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Preface
to
Specimens of Bushman-
Folk-lore.

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Library
Cape Town

Preface.

With all its shortcomings; after many and great difficulties, this volume of specimens of Bushman folk-lore is laid before the public. As will be seen from the lists given in Dr. Bleek's "Brief account of Bushman Folk-lore and other Texts", Cape Town, 1875, and in my "Short account of Further Bushman Material Collected," London, 1889, the selections which have been made for it form but a very small portion of the Bushman native literature collected. Whether future days will see the remainder of the manuscripts, as well as the fine collection of copies of Bushman pictures made by the late Mr. G. W. Stow, also published is a question that only time can answer.

In the spelling of the native text in the volume now completed, various

irregularities will be observed. These have their source chiefly in two causes. One of these was the endeavour always to write down, as nearly as possible, the sounds heard at the time; the other, that Dr. Bleek's orthography was of a more scientific kind than that of the other collector, whose ear had been mainly accustomed to English sounds.

In a few instances, the "new lines" in the native text and translation do not correspond; as the Bushman and English proofs had often to be sent over separately to Germany for correction.

The corresponding marginal numbers, by the side of the native texts and the translation (which refer to the pages in the original manuscripts), will, it is hoped, be of material assistance to those wishing to study the Bushman language from this volume.

With regard to the extra signs used in printing the Bushman texts, it should be explained that Dr. Bleek, in order to avoid still further confusion in the signs used to represent clicks, adopted the four marks for these which had already been employed by some of the missionaries in printing Hottentot. He added a horizontal line at the top of the mark !, used for a dental click, for the sake of additional clearness in writing (see the table of signs of page 458 of the Appendix). This addition he intended to discontinue when the time for printing should come; and it no longer appears for printing should come; and it no longer appears in the table of signs he prepared for the printer in 1874. The sequence of the clicks, in this last table, he has somewhat altered; and has substituted

the mark ≃ instead of the previously used ʒ for the "gentle croaking sound in the throat".

ǀ	indicates	the dental click.
!	"	" cerebral click.
ǁ	"	" lateral click
#	"	" palatal click.
⊙	"	" labial click.
X	"	" an aspirated guttural, like German ch.
ʒ	"	A strong croaking sound in the throat
≃	"	a gentle " " " " "
~	"	the nasal pronunciation of a syllable.

= under vowels, indicates a rough, deep pronunciation of them.

\ indicates a raised tone*

= indicates that the syllable under which it stands has a musical intonation.

' indicates (that) an arrest of breath (as in tl'kuʒára.)

*The tone is occasionally the only distinguishing feature in words spelt otherwise alike, but having a different meaning.

5. Schnalzlaute.

ein Schnalzlaut	die Zähne	betreffend
" "	das Gehirn	"
" "	an der Seite. (de côté –)	
" "	zum Gaumen	gehörig
" "	die Lippen (Kaps.)	betreffend

ein starker krächzender Laut in der Kehle
ein leiser " " " " " .

Schnalze 1 ihre Verbindungen.

die nasale Aussprache einer Silbe.

wenn unter Vokalen, eine rauche, tiefe Aussprache derselben.

bezeichnet einen gehobenen Ton

bez. daß, die Silbe unter der dies Zeichen steht, eine musikalische Intonation hat.

' bezeichnet eine Atempause.

~~Ton~~ ~~ist~~ ~~Ton~~ ~~wird~~ hier 1 der, die einzig bezeichnete ~~Ton~~ Ton Zeichen für Wörter, die gleiche Schreibweise haben, doch drücken sie etwas ganz verschiedenes aus.

° placed under a letter, indicates a very short pronuncation of it.

– under a vowel, indicates a more or less open pronunciation of it.

ñ indicates a ringing pronunciation of the n, a in "song" in English.

r placed over n indicates that the pronunciation is between that of the two consonants. There is also occionally a consonantal sound met with in Bushman r, n, and l.

† descriptions of how to make the first four clicks, in this list, follows; taken from Dr. Bleek's "Comparative Grammar of South African Languages" Part I, Phonology, pp. 12 and 13.

× The dental click / is sounded by pressing the "tip of the tongue against the front teeth of the upper jaw, and then suddenly

× or alveolar fricative click

Merriß i Vorrat einer Grammatik des IX am Bücherrätsel S. 125:

Die Artikulation der Schnalze und ihre Verbindung mit den umgebenden Lauten ist eine heute noch z. T. ungelöste Frage.

