

- 7 "His father cried, 'Hey, what? Where did you learn this foul word? No monkey will respect you if you utter bad words.'" (l. 108-109)
- 8 "The father-son team started out each day" (l. 139-140)
- 9 "The boy's father would part company from him in the evening, saying 'Stay. I've a stomach ache; I'll get some medicine for it and come back,' and return tottering late at night. The boy felt frightened of his father at such moments" (l. 160-163)
- 10 "Father kicked him and said, 'Get up, lazy swine. Sleeping when your father slaving for you all day comes home for speech with you. You are not my son but a bastard.'" (l. 165-168)
- 11 "One night the boy really fell asleep, and woke up in the morning to find his father gone. The monkey was also missing." (l. 169-170)
- 12 "He noticed on the lid of the basket some coins, and felt rather pleased when he counted them and found eighty paise in small change. 'It must all be for me,' he said to himself. He felt promoted to adulthood, handling so much cash. He felt rich but also puzzled at his father's tactics. Ever since he could remember, he had never woken up without finding his father at his side. He had a foreboding that he was not going to see his father any more." (l. 173-181)
- 13 "His father always clouted his head when he caught him eating nuts meant for the monkey." (l. 202-203)
- 14 "Oh, she is a relative,' the man said. To further probing questions he said, 'I went in to drink tea. You'll be thrashed if you ask more questions, little devil.'" (l. 288-290)
- 15 "The worst blow his father had dealt him was the kidnapping of his monkey." (l. 310-311)
- 16 "He had watched his father and knew how to go about this [catch another monkey and train it]." (l. 315-316)

- 7 The narrator carefully avoids commenting on the father's behaviour, leaving it to the individual reader to assess. What are your feelings about the father?
- 8 Practise reading aloud the following extracts from *Naga*:
 - ◆ The father talking to an audience – lines 20-45.
 - ◆ The narrator describing the boy's fascination with Rama – lines 98-109.
 - ◆ The narrator's humorous description of Rama's training – lines 114-134.

NADINE GORDIMER



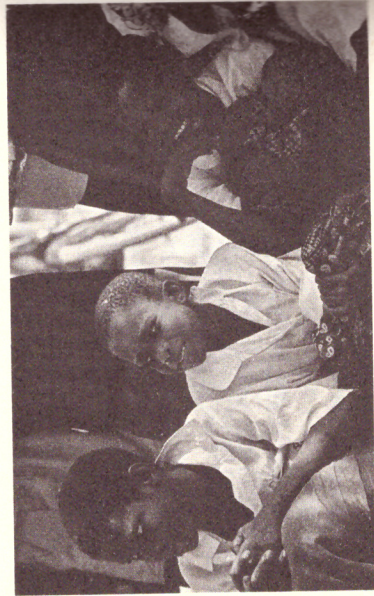
Nadine Gordimer was born in South Africa in 1923, the younger daughter of an English-speaking, Jewish immigrant watchmaker from Latvia and a British mother. They lived in Springs, a gold-mining, semi-industrial town near Johannesburg. She was educated first in a Catholic convent, but when at the age of ten she was thought to have a heart condition she continued her education (until 16) with a private tutor at home. As a result, she had little contact with other children and to compensate for her extreme loneliness she turned to reading and writing stories. Her first – semi-autobiographical – novel is *The Lying Days* (1953), in which we find what South Africa-born critic Denis Walder calls the first sign “of a deeper, more challenging awareness of the fragmented colonial culture in which she grew up.” From 1949 to 1992 South Africans lived under the divisive system of racial segregation called “apartheid”, introduced by the white National Party. Gordimer was always to be one of the most active white liberal opponents of apartheid; while in her novels and short stories she recorded the complex human consequences of such a system. Reviewer Paul Bailey explains: “*Nadine Gordimer writes of blacks and whites, but her steady, unblinking eye sees something grey there. You could call it human nature.*”

In 1949 Gordimer married Gerald Gavron and in 1950 they had a daughter. But in 1952 they divorced; and Gordimer remarried in 1954 and had a son. She has written many collections of short stories. Her novels include *A Guest of Honour* (1970), *The Conservationist* (1974), *Burger's Daughter* (1979), *July's People* (1981), and *My Son's Story* (1990).

