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SPECIAL SPEECH OF ANIMALS AND MOON USED BY THE XAM BUSHMEN

From material collected by

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A curious feature of Bushman Folklore is the peculiar speech attributed to certain animals and to the Moon. It is an attempt at imitating the shape or position of the mouth of the animal in question. As a rule all clicks are changed either into other special clicks, or into other consonants. In the following pages examples of these peculiar speeches are given, interlined with the same words translated into ordinary Bushman speech.

The simplest kind of animal speech is that attributed to the Blue Crane. This bird is the Mantis's sister, and plays a part in several stories. In one very short tale her peculiar speech is given, in which *tt* is added to the first syllable of almost every word.

The Blue Crane's Speech

Dictated by //khabbo, a Bushman from the Strontbergen

(B. XXIV.-pp 2266-2271)

!kwi-/ka:gən ≠kaka hi /ka:gən, 'hau hĩ, i //a: //gauä siŋ !ki: -/ke:

Girls said to each other, 'Let us go and sit in the shade of that
kaŋ !khe, ha-ka !kann, ta: ha a: tt²ammurwa, ha a:-ka !kann so ta
camelthorn, its shadow, for it is in full leaf, its shadow seems to be
serritən. I se //a twāi i /ka:gən /naŋ, i se hā, i /ka:gən omuiŋ.'

cool. We will inspect each other's heads, we will eat each other's lice.'

!k²o:gən ≠kakən, 'ŋ kattən katt, ŋ sett //natt hĩ ut, ut sett //att
'ŋ kaŋ ka, ŋ se //na hĩ u, u se //a

The Blue Crane said, 'I do wish, (that) I may be with ye, (that) ye may
twatatt katt, ta:t omootən doatt ts²itt /kott ŋ /natt. Ut sett
twāja ke, ta: omuiŋ dóä ts²i: /ki: ŋ /na:. U se
louse me, for the lice do biting hurt my head. Ye shall

!kwarakən att katt ŋ /natt.'

!kwarakən a: ke ŋ /na:.'

eat (the lice) for me of my head.'

Hay !khou !kann ||k'e: ||hittən, hay ≠kaka !kaukən, 'nott hi:, itt
'nau hi:, i

She gathered together the girls, she said to the children, 'Let us go, we
/nett ||ott hatt !keitt, i-g /natt sett ||att ||gauä settən hatt.'
/ne ||e ha !ki:, i /ne se ||a ||gauä siŋ ha.'
go to that camelthorn, that we may go to sit in the shade of it.'

Hiŋ tá:ī !kei ||a: -!ki:, hiŋ ||gauä siŋ. !k²o:gən

They went to the camelthorn, they sat in the shade. The Blue Crane

≠kaka !kwā, 'm @att@attde wett, sóëttən /kott satt, att sett

'm @a@aide we, ss²óëŋ /ko: ss²a, a se

said to a child, 'O my granddaughter, sit nearby, that thou mayst
karatat tett ŋ /natt, tatt ŋ /natt /kuitt _dóätt tatt !naut!nauttən
karaka ke ŋ /na:, ta: ŋ /na: /kuu _dóä ta !nau!nauüŋən
examen for me my head, for my head feels swarming

aut @mottən arr arr, hatt _dóätt !kott ||kott !khett ŋ /natt. Att
au @muiŋ a: a, ha _dóä !ko: ||kau !khe ŋ /na:. A
with these lice, which are all over my head. Thou

sett _dóätt ts²itt !xitt tatt kett @muittən.'

se _dóä ts²i: !xi: ta ke @muiŋ.'

shalt biting destroy for me the lice.'

The use of *t* is also attributed to the Ostrich, only this bird is
supposed to have changed the clicks into *t*'s. An explanation of the
reason why the Ostrich does not click was given as a note to the following
story, which gives examples of this peculiarity of speech.

(L. VIII.-30. pp 8628r. and 8629r.)

Tóī /enni ||kwaŋ k''auki -!xowa, ta:, hī /kuu taurotauro; hiŋ /kuu e

The Ostrich's tongue is not long, for it is round; it is

!kwa; hiŋ k''auki ||ke||kéja tŋueŋ kuiten /e|enn, he !xo!xoka,
bone; it does not resemble the tongues of other things which are long,

ta:, tóī /enni /kuu kuerrekuerre. He tikən e:, tóī k''auki ta '≠, i.

for the Ostrich's tongue is round. Therefore the Ostrich does not click.

He tikən e:, tóī há óä 'ttuēi da, hay tt²e:,' au ha e !kwi, hay /ne
'kwēi da, hay /k'e:,'

Therefore the Ostrich formerly 'dus it poke,' when it was human, it

'ttuēi da, hay tt²e:.' Hay /kuu-g /ne !gumm, au há /ne e tóī.

'kwēi da, hay /k'e:.'

'dus it poke.' It calls (roars), when it is an Ostrich.

Tóī-ta /ka:kakən e: -!khauru.

The hen Ostriches are those which trill.

Tŋueŋ-ta-ku _ha óä e !k²e, ||khetən||khetən ||xamki.

All things (that is living creatures) were once people, the beasts of
prey also.

The Ostrich and ≠kainjatara

Dictated by /han≠kass²o

(L. VIII.-30. pp 8628-8636)

(The ≠kainjatara is a small yellow bird, numerous in Bushmanland
and also seen at the Cape. The ≠kainjatara was once a man.)

≠kainjatara _||kwaŋ _há óä ||khó:ē ss²o ha /kagən, tóītən

The ≠kainjatara once sat among his companions, the Ostrich

/ne /kweŋ !k²ai ssa: !khwa:. Tóī /ne /kweŋ, au hiŋ /há !houwa.

descended to the water to dip up. The Ostrich dipped up, while they sat.

Tóī /ne -!kú !kwitən, tóī /ne _||kammaiŋ. Tóītən _há /ne kúī,

The Ostrich put away the eggs, the Ostrich loaded herself. The Ostrich
said,

'ne t²e: u ti te: ss²o:, ha ne ssa tann tuatuaia nho tt²e ŋ.'

'/ne /k'e ju !kwi /ke: ss²o:, ha /ne ssa !konn !kwa!kwaia !ho ||e ŋ.'

'Say to the man sitting yonder, that he shall come to help me up.'

!k²etən _há /ne kúī, 'Au !kwi á: a?' 'K''auki, k''auki, k''auki,

The people said, 'To this man?' 'No, no, no,

twi te: ss²o:, hay tu á ŋ tt²e: ha, ha se ssa: tann tuatuaia

!kwi /ke: ss²o:, hay /kuu á ŋ /k'e: ha, ha se ssa: !konn !kwa!kwaia

the man sitting yonder, he is the one of whom I speak, he shall come to

nho tt²e ŋ.' !k²etən _há /ne -||xā, hiŋ kúī, 'Au !kwi á: a?' 'K''auki,

!ho ||e ŋ.'

help me up.' The people again said, 'To this man?' No,

twi te:, ha k''auki é:, ta: twi té ttau ss²o ha é.'

!kwi /ke:, ha k''auki é:, ta: !kwi /ke !kaun ss²o, ha é.'

that man he is not; for the man yonder sitting in the middle he is.'

!k²etən *há* */ne* *kúí*, 'Au *!kwi* *d: a?*' 'Í, í, í:, *twi* *tte: a*, *ha* *se*
 'Í, í, í:, *!kwi* */ke: a*, *ha* *se*
 The people said, 'To this man?' Yes, yes, yes, that man, he shall
tənn *ttuai* *nho* *tt²e* *ŋ*.'
!kənn *!kwaija* *!ho* */e* *ŋ*.'
 help me up.'

He *ti* *hiŋ* *e:*, *≠kainjatara* *há* */ne* *tái* *u* *ssa:*, *hay* */ne* *tái*
 Therefore *≠kainjatara* rose up and came, he went
!khe *ssa* *ha*. *He* *≠kainjatara* *há* */ne* *-/kēi* *ha* *-/kū*, *hay* *há* */ne* *kúí*,
 up to her. And *≠kainjatara* took hold of her arm, she said,
 'ne *-takki*, *ŋ* *ssiŋ* *tu* *a:* *tette:n* *au* *a* *-ttū*.' *He* *ha* *há* */ne* *-/kēi*
 'ne */ka* *ki*, *ŋ* *ssiŋ* */ku* *a:* *!ka!kənn* *au* *a* *-/kū*.'
 'Leave hold of me, that I may hold by thy arm.' And she took hold of
≠kainjatara *-/kū*, *hay* */ne* */ku* *kúí* *≠nuau* */kam* */a* *≠kainjatara*. *Hay*
≠kainjatara's arm, she snatched up *≠kainjatara*. She

há */ku-g* */ne* *-!kuxē* */hiŋ* *≠kainjatara*, *au* *hay* *-!khai* */khu* *ha*.
 ran away with *≠kainjatara*, while she carried him on her bosom.

Hay *há* */ne* */nau*, *!k²e* *!gabbeta* *ki* */a* *ha*, *hay* *há* */ne* *ta*,
 When the people threw sticks after her, she sang,

'Nou, xau dabbetən tud,	'nou, u xau <i>!gabbetən</i> <i>!khwa:</i> ,
U tte:,	U <i>/ke:</i> ,
Dabbetən tud.	<i>!gabbetən</i> <i>!khwa:</i> .'
'Nou, xau dabbetən tud,	'Grant that ye do not throwing break
U tte:,	Your companion,
Dabbetən tud.'	Throwing break.'

Au *!k²etən* */ku* *!gabbetən* *ti* *e:*, *ha* *ssiŋ* */a:*, *í:*, *au* *ha*
 While the people threw sticks at the place where she had been, she
/ku *-i* */a:* *au* *ti* *é:*; *!k²e* */ku* *!gabbetən* *ti* *e:*,
 really went to this place; the people threw sticks at the place where
há *ssiŋ* */a:*, *í:*, *au* *há* */ku* *-/xā*, *ha* *kúí* *-suāijāu* *-!xuonni*, *ha* */ku* *-i* */a:*
 she had been, while she again turned slanting aside, she really went
au *ti* *é*.
 to this place.

He *ti* *hiŋ* *e:*, *há* *ka*,
 Therefore she sang,

'Nou, xau dabbetən tud:	'nou, u xau <i>!gabbetən</i> <i>!khwa:</i> ,
U tte:,	U <i>/ke:</i> ,
Dabbetən tud:	<i>!gabbetən</i> <i>!khwa:</i> .'

'Nou, xau dabbetən tud:	'Grant that ye do not throwing break
U tte:,	Your companion,
Dabbetən tud:.'	Throwing break.'

He *tikən* *e:* *ha* *há* */ne* */ay* *kuerre*, *hay* */ne* *tái* */a:*, *tái* *!khe* */a* */neiy*.
 Then she left off running, she walked along, walking reached home.

Hay *há* */ne* */ay* *-!ka* */khu* *≠kainjatara* *au* *≠karitən*. *Hay* *há* */ne* *kúí*,
 She went and put down *≠kainjatara* by Yolk. She said,

'A *nhay* *tte: a*; *ŋ* *ttway* *tatti*, *a* *ttway* *ttueitəŋ* *totóā* *u* *ssiŋ* *tu-g* *ne*
 'A */hay* */ke: a*; *ŋ* *-/kway* *tatti*, *a* *-/kwan* */kweitən* *kokóā* *u* *ssiŋ* */ku-g* */ne*
 'There is thy husband; because thou art always like as if ye should be
ttuēi *u*, *u* *koa: tu-g* *ne* *ttóā* *tí* *e:* *ttuāi*, *au* *u* *ne* *nəuwa*.'
/kwēi *u*, *u* *koa: /ku-g* */ne* */khóā* *tí* *e:* *!kwai*, *au* *u* */ne* *!hauwa*.'
 thus, ye are like one thing, when ye are sitting down.'

Hay *k'auki* */e: ta: tū*, *ha* *-/kway* *tatti* *e:* *-!xwe-* */na-sso-!kwi* */ku*.
 She (Yolk) was not in the shell, for she felt she was one of the Early
 Race.

Hay */ku* *e* *!kwi*, *tóí* *əpuaxaitən* */ne* *é*. *Tóí* */ne* *dá* *tóí*
 She was a person, the Ostrich's daughter she was. The Ostrich made her
əpuaxai *ā:*. *He* *tikən* *e:*, *tóí* */ne* */ki* *ssa: ≠kainjatara*. *Tóí*
 daughter of her. Therefore the Ostrich brought *≠kainjatara*. The
 Ostrich

-/kway *e* *!kwi*. *≠kainjatara* *ka-inja*, *≠karitakən* */ka-inja*. *Tóí*,
 was a person. *≠kainjatara* was yellow, Yolk was yellow. The Ostrich
-/kway */ku* *-/kēi* *≠kainjatara*, *ha* *se* */a* *-a* *ha* *əpuaxai* *ā* *≠kainjatara*;
 caught hold of *≠kainjatara*, that she might go and give him to her daughter;
ta: ≠kainjatara */khóā* *ha* *əpuaxai*. *He* *tikən* *e:*, *tóí* *-/kēi*
 for *≠kainjatara* resembled her daughter. Therefore the Ostrich caught
 hold

≠kainjatara, *ha* *se* */a* *-a* *ha* *əpuaxai* *ā* *≠kainjatara*, *≠karitən* *ā*
 of *≠kainjatara*, to give to her daughter *≠kainjatara*, to Yolk

≠kainjatara. *Tóí* *əpuaxai* */keŋ* *e* *≠karitən*.
≠kainjatara. The Ostrich's daughter's name is Yolk.

The speech of the Tortoise is characterised by changing the clicks; and some other initial consonants into labials. We have an example of it in the following fragment of a story, belonging to the myths of the Lions who are stars.

