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APPENDIX AI

TELEGRAMS: PULA
TELEPHONE: 350800
TELEX: 2655 BD



OFFICE OF THE PRESIDENT
PRIVATE BAG 001
GABORONE

OP 46/1 C (21)

19th September, 2002

Mr. Otukile Phibion
P.O Box 967
Francistown

Dear Sir,

**RE: APPLICATION FOR A RESEARCH PERMIT EXTENSION: MR.
O.S.PHIBION**

Your application for a research permit extension refers.

We are pleased to inform you that your permit OP 46/1 LXXIX (65) has been revalidated by one (1) year effective September 19, 2002. You are requested to ensure that the project is completed within the stipulated period. Please note that other conditions remain valid and binding.

Thank you

Yours faithfully

A handwritten signature in black ink, appearing to read 'M. Mosweu'. Below the signature is the printed name 'M. Mosweu'.

for/PERMANENT SECRETARY TO THE PRESIDENT

TELEGRAMS: PULA
TELEPHONE: 350800
TELEX: 2655 BD



REPUBLIC OF BOTSWANA

OFFICE OF THE PRESIDENT
PRIVATE BAG 001
GABORONE

OP 46/1 LXXXVII (36)

19 March 2001

Mr. Otukile S. Phibion
P.O. Box 967
Francistown

Dear Sir

RE: APPLICATION FOR A RESEARCH PERMIT RENEWAL:
MR. O. PHIBION

Your application for a permit extension refers.

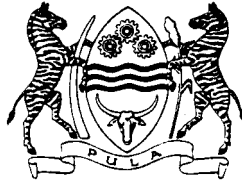
We are pleased to inform you that your permit OP 46/1 LXXIX (65) has been extended by one (1) year effective April 1, 2001. The permit is further extended to cover Gaborone. Please note that other conditions remain valid and binding.

Yours faithfully


J. Mosweu

For/PERMANENT SECRETARY TO THE PRESIDENT

cc. District Commissioner, Gaborone
City Clerk, Gaborone



REPUBLIC OF BOTSWANA

OP 46/1 LXXIX (65)

17 March, 2000

Mr. Otukile S. Phibion
University of Pretoria
Huis Jakaranda 2-38
478 Festival St.
Hatfield 0083
Pretoria
Republic of South Africa

Dear Sir,

RE: GRANT OF A RESEARCH PERMIT: PHIBION

Your application for a research permit dated March 2, 2000.

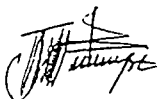
We are pleased to inform you that you have been granted permission to conduct "The Relationship Between Bakalanga Community Music Making and School-Going Children in Botswana." The study will be conducted in the North East, Central and Chobe Districts. The permit is valid for a period not exceeding twelve (12) months, with effect from April 2000.

The permit is granted subject to the following conditions:

1. Copies of any papers written as a result of the study are directly deposited with the Office of the President, National Archives (2 copies each), National Institute for Research, Botswana National Library Service, University of Botswana Library, National Conservation Strategy Agency, National Assembly and Ministry of Education.

2. The research team comprises only Mr. O. Phibion.
3. You work in liaison with local authorities at the place of study.
4. You obtain permission from private concessionaires if the intention is to go into these area.
5. The permit does not give authority to enter any premises, private establishment or protected area. Permission for such entry should be negotiated with those concerned.

Yours faithfully



J. Sethibe

for/PERMANENT SECRETARY TO THE PRESIDENT

cc: Permanent Secretary
Ministry of Education
Director

- Botswana National Library Service
- National Institute for Research

Government Archivist
Librarian, University of Botswana
Clerk of the National Assembly
Executive Secretary, National Conservation Strategy Agency
District Commissioner, Kasane, Serowe, Masunga
Council Secretary, Kasane, Serowe, Masunga

APPENDIX A2

**N.E.D.C [EVALUATION FORM]
NGWAŌ BŌSWA COMPETITION
TRADITIONAL DANCE**

VENUE: _____

DATE: _____

GROUP NO: _____

	POSSIBLE POINTS	COMMENTS	SCORE
<u>VOICE PROJECTION AND MELODY</u> -Clarity and balance -interpretation -Harmony/sweetness of voice. -Mood	20		
<u>RHYTHM DANCING AND STYLE.</u> Leg and body movement Hand clapping Dancing shape and formation -Speed -Drumming -Coherence	40		
<u>ACCOMPANIMENT</u> <u>S</u> <u>OR PROPS IF ANY</u> -Effectiveness of drums -Mathowa. Phala -Lonaka. Seditse -Rattles. Mogolokwane e.t.c	20		
<u>GENERAL APPEARANCE</u> -Attire and suitability of formation and shape.	20		
<u>GRAND TOTALS</u>	100		

