the truck is going home. We came home. We said these are the only things we got. We said we are home. Let us get down. Our backs are tired of sitting in the truck.

Someone says tell you keep on saying harta harta this is the tsi. Next time when people go to the tsi the young children sh. not go.

We said Tsamgao! No is not here. If he were here we wld ask him to take us to the tsi again.

I went yesterday (for something) and am tired. I went to the tsi & the Mangheths. I am tired. It is good — interval —

! Nami — don't drink — something.

This is how we do. We want to stop this. We want to go and listen to the play back. We want to stop. We do not know how to tell stories. Tell him we are stopping. What is hesta hesta. The story is ended. We do not know how to tell stories.

Repeatedly. We want to stop this.

Trans Girls talking June 30 1953

(Drawn out words -) Then we went
we came We did not feel well. We
want to play the dama game. (It's with
melon.) Some one is playing the ǁ guashi
I want to go & listen to that. We do not
know how to tell stories. Let us go to
the Machine. The stop is ended. This is
not nice. If it were singing we would do
it but ~~we~~ in relating stories we don't
know how. Then we went to the
Manghettis & Dr ǁ Khao! Na - no don't
tell it that way.

We stayed at home. We don't know
how to do this. Lets tell stories
I say. We are good girls. These things
are dirty. I came home. Let us stop
this it is very weak. T'sam gao? Na
said we should say it. Tell ——
that we want to stop this. Why don't
they ask us to sing, they said we
should tell stories. Xama did not
say anything. We don't know how to tell
stories. Why were the boys not asked.
They knew we do not know how to
tell stories, Why did they ask us. We are
children We are children things. We do

Trans of girls talking June 30 1952
women begin

not go about. We do not see things. What can we relate. We went to ——
gaulscha. Keep on saying haite.
Where is ǃQui I don't know how to see things.

Then I saw this and we did that.
Jim not like a person
and I said

—

Some woman came over to the mike
ǃŨ + ǃkuqka among them + Diǃai
I wanted to go to the Manghettis yesterday
+ Tsamgao:na refused. ǃQui refused
this husband is very naughty. (I wanted to go
to get Mangettis for my self and) Now I
want to go to the ǃsi. I will ask
Tsamgao:na to take me to the ǃsi.
The old ǃgã (ie ǃgasa) with her dirty face full of lies —
(then Diǃai interrupted)
Diǃai said her chest was sore. I wanted to
go with Tsam:na for Manghettis but
my chest was sore so I stayed at home.
When we go to the ǃsi I also will go because
I am starving. Mi Zuma I will ask
for the truck to go for ǃsi.

Trans of girls talking June 30 1953
+ women

I will go with you. You say I can not sit in the truck but I can. Why do you stop me from going in truck, Jan
u! gaso.n. I am an old lady I am just going to stay home. I am not going anywhere. But these young women who are strong. Don't stop them from going in the truck ← the wild Ros. They must be allowed. ↓ ! gaso! Na say this.

! uyka: We last went to Kai Kai. and I Some one say (talk) fell down. I fell down and I am asking people to give me some medicine. I missed my masters I had no one to give me medicine When I came they gave me medicine + I had my life. I will ask the same medicine next time to drink.

(Before last IP) Some one said she did not want to go to far place because the owners of those places are not pleased by people eating their food.

End of reel 42

Not a complete translation. Just what Jedins can catch

There is no R 99 - See Reel 92

The number 99 was assigned to the translating no 42, as the translation & card were separated the translation has now been put with the card, and the note corrected. As a result there is no Reel 99. See Reel 92

Notes on Music & Malina clipped here and there in file by Joanna Winter

R97 and R98 Recorded Hans Ernst
Interpreter Ledimo

Nos. 48 & 49

June 29, 1953, A.M., Monday.

Filmed and recorded. ≠Toma telling story in front of Gao's and Zuma's skerm.

Present:

Gao Med.	!Naishi old
Bo from G.G.	Gao husband of Zuma
Gi gae	Zuma
≠Goma	/Qui long face
Gao Helmet	≠Goma
Demi	

Translation of story of how animals were marked.

Mrs. S. got baby girls digging.

No. 48

Conversation at first--Ledimo distinguishes nothing. They speak of wanting women to come to listen. They said we the men had been making the recordings. Why not women? Why do not women come and listen?

This man is the man who can tell the story. This man is the man who should cook the pot. (i.e. ≠Toma) The people who were making the colors. The soup was cooked by N!ao and then an animal came. What is in () was not said--is explanation.

Story of Marking Animals

N!ao (respect word) is the man who put the pot on the fire with the soup in it. They put a wire into the fire. N!ao cooked the pot. Some animal came and they decorated it (head put on straight) put horns on straight, prepared its nose. They finished it and let it go and it said this is the walk. !Kai !Kai !Kai rhymes with
1) key. This was an eland. !U when it walked it made the sound of
!U Gao Gao Gao Gao. Clump clump. Gai Gai.

Then came another animal. They made its short horns. They made its tail and it was light and when it runs away it lights its tail (and shows the light part underneath) and it runs fast. A
2) giraffe this was. They let it go. It followed the eland. They
!Goa put the pot on the fire. It was boiling. They put stripes on it with the iron. It was made nice and soft and decorated prettily.
3) When it left it went like writhing. This is the python. (Python
≠N lower tone, eland higher tone.) It was shining. (Writhing has gesture to go with. They made little spots on it.

4) /G^{x}ow came after the python--another snake. This one is little they said. We shall make it look smooth. They sat and thought.

5) a bird !Kain !Kay (Correlate with picture) and one came and they said we shall let his head be white. This will be a servant. I wish we could give him some wildebeeste soup. Where shall we put it for him. (He said I have no dish.) He had no dish. Someone said I wish to have a wooden dish. Then he brought his head and said pour it on my head. They poured it. It was hot and burned him he said Ka Ka Ka Ka Ka. After that his head was white. He said the soup is spilling. Why do you do that, (spill the soup)?

6) !Gao A leopard came next. They made spots bigger than the "tiger's" spots with the hot iron. The leopard did not cry out. He was brave and pleased to be made so beautiful. (No sound in film.)

7) //Kali a bird (Gao shows the putting on of the spots.) Gao Med. is here at the translating. Came of own accord. The Kali is a little bird. They did not wish to waste time on it, so put only a few little spots.

8) !Kum Something came and they made its tail. They said this "tiger" is very quiet and will be a hunter. They let it go. This is the tiger. (See Charlie's notes.) They decorated him. They made him with spots. It rolled itself up and then jumped and fell far. It wara wara (ed) walked softly they said. It chased a duiker. They said you are a good chaser. You will kill a duiker.

9) /To ryhme with toe Whoo Whoo was said in the mike. Whoo a moaning sound. This is the wild dog coming. The wild dog jumped and said. They said yes this is a good runner. He will kill animals. The They said eland giraffe python--they said they first told about these animals.

10) !Ga !Naiee a fairly long sound could be !High-ee Something came. They put spots. This is the lion.* They made its eyes hollow and after it was finished it went away. They said you will be strong. You will pull things down and kill them. You are the lion.

The animals were told to go but not to live together. They must live in different places.

11) /Gui Then came a spotted hyaena. They decorated it and decorated it. While they were making spots it was afraid and struggled. They said we shall leave you now. It ran away and made the sound houie. They said you will be lazy. They took a stick and hit it on the neck (where hump is.) and swore at the hyaena. They said you are foolish. We wanted to decorate you and you struggled. You will be lazy. This is nonsense and the hyaena went away saying oooo (Hoo sound hyaena makes.)

