

"WE ARE N|UU HUNTERS"

"CA IX'ÕA N|UUKI"

A conversational-fluency oriented approach
to N|uuki acquisition and indigenous
language revitalization

*Language-
Hunting
adapted to
ǀKhomani
San N|uuki*

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Foreword

On July 2013 I began a four-month-long internship with the South African San Institute (SASI). Having been asked to try and use my IT experience to help organize convenient platforms for learning N|uu, I recalled reading online about two twin language acquisition systems called "*Where Are Your Keys*" (www.whereareyourkeys.org) and "*Language Hunting*" (www.languagehunters.org), which were specifically designed for revitalizing endangered indigenous languages. I also realized that given the extremely limited internet access in the Kalahari (in fact, the limited access to computers altogether), an appropriate solution should be something that can be used "offline" and possibly in hard-copy.

The result is this document.

The purpose of this "manual" is to demonstrate how N|uuki can be learned and taught within the community, using existing assets and with minimal need for additional external resources and guidance. Being based on my current (rather loose) understanding of "Where Are Your Keys" (WAYK) and "Language Hunting" (LH), it focuses on learning through rapidly building up conversation-ability, beginning with basic and simple conversations then gradually expanding them to include more elaborate structures and wider vocabulary.

I hope that introducing the materials in this way will make it much more accessible to the †Khomani San community, and enable them to revitalize N|uuki on their own terms.

Thanks and Acknowledgements

To adapt a WAYK/LH-type curriculum into N|uuki, I relied heavily on materials and assistance provided by various major N|uu linguists, and especially Chris Collins, Tom Güldemann, Levi Namaseb, Bonny Sands, Alena Witzlack-Makarevich and Sheena Shah. The collections and compilations they so generously shared (mentioned at the end of this booklet) were invaluable, as were their comments and further assistance. Thank you all!

I would like to thank everyone who was involved in this N|uu language project: My supervisor from the Glocal studies program at the Hebrew University in Jeruslaem, Aya Navon, my supervisor from SASI - Grace Humphreys, and most importantly - Katerina Essau (Ouma Geelmeid) and Claudia from the N|uu language school in Upington and my good friends in the #Khomani San community in the Kalahari. Especially Dion Noubitsen Kummsa, who explored N|uu alongside myself and brought many valuable insights based on his past encounters with other Bushman languages.

Thank all of the above, and any others I haven't mentioned, for a great period of learning and challenges in my life.

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What are "Where Are Your Keys" and "Language Hunting?"

"Where Are Your Keys?" (WAYK) is an interactive technique for learning languages directly from native speakers. It is a game-based approach which uses gesture and sign language to facilitate immediate communication in the target language. The game trains speakers in language fluency. ... It prioritizes grace and effortless command of fundamental skills, over sheer accumulation of vocabulary. It won't turn you into a walking dictionary of your target language; it will turn you into a graceful speaker of the fundamental adult speech of your target language" (["Where Are Your Keys?" on Wikipedia.com](#))

Language Hunting is a system of techniques for community language education and revitalization, and a philosophy for teaching and learning, guided by results. Language Hunt players are also teacher-trainers, so that the ability to teach and learn is passed on indefinitely to other players. All this is accomplished through a fun, contagious, high-energy game focused first on encouraging fluent conversation. ([From LanguageHunters.org](#))

Essentially, both WAYK and LH are a collection of language-learning techniques, passed-on and applied in a group-game setting. Occasionally, throughout this booklet, I will point to some of these techniques and explain their relevance (I find that practical

examples are the best way to learn these techniques, and improve the chances of applying them similarly in the future

If you're interested in more techniques or further explanations of the techniques mentioned here – these can be found in places such as the WAYK wiki: , on the systems' websites, blogs and online discussion groups: , or in the Language Hunter's Kit: <https://leanpub.com/languagehunterskit>

Important Disclaimer

N|uuki cannot be revitalized from a book. Language doesn't exist in script, and the purpose of this booklet is not to become a source of knowledge from which N|uuki should be learnt. Language exists between people, and without such connections – it is meaningless .

Both WAYK and LH emphasize that language acquisition should be done with little-to-no written material, and focus as much as possible on human interaction. The extreme approach calls for no note-taking, no worksheets and no textbooks. Therefore, what this booklet aims to do is demonstrate how lively real-time human interactions can be designed and directed to maximize language acquisition and build up quick conversational fluency in N|uuki. The best way to use it is to use it as a source of inspiration to creating your own "hunts". Your own "games". Your own conversations.

The Hunt

This booklet is a collection of "hunts" or small "games" (we'll call it hunts from now on). In each hunt, the players "hunt" for a certain conversational skill. A hunt focuses on a very specific and limited type of conversation, in order to make it easier to gain fluency in it.

For example, a most basic conversation would be :

What is that?	Cui xae a?
That is a rock.	uru kee
What is that?	Cui xae a?
That is a stick.	⊙oo kee

Achieving fluency in such a conversation should be relatively easy. Once it is achieved, the hunt can continue for the next conversation type, ideally one that is directly expanding the previous:

What is that?	Cui xae a?
That is a rock.	uru kee.
Is that a rock?	uru xae?
Yes. It's a rock.	Ee. uru kee.
Is that a stick?	⊙oo xae?
No. It's not a stick. It's a rock.	nii. ⊙oo kee ae. uru kee.

As you will see, the booklet contains a collection of such mini-hunts, each continuing the previous and building up further fluency in more and more types of conversations. To make it more appealing and adapt it specifically for for N|uu, I tried to arrange these hunts according to categories inspired by traditional Bushmen life. This way, players not only engage in language acquisition, but also directly discuss traditional skills and knowledge (such as hunting practices, tracking, foraging, food and craft preparation, dancing, etc).

How to hunt?

For a more elaborate explanation of methods – one should look into WAYK and LH resources.

The following is quite enough to start with, and is a summary of what I view as the most necessary essentials.