The Lions and the Tortoise

Dictated by /alkun̄ta

(B. XIV. pp 1362-1392)

//khā:ŋ //nau, au !gōē:tən xabbe: /hiŋ au //neiŋ, //khā:ŋ

The Lion does this, when the Tortoise goes seeking eggs from home, the Lion

/ni: ha, au haŋ !attən xabbe: //a:, //khā:ŋ /ni: ha, au haŋ
sees it, as it trots out to hunt eggs, the Lion sees it, as it

!kutta //a:, au haŋ !attən xabbe: //a:, au haŋ !kutta //a, au
singing goes, as it trots out hunting, as it goes singing, as

!nuattakən !khe //a. Haŋ ≠kaka //a:, au haŋ tatti e:, !gōē /ku e;
the bow arrives. It talks away, for it feels it is a tortoise;

ha /ku /ki ha-ha-ka ≠kakən≠kakən, haŋ k''auki ≠kakən au ha /eŋri,
it has its own language, it does not talk with its tongue,

ta ha /ku ≠kakən au ha tu-ka tū. He ti hiŋ e:, ha /ku ≠kakən
but it talks with its mouth's skin. Therefore it talks

!num //kōā ha tu, i. He ti hiŋ e:, ha ppu ppē: bba, haŋ ppakən,
ha /ku /kwē: /ka, haŋ ≠kakən,

inside its mouth. Therefore, it does like this, it talks,

au haŋ tatti e:, ha tu-ka tū e: //kau ta: ha tu //kaiē, hī /ku e.
for its mouth's skin is that which lies upon the inside of its mouth.

Haŋ !kuttən, 'müttappəm -pē: bbha:, müttappəm -pē: bbha:.'

'!nuattən -!khe //a, !nuattən -!khe //a:.'

It sings, 'The bow arrives, the bow arrives.'

He ti hiŋ e: //khā: /ne !ahátta, au haŋ !attən xabbe //gauēja

Therefore the Lion goes round, as it trots out hunting, seeking

//a: /au tōi !nōd. //khā: /ne !khe //e, //khā:-ko:kən /ne ≠kaka //khā:-ko,
for the ostrich spoor. The Lion arrives, one Lion says to the other Lion,

ti e: hī se tsʔi: /kao !gōē: . !gōē:tən ≠kaka //khā:,

that they must bite breaking the Tortoise. The Tortoise tells the Lion,

ti e: //khā: se tsʔi: /kao ha, //khā: se a: !kuko:

that the Lion must bite breaking it, the Lion must give the other (Lion)

!gōē !khui-/u, ha se //xam hā: hī. //khā: /ku !k'óe

the Tortoise loin's root, that he may also eat it. The Lion retorts to

!gōē: ti e: !gōē:-oua /ku a, ha ha /ku se kōnn !ho ha,

the Tortoise, that it is a little Tortoise, one he will swallow down,

au ha /ku ≠urru. Haŋ !kū //a:, haŋ /kē-i !gōē:, haŋ !num !ho ha,

while it is whole. He goes forward, he seizes the Tortoise, puts it in
his mouth,

haŋ kōnn !ho ha, au haŋ !kaŋra ha !ahai ha-ka //khwai. Haŋ kōnn !khe,

he swallows it down, then he again slings on his quiver. It stands
swallowed,

haŋ sukkən //kaitən //khā: /na:, haŋ //káo !khe //khā: !kū:-ka /kommiŋ.
it jumps up onto the Lion's head, it stands above the Lion's eyebrows'
hair.

!gōē:jakən ≠kakən≠kaka //káo !khe //khā: !kū:, haŋ ≠kaka //khā: .
The Tortoise speaks standing above the Lion's eyebrows, it says to the
Lion,

'Pā:-we:, mma: hī, i pphu, i mma: k''wā, i se pphey bbaue

'//khā:-we, /na hī, i /xu, i //a: k''wā, i se //k'ōēŋ //gauē

'O Lion, let us go to the water, go to drink, that we may look seeking

pam-ka me:-ta mimmi, i se ppxerri hī.'

/xam-ka !?e-ta //nei//neiŋ, i se /xorri hī.'

Bushmen's huts, that we may steal up to them.'

!gōē:jakən ≠kaka //khā:, 'a se ppenn mha: hī, ha ppi a: ppi:ja,

'a se !kōnn /na: hī, ha !kwi a: !kwi:ja,

The Tortoise tells the Lion, 'Thou shalt take out for us, that big man,

ha kōā ppu:wa, i se ppuŋŋa; u se k''auki ppxerri k''eink''ein,

ha kōā //ku:wa, i se !khuŋ ha; u se k''auki /xorri k''eink''ein,

he will be fat, we will go behind him; ye will not steal up deceiving,
(though)

u se ppamppa ppxerri. Me se k''auki tu i mmummuntu, ta:

u se tamoua /xorri. !?e se k''auki tu i !nu!núŋtu, ta:

ye will gently steal up. People will not hear with their ears, but

ppi a: ppai tumma ta ā: mmummuntu, ha pumm-i au bba:; haŋ

!kwi a: !kwai tumma ta ā: !nu!núŋtu, ha tum-i au -//ga:; haŋ

one man lies listening with his ears, he is listening at night; he

k''auki ppe:nja, ta: ha ppenn, haŋ ppéppe: phiŋ ā: tsʔaxeitən, haŋ ppum-i

k''auki oōnja, ta: ha oōŋ haŋ !kwé!kwe: /hiŋ ā: tsʔaxeitən, haŋ tum-i

does not sleep, for he sleeps peeping out of his eyes, he is listening

meiny pphappa, au hay tattī e:, ha ppakka ppherri: e,
 //neiny //ka//ka, au hay tattī e:, ha //kwakka !kerri: e,
 inside the hut, for he feels that he is a sensible grown-up person,
 ha ppenna bba:.
 ha ≠enna //ga:.
 he knows the night.

He ti hiy e:, ha ppumm ā ppaukən. Paukakən ppui e ppenja,
 He ti hiy e:, ha tumm ā !kaukən. !kaukakən /kuu e: ③oēnja,
 Therefore he listens for the children. The children are asleep,

pperritən a: mmenna bba:, ha a ppakka bba:, au hay tattī e:
 !kerritən a: ≠enna //ga:, ha a //kwakka //ga: au hay tattī e:
 the grown-up is the one who knows the night, he understands the night,
 because

ha a: tāi bba:. Hay ppumm-ī au bba:, hay ppumm-ī bba:ga kworrikwarri:.
 ha a: tāi //ga:. Hay tumm-ī au //ga:, hay tumm-ī //ga:ga kworrikwarri:.
 he walks at night. He is listening at night, to the night's dangers,

au hay tattī e:, ha e pperri:, ha mmenna ts²a a: tāi bba:.
 au hay tattī e:, ha e !kerri:, ha ≠enna ts²a a: tāi //ga:.
 because he is a grown-up person, he knows the thing which walks at night.

Ha ppumma ppa:, ti e: ppéppe: tāinja tiy bba:, ha ha
 Ha tumma ta:, ti e:, //ké//ke: tāinja tiy //ga:, ha ha
 He lies listening whether a beast of prey is walking about at night, it

ppouwa bbaue ts²a a: ha ka ppa hā:au bba:-ka tāi,
 !khouwa //gauē ts²a a: ha ka /ka hā: au //ga:-ka tāi,
 smelling seeks a thing which it can kill and eat on the night's walk,

ha-ha-ka ha au bba:. He ti hiy e:, ha ka tāinja tiy bba: i,
 ha-ha-ka ha au //ga:. He ti hiy e:, ha ka tāinja tiy //ga: i,
 its going at night. Therefore it is wont to walk about at night,

au ha ka ha se ppu: a ā: mmuū, ha se ppu: mimiy ③odī; ha se
 au ha ka ha se !khou a ā: /nunū, ha se !khou //nei//neiny /k'uai; ha se
 for it wants to smell with its nose, to smell the hut's scent; it will

pphorri miy, ha se ppi a ppi, ha se bbābbitən ti tāi ppi,
 /xorri //neiny, ha se /ki a !kwi, ha se !gabbe:tən ti tāi !kwi,
 steal up to the hut, it will get a man, it will throwing make the man go,

ppi ja siy mma: kay ppi tiy, ha pu:xe ppuj hōā, ha poey ppi
 !kwi ja siy //a: kay !ku: tiy, ha !kuxe !kuy hōā ha //k'oēy !kwi.
 the man will go and fall down, it runs behind, it sees the man.

He ti hiy e:, ha pparrukən suttən ho ppi, i, ha pu:xe ti phiy ppi, ha
 He ti hiy e:, ha !karrokən suttən ho !kwi, i, ha !ku:xe ti /hiy !kwi, ha
 Then it snatches up the man, it runs off with the man, it

pu:xe ku ppūppu-siy bba:, ha ppu:xe ppōē ho bba: e: mhōdka, au mme
 !ku:xe ku ≠kubbu-siy //ga:, ha !ku:xe //kōē ho //ga: e: /hōdka, au !²e
 runs penetrating the night, it runs into the night's blackness, while other
 kwita mme ppi:ja mma ha ts²ē:, au ha mme puxe phiy mei ppukko.
 kwita /ne !kwi:ja //na ha ts²ē:, au ha /ne !kuxe /hiy ≠ni: !kuko:.
 men call behind its back, while it runs away carrying off the man.

Ha mme pu:xe ti tāija, ha mme mma: ppu: ppe, ha mme pe:nja, hay tāi, au
 Ha /ne !ku:xe ti tāija, ha /ne //a: !kou !khe, ha /ne te:nja, hay tāi, au
 It runs along, it goes and stops, it lies down, it walks on, as
 hay mhei ppa:, au hay mhei ti mma ppi, mhei ppam bba: ppuppi:. Hay
 hay !ahēi //a:, au hay !ahēi ti //a: !kwi, !ahēi /kam //a: /kubbi:. Hay
 it goes carrying, as it goes carrying the man into the bushes. It
 ppakən, mhei ti ppe: ppi au ppūppi: ppaiē, hay ppō:ē ti ppi au
 ≠kakən, !ahēi ti /e: !kwi au !kubbi: //kaiē, hay //kō:ē ti !kwi au
 talks, carrying the man into the bushes' middle, it puts the man down in

ppuppi: ppaiē, hay mme hī: ppi ey-ey, hay mme ppuj ppi-ta ssoēy.
 /kubbi: //kaiē, hay /ne hī: !kwi ey-ey-, hay /ne !kuy !kwi-ta ssoēy.
 the bushes' middle, it eats the man's flesh, it devours the man's fat.

Mmei kwitən m²hammi tāi au ppa:, au hiy tattī e:, ppa: say

!²e: kwitən !hammi tāi au //khā:, au hiy tattī e:, //khā: say

Other people walk in fear of the Lion, for they feel that the Lion may

pxā:, ppa: se: hī, au ppa: mme gauwa ppuko:, ppa: si se
 //xā:, //khā: se: hī, au //khā: /ne gauwa !kuko:, //khā: si se
 again come to them, when the Lion approaches another (man), the Lion will

ppi a hā, ppa: se pxā, ppa: pu:xe ti p²hiyja, au mmei pita
 /ki a hā, //khā: se //xā, //khā: !ku:xe ti /hiy ha, au !²e: kwita
 seize him, the Lion will again run away with him, while other people

mme pxā, hī ppi:ja ppum mma hā. Au hay mme mhei ppi ppummu-siy
 /ne //xā, hī !kwi:ja !kuy //ha hā. Au hay /ne !ahēi !kwi ≠kubbu-siy
 again call behind him. Meanwhile he carries off the man, penetrating the

bba:, bba: se te:y ha tsī:, mme: se k'auki mmi hā.

//ga:, //ga: se te:y ha tsī:, !²e: se k'auki /ni: hā.

night, that the night may cover his back, that people may not see him.

Au ha ppu i: ppōē: hōā bba:, mme kwitakən ppu mme panyja ppi ha tsī:
 Au ha /ku i: //kōē: hōā //ga:, !²e: kwitakən /ku-g /ne /kanyja /ki ha tsi
 While he thus goes into the night, other people are throwing at his back

au ppi, au hay ppum mme kay m²héi ppa:, au ppau tsī:, au hiy ppatti e:,
 au /i, au hay /ku-g /ne tay !ahéi /a:, au !kau tsī:, au hiy tatti e:,
 with fire, while he tries to carry away to the back of the hill, for they feel
 ppuko siy pphorri:ja mme: bba:, au -ppā:η mmum -ta: hā,
 !kuko siy /xorri:ja /e: /ga:, au /khā:η !num -ta: hā,
 the other is disappearing into the night, while the Lion holds him in his
 mouth,

au ha ppā: tu ppaiē, ppā:η ppui ppui:xe tau tsē:-i ha, ppāy ppui ppui:xe:ja
 au ha /khā: tu /kaiē, /khā:η /ku /ku:xe tau tsē:-i ha, /khā:η /ku /ku:xe:ja
 inside the Lion's mouth. The Lion runs biting him, the Lion runs along
 ki tau tsi: ppui:kən hā. Au ppāy ppui:xe mma hā hay mme ppam u:i ha tu,
 ki tau tsi: /ku:kən ha. Au /khā:η /ku:xe /a: ha, hay /ne /kam u:i ha tu,
 biting him to death. As the Lion runs off with him, he opens his mouth,
 au ppāy tatti e:, ha tauko pphorri:-i, au ppā:kən tatti e: a
 au /khā:η tatti e:, ha tauko /korri:-i, au /khā:η tatti e: a
 and the Lion feels that he is going along screaming, and the Lion feels that
 ha kway mme ppe:n-da, hay kway mme tauko @parrakən-i.
 ha kway /ne /kwē:-da, hay kway /ne tauko !karrakən-i.
 he is acting like this, he is going along snatching.