* See following page.

* Addition to lion: They cut its mouth (i.e. it has not got a long snout.) They pressed it with their fist pushing in the bone between the eyes. They marked its color. Made its color plain.

Note: They throw the bones on the hairy hyaenas.

Add to hyaena: They swore at it. They said !Kaina who a gve noo. The penis

12) !Gue rhymes with way — Then came a gemsbuck saying the animals have been decorated. I want to be decorated too. They made marks on its sides on its forehead and gave it a nice tail. They said you will have an ostrich egg to drink water from and they put a white mark on its mouth. It went away and they said you will be gemsbuck.

13) Then came the kudu. They made scarifications on his back and black streaks on his forehead. And put white spots on belly. They let it go. It went along a path. They said you will be an animal that walks on paths. You will live in bushes. You will be a great animal. You are a kudu.

14) Tso — The hartebeeste came. They said we shall make this one to be one color without spots. We will make you to be red. It ran away and said tsa tsa and it trotted kop kop kop. The tso hartebeeste they said will be red and white at the back with a little neck. It says as it goes sa kop kop kop (sound of walking).

15) /No — A buck which looks like a hartebeeste. Interrogated to identify: Not on tape. Could this be a roan antelope? (Laurence says sable antelope. Has seen some here.) Are horns like hartebeeste? Gao shows them with fingers. Hartebeeste . This one more bent . Is bigger than a hartebeeste. The horns have twists in them but not like springbuck. The color of /No is light red, white on the back at thighs. White mark on mouth. White marks under eyes like a gemsbuck. Does it hold up its tail when it runs and is white under the tail? It leaps as it runs. Springbuck horns are fluted. Like springbuck they say. The /No has marks on its face--marks on its behind thigh. The horns they made like an elands horns. They said you are /No.

16) /On short high tone — Then came a duiker. They said you are a servant a little thing. You are nothing. We shall just give you a light color. (They made a mark on the forehead.) They prepared it and after finishing let it go.

17) There came a wildebeeste. They said we shall just make you black. It stood and made the sound huie. They said you will live in pans and drink water.

18) Then came a springbuck. The same pot, they said, we must use for making all the animals. They made the gesture of leaping.

Then the gesture of galloping. Hand fingers forward pushed out in quick. They let it run. It leaped to a far place. They said you will be the springbuck.

19) /Hoa or /Toa

They thought they had finished marking all the animals. But then came a pig. Someone said there are many animals. They are not finished. They said (of the pig) we will give you teeth that will be a digging stick for you. They gave it a piece of a tail that it holds up when it runs. They said you will live in a hole made by the ant bear (aardvark--pig like with long nose) Aardvark is called !K*ong.

20) !K*ong

Then came the ant bear and they made its color. Then they took a kaross and put it on the ant bear and it ran away with the kaross. When it runs it makes a sound like a kaross, haru haru. They said you will live in a hole. Go and get into a hole. You will eat ants.

21)

Then came the porcupine. They made him and made him. They put arrows on him.

They made all the animals.

22) /Due

Zebras came. They say this one we shall decorate very much. They made five stripes, black and white. (/Due is same name as horse--when--name of star or what? could it be zebra?)

End of Reel no. 48.

Story starts at point where white tape is about 1/5 of reel.

June 29, 1953. Continuation of story of how animals were marked.

23) Idi — There came a guinae fowl. They said we shall decorate the guinea fowl now. They made it with beautiful little spots. They made the little marks on the neck. They gave it a horn on the top of its head.

24) !Go-ee — Then came the pouwe. They made it and they said you go and live in pans. It said-, it made the sound hoa hoa hoa as it flew slowly or bao bao bao and he went and lived in the pan.

25) Tsū — There came an ostrich. They made it and gave it some wings. They said you follow the pouwe. You fly like the pouwe. It tried and fell and then ran on its feet. They said you are an ostrich. While it was running something pricked its foot and it ran limping. They said you go and lay eggs for people to eat. You are the people's servant. Go and lay eggs they said.

26) !Gobo — Then came a partridge. They gave it tiny spots. They said you must live on tree juice. You will take care of your children.

27) Nam!go — A Nam!go (male Nam) a bird--size of partridge--lives in sandy place. Says kwa kwa kwa kwa. When it flies--sound is in recording. It went on the pans. They said your name is Nam, a as in father but short.

28) ≠Nhoi nazae — There came an amadillo. They said you will drink rain water and when the rain falls you will lie on your back with belly up. You will keep the rain water in your belly and the water will be in your belly and you will drink that water. And when you see a human being you will curve yourself up. He will knock you with a stick on your head and kill you and eat you. You will be food for human beings.

29) //How — Then came //How which eats honey, a very stubborn little animal. Does not climb trees. Gets honey from low holes in trees. What color black with white line. Hans says honigdachs in German. Badger--what Charlie got at /Gum very hard to kill. They put the iron on its back to make the white line. They made its head with iron. You will use your head like an axe. Your name is How. You will live on honey. You will be strong. Your head will be your ax for chopping trees.

30) /Twara — There came /Twara after this, a little what? //Ao says he never saw one nor /Gunda. Cannot identify. Its feet look like a child's feet. It climbs trees. Never saw. I think a bush baby. Laurence thinks a monkey.

31) !Kie — There came a hare-they made it and it went away.

32) /Nōm Rhymes with — Then came a spring hare. They made it. They said could we give it some soup. It had no dish, so it brought its hands to receive the soup. (Tsi soup or tsi or soup, Ledimo does not know. Both said by //Ao here.) They poured the soup into its (2 fore

feet) hands and the hands were burned. So now it hops holding up its hands. It said ka ka ka (?). (Ledimo is not sure of this.) Springhare is to live in a hole.

dome Yes, tsi boiled in a pot not soup.

33) /Geedi

Jackal came making its cry, hoa hoa-Ledimo Jackal wanted medicine-they said, they would give him some. They said he would be a little hunter and would eat other animals.

34) /Twee

/Twee bigger than /Geedi and red in color. Ledimo says not the jackals we saw at thin thuma, a wild cat. Has cat paws. No stripes or spots. They made him and let him go. You are /Twee they said. You will kill animals, and then sleep--pretend to sleep. You will catch hold of it. You will eat the chests of little bucks. Red cat Hans says. (It does not kill a buck outright. It bites, then lies as if asleep. If the buck struggles it bites again.)

35) !U

There came all things /Noa ≠Uma. Then came an !U. Of this one they said we shall break his tail and put black rings on its tail and give it black ears. Wā Wā it said. They said you are a Karu. !U shorter--not aspirated. !U name is aspirated a little, longer vowel, higher tone. This is the silver jackal, !U.

36) //Karu

After !U came //Karu a wild dog. They decorated it and said you will be a runner. Doo like a jackal has long ears, small brownish? No black and bigger than a jackal. Did not stand the decoration. They said you are lazy and chased the thing away.

37)

≠Doo Ledimo says has light rings around. Is black, as big or smaller than a badger, longer hair than a jackal, bad smell claws, long large ears. Does not climb trees. Does not eat snakes. You are lazy. You go away.

There are many creatures that came. There are so many things in the world. The storyteller said we may tell of others but not all.

38)

N!ao--small creature like a squirrel. Lives under trees in holes. Does not climb trees.

39)

/Noa--they said you must eat birds' eggs. You will be a little hunter and eat small animals.

