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!KUD¹) MYTHOLOGY

edited by D. F. Bleek.

1. A Creation Story.

This story was written down in 1881 by Miss L. C. Lloyd from the dictation of Tamme, a *!kuy* Bushman from the North East of Herero Land, who had been sent to her at the Cape by Messrs. Palgrave and Erickson. His home was between the Onjoka country and the Okavango River. He and his companion, *!nanni*, told many stories about the doings of */xue*²⁾, a few of which are included in Specimens of Bushman Folklore. This one is particularly interesting, as it connects */xue* with *Húwe*, and shows the character attributed to *Húwe* by the older generation who had been little under the influence of the neighbouring tribes. The story was translated at once with the help of the dictator. It is one of the last ones taken down, there-

¹⁾ The orthography used in this article is the same as in my Bushman Grammar, Vol. 19, 20 of this journal.

²⁾ Exactly written */xue*, *u* being a semi-vowel.

fore Miss Lloyd had acquired a good knowledge of the language before dealing with it.

M bá é;
ta m ba tai é;
ta m ba ba é;
ta m ba ba bá e.

My father is here (shewing 1st finger of left hand);
 and my father's mother is here (shewing 2nd finger);
 and my father's father is here (shewing 3rd finger);
 and my father's father's father is here (shewing little finger).

Há-ŋ é ti ok'wija m ba bá kue ká. Tá m ba bá ti ok'wija m ba táí kue ká. Ta há ti saä, ti ok'wija m bá kue ká. Ta m bá ti ok'wi me, ta na ti saä.

M bá ti ok'wi me, ti e, é Háwe ti é, e /xue, ta há tánti ti e //hi. Ta /ou ti ok'wi e, há ti e /kuŋ; /na é e /ou. /ou ti ok'wi e, há e /kuŋ, /na é e /ou, /na há //iŋ é, ka /nuä, /uwa k'o, ka um. Hi /küä ok'wi é, ta ti /koä //hi. /kuŋ k'una ára.

Ta //hi //na; ta gúwa há kue /khuí e só. Ta /nuä, /uwa /kaŋ, ta /gam. Ta /nu, ta ti sí, ta /ou ti /ka u ára.

Ta há ti fé, ta ti /ge -/ní, ta ti tam /xu. Ta há /küä tába /kaŋ, ta tába /k'áá /n33 kue /xu. Ta há /ge

He was the one who told my father's father about it. And my father's father told my father's mother about it. And she listened, telling my father about it. And my father told me, and I listened.

My father told me that our Huwe is our /xue; that his (/xue's) other one is the Hare. And the (two) bucks said to us, that they are Bushmen, let us be buck. The bucks said to us, they are Bushmen, let us be buck, let them trap us, to cook in a pot to eat. They did not speak to us but told the Hare. There were no Bushmen then. (The Hare was about to make Bushmen. My informant thinks that the bucks probably 'made themselves'.)

And the Hare objected; and caught them with rope which is (like) sinew. And threw them far away into the forest country, concealing them. And stood laughing, and the bucks ran away altogether.

And he went home, and came to sit down, and took the divining pieces. And he had not made them of wood, but made divining pieces of giraffe skin.

-/ní; ta gu /xu, ta //ga ta siŋ, ta /xu ok'wi dza ha, ta dzaŋ. Ta há -siŋ, ta -/ní, ta ti sí. Ta /uwa /xu kue /nae; /küä e /nae //néä, ta e /láhi /n33.

Ta gu /kuŋ, ta /uwa /kuŋ kue /nae tsema, /ou /n33 /nae há /uwa /kuŋ. Ta /xu ti //ga /nae day. Ta há ti gú, ti /nuä. Ta gu /nae tanki e /kuŋ /nae, ta /nuä, ta gu /kuŋ tanki /nae, ta /nuä¹. Ta gu /khuí e so /nae, ti /nuä. 'Ta kue, 'Só ka e, na ti /nuä o /kuŋ o am /ou.' Ta /ge -fu, ta ti sí. Ta /kam /f'nau, ta há -fu, ti tsa.

Ta há /fú, ta /kam /gi, ta /xue /geja há. Ta /ge //há, ta kue, 'Má e -//hi, ta ná e /xue; /na a gu -am, ka /uwa k'a /láhá ka am, /ne tē /uwa /fu, /ne /uwa k'a /láhá. Ta má e -//hi, ta ná e /xue, ta e /kuŋ, ta ti /uwa /fu; //e /fu tsema ná ti fu; ta má e -//hi, /na a //ku /uwa k'a.'

Ta //hi //na, tá kue, 'N' a /küä e //hi /láhá, tá e -/kuŋ //hi, ta e /xue; ta á /néé /küä e /xue, ta ná e /xue, tá e -/kuŋ.'

¹) *Ta /kuŋ tanki, ti ok'wi ok'wi tanki é, /kuŋ tanki e ok'wi siŋ ok'wi é.* For other Bushmen, speaking a different language, they are, other Bushmen who speak their (own) language these are.

²) There were four bags of Bushmen.

And he came to sit down and took them and threw them and looked at them, and the divining pieces spoke nicely to him and assented. And he saw and sat laughing. And put the pieces into (his) bag; (it) was not a large bag, but was a mouse skin.

And took Bushmen and put them into a little bag, a buck skin bag he put them in. And the divining pieces lay at (their) bag's bottom. And he took (it), throwing (it) far away. And took the other bag, the Bushman bag, and threw it far away²). And took string which was a string bag, throwing it far away. And said 'This rope I throw far away for Bushmen, in order that they may eat the bucks'. And he came to lie down and was laughing. And the sun set, and he lay sleeping.

And he lay, and the sun rose, and /xue came to him. And came to object and said, 'Thou art the Hare, and I am /xue; get food (grass and foliage) while lying on the ground eating, leave off lying in a hut, lie upon the mere ground. For thou art the Hare and I am /xue, and am a Bushman and will lie in a hut; a little grass hut I will lie in; but thou art a Hare, lay thyself on the ground.'

And the Hare objected and said, 'I am not a mere Hare, but am a Bushman Hare, and am /xue; for thou alone art not /xue, for we two are /xue, and are Bushmen.'

//hi /kóá /xue; ta /xue káá o-k'wi, ta f-gum, ta -nu, ta ti si; ta saá //hi, ta ti si. Tá kue, 'Ma e //hi /shá, /na a fuwa k'a, am, /ne tē fuwa fu ka am; ta ná e /xue, ta e -lkuy, ta ti /niya fu, ka am.'

Ta //hi //na, 'N a /kúá e //hi /shá, tá e /xue, ta ná e e /xue sa.'

Tá ok'wi //hi, ta kue, 'Msa ok'wi ná a saá; má e /xue //néá, ok'wi mé, ná a saá.'

Ta //hi saá, ta ti ok'wi -lkuy ok'wi, ta kue, 'Kué, a tsi, ná a //ko ok'wi -lkuy ok'wi.'

Ta /xue -nu, ti saá //hi ka si, //u-na -am, am e /no sa tá, ta ti //u-na. Ta /ge -ni, ta ti ok'wi, ta kue, 'Má e /xue //néá; /na a gu -am /néé, /na /uwa /néé, /na /nuá /lkuy /nuere.'

Ta //hi //na, ta kue, 'N a /na -lkuy, ta /kúá /káá /lkuy kue am; /na a /káá /lkuy kue am.'

Ta /xue saá, ta -nu, ta /habo; ta ti tsi, tsi, tsi, ta f-gum. Ta /uwa tá: kue /néé /néé, /uwa ta: sa /no kue /néé, /néé -sa, ta /nuá, /nuá /lkuy /nuere. Ta //hi -ni ta ti -siy /xue. Ha /nuá, ta kue, '-Hai, -hai, -am to á, /ne i -am.'

The Hare spoke to /xue; and /xue did not talk, but was silent, and stood laughing; and listened to the Hare and laughed. And said, 'Thou art a mere Hare, lie thou upon the ground to eat, do not lie in a hut while eating; for I am /xue and am a Bushman, and sit in a hut while eating.'

And the Hare objected, 'I am not a mere Hare, but am /xue, for we two are two /xues.'