He ti hiy e:, ppā:η tsī: ppui:ka i, ha se bbou, ta mme: kwitən

He ti hiy e:, /khā:η tsi /ku:ka i, ha se ≠gou, ta: !e: kwitən

Therefore the Lion bites him to death, that he may be quiet, for
 other people

say pu:xe ppaiti ppā:, au hī ppum-i ppuko.'

say /ku:xe /xaiti /khā:, au hī tum-i !kuko.'

would run after the Lion, if they heard the other.'

In the speech of the Ichneumon, the clicks are changed into
 palatals and compound dentals and sibilants. We have an example of
 this peculiarity in a speech given by the Ichneumon, after his grandfather,
 the Mantis, had punished the Mierkats for cutting up his pet eland
 by depriving them of their possessions.

The Ichneumon's Speech

Dictated by /khabbo

(B. XXIV.- pp 2251-2255)

/ni:tən ≠kakən, 'ts²e, ts²e, η t fūiη ts²arruxu, _kwa: kay dje dji ts²a dde,

'!khe, !khe, η !kōiη !arruxu, _kwa: ka /ne di ts²a dde,

The Ichneumon says, 'Look, look, what my grandfather Mantis has
 done,

hiy e:, ts²e e: hī k'auki ts²e ts²wei, tfa: ts²a:-ga eη-ka ku: ts²u e:

hiy e:, !e e: hī k'auki se _/kwei, ta: sa:ga en-ka ku: /ku e:

hence these people shall not chew (flesh), for all the eland's flesh which

tsjauwa hī e: a. Ts²a: kay tsj'e: a, ha tsjuwa, ha _ts²au-gu tsway ts²o
 /hauwa, hī e: a. Sa kay -/ke: a, ha /ku:wa, ha _!kao-gu /kway ss²o
 was hanging up is here. That eland was fat, so the Mierkats seem to be

k'wa: ā-ka ts²oēη. Hiη ts²u e: ss²o, ts²a: ts²e au ts²xorre:, tfa:

k'wa: ā-ka ssweη. Hiη /ku e: ss²o, /a: !khe au /xorre, ta:

crying about its fat. They are likely to be killed with cold, for

dsjyidsjyī-ta ku: ts²u e:, ts² arruxu ts²i ts²a: hī. Dya: a hay ts²u a:

ts²yits²yī-ta ku: /ku e:, !arruxu /ki ss²a hī. /na: a hay /ku a:

all their things the Mantis has brought here. This krieboom which

ts²urrin jəhiη ss²i-ta djiη, ha ts²weits²wei e: ts²u e: djauwa hā, tja:

!kōrriη /²hiη si-ta /nein, ha /khwai /khwai e: /ku e: /hauwa hā, ta:

grows out at our hut, is that on which these quivers are hanging, for:

dja: dje ts²u-gən dje tsūtən sse au ts²a a: ha-ga ts²ātsāi,

/na: /ke /ku-g /ne !ku:itən !khe au sa a: ha-ka th²āth²āi,

the krieboom stands white because of this eland's fat lumps (inside ribs)

hé tsu tsoā djweidjweitən. Hiη tsway ts²o ts²ay tsxwein, tsa tsottən-

he /ku /kōā !gwei!gweitən. Hiη /kway ss²o tay !k'wein, ta. !kottən-

which resemble boulders. They apparently feel angry, for the white

tsottən e: hī ts²u e: ts²auwa, ts²āiη hiη ts²auwa.'

!kottən e: hī /ku e: /hauwa, !kārīη hiη /hauwa.'

karosses are those which hang, still they are hanging.'

!arruxu is a second name for the Mantis, also sometimes applied
 to his wife, the Dassie.

A note states that, 'the Mierkats, don't cry with tears, they cry with
 their thoughts they think so much about it.

The Mantis has dreamt about the Mierkats' things, and as he has
 dreamt they have risen up and transported themselves to the neighbour-
 hood of his hut. The family on waking find them there.

A further example of the Ichneumon's speech, together with some peculiar speech by the Dasse, the Mantis's wife is found in one version of the rescue of */kwamman-a* and the Mantis after they have been buried under falling stones and discovered by the Crow messengers.

The Rescue of the Mantis and */kwamman-a*

Dictated by */han=kassə*

(L. VIII. 2 and 3 pp 6196-6236)

≠xóā, hiŋ kóā !nuí, hiŋ kóā //xuagən, hiŋ e: há óā //a:

The Elephant and the Giraffe and the Rhinoceros were those who went

/ki /hiŋ /kwamman-a-gu, o !kauruwəkən //xəmki //a:

to take out */kwamman-a*'s party, while *!kauru*, (the Mantis's wife) went too,

!kó:ākən //a:. He *//a //k'oen, ti e:, tukən |e: ta: he, ti e:, ti-g |nu //khóā* the Porcupine went. They went to see where the men were, whether it seemed

!k²e se /ki /ha hi ā tukən. He tikən e:, hi

as if the people would take out the men for them. That was what they

//a //k'oey hi.

went to see.

Hiŋ |ne //k'oen, //ka //ka ti e:, !kauögən //kwaŋ |ne !kü!küü, !kauögən

They saw that stones had fallen, big

e: !kui!kui, he //kwaŋ |ne !kü!küü. He tikən e:, hi |ne ≠i:, ti e:, tukən stones had fallen. Then they thought that the men

//kwaŋ -k'óā se |hiŋ, ta: !kauögən e !kui!kui hi //kwaŋ |ne !kü!küü. could be got out, for the stones which had fallen were big.

//kwamman-a xukən //kwaŋ |ne //khou ≠ka:-siŋ, o !kóākən //k'oen !khe. */kwamman-a*'s face became visible, while the Porcupine stood looking.

He tikən e:, !kó:ā ≠i:, ti e:, /kwamman-a //kwaŋ -k'óā se |hiŋ, ta:, ha Then the Porcupine thought, that */kwamman-a* could be got out, for his

xu //kwaŋ |ne //khou ≠ka:-siŋ, o !k²etən |ne |ke|kəm üü !kauögən e !khe face became visible, when the people took off the stones which stood

!ahíta ha xu. He tikən e:, !kó:ā //kwaŋ //k'oen !khe, ti e: -/kwamman-a upon his face. Then the Porcupine stood watching for */kwamman-a*'s

!kaugən //kwaŋ |ne //khou ≠ka:-tiŋ. He ti hiŋ e:, !kóā -/kwaŋ //k'oen !khe body to become visible. Then the Porcupine saw as she stood,

i:, o ti e: -/kwamman-a -/kwaŋ |hiŋ. He ti hiŋ e:, !kóā -/kwaŋ |ne that */kwamman-a* was taken out. Then the Porcupine gave
//hi-i, ti e:, !k²e -/kwaŋ |ne |ki /ha ha ā -/kwamman-a.
thanks, that the people had taken out */kwamman-a* for her.

!kaurukən a: /ku //k'oen !khe:, o haŋ tatti, haŋ k'auki -dóā |ni:

!Kauru was the one who stood looking, because she could not see

/kaggən, ta: !kauögən /ku -dóā |ki /haŋ-a /kaggən. He ti hiŋ e:, the Mantis, for the stones had shut in the Mantis. Therefore

!kauruwə /ku //k'oen !khe:, o haŋ tatti e:, ha k'auki |ni /kaggən.

!Kauru stood looking, because she did not see the Mantis.

He ti hiŋ e:, ha //nau, ha |ne //k'oen, ti e:, !k²e /ku-g |ne ta hi /ku Then when she saw that the people meant

se -/ka: /kaggən, haŋ |ne ≠kaka !k²e, ti e:, hi -/kwaŋ se |ki /ha ha ā to leave the Mantis, she told the people to take out for her

/kaggən.

the Mantis.

He ti hiŋ e:, !k²e -/kwaŋ |ne !kann!kann //kud: !ho !kauögən, he

Then the people took hold and uncovered the stones, and

!k²etən /ku-g |ne !kann !k'errri |hiŋ /kaggən. He ti hiŋ e:, /kaggən the people pulled out the Mantis roughly, hurting him. Then the Mantis

|ne |i/iŋ o /kaggən tū:, i:, o !kauögən e !k'errri ha eŋeŋ. He e:, complained about his skin, for the stones were hurting his body. Then

!kauruwə |ne küü, '!kammam, m kamm kam, m /kam, a !ham dimm
amkam kam/kam.'

'!kau-we:, ŋ kaŋ ka, ŋ |ke:, a !ham dī akka ke
/kaggən.'

!kauru said, 'O person, I wanted, I told you to treat well for me the Mantis.'

He !k²e-g |ne /ku !kann!kann //kud:tē !kauögən, he !k²e-g |he /ku !kann

Then the people took hold and laid aside the stones, and dragged

!k'errri |hiŋ !kaggən. He ti hiŋ e:, /kaggən |ne |i/iŋ, i: o /kaggən tū: out the Mantis roughly. Then the Mantis moaned about his skin.

He ti hiŋ e:, /kaggən |ne |i/iŋ, !kakkakən |ne -/kerri, i:, o han tatti e: Then the Mantis moaned, the Mantis screamed, because

ha tū: -/kwaŋ taŋ kwokwoŋ-a. He ti hiŋ e:, ha |ne -/kerri, i:, o ha tū: his skin was aching properly. Therefore he screamed about his skin,

o hay tattí e:; !kauōgən -||kwaŋ !kwara ha. He e:; ha /ne -||kerri, i:; o because he felt that the stones had skinned him. So he screamed, after ha !həmm /i/iŋ ā: tū:; ha /ne -||kerri, i:; o hay tattí e:; ha tū: -||kwaŋ he had first moaned about his skin; he screamed, because his skin was dóā taŋ kwokwóŋ-a. really hurting properly.

Hay -||kwaŋ /ne duru ||a:; hī !k²e, o -||kwamman-aŋ -||kwaŋ ||a:; He limped home with the people, while !kwamman-a went along, -||kwamman-a a: /ku twai-i. /kakkakən a: /xóākən/xóākən-i, !kwamman-a was comfortable. The Mantis was the one who went staggering along,

ha a:; !k²e -tai tau ||ahóbbakən||ahóbbakən ||au ||kho ha xu, it was he whose face the people were anointing, as they went, to heal it, o ha -tai -||xóākən/xóākən-i, o han tattí e:; ha -||kwaŋ -dóā ||kaŋ-a. while he went staggering along, for he felt that he was hungry. He ti hiŋ e:; ha -tai tau /xóākən/xóākən-i, o han tattí e:; ha -||kwaŋ Therefore he staggered as he walked, for he felt that he was -dóā ||kaŋ-a. He ti hiŋ e:; !k²e /ne -tai tau ||ahóbbakən||ahóbbakən ||au hungry. Meanwhile the people walked on anointing ||kho ha xu, o !k²etən ta, ha xu se ||au siŋ, ha se kwe: -tai ||a his face, for the people wished his face to heal, that he might go quietly !k²e, ha se !küitən. He ti hiŋ e:; ha -||kwaŋ /ne !küitən, i:; with the people, that he might return home. So he went home.

He e:; ha ||kaxai !k²əkən /ne ||aŋ k²wa: /xumm ha, i, o ti e: ha /ku Then his sister the Blue Crane cried pitying him, because he was ||khó:ā o twitwi:tən. He ti hiŋ e:; ha ||kaxai k²wa: /xumm ha i:; o há-ka covered with wounds. Therefore his sister cried pitying him for his -!gó:ē, ti e:; ha /kaggən, ha kukuá: dī -!gó:ē, o !k²e misfortune, because he, the Mantis, had suffered misfortune, while the people

e: -||kwaija, o há-ka didí:; He tikən e:; !k²e /ne -||kwaija, i:; were scolding him for his doings. Therefore the people scolded him, o há a: k²auki tu:ī !k²e e:; hi ≠kakən ha. Ta: because he did not listen to what the people said to him. For the /ni opua /ke:; a -há ka siŋ ≠kaka ha ā:; o -||kwamman-a: ≠kaka young Ichneumon there had often spoken to him, for -||kwamman-a had spoken

/ni opua ā:; he /ni opua /ne ≠kaka ha !kóŋ /kaggən. to the young Ichneumon, and the young Ichneumon had spoken to his Grandfather the Mantis.

He /ni opua -há: /ne kú:ī, 'ŋ tsoŋ wé:; íbó kaŋ ka, ŋ
'ŋ !kóŋ wé:; íbó kaŋ ka, ŋ

And the young Ichneumon said, 'O my grandfather, Father wishes me tss²akka há:; a kod: k²auki sse tss²a: tss²e:ntss²e:n zza zzá tss²e:n ≠kaka ha ā:; a kod: k²auki se ss²a: k²e:nk²e:n ||na ||na, k²e:n to tell thee that thou must not come to play tricks there, playing

tss²e: taŋ. Íbókən tss²e: dza, haŋ tssakka ke, ŋ siŋ tsswéi kú, ŋ tssakka /kwé: i a. (?) Ibókən /kwé: i da, haŋ ≠kaka ke, ŋ siŋ /kwe: i u, ŋ ≠kaka like this. Father thus spoke to me, I should say this, I should tell

ha, a sse k²auki ss²a tss²e:nja zzá, dze:n dzéi taŋ. He ti hiŋ e:; (?) ha, a se k²auki ss²a k²e:nk²e:nja ||na ||neŋ /kéi a. He ti hiŋ e:; thee, thou shouldst not come to play tricks at houses like this. That is what

íbó kaŋ tssakka ke, ŋ siŋ tssakka ha; tsá: a k²auki ta -tss²a, íbó kaŋ ≠kaka ke, ŋ siŋ ≠kaka ha; ta: a k²auki ta -k²óa, Father said to me, I should speak to thee: for thou wert not willing,

i siŋ tssakka ha ā:; tsá a ka tss²a tss²e:ntss²e:nja zzá i siŋ ≠kaka ha ā:; tá: a ka ss²a k²e:nk²e:nja ||na that we should talk to thee, but thou didst come playing tricks at

dzen a tsxara. He ti hiŋ e:; íbó ka, ŋ tssakka há:; ŋ siŋ kuku, ||neŋ a /xara. He ti hiŋ e:; íbó ka, ŋ ≠kaka ha ā:; ŋ siŋ kuku, a strange house. Therefore Father wishes me to speak to thee, I must thus

ŋ a tssakka ha, a sse k²auki tss²a: tss²e:ntss²e:nja zzá, tss²e: e: tsxara ŋ a ≠kaka ha, a se k²auki ss²a: k²e:nk²e:n ||na, !k²e e: /xara tell thee, that thou shouldst not come playing tricks at other people's

hé-ta dzey. Tsa:; a k²auki ta tss²óā, á siŋ tsoā, i: siŋ tssakka ha. hé-ta ||neŋ. Ta:; a k²auki ta ||khóā, á siŋ ≠gouwa, i siŋ ≠kaka ha. houses. But thou art not willing to be silent, that we may speak to thee.