Time taken: _____

Name of adjudicator: _____

✓

APPENDIX A3

BAKALANGA MUSIC MAKING IN BOTSWANA AND ZIMBABWE VIDEO SONGS ACCOMPANYING Ph. D. THESIS

These songs were compiled from video collections taken either by the researcher or the North East District Council of Botswana. This video collection was carried out from 1995 up 2001. Nothing was recorded in 2002 because the North East District annual *Bakalanga* cultural festival was cancelled due to the outbreak of foot and mouth disease in the district.

Different sections of music comprise different song numbers. Sections with more songs show that the musical type is more practised by the majority of the groups. Sections with few songs show that the musical type is being revived and is not as yet practised by many groups. It should also be noted that microphones that appear in the video recordings are not part of the *Bakalanga* tradition but were meant to amplify the songs.

The vernacular's English equivalents of the song words, written in Italics, have not been found any from the informants during translating by the author of this document.

1 TRADITIONAL MUSIC FOR RAIN PRAYING RITUALS (SEE THESIS CHAPTER 7 (7.1))

1.1 WOSANA MUSIC

1.1.1 HLANGABEZA (*Ikalanga & Isindebele*)

Call: *Hlangabeza sesi fikile* – Meet us we have arrived.

Response: *Wo iya woye hlangabeza – Wo iya woye meet.*

Call: *Hlangabeza sesi fikile – Meet us we have arrived.*

Response: *Wo iya wo mayi wole hlangabeza – Wo iya wo mayi wole meet.*

Call: *Kwe tjinga kwata kumbila – We have since been begging.*

Response – *Wo iya woye hlangabeza – Wo iya woye meet.*

Call: *Kumbila kwata kumbila – The begging we have been begging.*

Response: *Wo iya wo mayi wole hlangabeza – Wo iya wo mayi wole meet.*

Call: *Tate bati pe masimba – Father give us power.*

Response: *Wo iya wo he hlangabeza – Wo iya wo he meet.*

Call: *Tate bati pe masimba – Father give us power.*

Response: *Wo iya wo he mayi wole hlangabeza – Wo iya wo he mayi wole meet.*

Call: *Tate bati sunungule – Father free us.*

Response: *Wo iya wo he mayi wole hlangabeza – Wo iya wo he mayi wole meet.*

Call: *Kumbila kwata kumbila – The begging we have been begging.*

Response: *Wo iya woye hlangabeza – Wo iya woye meet.*

Call: *Kumbila kwata kumbila – The begging we have been begging.*

Response: *Wo iya wo he mayi wole hlangabeza – Wo iya wo he mayi wole meet.*

Call: *Tate towo buya nabo – We will bring the father with us.*

Response: *Wo iya woye hlangabeza – Wo iya woye meet.*

Call: *Tate towo buya nabo – We will bring the father with us.*

Response: *Wo iya wo he mayi wole hlangabeza – Wo iya woye mayi wole meet.*

Call: *Ndzimu ati pe masimba – God give us power.*

Response: *Wo iya woye hlangabeza – Wo iya woye meet.*

Call: *Ndzimu ati pe masimba – God give us power.*

Response: *Wo iya woye mayi wole hlangabeza – Wo iya woye mayi wole meet.*

Call: *Kwe tjinga kwata ka yenda – We have long gone.*

Response: *Wo iya woye hlangabeza – Wo iya woye meet.*

Call: *Kwe tjinga kwata ka yenda – We have long gone.*

Response: *Wo iya wo he mayi wole hlangabeza – Wo iya wo he mayi wole meet.*

Call: *Nasi towo buya nabo – Today we will bring him (father) with us.*

Response: *Wo iya woye hlangabeza – Wo iya woye meet.*

Call: *Nasi towo buya nabo – Today we will bring him (father) with us.*

Response: *Wo iya wo he mayi wole hlangabeza – Wo iya wo he mayi wole meet.*

Call: *Ndzimu ati sunungule – God free us.*

Response: *Wo iya woye hlangabeza – Wo iya woye meet.*

Call: *Ntogwa towo buya naye – We will bring Ntogwa with us.*

Response: *Wo iya woye hlangabeza – Wo iya woye meet.*

Call: *Ntogwa towo buya naye – We will bring Ntogwa with us.*

Response: *Wo iya wo he mayi wole hlangabeza – Wo iya wo he mayi wole meet.*

1.1.2 UBONI NJELELE (*Ikalanga & Isindebele*)

Call: *Njelele Dziba le vula – Njelele a pool of water/rain.*

Response: *Uboni Njelele woya uboni Njelele* – She/he has seen Njelele
woya she/he has seen Njelele.

