The following shot logs are intended as an aid to understanding what content can be found in the film and video footage, and to help in locating specific footage. However, these are production logs and as such there may be omissions, typos, and mis-identifications. Care should be taken especially with any translations included in these shot logs; translations are generally very rough and should not be considered a quotable source. Spellings of Ju/'hoan words, names, and place names are not authoritative; they may reflect older spellings or be incorrect.

Because the shot logs were mostly-in created for the purposes of film production, the logs do include subjective comments and there is extensive use of nicknames, acronyms, and other short-hand. At the end of this document is a list of commonly-used acronyms with explanations, as well as a list of individuals who frequently appear in the shot logs. These lists are not definitive.

Shot logs for 83.11.1, 83.11.2, 2005.11.16, 2005.11.17, 2005.11.18, and 2005.11.43 were compiled by the HSFA, based on existing content notes and screenings by staff. All other shot logs were created by John Marshall, his colleagues, and staff between 1960 and 1998.

Please contact the HSFA with any questions or comments.
Discussion at Xamsa, Nyae Nyae (Eastern Bushmanland) between officials of the Nyae Nyae Farmers Cooperative and Xamsa residents about land rights and use of resources - complete translation by Megan Biesele

Group at Xamsa
00.00 (The scene is set nicely from the start: we see how people are sitting together, smoking, and see close-up faces of speakers) 00.19

"We have come to discuss with you how it will be in these n!ores we live in, our own n!ores (traditional lands). A n!ore is not something you divide off from other n!ores. Your relatives can come there to visit and to stay. You make them a place to sleep and to live. But you don’t sell your n!ore to strangers."

00.19

"This thing they’re doing at Mangetti Dune, that place over in Western Bushmanland...these people have come from Angola, and the Government is dividing up the land to give to them."

00.20

"This same thing could happen to us: they could divide up these small places where we’re living. We say that if the Government does that, it will be making a mistake. We refuse this."

00.32

"We say that the little n!ore which is yours is where you should stay."

00.36

"Other places, the big ones which can be divided and sold for money, are different. Many people have already closed off those lands into farms."

00.50

"But we still have many other relatives who have no water to drink and who want to come back here to have a place to stay. They’re still over there in the south (at the Gobabis farms)."

02.02

"We still want those other people to come join us."

02.05

"When they come we’ll give them a place to stay that has a well. Or if there’s no well, at least someplace with a little water."

02.20

(this section can be left out 20-26 except to show old man Kxao Xamsa listening hard)

"We don’t want what they’re doing over in Mangetti Dune (Western Bushmanland) where a big boss who doesn’t know the area comes in and says “You’ll live here and you’ll live here.” We’re not going to accept that, and just keep quiet and nod our heads and say “Yes, you’re the big boss and we’ll do what you say.” That would really be bad!"

02.48

"If we did that, we’d be starting again to do like things were done under the old law which divided Namibia and caused our n!ore land to grow smaller."

03.02

"We DO want to live under an old law, but not that one. Instead we want the law of our fathers’ fathers and their living places, their n!ores. THIS old law should become the new law."

03.15
If not, all of us who are Ju/'hoansi will have to walk around asking ourselves “Where is my n!ore?” “Where do I belong?” We will no longer know.

That’s what will happen if someone from somewhere else comes and tells you where you have to live, that the land has already been divided. We refuse that.

So we’re going to have a meeting with those men in the west about the dividing of land. This guy here (Tsamkxao ≠Oma) is going to get together with them to talk about how our fathers have shared their land since the old days.

“Nobody told our fathers to live here or live there, or divided their n!ores off from each other,” we’ll tell them. Then we’re going to go tell these same things at a big meeting in Windhoek.

If our living places are chopped up like they’re doing in the west, one man will go behind another’s back and get accused of doing something bad. That’s a heavy thing.

I see that such a thing would defeat us all. Well, it would certainly defeat ME: I don’t know about you, In-law.

I think if the land is divided like that it will be bad for us. So all of us in the Farmers’ Co-op must think together about this.

We should know what we’re going to do and what we’re not going to do.

So all of you who are representatives -- let people know about this! Tell everyone so we can all talk and think and agree together. We should decide together what we’re going to do. If the law is made a certain way, will it be right for us?

We need to ask ourselves if things will be right, and if not, we need to work hard to make them right.

You (Kxao Xamsa) are a Ju/'hoan. Don’t you know your own khaki jacket w/ red bandana and your own n!ore and your own food?

If you’re a person who knows where his own food comes from, do you think it’s right for someone to come from another place, like at Mangetti Dune where they’re cutting up the land, and say to you, “Hey, you! I have the authority here in our place and you have none”?  

Aren’t we people who know how to find bush foods underground by looking at the vines and stalks which stick out of the ground? Don’t we teach this to our children? The people in the west are Bushmen too but they may not know all this because they come from far away (Angola) where the foods are different. But didn’t your old people teach it to YOU?  

06.17 - 06.21 repetitious: leave out

So we think we should invite a few of the Angolans over here,
not to live, but to show them our bush foods and how we’re living on
our own n!ores. We should say to them, “Why don’t you have any
authority over your land in Western Bushmanland? It’s because the
Government has decided to take it and cut it up into small pieces.”
The government says “We will do this, and we will also help your
stomachs (by giving you food).” But how many years will they
continue to give out mealie meal? How can the people really help
their stomachs if they don’t know how to get their own food? 06.50

06.50 That food -- don’t they know that trucks which bring food
have to have diesel? And oil? 07.00

07.01 Don’t they know that trucks have tires that get
punctures? If you’re sitting there waiting for a truck to bring your
food, when do you think you’ll see that food? 07.12

07.12 Sometimes we Ju/’hoansi can wait five
days, but by the time you’ve waited six days, and still taste no food,
you’ll die. Or if you wait for water and don’t get any, after a certain
number of days you’ll die. It’s necessary that the people in the west
have some say over their lives, just like you sitting here have some
say over your n!ore. 07.31

07.32 It’s like if your water pump breaks
down, you can’t fix it yourself if you have no tools. But if you knew
how, and had tools, you could fix it yourself without waiting for
someone else to come do it. If you know where your own water is
coming from, you could already have fixed it yourself. 07.53

07.55 It’s like knowing your waterholes. Those who live in certain
n!ores have known the waterholes of those n!ores from long ago. For
instance, if you here get up right now and walk off in that direction,
you already know the dry riverbeds and their names, and where the
waterholes are found in them. 08.15

08.15 A person who comes to my n!ore from far away doesn’t know
where my father’s father’s father came from, because he and I
weren’t born together and didn’t grow up together. Nor would I
know where HIS father’s father’s father came from. 08.26

08.26 But shouldn’t he and I BOTH ask the Government what it
means by dividing the land? We should say to the Government, “If
you divide the land you will kill me. I and my relatives are using the
land to keep ourselves alive.” 08.40

08.41 Of course I wouldn’t actually die, but my food WOULD get
used up eventually in such a small place. 08.54

The reason I know how to feed myself here is that YOU (of my
father’s generation) taught me how to use all the food that is found
here. You said “This is a stalk of your food, and this is a stalk of
your food.” That’s how I know today. I didn’t know all by myself. It
was you old people who taught me. 09.00

09.01 (Kxao Xamsa’s face, but the speech is Tsamkxao) Those of us
who were born in the bush should continue to use what we know: if the land is divided we will be pushed backwards. That’s what I think. 09.10

Kxao Xamsa outsiders (old man in captain’s hat) 09.14 No, the land should not be divided. It’s just that some are asking to live here. And I’m just agreeing to them all by myself. It’s not everybody, just myself. 09.32

Tshao ≠Oma (DTA shirt) 09.40 Father, we’re not yet talking about the outsiders asking to live here. These men have come to talk to you about the n!ores, about the fact that the Government may be dividing up the land.

09.50

Kxao Xamsa dividing 09.53 I know that the land is small, and I’m not talking about it up. It’s too small to divide: once Ju/’hoan land was much bigger. I’m just sitting here quietly in my n!ore as a poor man who is trying to make a living. 10.05

“ 10.06 These days I’m lame and I live with hunger, so that’s why I’ve asked to use the cattle. I have nothing else to say. 10.25

Tsamkxao ≠Oma 10.27 Maybe you don’t believe the Government has already taken Mangetti Dune and is dividing it up and giving pieces to people. 10.40

SKIP

“ 10.55 In fact, they’ve already begun this (filmed late April, 1991). Many of those people came to Mangetti Dune from Caprivi. Nobody was consulted: the land was just divided. We don’t know if those who did the dividing had authorization. 11.05

SKIP

’Angn//ao ’Un 11.29 It’s already been done. We should be careful the same thing doesn’t happen here: we should plant our feet and stop it. 11.35

SKIP

Tsamkxao ≠Oma 11.45 Everyone should speak out -- men AND women...Willem! Come here! 11.47

’Angn//ao ’Un 11.56 Willem, we’re not calling you to disturb you, but we just want you to hear some news you may not have heard. 12.00

Willem (Kunta Te/’umi) 12.01 You’re right, I haven’t heard -- I was working. 12.06 (cotton shirt open at neck, missing front teeth)

SKIP

’Angn//ao ’Un 13.04 We want to bring a few of the people from the west over here and teach them about our bush foods. We’ll show them a tree with food in it. At first they might think it was poisonous, but later they’d believe us. They’d believe us once we showed them a water root to get rid of their thirst. 13.26

(Tsaho ≠Oma’s face: good picture 13.40-13.48)

SKIP

Willem 13.56 Who do you say is cutting up the land over there in Western Bushmanland? 13.58

SKIP
Willem

14.10 Is this supposed to be the new law? 14.11

Tsamkxao ≠Oma

14.15 No, the new law will be made after the big meeting in Windhoek. The Government is going to gather everyone together to talk about these things. 14.25

"14.26 We shouldn’t just sit around and accept everything without questions. We should make ourselves heard: it’s like chasing off cows that get into your millet. You don’t just let your food get spoiled. 14.52

SKIP

/'Angn//ao '/'Un

15.04 We should ask ourselves carefully about anyone who puts himself “in the middle” between ourselves and the law. We should ask, “What is this person doing?” 15.14

Willem

15.15 Didn’t we have a meeting about this in the church hall, with all the black people and all the white people together? 15.27

SKIP

"15.40 The Minister said Ju/'hoansi would share authority over their n!ores with the Government. I thanked him for his speech at that time, but now that this land division has begun in Western Bushmanland, I don’t know...15.54

SKIP

"17.12 They told us they would be camping off the land at Mangetti Dune with wire, and if we didn’t agree now to having fences in the east, we wouldn’t get another chance. Those of us from Tjum!kui said we didn’t want our land cut up with fences. They went ahead and did it, and now it looks to us like that land belongs to the Government. 17.30

SKIP

"18.34 We don’t want fences; fences are anger. 18.40

SKIP

Tsamkxao ≠Oma

19.09 Hey, Willem - there’s going to be a big conference in Windhoek about land, and some of us are going to go to it, because the government says today they are going to listen to us. (picture is bad) 19.29

SKIP

"19.54 We sent in letters and asked to be included in the conference.