Tsa:; a ka dza tss²e:ntss²e:n zza zzá, tsé e: tsxara, hí-ta dzey. Hē, ŋ ta, Ta:; a ka ||a k²e:nk²e:n ||na ||ná, !k²e e: /xara, hí-ta ||neŋ. He, ŋ ta, But thou dost go to play tricks there at stranger's houses. And I feel,

ŋ tssóŋ wé:; a k²auki dzóā tss²ú:ī; tsa: á ka tss²a tss²e:ntss²e:n ŋ !kóŋ wé:; a k²auki ||khóā tú:ī; ta: á ka ss²a k²e:nk²e:n o my Grandfather, thou dost not seem to listen, but thou dost come to play

zza zzd, akən ttssé:ī tsa, a k'auki dzóā ttssú:ī, hiŋ e:, á
 //na //ná, akən /kwē:ī /kã, a k'auki k'óā tú:ī: hiŋ e:, á
 tricks there, thou dost act as if thou hadst not listened, for thou
 ka tsʔd:, ttse:nttsse:n zza zzd. Tsá, a ssiŋ ssiŋ zzó a: ttssú:ī,
 ka ssʔa:, k'e:nk'e:n //na //ná: Td, a siŋ siŋ //kho á: tú:ī,
 didst come playing tricks there. For if thou hadst seemed to listen,
 a kóā k'auki sin ttse:nttsse:ŋ, o a ssiŋ ttssú:ī. Tsá:,
 a kóā k'auki siŋ k'e:nk'e:n, o a siŋ tú:ī. Td:
 thou wouldst not have played tricks if thou hadst listened. For
 a dzóā ssiŋ ssiŋ dzo a: ttssú:ī, a kod k'auki ssiŋ ttse:nttsse:n.
 a k'óā sin siŋ //kho a: tú:ī, a kod k'auki siŋ k'e:nk'e:n.
 if thou hadst really seemed to listen, thou wouldst not have played tricks.
 Ákən ttssé:ī tssá:, a k'auki dzóā tssú:ī, hiŋ e:, a dzóā ttse:nttsen,
 Akən /kwē:ī /kwã, a k'auki k'óā tú:ī, hiŋ e:, a k'óā k'e:nk'e:n,
 Thou dost act as if thou hadst not listened, for thou dost play tricks,
 ákən tssé:ī tssá:, a k'auki dzóā ttssú:ī.
 akən /kwē:ī /kwã, a k'auki k'óā tú:ī.
 thou dost act as if thou hadst not listened.'

(The Ichneumon's speech was not translated by Miss Lloyd either into ordinary Bushman or into English. I have been able to translate it, because it is very similar to the speeches in another version of the same story, but there are a few words of which I cannot be sure.

The difficulties of translation are increased by the many different spellings given to the same words. I have reproduced them all as in the original.—D. F. BLEEK.)

The Jackal uses 'a strange labial click, which bears to the ordinary labial click @ the same relation that the palatal click ≠ bears to the cerebral click!' This is Dr. Bleek's explanation of the sound, given on p. 6 of A brief Account of Bushman Folklore. In one of Miss Lloyd's notes she writes, 'the jackal has a pat lip click.' She writes it ♀. Dr. Bleek writes it φ. According to my recollection of the manner in which Miss Lloyd pronounced the click, I should say it had something of a strongly plosive p in it.

There is an example of this speech in an episode in the myth of the Dawn's-Heart. This star hides its child under leaves for its mother, the Lynx, to find it. Other animals and birds come first and try to claim it, but the child mocks at them. They speak to each other about it.

The Black Crow calling the Jackal

Dictated by //khabbo

(B. IX. pp 921-930)

//hóē:tən a: !kwi:ja koro, he e: korokən /ne ssʔa ī: !gauē-/i-ouakən
 The Black Crow calls the Jackal, then the jackal comes. Dawn's-
 Heart's child

/ne kurri:tən koro, korokən /ne !k'wein, au //hóē:tən !k'weinja.
 mocks the Jackal, the Jackal gets angry, as the Black Crow got angry.
 Korokən /ne !kü: !kʔo, 'φba:-au-wa:, φo-we:, φme u ssa:, a φme
 !kʔo-we:, /ne u ssa:, a-g /ne
 The Jackal calls the Blue Crane 'Bow wow, o Blue Crane, come that thou
 mayst

φpoēŋ φpā: a: a, aurugu-φua a: a.' !kʔo:kən a:-g /ne ≠kakən, ti e:ha se
 //k'oēŋ !kwā: a: a, auruku-oua a: a.'
 see this child, this fine child.' The Blue Crane says that she will

//a: //k'oēŋ !kwā:, ā: koro !kwi: ha ā: Rrurrurruru, /nakki ŋ //a:
 go to see the child, to which the Jackal called her. 'Rrurrurruru, let me
 go

//k'oēŋ !kwā, a: koro !kwi: ŋ ā, ŋ siŋ //óā:kən di m opa:xai ā:,'
 to see the child, to which the Jackal called me, that I may make my
 daughter of her.'

Korokən ≠kakən !kʔo, 'φattən φu ssa, a se φoēŋ.'
 '!attən !u ssa, a se //k'oēŋ.'

The Jackal says to the Blue Crane, 'Run forward, that thou myst see.
 'The

!kʔokən ≠kakən, /nakki ŋ /ne !attən !kü //e.' !kʔokən //nau ha !nauŋko tá:ē
 Blue Crane says, 'Let me run forward.' While the Blue Crane still
 walks

//a:, haŋ dauko !kuttən ha //kü /na, ti e: /garra ssoēŋja ha
 on, she sings in going of her shoulder, that Kriebboom berries sit on her
 //kü /na. Haŋ tá:ētd:ēja ti !kuttən,
 shoulder. She walks along singing,

/garra kaŋ ssóē:ŋja ŋ //kü /na,
 'The Kriebboom berries sit on my shoulder,
 /garra kaŋ ssóē:ŋja ŋ //kü /na.'
 'The Kriebboom berries sit on my shoulder.'

Haŋ /ne tá:ē !kei ||a: !gauē-|i:-ouakən so. Haŋ ≠kakən ti e:,
She arrives at the seat of the Dawn's-Heart's child. She says that,
!kwā a: a ha xa: k''ōā dōā /kwē:-u koro !kwi: ŋ ā:, haŋ k''auki tam-oua
this child seems to be just as the Jackal told me, it is not a little
!kú:ita. !kuko: korokən ≠kaka ha, 'Ha i φeŋ φhóē: φi:ja

'Ha i ||keŋ ||hóē: !kwi:ja

white. The other, the Jackal says to her, 'Our friend the Black Crow told
ŋ ā:, ŋ siŋ φkaŋ ka, ŋ di m φpuaxai ā:. φpa:ŋ φu-g φme φuerritən ŋ.
ŋ ā:, ŋ siŋ -||kuaxai ka, ŋ di m φpuaxai ā:. !kwāŋ /ku-g /ne kurritən ŋ.
me of her, I wanted to make my daughter of her. The child mocked me.

He ti hiŋ e:, ŋ φme φpi: a i:, a se φxam ss'a φpenn φpā: a: a,
He ti hiŋ e:, ŋ /ne !kwi: a i:, a se ||xam ss'a ≠enn !kwā a: a,
Then I told thee about it, that thou shouldst also come to know this child.

ha φpu φme φperritən ŋ.'

ha /ku /ne kurritən ŋ.'

which mocked me.'

!kuko: !k'o:kən ≠kaka ha, 'ŋ kattən ||kwattən se datt m @axatt ā:.'

'ŋ kaŋ ||kwaŋ se di m @uaxai ā:.'

The other, the Blue Crane says, 'I wanted to make my daughter of her.'

!kuko: korokən ≠kaka ha, 'a kaŋ @kwaŋ @ku se i:, ta m @pu @me @enn.'

'a kaŋ ||kwaŋ !kū se i:, ta ŋ /ku /ne ≠enn.'

The other, the Jackal say's, 'thou didst come forward for I know.'

In the following story there is another longer example of the speech
of the Jackal together with the speech of the Hyena, who uses the
click ≠ indiscriminately.

The Young dog.

Dictated by /han≠kass'o.

(L.VIII.-29. pp 8603-8614, 30. pp 8615-8627)

!kuŋ-si-|káuökakən /ne /haŋ /e ||k'hwi. !kuŋ-si-|káuökakən /ku-g
/ne e

The young Dog married into the Quaggas. The young Dog was
!kwi, -!xwe-||na-ss'o !kwitən /ku e. Ha-ka !k'e -||kwaŋ /ku e koro-gu
a man, one of the 'Early Race' he was. His people were the Jackals

!gwāi-gu, !k'o-gu. Ha -||kwaŋ tatti e:, !k'e e ||na ha, hī -||kwan e.
the Hyenas, the Blue Cranes. He felt that the people who lived with him
they were.

!gōē taŋ há oā /kēā: ||k'hwi ||nuax-ka ti @pua, haŋ /ne -!numm !ho
The Tortoise once took a little piece of the Quagga's liver, she put

hī, haŋ /ne /ku sam, -||kou tē i. He ||k'hwi @pua
it into her mouth, she closed her mouth upon it. And the little Quagga

/ne /ku -!kaunu ha tu, haŋ /ne /ku ||ka i hī au /i. He ha /ne /ku -!ka
tried to open her mouth, she burnt it with fire. Then she left

!gōē. Haŋ /ne /ku u:ī, haŋ /ne /ku -!kūitən, haŋ /ne ||aŋ ≠kakka ha
xóā.

the Tortoise. She arose, she returned home, she went to tell her mother.

(||k'hwi ||uara -||kwaŋ -!kuwa !kaukən ā ha ||nuax, haŋ /ne /kou/kou
-!kamma

(The mother Quagga put away for the children her liver, she cut off

!kaukən i: Haŋ /ne a -a kaukən; haŋ /ne /kou -!kamma !khwā a:,
for the children from it. She gave to the children; she cut off for this child

ha ā ||nuax-ka ti @pua, ha /ne /kou -!kamma !khwā a ha ā ||nuax-ka ti
@pua.

a little piece of liver, she cut off for that child a little piece of liver.

Ha há /ne kūi, 'U koā k''auki se a -a /kagən au ŋ ||nuax, ta: /kagən
She said, 'You must not give to your companions of my liver, for they
se ≠kaka hī-ta !k'e:')

would tell their people).'

Ha xóākən há /ne kūi, '-ŋ hŋ, !khwā we, tsara xa a:, a ka ||kan-di

Her mother exclaimed, 'Alas, o child, why is it that thy foolishness

/kwēi tā ā: A xa k''au saŋ /ne -tā !gōē, au á /ku -a
is like this? Wilt thou not feel bereavement, when thou hast given

!gōē ŋ ||nuax?' (!gōētən ≠ni /hiŋ ||nuax au
to the Tortoise of my liver? '(The tortoise took away the liver from

||k'hwi @pua; ha xóākən -≠i, ti e:, ha @puaxai a: -a
the little Quagga; her mother thought that her daughter had given

!gōē ā ha ||nuax.)

to the Tortoise of her liver).

Au !gōētən há /ne u:ī, haŋ /ne -!kūitən. !gōē /ne ||aŋ

Meanwhile the Tortoise arose, she returned home. The Tortoise went

xattən /hiŋ //k'hwi //nuay. *Haŋ* /ne /ke-/kamma koro-gu //nuay-ka tikən-
to spit out the Quagga's liver. She cut off for the Jackals pieces of
tikən, koro-gukən /ne tsamm -i hĩ. *Hiŋ* há /né ta,
liver, the Jackals tasted them. They said,

'*phiä, phiä, tsa phiŋ-si -puaöken k''óä -döä -paŋ ss'o phi ä?*'
'-//kã -//kã, tsa !kuiŋ-si /kauöken k''óä -döä /naŋ ss'o //k'hwi ä?'
'Excellent, Excellent, How is it that the Young Dog has married a Quagga?'

Hiŋ /ne -a !kuko:, !gwã, //nuay-ka ti ko:, !kuko:,
They gave to the other one, the Hyena, another piece of liver, the other,
!gwã /ne tsamm hi. !kuko: !gwãŋ há /ne küi, -#kã, -#kã,
the Hyena, tasted it. The other, the Hyena, said, 'Excellent, excellent,
#kuiŋ-si -#kauöken k''óä ss'o #ke -#kou, haŋ #haŋ ss'o #k''ui. #ne -a
!kuiŋ-si- /kauöken k''óä ss'o !këi -//ou, haŋ /haŋ ss'o //k'hwi. /ne -a
the Young Dog must truly have married a Quagga. Give to
#kóite #k'o ä #nuay-ka ti #kua, ha #ne #kamm hĩ.'
!kóite !k'o ä //nuay-ka ti opua, ha /ne tsamm hĩ.'
Grandmother Blue Crane a little piece of liver, that she may taste it.'