Call: Njelele *vula ino buya* – Njelele water/rain is coming.

Response: *Uboni Njelele woya uboni Njelele* – She/he has seen Njelele
woya she/he has seen Njelele.

1.1.3 PHIKAPU (*Isindebele*)

Call: *Nansi yani phikapu nanka mapholisa sengiza botshwa* – There is a
police van there are the police I will be arrested.

Response: *Woye – Woye.*

Call: *Siya woye* – We are *woye*.

Response: *Woye siya wela woye* – *Woye* we are falling in *woye*.

Call: *A siya wela* – A we are falling in.

Response: *Woye siya wela woye* – *Woye* we are falling in *woye*.

Call: *Nansiyani phikapu naka mapholisa sesiza banjwa* – There is a
police van there are the police we will be arrested.

Response: *Woye – Woye.*

Call: *Izulu liyana* – It is raining.

Response: *Liyana liyana sesiza lima woye* – It is raining raining we will plough *woye*.

1.1.4 HLANGABEZA MTAKA BABA (Ikalanga & Isindebele)

Call: *Hlangabeza mtaka baba* – Meet my father's child.

Response: *Ye mayi wole hlangabeza* – *Ye mayi wole* meet.

Call: *Hlangabeza mtaka shoko* – Meet Shoko's child.

Response: *Yiya wo yeee* – *Yiya wo yeee*.

Call: *Hlangabeza mtaka Thobela* – Meet Thobela's child.

Response: *Yiya wo Yeee* – *Yiya wo Yeee*.

Call: *Hlangabeza mtaka baba* – Meet father's child.

Response: *Ye mayi wole hlangabeza* – *Ye mayi wole* meet.

Call : *Ta pinda ti buya naye* – We passed through fetching him.

Response: *Yiya wo yeee* – *Yiya wo yeee*.

Call: *Ta buya pana Masunga* – We have come to chief Masunga.

Response: *He mayi wole hlangabeza* – *Ye mayi wole* meet.

Call: *Ta pinda naka Masunga* – We passed at Masunga village.

Response: *Yiya wo yeee – Yiya wo yeee.*

Call: *Ta pinda ti buya naye – We passed through fetching him.*

1.1.5 NDA LOBGWA NE HANA (*Ikalanga*)

Call: *Nyunywani ino lila – A bird (njelele) is squeaking.*

Response: *Ya lila imusa balele nda lobgwa ne hana – It is squeaking to wake up the asleep. I am shocked.*

Call: *Nda lobgwa ne hana mmewe – I am shocked, my mother.*

Response: *A wole woye nda lobgwa ne hana – A wole woye I am shocked.*

Call: *Laluka ndi saka lima – Spending a year without ploughing.*

Response: *Wee nda lima mathunde matshwa nda lobgwa ne hana – Wee I have ploughed a new harvest I am shocked.*

Call: *Nyunywani ino lila – A bird is squeaking.*

Response: *Wo ya lila imusa balele nda lobgwa ne hana – Wo is squeaking to wake up the asleep. I am shocked.*

Call: *Ililani? – Squeaking for what?*

Response: *Wo ilila imusa balele nda lobgwa ne hana – Wo squeaking to wake up the asleep I am shocked.*

1.2 MAYILE

1.2.1 NDEWELE (*Ikalanga*)

Call: *Dzawela dzawela kokoma dzawela dzawela kokoma* – The bosses have arrived, the bosses have arrived.

Response: *Ndewele, ndewele, ndewele, ndewele, ndwejana ndewele – Ndewele, ndewele, ndewele, ndewele, ndwejana ndewele.*

Call: *Ka masunga ka Masunga ka Masunga ka Masunga kuna danga le ngombe* – At Masunga village there is a cattle kraal.

Response: *Ndewele, ndewele, ndewele, ndewele, ndwejana ndewele – Ndewele, ndewele, ndewele, ndewele, ndwejana ndewele.*

Call: *Ndino wo fa mundi tshile pa shongwe mundi tshile pana danga le ngombe* – When I die, bury me where there is a rock; bury me where there is a cattle kraal.

