

**ABREVIATURAS USADAS EN EL MATERIAL
INTRODUCTORIO Y LAS NOTAS**

BG-1: D. F. Bleek, «Bushman Grammar: A Grammatical Sketch of the Language of the /xam-ka-!k'e» (1928a)

BG-2: D. F. Bleek «Bushman Grammar: A Grammatical Sketch of the Language of the /xam-ka-!k'e (continuation)» (1929a)

BR: *A Brief Account of Bushman Folklore and other Texts* de W. H. I. Bleek (1875)

CAB I-VIII: D. F. Bleek, «Customs and Beliefs of the /Xam Bushmen», artículos aparecidos entre 1931 y 1936 en la revista *Bantu Studies* (entre 1933 y 1936 con el título «Beliefs and Customs»). Se da también la paginación de la edición anotada de estos artículos a cargo de Jeremy Hollmann (D. F. Bleek 2004)

CBL: Colección Bleek-Lloyd

CO: Colonial Office

DIC: D. F. Bleek, *A Bushman Dictionary* (1956)

ISAM: Iziko South African Museum, Ciudad del Cabo.

KAB: Archivos de El Cabo Occidental (Western Cape Archives and Records Service, Cape Town Archives Repository)

KH: Sigrid Schmidt, *Katalog der Khoisan Volkserzählungen des südlichen Afrikas/Catalogue of the Khoisan Folktales of Souther Africa* (1989)

(L): Glosa de Lucy Lloyd

LL: Numeración de los cuadernos de Lloyd en el DVD que acompaña a Skotnes 2007 y en la web

LR: *A Short Account of Further Bushman Material Collected* de Lucy C. Lloyd (1889)

M: D. F. Bleek, *The Mantis and His Friends* (1923)

(N): Glosa del narrador.

NCE: J. M. de Prada-Samper, *La niña que creó las estrellas* (2001)

NLSA: National Library of South Africa, Ciudad del Cabo.

NoS: «Name of stories to be still obtained» (BC 151, E4.5.3, transcrito como Apéndice III)

SBF: W. H. I. Bleek y Lucy C. Lloyd, *Specimens of Bushman Folklore* (1911)

SFFA: D. Lewis-Williams, *Stories that Float from Afar* (2000)

SSAM: D. F. Bleek, «Special speech of Animals and Moon Used by the /Xam Bushmen» (1936b)

WB: Numeración de los cuadernos de Bleek en el DVD que acompaña a Skotnes 2007.

GLOSARIO

Este glosario incluye los principales personajes y conceptos que aparecen en los textos, así como las especies de plantas y animales que en ellos se mencionan. **AxG** remite a la imagen o imágenes correspondientes en el Anexo Gráfico que se encontrará en el DVD adjunto a este trabajo.

ACACIA. Véase **!KHUIRRI, //K"ERRI**

ANTÍLOPE CABRÍO (/ki, /khi). La esposa de Lagartija en el relato «Los dos leones, los lagartos, Grulla Azul, Antílope Cabrío y Cuervo Negro» (A5). El nombre inglés (de origen holandés) de esta especie de *rhebok*, y su nombre científico es *Pelea capreolus*. En el relato se llama a Antílope Cabrío /kedde (compañera, amiga del alma). **AxG, B19**

ARRANCADA A MORDISCOS (Tssi-!kuara-/hij). Joven protagonista del relato A16. Su madre adoptiva es una leona que la llama así porque la arranca, literalmente, del vientre de su madre, a la que ha matado para devorarla.

AURU. Nombre que **HIENA**, en el relato A17, da a su esposa, **TORTUGA ANGULADA.** Véase también /ho:ξ

AVESTRUZ (to). Los avestruces eran antaño muy abundantes en el territorio de los /xam, del que hoy han desaparecido por completo. Los /xam pensaban que en el universo sólo había dos seres inmortales: Luna (vista como un varón en la mitología) y el avestruz macho. Los /xam ka !ei cazaban avestruces por su carne y por sus huevos. Las cáscaras de estos eran utilizadas como recipientes para recoger agua. Véanse las fotografías de petroglifos que muestran avestruces, **A1.12, A2.31**

BOCAFÉTIDA (!K"wa-ga-ttu). Al traducir el texto A4, y en su edición de un mito de Mantis en el que también aparece (M: 23-25), D. F. Bleek tradujo el nombre /xam de este personaje, !K"wa-ga-ttu, como *Foulmouth*. En el manuscrito del mito de Mantis, Lucy Lloyd traduce el nombre (allí escrito !xa-ka-ttu) *Bad-smelling-mouth* (**L.VIII.29: 8526**). Al traducir A4 D. F. Bleek utilizó inicialmente el término *muishond*, que alude a la mofeta africana, *Ictonyx striata*, cuyo nombre /xam es !kwa: o !kwa:ξ (DIC:). Siguiendo el precedente del mito de **MANTIS** traducido por su tía, Bleek rectificó. Con todo, las características del personaje, y la similitud de los nombres, además del hecho de que !K"wa-ga-ttu podría también significar «ano maloliente», apuntan a que Bocafétida podría muy bien ser un avatar mitológico de la mofeta. Dicho esto, hay que señalar que /Haŋ≠kass'o

contó un mito sobre la mofeta, «que, en los días en que era un hombre de [la primera humanidad] se hizo pequeño cortándose su propia carne cuando no tenía comida» (LR: # 68; **L.VIII.25: 8198-8211**).

BUCHU (*ˈsã:, tsã*). Sustancia aromática, extraída de diversas plantas, que los /xam utilizaban para fines terapéuticos y ceremoniales. También es conocida por otros pueblos del sur de África.

BÚHO (*!hũ!hũ*). El búho (de la especie *Tyto alba*) no aparece como personaje en los mitos, pero sí en varias leyendas y testimonios (C5, D5a D6, D7) donde se le atribuye el poder de provocar el ocaso y anticipar la llegada del león.

CAAMA (*!kəwʔa*). Se trata del *hartebeest* (*Alcelaphus buselaphus*), un antílope de mediano tamaño, muy difundido por toda África en sus distintas subespecies. En el texto A9 se menciona un grupo de caamas que se desplaza, seguido por otro de leones. En el contexto del relato, hay que entender que tanto los antílopes como los leones son personas. Por lo demás, esta especie no aparece como personaje, pero los narradores dijeron que fue creado por **MANTIS** inmediatamente después del eland, y es su segundo favorito. Su pelaje es rojizo porque Mantis lo alimentó con miel de abejas jóvenes (M: 10, 12). En un mito narrado por //Kábbo, Mantis se transforma en caama para engañar a unas niñas (SBF: 3-17; NCE: 55-59). El morral de Mantis está hecho de piel de caama, de ahí que se dirija a él con el grito «Hijos de caama». **AxG, B26**

CHACAL (*kóro*). *Canis mesomelas*. Al igual que la hiena, el chacal era un animal despreciado por los /xam. El chacal sigue presente en el antiguo territorio /xam, pues la eliminación de los grandes predadores, y la introducción de las ovejas, que son presa fácil de sus ataques, han favorecido su multiplicación. **AxG, B17**

CORREA. En /xam, !Hauë-ta-#hou. Junto a **ESTERA** (!Gu:), su inseparable compañero de malandanzas, Correa es uno de los dos leones protagonistas del ciclo de relatos recogidos en la sección A II. La primera vez que reparó en este nombre, Lloyd recabó la siguiente información de //Kábbo: «Un nombre de león (algo sobre un cinturón que se aprieta o afloja)» (**L.II.2: 315'**; A4). *!hanetən* significa, en efecto, «atar, apretar» (DIC: 396, cf., en la misma página, *!hãu*, «correa, cinturón»), y *!hou*: «cinturón» (DIC: 651), por lo que quizá el nombre se podría traducir como «Apriétate la correa». Teniendo en cuenta que *-ta* puede ser una variación de *-ka*, la partícula posesiva, otra posible traducción del nombre sería «Correa del Cinturón», una redundancia que no deja ser adecuada para un

personaje grotesco. En una glosa al relato A2b (págs. 8798'-8799'), /Haŋ≠kass'o explicó a Lloyd que Correa era más reacio que su compañero a devorar personas, pero que Estera le incitó a comer la carne de **GRULLA AZUL** y «desde entonces devora personas». En los relatos, en general, Correa es algo menos bruto y voraz que su compañero, al que amonesta con frecuencia por sus excesos. En el texto A3, //Kábbo explica que la mirada de una doncella transformó a ambos leones en estrellas. Estas estrellas se han identificado como Alfa y Beta Centauri, los dos punteros de la Cruz del Sur.

CUAGA (//kwi:, //k''hwi). *Eqqus quagga*, un tipo de cebra que era presa frecuente de los /xam (C3, C4), y figura también como personaje en varios de sus mitos. Vivía en grandes manadas en el Karoo, hasta que los granjeros que invadieron la zona acabaron por completo con ella. **AxG, A1.1, A1.7, B52**

CUERVO NEGRO (//boçè). Tía (probablemente no en el sentido literal) de **ANTILOPE CABRÍO** en el relato «Los dos leones, los lagartos, Grulla Azul, Antílope Cabrío y Cuervo Negro» (A5). En DIC: 543 se identifica la especie como «cuervo negro, *Corvus segetum*» (DIC: 543). La taxonomía actual es *Corvus capensis*. **Axg, B66**

DAMÁN (/hun-tu-!kalkattən). El damán, *Procavia capensis*, es un mamífero con cierto parecido a la cobaya, muy abundante, incluso hoy en día, en el que fue el antiguo territorio de los /xam. En su mitología, Damán es la esposa de **MANTIS**. **Axg, B58**

ELAND (sa). *Taurotragus oryx*, el más grande de los antílopes africanos. *Taurotragus oryx*. Es el mayor de todos los antílopes, creado por Mantis al sumergir en un charca una vieja sandalia de su yerno /Kwammaŋ-a. Los bosquimanos lo aprecian mucho por la abundancia de carne que proporciona y por su gran mansedumbre, que facilita su caza. De su importancia ritual son testimonio las numerosas pinturas rupestres y petroglifos en los que aparece representado y en las que, al decir de los expertos, se alude metafóricamente a los componentes más importantes de la realidad bosquimana: la divinidad, el sustento diario, la potencia sobrenatural y el mundo invisible. Según Andrew Bank (2006: 139) ninguno de los informantes de Bleek y Lloyd dice haber visto o cazado un eland, lo que sugiere que la especie había desaparecido de la zona en las primeras décadas del siglo XIX, víctima de la presión de los cazadores blancos y baster. **Axg, B48-50**

ESCARABAJO PELOTERO (*ḥdʒu*). Personaje del relato A2a, donde vive en el mismo campamento que **RANA**, **GRULLA AZUL** y **LASCAZALVUELO**. La entrada en el diccionario (DIC: 34) dice simplemente que *ḥdʒu* significa «escarabajo». Es posible, sin embargo, identificar la especie, ya que en marzo de 1879, /Haŋʔkass'o hizo un detallado dibujo de este insecto (**AxG, B69**), reproducido en Szalay 2002: 143, figura 47. Posiblemente se trate de un escarabajo pelotero del género *Scarabaeus*. **AxG, B68**

ESTELIÓN (*!kaʒu, !kao:*). El estelión es un lagarto del género *Agama*, género muy difundido en el sur de África. El estelión de los mitos /xam es, probablemente, *Agama aculeata*. En todos los relatos en los que aparece, se caracteriza a Estelión como un hombre estúpido, inepto e irresponsable. **AxG, B59-61**

ESTERA. En /xam, !Gu:, el más descerebrado y voraz de los dos malvados leones que se transformaron en la Cruz del Sur, y que son los protagonistas del ciclo de relatos /xam recogidos en la sección A. En una glosa al relato A2b (págs. **(8798'-8799)**), /Haŋʔkass'o explicó a Lloyd (que ya había escuchado historias sobre los dos leones de boca de otros informantes) que el nombre /xam del personaje !gu:, era el de unas «esteras hechas con juncos gruesos». /Haŋʔkass'o explicó también que Estera

era el que se comía a la gente, mientras que Correa era el que no comía gente. Por eso, [Correa] era el que regañaba (solía regañar) a Estera. Estera fue el que indujo al otro a comerse la carne de la muchacha, dijo: «¡Prueba! ¿Te crees que no es un avestruz? Su carne es como la de avestruz.» Por eso, !Hauë-ta-ʔhou la probó, comió decididamente (?), y desde entonces devora personas.

FOULMOUTH. Véase **BOCAFÉTIDA**

GACELA (*wai, wbai*). Se trata de la llamada gacela saltarina (*Antidorcas marsupialis*), muy abundante en el Alto Karoo hasta finales del siglo XIX, y una de las principales fuentes de sustento de los /xam. Sobre la importancia de esta especie para los bosquimanos del sur, y su presencia en el arte rupestre, véase Lenssen-Erz 1994. **AxG, B20-25**

GATO SALVAJE (*//gwattən, //gwatta*). El gato salvaje aparece como personaje en varios mitos /xam. Dos especies vivían en su territorio, el gato salvaje africano *Felis lybica*, y el gato salvaje moteado, *Felis nigripes*.