You'll need:

1. **Group** – a group of N|uuki hunters. Old or young, men or women, any number from 2 to a lot. However, if the groups are very big, you might want to separate into several smaller groups for more convenient and intimate conversations. Another good option is to have an "inner circle" of 2-4 players, and an outer circle of observers who aren't directly playing, but can still watch and imitate the players.
2. **Target conversation** – the piece of language that would be acquired in this game. A type of conversation. In our case, these are the hunts shown in this booklet, but one can also create others based on what we'd like to learn/teach.
3. **Setup** – the things that we will talk about. It can be items, arranged in a certain way, or a sitting arrangement, or something else. For the hunts included in this booklet I give examples of an appropriate setup. It's important to keep the setup clear and simple, so as not to confuse!

Playing Instructions:

1. Start by taking a small "**bite-size**" piece of conversation (a hunt, or a part of a hunt)
2. **Copycat round:** The experienced hunter expresses, and others copy as best as they can. When everyone feels good and comfortable – proceed to next round:
3. **"My turn, your turn" round:** The experienced hunter initiates conversation with a specific player, then motions the player to initiate the same conversation from his/her side. Interaction is kept between the experienced hunter and the other players – one each at a time.
4. **Round-table round:** The conversation is initiated by the players, at each other. Each player initiates the conversation with the player next in the circle – until it comes back to the experienced player.
5. **Free-play round:** Same as round-table, but without a particular order!

6. Continue to **next bite-size piece** (next hunt, or next part of the hunt)

General "rules"

Keep it alive!

Language is a living, flowing thing. Don't get stiff or too hung up on exact pronunciation/proper structure! Flow with the game, laugh, breathe and communicate – not just with words.

Use your whole body!

This is directly related to Keeping it alive! Use hand gestures, invent specific signs for certain words, and don't be afraid to exaggerate them! Using gestures with specific words helps memory, and empowers the unspoken communication between players/hunters. It also keeps the blood flowing and energy levels higher.

Stick to "here and now!"

At least in the beginning, always make the conversation about things that are here and now, and that you can even reach out and touch. Don't talk about imagined items – put the items on the table/floor/ground in the middle of the game, and talk about them directly.

Keep it simple and clear!

Use items that can't be confused for something else. A stick that's too long can be a whip. If it's really really small and short – do we mean 'twig'? or 'dirt'? Don't fall into this un-clarity. Use a stick that's the most stick-like stick that you can find .

Similarly, get rid of anything that messes up the setup. Remove unnecessary objects and maintain a simple and clear learning environment. If noise doesn't help the setup – go somewhere quiet. If a windy weather messes up the sandy surface on which you work – go somewhere sheltered (but if wind can be part of the setup –

such as in discussing tracking and ageing of tracks – perhaps you might want to deliberately go outside and look at the sand being swept away on a windy day.(...

N|uu! N|uu! N|uu!

Once you decide on the target conversation, the best thing would be to stick only to N|uu. No asking questions and no explanations in English or Afrikaans. Immerse yourself in the target language and target conversation. Everything you need to understand can come from a good paced progression from copycat to free-play. Take the time to hear the language and try to 'feel' it, before you fall back to the convenience of other languages.

Creating more hunts

Decide on a bite-size target conversation. This would usually be a question and the answer it demands, or a command and the action it motivates.

Think of the setup – the setting, props and arrangement that fits this conversation.

If fluent speakers are available - use the setup to "hunt" the language from them. If not, you can use the language resources (see the resources list at the end of the booklet) to find similar grammatical structures and the required vocabulary – and construct the translations yourself.

Make sure you make the conversation with full sentences (If the question is "is that a stick" then an example of a partial answer is "Yes", and an example of a full answer is "Yes, it is a stick").

A note on reading and writing N|uuki (Pronunciation and Transliteration)

Not being a linguist, the transliteration system used here isn't anything formal, and might sometimes be even slightly inconsistent despite my best efforts. What guided me was the desire to keep it as simple and as accessible to uninitiated users as possible. I also had to settle on one form from several, since the available resources often use different systems or even contradict. In cases where there's uncertainty or if pronunciation is a major issue – I encourage users to do what I did, and refer to the audio recordings mentioned at the end of the booklet (which should hopefully be available).

Also, bear in mind that while writing and spelling are important in certain contexts, they are relatively negligible when it comes to the language acquisition methods that this booklet focuses on. As learners, your focus should be on making conversation and engaging actual speakers (or their recordings) – much more than discussing if a word should be spelt one way or another.

Use it where it helps. Forget it where it overcomplicates.

Important notes:

- Vowels with a tilde on top (ã, ã, etc...) are nasalized (spoken through the nose)
- Glottal consonants are marked by 'q'.
- The 5 main clicks are:
 - Dental – |
 - Lateral – ||
 - Palatal – !
 - Alveolar-Palatal – †
 - Bilabial – ⊙ (kind of like a kiss-sound)

N|uu-Hunting Examples

Basic example – The tiny hunt

What is that? – Cui xae a? Yes – ee, ce , No – N!o-i , Nii (from Afrikaans Nee. Due to request, this is the form that will be used throughout the booklet)	
What is that? That's a stone. What is that? That's a stick. Is that a stone? Yes. It's a stone. Is that a stick? No. It's not a stick. It's a stone.	Cui xae a? uru kee. Cui xae a? 0oo kee. uru xae? Ee. uru kee. 0oo xae? Nii. 0oo ke ae. uru kee.

Setup: Empty surface, with a regular looking stone and a plain stick to match



Language Hunting techniques used:

"What is that?"... In the first part – knowing just how to ask "cui xae a?", one can 'hunt' for the names of the objects ("||uru", "0oo").

In the second part, notice the **technique: Make someone say "Yes"/"No"**! By asking if the stone is a stone – you make the other player say "yes" (you 'hunt' for "yes". By asking if the stick is a stone – you 'hunt' a "No".

Example 2: Meeting and Greeting

Who are you?	
I – ng , You – a , Him/Her – ku , It – ki , We (all) – i , We (but not you) – si , You (plural) – u , Them (human) – kin , Them (non-human) – kike	
Who are you? I am [] Who am I? You are [] Who is that? It is ...	Cuu xae a? ng ke ng ____ cuu xae ng? a ke ng ____ cuu xae a? Ku ke ng ____
Are you []? Yes. I am []. Am I []? No. You are not []. You are [].	a ng ____? Ee. a ke ng ____. ng ____? Nii. a u ke ng ____ . a ke ng ____.