/ berechnet: indem man die Zungenspitze gegen die obere Schneidezähne drückt und sie dann plötzlich mit Gewalt abzieht.

! and realing it with a sucking sound.

and forcibly withdrawing "it." (Tindell)
It resembles our interjection of annoyance.
The cerebral click ! is "rounded by curling up" the tip of the tongue against the roof of the "palate and withdrawing it suddenly and forcibly." (Tindell)
The lateral click || is, "according to Tindell, in "Nama Hottentot generally articulated by covering with the tongue the whole of the palate, and producing the sound as far back as possible, either at what Lepsius calls the faucal or the guttural point of the palate. European learners, however, imitate the sound by placing the tongue against the side teeth and then withdrawing it."
* * * "A similar sound is often made use of in urging forward a horse.

! bedeutet den cerebralen Schnalzlaut: bei dem die Zungenspitze gegen den oberen Gaumen gedreht und von dort schnell u gewaltsam wieder abgezogen wird: ! imitating the drawing of a cork.

|| ist der laterale Schnalzlaut, dessen eigentlich hottentottische Aussprache europäischen Zungen kaum möglich ist, die ihn statt dessen gewöhnlich so aussprechen, daß die Zunge gegen die Seitenzähne anstemmen u. davon abziehen.
Kehlcaute –
Den Laut soweit als möglich nach hinten verlegen (Kehle)

The palatal click # is "sounded by pressing the tip of the tongue with as flat a surface as possible against the termination of the palate at the gums, and removing it in the same manner as during the articulation of the other clicks."

The labial click, marked by Dr. Bleek ⊙, sounds like a kiss.

In the arrangement of these specimens of Bushman folklore, Dr. Bleek's division has been followed. The figures at the head of each piece refer to its number in one or other two Bushman Reports mentioned above. The letter B. or L. has been added, to show in which report it was originally included.

"The Resurrection of the Ostrich" and the parsing of a portion of it, were

bedeutet den palatalen Schnalzlaut: er wird bewirkt, indem man die Fingerspitze so flach wie möglich gegen den vorderen Gaumen und Zähne und zur Schnalle und gewaltsam abzieht.

"Speech of certain animals" and the Moon is distinguished by the recurrence of some particular sound at the beginning of each noun and verb instead of the ordinary click or consonant. Some of these sounds are clicks. Thus the Jackal has a lips click described as bearing the same relation as the ⊙ click, it is a strongly explosive p'. The moon, the hare & the Anteater have a most unpronounceable made by curling lips

not finally prepared for the printer when Dr. Bleek died; and it was, here and there, very difficult to be sure of what had been his exact intention, especially in the parsing; but the papers were too important to be omitted.

The givers of the native literature in the "Specimens" are as follows: —

1a! Kunta (who contributes two pieces) was a youth who came from a part of the country in or near the Stromberg (lat. 30° S, long 22° E.) He was with Dr. Bleek at Mowbray from August 29th, 1870, to October 15th, 1873.

11 Kábbo or "Dream" (who furnishes fifteen pieces) was from the same neighbourhood as 1a! Kunta. He was an excellent narrator, and patiently watched until a sentence had been written down, before proceeding with what he was telling. He much enjoyed the thought that the Bushman

stories would become known by means of books. He was with Dr. Bleek from February 16th, 1871, to October 15th, 1873. He intended to return, later, to help us at Mowbray, but, died before he could do so.

/han# Kasso or "Klein Jantje" (son-in-law to ǁ Kabbo) contributes thirty-four pieces to this volume. He also was an exellent narrator; and remained with us from January, 10th 1878 to December, 1879.

Di'ä!Kwain gives fifteen pieces, which are in the Katkop dialect, which Dr. Bleek found to vary slightly from that spoken by ǁ Kabbo and /a!Kunta. He came from the Katkop Mountains, north of Calvinia (about 200 miles to the west of the homes of /a!Kunta & ǁ Kabbo). He was at Mowbray from before Christmas, 1873, to March 18th, 1874

to January 13th, 1875.

!Xáken-aŭ, an old Bushman woman (fifth in a group of Bushman men and women taken, at Salt River, in 1884), contributes one short fragment. She was with us, for a little while, in 1884; but, could not make herself happy at Mowbray. She longed to return to her own country, so that she might be buried with her fore fathers.

To the pieces of native literature dictated by ǁKábbo, no giver's name has been prefixed. To those supplied by the other native informants, their respective names have been added.