And (/xue) spoke to the Hare and said, 'Our speech (Bushman) I understand; thou art the great /xue, speak to me, that I may hear.'

And the Hare heard, and spoke the Bushman language, and said, (speaking in a little sharpish voice), 'Say! What! I do speak the Bushman language.'

And /xue stood listening to the Hare and laughing, carrying food which was /no fruit and ta: fruit; he was carrying (them). And came to sit down and spoke, saying, 'Thou art the great /xue, get one (kind of) food, put it into a bag, throw it far away into the Bushman country.'

And the Hare objected and said, 'I dislike the Bushmen, and will not give the Bushmen food; give thou food to the Bushmen.'

And /xue heard standing, and was angry, and cried, cried, cried, and was silent. And put ta: fruit into one bag, put ta: fruit and /no fruit into bags, two bags, and threw them away, threw them into the Bushman country. And the Hare sat and looked at /xue. He (/xue) threw far away and said, 'Hi, hi, here is your food! Eat!'

Ta //hi /ge gu -khavi¹), ta /uwa /nué. Ta /xue siy, ta //na, ta kue, 'Má //na -lkuy, /na a tē /káá /lkuy kue -khavi.'

Ta /xue taba /kuru, ta taba //nu, ta /nuá. Tá kue, 'Hai, -hai, /kuru to á, ta //kou to á, /na i txa //hi; ta //hi //na i, ta kue, já ti //ku /k'ao. /kam tanki, ka i siy //hi, i txa //hi.'

Ta //hi -ni, ta saá ka tsiy, koá ka tsiy. Ta /xue -nu, ta ti si, tá kue, 'Ehe.' Ta ok'wi /koá //hi, ta kue, 'Ná ti /káá /lkuy kue //nu, o kue //kou, o /lkuy o txa á.'

Ta //hi -ni, tá ti saá, ka tsiy, f-xay koá /xue, ka tsiy. Ta /xue -nu, tá ti siy ha, ka /neja. Ha ok'wi, /na koá -mé ka tsiy, /ne f-gum.'

Ta //hi /koá ha, ta kue, 'Tē /káá /lkuy kue //nu, o /lkuy /lkuy mé.'

Ta /xue //na, tá kue, 'Má //na -lkuy, ta ná ti /káá /lkuy kue //nu, o /lkuy /lkuy a.'

Ta //hi /káá ok'wi, ta f-gum, ta -ni, ta ti saá /xue, ka siy /xue, ka /koá /xue, /na tē /káá /lkuy kue //nu.'

Ta /xue //na, tá kue, 'Ná ti /káá /lkuy kue //nu, /na a

¹) Made of grass called /nóé.

And the Hare came and took rope¹), and put it into a bag. And /xue objected and said, 'Thou dost dislike Bushmen, do not give the Bushmen rope.'

And /xue made a quiver and made a bow, and threw them away. And said, 'Hi! hi! here is a quiver and here are arrows, shoot the Hare; for the Hare dislikes you and says, that you smell badly. Another day, when you see the Hare, shoot the Hare.'

And the Hare sat and listened, while he cried, cried with fear. And /xue stood and laughed, saying, 'Oho' (laughing aloud). And spoke telling the Hare, and said, 'I am giving the Bushmen a bow and arrows, that they may shoot thee.'

And the Hare sat and listened and cried, trembled with fear of /xue, and cried. And /xue stood and looked at him, and scolded him. He (/xue) said, 'Leave off being afraid of me and crying, be silent.'

And the Hare spoke to him and said, 'Do not give the Bushmen the bow, that they may kill me.'

And /xue refused and said, 'Thou dost dislike the Bushmen, and I will give them the bow, to kill thee.'

And the Hare did not speak, but was silent, and sat listening to /xue looking at /xue, then begging him, 'Desist from giving the bow to the Bushmen.'

But /xue refused and said, 'I will give the bow to the Bushmen, leave

//na koá //ke ka -t/íŋ. Ta off fearing death and crying.' But the
//hí -/ní, ta tí saä, ka -t/íŋ. Hare sat listening and crying.

Ta /xue //na: ka, tá kue, And /xue objected to that and said,
'f gum, ŋ a /káá /kuŋ kue 'Be silent, I have given the Bushmen
//nau, /ne hí txa á. Ta //hí the bow, that they may shoot thee.'
f gum, ta -/ní, ta tí saä. And the Hare was silent and sat and
listened.

2. A different view of that puzzling being /xue is given in a story related to Tamme by his paternal grandfather, Naka-/ne-//a. Dictated in 1880.

/xue and his son.

/xue tí /kuŋ dzu, tí taba /xue killed people, made many people,
dzu -fkhí, tí /kuŋ dzu killed other people. And (they) killed
tanki. Ta /kuŋ dzu tanki, other people, (and he) returned to his
tí debí ha /fu. Ta /xue /neé hut. And /xue was alone with his
sa ha //há; ta ha //há e bobo, son; and his son was a bobo plant, and
ta há e /ao. Ta ha //há tí he was a /ao plant. And his son worked
taba. Ha tí taba Dama, (making Bushmen).¹ He (/xue) made
Dama -fkhí, //ke /kabu. Herero, four Herero, holding guns.²
Ta /kuŋ //ke //nau /uhá; ta And the Bushmen held mere bows and
-//kaba /kuru, ta /u //kau slung on quivers, and put many
-fkhí kue /karu, ta -//kaba. arrows into the quivers, and slung them
Ta /kuŋ -fkhí //ko //ke on. And the many Bushmen wore
/nóö, ta /küá kái //ke //khæ, aprons of monkey skin, but did not
ta //na //ke //khæ. wear the monkey tails, left the monkey
tails.

Ta /xue //ko //ke /ne, ta And /xue wore an apron of monkey's
-/ku //ke /k'isiŋ -fkhí. /xue head, (the bones being left in the skin),
//káu //ke //khæ, ta //íŋ ha and wore a back apron of (four)
/ne. Ta ok'wi dzu tanki, monkeys' feet. /xue wore a monkey's
/kama e, mí /k'a kwi /nu- tail round his head, and bound his head
/ne//a; ta -ná tí //ko //ke /ne; (with it). And said to the other people,
/ne í tē sí mí. Ta ná tí -u, 'To-day my heart aches very much;
ná tí /kuŋ dzu tanki -fkhí. so I wear an apron of monkey's head;
Ná tí debí /fu, na tí //ko //ko leave off laughing at me. For I am

¹ His son carried a large bag, and /xue carried a small one. His son carried many Bushmen in the bag, made and put into it by himself.

² /xue himself was afraid of many people together, so put four persons into his bag.

dza, na tí n//xuna //ke /ne.
I tē sí mí.

Ha //há taba dzu -fkhí,
ta ha síŋ, ta koá, ta /u
//khöä, /uwa /küi //khöä, tí
/uwa, tí /íŋ, /íŋ -koá dzu
tanki. 'Dzu tí /kuŋ mí,
-jai, dzu tí /kuŋ mí, -jai.'
Ta /küá e /xue, ta e //ke, ta
síŋ, tí f'hau k'a, ta ha //há
//na.

Ha //há //na, 'ŋ-ŋ, ma ba
tsau. /ne tē /u, tē f'hauä a
//gausiŋ, /na tsau, /ne f'hauä
a -/k'isiŋ. Tē f'hauä a
//gausiŋ.'

Ta ha ba saä, tí sí, 'che',
tá ok'wi ha, 'Ná tí koá
/kuŋ. Ma tí taba /kuŋ
-fkhí, ta ná tí koá.'

Ta ha //há //na, 'ŋ-ŋ,
/kuŋ tí /küá /kuŋ á, /na a
tsau; tē nkoá /kuŋ; /kuŋ tí
koá á, tí /küi /kuŋ á.'

Ta ha saä, ta tí //na,
/kuŋ tí /kuŋ mí, /jaihe, /kuŋ
tí /kuŋ mí, /jaihe.'

3. Some further transformations of /xue connect him with the heavenly bodies in an interesting though confused manner. The following piece was dictated by /nanni in 1880 and translated with his help.