Setup: No objects required! Just people standing or sitting in a circle

Important: use exaggerated gestures to indicate people (point)

Game progression:

1. **First round** – copycat the experienced player
2. **Second round** – The experienced speaker asks other players one at a time, and then changes roles and they ask him/her
3. **Third round** – each player asks the next in the circle
4. **Fourth round** – Free-play!

If everyone's comfortable – it might be nice to mix-in some basic greetings:

Good morning How did you sleep? I slept I'm awake / I awoke / I'm alive Goodbye (I go) Go well ("go!") Thanks Sleep well	!hunkia G a jee 0un-a? na 0un-a na !hou-a ng 'e 'e-a aio kisin 0un-a
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Hunting |x'õaki

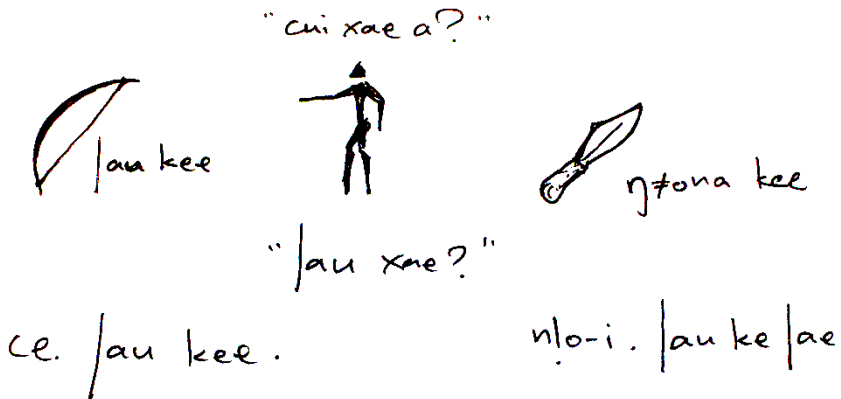


What is that? – Cui xae a? (hunting tools)

Bow - |au , Knife – nɬona , Arrow - ||hang n|ng , Spear – nɬona ɬoo , Axe - ɬo
 , Stick – O'oo , Trap – slaxa , Stone - ||uru

What is that?	Cui xae a?
That's a bow	 au kee
What is that?	Cui xae a?
That's a knife	Nɬona kee
Is that a bow?	 au xae?
Yes. It's a bow	Ee, au kee
Is that a knife?	nɬona xae?
Yes. That's a knife.	Ee, nɬona kee
Is that a bow?	 au xae?
No. That's not a bow. That's a knife.	Nii, au ke ae. nɬona kee.

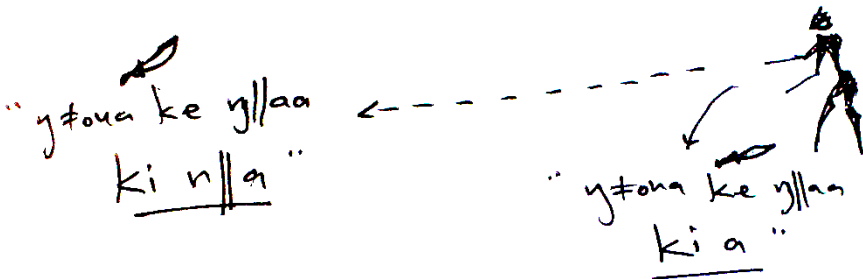
Setup: Just two or more hunting tools, spread out on the game surface



Where? - Kija xae (here, there)

Here – ki a (this place) , There – ki n a (that place)	
Where is the bow?	Kija xae au?
Here is the bow	au ke n aa ki a
Where is the knife?	Kija xae n#ona?
Here is the knife	n#ona ke n aa ki a
Is the knife here?	n#ona n aa ki-a?
Yes. The knife is here.	Ee. n#ona ke n aa ki a
Is the bow here?	au n aa ki-a?
Yes. The bow is here.	Ee. au ke n aa ki a
Is the cup here?	bekersi n aa ki-a?
No. The cup is not here.	nii. bekersi ke u n aa ki a
Where is the cup?	Kija xae bekersi?
There is the cup!	bekersi ke n aa ki n a

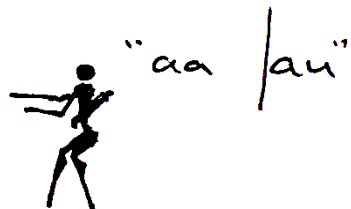
Setup: Put some of the objects "here" – on the surface where the game is played, and the other object/s "there" – say, on the other side of the room...



Basic "trading game" – Give/Take

Take - /ii, Give – aa	
Where is the knife?	Kija xae nɰona?
Here is the knife.	Nɰona ke n aa ki a
Take the knife	ii nɰona
Take the bow	ii au
Give the knife	aa-a nɰona
Take the knife	ii nɰona
Thanks!	Aio!
Give the bow	aa au
This is not a bow. It's a knife.	au ke ae. nɰona kee
Take the knife.	ii nɰona
No! Don't give the knife. Give the bow.	Nii, ɰi aa nɰona. aa au
Take the bow.	ii au
Thank you.	Aio!

" /i |au "



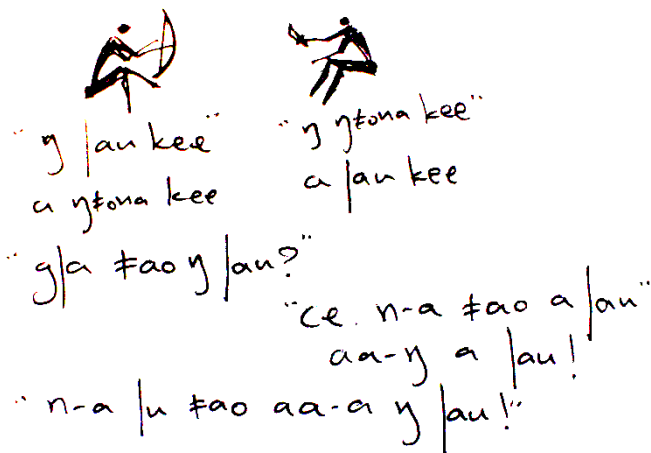
***Note the usage of technique: "make me say no" (by giving the wrong item). In this case it also forces "don't do" – "ɰi"**

Whose?

