

||Hoe-ka-|gεεve

||Xao-ka-tan

||Xεε-ngu

||Xuε-kyaanu

||Qara-ngu

‡Xoa-ka-kyae

|Gãã-ngu

||'O-ka-thiya

|Hii-khoava

Kx'eu-||goe

*Khwe kúri-|x'ón-djì*

*Khwe family names*

Texts by

Fabi Camarongo, Kuconya Djunu, Ou Nboma,  
Macirico Ndeundeu & Nashira |Uingyeu

Translated by

Thaddeus Chedau & Soner Geria

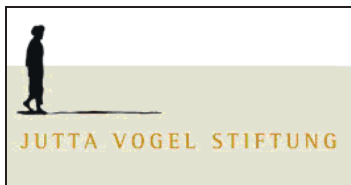
Compiled and edited by

Gertrud Boden

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Ou Nboma



Macirico Ndeundeu



Soner Geria



Thaddeus Chedau

### Ceu-naxani

*Those who give only a handful of mobola plums*

cèú 'hand'

náxani 'Parinari curatellifolia, mobola plum'



#### *Ou Nboma*

*Yes, the Ceu-naxani exist. They are Khwe like us. The family name came into being a long time ago. Ceu-naxani means that in the past, when that family group was living in the land of the mobola plum,<sup>8</sup> it happened that after they had pounded their mobola plums, they gave only a handful to their friend. That is why people said "You are the Ceu-naxani". It was not a man from their own place who called them. A man from another place who saw it said that the family name of these people should be Ceu-naxani. This is how they became Ceu-naxani.*

The fruit pulp is either sucked or detached from the pip by pounding it in water. Sometimes the pips are mixed and cooked with meat (cf. Köhler 191: 89).

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### Ceu-naxani

*Ou Nboma*

Tcé̀m-xa Ceu-naxani tĩĩ. N|í-tà té tĩĩ tama á Ceu-naxani tà á

Indeed Ceu-naxani exist DEM-so 1:C:PL exist also DEM Ceu-naxani so DEM

*It is true, the Ceu-naxani are there. We live like that, and what*

mí-ku-í-||ò-xù-hé nǎú xú vé. Khwe! Nò kúri-|x'ón-hè cì-|x'óá-rá-hĩ

say-REC-PASS-HAB-NOM-F:SG kind of thing NEG Khwe CONJ family-name-F:SG MOV-go out-II-PAST5

*is called Ceu-naxani is not anything. They are Khwe! And the family name came into being*

‡ám-kuri. Nò à Ceu-naxani tà cì-mí-é-tè-xù-hé mí-é-tè kx'é-mà ‡ám-kuri  
 long ago CONJ when Ceu-naxani so MOV-say-I-PRES-NOM-F:SG mean-I-PRES CONJ long ago  
*long ago. And whom people started to call Ceu-naxani means that long ago*

á náxani kx'éi-m̄ ki á té-é-hĩ kúri-he hĩ-can-a-hĩ kx'é-mà  
 when mobola plum lot of-M:SG LOC DEM be-II-PAST5 family-F:SG do-REFL-II-PAST5 manner  
*when that family group was living where many mobola plums grow, it happened that*

xá-n̄ dí náxani à á-ki táó-xu-i-ko nò cèú-m̄ ki |úí xàròó-ku-e.  
 3:C:PL POSS mobola plum O DEM-LOC pound-COMPL-PASS-CONV CONJ hand-M:SG LOC one give-REC-II  
*after their mobola plums had been pounded there, (they) gave only in the hand.*

Cèú-m̄ ki |úí wócan-m̄ à xàròó. Tá hí-á-hĩ kóáná-hè mí-é-tè kx'é-mà máná tó  
 Hand-M:SG LOC one friend-M:SG O give So do-II-PAST5 reason-F:SG say-I-PRES manner therefore 2:C:PL  
*They gave to the friend only in the hand. Because it happened like that (people said): “therefore you*

Ceu-naxani. Nò á n‡gá-khó-mà ‡í-é-hĩ vé. Tá ka ‡x'óá-ra-ko múũ-a-hĩ-m̄  
 Ceu-naxani CONJ DEM place-person-M:SG call-II-PAST5 NEG Other LOC go out-II-CONV see-II-PAST5-M:SG  
*are Ceu-naxani”. It was not a man from that place who called. A man from elsewhere who saw*

khó-mà mí-a-hĩ kx'é-mà n|ĩ-n̄ khoé-nà Ceu-naxani á-n̄ ù kúri-|x'ón-he.  
 person-M:SG say-II-PAST5 manner DEM-C:PL person-C:PL Ceu-naxani DEM-C:PL POSS family-name-F:SG  
*said that the family name of these people is Ceu-naxani.*

Á-tà hĩ-can-a-hĩ ki cí Ceu-naxani.  
 DEM-so do-REFL-II-PAST5 LOC become Ceu-naxani  
*That is why (they) became Ceu-naxani.*