/xue //kama ha /nuere, ha
tái /nuere, tá tí fá ha ba
/nuere, ta tí k'aru ha ba;
ta /kam -f'nau, ta -/u. Ta
/kam /gi, ta /xue saä dzu, ta

going out, I will kill many other people.
I will return home, I will put on a nice
apron, I will throw away the monkey's
head. Leave off laughing at me.'

His son made many people, and he
(the father) saw, and was afraid, and
lay in the shade, lay in the shade of a
/küi tree, lay and cried, cried for fear
of the other people. 'The people will
kill me, oh! the people will kill me, oh!'
And was no (longer) /xue, but was a
monkey, and looked, and walked on
the ground (on his hands and feet), and
his son objected.

His son objected, 'No, my father,
get up. Do not lie down, do not walk
on thy hands, get up, walk upon thy
feet. Stop walking on thy hands.'

And his father listened and laughed,
'haha', and said to him, 'I am afraid of
Bushmen. Thou dost make many Bush-
men, and I am afraid.'

And his son objected, 'No, Bushmen
will not kill thee; do get up; stop
fearing Bushmen; Bushmen fear thee,
and do not kill thee.'

And he listened, but objected, 'Bush-
men will kill me, oh dear, Bushmen
will kill me, oh dear!'

/xue journeyed to his country, his
mother's country, and came to his
father's country, and sought for his
father; and the sun set and he lay
down. And the sun rose, and /xue

dzu siŋ /xue daä, ta ti k'aru /xue, k'aru /xue, k'aru /xue, ta ok'wi, 'A dzu daä é?'

Ta /xue saä, ta e /nazane /nesiŋ. Ta dzu siŋ /nazane /nesiŋ, ta kue, 'nazane é, m -am.' Ta /nazane kuana, ta sa siŋ tatäba -f'khi, ta koä tatäba, ta lka:

Ta /küä e tatäba, ta e /xue, ta -fu, ta ti t'ŋ; ta ha /küä e dzu /ne/|a, ta e /xue-ma, /xue daba, ta tse-ma, ta -fu, ta ti t'ŋ, 'I gu -mī, i se gu mī, ja-i, i se gu mī, ja-i.' Ta dzu /na, 'E /küä gu á, ta ma /küä e daba /kho.'

/xue tsema, ta /küä dza, ta /ke/keja /nuai, ta /ga, /ga /nu/ne/|a, /ke/keja /kam, ta dzu ti koä /xue. Ta dzu ti t'ŋ, ta kām koä /xue. 'E ti /kauwa /xue, jéhe, /xue ti /koä é, jéhe.' Ta f'gum, ta kām, ta tse-me to /ke/keja dami tse-me, ta ti f'hausiŋ /gausiŋ, ta ti koä /xue, ta /xue ti siŋ siŋ; sa ti koä /xue, sa ti f'hausiŋ /gausiŋ, ta t'ako f'hau /e, ta f'xä.

Ta e dzu /nu/ne/|a, ta -f'khi, ta f'xä, ta ti t'ŋ, 'M tää, /xue to /küä e, jéhe; m tää /xue ti /koä e, jéhe; m tää, e /gausiŋ -kwi, /xue ti /koä e, -jéhe; /koä ára e, -jéhe.'

heard people, and the people saw /xue's fire, and sought for /xue, sought for /xue, and said, 'What person's fire is this?'

And /xue heard, and was a /nazane fruit. And the people saw the /nazane fruit, and said, 'It is /nazane, let us eat.' And the /nazane vanished, and they saw many butterflies, and were afraid of the butterflies and ran away.

And he was no longer butterflies, but was /xue, and lay down and cried; for he was not a grown-up person, but a young /xue, a /xue child, and small, and lay down and cried, 'Take me up, come to take me up, oh dear, come to take me up, oh dear.' But the people refused, 'We do not take thee up, for thou art not a little child.'

/xue was little and not handsome, and resembled the Moon, but was red, very red like the Sun, and the people were afraid of /xue. And the people cried, hiding their faces on the ground for fear of /xue. 'We shall die from /xue, alas! /xue will kill us, alas!' And were silent, and hid their faces on the ground, and were small like little children and walked on their hands for fear of /xue, and /xue looked at them; they feared /xue, they walked on their hands, and walked softly in the grass to a distance.

And the people became grown-up and were many, and were at a distance, and cried, 'My mother, /xue is killing us, oh dear! my mother, /xue is killing us, oh dear! my mother, our hands pain us (from the grass), /xue is killing us, oh dear! killing us outright, oh dear!'

/xue /küä e /kam, ta e dzoädzöä, ta saä dzu, ta e tatäba /nu/ne/|a, ta dzo. Ta ti /xuri dzu, ta ti t'ako /xuri dzu, ta /kuwa /e; ta /e /küä, ta tatäba f'nau, ta /nuŋ-a k'a, ta /e /iŋ-a tatäba /gaä.

Ta /xue /küä e tatäba, ta e /xue, ta ok'wi dzu, 'I-we, zausiŋ, i-we, fa me /gaä kue ku.' Ta zausiŋ saä ha, ta lka /geja ha. /küä fa dza ha /gaä kue ku, fa /k'áo ha /gaä kue ku, fa /nu/ne/|a ha /gaä kue ku. Ta ha siŋ ha /gaä /neé, ta ti t'ŋ, t'ŋ koä; ta zausiŋ lka, /ka u ára.

Ta /xue saü, ta siŋ ku-u, ta ku-u /nu/ne/|a. Ta ha taba /gu, /neé /gu, ta ka fa /nu/ne/|a zausiŋ. Ta ha /na, /gu /kuona, -havi, -jai, -jai, ta f'gum, ta ti tsoŋ /ou /khu ka g'e. Ta /gu kuona.

Ta ha taba daä, -f'nu daä, ta ku-u /e, ta ku-u, ku-u, ku-u, ku-u, ta daä dza. Ta zausiŋ siŋ daä, ta lka, lka koä daä. Ta ha /na, 'Zausiŋ, i tē koä me daä, me daä ku-u dza me /nuere; /ne i tē /ka koä me daä.'

Ta zausiŋ /na, 'ŋ-ŋ, /xue, ma ti /koä e kue daä, ta daä /nu/ne/|a, ta ku-u /e /nu/ne-//a, ku-u dza /nuere: ta e ti

/xue was not the Sun, but was a fly, and heard the people and became a butterfly, large and black. And he stealthily approached the people, gently stole up to the people, and settled on the grass; and the grass broke, and the butterfly fell and fluttered to the ground, and grass pierced the butterfly's eye.

And /xue was not a butterfly, but was /xue, and said to the people, 'O ye women, pour women's milk into my eye.' And the women heard him and came running, to him. They did not pour milk nicely into his eye, poured milk badly into his eye, poured too much milk into his eye. And he saw with one eye, and cried, cried with fear; and the women ran, ran away altogether.

And /xue arose, and saw the blisters, large blisters. Then he made rain, sky rain, until it poured much upon the women. Then he forbade it, 'Rain, vanish, hi, hi, hi,' and was silent, then blew upon a buck's horn and sang. And the rain disappeared.

Then he made fire, rubbed fire and lighted the grass and burnt, burnt, burnt, burnt, burnt (during many months), and the fire was fine. But the women saw the fire and ran, ran in fear of the fire. And he objected, 'Women, do not be afraid of my fire, my fire burns my country nicely; do not run away in fear of my fire.'

And the women objected, 'No, /xue, thou dost kill us with the fire, for the fire is large and burns the grass greatly, burns the country nicely; but

lka koá daä; ta daä -kwi, ta e fi dyre.

Ta /xue saä, ta ti si, 'Ehe, i tē koá me daä, éhe, i tē koá /xue daä; ta /xue e Ku-//na-gaäsiŋ //hā, /ne tē koá /xue daä. //na, ta /xue daä ku-u dza /nuere.'

we run for fear of the fire; for fire hurts, for it is a strange thing.

And /xue heard and laughed, 'Oho, do not fear /xue's fire, oho, do not fear /xue's fire, for /xue is the son of Ku-//na-gaäsiŋ, do not fear /xue's fire. Desist, for /xue's fire burns the country nicely.'