19.56

SKIP

Kxao Xamsa

20.25 Now that I have heard all this, I agree with what you two Chairmen are saying: I’m not denying you. 20.55

SKIP

Kha//’an Tami

(red pants and green & yellow army shirt)

22.05 Land is something you don’t divide. It’s where your mother and father gave birth to you. All those little things your parents teach you to find and eat, things like g//uia and g=oq’o, all those things nourish you while you grow up. When your parents die, you have children yourself, and pass on what you know. What you know is your n!ore; you don’t divide it. 22.30
Tsao ≠Oma

26.52 Unless people all agree, what the government is doing in dividing the land is stealing it. As soon as someone from Government comes through the Red Line he should talk to the people who live behind it so everyone can agree. 27.00

SKIP

/'.Angn//ao /'Un

27.57 Look: if you’re poor, you’re weak, you have very few things, and new ideas might defeat you. But things just naturally defeat you if you let them! If we work together with the Farmers’ Co-op we will gradually succeed. You have to keep trying day after day to be strong. (nice picture) 28.40

SKIP

Willem

29.00 If someone comes to your house with the intention of stealing, you shouldn’t try to throw him out yourself. You should go to the Chairman of the Farmers’ Co-op and he will get everyone together to decide what to do. 29.23

/'.Angn//ao /'Un

29.23 Today we have become the children of the Nyae Nyae Farmers’ Cooperative. This way we have strength in our own nlores. There’s no way a person from far away is going to come in here and tell us we have no authority. 29.30

SKIP

(30.00 various shots of settlement at Xamsa, women cooking. kraal, skerms, cattle.)

/'.Angn//ao /'Un

32.37 We still have to gather everyone together who has something in his heart to say. Everyone must speak his heart’s truth or he will get sick. But let’s make sure that after we talk, the Farmers’ Cooperative can speak about land with one voice. 32.36

(From here to end of tape it’s pictures of people listening to the end of the meeting. I suggest using a few pictures of women and babies but not the de-lousing sequence: too “anthropological”. Then there is one more good group shot of the discussion for an ending at 34.00)
Cooperative and settle in Nyae Nyae.  (Caveat: we must be careful about using the section about the farmer threatening him a gun and/or the fact that he’s in touch with a lawyer...the children are still on that.)

Koba Chapman

04.03 When I first started with the white people, I took care of their children. When the kids went off to school, I did housework. 04.15
04.18 I started off with ironing, but then I was doing everything, all kinds of work. 04.26

Megan’s voice

04.26 Did you do cattle work too?

Koba

04.32 No I didn’t do cattle work.

Megan’s voice

04.34 Did you live with the farmers?

Koba

04.36 No, we had a house.

Megan

04.40 Tell me what sort of house it was.

Koba

04.47 It was made of cement.

Megan

04.50 Did the farmer build it for you?

Koba

04.55 No, the government built it.

Megan

05.00 Did you have to pay for it?

Koba

05.03 No, they just built it for us.

Megan

05.05 Were there lost of Ju/'hoansi there?

Koba

05.09 Yes, there were lots of Ju/'hoansi here.

Megan

05.13 Did they make you supervisor?

Koba

05.16 No, in the end they didn’t

05.19 But I did start to work in the clinic. The nurse asked me to help and I didn’t. I gave out pills and helped out when she went around to the villages.

Megan

05.33 When you were taking care of the children, did you get paid?

Koba

05.37 No, I didn’t.

Megan

05.41 Did you get anything at all?

Koba

05.44 Only clothes.

Megan

05.49 If you only got clothes, what did you eat?

Koba

05.50 I was given food from their kitchen -- this was when I was sleeping in their house with the kids.

Megan

06.00 When you were staying in the house, did your husband stay with you?

Koba

06.06 No, this was before I got married.

Megan

06.10 Where did you meet your husband?

Koba

06.12 We met over there in the south (Gobabis Farms)

/Uí Chapman

06.20 We were at a place called Ferweg (Afrikaans spelling?). A Boer there had two farms. He stationed me there to work. To take care of things. I was doing cattle work, driving cattle. That’s where I first saw her.

06.36 That’s where we fell in love.

Megan

06.37 So your parents didn’t arrange your marriage?

Koba

06.43 Uh-uh.

/Uí

06.44 No, we asked each other ourselves: our hearts gave us to each other.
We waited two years, no, one year, and then we went to tell her parents. Her parents said, “Yes, that’s fine.”

Since then she’s been my wife.

When did those people start to pay you?

People back then never did pay you. You just ruined yourself working for nothing.

They didn’t pay you?

No, they didn’t pay.

They just never did pay.

You just stayed there and worked for nothing.

What did you think when you first heard about Nyae Nyae and the Ju/’hoansi were making a place for other people like yourselves to come from Gobabis?

I was glad. I heard news that there was a place you could work for yourself instead of for white people. You could do all sorts of work, but it would be for yourself. I had stopped wanting to work for whites. I wanted to work for myself. I looked at it that way.

And where were your children?

They were at Koekemor’s farm.

How many kids do you have?

Four girls and three boys.

Are they still there working?

Yes, they’re there working.

Do they get paid?

They get paid, but only a little.

Are they all married?

Some are, some not. But we’ve now spent a rainy season here without them, so we’re not sure.

Since you’ve been here, what do you think of Nyae Nyae?

There are no problems, except that I miss my children.

Also I’m anxious to begin farming -- I love farming.

I know you learned lots of different kinds of work over there in Gobabis -- I know you’re good at lots of different kinds of things. What are some of the things you’ve learned since you’re here in Nyae Nyae?

Mostly I’ve learned about bush foods here.

The ones which we don’t have over in Gobabis we also have in the south. And can, we have.

And g!oan, and n/ang.

The new things you’ve learned here - can you name them for us?

I’m not sure I know the names yet...Dchuun and g//xaru we do in fact have in the south, just like here. But the ones from here have hard names!

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<th>TC</th>
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<th>Date</th>
<th>Location</th>
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<tbody>
<tr>
<td>/Ui</td>
<td>10.15</td>
<td>Well, there’s n/huin, in the bush... 10.20... and /aahn, there’s /aahn. We learned about /aahn here. What else is there? G=q'o</td>
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<tr>
<td>Koba</td>
<td>10.38</td>
<td>There’s n/huin and others...</td>
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<tr>
<td>Megan</td>
<td>11.09</td>
<td>Can you remember a day, Koba, when you were especially unhappy over there in Gobabis?</td>
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<tr>
<td>Koba</td>
<td>11.25</td>
<td>The worst thing was working but not getting paid. I was unhappy and thought I would leave those farmers and go look for other farmers. The big thing was money: money that would be enough for us.</td>
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<tr>
<td>Megan</td>
<td>11.46</td>
<td>Did people dance in Gobabis?</td>
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<tr>
<td>Koba and /Ui</td>
<td>11.54</td>
<td>Yes, farm people did all the dances.</td>
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<tr>
<td>Megan</td>
<td>12.02</td>
<td>The farmers didn’t refuse it?</td>
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<tr>
<td>/Ui</td>
<td>12.06</td>
<td>Some of them did.</td>
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<tr>
<td>Megan</td>
<td>12.10 (we see Koba’s hands twisting)</td>
<td>How much were you paid, /Ui?</td>
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<tr>
<td>/Ui</td>
<td>12.19</td>
<td>I was paid R80. Per month.</td>
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<tr>
<td>Megan</td>
<td>12.34</td>
<td>Even when you were foreman?</td>
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<tr>
<td>/Ui</td>
<td>12.35</td>
<td>He said he’d give me a raise for being foreman, but I never saw that money, so that’s why my heart began to burn and I said, “Uh-uh, I’ve been working for sixteen years, doing all kinds of work, like cattle work: he never even had to go out to his cattle.”</td>
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<td></td>
<td>12.55</td>
<td>I also cut thorn trees and ploughed, made gardens and planted maize and other things.</td>
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<td></td>
<td>13.00</td>
<td>Anything this heart wanted. But the money he paid me wasn’t enough for all this.</td>
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<td></td>
<td>13.04</td>
<td>So then I got angry, and decided to come to Ju/'hoansi n!ore (Bushmanland). I came to see if the leaders here would give me a place to stay.</td>
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<td></td>
<td>04.16</td>
<td>They did, and so then I went home and told my wife. I said “I’ve seen something better, where you can work for yourself. You can lift yourself up. If you make a garden, it’s your own, and you can feed your children out of it.</td>
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<td></td>
<td>13.37</td>
<td>If you make a garden for another man, there’s no help in it for you. I’d rather work for myself on my own place.”</td>
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<td></td>
<td>13.46</td>
<td>So I brought her to see the place, and she said, “Yes, it’s a good place. Let’s move.”</td>
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<td></td>
<td>13.52</td>
<td>So I went to the farmer and he didn’t want to let me go. At first when I wanted to leave, he wanted to shoot me with a gun. We argued and argued. But then I refused for the last time.</td>
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<td></td>
<td>14.11</td>
<td>Then he wanted to keep my children from going with me.</td>
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<td></td>
<td>14.16</td>
<td>He said I should go try it out, and if hunger defeated me, I would come back to him.</td>
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<td></td>
<td>14.21</td>
<td>I said okay, but I’ll be back for my kids. And I did that.</td>
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<td></td>
<td>14.28</td>
<td>But he said I’d have to wait another month until they had worked out their contracts. So later I sent my son Anton back for the others, and the farmer refused again.</td>
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<tr>
<td>&quot;</td>
<td>14.40 He also wanted to shoot Anton with a gun.</td>
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<td>&quot;</td>
<td>14.42 He became angry. So that’s when I sent a letter to the lawyer in Windhoek.</td>
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<tr>
<td>Megan</td>
<td>14.54 Can you list all the sorts of work you did at that farm?</td>
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<tr>
<td>/Ui</td>
<td>15.04 I know bore machines, how to put pipes down a borehole -- all that’s my work. Even putting up windpumps -- all that I can do. Even if a windpump breaks, I can fix it. Even fences. I do that with a team of Ju/’hoansi without any farmer helping. I do cattle work, like branding, counting and calculating taxes. This guy did nothing -- that’s why I said the money he paid me wasn’t enough.</td>
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<tr>
<td>Megan</td>
<td>15.49 What did you plough with?</td>
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<tr>
<td>/Ui</td>
<td>16.00 I ploughed with a tractor.</td>
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<tr>
<td>Megan</td>
<td>16.02 Can you fix tractors?</td>
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<tr>
<td>/Ui</td>
<td>16.06 Unless a major part is broken I can fix them. My son G=kao, though, can weld broken parts.</td>
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<tr>
<td>Megan</td>
<td>16.38 Since you’ve come to Ju/’hoansi n!ore, are you going to teach other people the things you know?</td>
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<tr>
<td>/Ui</td>
<td>16.50 If I get that work, if people want it, I’ll teach them. People should teach each other.</td>
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<tr>
<td>SKIP</td>
<td>17.21 For instance, if Kiewiet had a problem with his borehole, I’d go there and help him. That would be the sort of work I’d like to do.</td>
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<tr>
<td>Megan</td>
<td>17.44 In Gobabis do many other people also talk about how little they are paid?</td>
<td></td>
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<tr>
<td>/Ui</td>
<td>18.00 Yes, many have refused the work. There are only new people working there all the time, never people who have been working a long time.</td>
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<tr>
<td>Megan</td>
<td>18.09 At first, when you went back, did you talk about the low pay?</td>
<td></td>
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<tr>
<td>/Ui</td>
<td>18.42 Yes, we did. The people who want to leave farm work are waiting on the Herero reservation for a truck to go get them. In the meantime they are carrying water and wood for the Hereroes to get a little food.</td>
<td></td>
<td></td>
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<tr>
<td>Megan</td>
<td>19.03 What do they eat?</td>
<td></td>
<td></td>
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<tr>
<td>/Ui</td>
<td>They get a little food for work.</td>
<td></td>
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<tr>
<td>Megan</td>
<td>19.45 What surprises us is that many people say that Ju/’hoansi are lazy, get drunk, etc. So why do they take so many Ju/’hoan laborers to do their work?</td>
<td></td>
<td></td>
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<tr>
<td>/Ui</td>
<td>19.58 Right. This gives us a lot of pain. They pay nothing, and they lie inside their houses while we work, and yet they speak badly of us and say we’re lazy.</td>
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<tr>
<td>&quot;</td>
<td>20.17 That’s why we’ve decided to come to Nyae Nyae and be here doing what little we can -- but for ourselves.</td>
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</tbody>
</table>
| "     | 20.23 But the thing about drinking -- I won’t deny it. I do drink beer. But if you have sense, and if you have your own things you want to take care of, like cows and fields, you make a decision about what time of day you are going to drink and what time you are not
going to drink. And you only drink occasionally -- it’s not an everyday thing. How could you sit and drink and expect someone else to hand you your cows and your fields?