40) /Geeri

Then came a jackal saying everyone has been getting medicine. I shall be the only one left without. They said this is a little

thing. What shall we do. They took tsi and put it on his back. The jackal said Kai. They said, do not cry. The medicine gets into you this way. You will be all right. They annointed him all over his whole body with tsi. They put some on his forehead. He said Kai and ran away. They swore at him and said you little thing you ask for medicine and now you (make a fuss--are lazy). You go and sleep on dung. The jackal went and found dung and rolled in it. On the way home the jackal went to kill something
41) for his wife. While he was hunting he met the hairy hyaena. He asked the hyaena where he was going. The hyaena said my wife !Naoka and my daughter Di//khao are sick. I am going to the place where people are getting medicine so that I may have some medicine to cure them. The jackal told hyaena not to go. He said people were suffering a lot there. The givers of medicine burn them. Hyaena said no you are cheating me. You are saying this because you have medicine and you do not want me to have any. The jackal says I will cure your daughter Di//khao. Hyaena said no I want to have medicine myself. I don't want you to cure her. So the jackal went on and hyaena went to the place of the ceremony. When the people there saw hyaena coming they said here comes hyaena. They said he came late. The iron had been on the fire a long time and was very hot. Hyaena stood away. The people called, "come nearer." He came and the people said.

"gu" for people and animal

End of first part of Reel No. 49.

Remainder of Reel No. 49 is on reel but not spliced.

Continuation of Reel No. 49--second part. Not spliced to first part.

When the hyaena came they said come we will give you a big medicine to cure your family with. He came. The iron was hot and red (These words were said very loud and long.). They put the iron on its . Hyaena screamed Haaaaa! They said don't shout. You wanted medicine. We are giving you grand medicine. They held hyaena and put marks on him. He struggled. They said don't struggle. The story teller repeated all this about the hot iron again. They the creator etc. held hyaena and said you are the last to be given medicine. We want to give you the whole medicine, so you will be a big medicine man. They pressed the hot iron on his leg. He shrieked and struggled and broke away. As he ran they took a bag of bones and threw it at him and said you will be a servant. You will eat only bones. He limped and ran away and they said you will stay where people have been living and eat the bones they have. You will be lazy and live in bushes. You are nonsense. This is how things were done. They burned his leg till it was broken and rotten. This is how these things were done long long ago. The hyaena was the last to be marked. This is the story.

It is finished. This is the end.

Then comes a chatter about their backs being tired.

End of Reel 49.

The Name of the Story: Cha ia ka ku ≠Num i esse
How the animal were made themselves.

The whole affair was the giving of medicine /Num to the animals.

i.e. to make an arrow is ≠Num
to make marks is ≠Num
/Num = medicine.

R97 R98

Am. Monday - June 29 1953

p. 1

Filmed + Recorded ≠ Toma telling story in front of gao's + Zuma's screen.

Present
gao mad
Bo from 99
qi qae
≠ goma
gao helmet
Demi

!Naishi old
gao h. of Zuma
≠ uma
!Qui long face
≠ goma son of !Naishi

Translation of
Story of how animals were marked
Page 1 of 20 pages

Reels 48 + 49

Mrs. S. got ~~baby~~ girls digging.

Translation from Tape on June 29 1953
of recording of Story telling of Ledimo. " " "
Ledimo. See notes on others present.
Reels nos. 48 and 49

Reel No. 48.

Conversation at first. Ledimo distinguishes nothing.
They speak of wanting women to come to listen
They said we the men had been making the recordings. Why not women? Why do not women come & listen?

This man is the man who can tell the story " " " "
stirred cook the pot. (i.e. Ftoma)
The people who were making the colors

The soup was cooked by N!ao & then an animal came.

What is in ( ) was not said - is explanation

Not on recording. Say as per 1st time told
all the animals seem to be marked + made
beautiful

Story of Making animals

N!ao (respect word) is the man who put the ~~the~~ pot on the fire. With the soup in it. They put a wire into the fire. N!ao cooled the pot. Some ~~body~~ guinea came and they ~~they~~ the decorated it, put horns on, prepared its nose. (Head put on straight). They finished it & let it go and it said ! Kai ! Kai ! Kai rhymes with Key. This was an eland. ! ñ. When it walked this & the walk it made the sound ~ qao qao qao qao. clump clump. gai gai

1) ~ ! ñ short Then came another animal. They made its horns. They made its tails - it was light & when it runs away it lifts its tail (& shows the light part underneath) and it runs fast

2) a giraffe ! ha ! wa They let it go. It followed the !qoa eland. They put the pot on the fire. it was boiling. They put stripes on it with the ~~ons~~ iron.

~~Something came.~~ it was made nice and soft and decorated prettily. When it left it went

3) ~~left~~ like ~~a fish~~ writhing (~~Hoa~~) This is the python. (python lower tone. eland higher tone)

ǂ ñ It was shining. (writhing has gesture to go with

~~4)~~ they made little spots on it.

4) Igxow came after the python - another snake ~~and Igaim came~~. This one is little they said. We shall make it look smooth. They sat and thought

5) (Correlate with picture) and one came
a bird + they said we shall let his
!, Kaim head be white. This was a servant
!, Kay I wish we could give him some wildebeest soup. Where shall we put it in him ~~they~~ he had no dish. Some one said I wish to have a wooden dish. (He said I have no dish.) Then he bought his head + said pour it on my head they poured it. It was hot and burned him he said Ka Ka Ka Ka Ka. After that his head was white. He said the soup is spilling. Why do you do that, (spill the soup)?

6) A leopard came next. They made spots
!gao bigger than the "Tiger"'s spots with the hot iron.
the leopard did not cry out. He was brave + pleased to be made so beautiful. (No sound in film.

7) (Gao shows the putting in of the spots. Gao here at the Hanolaling came from accord
!! Kali the Kali is a cute bird. They did not wish
a bird to waste time on it. so put only a few little spots.

8) Something came and they made it Tail
!Kum they said this "Tiger" is very quiet weak + wild
~~but~~ be a hunter they let it go
This is the tiger (See Charlie's notes) they
decorated him they made him with spots
It rolled itself up and then jumped +
fell far. It wara wara (ed) walked softly
~~they~~ It chased a duiker. They said
You are a good chaser you will kill a
duiker. ~~The +~~

9) Whoo whoo was said in the mike Whoo a
moaning sound. ~~Hoa says feline~~. This
!To - ~~the gemsbuck~~ is the wild dog coming.
rhy with Toe The wild dog jumped and said.
They said yes this is a good runner. He will
kill animals The'
They said
Eland giraffe python - They said they just
told about these animals. ~~Singing in~~
~~back ground~~ - hr.

10) Some thing came. They put spots
!ga this is the lion. They made it eyes
!Naice hollow and after it was finished
a long sound it went away - They said you will a
could be shiny. You will pull things down + kill
!~~Heighee~~
!Heighee them. You are the lion.

the animals were told to go but not to live together. They must live in diff. places. (~~woman singing is heard here too~~.

11). Then came a (spotted) hyaena. They decorated
1gue it + decorated it (making spots) While they were decorating it, it was afraid + struggles They said we shall leave you now. It ran away and made the sound.
how i e They said you will be long and put it on her neck (where lump is.)
? They took a stick + purre at the hyaena. They said you are foolish we wanted to decorate you + you struggles you will be long. This is nonsense. and the
(short long) hyaena went away saying oooo hoo (Sound of hyaena makes.)