My – ng ... , Your – a ... , His/Her – ku ... , Our – i ... , Your (pl) – u , Their – kin	
Whose knife is it?	Cuu nɰona xae a?
It is my knife.	ng nɰona kee
Whose bow is it?	cuu au xae a?
It is your bow.	a au kee.
Is it my bow?	n ng au xae?
Yes. It's your bow.	Ee. a au kee.
Is it my knife?	n ng nɰona xae?
No. It's not your knife. It's my knife.	nii. a nɰona ke ae. n ng nɰona kee.
What is that?	cui xae a?
That's his/her axe.	ku !'oo kee.

Setup: place the objects in front of certain players

Important tip: use exaggerated gestures to indicate ownership ("my", "your"...).



Full trading game

Want - ꞑao-a , Have – ki , Take - ii , Give – aa	
Give me your knife.	aa na a nꞑona
Take my knife.	 ii-a ng nꞑona
Thank you!	Aio!
Do you want my bow?	g a ꞑao-a ng au?
Yes. I want your bow.	Ee. na ꞑao-a a au.
Here – take my bow.	Ki-a - ii-a ng au.
Thanks!	Aio!
Do you want your knife?	g a ꞑao-a a nꞑona?
No. I don't want my knife. I want your bow.	Nii. ng u ꞑao-a ng nꞑona. na ꞑao-a a au.
Now you have my bow. You have my bow, and I have your knife.	a ki ng au. a ki ng au n a na ki a nꞑona.
Yes. I have your bow and you have my knife.	Ee. na ki a au, n a ng ki a nꞑona.
Do you have your knife?	g a ki a nꞑona?
No. I don't have my knife. You have my knife. I have your bow.	Nii. na u ki ng nꞑona. a ki ng nꞑona. na ki a au.
Do you want to give me the bow?	g a ꞑao-a a aa na au?
No. I don't want to give you the bow.	nii. na u ꞑao ng aa a au.

***Tip:** Whenever doing a game, start with the more basic hunts that preceded. For example – in this case start with "what is that?", "whose is that?", mix "whose" with "give/take" ("Give-me my bow"), then add the new "Have/Don't have" and "Want/Don't want" separately, before diving into a full trading game...

Where? - Kija xae (objects in relation to each other)

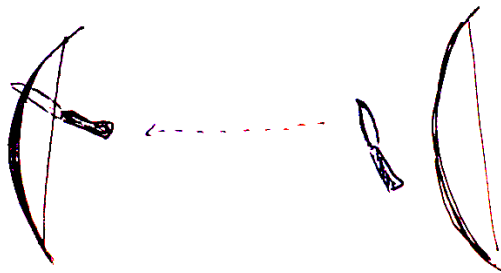
<p>On - āi-soo ("on-top sit"), Under – cxa-u , In front of - haa , Behind - ts'ii-soo , Beside - xaa-soo , Inside - 'ii-soo , Outside - hu , "kamaku"</p>	
<p>Where is the knife? The knife is on top of the bow. Where is the bow? The bow is under the knife Is the knife on the bow? Yes, the knife is on the bow. Is the bow under the knife? Yes. The bow is under the knife. Is the knife under the bow? No. The knife is not under the bow. The knife is on the bow.</p>	<p>Kija xae nɸona? nɸona ke āi-soo au Kija xae au? au ke cxa-u nɸona nɸona āi-soo au? Ee, nɸona ke āi-soo au au cxa-u nɸona? Ee. au ke cxa-u nɸona nɸona cxa-u au? Nii. nɸona ke u cxa-u au. nɸona ke āi-soo au.</p>
<p>Where is the knife? The knife is beside the bow. The knife is behind the bow. The bow is in front of the knife.</p>	<p>kija xae nɸona? nɸona ke xaa-soo au nɸona ke ts'ii-soo au au ke haa-soo nɸona</p>
<p>The stone is in the cup The stone is outside the cup</p>	<p> uru ke 'ii-soo bekersi uru ke hu-soo bekersi / uru ke ng bekersi kamaku</p>

Setup: The conversation is self-explanatory. Place the objects in different relations to each other. Start with one relative positioning, and slowly add more.



Game – "Put"

Put - hoo, Pick-up - ee-uu	
Give me the knife	aa na nɰona
Take the knife	ii-a nɰona
Put the knife on the bow	hoo-a nɰona ǎi-soo au
I put the knife on the bow.	na hoo nɰona ǎi-soo au
Is the knife on the bow?	nɰona ǎi-soo au?
Yes the knife is on the bow.	Ee. nɰona ke ǎi-soo au
Where is the bow?	Kija xae au?
The bow is under the knife.	au ke cxa-u nɰona
Put the knife under the bow.	hoo-a nɰona cxa-u au
I put the knife under the bow.	na hoo nɰona cxa-u au
Is the knife under the bow?	nɰona cxa-u au?
Yes. The knife is under the bow.	Ee. nɰona ke cxa-u au.
Is the knife on the bow?	nɰona ǎi-soo au?
No. The knife is not on the bow. The knife is under the bow.	ng!o-i. nɰona ke u ǎi-soo au. nɰona ke cxa-u au
Take the knife and put it beside the bow.	ii-a nɰona n a hoo-a xaa-soo au
I take the knife and put it beside the bow.	na ii nɰona n a hoo ki xaa-soo au
Where is the knife?	Kija xae nɰona?
The knife is beside the bow.	nɰona ke xaa-soo au



How many (counting)

Many – kebeke	
How many stones? One stone.	He ki uruke he kebeke? uru he 'oe
How many sticks? Two sticks.	He ki Oooke he kebeke? Oooke ni !uu
...	...
Many stones.	 uruke ni kebeke

More/Less

More (many) – kebeke , Less (few) - ꜥ'i	
There are more sticks than stones	Oooke ke kebeke ng uruke
There are less stones than sticks	 uruke ke ꜥ'i ng Oooke
Are there more sticks than stones?	Oooke kebeke ng uruke?
Yes. There are more sticks than stones.	Ee. Oooke ke kebeke ng uruke.
Are there less stones than sticks?	 uruke ꜥ'i ng Oooke?
Yes, there are less stones than sticks.	Ee. uruke ke ꜥ'i ng Oooke
Are there more stones than sticks?	 uruke kebeke ng Oooke?
No. There aren't more stones than sticks. There are less stones than sticks.	Nii. uruke ke u kebeke ng Oooke. uruke ke ꜥ'i ng Oooke.