GRULLA AZUL. *Anthropoides paradisea*. Hermana de **MANTIS**. En el árido territorio /xam se la debía de ver sólo los periodos en que las lluvias habían sido especialmente buenas. **AxG, B67**

HIENA. En el territorio /xam se daban los dos tipos de hiena que viven en el sur de África, la hiena parda (*Hyaena brunnea*), llamada !gvai en /xam, y la hiena manchada (*Crocuta crocuta*), cuyo nombre /xam era !kau!káuunu. En los mitos y otros relatos, se usa siempre el término !gvai, lo que hace pensar que se usaba indistintamente para ambos tipos de hiena. **AxG, B18**

LAGARTIJA (/gi:). /Haŋkass'o describió al /gi: como «un lagarto listado, mayor que el *ackeldos*, pero más pequeño que el !kbaü [estelión]. No se parece al !kbaü, que es feo, ni al *ackeldos*. Porque es bello, ya que normalmente (?) es rojo» (**L.VIII.23: 8859'**). Es el marido de Antílope Cabrío (/kɛ) en el relato «Los dos leones, los lagartos, Grulla Azul, Antílope Cabrío y Cuervo Negro» (A5). El término /gi: no está en DIC, pero a juzgar por los datos que aporta el narrador, la especie en cuestión podría ser *Mabuya occidentalis*, que mide entre 7 y 9'5 cm, es decir, es mayor que el estelión y algo más pequeño que *Nucras tessellata*, que es un posible candidato para el *ackeldos* o *tarra-gu* (ver **Lagarto**). **AxG, B62b**

LAGARTO (tarra-gu). Este personaje es la cuñada del niño de la primera humanidad que en el relato B5 se transforma en león porque sus compañeros lo introducen en una piel de **RATA SILBADORA**. El *tarra-gu* corresponde posiblemente a la especie *Nucras tessellata*. **AxG, B62a**

LASCAZALVUELO (!Kwožmmainj /ka //kãũ). Es el marido de Rana en el relato A2a. La naturaleza e identidad de este personaje distan de estar claras. !kwommainj es un verbo que significa «disparar entre animales que corren» (DIC: 468), pero en DIC: 469 encontramos también !kwommainja, «de suelas gruesas». /ka puede tener muchos sentidos: «matar», «dejar en paz», «hacer eso, decir eso» (DIC: 293-294). La palabra //kãũ (con las vocales nasalizadas) no está en DIC. Las formas que sí figuran incluyen «cubrir», «mendigar (?), trocar», «vigilar, velar por, proteger» así como uno de los nombres del ratón listado (DIC: 573). Todo esto parece apuntar a un animal con buenas dotes para la caza. Quizá se trate del sapo, capaz de atrapar a sus presas en movimiento, de ahí la traducción que propongo.

LIEBRE (!nãũ, !nau:). Una muchacha Liebre aparece como personaje en los relatos A6, A7, A8 y A9, en los que termina burlando a los dos malvados leones,

CORREA y ESTERA. En la mitología /Xam, y en la de la mayoría de pueblos khoisan, Liebre (generalmente un personaje femenino) es la protagonista de un mito en el que es enviada por Luna (un personaje masculino) para que comunique a los seres humanos que, al igual que el propio Luna, nunca morirán. Sin embargo, Liebre tergiversa el mensaje, y por eso los hombres son ahora mortales. **AxG, B57**

MANTIS (/Kaggen). Protagonista del principal ciclo de la mitología /xam (NCE: 45-116). A pesar de su nombre, no cabe identificarlo con el insecto *Mantis religiosa* ni con sus peculiares costumbres. Es un embaucador nato que recorre incansablemente el desolado paisaje de /Xam-ka lau en busca de pependencias de las que suele salir mal parado. Provisto de poderes mágicos, a Mantis le salen alas cada vez que su situación es desesperada, lo que le permite escapar volando. Asimismo, todas sus pertenencias tienen vida propia y el don de la palabra, y escapan por su propio pie cuando la situación de su amo se pone fea. De regreso a su casa, sin embargo, tiene que enfrentarse a los sermones y reproches de su familia. Mantis es también el creador y protector de los antílopes, especialmente del eland, el más grande de todos y su favorito. A pesar de sus rasgos negativos, es también un ser beneficioso dotado de atributos divinos. Mantis pertenece a la categoría de los embaucadores (*tricksters*) divinos, y está, por tanto, emparentado con figuras tales como el Maui de los polinesios, el Cuervo de los indios de la costa noroeste de América, o el Loki de la mitología escandinava. Por otro lado, a diferencia de muchos otros personajes de este tipo, Mantis tiene una faceta de héroe trágico que lo acerca mucho al dominio de lo humano (cf. Prada 1995a). Al igual que tantas figuras similares de la mitología universal, se trata de un ser proteico capaz de múltiples transformaciones. Unas veces es una liebre, otras un eland, otras el insecto cuyo nombre lleva. Según Lewis-Williams (1981: 119-121), la identificación de la divinidad con el insecto podría estar relacionada con su uso para fines oraculares. Lorna Marhsall (1999: 245) opina que si la mantis es considerada por muchos grupos bosquimanos como una criatura especial es porque es el único insecto capaz de girar la cabeza hasta mirar fijamente con ambos ojos a quien la observa. John Parkington (2003: 87-88) sugiere que fueron sus incomparables dotes como cazador las que favorecieron que los /xam y otros grupos bosquimanos asociaran la mantis con la divinidad. **AxG, B70a-c, B71**

MELONCILLO (/ni). Un tipo de mangosta, identificado con *Herpestes ichneumon*, la mangosta egipcia (en castellano llamada meloncillo), en DIC: 348, Bleek 1875, M, y en otras publicaciones. Sin embargo, la identificación es incorrecta, dado que esta especie no se encuentra en el antiguo territorio /Xam. Con toda probabilidad, /ni es la mangosta gris, *Galerella pulverulenta* (antes conocida como *Herpestes pulverulenta*), que sí habita esa zona (Stuart y Stuart 1993: 136). El error de identificación no deja de ser curioso, dado que en enero de 1872, durante una visita al Museo Surafricano, /A!kuŋta, el primer informante de los Bleek, identificó como /ni un espécimen del museo clasificado como *Herpestes caffer* (**B.II: 368'**), un nombre ya obsoleto para , *Galerella pulverulenta*. **AxG, B18a**

MUSARAÑA (!bennixa). Por la descripción que se hace de este animal en varios testimonios, no cabe duda de que el término !bennixa designa una musaraña del género *Macroscelides*, conocidas popularmente, a causa de su largo hocico, como musarañas-elefante. Muy probablemente se trata de la musaraña-elefante de orejas redondas, *Macroscelides proboscideus*, que vive en territorio /xam (Stuart y Stuart 1993: 38). Este tipo de musarañas aparecen en varios mitos /xam, caracterizadas como seres débiles, que necesitan la protección de otros para no sucumbir a sus enemigos. En uno de estos mitos, contado por /Haŋ≠kass'o, las musarañas (que son personas de la primera humanidad) son víctimas fáciles de Estelión, que las deja inconscientes y las mete dentro de una madriguera. **MANTIS** avisa en sueños a los ratones listados (*Rhabdomis pumilio*), y sólo gracias a la intervención de éstos Estelión es eliminado y las musarañas liberadas. El simbolismo de este relato apunta de forma bastante clara a que las musarañas representaban a los chamanes de la lluvia, y Estelión a las fuerzas a las que debían enfrentarse estos chamanes. Esta hipótesis se ve reforzada por la presencia de musarañas en los petroglifos de varios lugares del territorio /xam (al menos, que yo sepa, en Springbokoog y Franseville), desde algunos de los cuales es posible ver el Strandberg, la montaña que, según un mito /xam (SBF: 214-217; NCE: 16-19) es el cuerpo de un estelión que se partió en trozos cuando quería a travesar las montañas. **AxG, A3.18-20 y B53**

MOSCA (!houkn!houka). Según varios testimonios de Diälkwain y /Haŋ≠kass'o (D4, D5, D7), si un niño se tomaba a la ligera el nombre del león, las moscas iban a avisarlo.

ÓRIX (*!khwai*). *Oryx gazella*. Se trata de un antílope de gran tamaño, muy cazado por los /Xam, y representado con bastante frecuencia en sus petroglifos. A pesar de eso, no aparece en los mitos sino como presa (A7, C12). El protagonista del mito del cachorro de león (B0) quiere un perro para cazar órix jóvenes. El testimonio de W. C. Scully (1915: 87-88) indica que, al menos en ciertas partes del antiguo territorio /xam, el órix era todavía muy abundante a finales del siglo XIX. **AxG, B27**

PERRO (*!khwij*). El tipo de perro al que se alude en el mito del cachorro de león (texto B0) pertenece a la forma *africanis*, propia del sur de África, del perro doméstico (*Canis lupus familiaris*). Véase la Introducción. **AxG, B16**

PRIMERA HUMANIDAD. Ver *!XWE: /NA: SSO !K'E*

PUERCOESPÍN (*!kó:a, !xó*). En la mitología /Xam, Puercoespín es la hija adoptiva de Mantis. Está casada con */KWAMMAD'A*. **AxG, B18b**

RANA (*!ga*). La esposa de **LASCAZALVUELO** en el relato A2a. Probablemente se trata de la especie *Rana fuscilgula*. **AxG, B64, B65**

RATA SILBADORA (*!khwib*). En el relato A11, Rata Silbadora cambia su pecho, amplio y resonante, por el de León, que entonces tenía un pecho como el que ahora tienen las ratas silbadoras. El joven protagonista del relato B5 es introducido en una piel de este animal por sus compañeros, a consecuencia de lo cual termina transformándose en león. Las traducciones inglesas de A11 y B5 hablan siempre de *field mouse*, «ratón campestre», pero está claro que ni */A!kuŋta* ni */Haŋ≠kass'o* no se refieren a un ratón común. En el sur de África, la especie conocida comúnmente como *field mouse* es el ratón listado, (*Rhabdomys pumilio*). Es improbable que esta sea la especie aludida aquí, dado que su nombre /xam es *!khou* (DIC: 577). La descripción que ofrece */Haŋ≠kass'o* apunta a que el *!khwib* es una «rata silbadora» del género *Parotomys*. Las dos especies que viven en Suráfrica, *P. brantsii* y *P. littledalei*, se encuentran en lo que fue el territorio /xam. Según Stuart y Stuart 1993: 118, cuando perciben una amenaza, las ratas silbadoras «se yerguen sobre las patas traseras, muy cerca de la madriguera, y emiten un agudo silbido, antes de desaparecer en la madriguera», lo que se corresponde a la conducta descrita por */Haŋ≠kass'o*. El color del pelaje, dicen los Stuart, «es muy variable y va desde un amarillo-rojizo pálido, con la parte

inferior del cuerpo blanca, a un tono marronáceo o grisáceo, con la parte inferior gris», lo que también corresponde a la descripción de /Haŋʃkass'o. **AxG, B56**

SALAMANQUESA (//boʃru). Aliada de **Antílope Cabrío** en el mito de los dos leones y los lagartos (textos A3, A4 y A5). En la página **L.VIII.32: 8849'** de A5 ese texto se nos dice que el //boʃru se parece al estelión y tiene la garganta roja. La protagonista del relato A11 prefiere ir a cazar estos lagartos a hacer lo que le manda su madre, con lo que termina en las zarpas de **CORREA** y **ESTERA**. En la página **L.VIII.32: 8822'** de ese relato se nos dice que los niños comen estos lagartos, y que los atrapan entre las rocas. Todo esto apunta a que el //boʃru es una variedad de *gecko*, probablemente del género *Pachydactylus*. Estos lagartos son muy similares a las salamanquesas europeas. **AxG, B62c**

TORTUGA ANGULADA (/go/gokəŋ). La esposa de **Hiena** en el texto A17. El nombre científico es *Chersina angulata*. Véase también /HO:ʒ. **AxG, B63**

TSSI-!KUARA-/HIŋ. Ver **Arrancada a mordiscos**

/HO:ʒ. Esta palabra aparece explicada en DIC: 288 como *darkness*, oscuridad, pero los contextos en que aparece en el mito del cachorro de león, así como los relatos en A16 («Historia de Tssi-lkuara-/hiŋ, «Arrancada-a - mordiscos») y A17 («La venganza de Hiena»), sugieren que el término alude a un concepto muy especial de oscuridad. En **L.II.30: 2711** la esposa del hombre que robó el cachorro de león le dice a su hijo:

En verdad lo que traje fue un cachorro de león. Somos nosotros quienes pasamos miedo. Nuestros mayores creen que vivimos tranquilos, cuando en realidad en esta soledad, en estas tinieblas [*the darkness and solitude* = /ho:ʒ] en que nos encontramos, pasamos miedo.

En la página **2712'**, //Kábbo glosa el término /ho:ʒ de la siguiente forma:

Quien está con sus congéneres, no está en la soledad, [en las tinieblas], porque ellos son numerosos. El hombre que se lleva a su mujer, la introduce en la soledad, [en las tinieblas]. No está entre personas. Sus hijos también están con él, en la soledad, [en las tinieblas].

El término se usa otras tres veces en el texto del relato (páginas **2759**, **2827** y **2830**). En todos estos casos, salvo uno, se traduce sólo como *solitude*, «soledad». La excepción está en la página **2830**, donde se vierte como *dark solitude*, «oscura soledad». Quizá ésta se la mejor forma de traducirlo. El ejemplo que se da en DIC: 288 está tomado de la versión de /Haŋ≠kass'o del mito en que Mantis crea el eland y la Luna (D. F. Bleek 1923: 9). A continuación reproduzco todo el pasaje, tal y como figura en el manuscrito. Al final del mito, Mantis le dice a la Luna:

Thou art the one who must shine at night; thou must shining take away the people's the (sic.) darkness [/bo:ǰ]. Thou art the one who shalt lighten at night [/gá], who shalt, shining lighten (?) for the people the dark [/bo:ǰ]. (**L.VIII.6: 6577-6578**).

Tú eres quien debe brillar en la noche; brillando, debes llevarte la oscuridad [/bo:ǰ]. Tú eres quien dará luz en la noche [/gá], quien, brillando, dará luz (?) a la gente en la oscuridad [/bo:ǰ].