12) Then came a gemsbuck saying the
!gue animals have been decorated I want
they will way to be dec. too. They made marks on it sides on it forehead + gave it a nice tail. They said you will have an os. egg to drink water from. and they put a white mark on its mouth. It went away + they said you will be gemsbuck.

Addition to lion -
they cut its mouth short. (is it has not got a long snout.) they ~~squeezed~~ pressed it with their fist pushing in the bone between the eyes. they marked its color. Made its color plain.

Note they throw the bones on the hairy hyaenas.

Add to hyaena - they swore at it. they said
!Kai na who a gue Noo.
The penis
The

ask some one else to translate this.

place on pg. 11.

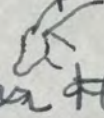
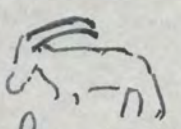
* about zebra - !Due is same name as horse. Where they say horse - when - name of star or what? - could it be zebra?

13) Then came the Kudu. They made scarification on his back + black spots stripe on his prehead. And put white spots - on belly. They let it go. It went along a path. They said you will be an animal that walks on paths. You will live in bushes. You will be a great animal. You are a Kudu.

14) The hartebeest came. They said we shall make this one to be one color with out spots. We will make you to be red. It ran away and said Tsa Tsa. and it trotted Kop Kop Kop.
see pg. 9 for more material.

Tso

15) a buck which looks like a hartebeeste. (Lammuno says Sable antelope Has seen some here.)

1 No Could this be a roan antelope - One horns like hartebeest. I do show them with finger Hartebeeste  This one more bent  Its bigger than a hartebeest.

Sa Lwangaleio To identify Not in Tape.

The horns have twists in them but not like springbuck. the color of 1 No is light red. White on the back at thighs. White mark on mouth. White marks under eyes like a springbuck. Does it hold up its tail when it runs. + is white under the tail. It leaps as it runs. Springbuck horns are fluted. like springbuck they say.

Commercial film -
with pictures of animals -

June 29 1953
B·9

see on pg. 8.

Back to 14 The ~~Iso~~ beasts breasts, they said will be red and white at the back with a little neck. It says as it goes Ba Kop Kop Kop. (sound of walking

15 continued Ino The Ino has marks on its face - marks on its behind thigh. The horns they made like an elands horn. They said You are Ino.

16) Then came a duiker. They said you are a servant a little thing you are nothing. We shall just give you a light color. They prepared it and after finishing. let it go. (They made a mark on the fore head.

1 ou short high tone

17) There came a wildebeest. They said we shall just make you black. It stood and made the sound here They said you will live in pans and drink water

18) Then came a springbuck. The same pot, they said, we must use for making all the animals. They made the gesture of leaping. Then the gesture of galloping Hand fingers forward pushed out in quick

!gai rhi with eye short sound

they let it run. It leaped to a far place
they said you will be the springbuck.

19) They thought they had finished. Making
|Hoa all the animals. But then came a
n pig. Some one said there are many animals
|Toa they are not finished. They said
(to the pig) we will give you teeth
that will ~~two~~ be a digging stick for
you. They gave it a piece of a tail
that it holds up when it runs.
they said you will live in a hole
made by the aut bear (aardvark - pig like
with long nose) aardvark is called ~~!K^x ung~~
!K^x ong

20) Then came the aut bear. And they made
!K^x ong its color. Then they took a Kaross and
put it on the aut bear and it ran
away with the Kaross. When it runs
it makes a sound like a Kaross.
Haru haru. ~~It ran aw~~ They said you
will live in a hole. Go and get into
a hole you will eat auts.

21) Then came the porcupine. They made him and made him. They put arrows on him.

They made all the animals.

22) Zebras came.

~~go~~ 1 Due They say this one we shall decorate very much. They made five stripes - black and white! (The name is same as horse 1 Due* see on note See page 7 for more info.

End of Reel No. 48

Story starts at point where white tape is about $\frac{1}{5}$ of reel.

Reel 49 Continuation of story of how animals were marked. June 29 1953.

do not type.
22) Continued. Zebra. No. finished —
1 Due

23) There came a guinea fowl. They said we
idi shall decorate the guinea fowl now.
They made it with beautiful little spots
They made the little marks on the neck.
They gave it a horn on the top of its
head.

24) Then came the pouwe. They made it and
!go-ee they said You do and live in pans.
It said it made the sound. hoa hoa
hoa as it flew slowly. n Bao Bao Bao
and he went and lived in the pan.

25) There came an ostrich. They made it —
Tsu gave it some wings. They said you
follow the pouwe You fly like the
pouwe. It tried and fell. And then
ran on its feet. They said You are an
ostrich. While it was running some thing
pricked it, poot and it ran bumping
They said You go and lay eggs for people to
eat You are the people's servant! go and
lay eggs they said.

26) Then came a partridge. They gave it tiny
!qoba spots. They said you must live on
tree juice. You will take care of your
children.

27) A ǂNǎm !qo (Male Nǎm) a bird - size of
Nam partridge - lives in sandy place - Says
!qo Kwa Kwa Kwa Kwa. When it flies - Sound
is in recording. It went on the pan. They
said your Name is Nam a as in father but short

28) There came an armadillo. They said you
ǂNhoi will drink rain water - + When the
nagai rain falls you will lie on your back
with belly up. You will keep the rain water in your belly.
+ The water will be in your belly
and you will drink that water.
And when ~~you~~ sees a human being
you will curve yourself up. He will
knock you with a stick on your head
and kill you and eat you. You will
be food for human beings.

29) Then came !! How which eats honey.
!! How A very stubborn little animal. Does not climb
trees. Gets honey from low holes in trees. What color
black with white line. Hans says honig dachs in German.
Badger. What Charlie got at Igam very hard
to kill.

Suspect

They put the iron on its back to make the white line. They made its head with iron. You will use your head like an axe. Your name is How. You will live on honey. You will be strong. your head will be your axe for chopping trees.

30) ! Twara — There came ! Twara after this. A little what? ! ao says he never saw one no ! gunda can not identify. Its feet look like a child's feet. It climbs trees. Never saw. I think a bush baby. S. thinks a monkey

31) ! Kie — There came a hare They made it, it went away.

32) ! Nōm — Then came a spring hare. They made it They said could we give it some soup It had no dish, so it brought its hands to receive the soup. They poured the soup into its (2 fore feet) hands and the hands were burned. So now it hops holding up its hands. It said ? Ka Ka Ka (?) (Sedumo is not sure of this) Sp. hare is to live in a hole.

rh. with dome — yes-. tsi boiled in a pot not soup

tsi drip. a tsi a soup - Sedumo does not know. Both said by ! ao here.

Jackal next.

giving of medicines
is what they
call sting

continued June 30 1953

33) Jackal came making its cry
!qee di hōa hōa hedim.
Jackal wanted medicine they said they would give him some. They said he would be a little hunter and would eat other animals.

34) !Twee bigger than !qee di and red in color. Hedim
!Twee says not the jackals we saw at Thin Huma
a wild cat. Has cat paws. No stripe or spots. They made him + let him go
You are !Wee and then sleep. dreamed & sleep they said you will
sleep? kill animals. You will catch holes
& it you will eat the chest's, little buck. Red cat - Hans say. (It does not kill a buck out right. It bites, then lies as if asleep. if the buck struggle it bites again.