4. As a note to another story of /xue the following remarks were made by /nanni.

Ha ti //ke, ha ti kuona, ha ti tsau, ta ti e dzu tanki. Ha //ke, ta tsau, ta /küü //ke ára. //nuai ti //ke//keja /xue.

He dies, he vanishes, he gets up and is another person. He dies, he gets up, for he does not die altogether. The Moon is like /xue.

/nanni also said:

M ba bá Kar-u ti koá: /gu kue /xue; ta ti ok'wi me kue /kam kue /xue, n a saä, tá ti t'ŋ. Kar-u lkoá me kue /xue, ta ná ti koá /xue ka t'ŋ. Ta Kar-u ti //na, ti ok'wi me, 'Me //hā //ge, /xue kuona /nuere é, ta /küü /kuy á; //na koá: /xue.'

Ta n a saä, ta /gum, ta /nā. Ta m ba bá Kar-u ti gu /naxane, ta /uwa /naxane kue /nu, /naxane /gaäŋ /nu. N a /nā, ta ti n /naxane.

My father's father Karu feared to speak of /xue by night; he spoke to me in the daytime of /xue, I listened and cried. Karu taught me about /xue, but I was afraid of /xue and cried. But Karu objected and said to me, 'My grandson, /xue is not in this place, he will not kill thee; leave off being afraid of /xue.'

And I listened and was silent, and sat down. Then my father's father Karu took /naxane (a fruit), and put the /naxane into a dish; the /naxane filled the dish. I sat and ate /naxane.

5. About that other mysterious being believed in by the /kuy, Huwe, /nanni said as follows:

Kar-u ti ok'wi me kue Huwe, na ti saä, ta /kama é ná ti /feri.

Kar-u /küü siŋ Huwe tay-a; ha ba ba ti ok'wi ha kue Huwe. M ba ba ti

Karu spoke to me about Huwe, I listened, but to-day I forget.

Karu did not see the body of Huwe; his father's father told him about Huwe. My father's father told me,

ok'wi me, m Húwe e /xue, ta e /kuy.

/kam tanki Húwe e /xo.

that our Huwe is our /xue and is a Bushman.

Another day Huwe is an elephant.

Tamme added this remark to these explanations:

Dzu ti taba t'ŋ -/khija, é ti ok'wi ha /ku kue Húwe, é ti ok'wi ha /ku kue /xue.

A person who works many things, we call his name by that of Huwe, we call his name by that of /xue.

6. Tamme's version of the Moon and Hare story is also prefaced by some apparently irrelevant remarks on the same being.

The Moon and the Hare and /xue.

Dictated by Tamme in 1880.

Uwe ti taba t'ŋsiŋ é. Ta //hi e /küü ok'wi dza. Ta //nuai ti ok'wi dza; ta //nuai ti ok'wi, /kuy //ke ha debi, /küü -//ke ára.

Ta //hi //na, 'ŋ-ŋ, /kuy -//ke /ā //ku -/k'ao.' Ta //nuai /kōā //hi, ta kue, /kuy //ke //hŋ debi, hŋ /küü -//ke ára. Ta //hi /kōā //nuai, ta kue, 'ma ti -//ke, ta ti /küü //ku -/k'ao,' ta //hi //na, ta kue, 'N a /küü saä á, ŋ-ŋ, /kuy /ā //ku -/k'ao.'

Uwe made these things¹⁾. And the Hare did not speak nicely. But the Moon spoke nicely; for the Moon said that Bushmen should like himself return, not die outright.

But the Hare objected, 'No, the dead Bushman's wind smells bad.' But the Moon spoke to the Hare and said, that the Bushmen like themselves should return, they should not die outright. But the Hare spoke to the Moon, and said, 'When thou diest, thou dost not smell bad,' and refused, saying, 'I will not listen to thee, no, the Bushman's wind smells bad.'

Ta gu /kuy -//ke /nsé, ta /núā, ta /núā ára, ka /f'au /kuy /nuere. Ta //hi gu -kwi /nséja,²⁾ -kwi tsema, ta /niŋ-a, ta ti /tāŋ ha /xu, ta ok'wi ha /xu, /kuy /kwi tsema, /na tsau.' Ta ha

And took bags of dead Bushmen and threw them away, threw them quite away, so that they fell into Bushman-land. And the Hare took illness in a bag,⁴⁾ small illnesses, and sat upon it, and threw his divining pieces, and said to his divining pieces, 'When Bushmen

¹⁾ Uwe e /kuy. Uwe ti taba am t'ŋsiŋ.

²⁾ //hi ti gu //hi /nsé, ta ti /uwa /kuy -kwi, -kwi e /kuy ti -kwi ti -//ke, ta ti /núā.

³⁾ Uwe was a Bushman. Uwe made food things (i. e. animals that are eaten).

⁴⁾ The Hare took the Hare's bags and put in the Bushmen's illnesses, the illnesses of which Bushmen die, and threw them away.

/xu /kōā ha, ta kue, 'Ikuḡ kwi tsema, /na tsau.' Ta //hi siḡ ha /xu, ta -/nī, tá ti sí ha /xu.

Ta //nuai ok'wi //hi, ta kue, 'A //ha -/ke /na debi, hḡ /kūā -/ke ára.' Ta //hi /kōā //nuai, ta kue, 'Me //hā #ā //ku -/k'ao.' Ta tsau, ta gu ha //hā, ta /u ha /nāé, ta gu, ta /nūā /nu ára /nuere tanki.

Ta /xue -/nī, ta ti sí //hi. Ta //hi /ge -/fu, ti /fīḡ ha //hā. Ta /xue gu /kaḡ, ta /ge #neam //hi, #neam /kan-a //hi /né; ta //noru ti /fa, ta //hi -/fu, ta ti /fīḡ.

Ta //nuai //na, ta kue, 'na //hi.' Ta /xue /kūā saā, ti #neam //hi, /ka /kōā //nuai, ta kue, 'hi ti //na; ta /kūā //ke /keja m'sa, -/ke /na debi, ta ti /fīḡ-a -/ke ára.'

Ta //hi de //na, ta kue, 'E ti -/ke, e ti -/ke ára, ta e #ā ti //ku -/k'ao. /xue, ma ti #neam me /káo /ne kue /gauru; ta me /káo /kūā //ke /keja á, ta e ázu duri; ta á tá ti e Ku-//na-gaāsiḡ, ta a bá e /xe-//n-u; ta nī ti /kūā //ke /nuere /neé. Ta e /nuere tanki; ta e tá tanki; ta e tá e //hi. Ta á tá tanki, ta a /nuere tanki.'

are a little ill, they shall arise.' And his divining pieces spoke to him and said, 'When Bushmen are a little ill they shall arise.' And the Hare saw his divining pieces, and sat and laughed at his divining pieces.

And the Moon spoke to the Hare and said, 'Thy dead child shall return, it shall not die outright.' But the Hare answered the Moon and said, 'My son's wind smells bad.' And he arose and took his son, and put him into his bag, and took it, and threw it away, threw it quite away into another country.

And /xue sat and laughed at the Hare. And the Hare went to lie down, and was crying for his son. And /xue took a stick, and came to beat the Hare, beat hitting the Hare's head; and blood flowed, and the Hare lay, and cried.

Then the Moon objected, 'Let the Hare alone.' But /xue did not listen, but beat the Hare while speaking to the Moon, and said, 'The Hare was objecting, and does not, like us two, die and return, but was crying for (one who) dies outright.'

Then the Hare's wife objected and said, 'When we die, we die outright, for our wind smells bad. /xue, thou dost beat my husband's head with a knoberry, but my husband does not resemble thee, for he is a different kind of person; for thy mother is Ku-//na-gaāsiḡ and thy father is /xe-//n-u; and we do not live in one country. For our country is different and our mother is different; for our mother is a Hare. But thy mother is different, and thy country is different.'

Ta /xue saā, ta /kōā, ta -/fu, ta ti /fīḡ, 'ḡ-ḡ, /zau tāi ok'wi me, ná ti /kōā /zau ok'wi.' Ta /fīḡ, /fīḡ, ta -/ke, ta /fuwa /k'a.