Megan

20.55 Do you tow have anything else you want to say about land distribution?

/Ui

21.04 Yes, I have something to say, one small thing about problems we have concerning n!ores.
I am a person who works very hard at work that is hard. Some of this involved handling big lorries.
21.15 Mostly I got paid R50 for this. If I thought that was not enough, I’d try to get work somewhere else, and all I could get was R15 or R20. The very best I ever did was R80 for being a foreman. But the work I did was not only worth R80.
21.48 It was worth a lot more than that. So the reason I’m thankful to be here on my own little place is that I am working for myself now, with no one around who thinks he has the right to insult me and also pay me so little money. I have water to drink here, and the same work I was doing for the farmer I can now do to lift myself up.
22.22 Therefore I really thank the people of Nyae Nyae, that they have made a place for me here.

SKIP

31.00 It’s important to ask to be given a place, and it’s important that everyone agree on a thing like that -- for me and for others who come from outside Nyae Nyae. If I want to live here and I ask the Farmers’ Co-op and they agree, then it’s fine. But people shouldn’t just move in on others.

/*Angn//ao /*Un
(Dune),
(blue jacket)

31.25 Over there in the groves, some people call it Mangetti there has already been land allocation and people’s lands have been cut off from each other. A person can’t go hunt or gather off in some direction from the small land he has been given.

31.59 Thus we ask, “How can such a big thing have been done without our being asked about it? There wasn’t a single one of us who was consulted.

32.16 Wouldn’t it have been better to sit and talk together first? That’s what the Farmers’ Co-op would have done. As it was, there was an official who came from somewhere else who made the decision without us. The Nyae Nyae Farmers’ Cooperative is made up of Namibians but the decision was made by another Namibian alone. Isn’t the new law in Namibia supposed to be Namibians all working together?

32.33 So we though and said, “Okay, if that’s how it’s going to be, we’re going to call a Farmers’ Co-op meeting and ask everyone’s opinion. We’ll say, “Isn’t this something like the OLD government ways in this country, which made our land small, which once was wide? We had though the Nyae Nyae Farmers’ Co-op would have some say about the land, but in fact it’s the old laws all over again.”
So it seems that one person still has the say over another in Namibia. We refuse this. The fact that we know which trees food grows on...for instance,

...if you get up now and go off in this direction you'll know where food is and if you go in this direction you'll know where water is, you'll know the name of the water, you’ll know where the edge of your n!ore is, and where your bush food runs out.

So we’ve decided to send some people to the Land Conference in Windhoek to let people know that those n!ores that are being cut up in Western Bushmanland should not be separated from each other, but rather they should be larger and people should SHARE them. And in Eastern Bushmanland the land is already small for the number of people there are. The land we live from has been made smaller, and if people are settled in the way they are being settled in the west, the land won’t support them.

We still have lots of other people who want to come back, and we have only this one small area to work with. It will only be big enough if we are careful.

How can you be born a Bushman and not know Bushman foods? We want to go visit the west and find out for sure.

You have to have authority over yourself.

You have to have authority over yourself. We want to go visit the west and find out for sure.

end tape

N!aiici: Tsamkxao =Oma's monologue on n!ores yesterday and today. John Marshall and Megan Bieselet suggest the eloquence good, but picture needs to be broken up visually with (perhaps some of John's historic?) footage to counterpoint topics like the old way of sharing, a Farmers' Co-op meeting, the richness of the environment, old people and young people dealing politely with each other, family scenes of children being nurtured, waterholes, the use of digging sticks, Ju/'hoan people herding their own good-looking cattle, contrasting pictures of people in WB sitting around army tin shacks, looking worried, Tsamkxao himself engaged in numerous subsistence and water-seeking activities as well as chairing meetings, guys from WB in the SADF, shots on a Gobabis farm with Ju/'hoan laborers, guys around a very small fire, women gathering in a leisurely fashion with young kids accompanying, learning by doing, men hunting, etc. (Ask John for specific needs).
(Since the whole fifteen minutes is Tsamkxao talking, I won't do a spilt page. The emotional tone of the fifteen minutes is remarkable, though I know you won't be able to use all of it anywhere. He builds up to a crescendo of direct, heartfelt communication with the leaders of Namibia to please have sense, take thought for what they are about to do, starting from his careful base of explanation of the old ways and the rationale behind the n!ore system. It's really good stuff, I think. The comments about Lord Jesus are polite references – he's trying to communicate with outsiders! – by a guy who has his own God.)

TSAMKXAO
00.34 When my mother and father bore me and I was on this land, I looked at the land and they told me "This is your father's father's father's n!ore." My mother said "This is my father's father's father's n!ore, and I hold rights in it, and so through me do you." 00.58.

01.01. So it is with my people. All of us are related, and we greet each other, and we understand each other. We live together. 01.06

01.06 We sit together and are related and greet each other and understand each other. We agree together about who is going to live together in this n!ore, and who is going to live together in this n!ore. 01.10

01.12 A n!ore has its responsible person, who holds the rights in it for everyone else who has rights there. Up to now, we had been holding our n!ores in this way, not sharing with a government our say over the land. 01.24

01.24 We are not a people who buy land. We ourselves do not buy land. Instead we are BORN on land. My father taught me about his father, who taught him about the foods of our land. Your father's father teaches you. People have taught each other and taught each other and taught each other. People have died but the teaching has gone on. 01.45

01.45 Our old people taught us about our food. It's not government: government is something recent. Our old people long ago taught us about the way that we OURSELVES should divide and share the land with each other. 02.03

02.04 It's not that we just decide as individuals that we'll live here or there, but that we have agreed together long ago that we who were born here will have a certain say over where we live, according to where we were born. That's how we give each other places to live. 02.13

02.14 one of us doesn't have authority over another with whom he shares a n!ore. Each person's right to his n!ore is as strong as any other person's right. His right to his n!ore comes from his father's father's right to it. 12.28
That's how we're born. 02.32

We are born in a place and learn all of its foods. We know all of them: we do not fail to know them. We nourish ourselves from these foods. We have not normally been living off government-foods. We have not normally been getting government money. 02.43

These things that have started now are new things. 02.50

I had grown up before I saw any government. I didn't know until I was an adult that a government might be a thing that could help you. 02.55

Instead, I knew that our land itself was what would lift us up. 02.58

If the land didn't die, it would support me. I would never knowingly work with anyone else to bring harm to our land. I'd never say to someone, "Come and help me ruin this land." 03.08

The only agreement I'd have with another person about our land is that which our father's fathers began. I'd never tell another Ju/'hoan to get off his n!ore. And he'd never tell me to get off mine. I'd never just go to someone else's n!ore and say I was going to live there without asking. A n!ore is a thing which requires asking for. I'd ask for permission to go there. 03.30

I wouldn't go to live there forever: a month or two at most. I'd never say "I want to live in your n!ore" because I don't disrespect the things that belong to another person. 03.45

And he doesn't disrespect my things. Because our fathers' fathers' fathers taught us that. 03.49

I know the main thing is that our father, Jesus, long ago created us and told us what to do, 03.57

That's how we know what Nyae Nyae is. 04.01

That's how we know the names of our waterholes where we get water to drink, and how our own hands can be used to dig out the water we drink. We didn't have shovels to get that water, but digging sticks. My father taught me how to use a digging stick to get water for myself to drink. 04.21

When the government and all the new things came, we saw them. We said, "Sure, let there be cattle in our land, and let's look for a big shovel to make a waterhole big enough for cattle." 04.40
04.40 We weren't a people who had been started by the government. The government didn't give food to my father's father. My father's father knew that his n!ore contained his means to live. He knew "if I do this I'll die and if I do this I'll live." 05.03

05.03 The government didn't tell him how to live or where to die. Uh-uh! There was no government back then. Lord Jesus told us all that, not the government. Take me, for instance: I know all the things I need to know to live in my n!ore. I have a child, and he knows all that too. 05.24

05.24 All of us have learned. I don't have to say the only food I know is government food. It's only recently we know that food. 05.35

05.35 I just grew up, I just grew up--without knowing school. Government is something much more recent. 05.44

05.44 Government came in, but I myself had been created long before. I can't read and write. Few of us can read or write, but we still know things. The government doesn't teach me about my food. I have to teach the government about my food. 05.59

05.59 The main part of my learning came not from the government, but from myself. Where I live is sufficient to teach me. (Close-up of his face). 06.13

06.13 The main part of my learning came from the ways of my father's father. I live in the ways of my mother's mother's mother. 06.13

06.13 And I'm all right! I'm not like those people who say, "Let's cut up little pieces of land for ourselves." 06.23

06.23 If I did that, how would I know where to find my food? I just find my own food. If you divide the land, how will you know where to go tomorrow, how will you know where the gathering places end, or what road to follow to find your food? 06.35

06.35 I know that this food is here and this food is here and this food is here. If I am closed into one place and closed away from the foods that have always nourished me, how will I live? 06.44

06.44 What law says I may not live as I am able? If the government says it is helping me to live, is that true or is it really killing me instead? The government hasn't told me yet. (Smiles). 06.53

06.57 The people I see that came from Angola don't really know the n!ores here and how to work in them. To me they seem like people who are here because they were with the army. They are people whose more is in fact over there in Angola. 07.08

SKIP
07.40 They probably know how to work well in the place they came from, just as we
know how to work in the place we live in. We don't act like they act now because we do
our own work. 07.53

SKIP

(Kiewiet -- Angn/a Un -- in blue jacket--appears briefly)

07.59 Tsamkxao: What gives people trouble is that they aren't on their own n!ores! What
gives the farm workers trouble is that they are on other peoples' farms! I've worked on
farms too--one year on this one, one year on that one. That's where I really suffered.
08.19

08.19 If people had their own n!ores they'd already know the n!ores' names and where
their living was coming from. 08.31

08.31 But instead the Boers treated them badly. This plan of resettling people--if they are
being resettled they may be put somewhere where they can't find their own food. But we
here are on our own mores and know how to feed ourselves--and here we are.