35) There came all things. !Noa ǂUma
!ǂ̆ then came an !ǂ̆, this one they said we shall break his tail and put black ~~spots~~ rings on it tail + ears give it black
Wā Wā it said They said you are a Kam !ǂ̆ shorter. No aspiration
!ǂ̆ name is aspirated a little - long vowel higher tone. This is the
Y silver jackal. !ǂ̆

June 29 1953
p 16

36) After !ǔ came ‡ ǁ Karu
~~a wild dog~~ They decorated it and said
? ỳn will be a runner
‡ ~~go~~ Doo Like a jackal. has long ears. small brownish? no black. bigger than a jackal
Did not stand the decoration. They said ỳn are lazy and chased the thing away.
ǁ Karu

37) ‡Doo Fedemo says has ~~black~~ light rings around. Is black as big or smaller than a badger longer hair than a jackal. Bad smell claws long large ears
Does not climb trees. Does not eat snakes.
You are lazy. ỳn go away.
There are many creatures that came. There are so many things in the wind. The story teller ~~They~~ said we may ~~say~~ tell ǂ other but not all.

38) N!ǎo. small creature like a squirrel - Live under tree in holes.
Does not climb trees.

39) ǀNoa They said you must eat birds eggs you will be a better hunter and eat small animals.

40)
~~39~~
1 queri

Then came a jackal saying everyone has been getting medicine. I shall be the only one left without. They said this is a little thing what shall we do. They took tsi and put it on his back. The jackal said Kai. They said, Do not cry. The medicine gets into you this way. You will be all right. They anointed him all over his whole body with tsi. They put some on his head she said Kai. They and ran away. They swore at him said You little thing you ask for medicine and now you (make a fuss are lazy) You go and sleep on dung. The jackal went round dung and rolled in it. On the way home the jackal went to kill something for his wife. While he was hunting he met the Laing hyaena. He asked the hyaena where he was going. The h. said My wife! Naoka and my daughter Di//Khao are sick. I am going to the place where people are getting medicine so that I may have some medicine to cure them.

41)

the jackal told hyaena not to go. He said people were suffering a lot there. The queen of medicine burn them. Hyaena said No you are cheating me. You are saying this because you have medicine and you do not want me to have any. The jackal say I will cure your dau. Di ll Khar. Hyaena said No I want to have medicine myself I don't want you to cure her. So the jackal went on & Hyaena went to the place of the ceremony. When the people there saw Hyaena coming they said Here comes Hyaena. They said he came late. The iron had been on the fire a long time & was very hot. Hyaena blood away. The people called "come nearer." He came and the people said

"you people & animal

End of ~~Reel~~ 1st part of reel 49

Remainder of reel 49 is on reel but not spliced.

June 29 1953

Continuation of reel 49 2nd part. Not spliced to 1st part

When the hyaena came they said come we will give you a big medicine ~~to~~ cure you family will. He came. The iron was hot + red (said very loud + long.) They put the iron on its leg. Hyaena screamed Haaaaa! They said don't shout. You wanted medicine we are giving you grand medicine. They held hyaena and put marks on leg. ~~They so He~~ struggled. They said Don't struggle. The story teller ~~They~~ repeated all this about the hot iron again. They the creatures held hyaena and said you are the last to be given medicine. We want to give you the whole medicine so you will be a big medicine man. They pressed the hot iron on his leg He shrieked and struggles and broke away. As he ran they took a bag of bones and threw it at him and said You will be a servant. You will eat only bones. He limped and ran away and they said you will stay where people have been living + eat the bones they have. You will be lazy and live in bushes. You are nonsense. This is how things were done.

June 26 1953

they burned his leg till it was broken & rotten
This is how these things were done long
long ago. The hyaena was the last
to be marked. This is the story. It
is finished. This is the end.

Then comes a chatter about their backs being two

End of Reel 49

The Name of the Story:
Chai ia Ka ku ǂNum i esse
How the animal were made themselves.

The whole affair was the giving of Medicine (Num
to the animals.

To make an arrow to ǂNum
ie to make marks is ǂNum

(Num = Medicine

R 95
and/or R 96

Recorder Hans Ernst
Interpreter Hedimo

June 27, 1953

Friday, A.M. Recording and film and still.

Porcupine game.

Players:

Gao Med.
Kau//a, son of Demi
/Qui Neander
Goma, son of Gau
!Naishi, friend of !Naish
//ao joined.

/Gunda
Tushay
≠Goma, son of !Naisi
/Qui (light) from G.G.

Not going well. Mood not lively as last Sunday. The following said they did not know the game: Gau, husband of Be; /Gunda, son of ≠Goma; Gao helmet; /Qui, husband of /Gasa; //Ao does not want to play--joined late.

Has not worked up to any enthusiasm.

Which one is killed. a) small assegai, left arm b) big assegai, right arm. if a's left arm and b's right arm are thrown out, simultaneously, a is killed. If a's left arm and b's left arm are thrown out simultaneously, b is killed. Same for alternate arms--a right b left, a is killed; a right be right b is killed.

/Qui says five are the owners:

Gao Med.
/Qui Neander
//Ao
≠Goma, son of !Naishi
!Naishi

The others are learning.

R 95
and/or
R 96

Reel no?

Recorder Hans Ernst
Interpreter Pedro

Recording a.m. Friday June 27 1953
and film + still

Porcupine game:

Players

qao mod
Kau!!a son of Bem'
!Qui Neander
gama son of qau

!gunda
Tu shay
=gama son of !Nai si
!Qui (light) from qq.

!Nai shi
friend of !Nausi
!! ao former

Not going well. Mood not lively as last Sunday
The following said they did not know the game
qau h. of Be
!gunda son of =gama
qao helmet
!Qui h. of !gasa

!! ao does not want to play
joined late.

Has not worked up to any enthusiasm.

Which one is killed?

Small assegai
left arm

a)

Big assegai
Right

b)

If a's left arm + b's right arm are thrown out simultaneously a is killed

Same for alternate arms
a right b left a is killed
a right + right b " "

If a's left arm + b's left arm are thrown out simultaneously b is killed

Second yes synchronizes -
least successful afair we've tried to do.

Meaks To

Kan a

Qui - light

Tmshay

Hao

Mai shu

June 27 1953

|Qui Saqp ⊕ are the owners of the porcupine game
Qao Mes and !Nai-shi.
|Qui Neander
||ao
≠Qoma son of !Nai-shi.
The other are learning –

R 100

Recorder Hans Ernst
Interpreter Ledimo

No. 44

Translation made June 30, 1953. Translation of Gao's trip.
Made from reel in camp to LJM

Ledimo.

≠Toma asks Gao to tell about his trip. Gao says he has no news. Then Gao goes on: He slept at Gautscha--went through Kon Koa, Gaia Gui, Ga Ha, Kao Karuma, Nau Nauma. He said there mother-in-law continues giving names of places. Drank water at Matasona. He went to !Gauden Tau Pan, !Garu ha. He lived there. To /Naoto through the pans to Gagum mother-in-law.

He cooked and drank. Guni--he lived there. He went in the morning to Gauhoa. They ate manghettis and lived there. Next morning he went to Nadsi. He went to Gai Ko No Ko he lived there. Yes mother-in-law. In the morning went to went to Bucha crossed it. They went to and drank. sandy place to Bueta !Gani he lived then. They shot a buck. Can't take it down.

Gao said: They crossed the sandy place of Guruding. Got water at !Garung!ha. They went along the Omarumba. To Mati----- Kubicha they lived there and drank water. To Jurikocha. Crossed sandy places. Next morning--somebody said why do you say, Undai. Because you have crooked legs. Get away. My mother-in-law, my father-in-law.