Portraits of ǁKábbo, Dia!Kwain, his sister, !Kwéiten ta ǁKén, Ihan#Kass'ō, and !Xáken-aŭ will be seen among the illustrations; from which, by an unfortunate oversight, that of Ia!Kunta has been omitted.

The few texts in the language of the "Bushmen" calling themselves !Kun, met with beyond Damaraland, which are given in

the Appendix, are accompanied by as adequate an English translation as can at present be supplied. These texts were furnished by two lads, whose portraits will be found among the illustrations. The extract given below, from the Bushman Report of 1889, sent in to the Cape Government, will explain a little more about them. The additional signs required for the printing of the !Kun texts are almost similar to those employed in printing the Specimens of Bushman folk-lore, but fewer in number.

"It had been greatly desired by Dr. Bleek to "gain information regarding the language spoken "by the Bushmen met with beyond Damaraland; and, "through the most kind assistance of Mr. W. Coates "Palgrave (to whom this wish was known), two "boys of this race (called by itself !Kun), from "the country of the north-east of Damaraland, "were, on the 12th of September, 1879, placed "with us, for a time, at Mowbray. They

"were finally, according to promise, sent back
"to Namaraland, on their way to their own
"Country, under the Kind Care of Mr.
"Erikson, on the 28th of March, 1882.
"From these lads, named respectively
"!nami and Tamme, much valuable
"information was obtained. They were,
"while with us, joined, for a time,
"by permission of the authorities,
"on the 25th of March 1880, by
"two younger boys from the same region,
"named Iuma and Da. The latter
"was very young at the time of his
"arrival; and was believed by the
"elder boys to belong to a different tribe
"of !Kun. Iuma left us, for an employer
"found for him by Mr. George Stevens, on
"the 12th of December, 1881, and Da was
"replaced in Mr. Stevens' Kind care on
"the 29th of March, 1884. The language
"spoken by these lads (the two elder of
"whom, coming from a distance of
"fifty miles or so apart, differed

slightly, dialectically, from each other)
"proved unintelligible to Ihán# Kaó'ō,
"as was his to them. They looked upon
"the Bushmen of Cape Colony as being
"another kind of Kuin; and Ihán#
"Kaó'ō, before he left us, remarked upon
"the existence of a partial resemblance
"between the language of the Grass
"Bushmen, and that spoken by the
"Kuin. As far as I could observe,
"the language spoken by these lads
"appears to contain four clicks only;
"the labial click, in use among the
"Bushmen of the Cape Colony, etc., being
"the one absent; and the lateral click
"being pronounced in a slightly different
manner.* differed slightly in its
pronunciation from the ordinary lateral
click ||. Later, this attempt to distinguish these
two sounds apart was dis-
continued.

* It will be observed that in some instances, in the earlier collected Kuin texts, given in the Appendix, the mark !! has been used to denote the lateral click, in words where this

Footnote: It will be observed that, in some instances, in the earlier-collected Kuin Texts, given in the Appendix, the mark !! has been used to denote the lateral click, in words where this differed slightly in its pronunciation from the ordinary lateral click, ||. Later, this attempt to distinguish these two sounds apart was discontinued.

(The chief figure of their traditionary lore,
"possessed of magic power, and able to
"assume almost any form; who, although
"differently named, bears a good deal of resemblance
"to the Mantis, in the mythology of the Bushmen.
"The power of imitating sounds, both familiar
"and unfamiliar to them, as well as the
"actions of animals, possessed by these
"boys, was astonishing. They also showed
"a certain representation by brush & pencil.
"The arrows made by them were differently feathered,
"and more elaborately so than those in
"common use among the Bushmen of the
"Cape Colony." (Taken from "A Short account of
further Bushman Material" collected. By L. C. Lloyd,

to the suggestion has been advanced that the painters and sculptors were from different divisions of the Bushman race, the following facts will be of interest. One evening, at Mowbray, in 1875, Dr. Bleek asked Dí'ä'! Kwain if he could make pictures. The latter smiled & looked pleased; but what he said has been forgotten. The following morning, early, as Dr. Bleek passed through the back porch of his house on his way to Cape Town, he perceived a small drawing, representing a family of ostriches, pinned to the porch wall, as Dí'ä'! Kwain's reply to his question. (See illustration). The same Bushmen also told me, on a later occasion, that his father, ǂ ä ä-tlii, had himself chipped pictures of gemsbok, quaggas, ostriches, etc;... at a place named ǂ! Kgîn, where these animals used to drink before the coming of the Boers. Some other drawings made by Dí'ä'!-Kwain, as well as a few by their ǂ Kass'ö and the ǂ! Kun boys, will be found among the illustrations. In the arrangement of these, it has not been easy to place them appropriately.