Response: *Ndewele, ndewele, ndewele, ndewele, ndwejana ndewele – Ndewele, ndewele, ndewele, ndewele, ndwejana ndewele.*

1.2.2 FILA PA MOYO (*Ikalanga*)

Call: *Fila* – Keep.

Response: *Aye yee – Aye yee.*

Call: *Fila* – Keep.

Response: *Aye fila pa moyo – Aye keep it to your heart.*

Call: *Fila wee – keep it wee.*

Response: *Aye yee – Aye yee.*

Call: *Fila wee – Keep it wee.*

Response: *Aye fila pa moyo – Aye keep it to your heart.*

Call: *Woye – Woye.*

Response: *Aye yee – Aye yee.*

Call: *Woye – Woye.*

Response: *Aye fila pa moyo – Aye keep it to your heart.*

1.2.3 DALAUNDE (*Ikalanga*)

Call: *Dalaunde Matebele hawo – Dalaunde here comes the Matebele.*

Response: *Kene wa tizha shango ya palala – Even if you run away, the country/land is taken.*

Call: *Dalaunde, a! wole, - Dalaunde, a! wole.*

Response: *Kene wa tizha shango ya palala – Even if you run away, the country/land is taken.*

Call: *Tjemayeu – Tjemayeu.*

Response: *Yeu – Yeu.*

2 TRADITIONAL MUSIC FOR HEALING PURPOSES (SEE THESIS CHAPTER 7 (7.2))

2.1 SANGOMA

2.1.1 DLALA NYAWO (*Isindebele*)

Call: *Ungabo dlalisu nyawo lami – Do not despise my foot.*

Response: *Dlala nyawo lami – Dance my foot.*

2.1.2 JUBA 'MBOLEKA (*Isindebele*)

Call: *Juba 'mboleka maphiko – Dove lend me wings.*

Response: *Ye juba'mboleka ye juba 'mboleka maphiko – Ye dove lend me
ye dove lend me wings.*

Call: *Juba 'mboleka ngi phaphe – Dove lend me wings to fly.*

Response: *Ye juba 'mboleka ye juba 'mboleka maphiko – Ye dove lend me
dove lend me wings to fly.*

2.1.3 DLALA NYAWO (*Isindebele*)

Call: *Dlal'u hambe dlal'u khatshana – Dance and go dance from afar.*

Response: *Dlala dlala wo dlal'u khatshana* – Dance, dance, dance from afar.

Call: *Abako Ncube sebe hlangana' madlozi bo* – The Ncube (monkey) family people are meeting the ancestors.

Response: *Dlala dlala wo dlal'u khatshana* – Dance, dance, dance from afar.

Call: *Abako Ncube sebe gida nga madlozi bo* – The Ncube family are dancing through the ancestors.

Response: *Dlala wo dlal'u khatshana* – Dance, dance from afar.

2.1.4 MATHAMBO (*Isindebele*)

Call: *Liya wa bona mathambo ezinyoka?* – Do you see the snake bones?

Response: *Siya wa bona mathambo ezinyoka* – We see the snake bones.

Call: *Lela lalela lela lalela* – Listen listen.

Response: *Siya wa bona mathambo ezinyoka* – We see the snake bones.

Call: *Mathambo ezinyoka mathambo ezinyoka* – Snake bones snake bones.

Call: *Lithi sangoma si qhoki 'zinyoka* – You say a *sangoma* dresses in snakes.

Response: *Siya wa bona mathambo ezinyoka* – We see snake bones.

2.2 MANTSHOMANE

2.2.1 IFUREMACHINA (*Isindebele*)

Call: *Ifuremachina ilo mgwaqo nga phezulu lele* – An aeroplane has a route in the sky there.

Response: *Wayi memeza wayi memeza wayi memeza wayi memeza* – It has been announced, it has been announced, it has been announced, it has been announced.

Call: *Ifuremachina iya ndiza nga phezulu lele* – An aeroplane travels in the sky there.

Response: *Wayi memeza, wayi memeza, wayi memeza, wayi memeza* – It has been announced, it has been announced, it has been announced, it has been announced.

Call: *Ngubani wa ku tshela wath'u nvundla ule dobi lele?* – Who told you a hare can make *dobi* (kind of relish)?

Response: *Wayi memeza, wayi memeza, wayi memeza, wayi memeza* – It has been announced, it has been announced, it has been announced, it has been announced.