Hiŋ há /ne -a !k'o -ä //nuay-ka ti opua, !k'okən

They gave to the Blue Crane a little piece of liver, the Blue Crane
/ne tsamm hĩ. !k'okən há /ne tsamm //nuay, !k'okən há /ne küi,
tasted it. The Blue Crane tasted the liver, the Blue Crane exclaimed,
'-//kã, -//kã, m opua opuaüdi !kuiŋ-si- /kauöken k''óä sso !këi -//ou,
Excellent, excellent, my grandson the Young Dog must truly
haŋ /haŋ ss'o //k'hwi. -/ka, ha se ssé, ŋ siŋ #kaka ha ä,
have married a Quagga. Wait, let him come, that I may tell him about it,
ta: //k'hwi -döä /ku a:, ha /haŋ ss'o ha.'
for it must be a Quagga whom he had married.'

He !kuiŋ-si /kauöken ha /ne ssa:, hiŋ /ne saŋ #kaka ha, ti e:.

And the Young Dog came, they came to tell him that
//k'hwi -döä /ku a:, ha /haŋ ss'o ha; haŋ -döä se /kha //k'hwi.
a Quagga must be the one whom he had married; he should kill the
Quagga.

He tikən e:, !kuiŋ-si /kauöken há /ne -//keŋ //kukən -!kwagən, au
Therefore that Young Dog stuck in (poisoned pointed) bones, while (his)
/aitikən kaŋ /hau sso: ha xóäken-gu. *Haŋ* /ne -//keŋ //kukən !kwa:kn.
wife was visiting her parents. He stuck in the bones.

He /aiti há /ne -!küitən ssa:. /aitikən há /ne küi, 'ne -koä ki,
And the wife returned home. The wife said, 'Make room for me,
ŋ /ne !khwi.' *Ha* -//kwaŋ ka, gwai /ha: ha au //neŋ,
that I may make the bed.' She wanted her husband to go out of the
hut.

ha se !khwi akən. *Gwaitən* há /ne küi, 'ku teŋ -ssa:, ta ŋ
that she might make the bed nicely. The husband said, 'Lie down, for I
/ku /kedda !khwiŋa.' *He* há /ne /ku /e //a //neŋ, haŋ /ne /ku -//kou siŋ
have just made the bed.' And she went into the hut, she sat down upon
!kwa, he !kwa /ku-g /ne küi -#kã siŋ há //khwã, haŋ /ne /ku sueŋ !khwa:
a bone, and the bone pierced her buttock (?), she sat down breaking
!kwa. *He* há /ku /nau, haŋ küi, haŋ sueŋ, haŋ /ku -//kou sin !kwa ko:,
the bone. And when she turning about sat down, she sat upon another
bone,

haŋ /ku sueŋ !khwa: ha. *He* há há /ku -u /hiŋ //a, au t/sueŋ-ta
!kaukakən

she sat breaking it. And she rose up, she went out, while the little ones
/ku /ne //kóäken //na hĩ ha xóä.
altogether accompanied their mother.

He tikən e:, hĩ há /ne -tái tau -!kuttən. *Hiŋ* há /né ta,
Then they walked along singing. They said,

'!gáöken -we:,	'O poison,
!gáöken -we:,	O poison,
!gáöken -we:,	O poison,
!gáöken -we:,	O poison,
!gáöken -we:,	O poison,
!gáöken se !kann !ho	Let the poison hold up
Itau /i:,	Our mother's heart,
Itau se //a k''wã	That our mother may go to drink
Au !khou-/kui:.	At Neck-vulture.' (a water pool).

!kaukakən -!kuttən; hiŋ ta, !gáöken kóä se -a ha xóä
The children sang; they said that the poison should allow their mother's
/iŋ siŋ !naunko !khe, ha xóä se //a k''wã, ha se -!hou,
heart to stand a while, that their mother might go to drink and afterwards
ha -/kukən, au ha k''wã.
die, when she had drunk.

Haa xóākən há: ||a: Hiy há ka,
Their mother went along. They sang,

'Igáōkən -we:,	'O poison,
'Igáōkən -we:,	O poison,
'Igáōkən -we:,	O poison,
'Igáōkən -we:,	O poison,
'Igáōkən -we:,	O poison,
'Igáōkən se !kənn !ho	Let the poison hold up
Itau !i:,	Our mother's heart,
Itau se a k''wā	That our mother may go to drink
Au !khou-!kui:.	At Neck-vulture.'

He hī há /ne -!k'ái ||a !khou-!kui: Ha xóākən /ne k''wē:ī. Hay /ne
And they went down to Neck-vulture. Their mother drank. She was
/ku k''wē:ī, k''wē:ī, k''wē:ī, k''wē:ī, hay /ne /ku kuakkən, hay /ne /ku
-!kukəŋ;
drinking, drinking, drinking, drinking, she vomited she died;

he ha /ku-g /ne ||khóē ta: !khoa: !kou ta !khoa tu !khou.
and she lay by the water, on the water's bank.

Koro-gukən /ne /ku -!khuī ha, hiy /ne -!kēī ha !noa, !gauōkən ki !k'ái
The Jackals traced her, they found her footprints, followed down

||a ha !noa au !khoa: Hiy /ne /ouvi ha, au hay ta: hiy
her footprints to the water. They caught sight of her as she lay, they
/ne !khe ||a: ha, hiy /ne ||aŋ !i: ha, !i: ha, !i: ha, !i: hiy /ne ||kó:ākən
/ku ||enn

went to her, they went and skinned her, cut her up, they altogether dwelt
!khoa: Hiy /ku-g /ne -hā /ki ha.
at the water. They were eating her.

||k'hwi-ta !kaukakən há /ku k''wa: ||na. !kukokən há /ne -!kaitən
The Quagga's children were crying there. One of them climbed up on
koro-ká -!nu, hay -!khou sso hī. He ha há /ne ||nau, koro-gu-wa !xāūā,
the Jackals' branch nut, she sat upon it. And when the Jackals were
boiling,

ha há /ne ||nau, ha ||k'oēn ti e: suerjja /ku-g /ne /ki !hay-a !koā xu,
when she saw that the fat covered the top of the pot,

ha há /ne -tsunn ha tsaxáitən-tā !khwetən, he ha tsaxádu-ka !khwē-ta
she winked pressing out her tears and her tears

há /ne tattən -!kou siŋ !koā, !koā /ne -!ki. Koro há /ne kúī,
fell upon the pot, the pot clove asunder. The Jackal exclaimed,

'η-ka φpua, η-ka φpua, tsara koá: φpiá ke φpua?'
'η-ka !koā, η-ka !koā, tsara koá: !khwa: ke !koā?'
'My pot, my pot, what can have broken for me the pot?

He !gwāī há /ne ||xamki !xāūā. He ||k'hwi φpua ha ||nau ha
||k'oēn,

And the Hyena also boiled. And when the little Quagga saw
ti e: !koā /ne -kū, he suerjja /ne !ahitiŋ !koā xu, ha
that the pot was boiling and the fat was upon the top of the pot, she
/ne -tsunn ha tsaxádu-ka !khwetən, he !khwē-ta /ne tattən -!kou siŋ !koā,
winked pressing out her tears, and her tears fell upon the pot,
!koā /ne -!ki. !gwāī há /ne kúī, '-ī, -ī, -ī, η-ka suerj, n-ka suerj,
the pot clove asunder. The Hyena exclaimed, 'Alas, alas, alas, my fat,
my fat,

≠kā, tsara koa: á ≠ka ke ≠koā?' !kuko: koro há /ne kúī,
-!kā, tsara koa: á !khwa: ke !koā?'
oh dear, what can have broken for me the pot? 'The other, the Jackal,

said,

'φpu we:, a kaŋ φpu a: φpuen φpuā u:, hay -φpi φpiá φpe φi.'
'!ku we:, a kaŋ /ku a: ||k'oēn !koā a:, hay -!ki ||ka !khe !i.'
'O person, thou art the one who seest this pot, it clove asunder on the fire.'
!kuko:kən há /ne kúī, '-≠kaŋ, η kaŋ k''auki ≠enna, tsa a ≠koā -≠ki ā?'
'-!keŋ, η kaŋ k''auki ≠enna, tsa a !koā -!ki ā?'
The other said, My 'friend, I do not know why the pot clove asunder?'

He ||k'hwi-ta eŋ há /ne ||gwī:.
And the Quagga's meat was finished.

!kuiŋ-si -!kauōkakən ha /ne -!xā, hay /hay ha !kouki φpua. He e:,
The Young Dog again married his younger sister-in-law. And then
ha φpuai-/houkən /ne /k'abbe ha, há ka ha se -!xā, ha !kha ha
his parents-in-law spoke together about him, that he would again kill his
!kouki φpua, hiy e: ha /hay ha !kouki φpua,
younger sister-in-law, since he had married his younger sister-in-law,
au hay /kha /aiti; hay -!xā, hay /hay ha !kouki φpua.
when he had killed his wife; he again married his younger sister-in-law.
Ha φpuai-/houkakən /ne /k'abbe ha, hiy /ne !ho -!ku. He hī
His parents-in-law talked together about him, they held a dance. And they

/ne //gwiṭən. He e:, hā /ne //gwiṭən hī ha ɔpuai-houkən. //k'hwi e:
/k'waija
played. And then he played with his parents-in-law. Many Quaggas
/ne /ku !khe //k'e: ā:. Hiŋ /ne /ku !kʔōā !xwumm ha, hiŋ /ne /ku !kʔōā
surrounded him. They trampled him to pieces, they trampled
kūi /nuay/nuay ā, /khi: ha.
breaking his bones, killed him.

A further example of the Jackal's click is given in the following song.

The Jackal's Song

Dictated by //khabbo.

(B. XXIII. p. 2159)

ɔ́áta ki ɔ́gau koro, ɔ́gau koro-we:, ɔ́gau koro,
!atta ki -/go koro, -/go koro-we, -/go koro,
Canter for me little Jackal, o little Jackal, little Jackal,
ɔ́áta ki ɔ́gau koro, ɔ́gau koro-we:, ɔ́gau koro,
!atta ki -/go koro, -/go koro-we, -/go koro,
Canter for me, little Jackal, o little Jackal, little Jackal,
ɔ́áta ki ɔ́gau koro, ɔ́gau koro-we:, ɔ́gau -goro,
!atta ki -/go koro, -/go koro-we, -/go koro,
Canter for me, little Jackal, o little Jackal, little Jackal.

(Two notes by Miss Lloyd state,

1. The click is a *pat* click made by the lips.
2. This -/go koro is the name for quite a young Jackal who can neither see nor walk).

The most difficult click of all is one used by the Moon, the Hare and the Anteater; Dr. Bleek wrote it ???. He describes it as follows: '??? is a click made by the Moon instead of the other clicks (viz. ! // ≠) except the lip click. It is made by curling up the tongue backwards in a sort of roll and then withdrawing the turned up part of the tongue from the upper palate.'

In Miss Lloyd's notes on the special clicks she writes: 'The Moon has a kind of side click in the middle of the mouth, the point of the

tongue being turned up and back to the roof of the mouth. This click has a kind of palatal crook to it.'

An example of this click is found in one very long version of the Moon and Hare story. The moon tells the Hare, that his mother will come to life again, and that, therefore, he need not cry. The little Hare does not believe him and continues to cry, saying that the Moon is deceiving him. The Moon becomes angry, threatens to beat his mouth and curses him. In cursing him he begins to use this peculiar speech.

The Moon's Speech.

Dictated by /a-!kuyta.

(B. XV. pp. 1469-1482)

!kal karrokən /kwē: da haŋ ≠kaka !nāũ ɔua, ti e: ??nāũ ɔua tatti e:
The Moon thus says to the little Hare, that the little Hare is
ha ??ku e ??gebbi ɔua. He ti hiŋ e: ha-g ??no??nunntu ??ki:ja i:, au
ha /ku e /gebbi ɔua. He ti hiŋ e: ha-g !no!nunntu !ki:ja i:, au
a little fool. Therefore his ears are red, because of
??gebbitən di i. Haŋ k''auki ??kwakka.
/gebbitən di i. Haŋ k''auki //kwakka.
the foolish doings. He is not clever.

!ka!karrokən ≠kakən ā: |eřri: //kā: xu, au haŋ tatti e:, ha |eřri:
The Moon speaks with the side of his tongue, because his tongue
!ahí!ahí: siŋ ha !ga!garrakən xu. He ti hiŋ e:, ha ≠kakən ā: |eřri: |emm
is upon his palate (?). Therefore he speaks with his tongue's tip
au haŋ tatti e !ka!karro /ku e, ha /ku ≠kakən hā-hā-ka kumm, he ha:
because he feels he is the moon who tells his story, and he
??kwe:ŋ ??kwa i:, au han tatti e: !ka!karro /ku e, !kuiṭən k''auki e,
/kwē: i: /kwā: i:,
does so, because he feels that he is the Moon he is not a person,
ha se ≠kakən akkən, ta: !ka!karro /ku e. He ti hiŋ e: ha /ku ≠kakən
who will speak nicely, for he is the Moon. Therefore he tells
!ka!karro-ka kumm i:, haŋ k''auki ≠kakən !kui-ta kumm, ta ha /ku i:
the Moon's story, he does not tell a person's story, for he thus
≠kakən, ha /ku i: ≠kakən !ka!karro-ka kukummi.
speaks, he thus tells the Moon's stories.