As regards the texts, as anything standing between text and translation would materially hinder the usefulness of the letter; and, for this reason, the main portion of the illustrations will probably have to be placed at the end of the volume. To show the living activity of Bushman beliefs, the following instances may be given. Some little time after Dr. Bleek's death, a child, who slept in a small room by herself, had been startled by an owl making a sound like breathing, outside her window in the night. This was mentioned to Dí'ä'! Kwain, who said, with much-pleased expression of countenance, did I not think that Dr. Bleek would come to see how his little children were getting on? — Later, I brought a splendid red fungus home from a wood in the neighbourhood of the Cathys Ground, in order to ascertain its native name. After several days, fearing lest it should decay, I asked ǂ hain ǂ Kass'ö, who was with us then, to throw it away. Shortly afterwards, some unusually violent storms of wind and rain occurred. Something was said to about the weather; and ǂ hain ǂ Kass'ö

asked me if I did not remember telling him to throw the fungus away. He said he had not done so but had "put it gently down." He explained that the fungus was "a rain's thing;" and evidently ascribed the very bad weather, we have then having, to my having told him to "throw it away."

To Dr. Theal, for his most kind interest in this work, and for his untiring help with regard to its publication, to Professor von Luschan, for his kind efforts to promote the publication of the copies of Bushman pictures made by the late Mr. G. W. Stow, to Herrn Regierungsbaumeister a. D. H. Werdelmann, for the copies of Bushman implements that he was so good as to make for us, to my niece, Doris Bleek, for her invaluable help in copying many of the manuscripts and making the Index of this volume, and to my niece, Edith Beck, for much kind assistance, my most grateful thanks are due.

L. C. Lloyd.

Charlottenburg, Germany.
May. 1911.

Somatische Analyse auf den Körper bezüglich.

Die anatomischen Parallelen und dynamische begründet - S. 602.

L. 533.

v. Rittelmeyer.

Aus Sport und Menschentum.

Die Sphinx in Ägypten zeigt das Hervorkommen des Menschen „Bildes aus dem Adler-Löwen-Stier-Reich. Man lehrte in uralten Zeiten nicht, daß der Mensch vom Affen abstamme, aber daß er die Kräfte von allen diesen drei Tierwelten, durch die er hindurchging, in sich vereinigt & veredelt hat. Mit diesem Gefühle der Andacht vor den erziehenden Weltenmächten ging der Ägypter durch die Reihe der Sphinxe zu seinem Tempel. In der intimen Beziehung der höheren Menschen schloß man sich in den Mysterienstätten an die führende Weltenlenkung an: man betrachtete den Einzelmenschen, aus welchem Tierreiche vor Allem er sich herausentwickelt hat, und erzog den Adlermenschen zum Weisen, den Löwenmenschen zum Magier, und den Stiermenschen zum Arzt. Andere Menschen zeigten mehr ausgleichende Kräfte und wurden dementsprechend, mit Harmonisierung der besonderen Fähigkeiten erzogen. Eine Erinnerung von vielsagender Bedeutsamkeit ragt aus diesen Zeiten zu uns herüber, wenn wir die Evangelisten, Matthäus, Markus, Lucas, Johannes mit diesen Bildern von Mensch-Engel, Löwe, Stier, Adler in den Kirchen von heute noch abgebildet sehen. Das war gleichsam eine Christlichkeit-Antwort in Palästina auf das Sphinx-Symbol in Ägypten.

Geist aus der Körperhülle gewickelt liegt im Schlaf. Menschen fallen herein in den Adlertypus, zeigen mehr Stier oder Widder Kräfte. Katzenarten in kleinem oder großem Spielarten. Den Affen findet man nicht.

unhöfliche, aber geniale Nietzsche-Wort:

daß die Frauen entweder Vögel oder
Katzen oder Kühe seien.

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BLEEK COLLECTION

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SPECIMENS OF BUSHMAN FOLKLORE

PAGE PROOFS 1910.

INCLUDES MSS OF PREFACE TO SPECIMENS OF BUSHMAN FOLKLORE.