Trading game (how many)

<p>How many stones do you have? I have 5 stones Can you give me stones? How many stones do you want? I want 3 stones. Ok. Here, take 3 stones. Thanks. How many sticks do you have? I have 4 sticks. Give me sticks! How many sticks do you want? I want 3 sticks. Take 2 sticks No. I don't want 2 sticks. I want 3 sticks. I'll give you less! Give me more...</p> <p>Give me all your sticks Now I have nothing. You have everything.</p>	<p> uruke he kebeke he a ki? na ki uruke ni n!ona n a !'uu aa na uruke? uruke he kebeke he a †ao? na †ao uruke ni n!ona kx'am. Ki a. ii-a uruke ni n!ona. Aio. uruke he kebeke he a ki? na ki †ooke ni !'uu n a !'uu aa na †ooke †ooke he kebeke he a †ao? na †ao †ooke ni n!ona ii-a †ooke ni !'uu Nii. na u †ao †ooke ni !'uu. na †ao †ooke ni n!ona. na si aa a †'i! ii-a ng kebeke!</p> <p> ii-a ng a †ooke huniki na !xaeka ki u-gao. A ki huniki.</p>
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***Note that N|uu only has numbers 1 - ||'oe, 2 - !'uu, 3 – n!ona (similar to Kheokhogwab) and then 'kebeke' – 'many'.**

When constructing numbers slightly smaller it is possible to string several smaller ones: 4 - !'uu n|a !'uu , 7 – n!ona n|a n!ona n|a ||'oe

But in case larger numbers are involved or if the stringed number is too inconvenient – use loan from Khoekhogwab. Or Afrikaans?

What is that? - Animals (it's what we hunt...)

Springbok – g!ae , Gemsbok - !ae , Kudu, Steenbok - ʒun , Eland – saa ,
 Duiker, Rooi Hartebeest - !aa , Blue Wildebeest - |ee , Porcupine - |qhooke ,
 Squirrel - ||ǎi , Jackal – koro , Springhare - |au , Rabbit - n!au , Bird - |qhuisi ,
 Lizard, Snake - |aqasi

Lion - !qhoe , Leopard - ||abe , Cheetah - !'xaru , Hyena – g||ǎi , Mongoose –
 gʒae , dog - ʒhun , wild dog - ||xuri , cat – mOoa , Caracal - !'haa , Mouse –
 ts'uruke , Ostrich – cue , Aardvark - ||qhama , Scorpion - ||qhana

What is that?

(repeat of old 'what is that?', but with
 animal pictures)

Cui xae a?

Setup: Images such as these in the following pages can be used. Another idea
 is to have a collection of cards or bones – with the picture of the animal on
 one side and the N|uu name on the other.

What/Who do you want to hunt?

What do you want to hunt?

I want to hunt springbok.

Do you want to hunt springbok?

Yes, I want to hunt springbok.

Do you want to hunt porcupine?

No, I don't want to hunt porcupine. I
 want to hunt springbok!

So we will hunt springbok.

Yes. We will hunt springbok.

We will not hunt porcupine.

No. We will not hunt porcupine. We
 will hunt springbok.

Ok. Let's go hunt springbok!

Cui xae a ʒao-a a |x'ǎa?

na ʒao-a ng |x'ǎa g!ae

g|a ʒao-a a |x'ǎa g!ae?

ee. na ʒao-a ng |x'ǎa g!ae

g|a ʒao-a a |x'ǎa |qhooke?

nii. na ||u ʒao-a ng |x'ǎa |qhooke.

na ʒao-a ng |x'ǎa g!ae

So, ca si |x'ǎa g!ae.

Ee. ca si |x'ǎa g!ae.

ca si ||u |x'ǎa |qhooke.

nii. ca si ||u |x'ǎa |qhooke. ca si |x'ǎa
 g!ae.

!aba. sii-a | |x' ǎa g!ae

Where is the animal?

(play with images of animals in certain places)	
<p>Where is the _?</p> <p>The springbok is in the veld The porcupine is in the bushes The aardvark is in the hole The snake is in the tree The Jackal is on the dune The weaver is outside the nest The gemsbok is in the pan The eland is far The hartebeest is near ("not far")</p>	<p>Kija xae _ n aa?</p> <p>g!ae ke n aa !xu qhooke ke n aa bosike hama ke n aa !oo aqasi ke n aa †hii Koro ke n aa n!uu qhuisi ke n aa kamaku n ng !ae ke n aa oe Saa ke halu-a !'aa ke u halu-a</p>

Note that "n||aa" means "stay". This is fine for a simplified "where" conversation. Later however, players could progress to the more complicated (but more appropriate?) locatives (on, under, in, outside, etc...).





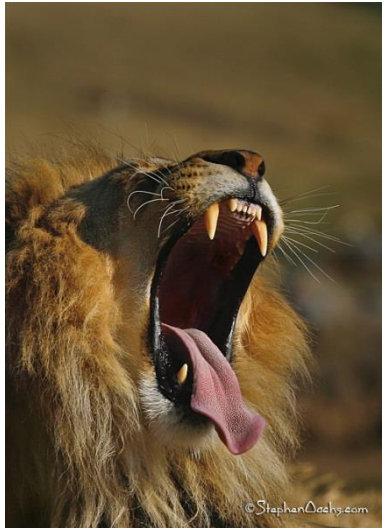
What is it (the animal) doing? – Cui xae ki k'xu?