En A16, «Historia de Tssi-lkuara-/hiŋ, "Arrancada-a -mordiscos"», la leona que ha adoptado a la protagonista transforma su cabeza en oscuridad, aparentemente haciéndose invisible para sus presas. La palabra empleada por /Haŋ≠kass'o es !kwi:ŋ (cf. kwe:n, !kweŋ, «negro, oscuro», DIC: 464), glosada como /bóäka, una forma de /bo:ǰ. Transcrita como /boǰΛ, la palabra aparece en el texto A17, «La venganza de la Hiena», narrado también por /Haŋ≠kass'o. Allí se emplea para referirse a la negrura de la cabeza de **TORTUGA ANGULADA**, que sobresale del morral donde la ha colocado León, su asesino. En este mito /Haŋ≠kass'o glosa así el término:

Algo que no es poco negro, es lo que la gente dice que se parece a oscuridad [/bo:ǰΛ] es [bã] bello. (**L.VIII.25: 8242'**)

En NoS n° 4° al personaje se le llama «tortuga negra», algo que, sin duda, está relacionado con la referencia a la oscuridad del personaje, debida, quizá, al hecho de que algunos ejemplares de *Chersina angulata* tienen un caparazón muy

oscuro. Todo parece indicar que los /xam consideraban muy bellas a estas tortugas, y que sus caparazones fueran especialmente valorados como recipientes para hierbas medicinales. A este respecto, es interesante tener en cuenta que entre los ju/'hoansi (!kung) de Nyae Nyae (Namibia) estudiados por Lorna Marshall, «el componente de su instrumental con el que los sanadores [chamanes] complementan su propio *n/um* [potencia sobrenatural] al curar es su caparazón de tortuga lleno de una mezcla de plantas con *n/um* y tuétano o grasa» (Marshall 1999: 56). Es muy posible que el caparazón de tortuga fuera también parte importante del instrumental de los chamanes /xam, y que este mito aluda al aspecto numinoso de esos caparazones. El nombre que Hiena da a Tortuga Angulada, *Auru*, apunta en esa dirección. La palabra *auru* no está en DIC, donde sí encontramos //auro//auro como «cóncavo» y //auru como «buena luna, probablemente cóncavo» (DIC: 519). En otro lugar /Haŋ≠kass'o explicó a Lloyd que //auru, !kwi k'Am̩m, significaba «persona que al soñar con ella tenemos éxito» (L.VIII.23: 8074').

En el texto D9, uno de los nombres que, según el narrador, usan los niños para no mencionar directamente al león es «cosa que es la oscuridad de su cabeza» (*ts'á a: /na: _/hokə̃n e*). Una vez más, se usa aquí una forma de /bo:ǰ.

El término /xam más comúnmente usado para referirse a la oscuridad es //ga, del cual se dan numerosos ejemplos en DIC: 522, y que en el mito del cachorro de león se utiliza a menudo para referirse a la oscuridad (o la noche) como tal. Por tanto, parece claro que el término /bo:ǰ-/boǰΛ se refiere a un concepto metafísico y numinoso de oscuridad, asociado con la oscuridad primigenia que dominó el mundo antes de que Mantis creara la Luna.

/KAǰNTSI. Según el diccionario, se trata de un «arbusto con semillas espinosas, *Tribulus terrestris*» (DIC: 301). Se trata del abrojo o trébol, cuyas flores producen un fruto que se desgaja con facilidad, produciendo cuatro o cinco segmentos. Estos segmentos son duros y, además de una única semilla, tienen dos afiladas espinas de unos 10 mm de longitud y 4-6 mm de anchura. Tanto !Kweiten ta //ken (A8) como Diä!kwain (A7) mencionan este arbusto en sus respectivas versiones de la historia de un personaje que escapa de los leones tirando espinas tras de sí. No cabe duda de que la identificación es correcta, dado que Diä!kwain vio la planta en Mowbray y llevó a Bleek una muestra (B.XXVI: 2508'). **AxG, B72**

/KAŽO. Según DIC: 301, esta palabra significa «colina». Janette Deacon (1988, 1998) opina que tanto este término como **//xau:** se refieren a colinas cubiertas de doleritas. Mis propias investigaciones apuntan a que lo importante aquí no es la presencia o no de doleritas, sino la forma de las colinas. Así, el término **/kažo** se referiría concretamente a las colinas que tenían la cima puntiaguda, como la descrita en los textos A13 y A14. **AxG, A2.25a, A3.3**

/KOU: En los textos A13 y A14, ≠Kasiŋ utiliza este término para designar la colina que la chamán de los chacaes crea para protegerlos del león. En una glosa al texto A14, ≠Kasiŋ explicó que se trataba «una montaña alargada y alta con una cumbre redondeada y llana» (**L.IV.1: 3486'**). Posiblemente se trate de una variante de la palabra **/KAŽO**. **AxG, A2.25-26**

/KWAMMA᠓ʔA. Esposo de Puercoespín, la hija adoptiva de Mantis. No está identificado con ningún animal concreto, aunque los /xam ka lei decían que la franja roja del arco iris era /Kwamma᠓ʔa. Está debajo de la franja amarilla, que era Mantis (**L.VIII.7: 6601'-6602'**; M: 66). El mismo informante, /Haŋ≠kass'o, dijo también que ellos llamaban /Kwamma᠓ʔa a todo el arco iris. /Kwamma᠓ʔa es el prototipo del hombre bosquimano, prudente, valeroso y buen proveedor de su familia. En ese sentido es la antítesis de Mantis, que a menudo ha de sufrir sus broncas, transmitidas indirectamente a través del Meloncillo. Una de sus reacciones más características cuando se entera de la última trastada de su suegro consiste en guardar un obstinado silencio. **AxG, A3.39**

!GABBA. Planta mencionada en varios relatos. Transcrita también *Inabba* (DIC: 472). Los informantes daban *driedoorn* como su nombre en afrikaans. Con toda seguridad se trata de la especie *Rhigozum trichotomum* llamada *driedoring* («tres espinas») en afrikaans. Es un pequeño árbol espinoso. **AxG, B73**

!GIXA. También escrito *!gi:xa*. El plural es *!gitən*. El término significa, literalmente, «el que tiene la cualidad (*xa*) del poder mágico (*!gi*)». Véase DIC: 328, *!gi:*, «poder mágico, hechicería» y DIC: 255, *-xa*, «sufijo similar [el inglés] *-ful*» (como en *wrathful*). El plural es *!gi:tən*. Lloyd y D. F. Bleek tradujeron el término como *sorcerer* («hechicero»), y más tarde como *medicine man* («hombre medicina»), pero hoy día se suele utilizar el término «chamán» para referirse a estos especialistas en lo sobrenatural, que siguen existiendo entre los bosquimanos del

Kalahari. Véase al respecto lo que J. Hollmann dice en el prólogo a su edición de la serie CAB de D. F. Bleek (Hollmann 2005: xvi).

!GU:. Véase **Esterá**

!HAUË-TA-≠HOU. Véase **Correa**

!KAU. Según DIC: 408, 412, este término (del que *!káogǝn* y *!kaugǝn* serían formas enfáticas) significa «piedra, sendero, montaña». Con toda probabilidad se trata de una forma de **!KOU**.

!KAU:ǂǂ. Un tipo de arbusto al que el protagonista del texto C3 es conducido por su presa, un cuaga, que sabe que allí le aguarda un león. Mencionado en el mito del cachorro de león (1736') como *!k"oa-keu*. El narrador de C3, Diä!kwain, dijo que los bóers llamaban a este arbusto, *xanna*. El término *!kau:ǂǂ* está en DIC: 413, donde se nos dice que es «un arbusto, "gannabos"». El diccionario recoge también las formas *!kwa:ǂ*, «arbusto usado por los europeos para hacer jabón, por los bosquimanos para calzar los fogones» (DIC: 437) y *!ko-aǂ*, «arbusto, "asbos", "saibos"» (DIC: 457). La referencia a su uso por parte de los bóers como ingrediente para hacer jabón apunta a que se trata de la especie *Salsola dealata*, uno de cuyos nombres comunes es *ganna*, término del que, casi con certeza, deriva *xanna*. Los arbustos del género *Salsola* se dan en terrenos salobres, como el aguazal que se menciona en el relato de Diä!kwain. En España se encuentran varias especies de este género, como la barrilla borde (*Salsola kali*), conocida como almarjo de los jaboneros o salicor de la Mancha. **AxG, B74**

!KHUIRRI. En la versión de !Kweiten ta //ken del mito del hombre atrapado por un león después de quedarse dormido (B3), la fiera coloca a su víctima en un árbol de esta especie, cuyo nombre europeo, según la narradora, era *grenad bushes*. !Kweiten ta //ken añade, también en afrikans, *achterveld dein doornboom*. El término *achterveld* se refiere al páramo que se extiende al norte de Calvinia y los montes Hantam, estos es, la zona de donde procedían !Kweiten ta //ken y Diä!kwain (BR: # 121); *doornboom* es sin duda un término genérico para todos los árboles y arbustos espinosos. En el testimonio de /Haŋ≠kass'o sobre la elaboración de vasijas de barro, se hace alusión a un árbol llamado *!khou*, cuyo nombre europeo era *doorn boom* («árbol espinoso»). El *!khou* produce unas bayas rojas que los /xam llamaban «excrementos del *!khou*», porque salían del tronco del árbol (SBF: 345). En otro testimonio, /Haŋ≠kass'o explicó que *!kuerriten-!kuerriten* (en singular *!kui!kuerr*): «es el nombre un arbusto que se encuentra en las

quebradas de una montaña "roja" a este lado [sur] de Kenhardt, llamada Rooiberg for los blancos» (SBF, 197).

Todo parece indicar que el *!kbou*, el *!kbuirri* y, posiblemente, también el *!kui!kuerri*, son la misma especie. En una lista manuscrita de árboles y arbustos que Lucy Lloyd extrajo de una publicación botánica (BC 151, E4.5.7), se identifica el *doornboom* con la especie *Acacia horrida* o espino de Natal (**AxG, B77**). Sin embargo, es improbable que se trate de esta especie, cuya área de distribución queda lejos del antiguo territorio /xam (Smit 2008: 38-39). La especie *Searsia pendulina* (antes *Rhus pendulina*) o *kareeboom*, conocida localmente como *krieboom* produce bayas rojas comestibles y está muy extendida en la zona, pero no tiene espinas. En mayo de 2004, Rina van Wyk, de la granja Springbokoog, y Janette Deacon me sugirieron que el *!kui!kuerri* podía ser la especie *Rhus lancea*, llamada *karee* en afrikaans, pero, que yo sepa, tampoco este árbol tiene espinas. Si tiene espinas la especie *Acacia haematoxylon*, o acacia camello gris, llamada *vaalkameeldoring* en afrikaans (Smit 2008: 32-33), pero es dudoso que esta especie, más propia de las arenas rojas del Kalahari al norte del Orange, se diera en el *achterveld*.

!KHWAKKI. En la versión de Diä!kwain del mito del hombre que se queda dormido en el páramo y cae en las fauces de un león (B2), el felino lo lleva hasta un árbol de esta especie, que, según el narrador, es «un árbol grande, sin espinas y con flores amarillas». A la vista de esta descripción, parece que se trata de la especie *Cadaba aphylla*, llamada en inglés *desert broom* or *swartstorm tree*, y *bobbejaanarm* en afrikaans. No se trata realmente de un árbol, sino de un arbusto que puede crecer hasta alcanzar las proporciones de un árbol. Sus flores son normalmente rojas, pero pueden llegar a adquirir una coloración amarilla (comunicación personal de Janette Deacon y Rina van Wyk, 29 de mayo de 2005). **AxG, B76-77**

!KOU. Según DIC: 444, el término significa «piedra, montaña, roca». Muy probablemente es un término genérico para todo tipo de montañas y colinas, aunque, según Janette Deacon, el término se refiere concretamente a las colinas que *no* estaban cubiertas de doleritas, que se llaman **/KAǁO** o **//XAU:** (Deacon: 1998: 138). **AxG, A3.1-2**

!KUISSE!KHWI/KU. Nombre que el protagonista del mito del cachorro de león (B0) da al cachorro que él insiste que es un perro.

!KWA:ǂ-KAU Y !KWAǂ-!KWAǂ. Arbustos no identificados, que en el texto A16 («Historia de Tssi-!kwára-/hiŋ»), aparecen personificados como las «abuelas» del joven que acude al campamento de la leona. Colocados en la hoguera como leña, !Kwa:ǂ-kau y !Kwaǂ-!kwaǂ crepitan y sueltan chispas, quemando a la leona, cada vez que esta miente sobre sus intenciones con respecto al joven.

!KWOǂMMAID /KA //KĀŪ. Véase **LASCAZALVUELO**

!XWE: /NA: SSO !K'E, !XWE:-NA:-SE-!K'E. Traducido literalmente en DIC: 504 como *first-there-sitting people* («las primeras allí sentadas personas»). Sin embargo, no cabe duda de que *so*, (que se encuentra también en las formas *s'o*, *cho*) significa igualmente «residir», «morar». Cf. **L.VIII.18: 7552'** // *kaiten-s'o-!ke*, como el nombre la gente (*!ke*) que vive (*s'o*) en //Kaiten. Traduzco el término como «primera humanidad».

!XOA-KA-TTU. Ver **BOCAFÉTIDA**

//K"ERRI. Se trata de un tipo de acacia cuyo nombre afrikaans era, según los informantes, *dwatdoorn* (DIC: 605). //Kábbo también dijo a Lucy Lloyd que //k"erri era el nombre de una zona, al oeste de su territorio, que abundaba en esos árboles y a la que se dirigían las gacelas en sus grandes migraciones anuales (**L.II.25: 2319½'**). En octubre de 1878, /Haŋ=kass'o también se refirió a este territorio (BC 151, A.2.2.4, pequeño cuaderno de cubiertas rojas con las páginas sin numerar). Podría tratarse de la especie *Acacia karroo* o espinillo dulce, uno de cuyos nombres comunes en afrikaans es *soetdoorn*. Produce una resina dulce, comestible, a la que debe su nombre. En condiciones favorables, puede alcanzar hasta 12 metros de altura. **AxG, B78-79**

//XAU: Según DIC: 633, «colina, *Brinkkop*». Janette Deacon (1998: 138), dice que *Brinkkop* es como Bleek y Lloyd escribieron el término *Bruinkop*, «la palabra neerlandesa o afrikaans que significa "colina marrón", dicho de otro modo, una colina cubierta por peñascos de dolerita de color marrón herrumbroso. Por tanto, *Bruinkop* o *Brinkkop* son términos genéricos para referirse a cualquier colina de dolerita, y no a un lugar concreto». Para Deacon, //xau: sería sinónimo de //kaǂo.