The Ultimate Safari

In the words of Denis Walder in Post-colonial Literatures in English (1998) "all Gordimer's work, on her own admission, takes its force, its point, from the fact that it testifies to the quality of life in South Africa in recent years, life dominated by the politics of a specific form of colonialism." This was the system of apartheid that ended in 1992, and it was the last type of white colonial rule to be defeated by black majorities. The Ultimate Safari is the third story in Nadine Gordimer's collection of violent short stories called Jump and Other Stories (1991), that are set in different parts of southern Africa in post-colonial years or in South Africa itself in the last years of apartheid. The second story, Once Upon a Time, begins with the narrator – a woman writer – who is asked to contribute to an anthology of children's stories. She wakes up in fear during the night and starts thinking obsessively about an old widower next door, whose fierce guard dogs were strangled "before he was knifed by a casual [black] labourer he had dismissed without pay." After deciding that the sound that has woken her up is not an intruder, she can't get to sleep again, and so she tells herself a bedtime story. It's about a happy white South African family – a man and his wife, their little boy, their cat and a pet dog "that the little boy loved so much".

When more and more armed robberies in the neighbourhood are reported, they make the wall around the garden higher, but then realise that further protection is needed on top of the wall, so they install razor-bladed coils that flash in the sunlight. The wife is worried about the cat getting trapped in the razor-blades; but the story ends when the little boy gets trapped instead.



The title of the third story, The Ultimate Safari, (first published in 1989) seems to promise something less violent, but the title is deceptive. And once again Gordimer introduces animal images to set against the cruel behaviour of the human animal. The story is set in 1988 when black left-wing governments were in control in Mozambique and Zimbabwe, neighbouring countries to the north-east of South Africa. The South Africa government – which still maintained white minority rule – pursued a policy of destabilization against Zimbabwe and Mozambique, supporting anti-Marxist guerrilla movements in those countries, who savagely attacked the predominantly rural populations. Whole villages were destroyed, and thousands of their inhabitants fled to the refugee camps that were set up along the South African borders, leaving behind them "the murderous horde that burns down hospitals, cuts off the ears of villagers, blows up trains full of innocent workers going home to their huts, rapes children and forces women at gunpoint to kill their husbands and eat their flesh" (Jump). Meanwhile, the Mozambique economy, based mainly on farming and fishing, was devastated. But as you will see, in The Ultimate Safari Gordimer does not focus directly on the terrible violence and destruction, but on how its first-person narrative survives to tell her story.

The Ultimate Safari

The Ultimate Safari

we came back and found they had taken everything; but the third 15
time they came back there was nothing to take, no oil, no food, so
they burned the thatch⁴ and the roofs of our houses fell in. My
mother found some pieces of tin⁵ and we put those up over part
of the house. We were waiting there for her that night she never
came back. 20

We were frightened to go out, even to do our business,⁶
because the bandits did come. Not into our house – without a
roof it must have looked as if there was no one in it, everything
gone – but all through the village. We heard people screaming
and running. We were afraid even to run, without our mother to 25
tell us where. I am the middle one, the girl, and my little brother
clung⁷ against my stomach with his arms round my neck and his
legs round my waist like a baby monkey to its mother. All night
my first-born brother kept in his hand a broken piece of wood
from one of our burnt house-poles. It was to save himself if the 30
bandits found him.

We stayed there all day. Waiting for her. I don't know what day
it was; there was no school, no church any more in our village, so
you didn't know whether it was a Sunday or a Monday.

When the sun was going down, our grandmother and 35
grandfather came. Someone from our village had told them we
children were alone, our mother had not come back. I say
'grandmother' before 'grandfather' because it's like that: our
grandmother is big and strong, not yet old, and our grandfather
is small, you don't know where he is, in his loose⁸ trousers, he 40
smiles but he hasn't heard what you're saying, and his hair looks
as if he's left it full of soap suds. Our grandmother took us – me,
the baby, my first-born brother, our grandfather – back to her
house and we were all afraid (except the baby, asleep on our
grandmother's back) of meeting the bandits on the way. We 45
waited a long time at our grandmother's place. Perhaps it was a

The African Adventure Lives On... You can do it!