Elephant name. I came to Qui ding se gasi. I found jeep spoors. This is how we wnt there is no news. They want us to say these things. Yes mother-in-law. Yes father-in-law. We went to Tsa mau? We slept there. Nama!na !Gao go. An old lady slept there. We went through the bushes. We saw an old lady. She said "I am dead." Repeated.

≠Tuma told how when they went with John. Jokes. Somebody /Qui!go. Someone said you are our people. If you were a man. You have no sense. If you are talking about sex. We met a I was swearing at it.

Ledimo cannot bring himself to speak of sexual matters or jokes.

They wanted us to go through !Nu Gu. You don't know what you are doing. Let me tell. I told them to take open places. I told them they don't know things they should not go through the thick places. We saw a Baobob tree and stopped there. This is how we did. We slept. In the morning Gui Guisi and ≠Tuma We went through thick bushes and found a nice place. We looked down and saw it was beautiful. We came by an ant hill. Someone saw a porcupine and said it was killed by a tiger. Another said no it is breathing, it is alive. When we came near it started to run. I put an assegai in it. Someone ran away. I said don't be afraid of a porcupine. Kill it. We killed it. We made it cry, made it cry, made it cry.

R100

Page 1 of 4 pages

Trans. made June 30 1953

Translation of gao's Trip
Recorded on Reel 44 Pedimo -

FToma asks gao to tell about his trip. gao says he has no news. Then gao he goes on:
He slept at gaulscha - went through Kon Koa gaia gau ga ha Hao Karuma Nau Mauno. He said then Mother-in law. Continues giving names of places... Drank water at Mata zona
He went to ! gauden tau pau
!garu ha. he lived there. To !Nao to through the paus to ga gum Mother-in law
He cooked and drank
guni. he lived there. He went in the morning to gau ho a they ate maughettis, lived there
Next morning he went to Nadsi. The went to gai ko No ko he lived there.
Yes Mother in law - In the morning went to went to Bucha crossed it. they went to and drank. " sandy place to Buta

!gani he lived there. - they shot a buck

Can't take it down -

Tran. of Qao's trip June 30 1953

Qao said:
They crossed the sandy place of Gurn chip.
Got water at !garung !ha. They went
along the omaruuba! to Mati---!
Kubi'cha they lived there and drank water
To Turikocha. Crossed sandy places
Next morning -
Some body said Why do yu say, uudai
Because yu have crooked legs get away
My mo-in-law My fa-in-law.
Elephant Name - I came to
Qui ding se gasi.
I found jeep opons.
This is how we went there is no news. They
want us to say these things - Yes mo-in-law
yes fa-in-law
We went to Tsa man? We slept there.
Nama!na !Qao qo
An old lady slept there. We went then the
bushes. - We saw an old lady She said "I am
dead." ~~We saw~~ repeated.
F Tuma told how when they went with John
Tolen. Some body !Qui !qo

Some one said you are our people. If you were a man -
You have no sense. If you are talking about sex. We met a
I was swearing at it
Fedimo can not bring humiliation &
Speak of sexual matters. or jokes.

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You don't know what you are doing. Let the lies. I told them to take open places. I told them they don't know thing they should not go through the thick places. We saw a Baobab tree & stopped there. This is how we did. We slept. In the morning
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afraid of a porcupine Kill it. We killed it
We made it cry made it cry made it cry.

End of reel

Proved only that there are many place names.
I could not put half of them down, nor
spell any of them

R101 R102 Recorder Hans Ernst
Interpreter Ledimo

Nos. 50 & 51

June 30, 1953. /Gao Musician singing alone with //guashi.

1) Song of jealousy--G|oa Tsi. A man had two wives. He used word dem i.e. miss, as in misdoing. He could not please both. He loved one better than the other. So people made this song. Who made the song? Does not know. Came to here from a distance.

2) Chi ba ba
When a person has not a bag to carry veldkos and gathers many, he rolls them in branches of a tree and ties the bundle. The branches made this way is chi ba ba. A man made such a bag and when he came with it the people laughed at his poverty in not having a bag. He took the //guashi and made this song. Does not know his name.

My favorite song.

End of reel. Tuning fork put on.

No. 51

3) /Gara The to beg or to ask.
This song was made by someone who lives with Demi|go near Samangaigai. People killed an eland. He came to ask for some of the eland. He heard people talking against him saying he was coming to ask and that he had a short face. He made the song when he went home. They gave him some cooked meat, not raw meat.

/Gao continued singing alone with //guashi.

4) Trees in the wind.
When tree branches rub together in the wind Demi|go made this song. Demi|go lives east of Samangaigai. |gain ≠a ru tsa //ami.

5) Manghetti tree song, //ga tsi.
Who made it? Dam who lives with his brother in the north. They travelled-visited at Samangaigai.

Has /Gao made any songs? He says no. Words said in song 5). //ga tsi /nay. The manghetti has one song //Nay is one. //Ga |gu |a old familiar. The manghetti (is in a) sandy place. |A is old (referring to an old material, i.e. the old bag in the milky way.) cf. |Na=old for people or big. =A modifies sandy place. So the manghetti's in the old sandy place.

6) !Nune quay, rhymes with gray, name of a person.
A man Khue. He lives in North Samangaigai. He made the song himself. He married two wives. They did not behave well. They were jealous. He made the song about this. A chastizing song. He says he wants to divorce both of them and go to his own parents. Words say !Nune quay //$K^{x}am^{zu}$!gay. Means !N followed his parents--zu!ge=old people.

7) !Ga--the red winged partridge.
A bird, as big as? Between a partridge and a guinae fowl. Is good to eat. Has red under wings. Demi!go made the song. !Ga tu te te te te te te is the sound it mades (e as in ever.).

8) !Gain ≠um≠um--the stump of a tree.
The song of a tree stump. Was sung before. See note.

Good conditions for recording--camp quiet, little wind.

Note on 6) !Nune Khue did not leave his wives and return to his old parents. He only wished to.

R101 R102 Recorder Hans Ernst
Interpreter Ledimo

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7) !Ga--the red winged partridge.
A bird, as big as? Between a partridge and a guinae fowl. Is good to eat. Has red under wings. Demi!go made the song. !Ga tu te te te te te te is the sound it mades (e as in ever.).

8) !Gain ≠um≠um--the stump of a tree.
The song of a tree stump. Was sung before. See note.

Good conditions for recording--camp quiet, little wind.

Note on 6) !Nune Khue did not leave his wives and return to his old parents. He only wished to.

No 50 R.101 R102

Recording 1940 Musician June 30 1953
Reel 50 Singing alone
with ǁ Guashi

1) Song of Jealousy G!oa Tsi He used word dam
a man had two wives. ~~He was not~~
in this as in Mudoing
~~strong~~. he could not please both. He
love one better than the other. So
people made this song. Who made the
song? Does not know. Came to here p.c. Gaborone

Information put on reel between 1 + 2

2) Chi ba ba
~~It is~~ When a person has not a bag to
carry veldkos + gather many. he rolls
them in branches of a tree + tie the bundle
the branches ~~are~~ made this way is
chi ba ba. A man made such a bag
and when he came with it the people
laughed at his poverty in not having
a bag. He took the ǁ Guashi and
made this song. Does not know his name.

My favorite song.
Reel 51 End of reel. Turning pink put ~

3) ǂGara The To beg or to ask
This song was made by someone who
lives with Demi!go near San au gaogai.
People killed an eland. He came to ask
for some of the eland He heard people
talking against him saying he was
coming to ask and that he had
a short face. He made the song
when he went home. They gave him some
cooked meat, not raw meat.