Call: *Isitshebo sa maswina idobi le gundwane lele* – The relish of the *Shona* people is *dobi* made from a rat.

2.2.2 EMKHAYENI (Isindebele)

Call: *Dlal'e mkhayeni iya dlala* – Dance at the *mkhaya* (a thorny tree which grows very tall) tree, is dancing.

Response: *Ingqungqulu (ipungu – Ikalanga) iya dlale mkhayeni* – An eagle is singing on the *mkhaya* tree.

Call: *Nansi yana* – There it is.

Response: *Ingqungqulu (ipungu – Ikalanga) iya dlal'e mkhayeni* – An eagle is singing on the *mkhaya* tree.

Call: *Mayibabo – Mayibabo.*

Response: *Ingqungqulu iya dlal'e mkhayeni* – An eagle is singing on the *mkhaya* tree.

2.2.3 DLALA NYONI (Isindebele)

Call: *Phezulu dlala nyoni yami* – Up, dance my bird.

Response: *Aye dlala nyoni yami bambela phezulu* – Aye dance my bird hold up.

Call: *Awu dlala mgani wami* – Awu dance my colleague.

Response: *Aye dlala nyoni yami bambela phezulu* – Aye dance my bird hold up.

2.2.4 BAISANA (*Ikalanga*)

Call: *Swimbo dzangu baisana bangu* – My knobkerries my boys.

Response: *Woza phezulu wee* – Come up *wee*.

Call: *Ndzimu wa tate izha u bone* – My father's ancestor come and see.

Response: *Woza phezulu wee* – Come up *wee*.

Call: *Ayi khale baisana bangu* – Let us dance my boys.

3 TRADITIONAL MUSIC FOR HAPPY OCCASIONS AND ENTERTAINMENT (SEE THESIS CHAPTER 8 (8.1))

3.1 NDAZULA

3.1.1 HELE WOYE (*Ikalanga*)

Call: *Hele woye* – *Hele woye*.

Response: *Aye ye wole* – *Aye ye wole*.

3.1.2 WOYA WOYE (*Ikalanga*)

Call: *Heya woye* – *Heya woye*.

Response: *Hee woye, woye, woye, woye* – *Hee woye, woye, woye, woye*.

3.1.3 GUMBO (*Ikalanga*)

Call: *Ikukwana the gumbo lingompela* – A chicken with one leg.

Response: *Huwe, huwe, yaa, huwe, zwa lobana, helele wole huwe – Huwe, huwe, yaa, huwe, zwa lobana, helele wole huwe.*

3.1.4 ZHA U BONE (*Ikalanga*)

Call: *Zha u bone zha u bone* – Come and see, come and see.

Response: *Woye zha u bone* – Oh come and see.

3.2 MUKOMOTO

3.2.1 DELELE LANGU (*Ikalanga*)

Call: *Delele langu lipa moto* – My okra is on fire (cooking).

Response: *Delele langu lipa moto* – My okra is on fire.

Call: *U li bhike uli longe mowa* – Cook it and dilute it with *mowa* (another *Ikalanga* vegetable which is added to okra to reduce its slipperiness).

Response: *Delele langu lipa moto* – My okra is on fire.

3.2.2 BANOZHA (*Ikalanga*)

Call: *Kwayi banozha* – It is said they are coming.

Response: *Bano, bano zha* – they are, they are coming.

Call: *Kwayi bano zha* – It is said they are coming.

Response: *Bano zha beni be magalo bano zha* – The owners of the place (dancing arena) are coming.

Call: *Iswi to dumilisa* – We are greeting.

Response: *Bano, bano zha* – They are, they are coming.

Call: *Kambe bano zha* – Truly they are coming.

Response: *Bano zha beni be magalo bano zha* – The owners of the place are coming.

Call: *Toba sala shule* – We come after them.

3.2.3 HAMBALOLIWE (*Isindebele, Xhosa & Ikalanga*)

Call: *Hamba loliwe loliwe* – Move train, train move.

Response: *Hamba loliwe, loliwe* - Move train, train move.

Call: *Hamba loliwe zana ko ndi kona* – Move train, I am not able to dance.

Response: *Hamba loliwe loliwe* – Move train, train move.

Call: *Ndati ndi wo bona pa gele mwana* – I have come to see where my child stays.

Response: *Hamba loliwe loliwe* – Move train, train move.

3.2.4 BAYALA (*Isindebele*)

Call: *Bayala* – They are refusing.

Response: *Bayal'u ku landel'u malukazana bayala* – They are refusing to follow the daughter-in-law, they are refusing.