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with leaders who know Africa.*

Travel Advertisement,

Observer,¹ London, 27/11/88

That night our mother went to the shop and she didn't come
back. Ever. What happened? I don't know. My father also had
gone away one day and never came back; but he was fighting in
the war. We were in the war, too, but we were children, we were
like our grandmother and grandfather, we didn't have guns. The 5
people my father was fighting – the bandits, they are called by our
government – ran all over the place and we ran away from them
like chickens chased² by dogs. We didn't know where to go. Our
mother went to the shop because someone said you could get
some oil for cooking. We were happy because we hadn't tasted oil 10
for a long time; perhaps she got the oil and someone knocked her
down in the dark and took that oil from her. Perhaps she met the
bandits. If you meet them, they will kill you. Twice they came to
our village and we ran and hid in the bush³ and when they'd gone

1 **Observer**: a British Sunday newspaper.

2 **chased**: run after.

3 **the bush**: the wild, uncultivated areas around the village.

4 **thatch**: straw used to make roofs.

5 **tin**: a soft silvery-white metal.

6 **do our business**: go to the toilet.

7 **clung**: held tightly.

8 **loose**: opposite of tight.

month. We were hungry. Our mother never came. While we were waiting for her to fetch⁹ us our grandmother had no food for us, no food for our grandfather and herself. A woman with milk in her breasts gave us some for my little brother, although at our house he used to eat porridge,¹⁰ same as we did. Our grandmother took us to look for wild spinach but everyone else in her village did the same and there wasn't a leaf left.

Our grandfather, walking a little behind some young men, went to look for our mother but didn't find her. Our grandmother cried with other women and I sang the hymns with them. They brought a little food – some beans – but after two days there was nothing again. Our grandfather used to have three sheep and a cow and a vegetable garden but the bandits had long ago taken the sheep and the cow, because they were hungry, too; and when planting time came our grandfather had no seed to plant.

So they decided – our grandmother did; our grandfather made little noises and rocked from side to side, but she took no notice – we would go away. We children were pleased. We wanted to go away from where our mother wasn't and where we were hungry. We wanted to go where there were no bandits and there was food. We were glad to think there must be such a place; away.

Our grandmother gave her church clothes to someone in exchange for some dried mealies¹¹ and she boiled them and tied them in a rag.¹² We took them with us when we went and she thought we would get water from the rivers but we didn't come to any river and we got so thirsty we had to turn back. Not all the way to our grandparents' place but to a village where there was a pump. She opened the basket where she carried some clothes and the mealies and she sold her shoes to buy a big plastic container for water. I said, *Gogo*, how will you go to church now even without shoes, but she said we had a long journey and too much to carry. At that village we met other people who were also

9 **fetch**: come and get.

10 **porridge**: cereal made of oats cooked in water (or milk).

11 **mealies**: maize.

12 **rag**: piece of old cloth.

going away. We joined them because they seemed to know where that was better than we did.

80

To get there we had to go through the Kruger Park.¹³ We knew about the Kruger Park. A kind of whole country of animals – elephants, lions, jackals,¹⁴ hyenas, hippos, crocodiles, all kinds of animals. We had some of them in our own country, before the war (our grandfather remembers; we children weren't born yet) but the bandits kill the elephants and sell their tusks,¹⁵ and the bandits and our soldiers have eaten all the buck.¹⁶ There was a man in our village without legs – a crocodile took them off, in our river; but all the same our country is a country of people, not animals. We knew about the Kruger Park because some of our men used to leave home to work there in the places where white people come to stay and look at the animals.

So we started to go away again. There were women and other children like me who had to carry the small ones on their backs when the women got tired. A man led¹⁷ us into the Kruger Park; are we there yet, are we there yet, I kept asking our grandmother. Not yet, the man said, when she asked him for me. He told us we had to take a long way to get round the fence,¹⁸ which he explained would kill you, roast off your skin the moment you touched it, like the wires high up on poles that give electric light in our towns. I've seen that sign of a head without eyes or skin or hair on an iron box at the mission¹⁹ hospital we used to have before it was blown up.