08.50

SKIP

08.54 Even if a farm worker knows how to find his own food, surely you know that he
starts at 7 am and gets off at 7 pm. Nothing like starting at 8 am--he probably even starts
at 5:30! 09.23

09.23 (Koba chimes in: "Yes, really.") 09.24

09.24 Tsamkxao: He'll work, work, he'll really work, so that even in the cold of winter
he'll be sweating. He'll be beaten too. 09.33

09.33 (/Ui chimes in: "He'll get off so late at night it's too dark to do anything.") 09.40

09.40 Tsamkxao: He suffers: it will be night, night, late at night. He comes off work so
late that he can't gather enough firewood to warm himself at night, just barely enough to
cook something to eat. He eats. He says to himself as he sits at night, "I'm freezing, so I'll
just go to work earlier in the morning." That's what it means, not to be in your own n!ore.
10.07

PAUSE (FOR EMPHASIS ONLY)

10.07 If the government could see clearly, it would see a person who is not on his n!ore
as a "nothing-thing". Those people from Angola--we here who have n!ores are not like
them, because they have no n!ores left: they were people who accompanied the army. 10.23

10.23 They came here doing army work. And the government is dividing up n!ores for them. But we have from long ago already had our n!ores and our own food. Nobody is going to separate me from my food, because I have known it for so long. 10.35

10.35 I give food to my child and to my wife. I don't leave my food...uh-uh! So I say let's get together, let the government wait until we can all greet each other, let's look each other in the face first and come to an understanding. Let's greet each other and agree on what we're going to do and what we're not going to do. 10.51

10.51 Because we aren't going to leave our food and just go off and die. Because we naturally have our n!ores, and naturally have our own waters, and naturally have our own land. 11.07

11.07 It's us Ju/'hoansi, how we are. We're all Namibians, but some of us know our food and some don't. The ones from Angola don't. We do. 11.16

11.20 If people just live all around in different places, how will that help the people of Namibia? If you don't stay in one place and develop your land, what good will you see from it tomorrow? 11.32

(Repeats)

11.37 We're not just thinking of this one day here, but of tomorrow and the next day. What help is it to live all over the place? 11.45

11.45 We here who have our own n!ores will know what we're going to eat tomorrow. 11.52

11.59 Besides, you don't just ruin your n!ore and then go ruin someone else's n!ore! We here who are n!ore kxaosi (people who have rights to n!ores) know where our food is. (This is where the emotion starts to reach a crescendo). 12.15

12.25 Everyone knows there isn't just one day to think of, and that there aren't just three days. There are five days AHEAD, and more; the days are many, just count them, always to be thinking of! 12.30

12.30 If you are just moving from place to place, how will you provide for those days in the future? Those of us on our own n!ores are doing that, feeding ourselves. We know where our food is coming from in future. 12.50

12.54 Jesus, the Lord, has the say. If he says you'll die, it's completely OTHER, it's something else. 13.00
13.00 But if you live, you can live better if you know your n!ore. We know where there's food, we know where there's water, we know what to do. But if you live all over the place, what can you know? 13.16

PAUSE

13.20 I'm Tsamkxao =Oma, and I'm still talking. A n!ore is a n!ore and has its authority. A kxa/ho (the wider land) is a kxa/ho and has ITS authority. But the big thing we pray is that the government include us in the Conference, that we have a chance to speak. We think meeting together and sitting together is a big thing, seeing each other face to face and coming to an agreement about our customs relating to n!ores and the kxa/ho. 13.52

13.52 We think the law should be such that the government shouldn't just do a thing all by itself. 14.02

14.02 We think the Nyae Nyae Farmers' Cooperative should also have a little say in there, so that we can all talk together and understand each other. You shouldn't just do a thing all alone. That's how we work together here: we try to come to an understanding with everyone before we do anything. 14.20

14.20 We say, "Please, those of you in government, don't do something by yourselves without talking to us. Let's meet together: the Farmers' Coop is now grown large, and we want to join with the government in talking about something so important as land. 14.34

SKIP

14.52 That's all I have to say. 14.53

(N!aici visuals: signpost, etc)

15.30 The walk to the borehole: okay, but it looks stagey. 16.25

(More visuals near borehole)

END

2005.11.10-4
(Series 2, Tape Nyae Nyae Farmers’ Coop 1)

Original label on tape reads:
Nyae Nyae Farmers’ Coop 1, Day One of the cattle drive
Ju/'hoansi assist Herero Pastoralists to leave Nyae Nyae and return to Hereroland

Tsamko and other members of the NNFC arrive at the Herero’s camp in Nyae Nyae.
Belongings are loaded onto the NNFC truck. Axel Thoma and members of the NNFC assist.

Cattle are let out of the kraal; cattle drive out of Nyae Nyae begins.

Herero man speaks with ?? (someone off-camera).

Cattle drive through the bush.

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**2005.11.10-5**
(Series 2, Tape Nyae Nyae Farmers’ Coop 2)
Nyae Nyae Farmer’s Coop 2 02:00:00:00 91:0B:02:02 11/9/91

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>00.00</td>
<td>traveling shots from truck</td>
</tr>
<tr>
<td>01.00</td>
<td>first stopover for water, cattle at borehole</td>
</tr>
<tr>
<td>04.00</td>
<td>cattle move on, goats too -- sunset</td>
</tr>
<tr>
<td>05.19</td>
<td>(the next day??) cattle grazing</td>
</tr>
<tr>
<td>06.32</td>
<td>Bushman on horse herding cattle</td>
</tr>
<tr>
<td>11.08</td>
<td>2nd Group: Tsamkxao, several other Bushmen, Megan, and _______</td>
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<tr>
<td></td>
<td>confront __________, a young Herero.</td>
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<tr>
<td></td>
<td>Group discussion around the young Herero’s shack.</td>
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<tr>
<td></td>
<td>Herero looks like a wise-ass, wants something.</td>
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<tr>
<td></td>
<td>Megan says: We should come back tomorrow morning with 2 trucks, any</td>
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<tr>
<td></td>
<td>cattle he wants to move should be in the kraal and we’ll leave early.</td>
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<tr>
<td>24.07</td>
<td>several Bush. women arrive and look on</td>
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<tr>
<td></td>
<td>young Herero grins a lot, like he knows that he’s being a pain in the ass.</td>
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**2005.11.10-6**
(Series 3, Tape 1)
1 01:00:00:00 HERERO01 First day at Ben Se Kamp

Tsamko ≠Oma

Long ago Riruako said on the news before the election that he wanted to cut the border and bring all the Hereroes across from Botswana. Maybe these Hereroes have heard that and that’s why they’re doing this today. 00.54 But these days you don’t meet a single person who still believes that they can do this without permission. The only thing for sure is that where you are living, where your father’s father’s father comes from, as it says in the Constitution of the Farmers Cooperative
which we wrote long ago, where you know your own food 02.12 and
know your hunting grounds, and have your own work you do there,
and have game standing on your land, will now be protected from
outsiders coming in without permission. 20.20 We asked the
President about what the Hereroes were doing, and he said, “Uh-uh!
No, they can’t do that!” You must get a message to John Mutorwa
(the Regional Commissioner) and to his officer in charge at Tsumkwe, so
that any problems like this the two of them can deal with. 02.36 He
said that we ourselves should have strength here, that we ourselves
should have the say. 02.42 I also myself yesterday asked the
President whether we ourselves were not like a government because
we are on our own land, and know it, and had not been helped by the
old government in the past. 03.00 We know our hunting grounds, and
where our bush foods are growing. 03.06 . . . Come, uncle, let’s hear
what you have to say now. 03.09

03.25 Kxam/oo, listen. All of us went to that Lands Conference in
Windhoek that Tsamko was just now talking about. 03.30 It was /Ui
Boo, and Di//xao, and Koba -- all of us, we went to Windhoek. At
Windhoek we were together with Riruako -- we were all at the same
Conference. 03.40 Also -- what’s his name? -- Dirk Mudge, he was
there too. All the DTA people were there giving lots of opinions. But
there wasn’t a single opinion expressed there about allowing Hereros
to cross the border with cattle. 03.55 If there had been, all of us
would have heard it. 03.57 The DTA people said a lot about how
much their government had helped people in the past. But many men
denied this, saying “Kxui! The help you’re talking about must have
been given in some other land -- we never saw any help from DTA.”
04.15 “Where did you get an idea like that?” When they had said that
they went on to talk about the communal lands. They said this idea that
you can wreck your land so there’s no grass and then find a place
where the grass is beautiful and go there without permission is never
going to be allowed. 04.35 You should first find the local leader and
ask permission. And if he says it’s alright, then you can go there. But
if he says the area is too small, you have to leave.

04.47 SKIP next bit -- about commercial farms
05.18 So we Ju//hoansi have to work on this: one person alone
shouldn’t select himself out of our group and say all by himself that an
outsider can come and live here. 05.32 Remember that you are not just
one person living alone: you probably have two, three, four, five, six
relatives -- everyone will certainly have nephews who own calves.
05.41 And before you know it, those calves will be eating that good
grass you’ve provided for them in that new n!ore. 05.50 So then you
should make sure your village is clean and swept and everything is
nice there, with no garbage. 05.57 Then you can sit comfortably in a
broad, clean place. This is good, because today we ourselves who are living in our fathers’ fathers’ place have responsibility for our land: we’re like a government. 06.09 When you ask yourself about your government, your first place to go is our Farmers Cooperative. 06.15 [NOT SURE WE SHOULD PUT THIS IN -- PRETTY INCENDIARY.] It’s still a new thing, and all of us are still just helping it along, going along with it to see how it goes. 06.21 We’re going to see how much we can help ourselves with it. 06.25 Yesterday Tsamko asked the President at Tsumkwe . . . SKIP section here, it’s about Sam asking people to not steal and drink --

07.15 Now see how lots of people, like Jo’o’s people (Geelbooi) have brought in the Hereroes to places like N!om/xom, Xamsa, and Djxokho. 07.25 We asked the President if he had heard a single thing! 07.30 That big Herero just stands there stealing people’s n!ores. 07.33 Those Hereroes haven’t done anything on paper. The only thing on paper is that their bodies can come here from Botswana. 07.41 As far as cattle, there’s nothing. 07.46

08.21 When the Hereroes came here, they said they had a paper to work under, and that it came from Windhoek. 08.31 But they said this other news just comes from your village at Baraka and hasn’t yet been to Windhoek. They said their paper was from Jo’oa and what’s his name, Riruako, these were the two who wrote the letter. 08.54 So we’re just sitting and watching what they’re going to do. 09.08 But they’ve been told not to just cut the fence -- they have to wait. 09.20

09.36 This person whose name you mentioned, Franie, what is his work? 09.42

09.43 His work is to come here to see what these Herero people are doing. He’s not here to help them. 10.05 skip to question about Hausiku

10.18 Yesterday we asked the President whether a rumor we’d heard that Minister Hausiku was working with Geelbooi and Riruako on this was true. And he said, “Uh-uh! Whoever said that was telling lies!” 10.29

10.30 But who had mentioned Minister Hausiku’s name? 10.32

10.43 Even yesterday they said that. 10.45

10.50 They had that letter, but it came from Riruako and Jo’oa (Geelbooi). 10.53

10.53 Do they have the letter here? 10.55

10.55 /Kunta said they had it in their hands. 10.58 They’re over there at their work site.