On a Winter Morning

Song of Chas. T. Jeremie
" " Lament
" " Mood

!gao continued - Singing alone with !gwashi. June 30 1953
Reel 51 "

4) Trees in the wind

When tree branches rub together in the wind
Demi !gao made this song. Demi !gao lives
east of Sam an gai gai.
!gain ǂa ru tsa ǁ ami.

5) Manghetti Tree Song ǁga tsi
Who made it? Sam who lives with his bro.
in the north. They travelled visited at
Sam an gai gai.

Has !gao made any songs? He says no.
Words said in Song 5
ǁga tsi !nay
the Manghetti has one song ǁ nay is me

ǁga !gu !a old familiar
the manghetti (is in a) sandy place.
!a is old (referring to an old material
ie the old bag in the meting way,
cf !na = old or proper a big.
!a modifies sandy place) so
the manghetti's in the old sandy place,

6) !nuné quay rly. with gray name of a person - a man
Khue He lives in no. near Sam an gai gai
He made the song himself.
He married 2 wives. They did not
behave well. They were jealous. He made
the song about this. A chasticing song
He says he wants to divorce both, then
he go to his own ~~people~~. (parents.

words say
!nuné quay
ǁKxam zu !gay
means !n. followed
his parents -
zu !ge = old people

June 30 1953

7) !qa The red winged Partridge
a bird - as big as? Bel. a partridge + a
guinea fowl. Is good to eat. Has red
under wings.
Demi! go made the song
!qa tu te te Te te te te is the sound
it makes (e as in ever)

8) !gain ǂumǂum the stump of a tree.
The song of a tree stump
was sung before See note

Good conditions for recording - Camp
quiet. Little wind.

Note as 6.! Nuna Klue did not leave
his wives and return to his old parents.
He only wished To.

R103
R104

Reel 52
Recording am camp July 1 1953
!u + ||Kushee

1) giraffe. 1st ||Kushee then 2 voices
||Kushee + !u

2) Honey same 1st K. then 2 !u + ||K.

~~Reel 5~~

3) !nyka. sang giraffe - alone a few minutes.

4 Mrs g hopping in circle game
! How ! How game
! gow

Reel 52 continues with linguistics -

Words which demonstrate fine distinctions in sound

Reel 52 (Has women singing at first) July 1, 1953

Ku meik - no click - short sound low tone

2 times with Eng { ! goo water } lower tone breath out like in who
! gu name } no aspiration higher tone than water

2 ! gu sandy place Fedims can't see diff. bet name & this

2 with 2 { ghu } aspirated. to dig. high tone than to dig.
2 { ghee } to talk lower tone. aspirated.

! Gui a man's name not breathed out - high tone, short
~~! ghui sheva beans aspirated.~~
! gui elder sister. high tone - no aspiration. short
{ Khui ~~sick~~ sore Khui
{ Kui to play sounds like gui tone.
gui salt
! ghui sheva beans high tone.
{ t'wee ~~to~~ boil - an abscess high tone
! Dhui hyaena — low tone

! Na old, big a long sound aspirated
! nă to get lost
{ ‡ Nh ă name of a tree a is as in at almost aspirated
{ ‡ Nx ā gutteral ~~lice~~ lice
~~! nha aspirated~~
! nha a burned place

End of Reel 52

75 per sec!

Reel 53

July 1 1953

!nau̯ rhymes with goo respect word a short sound new? now?

!nao ~~the thing we don't know~~. rhymes with how a spiritual aspect effecting rain

‡kai to possess

‖ai to ~~conduct~~. command
they use this when they speak of gaoʼna making the word
Has a nasal in it you close you throat befor you start saying the word.

‖qai to hold ~~or catch~~. No nasal

—

this follows !qai below

!ii 1 2 to die No difference between to die & digging stick gao says

!ci ~~stamping bowl~~ Mortar - Lower tone than to die and longer you pull it ~~for~~ Hedinis

!ii 1 the digging stick

!gii 2 to sew — gao's last pronunciation was in following order 1) to die 2) to sew 3) mortar

this follows ‡Kai above

!gai to carry rhymes with eye

!gai a man's name - Dan's son. Lower tone than to carry
Hedinis can not make distinction.

!khae to wait rhymes with key almost but shorter higher tone

Bro & Nut !go elder brother Hedinis can not make distinction

!go nut - inside of a nut.

Bro & Male !go a cloud of dust or smoke lower

!gho aspurated gutteral means Male lower tone than bro.

go not gutteral no click long o
means flower general word for flowers

khō to wait a ~~bit~~ little while (!Ki means wait) ie wait for me at that place.

Reel 53 Continued July 1 1953

|| ga Maughetti . higher tone than hulaw to wash

|| qa qao say no dif. } to be satisfied after eating lower tone

|| qa } to wash - same as Maughetti

! $g^x a$ gutteral - ~~a heart~~. heart

~~g~~a the ground - Harder than the x sound in ~~Hama~~. Same as in name qao very gutteral.

qao's last rec. is in order Maughetti, wash, heart, ground

≠ gara ~~Comrad~~ friend high tone - long pulled out

≠ gara to beg low tone - shorter sound

omit ! gara a name of God qao does not want to say this.

! Khara to go through - ie through a pan. to burst

1st || qao ↓2 a woman's name short some higher tone than || ao

|| ao (you strike it) a man's name

~~|||ao~~ ~~a man's name~~ omit

3 | qao ↓2 a buffalo high tone

~~≠ qao~~

3 | qao man's name lower tone more gutteral

3 | qhao short. aspirated means strength.

≠ qao man's name

~~qao~~ ~~owner or possessor~~

qao a man's name. } no dif. in pronunciation qao says

omit qao owner

End of A.M. recording

July 1 1953

Reel 53 a continuation from am.
Kung Bushman words which illustrate pro distinction in sound

at 15" per sec.
Middle of reel 53
change was made fr
7.5" to 15"

tseng younger brother
n t^{n}sing veldkos

rec. in reverse order

tsi to avoid or respect softer ts.
tsing tortois lives in water
~~to laugh. same sound as to avoid~~
tsxei Inguana tsxei

our numbers

4 clicks.

				Nu. W. number
1	! ga	a veldkos	Dental	1
2	ǁ ga	a kinship term	lateral	4
3	ǃ ga	to run	Palatal	3
4	≠ g^{x}a	mud ~~slow lower tone~~	alveolar	2
	≠ a	a smell		

Diphthong oa ǃKhoo
we we

This is said on reel 52

am July 1 1953

Kennel Lediano on interpreter will record some Bushman words which illustrate fine distinctions in sound.

Reel 53 continued at 15" per sec

PM.

2) Consonants

Ba
ma

toa
da
sa
Zuma
tsi
Dole or dore
Na
nono

Sha
Lu
tshani to dance

Kwova
gorn
Xama
Kx - !Kxung
ñg ! ñungka

h ha hara gue

End of reel 53

3) Vowels

Reel 54

i si
a da
u gum
e Debe
o do
â a ? ha him or her

4) Diphthongs

Reel 54

ai	ǂ Khai
ui	! Qui
ei	ei
au	! gau strength
ou	! gou bad
oa	g!oa a veldkos
we	we come

our numbers

1 a veldkos
2 a kinship term
3 To run
4 mud

1) Clicks ← Mr. W's Numbering

! ga	dental	1
!! ga	lateral	4
! ka	palatal	3
ǂ ga	alveolar	2
a smell ǂ a	alveolar	

According to Mr. Westphal's lists.