He ti hiŋ e: ha /ku ≠kakən !ahí //ko: ā |eřri-ta ti ko:, au han
Therefore he speaks turning up the other part of his tongue, for he

tatti e: !kukən /ku e. He ti hiy e:; ha /ku ≠kakən !kukən-ka kukummi, feels that he is a shoe. Therefore he tells the shoe's stories, au han tatti e: !kui k''auki e, ta: !ka!karro /ku e. Haŋ e /kaggən for he feels that he is not a man, but is the Moon. He is the Mantis's !noá-ka !kukən, au han tatti e:; /kakkən /ku a: !kwi:ja ha /kē, foot's shoe, and he feels that it was the Mantis who called his name. ha se di !kukən. he will act like a shoe.

He ti hiy e: ha ??kwē: da i: haŋ ??kakən, au haŋ tatti e: ha ≠kakən ha !kwē: da i: haŋ ≠kakən

Therefore he speaks like this, for he feels that he speaks

||kei||keija !nāū, haŋ /kwē: da haŋ ≠kakən, au haŋ tatti e: ha /ku i: like the Hare, he speaks in this manner, for he feels that he merely ??kaken a: ??eŋi:; haŋ /ku i: ≠kakən ||kei||keija /ōā: /ōā ha ≠kakən ≠kakən a: /eŋi:

speaks with his tongue, he merely speaks like the Hare. The Hare speaks /ōā-ga ≠kakən≠kakən, haŋ /ku /kwē: da ??kakən. ??ōāŋ ??kwē: da ≠kakən. /ōāŋ /kwē: da

the Hare's language, he speaks like this. The Hare does like this ??ōāŋ ??kakən. /ōāŋ ≠kakən kúū !kwāŋ ha xod, haŋ ≠kakən ha xod-ka /ōāŋ ≠kakən.

the Hare talks. The Hare talks like his mother, he tells his mother's kukummi, ha xod-ka kukummi e: ha xod ≠kaken hī. He: !nāū ōua stories, his mother's stories as she tells them. And the little Hare thumm-i hī au ha xod ≠kakən; haŋ /ne ≠kakən kúū: !kwāŋ ha xod, au han listen's to his mother's speech; he talks just like his mother, because he tatti e:; ha ó:ā ≠kakən kúū: !kwaŋ ha xod, ha ó:āken ??kwē: da, haŋ ??kakən,

feels that his father talks like his mother, his father talks like this, au han tatti e: ha ??kakən ||kei||keija ha /ha, haŋ ??kwē: ??kwa, haŋ ≠kakən /kwē: da

for he feels that he speaks like his wife, he does like this, he ??kakən; hiy ??ku hī-ka ku: ??kakən kumm a: ??kwai, au hiy tatti e:; ≠kakən; hiy /ku hī-ka ku: ≠kaken kumm a: !kwai, au hiy tatti e:; speaks; they all tell one story, for they feel that

hī ??ku ??kakən hī-hī-ta ??kakən, hiy k''auki ??kakən ??ei-ta ??kakən, hī /ku ≠kakən hī-hī-ta ≠kakən, hiy k''auki ≠kakən !?ei-ta ≠kakən, they talk their own language, they do not talk the people's language,

ta hī ??ku ??kakən hī-hī-ta kukummi, au hiy tatti e:; kum ko: k''auki ta hī /ku ≠kakən hī-hī-ta kukummi, au hiy tatti e:; kum ko: k''auki for they tell their own stories, as they feel that another story is not ??na, ha hī se ??kakən hā. Ta: hī ??ku ??kakən kumm a: ??kwai, hiy k''auki

||na, ha hī se ≠kakən hā. Ta: hī /ku ≠kakən kumm a: !kwai, hiy k''auki

there, that they may tell. For they tell one story, they do not ??kakən ??ei-ta ku:-ka kukummi; ta: hī ??ku ??kakən??kakən kúū: ??kwāŋ

≠kaken !?ei-ta ku:-ka kukummi; ta: hī /ku ≠kakən≠kakən kúū !kwāŋ tell the people's stories; for they speak like

??hu??hu:; au hiy tatti e:; ??hu??hu: ??kwē: da ??hu??hu: ??kakən.

/hu/hu:; au hiy tatti e:; /hu/hu: /kwē: da /hu/hu: ≠kakən.

baboons, for they feel that baboons talk in this manner.

The use of the same click by the Anteater is given in the following story:

The Anteater, the young Springbok and the Lynx

Dictated by /han≠kass²o

(L. VIII.-29. pp. 8561-8602)

/kukəntē -||kwāŋ ho óā -!kauŋ ss²o /huru. Haŋ e !kwi, !xwe-||na-ss²o

The Anteater sat in the mouth of her hole. She was a person, one of

!kwi. Haŋ ||na ||neiy, au haŋ ka /xe: se -||ko.

the Early Race. She stayed at home, as she wanted the ants' eggs to dry.

Waiŋtən /ku-g /ne !koā -||xī ||a: wai ā:; au haŋ ss²o: ||k''oen. Wai The Springbok travelled passing by her, as she sat looking. The Springbok

||ua||uarrakən há ka, mothers sang,

'_ā_ā -hy,
wai-ōpua we,
-ōpuoinja ki.
_ā_ā -hy,
wai-ōpua we,
-ōpuoinja ki.'

'_ā_ā -hy,
O Springbok child,
Sleep for me.
_ā_ā -hy,
O Springbok child,
Sleep for me.'

Wai //uara a: /ki !khwā, hay _há /ne kúü, '??khwā ka tsara ka ??ke a?'
(To) a Springbok mother who had a child she said, 'What kind of child is it?'

Wai //uarakən _há /ne kúü, '!khwā !aháin !kwa _!kwannay _//kway /ku e:
ha

The Springbok mother said, 'The child's navel's (?) * * * is that which he
/k'wa: i:, !khwā gwaütən é.' He /kukəntē _há /ne kúü, '??k?ü ??a:, ??k?ü
??a:

cries about, it is a male child.' And the Anteater said, 'Begone, begone,
au a k'auki ??kēja ??khe. A kay ??k?ü ??khe.' Wai e: xau /ki
au a k'auki !kēja !khe. A kay !k?ü !khe.'

do not stand talking. Go away.' Springbok which had not

!kaukən, hiy _há !khe kau -!koā, au ha /ni: wai //uara a /ki
children travelled along, then she saw a Springbok mother which had
!khwā, wai-@pua a -#enni. Hay _ha /ne -//xā, hay kúü, '??khwā ka tsara
a child, a very little Springbok. She again exclaimed, 'What kind of child

ka ??khe?' Wai //uarakən _há /ne kúü, '!khwā gwai @pua ke:.'
is here?' The Springbok mother said, 'It is a little male child.'

/kukəntēy _há /ne kúü, '??k?ü ??e, ??ku ??k?ü ??e.' Wai //uarakən _há
The Anteater exclaimed, 'Go away, do go away.' The Springbok
mother

/ne !k?ü //a:. Wai //ua//uarrakən _ha -//xī //e toukən hī, au hay _há
-//k?oen ss²o,
went away. Springbok mothers passed along, while she sat watching,
au hay //k'oen _//gauē ss²o au wai //uara a: ka /ki !khwā. Ha /ni:
while she sat looking for a Springbok mother who had a child. She saw
//uara a: /ki !khwā. Hay _há /ne kúü, '??khwā ka tsara ka ??ke a?'
a Springbok mother who had a child. She exclaimed, 'What kind of
child is it?'

Wai //uarakən _há /ne kúü, '!khwā gwai @pua kay e,' au wai
The Springbok mother said, 'A little male child it is,' while a Springbok
//uara a: /gebbi, hay _há kay _/ká:gən ssa:. Hay
mother who was foolish was following in the distance. She (the Anteater)
_há ka, '??khwā ka tsara ka ??ke a?' Wai //uarakən _ha /ne kúü, '!khwā
said, 'What kind of child is that?' The Springbok mother said, 'A
little

gwai @pua ke:.' Hay _há ka, '??k?ü ??e, ??ku ??k?ü ??e.' Hay _há //k'oen
ss²o.

male child it is.' She said, 'Go forward, do go forward.' She sat looking.
He wai //uara a: /gebbi hay /ne /kwēi /kī, hay //a:, !gwe ho //a: ha.
And the foolish Springbok mother thus went along, went along in front
of her.

Hay _há /ne kúü, '??khwā ka tsara ka ??ke?' Wai //uarakən _há /ne kúü,
She said, 'What kind of child is that?' The Springbok mother said,
'!khwā /atti @pua kay e.' Han _há /ne kúü, '??ki sse ha, ??ki ssa ké ha,
'A little female child it is,' She said, 'Bring her, bring her to me,
η ??k'oen ha.'

that I may look at her.'

He wai //uarra hay /kwēi /kī, hay ssa:; wai //uarakən

And the Springbok mother in this manner came; the Springbok
mother

/ne !khe ssa ha: wai //uarakən /ne /kwēi /kī, hay !hay !khe: ssa. He ha
_há /ne kúü,
came up to her; the Springbok mother in this manner came up. And
she said,

'??ki ??há ha, ??ki ??há ke ha, η //k'oen ha.' He wai
'Take her out, take her out for me, that I may see her.' And the
Springbok

//uara _ha /ne /ki /hiy wai @pua; wai //uarakən /ne á ha ā
mother took out the little Springbok; the Springbok mother gave her the
wai @pua. Hay _há /ne kúü, 'A sse ??khe ??e -??xe ??ke ta:,'
little Springbok. She said, 'Thou shalt go to the ants' eggs lying there,
a sse ho hī, a sse hā hī, ta:, a e //uara.' He
thou shalt pick it up, thou shalt eat it, for thou art a mother.' And
wai //uara _há /ne !khe //a: //xe:, hay _há /ne _/gomm -!k?auy -//ho,
the Springbok mother went to the ants' eggs, she scooped it into the bag,
au !kukəntē _há /ne u -/e /huru, /ki /e: wai @pua. Hay
while Anteater went into her hole, taking the little Springbok. She
/ne /ku !k?auy ss²o: Hay /ku -!kauy ss²o /huru //xā: xu,
sat near the mouth (of the hole). She sat by the side of the hole's mouth,
hay k'auki /e: ta:.
she was not in it.

He wai //uara _há /ne ssa:, hay _há /ne kúü, 'A xa de? a xa de?
And the Springbok mother came, she said, 'Where art thou? where
art thou?

A-g /ne /auwa ke !khwā. A-g /ne akke !khwā, ŋ /ne sse tāi. He
Let me see my child. Give me my child, that I may go.' And

/kukantē há /ne küi, '??ki: ta ??huru ??nomm dzwaiitēn-tu.' Hay /ki
'e: ta /huru !nomm dzwaiitēn-tu.'

the Anteater said, 'in the inside of the hole.' She made

≠enninja ha domm, au hay ka, wai //uara siŋ ka, ha kay
her throat small, because she wanted the Springbok mother to think
she was

-/e ta. Wai //uarakēn há ka, 'Óěja, /hiŋ ssa:, a akke ā !khwā.
far inside. The Springbok mother said, 'Hallo there, come out, give
me my child.

-/nu !kwi we, /hiŋ ssa:, a akke ā !khwā. A kay kwon /ku /ki /eja ke !khwā?
O accursed one, come out, give me my child. Why hast thou taken in
the child?'

'??ki ta ??huru ??nomm dzwaiitēn-tu.'

'In the inside of the hole.' (said in a very tiny voice).

He wai //uara há /ne /kwēi /kī, hay k'wā:ā //a:, au hay há /ne
/hiŋ ssa

And the Springbok mother thus went crying away, while she came out

/huru, hay /ne !kauŋ siŋ -ssa:, hay /ne //k'oen ss'o, au wai
of the hole, she came to sit in front of it, she sat looking at the Springbok

//uara. Hay há /ne ta, 'N ??kway ??ke:ja -ha, ti e:, a -k'ōā ss'o ka,
mother. She said, 'I told thee, that thou didst seem to think,

a ??ha: ka ŋ, au wai //uarakēn há /ne !khe //a: !k'e kuitēn.
thou wert as clever as I,' while the Springbok mother went to the others:

He wai gwai há /ne //aŋ küi, 'auwa ke !khwā, !khwā xa de?'

And the Springbok husband said, 'Show me the child, where is
the child?'

He wai //uara há /ne küi, /kukantē -//kway a: /ki /e:ja -ka

And the Springbok mother said, 'The Anteater is the one who took
from me

!khwā au /huru.' He gwai /ne //ken -/ki ha /nod //kha-tu,
the child into the hole.' And the husband piercing clove her feet (between

au /kukantē /ne //kaiŋ /ki wai opua.
the first and second toes), while the Anteater was fondling the little
Springbok.

/kukantē há /né ta,
The Anteater sang,

'ŋ ka ??na,	'ŋ kay /ne,	'I am,
ŋ ka ??na,	ŋ kay /ne,	I am,
taŋ kay ??e:.	taŋ kay -/e:.	going in.
ŋ ka ??na,	ŋ kay /ne,	I am,
ŋ ka ??na,	ŋ kay /ne,	I am,
taŋ kay ??e:.'	taŋ kay -/e.'	going in.'

Hay há /ne k'aise wai opua; wai opuaken /ne -ki

She brought the little Springbok up; the little Springbok grew up,
au hay k'aise /ki wai opua. Han /ne küi '!khokau' au wai opua
while she let her grow up. She said, '!khokau' for the little Springbok's

/kē. Wai opuakēn /ne dī -!kwi-/a, au hay k'aise /ki wai opua.
name. The little Springbok became a maiden, while she brought her up.