SKIP NEXT BIT: A SIDE ISSUE

12.05 Scene changes to pix of Ben se Kamp and VS leaving with his bow and arrow and bedroll. Just pix till 14.21
Tsamko speaks in Herero

14.21 Decision is made to go get others from work site. Beata walks up looking gorgeous. Pic of Herero camp with big bag mealie meal, suitcases, chairs, saddles, bedding, shelter made of fronds. 17.32 Old Herero talks Setswana with Beata. 18.00 Other men gather. Two Chairman are there. 18.47 Beata’s face. 19.00 Kids and Chairman sit on ground. 19.25 Woman gets water. 19.50 Pic of people 20.09 Hereros are assembled and talking. Pic is blue

20.09 Historical report given in Herero by Safari Hat and translated into Afrikaans by Big Herero. I hear a statement about Hereros AND their cattle coming back in here about 23.15. At 24.25 the picture stops being blue, and Big Herero says something in Afrikaans about an agreement between the Veterinary services of both countries.

skip

/’Angn!ao 26.10 (Translating Herero for the Ju’hoansi). It seems like today they say the governments have agreed to their doing this. 26.13 And they bought the fencing materials with their own money -- wires, poles, all that stuff. 26.20 Then they plan to put their cattle in that kraal so Veterinary Services can come and inspect them. 26.30

Tsamko 26.36 We’ll have something to say when they finish. 26.40 (very softly said)

Conferring of both camps /’Angn!ao 27.12 Is this something that has been agreed to on paper or is it just something you’ve heard about? 27.18 What does it mean that one side of the government knows about something and another side doesn’t know it? 27.27 Yesterday we spoke to the President and asked him why these people were making a kraal here in our area to bring their cattle in. 27.35 We asked him why, if he had heard this news, was he refusing to discuss it? But he said, “Uh-uh, I haven’t’ heard a thing about this. Not a thing.” 27.41 We said, “Yau, do you say people could do a thing like this and the Government -- you’re the Government, both of you here, including Mr. Mutorwa -- not hear about it?” 27.50 Yesterday we asked him that. 27.53

Kahiwa translates into Herero

/’Angn!ao’s voice 28.22 And when he answered he said it was alright for those who had left this country to come back, but nobody had agreed to this cattle business. 28.40

Translation /’Angn!ao 23.56 That’s why Tsamko and I said “Yau,” and the President turned and asked -- what’s his name? -- Rafael (Siteketa), this man at Tsumkwe, 29.11 and said, “If you’ve heard news like this why haven’t you told me about it?” 29.19

Translation Tsamko 29.42 We told the President that we were together at the Land Conference, and asked if Riruako had had such papers at that time, and he refused, saying Riruako didn’t have any such papers. 29.51
Translation, with nice faces pictorially

Tsamko  
30.27 And all of us know that since Namibia is free one person shouldn’t act on his own, but should come to an understanding with others. 30.36 And where people are living where their fathers’ fathers’ fathers lived, you should go there and ask their permission first before moving into their land. 30.50 So the President asked if we were people who gather together to come to agreements, and we said, “Yes, we have meetings and come together.” 31.01

Translation

Tsamko  
31.14 We are doing the work of our fathers’ fathers. We come together to protect their land. 31.21

Tsamko  
31.35 If you bring too many cattle into one place, they will trample on the bush foods someone is depending on. So you shouldn’t have too many cattle at one place: that is what we agreed with each other. 31.45

Translation

Tsamko  
32.06 Sometimes... sorry!... Sometimes you don’t live the same way as another person who’s living in his own n!ore but you don’t “kill” him for that reason: you leave him alone. 32.17

Translation

Tsamko  
32.35 You should sit and listen carefully to what the government plans: don’t just do your own thing. 32.43

Silent pictures. Tape ends.

Herero Translation [by Elizabeth Tjaronda]

20.24 [fat Herero man with a hat] Our people who are there have fought with the Germans... They fought with the Germans at Okahandja... They then became citizens there because of war...
20.56 In the meantime Hereros have trying to return to their people... in conjunction with South African government...
21.17 Those people started to acquire permission to come back... The Herero in Namibia told the South African government that those Hereros in Botswana wants to come back... Therefore we would like the government to assist us to return those people...
21.56 We discussed this issue for quite a long time with the government of South Africa... We then came to an agreement that they must return.
22.15 It was the time when we were about to be independent...
22.24 After the South African government, we discuss the matter with the present Namibian government...
22.41 We came to an agreement with the present Namibian government that those people must return with their livestock... As it was agreed by the South African government that they must return with their livestock...
23.13 They also asked permission from the government of Botswana to return home with their livestock... But the Botswana government agreed openly...
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<td>32.45</td>
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2005.11.10-7
(Series 3, Tape 2)
2 02:00:00:00 91:0B:03:02
First day at Ben se Kamp, the border kraal, and Djxokho
15:15 2 old women express fear for their water
15:55 Hereroes speaking - afraid of losing their well also
23:25 Hereroes at work on border; carrying and cutting fence posts etc
30:05 stacks, rolls of barbed wire
31:18 at Djxokho - old Ju/wa - Megan doesn’t translate
[Megan Biesele’s translation of Ju’hoan sections]
Safari Hat 00.15 - 00.27 Herero
Kahiwa (red) 00.27 When it comes to asking permission, that will happen later.
00.33 We’re planning to bring cows through here on our way to
G/am, and those who want to go into Nyae Nyae (Bushmanland) will
ask you then -- they won’t ask you after they’ve done it. 00.41
Baseball Hat 00.41 - 00.41 Herero. Then we see Baseball Hat’s face while Kahiwa
speaks, saying
00.47 This kraal we’re building is not something which will be used
for years. 00.52 Then Baseball Hat again in Herero until 00.56. Then
Kahiwa’s voice 00.57 This kraal is being built just to inoculate the cattle,
and when all the cattle have come in, the poles will be taken out. 01.05
The cattle won’t live there.
01.08
Tsamko ≠Oma01.12 I only have a short thing to say: first, I thank my uncle. But I want to
ask him how soon the border will be opened. 01.22
Hereroes confer. 01.22 - 01.49
Tsamko 01.49 It will open, yes, and I agree that Namibia should be open and
free. But why is it that you are already this year working on your
mangle? 02.00 But the Government still hasn’t... there will be
another election. 02.08 So the Government still hasn’t opened up the
resettlement programme, it still isn’t ready. 02.15 It seems to me
people still haven’t brought in the papers that would open up the place.
02.23
Big Herero 02.25 Afrikaans, something about the Veterinary Services officials, or
something between the two countries arranged beforehand... 02.37
Then at 03.00 he mentions his letter and gets it out.
Beata (reads PM’s office letter until 05.00)
Safari, Kahiwa Herero. At 05.35 Kahiwa speaks in Ju’/hoansi, saying, “These are the
papers we have, which we’ve been reading to you, which came from
the President...” 05.48
Megan Biesele (voice only, English) But it does mention the word “veterinary”...
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<tr>
<td>Tsamko</td>
<td>05.58</td>
<td>I’m telling you all, it may be two seasons before cattle can come in, as far as I can see.</td>
<td>06.04</td>
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<tr>
<td>Kahiwa</td>
<td>06.16</td>
<td>This talks of cattle only being able to come in after so many years -- who did you hear this from?</td>
<td>06.24</td>
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<tr>
<td>Tsamko</td>
<td>06.42</td>
<td>I heard that until the next election this won’t be firm, they won’t be finished.</td>
<td>06.27</td>
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<td>Kahiwa et al</td>
<td>Herero</td>
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<tr>
<td>Tsamko</td>
<td>06.42 - 06.46</td>
<td>Meanwhile you’re not supposed to just decide things on your own: you’re supposed to work with others.</td>
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<tr>
<td>Kahiwa’s voice</td>
<td>06.50 - 06.54</td>
<td>This election you’re talking about: is it supposed to have jurisdiction over land, is it voting, or what?</td>
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<tr>
<td>Tsamko</td>
<td>06.54 -06.55</td>
<td>It’s about land! It’s an election about land. But I may be wrong in thinking it will be two or three years: maybe it’s only one year, or another length of time.</td>
<td>07.03</td>
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<td>All Hereroes</td>
<td>Herero until 07.43, when Big Herero says we’re not talking about politics (in Afrikaans). Then he says what do we have to do with the election, it’s a story of the land itself.</td>
<td>08.09</td>
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<tr>
<td>Tsamko</td>
<td>08.35 or so, starts speaking impassionedly in Herero. Useful to show how well both people can speak each others’ languages.</td>
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<tr>
<td>Big Herero</td>
<td>(voice only) 09.30</td>
<td>Let’s not talk politics, asseblief!</td>
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<td>/'Angn!ao /'Un</td>
<td>09.50</td>
<td>What day was this, I’m asking you what day was this?</td>
<td>09.56</td>
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<tr>
<td>/'Angn!ao /'Un</td>
<td>09.50</td>
<td>Then we hear Big Herero’s voice in Afrikaans speaking about Geelbooi at a meeting. At 10.14 Kiewiet goes into Afrikaans until 10.54 telling about who among the Ju/'hoansi was at the Land Conference, but Geelbooi was not there.</td>
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<td>Hereroes speak Herero until 11.50 Then Richard speaks in Afrikaans with the camera just pointed at Safari Hat’s middle until 13.19 Hereroes speaks Afrikaans until 13.42, when frame changes.</td>
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<td>Blind Ju/'hoan</td>
<td>13.50</td>
<td>The Mbanderus came here. They came here. And one of them they call . . . Kukera, he came to talk to me. He said the Mbanderus were going to go ask for a letter from the “//aiha” (chief or president or minister, not clear) so that they could have this land of ours. 14.12 That’s what he said, this Herero dancer (Kukera is well known as a cattle dancer). 14.14 That’s what Kukera told me. The Hereroes came in a big lorry -- it was full of people. 14.22 They came along the road past you (the Makuri road??) and arrived here and spent the night. In the morning they went to Tsumkwe (Tsumkwe). 14.39 One of the Hereroes cam and told me that they were going to ask the leaders to allow them to come here to live. 14.44</td>
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<td>Ju/'hoan lady</td>
<td>14.55</td>
<td>There is little water here, and it won’t be enough for such a lot of cattle (if the Hereroes bring theirs). That’s what I as a woman have to say.</td>
<td>15.00</td>
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Two ladies 15.15 We say they should go on and put our pipes down and let us open up our old n!ore . . . at !Ukoarama, before other people take it from us. We two have our sons to help us: here’s one, and here’s one, and over there’s another, and there’s another one at Tsumkwe. 15.36 Those people over there talking might steal our well from us if we don’t hurry: that would be very bad. 15.50

Megan’s voice 15.50 Thank you, my mothers, we’ve heard. And the Farmers’ Cooperative has also heard you, and your message will be taken through. 15.55

Kxam/o Kxao 15.55 That’s what I want, too. I think my well at G//arate should be equipped, because I am afraid of losing it just like these women are afraid. All I want is to be able to live quietly at G//arate. That’s what I say. 16.13

Megan’s voice until 16.31, not important
16.31 - 31.15 is Hereroes speaking, then shots of work at border, ending with spectral, good shot of border fence and sign, silent.
At Djxokho: very short section, nothing useful, bad wind noise.
tape ends

2005.11.10-8
(Series 3, Tape 3)
Kivit, Tsamko, Megan talk
kids, kids w/mother, cattle, Herero herd goats
Tsamko, Kivit, Megan, translator, Herero sit and talk

03:00:00:00 91:0B:03:03 8/19/91 at Djixoitho with Kiewiet, Tsamko, & Megan
[translations of Ju’/hoansi sections by Megan Bieseke]
(early stuff is a side issue)

/’Angn!ao /’Un 01.45 The Hereroes said the people leading them to build that kraal were Kaqece (Kiewiet) (Geelbooi), and . . . what’s his name? . . . Riruako, and, and Hausiku.

They said they had given them a letter, that this land of ours -- they said that since Namibia is now “open” they would come live in this land of ours. 01.54
But we heard it from the mouth of the president himself: he said, if people come to you in one place here, it’s like they have come not to just one person but to all of you. 02.12
And you aren’t supposed to sit alone and say you have the say over your n!ore, you shouldn’t do that. 02.16 The best thing is for you to go to the other people and tell them someone has come to ask to live in your n!ore but you don’t know what to say to him. 02.23 And sometimes they will say “Yes” and sometimes they will say “Uh-uh.” Because we are not going to be able to live just any which way in our n!ores with other people unless we have good understanding. 02.30 The Hereroes long ago had a government of their own, and a place of their own. But we still have no government. 02.42 So these days we’re starting to see what government is about, to see where we are with it. 02.50 That’s
what we ought to be putting our hearts into now. But the Hereroes have their own way of
governing, which have nothing to do with us. 02.58 They stick with their chiefs, saying
they have got letters from them telling them what to do. 03.06 But you can tell their plans
are secret, since they haven’t announced them in a public meeting. 03.12 Lots of
Government people have said that. 03.17 The President also said that this was like
stealing. It’s as if . . . as if you had hung your clean clothes out to dry, and someone came
and stole them: if you’ve got a child in school what will that child put on the next
morning and go to school? 03.37 You should forget about that kind of stealing, he said.
And another thing (skip here because side issues about Presidential visit). Up to 05.05
Then Kiewiet says (other men now in picture) let’s protect our land. 05.09.
Tsaq’an Boo (old) Still Kiewiet’s voice: If there’s only one of you, you should go to
someone else, and if
and Kaqece /Ukxa there’s only two of you, know that there are others you should
consult and come to agreement with. 05.25 You shouldn’t just jump up and agree to
someone who wants to come in (good shot here of Herero behind, and Kaqece turns) and
say he should come: one person doesn’t have the say over a n!ore. 05.35 (Camera zooms
up on the Herero: good. We hear Kaqece’s voice saying I don’t have much to say, I’ll just
say it and then stop. 05.48 Then the Herero walks off gravely until 05.59. Then Kaqece:
06.10-06.12 Are you saying that governments steal from each other?

skip a bit
*/'Angn!ao */'Un 06.31 Of course! The DTA government people are always trying to
“steal” from SWAPO.