Ta //hi de gu /kaḡ, ta /ge -/nu, ta ti #neam /xue, #neam /xue -/ke, #neam /xue -/ke, ti -u, ti /fa ha /fu, /ge -/nī, ti /aba //gu kwi, ta /ge /fa /xue kue //gu kwi.

Ta /xue /fīḡ, /fīḡ /kōā //gu kwi. Ta //hi /zau ok'wi /xue, 'xue, ná ti /kuḡ a, /na /fḡum.' Ta /xue ti /fīḡ, ta kue, 'Tāi /kuḡ mī, -/jai.' Ta //hi de kue, 'kam é ná ti /kuḡ /xue.'

Ta //nuai ok'wi //hi de, ta kue, 'na /xue.' Ta //hi de //na, 'Ta /xue ti #neam me /káo, ta ná ti /kuḡ /xue.' Ta //nuai //na, ta kue, 'na /xue.' Ta /xue saā, ti -/fu, ti /fīḡ, 'na mī, n a u m ba /nuere.' //hi de /kōā /xue, 'kama é, ma ti /kūā u a bá /nuere, ta /kam e n a /kūā saā //nuai, n a /kūā /kōā //nuai, ta ti /kuḡ á.

Ta //hi //go /fufú, ta tsau, ti /kuḡ /xue. Ta /xue /kūā -/ke ára, ta -/ke tsema, ta tsau, ta ti sí; ta kue, 'Ehe, Ku-//na-gaāsiḡ //hā, /xe-

¹ /kaḡ e -/ke.

² The stick was a pointed digging-stick. (She poked /xue's stomach and eyes with it.)

And /xue heard and was afraid, and lay down and cried, 'No, the woman must not talk to me, I am afraid of a woman's talk.' And he cried, cried, and fainted and lay on the ground.

Then the Hare's wife took a stick²) and hit /xue, hit /xue while insensible, kept hitting /xue while insensible, went away, reached her hut, came to sit down, made water hot, and came to pour hot water on /xue.

Then /xue cried, cried with fear of the hot water. And the Hare woman said to /xue, 'xue, I kill thee, be silent.' But /xue cried and said, 'Stop killing me, oh dear!' But the Hare's wife said, 'To-day I will kill /xue.'

Then the Moon spoke to the Hare's wife and said, 'Let /xue alone.' But the Hare's wife objected, 'But /xue beat my husband, and I will kill /xue.' But the Moon objected and said, 'Let /xue alone.' And /xue heard and lay and cried, 'Let me be, that I may go to my father's country.' The Hare's wife said to /xue, 'Today thou shalt not go away to thy father's country, for to-day I do not listen to the Moon, I do not fear the Moon, but will kill thee.'

And the male Hare was lying down, but arose and killed /xue. But /xue did not die outright, but died a little and arose and laughed, saying, 'Haha, the son of Ku-//na-gaāsiḡ, the son of

//n-u //hā /kúú -//ke ára, /xue /gu /ne.'

Ta //nuai /ge /neám /xue, ká ha /tíŋ, /neám /xue, /neám /xue, /neám /kuŋ /xue. Ta /xue -/fu, ta /xue /fu-fu, ta /kúú -//ke ára, ta -/nī, ta ti si; si ka ok'wi. Ta /kam /gi, ta /xue //ga //nuai, ta /u //nuai /fu, ta -/nī. Ta //nuai ok'wi ha, ta /kue, 'xue, ná ti /kuŋ a, /na -u, /ge a /nuere, ú a tai /nuere.'

Ta /xue /fuwa k'a, ti /tíŋ, /tíŋ-tíŋ, ta -//ke. Ta //nuai /gu /kuŋ, ta /ge /neám /xue -//ke. Ta /xue -/fu, /fuwa k'a, ta ti /tíŋ, /tíŋ-a //gu. Ta //nuai ok'wi /xue, 'xue, ú a /nuere, /ne /tíŋ //gu /kue a /nuere.' Ta /xue //na, 'M táí -/jaihe, me /nuere /xua, -/jaihe; //nuai táí /n/kuŋ mi, -/jai. Ta //nuai //na, ta /kue, /xue -u ha /nuere. Ta /xue //na, ta /kue, 'Me /nuere /xua.' Ta -/nī, ti /tíŋ ha /nuere, /kam /gi, n a ú me /nuere, -/jaihe.'

Ta //nuai /tsau, ta /gu /xofo, ti /fa /xue. Ta /xue -/nī ti /tíŋ ha, ka si, tá /kue, 'Ehe, ehe.' Ta //nuai /geja ha, ti k'wi ha, 'xue, -u a /nuere.' Ta /xue //na, ta /kue, 'ŋ-ŋ, ná a /kúú ú me /nuere, ta ti /koá me /nuere, ta me /nuere /xua.' Ta

/xe-//n-u does not die outright, /xue's stomach is large.'

And the Moon came and beat /xue, until he cried, beat /xue, beat /xue, beating killed /xue. And /xue lay, and /xue lay and lay, but did not die outright, but sat up and laughed, laughing talked. And the sun rose, and /xue went to the Moon and entered the Moon's house and sat down. Then the Moon spoke to him and said, 'xue, I will kill thee, do go away, go to thy mother's country.'

And /xue lay on the ground crying, cried and cried and died. Then the Moon took a stick and came to beat the dead /xue. And /xue lay, lay on the ground and cried, was crying for water. And the Moon said to /xue, 'xue, go to thy country, cry for water in thy country.' But /xue objected, 'Mother, alas, my country is far, alas; Moon do not kill me, alas, Moon, do not kill me, alas.' But the Moon refused and said, that /xue must go to his country. But /xue objected and said, 'My country is far.' And sat down, crying about his country, 'When the sun rises, I will go to my country, alas!'

Then the Moon arose and took a knife and came to /xue. And /xue sat and looked at him laughing, and said, 'Haha, haha.' Then the Moon came to him saying to him, 'xue go away to thy country.' But /xue objected and said, 'No, I will not go to my country, for I fear my country, for my country is far.' Then the Moon took hold of

//nuai /gu /xue, ta /xue ti si; ta /kue, 'Ehe, /kue, ná a -/fu, //nuai /kuŋ mi.' Ta /fu, ta //nuai ti /kuŋ ha ka ha si; ta /kue, 'Ehe'. Ta //nuai ok'wi /xue, 'xue, ná ti /kuŋ a, /na /xue ok'wi 'N a /kúú /koá á, /ha ti ok'wi ná a /kuŋ mi.' Ta //nuai /saá, ti /kuŋ /xue, /ka /xue /tíŋ, '-/jai, -/jai, -/jai.' Ta /kuŋ /xue, ta /tsau, ta /ge -/nī, ta ti si, ti si /xue.

Ta /xue -//ke, ta /fuwa k'a, /kúú -//ke ára, ta -//ke /tsema, ta -/fu, ta -/fu, ta -/fu, ta /kúú -//ke ára, ta /tsau; /tsau, -/nī, ta si, ta ok'wi //nuai, 'xue, /kuŋ mi.' Ta //nuai //na, ta /kue, 'Ná ti /koá á, ta ná ti /kuŋ a, ná ti /kúú -//ke ára, ta ná ti /koá á.' Ta /xue /saá, ti /fuwa k'a, ti /tíŋ.

Ta //nuai /káú /xue /kue //gu, ta /xue /tíŋ //gu, -/nī, ta ti si. Ta //nuai /káú ha /kue /nā, ha ti /nā. Ha /nā, ta -/nī, ta ok'wi //nuai, 'kam ti /gi, ná ti ú m táí /nuere, /na ná /fana, ná a /fuwa me /nāé, /fuwa /nāé /sa, /na //kuona, /na tene m táí /nuere.' Ta //nuai //na, tá /kue, 'N a /kúú /káú a /kue /fana.' Ta /xue /saá, ti /tíŋ, ti /tíŋ-a /fana.

Ta //nuai /gu //kau, /txa /xue. Ta /xue /fuwa k'a, ti /tíŋ, ta /tsau, ti e /daba /tsema,

/xue, and /xue laughed saying, 'Haha, hold, I will lie down, that the Moon may kill me.' And he lay down, and the Moon killed him while he laughed, saying, 'Haha'. And the Moon said to /xue, 'xue, I will kill thee, be silent.' But /xue said to the Moon, 'I do not fear thee, I will talk, although thou dost kill me.' And the Moon heard and killed /xue, while /xue cried, 'Ah, ah, ah.' And (the Moon) killed /xue, and arose, came to sit down and laughed, laughed at /xue.