Velkos qao pronouncing names as numbered in Mr. Westphal's list

End of Reel 54

R103 Recorder Hans Ernst
R104 Interpreter Ledimo
No. 52

Recording, A.M., camp, July 1, 1953. !U, //Kushay.

1) Giraffe--first //Kushay then two voices, //Kushay and !U.

2) Honey--same, first //Kushay then two voices, //Kushay and !U.

3) !Ungka, sang giraffe alone, a few minutes.

4) More of hopping in circle game.
!How !How game
!Gow

Reel No. 52 continues with linguistics.

R103 Recorder Hans Ernst
R104 Interpreter Ledimo

No. 52
and 53

July 1, 1953. (Has women singing at first.) Words which demonstrated fine distinctions in sound.

	Ku	meek,-no click, short sound, low tone.
2 times	(!goo	water,- lower tone, breathe out like in who.
with Eng.	(!gu	name,- no aspiration, higher tone than water.
2	!gu	sandy place,-Ledimo can't see difference between name and this.
2 with Eng.	ghu	to dig,-aspirated, high tone.
2	ghu	to take,-lower tone than to dig, aspirated.
	(/qui	a man's name,-not breathed out, high tone, short.
	(!qui	elder sister,-high tone, no aspiration, short.
	(khui	sore,-khui.
	(kui	to play,-sounds like gui to me.
	gui	salt.
	(/ghui	shiva bean,-high tone.
	(thwee	boil, an abscess,-high tone.
	(/dhui	hyaena,-lowtone.
	!n$\bar{a}$	old, big,-a long sound, aspirated.
	!na^{u}	to get lost.
	(≠n^{hu}a	name of a tree,-a is as in at almost aspirated.
	(≠n$^{x}\bar{a}$	lice,-gutteral.
	!nha	a burned place.

Reel No. 53

A continuation from A.M. Kung Bushman words which illustrate fine distinction in sound.

July 1, 1953. At 15" per sec. middle of reel No. 53 change was made from 7-5 to 15.

Tsing	younger brother.
Nt^{n}sing	veldkos.
Tsi	tortoise, lives in water
Tsi	to avoid or respect, softer t's, to laugh same sound as to avoid.
Tsxei	Inguana, Tsxei

2) Consonants

Ba
Ma

Toa
da
sa
zuma
tsi
dole or dore
na

sha
ju
tshani to dance

kwova
goru
xama
kx !Kxung
ng !ungka

h ha hara que

End of Reel 53.

No. 53

7 - 5 per second.

July 1, 1953.

!Na^{u}u	rhymes with goo, respect word, a short sound New? now?
!Nao	rhymes with how, a spiritual aspect effecting rain.
≠Kai	to possess
//Ai	to command, they use this when they speak of Gao!na making the world. Has a nasal in it. You close your throat before you start saying the word.
//Gai	to hold, no nasal.

!Gai	to carry, rhymes with eye.
!Gai	a man's name--Dam's son, lower tone than to carry. Ledimo cannot make distinction.
!Khae	to wait, rhymes with key almost but shorter higher tone.

!^{k}ii 1 2	to die, no difference between to die and digging sticks Gao says.
!ci	mortar, lower tone than to die and longer. You pull it says Ledimo.
!ii 1	the digging stick
!gii 2	to sew, Gao's last pronounciation was in the following order 1) to die 2) to sew 3) mortar.

!Go	elder brother
!Go	nut, inside of a nut, Ledimo cannot make distinction.
!Go	a cloud of dust or smoke, lower.

!Gho	aspirated gutteral, means male, lower tone than brother.
Gō	not gutteral, no click, long o, means flower, genual word for flowers.
Khō	to wait a little while, (!Ki means wait.)i.e., wait for me at that place.

//Ga		Manghetti, higher tone than below to wash.
(//Ga	Gao	(to be satisfied after eating, lower tone.
(	says	(
(//Ga	no dif.	(to wash, same as manghetti.
(!G^{x}a		heart, gutteral
(		
(Ga		the ground, harder than the x sound in Xama. Same as in name Gao, very gutteral.

Gao's last recording is in order: manghetti, wash, heart, ground.

≠Gara	friend, high tone, long pulled out.
≠Gara	to beg, low tone, shorter sound
!Khara	to go through, i.e. through a pan, to burst.

	(//Gao	2	a woman's name, short sound, higher tone
1st	(		than //Ao. (you strike it.)
	(		
	(//A^{u}o		a man's name.
3	(/Gao	2	a buffalo, high tone
	(		
3	(/Gao		man's name, lower tone, more gutteral.
	(		
3	(/Ghao		short, aspirated, means strength.
	≠Gao		man's name.
	Gao		a man's name--no difference in pronunciation says.

End of A.M. recording.

R103
R104

Recorder Hans Ernst
Interpreter Ledimo

No. 52

Recording, A.M., camp, July 1, 1953. !U, //Kushay.

1) Giraffe--first //Kushay then two voices, //Kushay and !U.

2) Honey--same, first //Kushay then two voices, //Kushay and !U.

3) !Ungka, sang giraffe alone, a few minutes.

4) More of hopping in circle game.
!How !How game
!Gow

Reel No. 52 continues with linguistics.

Recorder Hans Ernst
Interpreter Ledimo

R-103
No. 52
and 53 R-104

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	(khui	sore,-khui.
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	!nā	old, big,-a long sound, aspirated.
	!na^{u}	to get lost.
	(≠n^{h}a^{u}	name of a tree,-a is as in at almost aspirated.
	(≠n^{x}ā	lice,-gutteral.
	!nha	a burned place.

No. 53

7 - 5 per second.

July 1, 1953.

!Na^{u}u	rhymes with goo, respect word, a short sound New? now?
!Nao	rhymes with how, a spiritual aspect effecting rain.
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1st	(		than //Ao. (you strike it.)
	(		
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3	(/Gao	2	a buffalo, high tone
	(		
3	(/Gao		man's name, lower tone, more gutteral.
	(		
3	(/Ghao		short, aspirated, means strength.
	≠Gao		man's name.
	Gao		a man's name--no difference in pronunciation says.

End of A.M. recording.

Reel No. 53

A continuation from A.M. Kung Bushman words which illustrate fine distinction in sound.

July 1, 1953. At 15" per sec. middle of reel No. 53 change was made from 7-5 to 15.

Tsing	younger brother.
$Nt^{n}sing$	veldkos.
Tsi	tortoise, lives in water
Tsi	to avoid or respect, softer t's, to laugh same sound as to avoid.
Tsxei	Inguana, Tsxei

2) Consonants

Ba
Ma

Toa
da
sa
zuma
tsi
dole or dore
na

sha
ju
tshani to dance

kwova
goru
xama
kx !Kxung
ng !ungka

h ha hara que

End of Reel 53.

R105 Recorder Hans Ernst
Interpreter Ledimo

No. 54

3) Vowels

i si
a da
u gum
e debe
o do
a a ha, him or her

4) Diphthongs

ai ≠khai
ui /qui
ei ei
au /gau strength
ou /gou bad
oa g!oa a veldkos
we we come

1) Clicks

Our numbers			Mr. Westphal's numbers	
1	a veldkos	/ga	dental	1
2	a kinship term	//ga	lateral	4
3	to run	!ha	palatal	3
4	mud	≠ga	alveolar	2
	a smell	≠a	alveolar	

Velkos Gao pronouncing names as numbered in Mr. Westphal's list.

End of Reel No. 54.