When I asked the next time, they said we'd been walking in the Kruger Park for an hour. But it looked just like the bush we'd been walking through all day, and we hadn't seen any animals

13 **Kruger Park**: South Africa's Kruger National Park in the north-east of the country covers over 2.2 million hectares.

14 **jackal**: wild animal (like a dog) with long legs and pointed ears.

15 **tusks**: long, curved, pointed teeth.

16 **buck**: antelope.

17 **led**: accompanied.

18 **fence**: barrier made of wire (or wood).

19 **mission**: the hospital was run by a Christian mission (who had also run the school and church referred to in l. 33).

followed the animals to where they drank. When they had gone, we went to their water-holes. We were never thirsty without finding water, but the animals ate, ate all the time. Whenever you saw them they were eating, grass, trees, roots. And there was nothing for us. The mealies were finished. The only food we could eat was what the baboons ate, dry little figs full of ants that grow along the branches of the trees at the rivers. It was hard to be like the animals.

When it was very hot during the day we would find lions lying asleep. They were the colour of the grass and we didn't see them at first but the man did, and he led us back and a long way round where they slept. I wanted to lie down like the lions. My little brother was getting thin but he was very heavy. When our grandmother looked for me, to put him on my back, I tried not to see. My first-born brother stopped talking; and when we rested he had to be shaken to get up again, as if he was just like our grandfather, he couldn't hear. I saw flies crawling on our grandmother's face and she didn't brush them off;³⁰ I was frightened. I picked a palm leaf and chased them.

We walked at night as well as by day. We could see the fires where the white people were cooking in the camps and we could smell the smoke and the meat. We watched the hyenas with their backs that slope³¹ as if they're ashamed,³² slipping³³ through the bush after the smell. If one turned its head, you saw it had big brown shining eyes like our own, when we looked at each other in the dark. The wind brought voices in our own language from the compounds where the people who work in the camps live. A woman among us wanted to go to them at night and ask them to help us. They can give us the food from the dustbins, she said, she started wailing³⁴ and our grandmother had to grab³⁵ her and

30 **brush them off:** remove quickly.31 **slope:** incline.32 **they're ashamed:** they feel guilty or embarrassed.33 **slipping:** going quickly.34 **wailing:** crying in pain with a high-pitched sound.35 **grab:** hold with force.

except the monkeys and birds which live around us at home, and a tortoise that, of course, couldn't get away from us. My first-born brother and the other boys brought it to the man so it could be killed and we could cook and eat it. He let it go because he told us we could not make a fire; all the time we were in the Park we must not make a fire because the smoke would show we were there. Police, wardens, would come and send us back where we came from. He said we must move like animals among the animals, away from the roads, away from the white people's camps. And at that moment I heard – I'm sure I was the first to hear – cracking branches and the sound of something parting²⁰ grasses and I almost squealed²¹ because I thought it was the police, wardens – the people he was telling us to look out for – who had found us already. And it was an elephant, and another elephant, and more elephants, big blots²² of dark moved wherever you looked between the trees. They were curling²³ their trunks round the red leaves of the Mopane trees and stuffing them into their mouths. The babies leant against their mothers. The almost grown-up ones wrestled²⁴ like my first-born brother with his friends – only they used trunks instead of arms. I was so interested I forgot to be afraid. The man said we should just stand still²⁵ and be quiet while the elephants passed. They passed very slowly because elephants are too big to need to run from anyone.

The buck ran from us. They jumped so high they seemed to fly. The warthogs²⁶ stopped dead,²⁷ when they heard us, and swerved off the way²⁸ a boy in our village used to zigzag on the bicycle his father had brought back from the mines.²⁹ We

20 **parting:** separating.21 **squealed:** made a high-pitched sound.22 **blots:** areas.23 **curling:** putting in a curve.24 **wrestled:** fought.25 **still:** without moving.26 **warthogs:** wild pigs with two small tusks.27 **dead:** completely.28 **swerved off the way:** suddenly changed direction.29 **mines:** underground holes and tunnels where minerals like gold and diamonds are extracted.

put a hand over her mouth. The man who led us had told us that we must keep out of the way of our people who worked at the Kruger Park; if they helped us they would lose their work. If they saw us, all they could do was pretend we were not there; they had seen only animals.