Then /xue died, and lay on the ground, did not die outright, but died a little and lay, and lay, and lay, yet did not die altogether, but arose; got up and sat down laughing and said to the Moon, 'Moon kill me.' But the Moon refused, saying, 'I fear thee, though I kill thee, thou dost not die outright, so I fear thee.' And /xue heard and lay laughing.

Then the Moon gave /xue water, and /xue cried out at the water, sat up, and laughed. And the Moon gave him food, he ate. He ate and sat up and said to the Moon, 'The sun rises, I go to my mother's country, let me have /fana fruit, that I may put it into my bag, into two bags, let me carry it, let me take it to my mother's country.' But the Moon refused, saying, 'I will not give thee /fana.' And /xue heard and cried, cried for the /fana.

Then the Moon took an arrow, shot /xue. Then /xue lay on the ground crying, got up and was a little child,

ti -fu, ti tŋ. Ta //nuai ok²wi ha dzau, 'Ná //gu -kwi, ná a tfa /xue.' Ta ha dzau //na; ta ha /ge fnekm ha dzau ka ha dzau tŋ. Ta ha dzau gu /kay, ti fnekm ha ká ha -kou.

Ta ha ok²wi dzau, 'Ná ti /kúú /kuy á, na ti /kúú á; /na táí /nkuy mī, /na //na mī.' Ta dzau //na, 'Na ti /kúú /kuy á, ta ti e dzau. /xue ti /kuy á, /xue e //go, ti /kuy á, /xue ti tza á, na ti -//ke. /na /kuy /xue.'

Ta ha ok²wi ha dzau, 'kam tanki ná ti /kuy /xue; ha /kúú -//ke ára, ta e dzu tanki, ta na ti koá. Na ti /kúú siŋ /xue /nuere. Ta /xue ti siŋ me /nuere.' Ta dzau ok²wi ha, 'xue ti /kúú siŋ a /nuere //ne/a, ta ti siŋ a /nuere tsema. /na /kuy /xue; /ne -u a /nuere.'

Ta ha //na, 'Ná ti koá /xue; /xue ti taba //gu, //gu ti /kuy mī, ta ná ti koá /xue, /kúú /kuy /xue.' Ta ha dzau ok²wi ha, 'kuy /xue.' Ta ha //na, 'Ná ti koá /xue, ta /xue táí e //na-//gaásiŋ, ta /xue bá e /xe-//n-u. Ta ná ti koá /xue, ta /xue tsiŋ e Me-fe-dza, ta ná ti koá /xue tsiŋ; ná ti koá /xue ba, ná ti koá /xue táí, tá ti koá /xue taŋ-a.'

Ta ha dzau //na, ta kue, 'kuy /xue.' Ta ha //na, tá

and lay crying. Then the Moon said to his wife, 'Heat water for me, that I may pour it on /xue.' But his wife refused, so he went to beat his wife till she cried. Then his wife took a stick and beat him till he screamed.

Then he said to his wife, 'I do not kill thee, I talk to thee; do leave off killing me, leave me alone.' Then the woman objected, 'I do not kill thee, for I am a woman. /xue will kill thee, /xue is a man, and will kill thee, shoot thee, that thou diest. Kill /xue.'

Then he said to his wife, 'Another day I killed /xue; he did not really die, but was another person, and I am afraid. I have not seen /xue's country. But /xue has seen my country.' Then the woman said to him, 'xue has not seen thy great country, he has seen thy little country. Kill /xue, go to thy country.'

But he refused, 'I fear /xue; /xue makes rain, the rain kills me, so I fear /xue, will not kill /xue.' But his wife said to him, 'Kill /xue.' But he refused 'I fear /xue, for /xue's mother is 'I-let-fall-the-eyes', and /xue's father is /xe-//n-u. and I fear /xue, for /xue's younger brother is Me-fe-dza, and I fear his younger brother; I fear his father, I fear his mother, and I fear /xue himself.'

But his wife objected and said, 'Kill /xue'. But he refused, saying,

kue, 'ŋ-ŋ, ná ti koá /xue, ta /xue ti taba tŋ -fkhí.' Ta dzau ok²wi ha, 'kuy /xue.' Ta ha //na, 'ŋ-ŋ, /xue ti taba tŋ tanki, ha ti /kuy mī, ta ná ti koá /xue.' Ta dzau ok²wi ha, 'Ma ti koá /xue, /kam tanki ná ti /kuy á.' Ta ha saá, ta -fuwa /koro fgaŋ ti tŋ.

Tá ha dzau /ge -/nī, ta /kum ha kue k²a. Ha fuwa /koro -/nī, ta ha dzau ti /kum ha kue k²a. Ta, ha -fu, ti tŋ, 'Me dzau, táí /nkum mī, jēhe; me dzau, gú mī, jēhe.' Ta ha dzau gu Goba -/gauru, ta ti tfa ha; ta ha fuwa /koro -/nī, ta ti tŋ. Tá ha /ka; ti tfa ha tŋfusi, ha tŋfusi tsema e k²a tŋ. Tá ha dzau //gaba, gu -/gauru, ta //gaba, //gaba /koro -/nī, ta gú ha.

Ta ha /ne ha dzau //gau, /ne //kúú ha dzau //gau. Ta //nuru ti tfa; ta ha dzau ti tŋ. Ta ha dzau fnesá /kaŋ-a ha /ne. Ta ha fuwa /koro -/nī, ta ti tŋ. Tá ha dzau tsau, ta /ge gú ha, ta /ke /xa ha kue /koro -/nī, ti //xuy ha, ti gú fko fko, ti /kuy ha, ti /kum /xi ha dom, ta ha -//ke.

Ta /kam -/gi, ta //nuai /kúú -//ke ára, ta -u, ta

'No, I fear /xue, for /xue works many things.' But the woman said to him, 'Kill /xue'. But he refused, 'No, /xue would work other things, he would kill me, so I fear /xue.' But the woman said to him, 'If thou dost fear /xue, another day I will kill thee.' And he heard, and lay down in a deep hole and cried.

Then his wife came to sit down and covered him with earth. He sat in the bottom of the hole, and his wife covered him with earth. And he lay¹⁾ crying, 'My wife, do not bury me, oh dear; my wife, take me out, oh dear.' Then his wife took a Makoba knobkerry and went to him as he lay at the bottom of the hole and cried. Then he ran and reached his sleeping-place, his little sleeping-place²⁾, which was an earthen house. And his wife went into the hole, took the knobkerry and went in, went to the bottom of the hole and seized him.

And he bit his wife's thumb, bit breaking (the bone of) his wife's thumb. Then blood flowed and his wife cried. And his wife beat wounding his head. And he lay at the bottom of the hole, and cried. Then his wife arose, came and seized him and drew him out of the bottom of the hole, set him down, took a knife to kill him, cut his throat, and he died.

Then the sun rose, and the Moon did not die outright, but got up and came

¹⁾ He went into a different part of the hole, and cried.

²⁾ At the end of a passage leading from the bottom of his hole underground.

/geja //nuai dzau tʃu. Ta okʷwi ha dzau, ta /kúá e //nuai //ne/a, tá e //nuai tse:ma, e //nuai-ma, ta /nĩŋ-a ha dzau daä. Ta okʷwi ha dzau, 'M táí¹), í a /ná, /na na am.'

Ta ha táí //na, ta /kaü ha kue /ná tsema, /fana /ne tsema. Ta ha /kúá am, ta gu -am, ta /nuára, ta -/nĩ, ti /fĩŋ ka ha táí //ne ha. Ta ha táí /ge gu am, ta /ge /kaü ha kue am, ta ha /na; ta ha táí txa ha /fĩŋ kue /fana, txa /kug-a ha /fĩŋ, ta ha -/ke. Ta ha táí //na, tá kue, 'ŋ-ŋ, me//há, táí n//keja me /nuere.' Ta ha saä, ta tsau.