Walk – caqn , Run - !ai , Jump - ꞑhuu , Fly – zeqa , Stand - ꞑhu , Sit – soo ,
Crawl / Stalk - !qoba , Lie down – caa , Dig - ||'au , Eat – a , Kick – nꞑaa

The porcupine is digging
The springbok is jumping
The cheetah is running
The Leopard is stalking
The lion is yawning
The hyena is eating
The bird is flying
The ostrich is dancing

|qhooke ke ||'au
g!ae ke ꞑuu
!xaru ke !aia
||abe ke !qoba
!qhoe ke g!oa
g||āi ke ai
|qhuisi ke zeqa
Cue ke nꞑaa





Animal imitation game

<p>Do like this! Jump like a springbok! Crawl like a lizard! Stalk like a leopard! Dig like a porcupine! Kick like an ostrich! Dance like ostrich! Yawn like a lion! Roar like a lion! Hiss (lit. "blow") like a snake! Fly like a bird!</p>	<p>ng kx'u-a ng ki! †uu-a ‖a g!ae !aba-a ‖a ‖oqo !aba-a ‖a ‖abe ‖'au-a ‖a qhooke n†aqa-a ‖a cue hoo-a ‖a cue g!oa-a ‖a !qhoe g!am-a ‖a !qhoe !hui-a ‖a aqasi Zeqa-a ‖a qhuisi</p>
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***Fun game to play with children (or an adult child)!**

How to hunt? - |x'ōa jee?

<p>Hunt - x'ōa , Shoot - †abe / n†oa , Hit - †auke , Stab - ‖?an, Trap, Track – g†a?e , Run - !ai , Throw - †abe , Catch - ii , Kill - ha , Hold - aa</p>	
<p>How does one hunt springbok? One shoots springbok with the bow. One traps springbok with snare. One hits springbok with a spear. One runs springbok dead.</p>	<p>†i jee ng x'ōa ng g!ae? †a n†oa g!ae n a au †a ii g!ae n a slaxa. †a †abe-‖?an g!ae n a n†ona †oo. †a !ai- ha g!ae.</p>

When? – Kama ja xae?

<p>Now - !xae ki , After, Before, Today - †qha a , Tomorrow - !xae ka , Yesterday - ‖'hūi ‖'an a , Last night, Morning - !xaeka , Noon - !huru , Afternoon – aoa , Evening, Night – g‖aa , Dawn, Dusk, Twilight - ‖'hūi kin , Sunset - ‖'hūi 'ee , Sunrise - ‖'hūi ke n‖ng</p>	
<p>When will we hunt? We will hunt ...</p>	<p>Kama ja xae ca si x'ōa n‖a? ca si ... x'ōa</p>

Hunting – example of target conversation

What is that?

That's a bow.

Whose bow is that?

That's my bow.

Do you want to go hunting?

Yes. I want to go hunting!

What do you want to hunt?

I want to hunt steenbok.

Don't you want to hunt Springhare?

No. It's daytime. The springhare is in the hole.

Ok. So, let's go hunt steenbok.

Yes. Let's go.

Give me your bow.

Here, take my bow.

Where is my knife?

It is here, it is in the bag.

Do we have a spear?

Yes. We have one spear, it's outside the house.

Good! Let's take everything and then go hunt.

When do you want to leave? Do you want to go now?

Yes. I want to go now.

Where will we hunt?

We'll hunt in the pan.

Is the steenbok in the pan now?

Yes. It's in the pan.

What is it doing?

It is licking salt.

Tracking ᑦaqe !qãĩ !a'i



Setup: There are several options: **1)** Use photos or drawings of tracks, **2)** play this outside on an actual excursion, with real animal tracks, or maybe **3)** draw the footprints in the sand yourself.

Then use the following hunts to talk about what you see:

What is that? (tracks) + Who made that? (Animals)

Make – kx'u, Track (v) - , Track (n)	
<p>What is that? That's a track... ...</p> <p>Who made that track? Lion made that track. Did lion make that track? Yes, lion made that track Did leopard make this track? No, leopard did not make that track. Lion made that track.</p>	<p>Cui xae a? !qai kee</p> <p>Cuu xae kx'u-a !qāi ki n a? !qhoe ke kx'u-a !qāi ki n a !qhoe kx'u-a !qāi ki n a? ee. !qhoe ke kx'u-a !qāi ki n a abe kx'u-a !qāi ki a? nii. abe ke u kx'u-a !qāi ki n a. !qhoe ke kx'u-a !qāi ki n a</p>



How many?

Only - ||ooke, many – kebeke, few, more less,

Man - ɕoo

How many men made that track?

One man made that track.

Only one man made that track?

Yes. Only one man made that track.

No. More than one man made that track. many men made that track.

tjuke ni kebeke he kx'u-a !qāi n|a?

ɕoo he ||'oe ke xn kx'u-a !qāi ki a

ɕoo he ||'oe ||ooke xn kx'u-a !qāi n|a?

Ee. ɕoo he ||'oe ||ooke ke xn kx'u-a !qāi n|a.

nii. Kebeke ng ɕoo he ||'oe xn kx'u-a !qāi n|a. tjuke he kebeke xn kx'u-a !qāi n|a.



How many fingers?

How many fingers can you see?

I can see 4 fingers.

Who has 4 fingers?

Ostrich has 4 fingers.

Is this an ostrich?

Yes. This is an ostrich.

No this is not ostrich. Which other animal has 4 fingers?

Bird also has 4 fingers.

How many legs?

|x'aake he kebeke he a n|ii?

na n|ii |x'aake ni !'uu n|a !'uu

cuu xae ki |x'aake ni !'uu n|a !'uu?

Cue ke ki |x'aake ni !'uu n|a !'uu.

Cue xae?

Ee. Cue kee.

Cue ke ||ae. Cuu Ꞥã ki |x'aake ni !'uu n|a !'uu?

|qhuisi ke kia |x'aake ni !'uu n|a !'uu.

!x'uuke he kebeke he ki a?