No obstante, el uso de ambos términos sugiere que no son realmente sinónimos, y que //xau: se usaba para referirse a las colinas cuya cima era del tipo mesa, mientras que //KAǂO se refería a las colinas de cima estrecha o puntiaguda.

Sobre la importancia ritual de la colinas de dolerita, en muchas de las cuales los /xam labraron petroglifos, véase Deacon 1987, 1988, 1997, 1998 y Deacon y Foster 2005.

Veáse la fotografía de Tafelkop (//Gubbo gwai) en **AxG, A2.4**, típica colina del tipo //xau:

BIBLIOGRAFÍA

1. FUENTES PRIMARIAS

A. UNIVERSIDAD DE CIUDAD DEL CABO. DEPARTAMENTO DE ARCHIVOS Y MANUSCRITOS

BC 151 Colección Bleek Lloyd

Salvo por el relato del cachorro de león, todos los textos transcritos de los cuadernos están tomados bien de la web del Lucy Lloyd Archive and Resource Centre (LLAREC), que depende de la Michaelis School of Fine Arts de la Universidad de Ciudad del Cabo, bien del DVD que acompaña a Skotnes 2007. El texto del mito del cachorro de león se transcribió a partir de fotocopias proporcionadas en 1991 por el Departamento de Archivos y Manuscritos de la Universidad de Ciudad del Cabo. En mayo de 2005 cotejé la transcripción con los cuadernos originales. Otros cotejos y comprobaciones los he hecho a partir de las reproducciones digitales de la web de LLAREC, o del DVD que acompaña a Skotnes 2007.

B. ARCHIVO DE LA COLONIA DE EL CABO (WESTERN CAPE ARCHIVES AND RECORDS SERVICE, CAPE TOWN ARCHIVES REPOSITORY)

Colonial Office

CO 4414 Arrears: Civil Commissioners and Resident Magistrates: Aborigines and Diamond Fields.

Namaqualand

1/SBK 5/2/1 Papers Despatched by Resident Magistrate, Oct. 1855-Oct. 1862.

C. BIBLIOTECA DE LA UNIVERSIDAD DE CAMBRIDGE

Archivo de la Royal Commonwealth Society.

Se ha consultado el *Register of Fellows* de esta institución antes llamada Royal Colonial Institute.

D. FUENTES PRIMARIAS PUBLICADAS

PERIÓDICOS

Anon., «The Anthing expedition», editorial del *Cape Argus*, 27 de junio de 1863, cols. 2-3

PUBLICACIONES OFICIALES

Anexures to the Votes and Proceedings of the House of Assembly

A39-'63 Message from His Excellency the Governor, with Enclosures, relative to the Affairs in the North-Western Districts of the Colony. Citado como «Anthing, A39-'63».

A8-'66 Report of the Select Committee appointed to Consider and Report on a Petition from Bastards and others at a Rhenish Missionary Station.

OTRAS FUENTES PRIMARIAS PUBLICADAS

ANTHING, Louis

Ver más arriba, Publicaciones oficiales, A39-'63.

BLEEK, Dorothea Frances

1923 *The Mantis and His Friends: Bushman Folklore*, Ciudad del Cabo: T. Maskew Miller.

1924a «Bushman Terms of Relationship», en *Bantu Studies*, vol. 2, pp. 57-70.

1924b «Note on Bushman Orthography», en *Bantu Studies*, vol. 2, pp. 71-74.

1928a «Bushman Grammar: A Grammatical Sketch of the Language of the /xam-ka-!k'e» en *Zeitschrift für Eingeborenen-Sprachen*, vol. 19, pp. 81-98.

- 1928b *The Naron: A Bushman Tribe of the Central Kalahari*, Cambridge: Cambridge University Press.
- 1929a «Bushman Grammar: A Grammatical Sketch of the Language of the /xam-ka-!k'e (continuation)» en *Zeitschrift für Eingeborenen-Sprachen*, vol. 20, pp. 161-174.
- 1929b «Bushman Folklore», *Africa*, 2 (3), 302-313.
- 1931 «Customs and Beliefs of the /Xam Bushmen. Part I: Baboons», *Bantu Studies*, 5, 167-179.
- 1932a «Customs and Beliefs of the /Xam Bushmen. Part II: The Lion», *Bantu Studies*, 6, 47-63.
- 1932b «Customs and Beliefs of the /Xam Bushmen. Part III: Game Animals», 6, 233-249.
- 1932c «Customs and Beliefs of the /Xam Bushmen. Part IV: Omens, Wind-Making, Clouds», *Bantu Studies*, 6, 323-342.
- 1933a «Beliefs and Customs of the /Xam Bushmen. Part V: Rain», *Bantu Studies*, 7, 297-312.
- 1933b «Beliefs and Customs of the /Xam Bushmen. Part VI: Rain-Making», *Bantu Studies*, 7, 375-393.
- 1935a «Beliefs and Customs of the /Xam Bushmen. Part VII: Sorcerers [sic]», *Bantu Studies*, 9, 1-47.
- 1935b «!Kung Mythology», *Zeitschrift für Eingeborenen-Sprachen*, 25 (4), 261-283.
- 1936a «Beliefs and Customs of the /Xam Bushmen. Part VIII: More About Sorcerers [sic] and Charms», *Bantu Studies*, 10, 131-162.
- 1936b «Special speech of Animals and Moon Used by the /Xam Bushmen», *Bantu Studies*, 10, 163-199.
- 1956 *A Bushman Dictionary*, New Haven: American Oriental Society.
- 2004 *Customs and Beliefs of the /Xam Bushmen*, edición a cargo de Jeremy C. Hollmann, Johannesburgo: Wits University Press/Filadelfia: Ringing Rocks Press.
- BLEEK, Dorothea Frances y Edith Bleek
- 1904 «Notes on the Bushmen», en Helen Tongue 1904: 36-44.
- BLEEK, Dorothea Frances, J. VAN DER PIET y M. VAN DER PIET
- 1940 *More Rock Paintings of South Africa*, Londres: Methuen.

- BLEEK, Wilhelm Heinrich Immanuel
1862 *A Comparative Grammar of South African Languages. Part I. Phonology*, Londres: Trübner.
- 1864 *Reynard the Fox in South Africa or Hottentot Fables and Tales*, Londres: Trübner.
- 1869 *A Comparative Grammar of South African Languages. Part II. The Concord, Section I*, Londres: Trübner.
- 1875 *A Brief Account of Bushman Folklore and other Texts: Second Report concerning Bushman Researches presented to both Houses of the Parliament of the Cape of Good Hope, by command of His Excellency de Governor*, Londres: Trübner.
- 1952 *Zulu Legends*, edición a cargo de J. A. Engelbrecht, Pretoria: J. L. Van Schaik Ltd.
- 1965 *The Natal Diaries of Dr. W. H. I. Bleek, 1855-1856*, traducción del alemán y edición de O. H. Spohr, Ciudad del Cabo: A. A. Balkema.
- BLEEK, W. H. I. y Lucy C. LLOYD
1911 *Specimens of Bushman Folklore*, Londres: George Allen.
- BURCHELL, William John
1824 *Travels in the Interior of South Africa*, vol. II, Londres: Longman, Hurst, Rees, Orme, Brown & Green.
- 1967 [1822-1824] *Travels in the Interior of South Africa*, 2 vols., Nueva York: Johnson Reprint Corporation.
- DUNN, Edward John
1978 [1872-73] «Through Bushmanland», en *Cape Monthly Magazine*, 5, 374-384; 6, 31-42, reimpresso en *Selected Articles form the Cape Monthly Magazine (New Series 1870-1876)*, edición de A. M. Lewin Robinson, Ciudad del Cabo: Van Riebeeck Society, 38-65.
- GUENTHER, Mathias
1989 *Bushman Folktales: Oral Traditions of the Nharo of Botswana and the /Xam of the Cape*, Stuttgart: Franz Steiner Verlag Wiesbaden, 1989.
- LEWIS-WILLIAMS, John David

2000 *Stories that Float from Afar: Ancestral Folklore of the San of Southern Africa*, Ciudad del Cabo: David Philip.

LICHTENSTEIN, Henry

1928-1930 [1812-1815] *Travels in Southern Africa, in the Years 1803, 1804, 1805 and 1806*, traducción del alemán de Anne Plumtre, 2 vols., Ciudad del Cabo: The Van Riebeeck Society.

LLOYD, Lucy C.

1871 «Contributions in Zulu», en *Cape Monthly Magazine*, junio, págs. 1-7.

1889 *A Short Account of Further Bushman Material Collected: Third Report concerning Bushman Researches, presented to both Houses of the Parliament of the Cape of Good Hope, by command of His Excellency the Governor*, Londres: David Nutt.

MOODIE, Donald

1960 [1838-1841] *The Record, or a Series of Official Papers Relative to the Condition and Treatment of the Native Tribes of South Africa*, Amsterdam y Ciudad del Cabo: A. A. Balkema.

ORPEN, J. M.

1874 «A Glimpse into the Mythology of the Maluti Bushmen», *Cape Monthly Magazine*, vol. 9, págs. 1-13.

RACSTER, Olga [con el pseudónimo Viola]

1911 «Bushman Hunting: A Trip into Bushman Haunts», *Cape Times*, 13 de septiembre.

SCULLY, William Charles

1915 *Lodges in the Wilderness*, New York: Henry Holt.

STOW, George W.

1910 [1905] *The Native Races of South Africa: A History of the Intrusion of the Hottentots and Bantu in the Hunting Ground of the Bushmen, the Aborigines of the Country*, edición de George McCall Theal, Londres, tercera reimposición

STOW, George W. y D. F. Bleek

1930 *Rock Paintings in South Africa*, Londres: Methuen.

2. FUENTES SECUNDARIAS

AARNE, Antti y Stith Thompson

1981 [1961] *The Types of the Folktale: A Classification and Bibliography*,
Folklore Fellows Communications No. 184, Helsinki: Academia Scientiarum
Fennica.

ARREOLA, Juan José

1982 [1952] *Confabulario*, Ciudad de México: Joaquín Mortiz.

BANK, Andrew

2006 *Bushmen in a Victorian World: The Remarkable story of the Bleek-Lloyd
Collection of Bushman folklore*, Ciudad del Cabo: Double Storey.

2007 «Anthropology and Fieldwork Photography: Dorothea Bleek's
Expedition to the Northern Cape and the Kalahari, July to December 1911», en
Kronos, 77-113.

BARNARD, Alan

1992 *Hunters and Herders of Southern Africa: A Comparative Ethnography of
the Khoisan Peoples*, Cambridge: Cambridge University Press.

2003 *Diverse People Unite: Two Lectures on Khoisan Imagery and the State*,
Edimburgo: Centre of African Studies, Edinburgh University, Occasional Papers
No 94.

BEAUMONT, Peter y John C. VOGEL

1989 «Patterns in the age and context of rock art in the Northern
Cape», en *South African Archaeological Bulletin*, vol. 44, 73-81.

BENUNN, Neil

2004 *The Broken String: The Last Words of an Extinct People*, Londres:
Viking.

BIESELE, Megan

1975 *Folklore and Ritual of the !Kung Hunter-Gatherers*. Tesis doctoral,
Cambridge, MA: Harvard University.

1993 *Women Like Meat: The Folklore and Foraging Ideology of the Kalahari
Ju/'hoan*, Bloomington e Indianapolis: Witwatersrand University Press/Indiana
University Press.

- 1995 «"Different People Just Have Different Minds": A Personal Attempt to Understand Ju/'hoan Storytelling Aesthetics», *Current Writing: Text and Reception in Southern Africa*, 7 (2), 1-17.
- 1996 «"He Stealthily Lightened at his Brother-in-law" (and Thunder Echoes in Bushman Oral Tradition a Century Later)», en Janette DEACON y T. DOWSON 1996: 142-160.
- 2001 «Foreword: Publishing to Humanize the Past», prefacio a la edición facsímil de *Specimens of Bushman Folklore* publicada por Daimon Verlag, Einsiedeln: 2001, I-IV.
- 2002 «A Sketch of !Xun Ethnography», en M. SZALAY 2002: 53-66.
- BLUNDELL, Geoffrey
- 2004 *Nqabayo's Nomansland: San Rock Art and the Somatic Past*, Uppsala: Department of Archaeology and Ancient History, Uppsala University.
- BRANCH, Bill
- 1998 *Field Guide to the Snakes and Other Reptiles of Southern Africa*, Ciudad del Cabo: Struik.
- BRINGHURST, Robert
- 2007 «What is found in translation», en *Everywhere Being is Dancing: Twenty pieces of thinking*, Kentville, Nova Scotia: Gaspereau Press, págs. 73-90.
- BROWN, Duncan
- 2006 *To Speak of this Land: Identity and Belonging in South Africa and Beyond*, Scottsville: University of KwaZulu-Natal Press.
- BRUFORD, Alan y Natalya Todd
- 1996 «The Eye Behind the Mouth: The Contribution of Visual Memory to Oral Storytelling», en Dietrich Scheunemann (ed.), *Orality, Literacy, and Modern Media*, Columbia, Carolina del Sur: Camden House, págs. 7-14.
- CANETTI, Elias
- 1996 [1994] *Hampstead: Apuntes rescatados 1954-1971*, traducción del alemán de Juan José del Solar, Madrid: Anaya & Mario Muchnik.
- 1997 [1996] *Apuntes 1992-1993*, traducción del alemán de Juan José del Solar, Madrid: Anaya & Mario Muchnik.
- CHAPMAN, Michael
- 1996 *Southern African Literatures*, Londres y Nueva York: Longman.