06.36 As we’re sitting here together, DTA is trying to buy people’s
votes by lending out trucks. That’s how you fall into their hands. But
you should know that that is how they do their stealing! 06.55 And
when they write letters, people like Riruako . . . oh! This guy’s name is
really hard for me to say. 07.03 And Jo’/oa (Geelbooi), and Minister
Hausiku -- these letters the Herero say they must have, they don’t say
the same as the law!

07.10
Scene shifts 07.25 Tsamko ≠Oma speaks: Namibia is
free now, but if DTA says that means anyone can live anywhere,
they’re thinking wrong. 07.46 DTA is following the old ways of the
Afrikaaners. 07.50 They say that some people can be rich and others
must be servants. Do you hear? 07.54 But since Namibia is free, we
are all alike! Yet the things we are trying to do are still very new 08.04

Kaqece /Ukxa 08.10 The new law of SWAPO, your new law, that we have now,
where is it going? Is it now going to turn around and say that
governments are stealing from each other? 08.20

Tsamko ≠Oma 08.31 You all know how long it’s been since the election: this new
government is like a newborn child. It’s still got a lot of growing to do. 08.42 But DTA
was born a very long time ago. 08.46 So it’s important that we all listen very carefully to
each other as we build the new government. Sit together and come to agreement. 09.02
skip to 09.25, pix of children with Tsamkxao’s voice over: The new government is like a
little child newly born that still hasn’t grown. 09.33 skip except for pix of kids up to
10.51, when Tsamko says “On Saturday we’ll have a Farmers Co-op meeting: all the
representatives will be there. We’ll tell you all the news about the Hereroes then.” 10.55
(Nice pix behind this of kids cracking bush foods and then sharing.)
SKIP: Megan talks about JKM and Hereroes
13.19 --kid pix-- 14.30
skip
Woman sings 14.40 - maybe just use a short bit -- she’s self-conscious 17.50
Herero walks by
Family scene with kids 18.30-21.00
Radio scene 21.00-21.30
More kids
Cows coming home 21.48-22.28
Hereroes walk 22.30-23.50
Hereroes together 23.57- Beata translates but inaudible 24.50
Goats 24.57 - Hereroes after goats 26.21
House shots 26.23-26.28
Meeting reconvenes 26.28
Beata in Setswana 27.00 -
/’Angn!ao /’Un 29.20 Was any of these men over there at Tsumkwe on Saturday when
the President was speaking? I told them they should be there. 29.24 What did they say
when they came back? 29.30
Kaqece /’Ukxa 29.34 They didn’t tell us anything.
Tsamko laughs,
/’Angn!ao smiles
Kaqece /’Ukxa 29.40 Also the only translators there were Ju/’hoansi and they don’t
understand Ju/’hoansi 29.45
Herero speaks 30.50 translation into Ju/’hoansi says “Namibia is now free. And
Bushmanland has no Hereroes, no white people, no black people.
All these kinds of people should be here.” 30.51
Megan translates: They said it was a secret meeting, because only English and Ju/’hoansi
were spoken. But they did understand a little, and that is that any Namibian can come
here. 31.24
Hereroes talks
Tsamko ≠Oma 32.39 There were two things . . . The President spoke about a lot of things.
32.50
/’Angn!ao /’Un 32.55 If person comes from far away to you, and you see him coming,
don’t you go talk to him? Like the Commissioner coming all the way from Rundu, don’t
you want to see what he has to say, without just agreeing ahead of time? 33.10
/’Angn!ao /’Un 33.22 The agreement I’d give him is one which I would make with
others. I wouldn’t just say “Hey, you! Come live with me!” First I’d talk with everyone
else, and then say to him, “Other people seem to agree to you living here, so let’s live
together.” 33.39
Kaqece speaks Herero until 34.13
/’Angn!ao /’Un 34.14 When we went there (to the border) we spoke to those men and
they said what they were doing was not stealing. 34.19
2005.11.10-9
(Series 3, Tape 4)

Tsamko, Kivit, Megan, translator, Herero sit and talk
Megan talks to cameraman (?) on truck
traveling shots
Baraka (?)
police station
police question Herero
Ju/'hoansi in truck
police & Herero

04:00:00:00 91:0B:03:04 at Djxioitho (con’t)
"/Angn!ao 00.21 The Government of Namibia itself will speak and say when the
border fence is to be opened -- not I 00.28
Herero speaks until 01.14, when Axel appears
Beata 01.25 - Setswana - 02.02 and English about procedure for getting
permission
Say ask this old man (Tsaq’an) how I got it.

Tsamko 03.09 My name is Tsamko, and I belong to the Farmers Cooperative.
This water was put in by Nature Conservation, and I helped take it back from the
Government for the people. I did the work. But now I feel like turning around and taking
our things away. 03.29
Confusing here
"/Angn!ao 04.45 Here’s what I have to say to you here at Djxokho: protect your
own water: no one else is going to protect it for you. Once it was water belonging to the
Nature Conservation and they were going to make a game reserve here. But we stopped
that, and the water was given back to the people. 05.05
Tsaq’an in Setswana
"/Angn!ao 06.11 -06.16 These days people have to help themselves
07.00 - 07.02 If this were a game reserve, you’d have to pay for every
tree you wanted to cut down.
(More here but becomes confused with voices, not productive.)
Section of Megan talking but sound is bad; the bit by the truck. Pix of Baraka ok but bad
sound. Then drive out of Baraka. Sound.
NEXT SECTIONS ARE:
Tsumkwe store
Tsumkwe police station
19.30 Police at Herero work site at border [Police: “I want to know why they are here
and from who they have permission to come to this place.”]
(most of this is in Afrikaans and Setswana)
22.49 Truck ride
23.50 Arrival of police at Ben se Kamp starts
Setswana
English about the letter the Hereroes have (pic is blue)
Police read the letter
Megan’s voice answering police: 27.15 Yes, we read it, and it doesn’t say anything about cutting the border fence from Botswana, and it certainly doesn’t say anything about bringing cattle into Bushmanland.

Rafael (police) 27.23 From Botswana . . . How did they come into Bushmanland? 27.30 From the other side, Windhoek, I don’t know where they came from, Hereroland . . . 27.44

Beata begins to get this question answered and tape ends

[Police (?) When they came in here did they ask permission from the traditional leaders of Bushmanland? Who gave them permission? They are building a kraal here and I want to know who gave them permission.

They say they are building a kraal for quarantine

The chief of the Hereroes met yesterday in Windhoek and they say they want us to build a transit camp.]

rest of police at Ben se Kamp, G/am, and Uhlenga at NNFC
Rafael 28.30 So when they came here did they ask permission from the traditional leaders of this place, or did they just come here on their own? 28.40

Beata (English) 28.40 When you speak of the elders, the tribal leaders of this place, whom do you mean?

28.48 Rafael

28.48 The traditional leaders, the owners of Bushmanland, the owners of Bushmanland in other words. 28.53

Beata 28.53 Is he a chief? 28.56 (Answer inaudible)

Beata in Setswana

Beata in English something about Kaqece. (Geelbooi)
Rafael 29.23 Who gave them permission to settle in Bushmanland? 29.26

They are building a kraal -- I want to know why, the reason 29.31

Translation

Beata 28.58 They say they are building a kraal for the quarantine, for when they are passing through here. 30.03 They haven’t come here to stay

30.09

Translation

Beata 30.32 They are saying that they told us yesterday that the chief, who is Kaqece, 30.38 met with the chief of the Hereroes in Windhoek and agreed that they should erect a transit camp. 30.51 to hold the cattle, because they want the cattle to have water, which is available here. 30.58 But then it’s a transit camp. 31.03

Translation

Rafael (reads) 31.03 . . . in two day’s time, that is up to the 17th and the 19th of this month, that is August. 31.15

(The letter is read in English by Rafael and translated by Beata and the Hereroes) up to 35.35

Beata 36.15 They say the Hereroes who are emigrating from Botswana, are not going to settle in Bushmanland, but are proceeding to G/am. 36.27
We have got permission from the paper you read here yesterday. We came on Friday. The delegation met with the leader of the Hereroes, Kache and got permission. They have not come to build a permanent kraal ... But a transit camp to keep the cattle while they are being transported to their final destinations. They haven’t come to stay.
Beata 06.54 They want you to write your name, because in this paper they’ve got, it is not indicated that they should give you any paper. 07.01. So they want you to write your name. 07.07
Rafael 07.07 For something from Botswana into Namibia??! 07.09 Then they must first contact the Ministries so they may be allowed to transport or to bring in their property or their cattle, self. 07.19
Translations
Rafael 07.50 But one thing they forgot to go to the other Ministries. I do understand the contents of the letter. 07.56
Translations
Megan seen translating in background: would appreciate it if this one shot could be used, maybe in longer film if not here (at 08.25)
Voice speaking English about Ministry of Home Affairs turns out to be the younger Policeman, who has finally gotten exasperated with Herero request to have their names. His tirade ends 09.00 with mention of Pohamba, “NOT the Station Commander.”
Big Herero translates
10.35 nice shot of both perspiring police
Hereroes talk
Rafael 11.18 These people, they don’t understand . . . 11.20
Beata 11.20 Let me say it so they can understand, because this is very important also. They are saying that the police should say who is saying they should move, because they have fences and poles, and if there is anything lost, who should they say of these two is responsible? 11.44
Rafael To go and collect their things? They brought them on their own! (Seems a misunderstanding of “responsible”) 11.55 Both police then turn away seeming profoundly disgusted. 11.57 But the traditional leaders of this place, they don’t know of their presence in Bushmanland. 12.06 These are the traditional leaders, these are the traditional leaders! 12.10 They don’t know why they are here -- that’s the main point. 12.13 That’s why they have raised the thing to the President himself. 12.17 It’s not me who is chasing them, NO! 12.21
Tsamko 12.25 Someone else had to come tell me, that’s how I found out. Don’t people first have to go to the law and ask who the leaders are, find out who the n!ore owners are, find out that it’s the Nyae Nyae Farmers Cooperative . . . 12.40
Megan translates what was apparently a longer speech (ends 13.20). Translator, Tsamko said that it’s not a matter of coming to any specific one person to ask for permission: it is going to the law. Going through the right chains of command. As far as being local leaders, they acknowledge that they are the local leaders because they have been elected to be the Chairperson and the President of the Farmers Cooperative. Geelbooi was not elected by the people here. He is not our leader. But they are not the ones who could give or withhold authority for the building of that kraal. They were not informed about it, and they have no authority to give that permission. It’s a matter of law. 13.28
Hereroes talk
Tsamko 14.05 This isn’t a police place, and it’s not a Herero place. It’s our place, a Ju/’hoan place. Did they ask anybody if they could start such a thing here? I also voted for Namibia to be opened up. But have they come to an understanding with people? Do they just do things on their own? 14.21 That’s the one thing I want to know.
14.22 I don’t say the police should drive them out for us: this should be our work for our own land. (uncertain of this last translation) 14.29
/'Angn!ao/*'Un 14.40 Speaks in Afrikaans about Geelbooi. 15.16
Scene changes to wide pan. You can still hear Kiewiet holding forth in Afrikaans. Rafael starts holding forth in Afrikaans, but inaudible at this distance.
Hereroes talk about white people angrily and swat files.
Beata 17.11 They want some people to look after their things because they want to send some people to Windhoek. 17.16
/'Angn!ao in Afrikaans until 18.04
Big Herero in Afrikaans until 18.45
/'Angn!ao in Afrikaans about Geelbooi and whether they can leave someone to watch their stuff. Until 19.11
Tsamko 19.17 Shouldn’t I tell them that it may be four, or three years before the border is opened,
(nicely animated) and that it still isn’t opened, even though you hear that Namibia is “open,” it doesn’t mean that just anyone can walk in. 19.23
/'Angn!ao Echoes this in Afrikaans
Big Herero 19.43 No politics, asseblief!
Tsamko in Herero saying he was at the Land Conference and heard everything, where was Geelbooi that day? 20.07
Big Herero until 20.37
Afrikaans between police and Big Herero, who heaves himself out of his chair to write his name. 20.56
Police in English: “Why should you come here from another land?”
Baseball Hat in English: “Why do you refuse your name to give us?”
At 21.23 the Old Herero says thank you with a decidedly fake smile.