Right/Left/Rear/Front

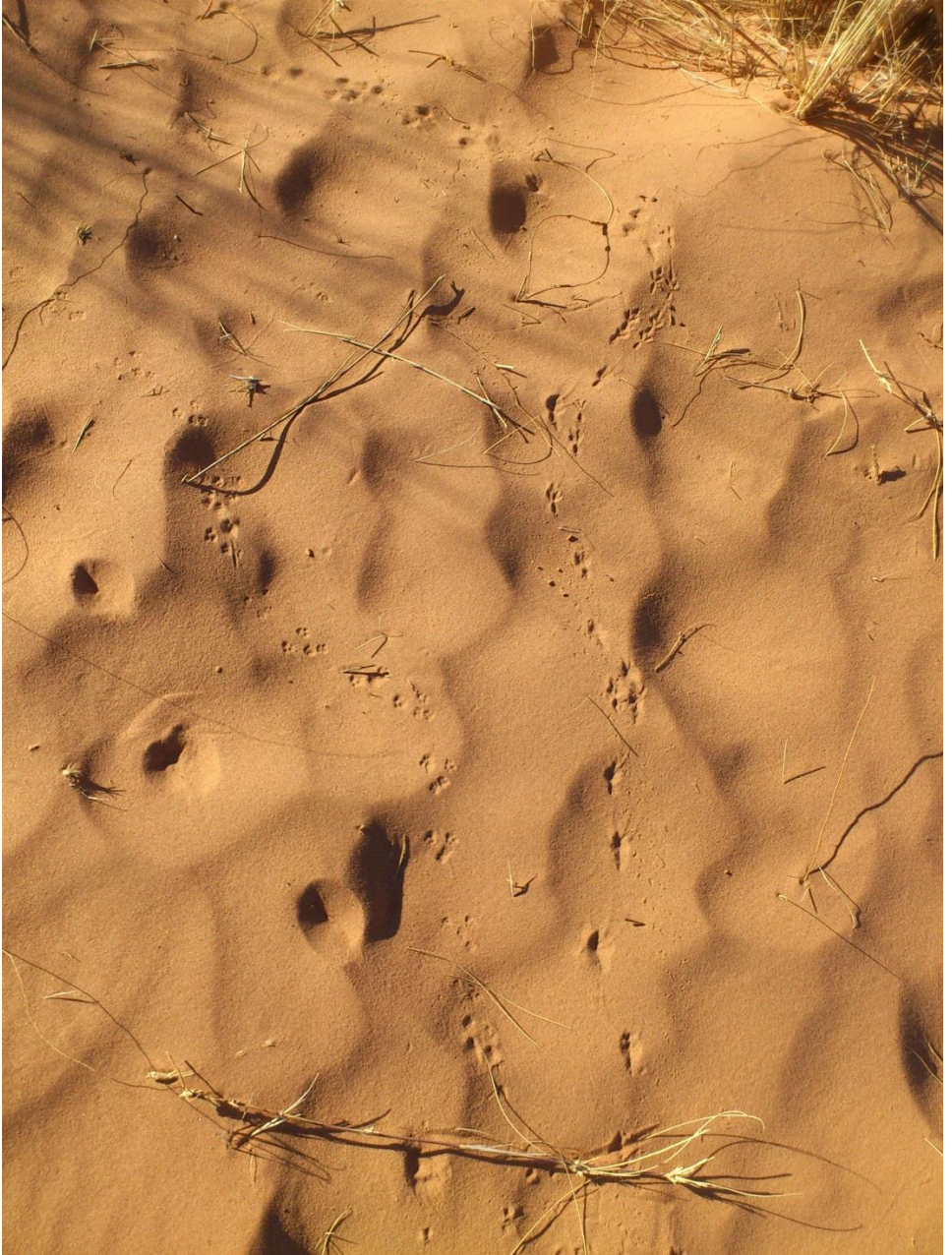
Right – kx'am , Left - ere , Front – xu / ɬhaa , Back – ts'ii / !qai Foot - !x'uuke	
Is it a right foot? Yes. It's a right foot. No. It's not a right foot. It's a left foot. Is it a rear foot? Yes, it's a rear foot. No, it's a front foot. So, It's a front left foot? Yes. It's a front left foot.	!x'uu Kx'am xae? Ee. !x'uu Kx'am kee. Nii. !x'uu Kx'am ke ae. !x'uu ere kee. !x'uu ts'ii xae? Ee. !x'uu ts'ii kee. Nii. !x'uu ɬhaa kee. So, !x'uu he ɬhaa he ere xae? Ee. !x'uu he ɬhaa he ere kee.

How big? - !xoo jee

How big is the thing? It is big. It is very big. It is not very big. It is not big It is small. It is very small.	He !xoo he
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Male or Female?

Male - ɬoo /Female - 'orake	
Is it male or female? It is male. It is female. It is not male. It is female.	ɬoo xae? 'orake xae? ɬoo kee. 'orake kee. ɬoo ke ae. 'orake kee.



How does it (the animal) feel? – ki jee ng chin

It feels good.	Kia chin !aba , Ki-a chin ꞑhu
It doesn't feel good.	Kia u chi laba
It is healthy.	Kia chin ꞑhu
It is ill.	Kia Ɔ'ui-i
It is frightened.	Kia !auka
It is excited.	Kia 'huu
It is angry.	Kia 'aake
It is strong.	Kia !aqa-i
It is tired.	Kia n 'ubu, ki-a x'aika
It is exhausted.	Kia ꞑ'obo
It walks carefully	Kia giriki caqn

How fast did it move? – ki-a ꞑqhi jee ca'an?

This thing moved fast	Ki xn ꞑqhi kx'u caqn-a
Fast	ꞑqhi
Slow	Gereki / c'aqoa
Very fast	ꞑqhi-ꞑqhi
Very slow	gerekigereki
Run	!ai
Walk	Caqn
Stalk	!qoba
Stand still / stop	!'ana



What did it (the animal) do? – cui xae ki kx'u-a ?