- COPE, Jack y Uys Krige (eds.)
1968 *The Penguin Book of South African Verse*, Harmondsworth: Penguin.
- CORTÁZAR, Julio
1976 *Los relatos: 1. Ritos*, Madrid: Alianza Editorial.
- DEACON, Janette
1986 «"My place is the Bitterpits": the home territory of Bleek and Lloyd's /Xam San informants», en *African Studies*, 45 (2), 137-155.
1988 «The power of a place in understanding southern San rock engravings», en *World Archaeology*, 20, 128-140.
1994 «Rock Engravings and the Folklore of Bleek and Lloyd's /Xam Informants», en T. A. DOWSON y J. D. LEWIS-WILLIAMS 1994: 237-256.
1996a «The /Xam Informants», en J. DEACON y T. DOWSON 1996: 11-39.
1996b «A Short Note on Lloyd's !Kung Informants», en J. DEACON y T. DOWSON 1996: 40-43.
1996c «Archaeology of the Flat and Grass Bushmen», en Janette Deacon y T. Dowson 1996: 245-270.
1996d «A Tale of Two Families: Wilhelm Bleek, Lucy Lloyd and the /Xam San of the Northern Cape», en P. SKOTNES 1996: 93-113.
1997 *Home of the /Xam: A Guide to the Places in the Northern Cape where /Xam Lived in the Nineteenth Century*, Ciudad del Cabo: Prepared for an excursion after the Conference on Khoisan Identities and Cultural Heritage.
1998 «"My Heart Stands in the Hill": Rock Engravings in the Northern Cape» en Andrew Bank (ed.), *The Proceedings of the Khoisan Identities and Cultural Heritage Conference*, Ciudad del Cabo: Infosource, pp. 135-141.
- DEACON, Janette y Thomas A. DOWSON (eds.)
1996 *Voices from the Past: /Xam Bushmen and the Bleek and Lloyd Collection*, Johannesburgo: Witwatersrand University Press.
- DEACON, Janette y Craig FOSTER
2005 *My Heart Stands in the Hill*, Ciudad del Cabo: Struik.
- DEETZ, Patricia Scott
2007 *Catalogue of the Bleek-Lloyd Collection in the Scott Family Archive*, Williamsbrug, VA: Deetz Ventures Inc.

- DICKENS, Patrick
1996 «The Place of Lloyd's !Kun Texts in the Ju Dialects», en Janette Deacon y T. Dowson 1996: 161-211.
- DOWSON, Thomas A.
1992 *Rock Engravings of Southern Africa*, Johannesburgo: Witwatersrand University Press.
- DOWSON, Thomas A. y J. D. LEWIS-WILLIAMS (eds.)
1994 *Contested Images: Diversity in Southern African Rock Art Research*, Johannesburgo: Witwatersrand University Press.
- EBERHARD, Etaine
1996 «Wilhelm Bleek and the Founding of Khoisan Research», en Janette Deacon y T. Dowson 1996: 49-65.
- EBERHARD, Etaine y Leonie TWENTYMAN JONES
1992 *The Bleek Collection: A List*, Ciudad del Cabo: UCT Libraries.
- ENGELBRECHT, J. A.
1952 «Introduction» a W. H. I. BLEEK 1952: v-viii.
- FOURIE, Coral
2000 *Splinters from the Fire: Bushman Stories*, Pretoria: Protea Book House.
- FRERE, Sir Bartle
1882 «On the Laws Affecting the Relations Between Civilized and Savage Life, as Bearing on the Dealings of Colonists with Aborigines», en *The Journal of the Anthropological Institute of Great Britain and Ireland*, vol. 11, págs. 313-354.
- GALLANT, Johan
2002 *The Story of the African Dog*, Pietermaritzburg: University of Natal Press.
- GODBY, Michael
1996 «Images of //Kabbo», en P. SKOTNES 1996: 115-141.
- GOODALL, Jane, y Hugo van Lawick
1978 [1970] *Innocent Killers*, Londres: Collins.
- GUENTHER, Mathias

1988 «Animals in Bushman Thought, Myth and Art», en Tim INGOLD et al. *Hunters and Gatherers 2: Property, Power and Ideology*, Oxford, Nueva York y Hamburgo: Berg.

1996 «Attempting to Contextualise /Xam Oral Tradition», en Janette DEACON y T. DOWSON 1996: 77-99.

1999 *Tricksters and Trancers: Bushman Religion and Society*, Bloomington e Indianapolis: Indiana University Press.

GÜLDEMANN, Tom

2004 «Bushman Grammar: Introduction», en D. F. BLEEK 2004: 383-387.

HALL, Martin

1996 «The Proximity of Dr. Bleek's Bushman», en P. SKOTNES 1996: 143-159.

HECKLER, Melissa A.

1996 «Two Traditions», en Carol L. BIRCH y Melissa A. HECKLER (eds.), *Who Says? Essays on Pivotal Issues in Contemporary Storytelling*, Little Rock: August House, 15-34.

HECKLER, Melissa A. y Megan BIESELE

1988 «Symbolic Structures in the Tales of the /Xam: A Double Review of Roger Hewitt's *Narratives of the Southern San*» en Reiner Vossen (ed.), *New Perspectives in the Study of Khoisan*, Hamburgo: H. Buske Verlag, 186-190.

HEWITT, Roger L.

1985 «The Oral Literatures of the San and Related Peoples», en B. W. Andrezejewski et al., *Literature in African Languages: Theoretical Issues and Sample Surveys*, Cambridge y Varsovia: Cambridge University Press/W. Poszechna, 650-672.

1986 *Structure, Meaning and Ritual in the Narratives of the Southern San*, Hamburgo: Helmut Buske Verlag.

2002 «An Ethnographic Sketch of the /Xam», en M. SZALAY 2002: 33-52.

2007 «Reflections on Narrative», en P. Skotnes 2007: 161-167.

HOLLMANN, Jeremy C.

2007 «/Kaggen's code: paintings of moths in southern African hunter-gatherer rock art», en *Southern African Humanities*, vol. 19, pp. 83-101.

HYMES, Dell

1981 «Discovering Oral Performance and Measured Verse in American Indian Narrative», en «*In vain I tried to tell you: Essays in Native American Ethnopoetics*», Filadelfia: University of Pennsylvania Press, págs. 309-341.

JACOBS, Melville

1959 *The Content and Style of an Oral Literature: Clackamas Chinook Myths and Tales*, Chicago: University of Chicago Press.

KATZ, Richard

1982 *Bolng Energy: Community Healing Among the Kalahari Kung*, Cambridge, MA: Harvard University Press.

KATZ, Richard, Megan BIESELE y Verna ST. DENIS

1997 *Healing Makes our Hearts Happy*, Rochester, Vermont: Inner Traditions.

KERR, Donald Jackson

2006 *Amassing Treasures for All Times: Sir George Grey, Colonial Bookman and Collector*, Newcastle, Delaware: Oak Knoll Press / Dunledin, New Zeland: Otago University Press.

KROG, Antjie

2004 *The Stars Say "Tsan"*, Ciudad del Cabo: Kwaela Books.

2006 «Stephen Watson in the Annals of Plagiarism», en *New Contrast*, vol. 34, No. 5, págs. 72-77.

LABRIE, Vivian

1983 «Cartography and Graphic Analysis of the Physical Universe in the Odyssey Story», en *Journal of Folklore Research*, vol. 20, nos. 2-3, págs. 219-242.

LEE, Richard B.

1993 *The Dobe Ju/'hoansi*, Fort Worth: Harcourt Brace College Publishers, segunda edición.

LENSEN-ERZ

1994 «Jumping About: Springbok in the Brandberg Rock Paintings and in the Bleek and Lloyd Collection, an Attempt at Correlation», en T. A. Dowson y J. D. Lewis-Williams 1994: 275-291.

LEWIS-WILLIAMS, John David

1981 *Believing and Seeing: Symbolic Meanings in Southern San Rock Art*, London: Academic Press.

1983 *The Rock Art of Southern Africa*, Cambridge: Cambridge University Press.

1987 «A dream of eland: an unexplored component of San shamanism and rock art», en *World Archaeology*, 19, 165-177.

1990 *Discovering Southern African Rock Art*. Ciudad del Cabo & Johannesburgo: David Philip.

1996a «“A Visit to the Lion's House”: The Structure, Metaphors and Socio-political Significance of a Nineteenth-century Bushman Myth», en Janette Deacon y T. Dowson 1996: 122-141.

1996b «The Ideas Generally Entertained with Regard to the Bushmen and their Mental Condition», en P. SKOTNES 1996: 307-321.

1998 «The Mantis, the Eland and the Meerkats: Conflict and Mediation in a Nineteenth-century San Myth», en *African Studies*, 57, 194-216.

2007 «Wilhelm Bleek, Lucy Lloyd and Dorothea Bleek: a personal tribute», en Skotnes 2007: 177-181.

LEWIS-WILLIAMS, John David y Megan BIESELE

1978 «Eland hunting rituals among the northern and southern San groups: striking similarities», *Africa*, 48, 117-134.

LEWIS-WILLIAMS, John David y Thomas DOWSON

1989 *Images of Power: Understanding Bushman Rock Art*, Ciudad del Cabo: Southern.

LEWIS-WILLIAMS, John David y David PEARCE

2004 *San Spirituality: Roots, Expressions and Social Consequences*, Walnut Creek: Double Storey.

MAINGARD, I. F.

1962 *Korana Folktales*, Johannesburg: Witwatersrand University Press.

- MACDONALD, D. A.
1978 «A Visual Memory», en *Scottish Studies*, vol. 22, págs. 1-26.
1981 «Some Aspects of Visual and Verbal Memory in Gaelic Storytelling», en *Arv: Scandinavian Yearbook of Folklore*, vol. 37, págs. 117-124.
- MACLENNAN, Don
2001 *Notes from a Rhenish Mission*, Plumstead: Snailpress.
- MARAIS, Eugène N.
2007 [1927] *The Rain Bull and Other Tales from the San*, traducción de Jacques Coetzee, Ciudad del Cabo: Human & Rousseau.
- MARAIS, J. S.
1962 [1939] *The Cape Coloured People 1652-1937*, Johannesburg: Witwatersrand University Press.
- MCCRACKEN, J. L.
1993 *New Light at the Cape of Good Hope: William Porter, the Father of Cape Liberalism*, Belfast: Ulster Historical Foundation Publications.
- MARKOWITZ, Arthur
1956 *With Uplifted Tongue: Stories, Myths and Fables of the South African Bushmen told in their manner*, Ciudad del Cabo (?): Cape Times.
- MARSHALL, Lorna
1969 «The Medicine Dance of the !Kung Bushmen», en *Africa*, Vol. 39, 347-381.
1976 *The !Kung of Nyae Nyae*, Cambridge, MA: Harvard University Press.
1999 *Nyae Nyae !Kung Beliefs and Rites*, Cambridge, MA: Peabody Museum Monographs No 8.
- MORRIS, David R. N. M.
s.f. «"Etchings and "intaglios" in the Upper Karoo: Part I: Engravings at Sprigbok Oog», incluido en Deacon 1997.
2002 *Driekopseiland and "the rain's Magic power": history and landscape in a new interpretation of a Northern Cape rock engraving site*, tesis de máster, University of the Western Cape.
- NEWTON-KING, Susan
1999 *Masters and Servants on the Cape Eastern Frontier*, Cambridge: Cambridge University Press.

- PARKINGTON, John
2002 *The Mantis, the Eland and the Hunter*, Clanwilliam: Living Landscape Project.
- 2003 *Cederberg Rock Paintings*, Clanwilliam: Living Landscape Project.
- 2006 *Shorelines, Strandlopers and Shell Middens*, Clanwilliam: Living Landscape Project.
- PARKINGTON, John, David MORRIS y Neil RUSCH
2008 *Karoo Rock Engravings: Marking Places in the Landscape*, Clanwilliam: Living Landscape Project.
- PEDROSA, José Manuel
2004 *La autoestopista fantasma y otras leyendas urbanas españolas*, Madrid: Páginas de Espuma.
- PEIRES, J. B.
1989 *The Dead Will Arise: Nongqawuse and the Great Xhosa Cattle-Killing Movement of 1856-7*, Johannesburgo: Ravan Press/Bloomington: Indiana University Press/Londres: James Currey.
- PENN, Nigel
1996 «"Fated to Perish": The Destruction of the Cape San», en P. SKOTNES 1996:81-91.
- 2005 *The Forgotten Frontier: Colonist and Khoisan on the Cape's Northern Frontier in the 18th Century*, Athens: Ohio University Press / Ciudad del Cabo: Double Storey Books.
- 2007 «"Civilising" the San: The First Mission fo the Cape San, 1791-1806», en Skotnes 2007: 90-115.
- PIERPONT MORGAN LIBRARY
2002 *David to Cézanne: Nineteenth-Century French Drawings*, June 6-September 8, 2002. Exhibition Checklist.
- PRADA-SAMPER, José Manuel de
1995a «/Kaggen, el embaucador /Xam», en *Studia Africana*, nº 6, 131-139.

1995b «Los cuentos tradicionales y su traducción» en *Vasos Comunicantes*, n° 5, 23-27.

2001 *La niña que creó las estrellas: relatos orales de los bosquimanos /xam*, Madrid: Lengua de Trapo.

2007 «The plant lore of the /Xam San: //Kabbo and ≠Kasiq's identification of "Bushman medicines"», en *Culturas Populares. Revista Electrónica*, n° 4, enero-junio de 2007,

(artículo accesible en <http://www.culturaspopulares.org/textos4/articulos/deprada.pdf>)

RAMSEY, Jarold

1990 «Introduction» a Elizabeth Derr Jacobs and Melville Jacobs, *Nehalem Tillamook Tales*, Corvallis, Oregon: Oregon State University Press, 1990.

REES, Wyn (ed.)

1958 *Colenso Letters from Natal*, Pietermaritzburg: Shuter and Shooter.

ROSENTHAL, Eric

1953 «Dorothea Bleek», en E. ROSENTHAL y A. J. H. GOODWIN 1953, págs. 5-21.

ROSENTHAL, Eric, y A. J. H. GOODWIN

1953 *Cave Artists of South Africa*, Ciudad del Cabo: A. A. Balkema.

RUDNER, Jalmar, e Ione Rudner

1968 «Rock-Art in the Thirstland Areas», en *The South African Archaeological Bulletin*, Vol. 23, No. 91, págs. 75-89.

