

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

/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.

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.

1. King Honey dance -

Carey Mc Gulish's notation  
Gaulschie 1952

not in same time

The image shows two staves of handwritten musical notation. The top staff begins with a treble clef and a key signature of one sharp (F#). The notation includes quarter notes, eighth notes, and rests, with some notes beamed together. A fermata is placed over a note in the middle of the staff. The bottom staff begins with a bass clef and contains similar notation, including quarter notes, eighth notes, and rests, ending with a double bar line. The text 'not in same time' is written above the first few notes of the top staff.

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

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

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

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

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

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

May 23, 1953. Frank Hesse, recorder. Hediwo 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 R-26 R-27 R-28

29214

- 5) Joro (rattles).  
Owl` says hoo hoo  
Hoon Hoon ≠Guisa  
Joro Joro ≠Guisa  
Hoon Hoon |Nao ≠Guisa
- 6) Take picture of gestures--imitating walk of ant eater.  
No words |Noi.
- 7) A lively song lasted long time. The black bee bites you--  
bee or wasp. They do not eat the honey. Bush policeman  
is Afrikans name. |Gum|ge Bushman name.  
ko
- 8) |Guri gul|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.

## Recorder

May 23, 1953. Frank Hesse.

Lediemo Interpreter

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

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

Mr. Westfall is here.

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

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

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

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

June 11 1953

Recorder Hans Ernst  
Interpreter Ludwig

P.M. R-50

I. Porcupine or war game played by

1) Boys /Qui

/Gase, son of Gao

Gao, son of ≠Gao and Kho//o /Gasa

/Gise

Tsangao

/Gunda

≠Goma

|Ghai

≠Gao, brother of !U.

go

2) Four boys only to/with film

Tsangao

/Gunda

/Gise

Gao, son of ≠Gao

3) Men joined boys

Gao

//Ao

/Qui

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

R-51

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

Frank Hesse records. Pedimo interpretata.

May 27, 1953.

Reel no? R-37

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

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

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

Women recording. R-38

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

When they heard it back they rolled over in laughter.

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

Rec no?

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

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

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

Words of tsi song.

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

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

May 26, 1953. R-33

Dance of old Kaross.

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



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

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

!Nani (man's name ? (three)

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

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

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

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

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

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

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

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

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

Ostrich egg shell /Do

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

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

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

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

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

Notes from work sheet on these words:

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

/Gam is going to /Gam

/Gum is a grass  
/Gum is in the sky

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

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

tsing is a food (veldkos spelled tsi elsewhere)  
Bring tsing  
Mi tsi gets tsing  
We tsi tsing

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

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

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

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

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

The wind is blowing nicely.  
Khwova is wearing beads.

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

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

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

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

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

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

Terms applied to males

!gu!na	≠tum
!guma	≠tuma
tsu	!umba
tsuma	!umbama
!go	mama
tsi	
tun!ga	
tun!gamma	

Terms applied to females

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

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 gama the new wife. This is to explain gama gama--not what the song says.

R-55

R-56

Recorder Haus Ernst  
Interpreter hedimo

7,8,9--2

- R-57 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.

R-58, R-59

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

≠Gao from G.G.

//Ao

/Gao

Gao

Khau//a, son of Demi

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

Tsangao

Demi

and others listening

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

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

name	to miss	to miss
of	hunt	hunt

person

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

The first ones were the old songs of the instrument.

Are there still more songs which they have not sung?

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

No. 12 R-60

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

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

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

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

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

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

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

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

R-62

No. 14

1953

Reender Hays Ernst  
Interprete Ledimo

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  $\neq$ 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 R-63

- 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.



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

Recorder Hans Ernst

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

Gigae

Naisi

Gao

≠Gao

Tushay

/Qui crooked

//Ao

Bo

/Gao

Tall dark from G.G.

Reddish from G.G.

Kau a son of Demi

Young man ring o o on back of head and headband

!U

Ungka

//Kushay

From G.G. three young girls

Women from ≠Gao, three

Kho//o

Khau//a

/Gam

Hooga wife of Gao

Di//khao!na

/Gasa

Bau wife of Bo

≠Ghea

Khuga daughter of Gao

Kuga wife of !Naisi

Khuan//a daughter of Di Khao

June 19, 1953. Girls and women.

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

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

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

Tree caterpillar. //Khuga has a good voice.

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

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

No. 19 R-67

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

Where is the other part? Reel no? 17, apparently

R-65

June 18, 1953

Recorder Hans Ernst  
Interpreter Fedimo

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.