Sometimes we stopped to sleep for a little while at night. We slept close together. I don't know which night it was – because we were walking, walking, any time, all the time – we heard the lions very near. Not groaning³⁶ loudly the way they did far off. Panting,³⁷ like we do when we run, but it's a different kind of panting: you can hear they're not running, they're waiting, somewhere near. We all rolled closer together, on top of each other, the ones on the edge³⁸ fighting to get into the middle. I was squashed against a woman who smelled bad because she was afraid but I was glad to hold tight on to her. I prayed to God to make the lions take someone on the edge and go. I shut my eyes not to see the tree from which a lion might jump right into the middle of us, where I was. The man who led us jumped up instead, and beat on the tree with a dead branch. He had taught us never to make a sound but he shouted. He shouted at the lions like a drunk man shouting at nobody, in our village. The lions went away. We heard them groaning, shouting back at him from far off.

We were tired, so tired. My first-born brother and the man had to lift our grandfather from stone to stone where we found places to cross the rivers. Our grandmother is strong but her feet were bleeding.³⁹ We could not carry the basket on our heads any longer, we couldn't carry anything except my little brother. We left our things under a bush.⁴⁰ As long as⁴¹ our bodies get there, our grandmother said. Then we ate some wild fruit we didn't know from home and our stomachs ran.⁴² We were in the grass

36 **groaning**: making a long, low sound as if in pain.

37 **Panting**: breathing quickly and loudly

38 **on the edge**: furthest from the middle.

39 **were bleeding**: had blood coming out.

40 **a bush**: a large plant with branches.

41 **As long as**: if.

42 **our stomachs ran**: we had diarrhoea.

called elephant grass because it is nearly as tall as an elephant, that day we had those pains, and our grandfather couldn't just get down in front of people like my little brother, he went off into the grass to be on his own. We had to keep up,⁴³ the man who led us always kept telling us, we must catch up,⁴⁴ but we asked him to wait for our grandfather.

So everyone waited for our grandfather to catch up. But he didn't. It was the middle of the day; insects were singing in our ears and we couldn't hear him moving through the grass. We couldn't see him because the grass was so high and he was so small. But he must have been somewhere there inside his loose trousers and his shirt that was torn and our grandmother couldn't sew because she had no cotton. We knew he couldn't have gone far because he was weak and slow. We all went to look for him, but in groups, so we too wouldn't be hidden from each other in that grass. It got into our eyes and noses; we called him softly but the noise of the insects must have filled the little space left for hearing in his ears. We looked and looked but we couldn't find him. We stayed in that long grass all night. In my sleep I found him curled round in a place he had tramped⁴⁵ down for himself, like the places we'd seen where the buck hide their babies.

When I woke up he still wasn't anywhere. So we looked again, and by now there were paths we'd made by going through the grass many times, it would be easy for him to find us if we couldn't find him. All that day we just sat and waited. Everything is very quiet when the sun is on your head, inside your head, even if you lie, like the animals, under the trees. I lay on my back and saw those ugly birds⁴⁶ with hooked beaks and plucked⁴⁷ necks flying round and round above us. We had passed them often where they were feeding on the bones of dead animals, nothing was ever left there for us to eat. Round and round, high up and then lower down and then high again. I saw their necks

43 **keep up**: move at the same speed as the others.

44 **catch up**: reach the others by walking faster.

45 **tramped**: pressed.

46 **ugly birds**: vultures.

47 **plucked**: without feathers.

poking⁴⁸ to this side and that. Flying round and round. I saw our grandmother, who sat up all the time with my little brother on her lap,⁴⁹ was seeing them, too.

In the afternoon the man who led us came to our grandmother and told her the other people must move on. He said, If their ²³⁰ children don't eat soon they will die.

Our grandmother said nothing.

I'll bring you water before we go, he told her.

Our grandmother looked at us, me, my first-born brother, and my little brother on her lap. We watched the other people ²³⁵ getting up to leave. I didn't believe the grass would be empty, all around us, where they had been. That we would be alone in this place, the Kruger Park, the police or the animals would find us. Tears came out of my eyes and nose onto my hands but our grandmother took no notice. She got up, with her feet apart ²⁴⁰ way she puts them when she is going to lift firewood, at home in our village, she swung⁵⁰ my little brother onto her back, tied him in her cloth⁵¹ – the top of her dress was torn and her big breasts were showing but there was nothing in them for him. She said, ²⁴⁵ Come.