SCHAPERA, Isaac

1960 [1930] *The Khoisan Peoples of South Africa: Bushmen and Hottentots*. Londres: Routledge & Kegan Paul.

SCHEUB, Harold

1998 *Story*, Madison: University of Wisconsin Press.

SCHMIDT, Sigrid

1975 «Folktales of the non-Bantu Speaking Peoples in Southern Africa (Bushman, Khoekhoen, Daman)», en *Folklore*, 86, 99-114.

1979 «The Rain Bull of the South African Bushmen», en *African Studies*, 38, 1979, 202-224.

- 1982 «Khoisan Folktales: Original Sources and Reproductions», en *African Studies*, 41, 203-212
- 1984 «Lucy Lloyd», en *Newsletter of the South West African Scientific Society*, No. 25, 1984, 2-5.
- 1988 «Symbolic Structures in the Tales of the /Xam: A Double Review of Roger Hewitt's *Narratives of the Southern San*» en Reiner Vossen (ed.), *New Perspectives in the Study of Khoisan*, Hamburgo: H. Buske Verlag, 181-186.
- 1989 *Katalog der Khoisan Volkeserzählungen des südlichen Afrikas/Catalogue of the Khoisan Folktales of Southern Africa*, 2 vols., Hamburgo: Helmut Buske Verlag.
- 1996a «Lucy Lloyd», en Janette Deacon y T. Dowson 1996: 67-73.
- 1996b «The Relevance of the Bleek/Lloyd Folktales to the General Khoisan Tradition», en Janette Deacon y T. Dowson 1996: 100-121.
- 2001 *Tricksters, Monsters and Clever Girls: African Folktales – Texts and Discussions*, Colonia: Rüdiger Köppe Verlag.
- SCHOEMAN, Karel
- 1997a *A Debt of Gratitude: Lucy Lloyd and the «Bushman Work» of G. W. Stow*, Ciudad del Cabo: South African Library.
- 1997b «Namqualand to Nice: Two letters from Louis Anthing, 1899», en *Quarterly Bulletin of the South African Library*, vol. 51, no 4, pp. 155-160.
- SCULLY, W. C.
- 1915 *Lodges in the Wilderness*, New York: Henry Holt.
- SHOSTAK, Marjorie
- 1983 *Nisa: The Life and Words of a Kung Woman*, Harmondsworth: Penguin Books, 1983.
- SKOTNES, Pippa
- 1996a «The Thin Black Line: Diversity and Transformation in the Bleek and Lloyd Collection and the Paintings of the Southern San», en Janette DEACON y T. DOWSON 1996: 234-244.
- 1996b (ed.) *Miscast: Negotiating the Presence of the Bushmen*, Ciudad del Cabo: University of Cape Town Press.
- 1999 *Heaven's Things*, Ciudad del Cabo: LLAREC, the Museum Workshop at the University of Cape Town.
- 2002 *A story is the wind: Representing time and space in San narratives*, LLAREC, the Museum Workshop at the University of Cape Town.

- 2007 *Claim to the Country: The Archive of Wilhelm Bleek and Lucy Lloyd*, Johannesburgo y Ciudad del Cabo: Jacana / Athens: Ohio University Press.
- SKOTNES, Pippa y Mark FLEISHMAN
- 2002 *A Story is the Wind: Representing Time and Space in San Narratives*, Ciudad del Cabo: LLAREC, the Museum Workshop at the University of Cape Town.
- SMIT, Nico
- 2008 *Field Guide to the Acacias of South Africa*, Pretoria: Arcadia.
- SPOHR, O. H.
- 1962 *Wilhelm Heinrich Immanuel Bleek: a Bio-bibliographical Sketch*. Ciudad del Cabo: Varia Series No. 6. University of Cape Town.
- 1965 «Biographical Introduction», en W. H. I. BLEEK 1965: 1-10.
- STRAUSS, Teresa
- 1979 *War along the Orange: The Korana and the Northern Border Wars of 1868-9 and 1878-9*, Cape Town: Centre for African Studies, University of Cape Town.
- STUART, Chris y Tilde STUART
- 1993 *Field Guide to the Mammals of Southern Africa*, Ciudad del Cabo: Struik.
- SZALAY, Miklós
- 1995 *The San and the Colonization of the Cape 1770-1879: Conflict, Incorporation, Acculturation*, Colonia: Rüdiger Köppe Verlag.
- 2002 *Der Mond als Schuh: Zeichnungen der San / The Moon as Shoe: Drawings of the San*, Zurich: Scheidegger & Spiess.
- TEDLOCK, Denis
- 1983 *The Spoken Word and the Work of Interpretation*, Filadelfia: University of Pennsylvania Press.
- THOMAS, Elizabeth Marshall
- 1990 «Reflections: The Old Way», en *New Yorker*, 15 de octubre, 78-110.
- 2006 *The Old Way: A Story of the First People*, Nueva York: Sarah Crichton Books / Farrar, Straus and Giroux.
- THORNTON, R. J.

1983a «“This dying out race”: W. H. Bleek's Approach to the Language»,
en *Social Dynamics*, 9 (2), 1-10

1983b *The Discovery of Southern African Literatures: The Works of W. H. I. Bleek*, Ciudad del Cabo: Centre for African Studies.

TOELKEN, Barre y Tacheeni Scott

1981 «Poetic Retraslation and the "Pretty Languages" of Yelloman», en
K. Kroeber (ed.), *Traditional American Indian Literatures: Texts and Interpretation*,
Lincoln y Londres: University of Nebraska Press, 1981, págs. 65-116.

TONGUE, Helen

1909 *Bushman Paintings*, Oxford: Clarendon Press.

TRAILL, Anthony

1996 «!Khwa-Ka Hbouiten Hbouiten “The Rush of the Storm”: The
Linguistic Death of /Xam», en P. SKOTNES 1996: 161-183.

VINNICOMBE, Patricia

1972 «Motivation in African rock art», en *Antiquity*, 46, 124-133.

1976 *The People of the Eland*, Pietermaritzburg: University of Natal Press.

WATSON, Stephen

1991 *Return of the Moon: Versions from the /Xam*, Ciudad del Cabo:
Carrefour Press.

1995 *Song of the Broken String: Poems from a Lost Oral Tradition*, Riverdale-
on-Hudson, NY: Sheep Meadow Press.

WEINTROUB, Jill

2007 «"Some sort of Mania": Otto Hartung Spohr and the Making of
the Bleek Collection», en *Kronos*, vol. 32, págs. 114-138.

WELSH, Frank

2000 *A History of South Africa*, Londres: HaperCollins.

WESSELS, Michael

2007 «The Discursive Character of the /Xam Texts: A Consideration of
the /Xam "Story of the Girl of the Early Race, Who Made Stars», en *Folklore*, vol.
118, no 307-342

WILMAN, Maria

1933 *The Rock-Engravings of Griqualand West and Bechuanaland, South Africa*, Cambridge and Kimberley: Deighton Bell & Co., Alexander MaGregor Memorial Museum.

WRIGHT, John B.

1971 *Bushman Raiders of the Drakensberg 1840-1870: A Study of their Conflict with the Stock-keeping peoples in Natal*, Pietermaritzburg: University of Natal Press.

WRIGHT, John B., y Aron Mazel

2007 *Tracks in a Mountain Range: Exploring the History of the uKhablamba-Drakensberg*, Johannesburgo: Wits University Press.

YAMAGUCHI, Nobuyuki

2000 «The Barbary lion and the Cape lion: their phylogenetic places and conservation» en *African Lion News* 1: 9-11.

APÉNDICE I

**TABLA DE PARTÍCULAS VERBALES, MODISMOS Y
OTROS TÉRMINOS /XAM DE USO FRECUENTE EN LAS
TRANSCRIPCIONES**

au	when, as because, while» (BG-1, 97)
	«who, which, the one who, that which, where, when» (DIC: 4)
au haŋ tatti:	«for, because» (SBF: 155, n° 55)
_ha oä, _// kuaŋ _ha oä, kaŋ _ha oä, taŋ _ha oä	«are often used at the beginning of a story, where whe should say "once" or "one upon a time". They have generally been translated "formerly"» (BG-2, 166)
he, he	«and (joining sentences)» (BG-1, 97)
	«and, then, that» (DIC: 59)
he e;	«shortened form of he ti hiŋ e » (BG-1: 98)
	« <i>The phrase he e;</i> , those which, <i>is also used as</i> then, and then» (DIC: 59)
he ti hiŋ e:	«then, therefore (<i>literally</i> "those things they are")» (BG-1: 98)
	« <i>the phrase he ti hiŋ e;</i> , or he ti hiŋ /ku e; , this thing it is or this things they are, <i>is used as</i> therefore, then, that being so, this is why. <i>It is often shortened to</i> he tikən e:» (DIC: 59)
	«this thing it is, these things they are <i>is a phrase used as</i> therefore, this is why, then» (DIC: 202)
he tiken e;	«and it is so» (L.II.12: 305)
	«shortened form of he ti hiŋ e; » (BG-1: 98)
	«then it was that» (L.VIII.25: 8236)

ĩ, ĩ:, i:	«the ĩ: that finishes so many sentences is sometimes clearly a part of the relative, referring back to the preceding pronoun or demonstrative, but occasionally it seems only a final "in this manner", "like this", "on account of it"» (BG-2, 172)
	«to do so, do thus, <i>used also for</i> verily, truly, merely, yes» (DIC: 67)
kau	«and, <i>connecting words</i> » (DIC: 83)
koä	«and (joining words) is always preceded by a plural pronoun» (BG-1, 98)
kwa:, kwanj	«[these words] are generally used in one of a series of clauses to express sequence or effect. They may be translated "shall", "should" or "must", or by and adverb "then", "henceforth", etc.» (BG-2, 165)
	«must, therefore» (DIC: 110)
oa, oǰa, o:aǰ, ˉoa	«verbal particle [which] expresses past, often distant past» (DIC: 152)
siŋ	«indicates the past tense, also the perfect, pluperfect and subjunctive perfect» (BG-2, 162)
tau	«conjunction connecting double verbs or noun and pronoun» (DIC: 195)
tuko, tu-ko, tu ko	«really, now, just» (DIC: 240)
/ku /ne, /kug-ne	«[verbal particle] used often in narratives; it seems to express either continuous action, or a repetition of the preceding tense» (BG-2, 164)
/kwaitən	«always, usual, usually» (DIC: 330)
/kweitən	«to do always, do usually, <i>used as</i> always, often» (DIC: 332)

/kwe: da, /kweda, /kwe- da	«to do so» (DIC: 331)
/ne	«verbal particle [...] used in imperative, or to denote a state, habitual action, or merely a continuation of the narrative, in which case it is often joined by the verbal particle / <i>kan</i> » (DIC: 345)
// kwǀaŋ, // kuǀaŋ,	«seems to emphasize the following verb; it is sometimes merely narrative, sometimes adverbial in meaning» BG-2: 165)
	«obsolete verb used as verbal particle expressing emphasis. It is sometimes merely narrative, sometimes adverbial in meaning» (DIC: 597)

APÉNDICE II
TRANSCRIPCIÓN DIPLOMÁTICA DEL TEXTO INGLÉS
DEL MITO DEL CACHORRO DE LEÓN (B0)

L.II.26 (BC 151 A2.1.32 = LL32)

[*Cubierta del cuaderno*]

Bushman

(J. T.)

pp. 2320-2412

1873

II.—26.

[*Los márgenes están trazados a lápiz*] [*Información en la guarda izquierda:*]

pp. 2320-2414, Began January 6/73

Ended Jan. 14/73

(N.B. p. 2373 omitted in pagination)

pp. 2320-2349 translated already

" 2349-2412 translated with the help of Diä!kwain. 1876 (beginning of)

[*Información en la guarda inicial izquierda (que, propiamente, es la primera página del cuaderno):*]

Contents

pp. 2320-2412 Story of <a> !Xwe

/na ssho !kui; the

man who took a young

lion, & made us of it

as a dog

**The story of <a> !Xwe/na ssho !kui,
who brought home a young lion to
use as a dog**

[1873 / January 6th] (2320) The first Bushman,¹ he <was the one> who went <(and)> {perceived / espied} the lion's children; he lifted up in his arms the first little lion. He hold it in his arms, he brought it, to his house; He he came (and) set it down. (2321) His wife asked him, «What little dog is this; it does resembles a thing which <is> different, hence its head is like this, its ears are not long.» He said to his wife, «My younger brother <is the one> who gave me the dog <which is> here; he (2322) thought that I should, feeding, bring it up; he said so, he said <spoke> to me.» His wife said to him, «A young lion is that which is here.» He said to his wife, «Thou must not² speak thus, of my younger brother's dog.» His wife said to him, (2323) «Thou must not speak so, for a young lion <is that which is> here; its head hair is large; its feet are different; its hair is red.» He said to his wife, «A young <dog is that> which is here; an eldest (2324) dog (it is []); therefore <hence> it is {thus / like this.}» His wife talked softly to the children; the children {assented to her / agreed with her.[]} He said to his wife, «You shall feed nicely for us the young dog which <is> here, for, we do not eat (2325) gemsbok's children; that he may running catch for us, the gemsbok's children; that we may eat {flesh / meat}.» The His wife said to him, «The <mother> lioness will follow thy spoor; for, thou <hast brought> shouldest x bring <us> a young lion, to our (2326) house.» S She said to her little son, <(her eldest son)> «Oh! Child! a young lion is that which is here.» She said to her husband, «Thou shalt bring wood for us, that we may <have> lie <lie down which having> fire; <when> while thou <hast set down> the young dog which is here;» while she <thought> thinks that she would will talk to (2327) the children.³ Her husband man absented to her. Her husband gets <went to get> wood; while she thinks <thought> that she will <would> talk to all the children, that <they might> may understand; <x for while> she thought that her man was <still> getting wood there; (2328) that she

¹ (2320') Said to be the first (or one of the first) Bushmen. Also !Xwe //na ssho !kui

² (2322') «Munnie praat so mein broers sein hundjes»

³ (2327') (<i.e.> when the man was out of the way)