↑  
They said they were not  
Date = July 1953  
↓

R-64  
No. 16

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

Recorded June 18  
Translated on June 30, 1953. ∴ filed under June 18, 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. *Ledimo,*

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.

*Ledimo,*

27 on card, but not mentioned here

Nos. 24, 25, 26, 28  
R-72, R-73, R-74, R-75, R-76

Recorder Hans Ernst  
Interpreter Ledimo

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 accompaniment 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 for  
reel 24 reel 25 June 28, now attached.

R-72

No 24 and 25

No. 24  
and 25 (4th page  
R-73)

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 on 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 Chilgo. 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 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



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<sup>x</sup>aosi, owners of the east and Nora G<sup>x</sup>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<sup>x</sup>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.

Recorder  
Ledimo's translation  
Made from reel

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!)

June 22, 1953

Nos. 29 & 30

R-78

R-79

on 3<sup>rd</sup> page

Recorder Hans Ernst  
Interpreter Ladino

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<sup>2</sup>

≠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<sup>2</sup>.  
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 beetle. |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  
cocoons 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.



Reels No. 29 & 30

Notes on Music

Recorder Hans Ernst  
Inlupulu Ledimo

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 /Gai|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.) a song

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.

29--2, Notes on Music

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 play 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 - a song

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 a song  
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 88 and R 89

No. { R-88  
38 (last half)  
and 39 → next page, R-89

Recorder Hans Ernst  
Interpreter Ledimo

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

- 1) Puff Adder song--composed by herself. [on occasion of father's being bitten by puff adder. Very sad song.]
- 2) /Gh<sup>x</sup>ai--a song about a man named /Gh<sup>x</sup>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) !Alga--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 occurrence, a mood.

End of Reel No. 38.

first part was recorded in (over)

What is the name of the song? (?) at beginning of reel 38?

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, daughter 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.

Recorder Hans Ernst  
Interpreter Ledimo

R-86

Reels No. 36 and 37 and some on 38.

(R-87 next page)

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.)

surely 37?  
Reel No. 27 begins about here. R-87

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.

Nharu

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 box.-- (Reel changed.) What color? whitish. Bechuana name is Man pin pin yani.  
Mam pin py ani.

New Reel No. 38. R-88

Clouds

(card clipped to  
next batch of MS)

The /Nao of the rain. //Ga /Nao the thinnest 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 92

Recorder Hans Ernst  
Interpreter Sedimo

R-99

No. 42

No. 92

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 do that. 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.

42--3

(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.

R-95 sub/or  
R-96

Reel No? 46 or 47

June 27, 1953

Recorder Hau Ernst  
Interpreter Sedimo

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

Porcupine game.

Players:

Gao Med.	/Gunda
Kau//a, son of Demi	Tushay
/Qui Neander	≠Goma, son of !Naisi
Goma, son of Gau	/Qui (light) from G.G.
!Naishi, friend of !Naish	
//ao joined.	

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.

*What else was there  
in this date.*

June 24, 1953

Recorder Hans Ernst  
Interpreter Ledimo

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.

*Is this actually a reel?  
There is no end for it.*

Recorder Hans Ernst  
Interpreter Ledimo

Nos. 48 & 49  
R-97 R-98

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

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

Present:

Gao Med.  
Bo from G.G.  
Gi gae  
≠Goma  
Gao Helmet  
Demi

|Naishi old  
Gao husband of Zuma  
Zuma  
/Qui long face  
≠Goma

Translation of story of how animals were marked.

Mrs. S. got baby girls digging.

No. 48 R-97

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

1) |U 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 key. This was an eland. |U when it walked it made the sound of Gao Gao Gao Gao. Clump clump. Gai Gai.

2) |Goa 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 giraffe this was. They let it go. It followed the eland. They 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) ≠N When it left it went like writhing. This is the python. (Python lower tone, eland higher tone.) It was shining. (Writhing has gesture to go with. They made little spots on it.