Ta /gu -/nĩ, ta ha /kúá e daba, tá e //nuai //ne/a; ta ha dzau siŋ ha, ta okʷwi ha, 'M a /kúá e daba tse:ma, ma ti e dzu tanki, /na -u.' Ta ha /na, 'N a /kúá e dzu /nu//ne/a, tá e daba tse:ma, /na //na -mĩ, í a tsvere daä.' Ta ha dzau gu ha, ta ha ti /fĩŋ, koä ha dzau, 'M táí, táí n//kug mĩ.' Ta ha táí gu ha, tá ha táí dzusiŋ²) ti /kug ha, tá ha ti /fĩŋ. Ta ha /fĩŋ, ta /fũgum, ta dzu /kug ha.

Ta /kam -/gi, ta //nuai /kúá e //nuai, ta e /fĩŋ-a tse:-

to the Moon's wife's hut. Then he spoke to his wife, and was not a big Moon, but was a little Moon, which was a Moon-child, and sat by his wife's fire. And said to his wife, 'My mother³), give food, give me food.'

And his mother refused and gave him a little food, a little /fana fruit. And he did not eat, but took the food, and threw it away, and sat crying while his mother scolded him. Then his mother came and picked up the food and gave it to him, but he objected; then his mother hit his liver with the /fana, hit wounding his liver, and he died. Then his mother objected, 'No, my son, do not die in my place.' And he listened and arose.

And night fell, and he was not a child, but was a big Moon; and his wife saw him, and said to him, 'Thou art not a little child, thou art a different person, go.' And he retorted, 'I am not a grown-up person, but am a little child, leave off refusing me, let me warm myself at the fire.' Then his wife seized him, and he cried for fear of his wife, 'My mother, do not kill me.' And his mother seized him, and his mother's people⁴) were killing him, and he was crying. Then he cried, and was silent, and the people killed him.

And the sun rose, and the Moon was not the Moon but was a little snake

¹) Há ti koä ha dzau.

²) 'I /kug //nuai, me dzusiŋ, /ka /kug //nuai, //nuai -/ke kuana.'

³) He was afraid of his wife.

⁴) (The Moon's wife said to her people), 'Kill ye the Moon, my people, run to kill the Moon, that the Moon may die and vanish.'

ma, ta /fuwa kʷa. Ta dzu ti gu ha, ti /u ha daä, ta /nuára. Ta ha -/fu. Ta /gu -/nĩ, tá ha /kúá e //nuai, tá e /xue, ta gu dzau tanki. Dzu siŋ ha, ta okʷwi /xue, 'xue, e ti /kug //nuai.'

Ta //nuai okʷwi, //nuai e /xue ta okʷwi, 'ŋ-ŋ, //nuai ti /kúá e mé dzu, ta é dzu tanki; tá e í dzu, ta /kúá e mé dzu. Ta /kam-a é, ná ti e /xue; ta //nuai ti e dzu tanki; é-sa //nuai ti /kúá kʷe /nuere /ne-é, ta me /nuere tanki.' Ta ha -/nĩ, ta ti sí.

Ta dzu ti /koä ha, '//nuai ti e á dzu, ta í-sa //nuai ti /kúá -/ke ára, ta é ti -/ke ára.' Ta ha saä, ta /fuwa kʷa, ta ti /fĩŋ, ta -/ke, ta /fu. Ta dzu taba /koro, ta /u ha kue /koro, ta ha /fu, ta taba kʷa, ta /xi.

Ta /kam /gi, ta dzu kʷaru ha, siŋ /koro, ta /kúá siŋ ha; ta -/debi, ta ti -/u, ta siŋ //nuai, ta //nuai /fuwa kʷa. Ta dzusiŋ //xug ha; ta ha /kúá /fuwa daä, ta /fuwa kʷa /há, ta ti /fĩŋ. Ta dzu ti /fneam ha, ka ha /fĩŋ.

Ta /kam /gi, ta ha e Dama, ta ti /kug dzu -/fkhí; ta /kug /xue, ta /kug /xe-//n-u, ta /kug Ku-//na-//gaäsiŋ, ta /kug Me-se-dzá, ta /kug /xue /há /uma-fkhijä. Ta /uma-fkhijä -/fu. Ha ti /kug dzau -/fkhí, ha ti /kug damí -/fkhí.

and lay on the ground. And people took him and put him into the fire, and threw him away. And he lay. And night fell, and he was not the Moon, but was /xue, and took another wife. People saw him and said to /xue, 'xue, we will kill the Moon.'

And the Moon spoke, the Moon which was /xue spoke, 'No, the Moon is not my person, but is a different person, and is your person, and is not my person. For to-day I am /xue; and the Moon is a different person; we two (I and) the Moon do not possess one country, for my country is different.' And he sat and laughed.

And the people said to him, 'The Moon is thy person, for ye, (thou and) the Moon do not die outright, but we die outright.' And he listened and lay on the ground, and cried, and died, and lay. And the people made a grave, and put him into the grave, and he lay, and worked the earth, and escaped.

And the sun rose, and the people sought him, saw the grave, did not see him; and turned back and went away and saw the Moon, and the Moon lay on the ground. And the people lifted him up; and he did not lie on a mat, but on the bare ground, and trembled. And the people beat him and he cried.

And the sun rose, and he was a Herero, and killed many people and killed /xue, and killed /xe-//n-u, and killed Ku-//na-//gaäsiŋ, and killed Me-se-dzá, and killed /xue's son /uma-fkhijä. And /uma-fkhijä lay. He killed many women, killed many children.

Ta Ku-//na-//gaäsiŋ /küä -//ke ära, ti -//ke tsema, ta tsau, tá kue, 'éhe, -xauŋ,' ta -//nī, ti tszere daä, ka si. Ta ha //hā /küä -//ke ära, ta tsau, tá ti si, tá kue, 'éhe, éhe,' ta -//nī, ti tszere daä. Ta /xe-//n-u /küä -//ke ära, ta tsau, ta -//nī, tá kue, 'hāhā.'

Ta /xue gu /gauru, ta /ge /kuŋ ha ba, ƒnealŋ /kuŋ ha ba, ta ha ba fu. Ta ha ba /küä -//ke ära, ta tsau, tá ha siŋ ha ba, ta ok'wi ha ba, 'M ba, -//ke ära, hai.' Ta ha ba ok'wi ha, 'N a /küä -//ke ära, he.' Ta /xue saä, ta -//ke, ta -//ke ära.

Ta //nuai -//ke, ta //nuai -//ke, ta //nuai -//ke. Ta //nuai tanki -//ke. Ta //nuai e -//ke, ta //nuai é ha tsau, ta /küä -//ke ära, ta e /xue. Ta -u /gu, ta /ge fuwa k'a, ta tsau; /küä fuwa /e, ta fuwa k'a /hā. Ta koä -//kam, tá ti ƒhau -//gu. Ta -u, ta ƒhau -//gu. Ta /kam /gi, ta ha siŋ /kam, ta /ge -fuwa k'a, ti /fiŋ /fiŋ. Ta /kam /gi tsema, ta ha /uwa ha ba /fu, ta ha ba siŋ ha, ta ti /fiŋ, 'Me //ha /küä -//ke ära.'

Ta /xue /gu //ne-á, ta /xue tanŋ-a tsema, ha /k'i-siŋ tsema, ta ha //kumsiŋ tsema, ta ha ƒhasiŋ tsema, ta ha //gausiŋ /küä //ne-á, ta tsema; ta ha

And Ku-//na-//gaäsiŋ did not die outright, only died a little, and arose, and said, 'aha, oh', and sat down and warmed herself at the fire and laughed. And her son did not die outright, but arose and laughed and said, 'aha, aha', and sat warming himself at the fire. And /xe-//n-u did not die outright, but arose and sat down and said, 'oho'.

And /xue took a knoberry, and came to kill his father, beat him to death, and his father lay. But his father did not die outright, but arose, and he saw his father, and, said to him, 'My father, die outright, hi.' But his father said to him, 'I do not die outright, he.' Then /xue heard and died, died outright.