Setswana translation Ben se Kamp Mr. Lazarus Kandji
00.45 We have been instructed to build a kraal . . . When we complete the work we will inform the chief of the Hereroes . . . who will discuss with the Government on where the border fence would be cut. This will be discussed by both the Namibian and Botswana governments.
05.40 We understand what the Police are saying . . . but we would like the Police officer to give us his name . . . so that we could give it to our leaders.
08.15 The delegate would like the police officers to give them their names . . . so that when they get to Windhoek they have something written. Our elders discussed this matter orally. We have now been interrupted and told to stop the building.
09.35 Herero
10.52 The delegate is not refusing to go back to obtain a letter from the authorities.
11.08 We haven’t completed the project. We came here to build the kraal and complete the task.
11.16 If we lose our material who should we ask at the Tsumkwe Police station?
13:58 We are not asking for permission to stay here permanently.

Herero Translation [by Elizabeth Tjaronda]
Tape #  TC  UB  Date  Location
09.03  [fat Herero man with glasses and khaki shirt] Pohamba would be able to
tell who the Tsumkwe police are because he knows them.
09.13  We went to see Pohamba, Ministry of Home Affairs and even the Ministry
of Land Settlement. All these things have been discussed face to face by our chief and
those ministries.
09.29  Our chief came here at the border to see the place where the cattle will
enter . . .
09.35  He got permission from Hausiku. Hausiku had a discussion with Pohamba.
Our chief came to our area to see the place where the cattle will enter. He then returned
back to him. As according to their authorization . . .
10.44  We don’t have any problem concerning that. We are not refusing either . .

10.53  Even if they haven’t completed their work . . . They are not disappointed.
But we specifically came here to finish the task assigned to us. . .
11.07  But if these things get lost . . . Would we say it’s those policemen? We
have seen two Tsumkwe policemen. But who are they . . .
13.37  But that one has said these men don’t want us to stay here because they
haven’t heard anything before . . .
16.37  Concerning everything which has been said here, I will get permission
from the residents themselves . . . If they can say, “everybody must go back” I have got
nothing to say . . .
16.45  If they can say, “No, some should go and the others should remain . . .” I
still don’t have anything to say . . .

2005.11.10-11
(Series 3, Tape 6)
Kivit to camera
Herero village - meeting
06:00:00:00  91:0B:03:06  Meeting in Herero village
[sound poor (mostly) wind noise!]
[Setswana (?) translation]
08.47  The reason we want the Hereros in Botswana to come back is because
they fled the country . . . because of war. Now the country is independent. We want them
to come back.
09.33  The land of Gam is enough to accommodate the Hereros.
11.42  I am talking about the Gam area. If there are grazing and water problems
in other areas, I do not know about that. I know that there is enough water and grass in
Gam.
13.37  It is true that the men in Doxhoro come from here. They were not telling
the truth when they say there is little grass. Yes, there is a poisonous plant that kills cattle.
But they stayed in Botswana and there is the same poisonous plant there. I think they
want to settle in those areas because they like the land.
We have got enough grass . . . When you drove this way, didn’t you see the grass?

I am personally sure that this area is enough for accommodating the people from Botswana. I have traveled all over this region and I am sure that there is enough land. The government can give more land if it is prepared but I feel there is enough land.

The quarantine camp is being built to accommodate cattle from Botswana to be inoculated. That is the reason it is being built.

The reasons are that the area is directly near the places where the cattle in Botswana. Also there is water. There is also a road that is used by government vehicles. Some others roads are sandy.

We want the Hereros to come to their ancestral land and live there.

The other point is that some people who have now settled in Namibia have got cattle in Botswana. Due to the foot and mouth disease the cattle have to be kept at one point for check up and inoculations.

There are rumors that those cattle may come through Kavango and spread diseases there.

A cow cannot move from here or Tsumkwe to the Kavango. It would die on the way. There is a desert with no water and grass. Cattle cannot move from here to Kavango or from Kavango to here.

That should not stop the cattle from being moved.

A fence to be made between Okavango and Tsumkwe is another issue. It has nothing to do with the movement of the cattle from Botswana.

The government must look at the problems that could be faced by cattle when being moved.

This shows us that the government does not want the cattle to be brought back.

We don’t understand what are the reasons the Herero in Botswana are not being moved. Other people who fled this country have returned. Why is it difficult to move the Hereros.

There is a letter that says that the Hereros in Botswana will be repatriated. However there are some people in some ministries who show resistance. They say a fence should be erected to stop cattle from here to go to

That shows refusal.

Though there is that letter . . . One of the ministers has said that the Hereros should come but without the cattle.

Even President Sam Nujoma said that at a meeting in Tsumkwe.

We were surprised why the president’s speech was different from this letter.

The letter was from the office of the Prime Minister.

We have asked for help from international organizations like the OAU and United Nations to help with repatriating the Hereros.

We want them to help these people with money to settle.

They would need schools, boreholes, roads, and other facilities.
We want through this Television to let world have pity on these people. They are the real refugees. Refugees who fled this country long after the Hereros have been returned with help from organizations.

The Hereros have showed interest in coming. It’s up to the world to help them. It’s a request.

The Hereros in Botswana are the real refugees who fled from the Germans when they seized their land. They are the only ones.

They took the land by the force of the gun.

They are the real refugees who should be honored.

The other people who fled this country only went out to get education. Some even used passports.

Since Namibia is independent, they also have a right to come back.

These cattle which we want back were not bought in Botswana. They were transported to Botswana and they should be returned.

The reason they are coming back is not because they are ill-treated in Botswana. No . . . It is not that. They know that their country is independent.

We believe that the Botswana Government has given the Herero refuge for a long time. There are some Hereros who will not move from Botswana.

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**2005.11.10-12**

(Series 3, Tape 7)

Meeting at Herero village con’t

- shots around village
- DS / WS of meeting
- Herero women and kids
- goats
- cattle, grazing (?)
- watertank (?) DS

07:00:00:00 91:0B:03:07

Meeting in Herero village con’t - Setswana (?) translation

00.18 I commend the Botswana Government for giving the Hereros refuge from the Germans.

00.45 That is why some Hereros will be remaining in Botswana because they are now part of the country.

01.03 I would also commend the Botswana government for being cooperative regarding the registration of the Hereros who wish to return to Namibia.

01.25 Some countries are not as kind as the Botswana Government.

Nyae Nyae Farmers Coop meeting at /Gautcha - 8/25/91 *looks like Baraka! [in general sound is very under-recorded and wind]

07:15 Coop meeting w/ Megan and Axel

Megan translates for black man at meeting

Qui Chapman speaks

Tape # | TC | UB | Date | Location
--- | --- | --- | --- | ---
07:22 | Kxao Moses speaks | | 8/25/91 | Coop meeting cont at /Gautcha (?) *Baraka
| old woman | 91:0B:03:08 | | |
| cutaway of Frikkie (?) | | | |
| a few women speak | | | |
| Kivit speaks | | | |
| Qui Hartmut |

2005.11.10-13
(Series 3, Tape 8)

08:00:00:00 | 91:0B:03:08 | 8/25/91 | Coop meeting cont at /Gautcha (?) *Baraka
04.32 | Government officials meet with Hereros | | |
20.53 | trucks through bush | | |
21.31 | at border fence - official goes to look; explains the Herero ideas of a quarantine camp. I think that what’s important that there must be meetings with various agencies and local people. | | |
32.24 | They walk around looking at the partially finished kraal | | |
29.10 | CU wire | | |
31.57 | sunset - over water tank at ______ | | |
34.01 | Coop meeting continued | | |
30.23 | end |

**Herero Translation** [by Elizabeth Tjaronda]

04.59 [Herero man with a walking stick on his hand wearing a white v-neck shirt] We gave our story to the police and commissioners who were here first. We are not making any camp. Our Herero chief has discussed this matter a long time ago during the South African government.

05.31 The chief cam to point out the place where the Botswana cattle will go out. The cattle can’t enter from this side, because there is no water. There is water at this place nearby . . .

05.46 The cattle should just enter from there, without settling here. They should go to a place of Botswana people called NGAMA . . .05.52

05.55 Our chief sent us in agreement with the minister, who gave him permission to go and start. And he must look for a place where he can get these . . . (page cuts off ?) 06.10

06.13 We then came here. After coming here, we made a kraal plan. One Namibian policeman came to inquire about this thing, he then stopped us. We showed him a letter from the minister. He read it and said it’s true . . .

06.32 It’s true that the minister gave you permission. But there is no letter which states that you must come and work . . .
We also came to realize that is true. We came with four committee members. Three people were taken to come and pull the fence where the cattle will stay while being injected.

Our leaders returned to Windhoek after hearing the message. To tell the Herero chief this message.

They requested us saying, seeing that you have got these fences . . . maybe they will get lost… so how is it? But if they are watchmen then it’s fine. But in the meantime don’t do anything.

Therefore we are here to look after this property… I don’t want to elaborate further, because we will miss the point and we would appear as liars.

It’s known already? It’s Ngama?

Where there will be injected and inspected of certain diseases to see if they have got any diseases or not, or even where they can drink water, because it’s the place with water nearby, from there they can proceed.

Have the cattle started to come?

No, they haven’t arrived yet.

It was decided that after the completion of the camp and the place where cattle would be injected, the Fi-yards, the government and Kuaima would have to decide on the date when these cattle can now enter the gate. The fi-yards would be responsible for making then entrance.

When you came here, you said you didn’t come from Botswana, Windhoek, or Ngama?

Yes, we came from Windhoek and Ngama.

Did you talk to the people who are staying in this place?

No.

To discuss what with them? To inform them that we are coming here?