<x> may <would> <x> quickly talking, make the children understand, that the children <should> shall <should> know, that, a little lion in wh <was that which was> here. Her husband absented to her; Her <her> husband goes <went> to get wood. She said to the male child, «Look at <(thy)> father!» She **(2329)** asked the male child, «Is father near?» The male child looked <looked> at his father, the male child <says said> x to her, «He is not near.» She said to the male child, «I thought was thinking that father seemed to be listening that I might speak to thee.» **(2330)** The male child said to her, «Thou shalt <mayest> speak to me, <for> I now stand, <in order that> I did might look at him; for, he still gets wood there; I must <that I might> x ? look at him, <that> thou mightest talk to me speak to me.» His mother said to him, «I now feel **(2331)** that thou seemest to think that a young lion is not the one which is here, its head is being <is used to be> thus.» His mother said to him, «Look thou his <at its> eyes, those <they> are large; his its eyes are {bright / yellow / shining};⁴» The young lion looked at his (the child's) mother; **(2332)** his mother says <said> to him, «Look thou at it hair, he <it> looks at us, when I speak his its name.» The young lion looked around. She (the woman) says <said> to her little son, «Thou must <shalt> {be afraid / fear,} when thou art <(out)> with <(thy)> efather; for (thy) father has deceived us, that we **(2333)** should <might> think that a dog is was <that which is> here. A young lion is <that which is here>; its mouth is large. I must came (and) say said to <(thy)> father, that <(thy)> father shall <should> tie up, placing away, the dog which <is> here; for, I know not the dog which is here, which (thy) that father brought to us; its head (being) like this; **(2334)**⁵ [Jan. 7] for, I never saw a dog like this; for the dog which is here, he it is <the one> which <(thy)> father brought him to us.» The <mother> lioness {roars / cried / called,} the young lion <suddenly> raised his head sprang up; it listened. She (the woman) pinched her son, **(2335)** «See thou, a thing which is different, <it is the one> which is here;» she was speaking softly to her son; her son also was speaking softly to her, «I am now the one who is afraid, I now understand.» She said to her son, «<(Thy)> father has stolen away **(2336)** a young lion; its mother yonder {roars/ calls / cries} there; she <asking,> seeks her <the> child;» His (the boy's) mother said to him, «Thou seemest to <think> that <the young> lion will not run away, when it in <has>

⁴ ? a lápiz en la página **(2340')** en este punto. –Ed.

⁵ ? a lápiz en la página **(2334')** en este punto. –Ed.

grown up; for (thy) father **x x** deceived us. For a foolish fellow (he) is; continued to be is **(2337)** therefore, he brought us a young lion, [ɨ];¹ that the <mother> lioness should <might> continuing to seek for it, seekin {come to / reach} us.» She said to the child, «Thou should <must therefore> wait, <that> thou shalt <mayest> see.» The child assented. She said to the child, **(2338)** «When <(thy)> father has, feeding, reared it, for, thou seemest to contradict me, while I speak the truth;» the child assented, «Thou dost speak truly, I do understand; a thing which walks by night, it is <the one which is> here. It is different; a dog's feet **(2339)** are white; then <a> young lion <is the one whose> feet are hairy; a <a> dog's feet are not hairy⁶. Its ears' backs are black; Its its ears' tips are not long; for, they **(2340)** have short points;⁷ are [-]⁸, because its parents do <are x to> eat men⁹. Therefore, it also <understands> does understands; <that> it is still a little lion. See thou, its is <the one> which a little listens, while <while> it (is) little; **(2341)** because, it understands. It is yet a little lion. It thinks that, the {darkness's / night's} little thing (it) is. Therefore, it listens [ɨ]. It listens nicely to its mother. It listens that its mother now is <the one> who **(2342)** is <was> used to call <thus>; when it was by its mother. Therefore, it listens nicely, [ɨ]. Its mother dis ʔ <must been> seeking to get <find> it, therefore, its mother cries seeking for to find it, [ɨ].»¹⁰ She (the Bushwoman) asked her husband, «Oh! My husband! for what cause **(2343)** didst thou bring to us a **[Jan. 8th]** young lion?» Her husband said to her, «a dog is this here, <which> my younger brother <now> was <the one> who gave it <to me>. I am <the one> who {desired / asked} of him this <dog> which here; why dost thou stare at the little dog? (as if thou didst not now it) whilst thou dost not **(2344)** {see / look} {well / nicely}, that my younger <brother's> little dog it is. The dog's father is looks like this; therefore, the little dog has resembled its father, while it feels that a little male dog it now is.» His wife said to him, «A dog which thou didst continue to dream about it; **(2345)** it is <this one> here; it will become angry with us. [i ɨ] For, I <am afraid of it> continue to fear it». Her husband said to her, «The dog's mother is <looks> like this; she shall come, that thou mayst

⁶ **(2339')** (This means, D. H. explains, that a dog's feet have not long hair)

⁷ ? a lápiz en la pág. **2331'** en este punto. –Ed.

⁸ No está claro si aquí falta algo. Pudiera ser el término reduplicado *!kuobakən*, «to flap its wings», según DIC: 468. –Ed.

⁹ **(2340')** (i.e. Because it is a beast of prey, D.H. says)

¹⁰ **(2342')**).; this longish speech the child?

[Esta glosa está en lápiz. –Ed.]

look at her, when my younger brother has goes with her. He told¹¹ (2346) me that the dog's mother kills gemsbok.» She said to her husband, «Thou dost deceive me, that I might think that it <a dog was here> is that which is here; this dog, which is here, it will kill me. The dog's mother yonder, over there, cries there; it (2347) <makes a noise> sound like a lion; that which I {hear / listen} that a lion it continues to be <is> . For, it (a lion) is the was <is> the one who used to do so, when I was still <living> with my parents. A lion is the one who <does> thus, the lion cries; I continue to see that <this is> a little lion is here.» Her husband said to her, (2348) «Thou art the one who says <speakest> thus, whilst whilst thou dost feel that thou sayest that I dreamt of this dog; of which I did not dream; – for, I asked for it; that we <might> posses a dog.» Her husband said to her, «I shall (2349) take out (with me) this dog, it shall it shall chase a young gemsbok for me.» He slept;¹² the little dog looked, they lay in the house, they (and) his wife; the little dog made as if it would spring upon them. He (the man) scolded the little dog. His wife (2350) <continued to> pinch her son, while she felt that she had been the one who <had> said (that) the child should lie down with her. <That> she might continue to pinch the child, that the child might lie looking, while it did not sleep. She held under her arm the baby. The young lion went got up, & went away, (2351) it went (and)¹³ sat upright; it lay down. Her husband first, he arose; his wife arose after him, when her wife <husband> had made the fire. He lifted up the quiver, he slung it near his shoulder, he took out (2352) the knobkerry, he put it under his arm. He called the dog's name; the dog went with him. His wife said to the child, «The young lion yonder goes; see thou <seest>, it looks {as if it did not know / angrily at} us; while it feels that it looking angrily smells our scent; Because while it while it (2353) feels that a thing which goest by night, it is; it kills people. It eats people.» The young lion went stealing up to her husband; her husband spoke very angrily¹⁴ to the young lion. The young lion let him alone. The young lion verily

¹¹ (2345') Expl. note by D. H. Feb/76

«Call the dog which (?) goest with thee (?) that it may scent about, that thou mayst see if it {will may} not perceive a thing which it can, smelling, put up?»

¹² En plural en el original, lo que se ve corroborado por el texto /xam: *᠎puon-dde* es la forma plural (DIC: 687). –Ed.

¹³ (2351') «Sit nett so hund»

¹⁴ (2353') (Expl. note by D.H. March 2/76)

Her husband said «tta tta tta tta tta!» (to frighten the lion) He in another way, he says, «yonder man, what is it that he wants to do? That he does thus there? It seems as if he went stealing up to me.»

(2354) went (and) killed a young gemsbok. He (the man) ran up to the young lion. The young lion came forward; the young lion met him. He spoke very angrily to it; the young lion cantered turning back. (2355) It, going, looked <growled>. The man shuddering <trembling> reached the young gemsbok, [Jan. 9th] while <it> he (the little lion) lay down. The man dragged away the young gemsbok; he dragged the young gemsbok away to the !khu¹⁵ (a large the young gemsbok to tree). He (2356) laid down the young gemsbok; the young lion looked at him; he scolded the young lion. He called the young lion's different name, which he was the one who had called it (i.e. had given it). That young lion's name, with which he made a dog of the young lion; (2357) that he might always, calling use it. The young lion listened to the young lion's name. The young lion thought that it was a young lion. He It heard its name which (was) !Kui-sse-!khwi-/ku.¹⁶ It lay looking at the man who had carried it off, (2358) when it was little. The man called its name; the man called enticing (?)¹⁷ it, that it might listen to its name. The man took up little sticks <bushes> (in order) that he might lay the <young gemsbok (upon them),> that he might cut up laying <(upon them)> the young gemsbok. He cut (2359) off the young gemsbok's lungs; he called ; galloped forward. He threw the lungs to meet ; {caught / took} them; it (2360) swallowed them <down>. looked hard <steadfastly> at him. He scolded ; he took the young gemsbok's heart; he called ; he gave to the young gemsbok's heart; !Kui-sse-!khwi-/ku (2361) caught hold of his hand; caught hold of his hand together (with the heart). He hastily snatched away his hand from the middle <inside> of 's mouth; while swallowed down¹⁸ (2362) the young gemsbok's heart. He said, «Why is it that this young dog is catching hold of my hand?» He cut off the young gemsbok's neck; he gave it to !Kuisse-!khwi-/ku (2363) came catching <(and) caught> hold of his hand; he again, he hastily snatched away his hand. He took up (his) stick, he threatened ; sprang away with the the young gemsbok's neck. (2364) He (the man) thinks thought that he must go away, while

¹⁵ (2355') «Wolle doorn» a great tree, D. H. says, } not brittle & not strong) It is like the «Koker boom», of which the Bushmen make their quivers.

¹⁶ (2357') This is his name as a dog.

¹⁷ (2358') The man thought to make it love him D.H. says; the man thought that his dog would love him, {if / when} <the dog> is heard that the man called its name; while the man did that which we always are used to do, when we hear that a dog growls at us, we call the dog's name.

¹⁸ (2361') mus. inton:

he had not broiled (some <any> of the meat). He himself, he talked to himself, his thoughts (lit. «thinking strings») talked to him; he talked to himself with his mouth, namely, that he must go away; for, this young dog **(2365)** it {did (?) / does} not look nicely at him. For, it he seemed as if he would be **felled** <thrown> down <(and) held>; for this young dog, he did <it has done> in that manner. It had come, catching hold of his hand. He said to himself, «I ought to go away; for, **(2366)** this young dog it was snatching <(with its mouth)> at my hands; for I was the one who sprang aside, {in front of / opposite to} this young gemsbok, on account of this young dog; he it <has> acted in that manner. It seemed as if it would had throwing me down, <and hold me> in the darkness. I will **(2367)** return home, while the sun starts <is up> that I may myself, I {look at / behold} it» (*i.e.*, the young lion). He quickly prepared his load, that he might quickly, carry off <lift up> the young gemsbok; that he might <going>, look at the dog so he went. He put his **(2368)** arms <in> to the young gemsbok feet's skin; he arising, lifted it stooping carried up¹⁹ it away. He took up (his) quiver, he slung it on; he called the dog's name as he walked **x** <away>. He, walking, called the dog. The dog **(2369)** cantered across (to him). He (the man) trotted forward.²⁰ He left off trotting, he walked. He trotted with the one leg; He <he> walked on <forward> with the other leg. He looked at the dog; he thought that **(2370)** the dog would catch hold of his back; he grasped (his) stick; that the might beat the dog; he went, slipping his feet along the ground; he saw his house; the dog saw the house. The woman said to the child, «Thou must look around²¹ that thou mayest; <that> thou shalt lay in the fire **(2371)** **x** branches <pieces> of wood <which are long>; that we may <will> throw fire at the young lion for a young lion <must²² have been that> that was which <thy> father brought to us; It <it> is grown up.» The young lion perceived the fire; the young lion **(2372)** galloped back. Her husband calling goes <went>; the child heard his father, while he called <in order> that the woman might arise. His wife said, «Hear! (it **x**) sounds like a man calling;» the child went out <got up> he {perceived / spied} his father; «**Thy** My father is coming <the one who>

¹⁹ **(2368')** *i.e.* arose with his load on his back, D.H. says. He had lain down upon the load, to slip his arms through the gemsbok's feet, which he had fastened together (two and two).

²⁰ **(2369')** His load being too heavy for him to run, D.H. explains. (*/kaoun/kaoun* «to go slipping ~~your~~ <the> feet along the ground»).

²¹ **(2370')** (for the lion D.H. says)

²² Parece una tachadura, pero está sobriempuesto a lo que se había escrito antes. –Ed.

comes there, (2374) he comes slipping his feet along the ground, [{has / is}] carried²³.» His mother said to him, «Thou must, looking, seek for that [10 Jan.] dog; that thou mayst perceive it, that thou mayst **come** to throw fire at it, while it <is> yet coming. For it must come running into the fire. For, I (2375) must hold the shovel;²⁴ that I may throw fire at it.» The child perceived the young lion come galloping; and he said to his mother, «It verily is the one which is coming there.» His mother said to him, «Thou **x** <shalt therefore> take fire, <that> thou must <mayst> stand holding (2376) fire, that we may throw fire at it; thou shalt hurl at it with fire (sticks). [11 Jan.] For we must throw fire at it, in order that it may, springing, turn back; that we mayst <must> drive it away from the house; that it may (2377) lie down for us; that Father (thy) father may first come to us;— he who brought this dog. For, this dog, he it has not acted well; it is the one <(?) of> whom we must be afraid; that we may first behold the thing yonder, (which) (thy) father seems to have **x** got. (2378) It resembles a thing which we eat. For, thou are the one who listens to (thy) father. He comes calling, while he {calls / speaks} to us.» The child said to her, «He is coming near.» His mother said to him, «Thou must take fire; for, (2379) a lion is coming yonder; {it / that} (whom) thou art the one who **behold** <beholdest> its face; its face is yellow. It whom we must greatly fear; for²⁵ a lion is the one who is like this.» Her son said to her, «Thou must scoop up <from the> fire that thou mayst quickly throw at it (2380) with fire; for I will {hurl / throw} at it (with a fire-stick), that it may quickly turn back for us; that it may first lie down;²⁶ that father may first come to us; that he may first <drive away> for us {his (?) / that} dog. That it may first allow us to eat; (2381) for, we should be afraid there, opposite to the young [13 Jan.] gemsbok, while we did not eat it. For, thou are the one who hearest, father does calling comes. That we may know; that we might know that, that dog, it verily (?) (2382) is coming <comes>; that we may rise stand erect <arise>; that we may stand round <up>; that it might

²³ (2374') (page 2373 omitted) (Ex. Note by D. H.) My father <went> slipping his feet along the ground, which he felt that he was **x** carrying (a load). Therefore, he went slipping his feet along the ground, on account of it; while he felt that the things which he was carrying (or with which he had loaded himself), they were heavy. Therefore, he did not run. For, he verily went slipping his feet along the ground, while he felt that the things which he was carrying, they did not (2375') admit of his running. For this was why he continued to go slipping his feet along the ground.