- 4) /G<sup>x</sup>ow came after the python--another snake. This one is little they said. We shall make it look smooth. They sat and thought.
- 5) (Correlate with picture) and one came and they said we shall let a bird his head be white. This will be a servant. I wish we could give |Kain him some wildebeeste soup. Where shall we put it for him.  
|Kay (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) A leopard came next. They made spots bigger than the "tiger's"  
|Gao 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) (Gao shows the putting on of the spots.) Gao Med. is here at //Kali the translating. Came of own accord. The Kali is a little bird. a bird They did not wish to waste time on it, so put only a few little spots.
- 8) Something came and they made its tail. They said this "tiger"  
|Kum 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) Whoo Whoo was said in the mike. Whoo a moaning sound. This /To is the wild dog coming. The wild dog jumped and said. They said ryhme yes this is a good runner. He will kill animals. The with They said toe eland giraffe python--they said they first told about these animals.
- 10) Something came. They put spots. This is the lion\* They made |Ga itseyes hollow and after it was finished it went away. They said |Naiee you will be strong. You will pull things down and kill them. a You are the lion. fairly long The animals were told to go but not to live together. They sound must live in different places. could be |High- ee
- 11) Then came a spotted hyaena. They decorated it and decorated it. /Gui 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) 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) 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) A buck which looks like a hartebeeste. Interrogated to /No 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) Then came a duiker. They said you are a servant a little /On thing. You are nothing. We shall just give you a light color. short high tone (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) They thought they had finished marking all the animals.  
 /Hoa But then came a pig. Someone said there are many animals. They  
 or are not finished. They said (of the pig) we will give you teeth  
 /Toa 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<sup>x</sup>ong.

20) Then came the ant bear and they made its color. Then they  
 !K<sup>x</sup>ong 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) Zebras came. They say this one we shall decorate very  
 /Due 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 guinea 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

dome  
Yes, tsi  
boiled in  
a pot not  
soup.

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.

33) Jackal came making its cry, hoa hoa-Ledimo  
/Geedi 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 /Geedi and red in color. Ledimo says  
/Twee 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) There came all things /Noa ≠Uma. Then came an !U. Of  
!U 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) After !U came //Karu a wild dog. They decorated it and  
//Karu said you will be a runner. Dog 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) Then came a jackal saying everyone has been getting medicine.  
/Geeri I shall be the only one left without. They said this is a little

41)

"gu"  
for  
people  
and  
animal

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 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,

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 struggbd 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.

49--4

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.

Translation made June 30, 1953. Translation of Gao's trip.  
Ledimo. *Made from reel in camp  
to L.S.M.*

≠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 sandy place to and drank. 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 spools. 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.

*I could not put half the place names down.  
Could not spell them L.S.M.*

R-101  
Nos. 50 & 51

R-102

Recorder Hans Ernst  
Interpreter Ladino

No. 50

R-101

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 R-102

- 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<sup>x</sup>am<sup>zu</sup>!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 makes (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.

R103

R-104

No. 52  
and 53

Recorder Hans Ernst  
Interpreter Selimo

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.



P.M.

R 103  
R 104  
No. 52  
and 53

Recorder Hans Ernst  
Inleputu Ledimo

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	(lgoo	water,- lower tone, breathe out like in who.
with Eng.	(lgu	name,- no aspiration, higher tone than water.
2	lgu	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.
	(lqui	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.
	lnā	old, big,-a long sound, aspirated.
	lnā <sup>u</sup>	to get lost.
	(≠n <sup>h</sup> a	name of a tree,-a is as in at almost aspirated.
	(≠n <sup>x</sup> a	lice,-gutteral.
	Inha	a burned place.

7 - 5 per second.

July 1, 1953.

|Na<sup>u</sup> 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.

-----  
|<sup>k</sup>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 pronunciation 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.

2--53

- !Gho aspirated guttural, means male, lower tone than brother.
- Gō not guttural, 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.
- (IG<sup>x</sup> a heart, guttural  
(  
(Ga the ground, harder than the x sound in Xama.  
Same as in name Gao, very guttural.

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.

-----

- 1st (//Gao 2 a woman's name, short sound, higher tone than //Ao. (you strike it.)  
(  
(<sup>u</sup>  
(//A o a man's name.
- 3 (//Gao 2 a buffalo, high tone  
(  
3 (//Gao man's name, lower tone, more guttural.  
(  
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.

Recorder Hans Erust  
Interpreter Ledimo

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<sup>n</sup>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 |lungka

h ha hara que

End of Reel 53.

R-105  
No. 54

Recorded Hans Ernst  
Interpreter Ledimo

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 gloa 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.

R 99 - there is none See R 92

The number 99 was assigned to the translation of Reel No. 42 (original number), as the translation and card were separated.

The translation has now been put with the card, and the notes combined. As a result there is no Reel 99. See Reel 92.

R-90 through R-94

except

R 92, which is

translated

No. 99 was originally given to translation  
of 92 as card and translation were  
separated.