To inform them that we have come, yes, something like that.
Tape # TC UB Date Location
10.58 [man sitting on a chair wearing a white v-neck jersey] We talked to Kashe, But we were a bit mistaken as we though Kashe is the chief of the place. 11.06
11.07 But Kashe knew everything including all the meetings Our leaders told him about our arrival. They even told him that we have come to the matter which you know. 11.16
11.17 But we happen to see two Bushmen who are responsible for this land. We discussed the matter with them and we concluded the matter. 11.26
11.26 We came to a conclusion that they would not allow us until they receive a letter which states it clearly that you can now start by working. That’s why our leaders have returned to Windhoek. 11.33
11.36 [man wearing khaki clothes] Until we get answer or permission from Windhoek . . .11.41
11.51 [Mr. Ulenga] I understand you very clearly, because as I have told you from the beginning we are always together with all these people you have just mentioned. 11.56
11.58 Kashe and myself are in the government. When this matter was discussed in the new government I was there. 12.07
12.08 I think many people have heard that Hereros from Botswana want to come back to Namibia. And this issue must be discussed between the two governments and be agreed. 12.24
12.47 But our government has not come to final point of saying these people are not coming or what. The government is still deciding on how the matter can be tackled. 13.01
13.08 But the issue of how the people will get out is not what the government is discussing.
13.20 Myself I don’t know if this issue of guarantee will place here or where. I don’t know.
13.27 The government’s stand point is that those people who have been living here shouldn’t become afraid. And I think that the Hereros from Botswana will not resettle in Bushmanland. 13.47
13.47 I will then take the matter to the president and other people in Windhoek. Where I have been I saw this I talked to people who were concerned about this issue. And what they say.
14.00 And I would like to hear what was the final decision between Herero leaders.
14.20 Are there any wild animals or cattle staying nearby?
14.23 [group answering] No, not even a goat.
14.29 [man with white v-neck jersey] For instance if you take this way and some people arrive later on the people would say, people were working during you absence.
14.34 We were just about to start when we were told not to continue with our work. Everything is just like that, there is no fence or even anything else. Here are the fences.
14.34 [Mr. Ulenga] Is Ngama very far from here?
14.47 [men responding] Yes, it is very far. Here are men from Ngama as well. It’s 90km from here.
14.52 Is it still in Tsumkwe/ Bushmanland?
which means they are the same people. Those who went to Botswana were also from here.

[Mr. Ulenga] The Bushmen are also staying here, including Ovambos, Damaras, and the Namas were staying here?

[old man with gray hair] Yes, all the nations.

[Mr. Ulenga] Then came the white men...Thereafter everything was mixed up...During the past? There was war...starting from Mahaero up to date...

[old man with gray hair] Yes, all the nations.

[Mr. Ulenga] Like this government which came into existence after war...This means we the residents of the place should come to an agreement peacefully on what is to be done...But we should not allow the spirit of fighting to prevail amongst ourselves...

We have to understand each other...So that nobody can be missed...There must be place for everybody...The people must talk to each other...Nobody should be the boss...

Those people who have been here either Herero, Bushmen, or other nations should stay here...peacefully...without losing anybody...

The people in the government at Windhoek...the ministry of local government and housing...Those who deal with district commissioners and others have published a paper which states it clearly that there not going to be a fencing until it has been decided that those people can now cross...

Maybe you have seen police patrolling...They just want to check this thing out because people know that the Herero might come and cut the fence and cross in...

[old man with gray hair] Yes, he is right...We thank you for your words...But even ourselves who are here, including Riruako who has brought us here has told us that we have to finish the work here first and after that we are going to him...Someone would be sent to him...

He will then talk to Hausiku...And other government departments including housing...From there Hausiku, fi-yards, Kuaima would then come here after all the people have made their decision...

They can then come and point a place where the gate must be...Those people from Botswana who want to come and ourselves have been told about this...

You are not supposed to lay your hands on any of these...including the fence too...until those men have arrived to point the gate and tell the people that now everything is finished...

Even those who come to inform us discontinue our work, we said we would now send the message to Riruako...so that he can meet you and all the departments...

From there he can return the reply...which says you can now start working...Right now we have got nothing to do...that’s why you find us at that [Onjune game]

We can’t start working because we are waiting for an answer...

[Mr. Ulenga] No! It’s fine...just keep on waiting because those people in Windhoek must come to an agreement...
19.15 They have to agree on what is to be done...Maybe Mr. Riruako would send somebody to you who would tell you about what is to be done now...
19.29 I do understand this story very well...but there is nothing which can be done without any agreement...
19.37 Because you must state it that when you came here who told you to do this and that...Then you waited for an agreement after all the elderly people have arrived...
19.50 Then they came to an agreement that the gate where people and their livestock will cross have to be placed here...
19.59 That’s how it is...And these other people, the Bushmen, I would also tell their elders when I pass at Tsumkwe... 
20.11 I would tell them that there must be no fear...As they themselves need to cooperate and understand each other...So that they can know for how long will these people you see here would be here...Or what is going to happen to them...
20.31 [old man with gray hair] Yes, it’s fine. They will wait until an agreement has been made...
20.36 This gentleman you see here is a SWAPO man...
20.43 [another man] I know him because we always meet...
20.44 He is the one staying in Tsumkwe...

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**2005.11.10-14**
(Series 3, Tape 9)

09:00:00:00 91:0B:03:09 Meeting of Coop
01.35 sunset
04.50 Tsamko with multi colored scarf
    General scenic evening shots
A long fixation on sunset with gnarled tree (some shots are actually longer on original; shortened to get it all on 30 min tape)
20.50 fire with pot
21.01 moon
24.55 brush fires (small)
29.36 beating out the fires
32.12 road

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**2005.11.10-15**
(Series 3, Tape 10)

10:00:00:00 91:0B:03:10 Int Herero Chief Riruako
Various still photographs around office while his secretary answers phone etc.
10:12 interview begins
11.50 The man “I’m chief of the Herero.”
    Tells his relations to other Herero chiefs.
Those Herero who fled the Germans want to come back. Since independence those people have the right to come back. They are Namibians. They want to come back. 2,094 people want to come back, they own 2,500 cattle, that’s too few cattle. I got from the Botswana government 35,000 cattle. Because of the drought 18,000 cattle. I’m not going to allow cattle to remain in Bushmanland.

Slow zoom out of old man
Other men cut aways.

I have to clarify the problem with the Prime Minister. We can announce the dates.

They have to be quarantined 3 weeks on each side of the border.

2005.11.10-16
(Series 3, Tape 11)

I’m not aware of any authorization given to erect a quarantine camp. There is no authorization from Mr. Orsicko authorizing Mr. _______. Therefore that camp is illegal.

If all the Hereros (50,000) come back is there enough land for them in Hereroland? First of all anyone in Namibia can settle where they want. With regard to the conditions in Hereroland this area is over-crowded and over-stocked.

Hopefully some rich communal farmers will have to buy land in the commercial areas, thereby freeing up land in the communal areas.

When the Ju/sa community is upset what is the principle stand of the government regarding one group settling in what has come to be known as the property of another.

1. There are no ethnic boundaries in Namibia.
2. If there is unused land available in Bushmanland, that is a possibility, but proper procedures must be followed.
3. The Land Conference took note of the plight of the Bushmen.
4. It's not just up to the individual who wants to move somewhere, but also the local authorities living there.
5. The Conference recommended the establishment of land barriers.

[map and some dumb cut aways at end]
### List of common acronyms, nicknames, and foreign language terms

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Description</th>
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<tbody>
<tr>
<td>JBDF</td>
<td>Ju/wa Bushmen Development Foundation&lt;br&gt;Early name for the Nyae Nyae Development Foundation of Namibia, 1982-1989</td>
</tr>
<tr>
<td>NNDFN; “The Foundation”</td>
<td>Nyae Nyae Development Foundation of Namibia</td>
</tr>
<tr>
<td>JFU</td>
<td>Ju/wa Farmer’s Union&lt;br&gt;Early name for the Nyae Nyae Farmer’s Cooperative</td>
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<tr>
<td>NNFC; “The Co-op;” Farmer’s Coop</td>
<td>Nyae Nyae Farmer’s Cooperative</td>
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<tr>
<td>RADA</td>
<td>This is the governing council of the Farmer’s Cooperative, made up of representatives from each n!ore</td>
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<tr>
<td>SWA</td>
<td>South West Africa&lt;br&gt;Now known as Namibia</td>
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<tr>
<td>SA; RSA</td>
<td>Republic of South Africa</td>
</tr>
<tr>
<td>UNTAG</td>
<td>UN Transition Assistance Group&lt;br&gt;Oversaw Namibia’s first democratic election</td>
</tr>
<tr>
<td>DTA</td>
<td>Democratic Turnhalla Alliance&lt;br&gt;Namibian political party</td>
</tr>
<tr>
<td>SWAPO</td>
<td>South West Africa People’s Organization&lt;br&gt;Namibian political party</td>
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<tr>
<td>Nature Conservation</td>
<td>Ministry of Nature Conservation&lt;br&gt;Ministry within the Namibian government</td>
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<tr>
<td>WWF</td>
<td>The organization formerly known as the World Wildlife Fund</td>
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<tr>
<td>USAID</td>
<td>United States Agency for International Development</td>
</tr>
<tr>
<td>LIFE</td>
<td>Living in a Finite Environment&lt;br&gt;Project implemented through a cooperative effort of the WWF and USAID. Focused of indigenous communities who have communal land and on the establishment of conservancies</td>
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<tr>
<td>EPC</td>
<td>Environmental Planning Committee</td>
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<tr>
<td>SIDA</td>
<td>Swedish International Development Agency</td>
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<tr>
<td>NORAD</td>
<td>Norwegian Agency for Development Co-operation</td>
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<td>HU</td>
<td>Health Unlimited</td>
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<td>CPS</td>
<td>Cash Payment Services</td>
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<tr>
<td>TUCSIN</td>
<td>University Centre for Studies in Namibia&lt;br&gt;Located in Windhoek</td>
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<tr>
<td>SADF</td>
<td>South African Defense Force</td>
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<tr>
<td>IUCN</td>
<td>International Union for the</td>
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<thead>
<tr>
<th>Tape #</th>
<th>TC</th>
<th>UB</th>
<th>Date</th>
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<td>Conservation of Nature</td>
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<td>pickup truck</td>
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<tr>
<td>buckey</td>
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<tr>
<td>n!ore, n!oresi</td>
<td>Ju/'hoan term meaning &quot;place&quot;, &quot;area&quot;, or &quot;village&quot;.</td>
<td>N!oresi is plural</td>
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<tr>
<td>Kraal</td>
<td>Afrikaans term for a livestock enclosure</td>
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<td>skerm</td>
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<td>werft</td>
<td>encampment</td>
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**Individual Names**

<table>
<thead>
<tr>
<th>Nicknames, alternate spellings</th>
<th>Notes</th>
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<tbody>
<tr>
<td>Toma Tsamko (elder)</td>
<td>≠oma; ≠Toma</td>
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<tr>
<td>!U Debe</td>
<td>!U Dabe</td>
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<tr>
<td>Tsamko Toma</td>
<td>Tsamkxao; &quot;Bobo&quot;</td>
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<td>Kushay</td>
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<td>Kxao Moses Toma</td>
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<td>Gaishay Martin</td>
<td>Gaishay Toma; /'xashe Martin</td>
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<td>Bau Toma</td>
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<td>!Ungka Norna</td>
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<tr>
<td>Kxao Debe</td>
<td>Gao Lame; Gao Debe; /Gao; //Ao Debe; &quot;Petrus&quot;</td>
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<td>N!ai</td>
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<td>Gao Kanna</td>
<td>/Gao; /ao Filmstar; /ao K!anna Filmstar; Gao Filmstar’</td>
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<td>Kievit</td>
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<td>/Qui Chapman</td>
<td>Qui</td>
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<td>Sarah Chapman</td>
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<td>Royal</td>
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<td>Benjamin</td>
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<td>Toma Xosi; John; JKM</td>
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<td>Pitchie Rommelaere</td>
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