So we left the place with the long grass. Left behind. We went with the others and the man who led us. We started to go away, again.

* * *

There's a very big tent, bigger than a church or a school, tied ²⁵⁰ down to the ground. I didn't understand that was what it would be, when we got there, away. I saw a thing like that the time our mother took us to the town because she heard our soldiers were there and she wanted to ask them if they knew where our father was. In that tent, people were praying and singing. This one is blue and white like that one but it's not for praying and singing, ²⁵⁵ we live in it with other people who've come from our country.

48 **poking**: pushing.

49 **lap**: stomach.

50 **swung**: put quickly.

51 **cloth**: piece of cotton material.

Sister from the clinic says we're two hundred without counting the babies, and we have new babies, some were born on the way through the Kruger Park.

Inside, even when the sun is bright it's dark and there's a kind ²⁶⁰ of whole village in there. Instead of houses each family has a little place closed off with sacks or cardboard from boxes – whatever we can find – to show the other families it's yours and they shouldn't come in even though there's no door and no windows and no thatch, so that if you're standing up and you're not a small ²⁶⁵ child you can see into everybody's house. Some people have even made paint from ground rocks and drawn designs on the sacks.

Of course, there really is a roof – the tent is the roof, far, high up. It's like a sky. It's like a mountain and we're inside it; through the cracks⁵² paths of dust lead down, so thick you think you ²⁷⁰ could climb them. The tent keeps off the rain overhead but the water comes in at the sides and in the little streets between our places – you can only move along them one person at a time – the small kids like my little brother play in the mud. You have to step over them. My little brother doesn't play. Our grandmother takes ²⁷⁵ him to the clinic when the doctor comes on Mondays. Sister⁵³ says there's something wrong with his head, she thinks it's because we didn't have enough food at home. Because of the war. Because our father wasn't there. And then because he was so hungry in the Kruger Park. He likes just to lie about on our ²⁸⁰ grandmother all day, on her lap or against her somewhere, and he looks at us and looks at us. He wants to ask something but you can see he can't. If I tickle⁵⁴ him he may just smile. The clinic gives us special powder to make into porridge for him and perhaps one day he'll be all right. ²⁸⁵

When we arrived we were like him – my first-born brother and I. I can hardly remember. The people who live in the village near the tent took us to the clinic, it's where you have to sign that you've come – away, through the Kruger Park. We sat on the grass

52 **cracks**: holes.

53 **Sister**: a head nurse or nun.

54 **tickle**: try to make him laugh by touching him in a sensitive part of his body.

and everything was muddled.⁵⁵ One Sister was pretty with her hair straightened and beautiful high-heeled shoes and she brought us the special powder. She said we must mix it with water and drink it slowly. We tore the packets open with our teeth and licked it all up, it stuck round my mouth and I sucked it from my lips and fingers. Some other children who had walked with us vomited. But I only felt everything in my belly moving, the stuff going down and around like a snake, and hiccups⁵⁶ hurt me. Another Sister called us to stand in line on the verandah of the clinic but we couldn't. We sat all over the place there, falling against each other; the Sisters helped each of us up by the arm and then stuck a needle in it. Other needles drew our blood into tiny bottles. This was against sickness, but I didn't understand, every time my eyes dropped closed I thought I was walking, the grass was long, I saw the elephants, I didn't know we were away.