He tikēn e:, /ku-g-!nuŋ-gu /ne /k'abbe ha, i. /ku-g-!uiŋjaŋ há /ne
küi,

Then the Lynx and his people plotted against her. The Lynx said,

'-//guattēn a: se /hay !khokau, há se k'auki -a /kukantē se /nī ha.'
'The Cat shall marry !khokau, he shall not let the Anteater see him.

//kauētēn há /ne küi, /ku-g-!nuŋ a se /hay !khokau, ha

The Leopard said, 'The Lynx shall be the one to marry !khokau, he

-tt'ainja, há a /kukantē k'auki se /nī ha, ta: /kukantē saŋ /ku /nī
walks softly, him the Anteater will not see, but the Anteater might see

-//guattēn, ta: -//guattēn k'auki -tt'ain kwō-kway-a, ta: /ku-g-!nuŋ a:
the Cat, for the Cat does not walk really softly, but the Lynx is one who
-tt'ainja.'

walks softly.'

He tikēn e:, /ku-g-!nuŋ há /ku-g /ne ssa, ssa, ssa, hay /ku-g /ne
/kwēi

Then the Lynx came, came, came, he acted in this manner,

/ki, hay !gwe tiŋ //neiŋ. He ha há /ku-g /ne //nau, /kukantēŋ /ne /k'wā,
he lay opposite the home. And he waited till the Anteater was fetching
water,

hay /ku-g /ne -u, !kou tiŋ ssa /kukantē. Hay /ku-g /ne ≠kakēn //na ha /aiti
he got up and slipped past the Anteater. He talked with his wife

ā:, hay há /ku /né ta, /kukantē kay -dōā ku á, a xōāken k'auki -dōā é,
about it, he said, 'This is really an Anteater, it is not really thy mother,

ta: /kukəntē dōā /ku d, a xóākən dōā /ku e wai, !kwi a: /xara haŋ
for it is an Anteater, thy mother is a Springbok, a different person she
_dōā /ku d, a xóākən k'auki /kwē. Haŋ /ne /ku ttonnu /hiŋ //a: au
//neŋ,

is, thy mother is not like this.' He crept out of the home,

haŋ /ne /ku /kwē /kī, haŋ te:ŋ //a:.

he went to lie down.

/kukəntē ha /ne /ku ssa: //neŋ, haŋ /ne /ku ssaŋ //ka /ki -//xe:.

The Anteater came home, she came to put the ants' eggs to dry.

//kōiŋ /ne -/e:, hiŋ /ne -əpuoin. /ku-g-nuiŋjaŋ /ne /ku ttonnu /e: ssa:.
The sun set, they slept. The Lynx came creeping in.

/kukəntē hā ka, '??koukau we, ??ne teŋ ??ko: ??a: ki, tsara a -??kou tiŋ
The Anteater said, 'O !khoukau, lie close to me, what has brushed past
ŋ ā?' Ha əpuaxaitən hā ka, 'Tsara itau //nau, //neŋjaŋ k'auki
kuerrija

me?' Her daughter said, 'Why does mother forget, the home is not
rounded

ā:, au ti e: ha !ham a: k'auki /xerri kuerrija //neŋ.'

off at the place where she lately did not scratch rounding off the home.'

'Xau ŋ ??kwaŋ ??khōā tsa a -??kou tiŋ ŋ ā.' Ha əpuaxaitən hā ka,
'Tsara

'Xau ŋ -//kwaŋ ≠xōā tsā a -//kou tiŋ ŋ ā.'

'But I felt something brush past me.' Her daughter said, 'Why art
a //ka, a k'au -//kwan a: k'auki /xerri kuerrija //neŋ?'

thou obstinate, art thou not the one who did not scratch rounding the
home?'

He !gauē hā /ne !khuai: he !ku-g-luiŋ hā /ne /ku na-u /hiŋ //a:, haŋ
And day broke, the Lynx crawled out, he

/ne /ku /kwē /kī, haŋ kī ttabbu tiŋ //a:.

acted in this manner, he stole aside.

/kukəntē hā /ku-g /ne kī, 'M əpuaxai ??khoukau, akən tuko se
??na hī

The Anteater said, 'My daughter !khoukau, thou shalt now be with
ŋ, t se ??kwā. Ha əpuaxaitən hā /ne kī, 'ŋ kaŋ dōā /ku //na //neŋ;

ta:
me, we will fetch water.' 'Her daughter said, 'I want to stay at home;
for

ŋ k'auki taŋ ŋ ka: -tāi.' 'A ??ke dōā d -hi, ta: a siŋ ??na
I do not feel like going.' 'Thou shouldst give to us, for thou didst stay

??neŋ au ??kūi, akən dōā d -hi:.' Ha əpuaxaitən hā /ne kī, 'ŋ kaŋ
at home yesterday, thou shouldst give to us.' Her daughter said, 'I ought

_dōā /ku //na //neŋ, ta: ŋ k'auki taŋ ŋ ka: -tāi, ta: ŋ saŋ /ku //na hī
really to stay at home, for I do not feel like going, but I will be with

d au !gauē.' He ha hā /ne kī, 'A ??kwaŋ se i:, a se ??kwe:nja
thee tomorrow.' She said, 'Thou shouldst do this, thou shouldst fetch
water

-hi, a saŋ ??kō:kən -hi, ta: ŋ ??ku ??khouwa tiŋ, hŋ ti é;
for us, thou shouldst gather wood for us, for I must seek about at this
place;

ŋ siŋ ??ku -??kūitən.' He ha hā /k'wa //a:, i:.

I will then return home.' And she went to fetch water.

/ku-g-luiŋjaŋ /ne /ku -u, !kou tiŋ ssa: ha: . /ku-g-luiŋjaŋ hā /ne
kī,

The Lynx arose, slipped past her. The Lynx said,

'A kōā: se /ku do.ddottən.' Haŋ a ts'erre /kukəntē, /kukəntē kōā:
'Thou shalt be blinded,' He bewitched the Anteater, the Anteater should

k'auki se antau /nī //xe: . Hiŋ /ku -/ku //xe:.

not quickly see the ants' eggs. They (Lynx and Springbok) packed up
ants' eggs.

Hiŋ hā /ku //nau, /kukəntē /ne -!kai //a /k'a, hiŋ /ku-g /ne tāi.
They did this, when the Anteater was going along the river-bed, they
went away.

/kukəntē hā /ku-g /ne //khuetən //na. He kottən hā /ku-g /ne

The Anteater was making a hole there. Then the Partridge did

/kwē /kī, kottakən //khou ssa: . Kottakən hā /ku-g /ne kī, 'Kottau-we: ,
this, the Partridge came flying. The Partridge said, 'O mate,

!khoukau -siŋ kau !kōonn //a:.' /kukəntē hā /ne kī, '-??nwe:.' He
!khoukau has run away.' (?) The Anteater said, 'Coming.' And

_kottən hā /ne kī, '-Kottau -we: , !khoukau -siŋ kau !kōonn //a:.' /kukən-
the Partridge said, 'O Mate, !khoukau has run away.' The Ant-

-tēŋ hā !ne /ku -!hu: /hiŋ au !kōo, haŋ /ku-g /ne /kwē /kī, haŋ -!kuxeja
eater got angrily out of the hole, she did this, she ran

//neŋ. Haŋ hā /ne /ku !khe //a //neŋ, haŋ /ne /ku -!ko: //neŋ. Haŋ hā
home. She arrived at home, she found the home empty. She

/ne /ku küi, 'M @puaxai, m @puaxai, m @puaxai, -??nu ??kwi di koá a:
said, 'My daughter, my daughter, my daughter, what bad man can have
??ki táija ke ??khwā?' He ha há /ku küi, //gubugu, //gubugu, //gubugu,
carried off the child from me?' And she went bumpety, bumpety,
bumpety,

@phāi, //gubugu, //gubugu, @phāi. Ha-ka -!kuxe /ku e: ka,
bump, bumpety, bumpety, bumpety, bump. Her running it was which
went

//gubugu, //gubugu, //gubugu, @phāi, //gubugu, //gubugu, //gubugu, @phāi.
bumpety, bumpety, bumpety, bump, bumpety, bumpety, bumpety, bump.

Hay k'auki -//kou hóā !k?āũ, ta: ha /ku //khó:ē hóā !k?āũ. Hay /né ka
She was not above the ground, for she was underground. She went

//gubugu, //gubugu, //gubugu, @phāi, //gubugu, //gubugu, //gubugu, @phāi.
bumpety, bumpety, bumpety, bump, bumpety, bumpety bumpety, bump.

He !khoukau há /ne //ay kú:ī, 'K'au-doro we, akən ss?o ka, ŋ k'au /ku
And !khoukau, said, 'O young man, thou dost seem to think, I
shall not

sé !kənn tau !k?ũ; a koá siŋ tā-ī !k?āũ, e: i tái -//khou !khe hī.
be pulled down; thou shouldst feel the ground on which we are walking.'

He /ku-g-!nuin há /ne küi, 'A -//kwan siŋ tā-ī, he e:, a san /ne /k'eja
And the Lynx said, 'Thou must feel it, then thou canst tell

ke, au a -tā, ti e:, !k?āũ e:, a tái -//khou !khe hī, hī di küi tā
me, if thou dost feel that the ground on which thou art walking is

hō_hōā.' Hiy há //a:
trembling.' They went on.

/kukəntē /ne //nau, /kukəntēŋ /hiŋ ssa:, /kukəntēŋ /ne /ouwi hī,
The Anteater did this, when she came out, she caught sight of them,
au hiŋ //khóē -//a. He ha há /ku-g /ne !xaiti //a hī. Hay ku-g /ne
küi @puāi,
as they went by. And she followed after them. She popped up to look,

hay /ku-g /ne küi -!k?ũ i:, hay /ku-g /ne -/e. He tikən e:, !khoukau
she dropped back, she went underground. Then !khoukau

há /ku-g /ne küi, 'K'ao-doro we, !k?āũ e:, ŋ tái -//khou !khe hī,
said, 'O young man, this ground on which I am walking

hiŋ tuko di küi tā_hō_hōā.'
really feels to be trembling.'

He tikən e:, /ku-g-!nuin há /ku-g /ne tái_táija ti kau !kənn
Then the Lynx walked along while he held

küi txuomm au !nūi. Hay /ku-g /ne hauru !kuŋ //kho //a: !nūi au /aiti,
the bowstring in a loop. He cast the bowstring round the woman,

he ha /ku-g /ne !kənn /hiŋ ssa: /kukəntē, au !nuin kóā -sebbu siŋ ha
and he pulled out the Anteater, while the bowstring was round her

_dom. /kukəntēŋ há /ku-g /ne küi, '-??a, a ??na??na, a di ??ku??nuin,
throat. The Anteater said, 'Destruction, thou there, do thou become
a Lynx,

a tái_táija ??khóē tiŋ -??ga:.' /ku-g-!nuinjan há /ne //xamki küi, '-/a,
which walks about at night.' The Lynx also said, 'Destruction,

a //na//na, a di /kukəntē, a tái_táija //khóē tiŋ -//ga:.' Hay há ka,
thou there, do thou become an Anteater, which goes about at night.'

She said,
'-??a, a ??na??na, a di ??ku-g-??nuin, a tái_táija ??khóē tiŋ -//ga:.'
'Destruction, thou there, do thou become a Lynx, which walks about at
night.'

/ku-g-!nuinjan há ka, '-/a, a //na//na, a di /kukəntē, a
The Lynx said, 'Destruction, thou there, do thou become an Anteater,
which

tái_táija //khóē tiŋ //ga:.'
walks about at night.'

He ha há /ku-g /ne -!küitan, au /ku-g-!nuinjan /ku-g /ne //a:
Then she went home, while the Lynx went on

hi kau wai @pua, au wai @puakən tatti, ha /ku-g /ne -!küita:
with the little Springbok, for the little Springbok felt, she was returning
ha-ka !k?e.
to her people.

Here may also be added a piece showing the reaction of the |xam
Bushmen to the horse, a new animal introduced by the White man.

How Bushman Women show admiration for the Horse

Dictated by /han=kass?o

(L. VIII. - 31. pp 8737-8740)

Hī -//kwan ka -//nainja bara, he bara /ne k'enn. Au bara tatti,
They (the women) click at a horse, and the horse feels proud.
When the horse feels

hĩ //naiŋ, bara /ne k'enn, au bara tattĩ, ha -tumm-ĩ hĩ, au hĩ !kuttən
that they click, the horse feels that he listens to them, while they sing
//na bara tsʔĩ: He tikən e: !kʔe tá ka, bara -ná: -ā,
there behind the horse's back. Then people say, the horse dances,
au ha -//kuara //a:.
as he canters along.

(*han=kassʔo* tells me that he does not know the song which the women sing on these occasions, as it is a woman's song. Note by L.)

Hiŋ //xamki !kuppəm, hiŋ k'auki !kuppəm twaitən -//ka: hĩ.
They (the women) also play at *!kuppəm*, they play it beautifully.
//gwitən -//kwaŋ é, !kʔe-ta /ka:gen-ka //gwitən. Hiŋ !gwá:ĩ -!nuĩŋ au
A play it is, a women's play. They strike (slap) the kaross with
hĩ /k'a/k'a. Hiŋ -//kau ssʔo -!nuĩŋ; -!nuĩŋjaŋ /ne -!khou ssʔo hĩ
their hands. They sit upon the kaross; the kaross is between their
tētē-ta kammaŋ. Hiŋ /ne !gwá:ĩ -!nuĩŋ, an hĩ -//kau ssʔo -!nuĩŋ.
thighs. They strike the kaross, as they sit upon the kaross.