Call: *Nge ndaba ye tshukela bayala* – Because of sugar (liking tea by the mother in-law) matters they are refusing.

Response: *Bayal'u ku landel'u malukazana bayala* – They are refusing to follow the daughter-in-law, they are refusing.

3.3 WOSO

3.3.1 HE NTULE (*Ikalanga*)

Call: *He ntule wee* – The animal *ntule*.

Response: *Ntule – Ntule*.

Call: *He ntule wee* – The animal *ntule*.

Response: *Tjina nda watjo* – It has its own field.

Call: *We manongo* – Of ground nuts.

Response: *Tjina nda watjo* – It has its own field.

3.3.2 KA BHIKE (*Ikalanga*)

Call: *Ye wole wee tshayi sikwamulo* – *Ye wole wee* strike the shoe.

Response: *Kwamulo* – Imitation of a shoe sound in dance.

Call: *Kutjema ka bhike wee* – *Kutjema* get married.

Response: *Kwamulo* – Imitation of a shoe sound in dance

Call: *Ku sale Palalani* – Let *Palalani* remain.

Response: *Kwamulo* – Imitation of a shoe sound in dance.

Call: *Palalani ka bhike wee* – *Palalani* get married.

Response: *Kwamulo* – Imitation of a shoe sound in dance.

Call: *Ku sale manka wee* – Let *Manka* remain.

Response: *Kwamulo* – Imitation of a shoe sound in dance.

3.3.3 ZHONGOLOLO (*Ikalanga*)

Call: *Zhongololo* – A millipede.

Response: *Zhongololo a lina mano zhongololo* – A millipede is not clever, a millipede.

Call: *Lo tobela zila* – It follows the road.

Response: *Zhongololo a lina mano zhongololo* – A millipede is not clever, a millipede.

Call: *Lo wila mu dzete* – It falls into a large hole.

Response: *Zhongololo a lina mano zhongololo* – A millipede is not clever, a millipede.

3.4 *IPERU*

3.4.1 *DONKANA (Ikalanga)*

Call: *Donkana ye wole* – Small donkey *ye wole*.

Response: *Iye wee donkana zwa lobana* – *Iye wee* small donkeys have met.

3.4.2 *NINI WEE (Ikalanga)*

Call: *Nini wee izha koroni* – *Nini wee* get crowned.

Response: *Izha koroni* – Get crowned.

Call: *Hayi wole izha koroni* – *Hayi wole* come crown.

Response: *Ha ye wole izha koroni – Ha ye wole come crown.*

3.4.3 ZWA LOBANA (*Ikalanga*)

Call: *He helele – He helele.*

Response: *He wole helele zwa lobana – He wole helele they have met.*

Call: *Helele – Helele.*

Response: *He wole zwa lobana – He wole they have met.*

3.5 TSHIKITSHA

SHELENI (Isindebele)

Call: *Sheleni lami – My shilling.*

Response: *Heee – Heee.*

Call: *Sheleni lami – My shilling.*

Response: *He umnandi wa masheleni – He the niceness of shillings (Lobola/bride price).*

Call: *Ilobola – Bride price.*

Response: *Heee – Heee.*

Call: *Sheleni lami – My shilling.*

Response: *He umnandi wa masheleni* – *He the niceness of shillings.*

3.6 BHORO (*Ikalanga*)

3.6.1 SENA MOLOMO (*Setswana*)

Call: *Sebono saga RraNthonokwe* – *RraNthonokwe's anus.*

Response: *Aye sena molomo* – *Aye has a mouth.*

Call: *Se na le mokoti wa kgamelo* – *It has a hole of a milking can.*

Response: *Aye sena molomo* – *Aye it has a mouth.*

Call: *Mpatliseng kea batla* – *Help me find something.*

Response: *Aye sena molomo* – *Aye it has a mouth.*

Call: *Ke lathile sebokolodi* – *I have lost a millipede.*

Response: *Aha sena molomo* – *Aha it has a mouth.*

3.6.2 BOMME (*Setswana*)

Call: *Bomme bomme hehe* – *My mother, my mother, hehe.*

Response: *Bomme kanakana bomme he* – *My mother kanakana my mother he.*

Call: *Bomme batsile bomme he* – *My mother has come my mother hehe.*

Response: *Bomme kanakana bommee he* – My mother *kanakana* my mother *he*.

N. B. See 3.6.1 for the words of 3.6.3 and 3.6.4.