And the Moon dies, and the Moon dies, and the Moon dies. And another Moon dies. And the Moon is dead, but the Moon it is which arises, and does not die outright, but is /xue. And goes away at night, and comes to lie on the ground and sleep; does not lie on grass, but lies on the bare ground. And fears the sun and walks by night. And goes, and walks by night. And the sun rises, and he sees the sun, and comes to lie on the ground and cries. And the sun rises a little, and he goes into his father's hut, and his father sees him and cries, 'My son is not quite dead.'

And /xue's stomach is big, but his body is small, his feet are small, and his legs are small, and his arms are small, and his hands are not large, but small; and his head is small, and is not

/ne tsema, ta /küä kōä dzu tanki /ne, ta kōä /Ani /né; ta ha /gu /né-é //ne-á, ta dzo, ta ha tanŋ-a dzao, ta ha //gausiŋ dzao. Ta ha fu, ta é, ta kōä /xo.

like other people's heads, but like a mouse's head; and his stomach only is big and is black, and his body is yellow, his hands are yellow. And he lies and is (so big, showing about four feet), and is like an elephant.

The above story is as endless as the phases of the moon. I have cut it down somewhat, to avoid wearisome repetitions. Two further similar fights between /xue and his father and /xue and the moon follow, the tale then ceasing abruptly with the note 'to be continued'. That the movements of the heavenly bodies are personified in this myth is certain, but the identity of the different figures seems to have become blurred. Had the narrators been older men, better versed in their people's lore, the underlying meaning might have been plainer. One thing is clear. This glimpse into the religious ideas of the older generation of //Kuy, shows neither good nor evil spirits, merely supernatural beings.

7. A very interesting note upon //gaŋ-a is dated 'at Museum, Cape Town. 20th March 1880'. Among a variety of animals and insects seen and named by //nanni and Tamme there was Empusa purpuripennis, a kind of Mantis now usually termed Hemiptera capensis (purpuripennis). For this insect they gave two names, //gaŋ-a apparently pronounced the same by both, and haiŋe, //nanni's version, pronounced haiŋo by Tamme.

Later at home Tamme added the following information.

//gaŋ-a ti úwa me //nuere. Dzu ti -koä //gaŋ-a, ti /küä n /gaŋ-a; dzu ti n /gaŋ-a, dzu ti -//ke.

The mantis is in my country. The people respect the mantis, do not eat the mantis. If a person eats the mantis, the person dies.

8. At an earlier date another explanation of the word //gaŋ-a was given:

-//nāuwa, é ti ok'wi //gaŋ-a; Ngoba ti ok'wi -//nāuwa. Dama ti ok'wi ganoga. Dama to ok'wi Dama tanki oōma. Dama ti ok'wi -//kū ga //gaŋ-a, Dama ti ok'wi ganoga.

Spirits (?), we call //gaŋ-a, the Makoba say //nāuwa. The Herero say ganoga. The Herero say to the other Herero oōma. The Herero speak to the Bushmen of //gaŋ-a, (i. e. dreams, spirits), the Herero say ganoga.

9. In still earlier notes //gaŋ-a is translated as 'dream', but might bear another interpretation. This was dictated by Tamme.

Sa ti -kwi, ta dzu tanki ti t/xe, ta ti t/vesiŋ; ta dzu tanki ti /kū t/xe, ta dzu tanki ti geē. Zausiŋ -fkhī ti geē.

-Dzu ti -kwi, -dzu ti t/xe -dzu. //gaŋ-a ti /uwa -kū ka t/ŋ.

Me /nuere ka //gaŋ-a, ná ti -fu, há ti ok'wi me, há ti ok'wi, ná ti siŋ m tá. Dzu ti -fkhī, há ti ok'wi dzu, dzu ti sá ha. Ha ti ok'wi, 'Naaaaa'.

//gaŋ-a t/ŋ ti tsema, //ke-//keja tsaba t/ŋ. Ta //gaŋ-a ti //kho //ke//keja -kū, t/ŋ tsema, ha ti //kho. Ha ti -kū /hī -/no. Ha ti //kho -kō. //gaŋ-a taŋ-a ti tsema, //ke//keja -kū.

-Dzu ti ok'wi me, -kū ti -//ke, t/ŋ e //gaŋ-a, há ti //gaŋ-a; -kū ti -//ke, t/ŋ //gaŋ-a. -Dzu ti ok'wi me, ná ti sa.

Ha /k'a ti -kwi, ha ti -/khū -/kū tanki, ta -/kū ti t/xe ti -/khū ha; ha ti kuan-na; ta //gaŋ-a tanki ti /u /nuere. -/kū ti t/xe, ha ti siŋ //gaŋ-a, ha ti -/khū //gaŋ-a; ta //gaŋ-a ti -//ke, ha ti kuana.

10. In further scattered notes we find:

//gaŋ-a ti /kūā /n t/ŋ. //gaŋ-a does not eat anything. //gaŋ-a t/ŋ, //e t/ŋ, t/ŋ tsema. a's hut, a grass hut, a little hut.

We are ill, some people stand and make gestures, they doctor; and some do not stand and make gestures, and some people sing. Many women sing.

(When) a person is ill, someone doctors the person. A dream puts a thing into a Bushman.

My country's dream, I sleep, it speaks to me, it speaks, I behold my mother. Many people, it speaks to the people, the people hear it. It says, 'Naaaa'.

The dream's hut is little, resembling a bird's nest. For the dream wears a little apron like Bushmen, a little thing, it wears a little apron. It wears a backdress of mouse skin. It wears a little apron of ???. The dream's body is little, it resembles a Bushman.

The people told me that a person dies, is a //gaŋ-a, he becomes a dream; a Bushman dies, becomes a dream. The people told me, I heard.

Its heart aches, it kills another Bushman, and the Bushmen who stand making gestures, kill it; it is no more; and another dream enters the country. A Bushman stands making gestures, he sees the dream, he kills the dream; and the dream dies, it is no more.

11. To increase the confusion another transformation of /xue shows him as //gaŋ-a. This was dictated by Tamme, who had it from his paternal grandfather, Nakua.

/kam tanki /xue ti e //gaŋ-a, ha ti -/kuy ha daba. Ha ti ok'wi, 'Naaaaa.' Ta /gu ti /nī, ha ti ok'wi 'Naaaaa'. /xue ti -/u /kaysiŋ, /xue ti ok'wi 'Naaaaa'.

Ta /gu ti /nī, ta /xue /xuei ha daba. Ta ha daba -fu, ta ha gu ha daba ti é, ha gu ha daba //kāŋ, ta /k'am ha daba //kāŋ. Ha daba -fu; ta /kam /nu -/gi, ta ha daba -kwi, ta -//ke, ta -fu.

Another day /xue was a spirit, he killed his child. He called out, 'Naaaaa'. And night fell, he called out, 'Naaaaa'. /xue went into the trees, /xue cried out, 'Naaaaa'.

And night fell and /xue stole up to his child. For his child lay; and he seized his child here, he seized his child's neck and twisted his child's neck. His child lay, and the sun rose, and his child was ill, and died, and lay.

The story continues with the return of /xue's wife, who burns him with a firestick. He escapes, the wife's father is called in to catch him, whereupon /xue goes through the ordinary set of endless transformations.

It is difficult to read a meaning into such confused tales. /xue and the Moon appearing over and over again in different stories and situations would seem to be the oldest figures in /kuy belief. Possibly they stand for Sun and Moon. If so, /xue is more the power emanating from the Sun, than the Sun itself. Prayers to the Moon are recorded, none to /xue.

Huwe, being seldom mentioned, and the little heard of him being forgotten, would seem a recent addition to their mythology.

//gaŋ-a does not seem to have emerged from the stage of being either a respected insect, or a spirit which may be either ghost or dream. He has not yet become 'The Spirit' mentioned by later generations.

It is truly illuminating to find, that not only is //gaŋ-a identified with a certain mantis, but that its other name is Haiŋe or Haiŋo, which is evidently the same word as the Auen and Naron Hiŋe, the supernatural being who presides at initiation ceremonies among these tribes. Probably it is the same word as Heitse, the Nama hero or Demiurge, Heitsi Eibib. A belief in the magic nature of insects seems to be a very ancient and widespread Bushman heritage.