Hiŋ /ku tuorreja !nuĩŋ, hiŋ /ne -//kau ssʔo -!nuĩŋ, au -hĩ tuorreja
They roll up the kaross, they sit upon the kaross, when they have rolled
!nuĩŋ; -hĩ /ne -//kau ssʔo -!nuĩŋ, -hĩ /ne !kuppəm. -!nuĩŋ
the kaross; they sit upon the kaross, they play *!kuppəm*. The kaross's
//ʔuóbbe -//kwaŋ -!xway bara e: hĩ /k'waija, au hĩ -//kuara //a:, ti e:
noise sounds like many horses when they canter along, when
-!nuĩŋ ka, 'bbúbbu(p), búbbu(p), búbbu(p), búbbu(p).
the kaross says, 'bubbu (p), bubbu (p), bubbu (p), bubbu (p).'

(Notes. They sit upon the lower part of their legs, holding the upper part of their legs somewhat apart, and the rolled (or folded) up kaross tightly between the knees.

-//naiŋ is to make a sharp lateral click, used as an admiratory ejaculation by Bushman women. L.)

In another place the verbs used to distinguish four of the clicks are given. (p. 8727r.)

-//naiŋ to make a lateral click,
!kwara to make a cerebral click,
-!khwaitəŋ to make a palatal click,
/i/tŋ to make a dental click.

The following remark on a parrot seen at Mobray is given.

(L. VIII.-29. p. 8556r.)

-Kwarritən a !xway !kwi, ta: haŋ /ku '//' u !kwi.

A bird which sounds like man, for it says '//' like a man.

A Bushman defines the difference between Bushman and European methods of articulation.

(L. VIII.-29. p. 8528r.)

/xam-ka !kʔetən /ku ≠kakən au hi /enni !kauükən, au /hũ-/hũŋaŋ
Bushman talk with the body of their tongue, while Europeans
/ne é: ≠kakən au hĩ /enni /emm.
are those who talk with the tip of their tongue.



1. *Tsoixa*, Klaas, Klipdam, Prieska District.



2. */gara-ay*, Cinna, Rooddam, near Marydale,
3 ft 9 in.



3. *Sonkia-bo*, Kaiki Bok, Kennard. 4 ft. 6 in.



4. *!kommanan-la*, Klaas, 5 ft. 1 in. and *Som-ay*,
Lenki, 4 ft. 6 in, Eyerdoppa.



5. *ʔnanni*, Anna, sister of *!kommanan-la*, Eyerdoppa.



6. Side view of 5.



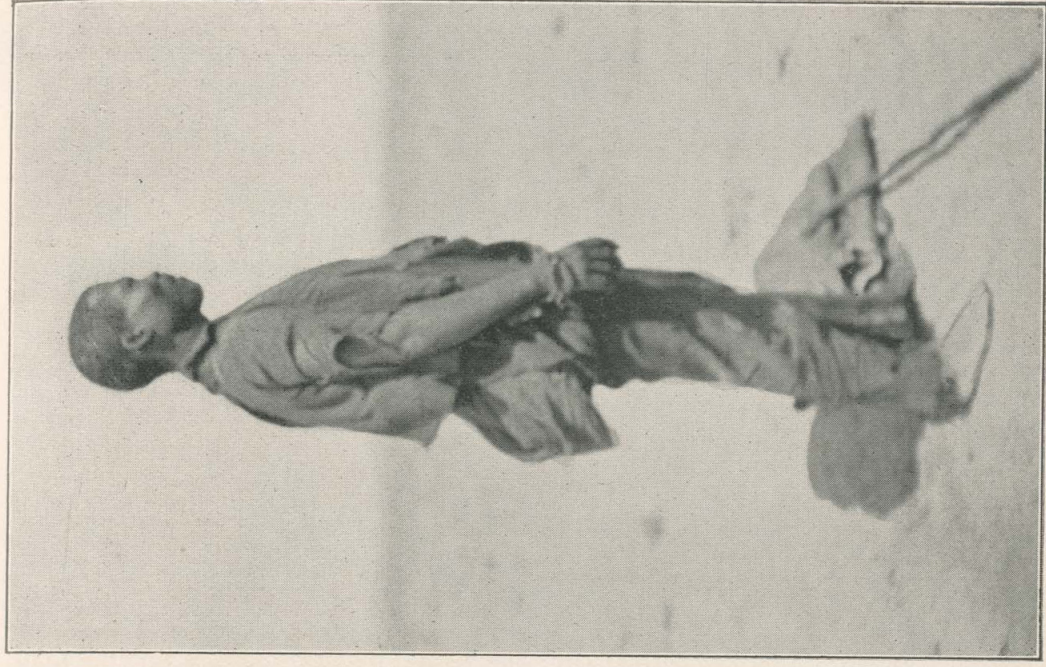
7. Bushman girls and the halfbrother of one.
His father was Kora, Eyerdoppa.



8. *!karre-ay*, Katren, cousin to *≠nami*,
Eyerdoppa.



9. Roman Titis, Kucharbi.



10. Side view of 9.



11. Janiki Titis, daughter of Roman Titis, about 7 years old, pure bred, and Martha, older, of mixed descent.



12. Side view of 11.



13. *Dattan*, Boy, shepherd at Stuurman's pits,
4 ft. 10 in.



14. Side view of 13.

13. *Waka* (the name of the village)

14. *Waka* (the name of the village)



15. //k'āi, Kalki, wife of Dutton, 4 ft. 7 in.



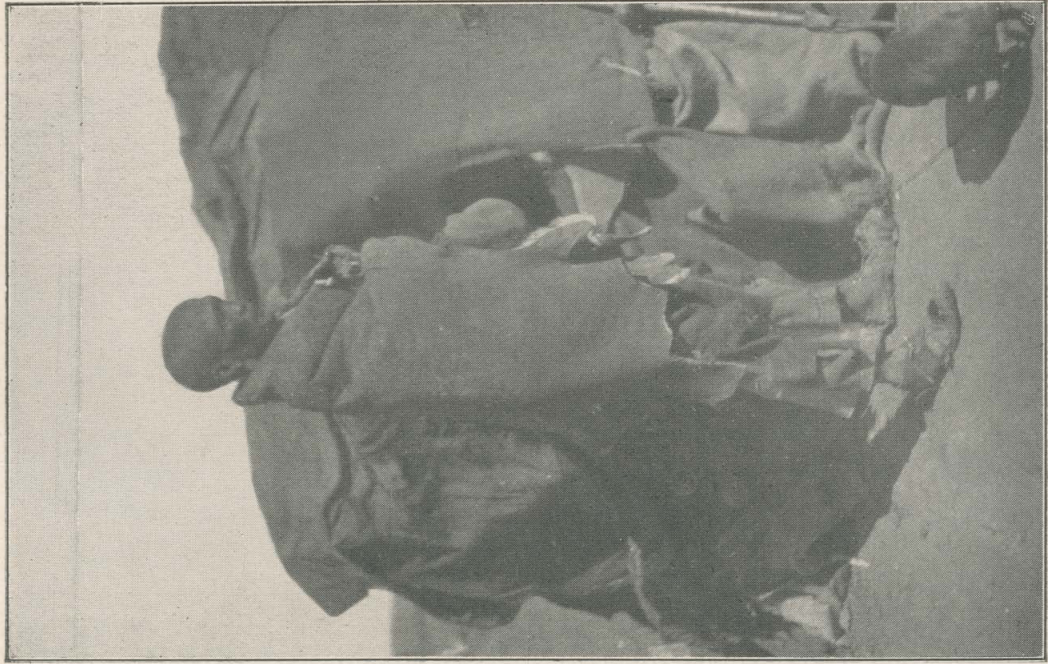
16. //k'āi, Marman, Stuurman's pits, about 5 ft. 9 in.



17. Two Bushmen met on road near Kennard.



18. Sara, Prieska.



19. Guiman, Prieska, 5 ft. 4½ in.



20. Guiman playing the ||ha.



21. Rachel, wife of Guiman, 4 ft. 10½ in.



22. Granddaughter of Rachel.



23. Willem, Prieska.



24. Group of Bushmen at Prieska.

NOTES ON THE BUSHMAN PHOTOGRAPHS

The photographs were taken by Miss D. F. Bleek in 1910 and 1911. Where the names are in italics they are Bushman, other names are those given by Europeans.

1. *Tsoinx*a was a very old white haired man, who spoke Bushman fluently, only knew a little Afrikaans. He was born at Van Wyk's Vlei, or */oggən-oggən*. There were many lions there; they killed three, then left the place. He had lived at Sklip-gat and Bitterpits, then had come to Klipdam and grown old under his master there.

2. */gara-aŋ*, Cinna, was a very old woman, unable to stand, measured lying down. She was too deaf to understand questions, so obtained none of her history from herself. She was said to be the widow of Old Stuurman.

3. *Sonkia-bo* was a first cousin of */ogən-aŋ*, Mikki Streep, the woman whose photograph digging with a digging-stick, was published in *Specimens of Bushman Folk-lore* facing p. 326. Both old women were living in Kennard location in 1911. *Sonkia-bo* was the younger. She was a little girl when the Korana came into the land, */ogən-aŋ* was a big girl. The Korana came from the north from the river, or from the other side of it. They fought the Bushmen and killed them; they shot them with guns and made the ammunition of horns. That is, they shot the horns of steenbok at people. */ogən-aŋ*'s grandmother got one in her thigh, but did not die. The Korana came first from the north and killed many Bushmen and women. Then the White men came from the south and killed more. When they were children, *only* Bushmen were in the country, many Bushmen.

/ogən-aŋ was born at *!kuries*, a place near Kenhard. She was a married woman with three children when the first White man came, Baas Frederick, who came to hunt.

/ogən-aŋ says, the Bushmen make the *!kwe* stones themselves. They bore them with pointed iron. She has seen them made and made them herself. The women make them. They roll them to make them smooth, roll them on a flat stone, then bore them. They don't work long, if they have a sharp iron. Her grandmother always used iron.

In old days they dug graves with the shell of the water tortoise. They dug the grave deep and made it nice and smooth. They made a bed for the dead person with grass or bush. They laid him in lengthwise

wrapped in skins. After filling up with sand they heaped bushes on top. They buried far from the home.

I should estimate *Sonkia-bo*'s probable age in 1911 as about 70 and */ogən-ay*'s as about 80. The latter was sent to Salt River, Cape Town in 1884 with a lot of other Bushmen. Her youngest son was then a little boy of about nine. The Bushmen all disappeared from Salt River. */ogən-ay* says a policeman showed them the way back towards their homes and they walked back. They had been taken down by ship, probably from Port Nolloth.

4. *Som-ay*, a white-haired woman, was young when the first magistrate came to Kennard. She was maid there. She was at school as a child. Then they ran away, when the Korana came, and went to *//ka//kammi*, Kakamas. Her husband *!kommanan-!a* was born at Bitterpits, to the South of Kenhard. This was once a Bushman water. Mrs. Bernardi, née van der Westhuizen, said that when her father bought the place in 1874 there were forty-two Bushmen there. Most of them moved away, but one family remained in her father's service till his death, then went with her brother. *!kommanan-!a* said that at their home they ate ants' eggs, bitter oinkies, tortoises, porcupines, and game, chiefly springbok, ostrich and springhare.

5 and 6. *≠nanni*, the sister of *!kommanan-!a*, was also from Bitterpits. Her husband was from Kenhard. They all were in service at Eyerdoppan in 1911.

7. These two little girls were cousins, children of *≠nanni*'s sons. The boy was the child of one of her daughter's-in-law by a Kora man.

8. *!karre-ay*, Katren, cousin of *≠nanni*, was also from Bitterpits. All these Bushmen at Eyerdoppan spoke the language fluently, but knew no folklore. They were working for the owner of the farm.

9 and 10. At Kucharbi, a farm owned by a half-Bushman master, there were a number of Bushmen, chiefly called Kortans or Titis. Roman Titis did not know his own parentage, but was said by the elders to be a pure Bushman. His wife was also said to have been a real Bushman. He looked about thirty years old.

11 and 12. Janiki Titis, his daughter, looked about seven years old. The other girl Martha, a relative, was of mixed descent.

13 and 14. *Dattən*, the shepherd at Stuurman's pits, came in from his work dressed as in the picture. He also played the *//ha*.

15. *//k'āū*, his wife, who was maid at the master's house, is photographed digging with her own digging stick, which I found in a corner of her hut.

16. *!kóëgən-!u*, an old pensioner at Stuurman's pits, is the tallest Bushman I have seen or heard of south of the Orange River. He was unable to stand up, so was measured lying down. He said he was one of the Xonna Bushmen from Hope Town.

17. I have no further information about these two.

18. Old Sara was a maid at Preiska. She did not speak Bushman, but was said by the others to be a real Bushman.

19 and 20. Guiman, was brought up by his own people and only learned Afrikaans from his wife. He could play the *//ha* and could sing, and dance the pot dance. But he knew no folklore, as his people were driven about all his young days. He was living in Prieska location on magistrate's rations in 1910.

21. Rachel, his wife, was a daughter of */ogən-ay*'s. She had been taken by a farmer's wife when a child, and only learned Bushman from Guiman after they married. She too had been at Salt River in 1884.

22. This little girl, granddaughter of Rachel's, was said by her grandmother to be of purely Bushman descent.

23. Old Willem said he was a Bushman from the Strontbergen.

24. This group, taken in Prieska location, includes only such men, women and children as the elders themselves guaranteed of pure Bushman descent. The mixed relatives were not included. The four youths at the back were the sons of old Klaas, the bare headed man at the back. Having been brought up on farms, the lads are much taller than their parents. Their mother is seated front centre, half in front of Guiman, who sits with Rachel and two grandchildren. Janiki, the other old woman, is to the right front, some younger women and children make up the group. Many of these can be seen as figures in the S.A. Museum, Cape Town.