But our grandmother was still strong, she could still stand up, she knows how to write and she signed for us. Our grandmother got us this place in the tent against one of the sides, it's the best kind of place there because although the rain comes in, we can lift the flap⁵⁷ when the weather is good and then the sun shines on us, the smells in the tent go out. Our grandmother knows a woman here who showed her where there is good grass for sleeping mats, and our grandmother made some for us. Once every month the food truck comes to the clinic. Our grandmother takes along one of the cards she signed and when it has been punched⁵⁸ we get a sack of mealie meal.⁵⁹ There are wheelbarrows⁶⁰ to take it back to the tent; my first-born brother does this for her and then he and the other boys have races, steering⁶¹ the empty wheelbarrows back to the clinic. Sometimes he's lucky and a man who's bought

55 **muddled**: confused.56 **hiccups**: sharp sounds in your throat often when you eat or drink too quickly.57 **flap**: cloth covering a hole (e.g. door or window).58 **it has been punched**: a small hole has been removed.59 **meal**: rough powder.60 **wheelbarrows**: carts with one wheel.61 **steering**: pushing.

beer in the village gives him money to deliver it – though that's not allowed, you're supposed to take that wheelbarrow straight back to the Sisters. He buys a cold drink and shares it with me if I catch him. On another day, every month, the church leaves a pile of old clothes in the clinic yard. Our grandmother has another card to get punched, and then we can choose something: I have two dresses, two pants and a jersey,⁶² so I can go to school.

The people in the village have let us join their school. I was surprised to find they speak our language; our grandmother told me, That's why they allow us to stay on their land. Long ago, in the time of our fathers, there was no fence that kills you, there was no Kruger Park between them and us, we were the same people under our own king, right from our village we left to this place we've come to.

Now that we've been in the tent so long – I have turned eleven and my little brother is nearly three although he is so small, only his head is big, he's not come right in it yet – some people have dug up the bare ground⁶³ around the tent and planted beans and mealies and cabbage. The old men weave branches to put up⁶⁴ fences round their gardens. No one is allowed to look for work in the towns but some of the women have found work in the village and can buy things. Our grandmother, because she's still strong, finds work where people are building houses – in this village the people build nice houses with bricks and cement, not mud like we used to have at our home. Our grandmother carries bricks for these people and fetches baskets of stones on her head. And so she has money to buy sugar and tea and milk and soap. The store gave her a calendar she has hung⁶⁵ up on our flap of the tent, I am clever at school and she collected advertising paper people throw away outside the store and covered my schoolbooks with it. She makes my first-born brother and me do our homework every

62 **jersey**: pullover.63 **dug up the bare ground**: prepared the empty ground for planting.64 **branches to put up**: use branches to make.65 **hung**: put.

afternoon before it gets dark because there is no room except to lie down, close together, just as we did in the Kruger Park, in our place in the tent, and candles are expensive. Our grandmother hasn't been able to buy herself a pair of shoes for church yet, but she has bought black school shoes and polish to clean them with for my first-born brother and me. Every morning, when people are getting up in the tent, the babies are crying, people are pushing each other at the taps⁶⁶ outside and some children are already pulling the crusts of porridge off the pots⁶⁷ we ate from last night, my first-born brother and I clean our shoes. Our grandmother makes us sit on our mats⁶⁸ with our legs straight out so she can look carefully at our shoes to make sure we have done it properly. No other children in the tent have real school shoes. When we three look at them it's as if we are in a real house again, with no war, no away. 365

Some white people came to take photographs of our people living in the tent – they said they were making a film, I've never seen what that is though I know about it. A white woman squeezed⁶⁹ into our space and asked our grandmother questions which were told to us in our language by someone who understands the white woman's. 370

How long have you been living like this?

She means here? our grandmother said. In this tent, two years and one month. 375

And what do you hope for the future?

Nothing. I'm here.

But for your children?

I want them to learn so that they can get good jobs and money.

Do you hope to go back to Mozambique – to your own country? 380

I will not go back.

But when the war is over – you won't be allowed to stay here?

Don't you want to go home? –

66 taps: taps on top of water-pipes control the flow.

67 pots: dishes.

68 mats: grass sleeping-mats.

69 squeezed: came with difficulty.

I didn't think our grandmother wanted to speak again. I didn't think she was going to answer the white woman. The white woman put her head on one side and smiled at us. 385

Our grandmother looked away from her and spoke – There is nothing. No home.

Why does our grandmother say that? Why? I'll go back. I'll go back through that Kruger Park. After the war, if there are no bandits any more, our mother may be waiting for us. And maybe when we left our grandfather, he was only left behind, he found his way somehow, slowly, through the Kruger Park, and he'll be there. They'll be home, and I'll remember them. 395