<p>It...</p> <p>Was looking for food</p> <p>Was looking for water</p> <p>Was hunting</p> <p>Was hiding</p> <p>Was fighting</p> <p>Was mating</p> <p>Was running away</p>	<p>Kia ...</p> <p>xn ꜱxaqake a-ki</p> <p>xn ꜱxaqake !qhaa</p> <p>xn x'õa-a</p> <p>xn 'hoo ki</p> <p>xn 'ãa-a</p> <p>xn nꜱee-a</p> <p>xn !ai hu</p>
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When? (was the track made)

<p>When was this track made?</p> <p>This track was made today</p> <p>This track was made yesterday</p> <p>This track was made before two days</p> <p>This track was made long time ago</p> <p>This track was made now</p> <p>This track was made in the morning</p> <p>This track was made in midday</p> <p>This track was made in the night</p> <p>This track was made early</p> <p>This track was made late</p> <p>Was this track made today?</p> <p>Yes. The track was made today.</p> <p>No. The track was not made today. It was made yesterday.</p>	<p>Kama ja xae ꜱi kx'u-a !qâisi a n a?</p> <p>ꜱi xn kx'u-a 'hũi a</p> <p>ꜱi xn kx'u-a 'hũi an a</p> <p>ꜱi xn kx'u-a 'hũike ni !'uu</p> <p>ꜱi xn kx'u-a ??????</p> <p>ꜱi xn kx'u-a !xaeki</p> <p>ꜱi xn kx'u-a !xaeka</p> <p>ꜱi xn kx'u-a !huru</p> <p>ꜱi xn kx'u-a g aa</p> <p>ꜱi xn kx'u-a ??????</p> <p>ꜱi xn kx'u-a ??????</p> <p>xn kx'u-a 'hũi a?</p> <p>ee. ꜱi kx'u-a 'hũi a</p> <p>Nii. ꜱi u xn kx'u-a 'hũi a. ꜱi xn kx'u-a 'hũi an a</p>
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What is the shape of the track?

How does the track look like? - !qāi jee ng ku?	
The track is round	!qāi ke ng
Short	‡qoe
Long	!aa
Wide / Deep	khana
Heavy	'um
Narrow	‡'oo
Swept away	n ao
Wet	habi
Dry	oo
Old	Kurisi

Why? – Cui !'ama xae ... n||a?

<p>Why do you say it is a leopard? I say it's a leopard because I can't see no claws. Why can't we see claws? Because they are inside. Why is it not a lion? Because the pad is smaller than a lion. Why was the leopard here? The leopard was here because it was going to the water hole.</p>	<p>Cui !'ama xae a ka abe kee n a? na u n aa qorosi he na ka abe kee. Cui !'ama xae i u n aa qorosi n a? Qorosi ke n aa a'e. Cui !'ama xae !qhoe ke ae n a? x'a xu ke ‡i ng !qhoe. Cui !'ama xae abe xn n aa ki a n a? abe xn 'ee !qhaa he ki n aa ki a.</p>
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What track is that?
Who made it? Was it big or small?
How many toes does it have?
Does it have claws?
So, it's not a dog.
Is it a leopard?

Where is the next track?
How fast was it going?
What is this track?
It's another lion.
Why are there many lions?
Yes. They're hunting. What are they
hunting?
Come, let's follow the tracks!

I don't know.
It was big.
It has four toes.
No. It doesn't have claws.
No, it is not a dog.
No. It's bigger than a leopard. I
think it is a lion.
Here it is.
It was walking.
I don't know. What is it?
Oh. I see!
Because they're hunting together?

I don't know. Let's go see!



More ideas for Hunts and Target Conversation examples

Foraging

What is that? – plants and their parts

What is that?

That's hoodia.

Isn't it Devil's claw.

No. It's not devil's claw. It's hoodia.

Where? (where to find plants for gathering)

Where is the hoodia?

The hoodia is _____

What is it good for?

It is used for food and for medicine.

Is it food?

Yes. It is good food.

Isn't it poison?

Not it is not poison. One can eat it.

How to Gather?

How to use?

How does one use hoodia?

Pick up and give me the hoodia.

Here – Take the hoodia.

Give me your knife.

Here – take my knife.

Thanks. You see? I peel the thorns, then I cut open the hoodia with the knife. Then I eat the flesh.

When does one pick hoodia?

Which one should we take?

Food & Drink

What is that? (food types)

What is it made of? (animals, parts, plants, etc...)

Where do you get the ingredients?

How do you prepare it?

Which do you like better? (this food or that food...)

Why do you like this one better?

Dance

What is that? (accessories)

Motions (clap, stomp, dance, jump)

Songs

Crafts

What is that? (products)

What is it made of? (materials)

How to make that? (actions + materials)

Where can we find _? (recall foraging)

For whom is this?

Family members

Play "who is that?" with the family album... or a family tree

One last word...

I hope this booklet can help any interested individual or groups to take a few confident steps into remaking N|uuki into a conversational language. Language is a living thing – affecting worldviews and relationships. Perhaps N|uu really has no more to offer to anyone in today's modern world, but I seriously doubt and would challenge such a suggestion.

For any community sharing a common language – the language is power. Be it a "real" historical language or a fictional one (Klingon, Elvish, Mandalorian or Na'vi) – it matters little once the communication has been established. Revitalizing N|uuki, I believe, has the power to revitalize the #Khomani San community in various ways – some obvious and some quite subtle and mysterious.

As I tried to show in the examples above, the path to conversational fluency is shorter and simpler than we tend to believe. For instance, once one goes through the not-so-many games under the subject of 'Hunting', one can hypothetically communicate entirely in N|uu during a hunt. Once the tracking 'hunts' have been 'hunted', it's possible to use N|uu exclusively for talking about tracks. And it doesn't take much to adapt this to any other field of interest one has...

This booklet isn't perfect. It probably has various mistakes, or mixes up different terms or different dialects with a disregard that would make a language scholar cringe. However, like almost any other project I involved myself in during my internship in the Kalahari – I believe the most important thing at the moment is not to "do things properly", but to at least *do* and to generate a discussion around it.

The community can eventually work out all the rough edges for themselves, if there's an interest and an acknowledged need. This small language project is merely a stab to throw the N|uuki cards back onto the table and to wake the players up.

Ready for the next round?

N|uuki Resources and references

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The recordings have been graciously provided by the researchers, and are available at the SASI office in Andriesvale or with the SASI staff. In any problem feel free to contact me and I'll see if I can help:

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