²⁴ (2375') Sometimes made from the breast-bone of the ostrich, and sometimes from an ox's horn; also from the tortoise, and turtle, D.H. tells me.

²⁵ ? en p. 2739' en este punto. —Ed.

²⁶ (2380') D. H. Thinks that the son would have said tata here.

behold us. For the dog {seems / seemed} (?)to be all <coming to attack> us. Therefore, thou art the one who hearest father.» The dog coming to came to <attack (them) reached> them. The child said to his **(2383)** mother «Throw fire at it! I must {hurl / throw} (fire sticks) at it, when it goes past, that I may {hurl / throw} (fire sticks) at his <its> body; that I might make the lion's body sound; while thou dost throw fire into **x** <its> face. Hence <Then, it **(2384)** shall will springing go away back. For, (thy) <little boys> / sons now will a little {hurl / throw} (fire sticks) at it. For, thou <art the one who> hearest it angrily growling comes. That it may first spring **jump** backwards opposite to us; that (thy) husband may first come, **(2385)** he **x** is the one who used <the one who> <always> calls his its (the young lion's) name. For I now hold two fire-sticks.» He questioned his mother, «Oh (my) mother! hast thou not put upon thy back the child which is small? that the fire may not burn it, when we are {hurling / throwing} (sticks of fire) at the person coming yonder; for, **(2386)** it now is near; it now comes close by.» comes.» He said to his mother, «Thou must shalt therefore dip <scoop> out fire; for, thou hast now taken on thy back the little child.» His mother {agreed / assented}. «I have now doing it <done so>. **(2387)** Thou must therefore stand going outside, thou must stand, so **x** that it passes **x** <thee>; for I am the one who must stand in front of the house, by the door, I am the one whom it must see, (that I am standing up) as I stand.» Her son said to her, **(2388)** «A lion is <was> now the one which <that> (thy) husband was the one who brought it to us. For my uncle's dog did not act {thus / in this manner}.»

[The young lion {came <up> to / reached} them. He (the boy) called to his mother, «Quickly throw fire at him it, that <that> I must throwed <might hurl> <(fire-sticks)> at it.» **(2389)** His mother threw fire at it. The young lion sprang away. He (the boy) threw <hurled> (sticks of fire) at the young lion, whilst his mother dipped <scooped> up from the fire. His mother threw fire after the young lion. He **(2390)** (the boy) also threw <hurled> (fire sticks) {after / following} the **x** young lion, while the young lion sprang away **x** to leeward. It cantered across in front, it lay down. It lay in the shade. It lay growling. His <(the boy's)> mother father **(2391)** came to his mother at the house. He standing, **started** talking talked to his wife. He said to his wife, «I {have been / was} afraid there, while I was cutting up this gemsbok, on account of the dog which is (here). That which (thy)

brother-in-law²⁷ (2392) gave.» The woman scolded him; «Thou wert the one who brought us this dog, on account of the foolishness which thou possessest; that which is not as if (thy) mother had counselled <counselled> thee, that thou mightest understand. Thou art the one who went (and) took up a young lion; (2393) thou camest to {deceiving / to deceive} me {with / about} it; thou saidst that a dog was that the one which was here, **x** while <while> a young lion, it is the one which is thus **x** is <always> like this; while thou **dost** <didst (?)> deceive me. The young lion which is here, it will kill {a / my} child for me; for, it looks, (2394) when we are lying in bed in the house, while it does not sleep. I was the one who lay looking; while it sits <sat> upright above us.²⁸ That dog, it is the one which is here; thou didst bring it, from foolishness. Thou dost hast not seen (2395) my brother in law; for thou <dost> deceivedst me. My brother-in-law is with his father. Thou art deceiving me speaking falsely to me, that I might [{}believe (?) / assent to{}] a lie; while a {deception / cheat} it is. **He is** <It> is <the one> with which thou dost deceive me. Thou (2396) didst go (and) take up (carry off) the child of the mother lioness. The mother lioness is the one who seems to be seeking for the young lion which lies (here).» The young lion looked at the woman, who (had) called its name which was young lion. (2397) The child {called / said} to his mother, «Oh! my mother! Be silent! The dog is looking at thee.» His mother said to him, «Art thou <the> one who seest <dost> not <see>? Thou seemest to think that a dog is that which is here. He (the father) now is the one who did not broil (flesh) for us; while he was (2398) afraid there; while he fearing had the dog which lies yonder; while he was afraid there, above the young gemsbok which is here. That dog is the one which he (my husband) has fed, it is ²⁹the one which (shall) kill him.» Her husband said to her, (2399) «This dog (or the dog which is here) it met me, while the young gemsbok lay.» His wife said to the child, «Listen to (thy) father [Jan. 14] about this dog; for what have <(thy)> father's thoughts **doing** <thinking strings done>? They **think?** thought? (2400) that he thought wrongly (?), he, carrying, brought to us a young lion? He was the one who said (?) (that) was the one which was here; about a lion which eats people. It understands the eating of people; while it feels that, (2401) its parents are those which eat people;

²⁷ (2391') J. T. says that Charlie is Wilhelm's !khwī ǀpua. In this instance the man is talking to his wife of his own younger brother who is her brother-in-law.

²⁸ (2394') (not sitting on them, D. H. says)

²⁹ ? en pág. 2798' en este punto. –Ed.

therefore, it smells that the scent of people is thus.» The man said, «I am the one who throwing <hurling>, ³⁰ kept {keeping / making / alive} myself alive, at the dog lying yonder; while **(2402)** it thought that it would kill, lying me down opposite to this gemsbok; which I {did / had} not (yet) {go / gone} to it. It was driving me away from this gemsbok. I thought (?) that I am a man, therefore <hence>, I hit it with stones **(2403)** stones; it left me. Then, it went (and) lay down opposite to me. I went to the young gemsbok. Therefore, thou seest that I <did not> broil, on account of it; I first, hungry, returned home; **(2404)** while I felt that, the dog which lies (here) it looked very much at me today. That <to> which I³¹ was obliged to be speaking very angrily <to it>, while I was cutting up this gemsbok. While I felt that, the thing (the lion) <was> sometimes³² < x used> not to **(2405)** dreamt <dream>nice; for, the dog seemed as if the dog were angry with me. Thus it was that the dog went (and) thought {my destruction / my killing}»The woman said to him, «A young lion is here.» He said to the woman, **(2406)** «Thou must not³³ speak thus about my younger brother's dog; because <while> he will be angry with me, that I spoke {about / of} his dog, which he gave; while thou art not silent for me; that I might be the one who should speak (of) the dog» (or «I am the one who must speak about the dog»), **(2407)** He poured out water, he went (and) set down the water at a little distance. The young lion³⁴ looked at the water, while he (the man) held a stick. He (the man?) went back. He called the lion's name which (was) The young **(2408)** lion cantered forward; it cantered up to the water. The young lion drank; the young lion looked {toward / at} him. He looked behind him at the young lion, he looked behind his back. He went to sit down in the house. **(2409)** His wife said to him, «Why is it that thou dost not cut up that gemsbok, its flesh? that we may eat; because thou art now the one who didst thus, thou didst a bad thing, which <that> was not ha had handsome; **(2410)** it is ugly. I now am the one who throws with fire.» Her husband said to her, «The dog was the one who did thus; the dog resembled the dog's father, thence (?) (it) did thus.»³⁵ His wife **(2411)** winks <was winking> to the child, her son, he who had thrown (fire-sticks) with

³⁰ **(2401')** (i.e., throwing something at the young lion)

³¹ **(2404')** or, It was the one to which (?)

³² **(2404')** «altemis»

³³ **(2406')** (N.B. I think that it means literally «Thou dost therefore speak thus,» a <as an angry exclamation> but both Jantje Tooren & David Hoesar translate it much as I have done on 2406)

³⁴ ? en este punto. –Ed.

³⁵ **(2410')** or they are those which <did thus> (?)

her. Her husband said to her, «I {did / thought that I must} calling come, that thou {shouldst / mightest} hear me; – for, the dog had seemed as if the dog would kill me, on **(2412)** the hunting-ground. I was the one who throwing stones brought myself out (i.e. saved myself).» The dog looked hard at them. She nudged her son (with her elbow), she said to the child, «See thou! the dog yonder is looking angrily at us, while the lying man who sits there, he is the one who has lied to us.»

L.II.27 (BC 151 A2.1.33 = LL33)

[En el reverso de la página 2504, a lápiz, hay una lista tachada de palabras en /xam. Inserto en cuaderno hay también un pequeño trozo de pape (no incluido en el DVD que acompaña a Skotnes 2007), con indicaciones que remiten a páginas concretas. Sin embargo, en ninguna de éstas hay señales de ningún tipo.]

[Cubierta del cuaderno:]

Bushman

(J. T.)

pp. 2413-2504

1873

II.—27.

[Información en guarda inicial derecha] pp. 2413-2504 { From January 16th 1873
To February 4th 1873

[Información en la guarda inicial izquierda (que, propiamente, es la primera página del cuaderno):]

Contents

Page 2413-2504 { Story of !xwe-/na:
ssho -!kui (continued,
from II–26, page 2412)

(2413) Story of !Xwe-/na ssho !kui

(continued from II-26, p. 2412)

[January 16/73] [«]He came to sit lying to <cheating us> ; while he {desired / thought / intended} that we should think that a dog was the one which was here it is; while a lion {lies ? / lay} yonder. Therefore, thou must <didst> fear it; while you think <thou thoughtest> that the lying <man> who sits (here), **(2414)** he was the one who has deceived us; he has brought a young lion to us; I must (?) have married a lion; he was the one who brought a young lion; I am the one who is afraid opposite this gemsbok, while I do not eat.» **(2415)** She said to her husband, «Oh lying man! Cut quickly up <in haste> for us the gemsbok, that we may quickly eat; that thou mayest throw at the dog yonder lying, it with bones.» Her husband said to her, «I already gave <to> it the lungs; **(2416)** it swallowed them down; while they they (were) two; I again, I threw towards (it) the gemsbok's heart; it swallowed it down. It continued to look strongly at me. I again, I cut off the young gemsbok's neck; I gave (the neck) it (the cub <lion>) **(2417)** x to it³⁶ (the lion). It (the young lion) [-] I quickly snatched <bringing> away my hand, from the inside of its mouth; while its mouth felt hot. Therefore, I {threatened / menaced} it with the stick; **(2418)** it sprang on one side away, while it feared the stick. It still, it looked, seeking another (piece of) meat; it going, continued to [-] me; as I was returning home; therefore, I came along **(2419)** calling out; that thou mightest arise.» His wife said to him, «Art thou the «Thou art the one who didst not beholdest <not> the lion which thou didst bring; <with which> thou comest to deceive me? Therefore, I spoke to this child, **(2420)** that he might be very much afraid of this dog; for a lion (it) continues to be <is>; it whom I am the one who sees, that a lion (it) is. It its is the one that {is used to be thus / is thus}; its 's hair is <will be> black, when it becomes a grown lion; **(2421)** it feels that it is yet a young lion; while thou {didst think / thinkest} that I would not seeing know; I who always was one who understand; I am understanding's person; I am one whom my mother counselled. **(2422)** I knew; I always perceived the lion. I {looked at / beheld / saw} the lion's skin hair; for I truly am a grown woman; I am not a

³⁶ **(2417')** a ha a hi literally «gave to it (the lion) of the (the neck).»

young child, so that I might be foolish; thou dost deceive <try to cheat> me who am grown up; (2423) thou dost <art> deceiving me. Thou seemest to think that I did not know thee, <namely,> that thou wert trying to cheat me, that I might not know; while I always knew thee. That lion it is the one which is lying down.» She [-] to the child, (2424) «I desire that thou mayest <shalt> be with (thy) father <in order> that thou mightest behold him; that thou mayst <shalt>, at a little distance, gently come, behind him; <in order> that thou mightest look at the dog, when the dog has killed a gemsbok; and then thou shalt <mayst> come to sit (?) hidden; <in order> that thou mightest look at (thy) father, (2425) when the dog has killed a young gemsbok. And then, thou must soon after presently come forward when (thy) father is by the young gemsbok. For, the dog will <would> catch hold of thee, while father was looking at the young gemsbok. Thou must (?) therefore (?) an arrow, (2426) that thou mightest stick in another arrow; **[nueve líneas sin traducir] (2427-2437) [sin traducir] (2438)** The man said to the dog, «Sit down yonder!» The dog {walked going back / went back}, the dog sat down. The child said to his mother, «I am now the one who looks.» His mother said to him, «Thou therefore (?) shalt not sleep; (2439) <that> the day may break, while thou looking liest; for thou art the one who seest, the dog yonder sitting, that which is not a dog.» Her son said to her, «A thing which walks by night, it is the one which is here. It looks {killing / death (?)} at us. That one with which (my) father deceived us. (2440) {That it may (?) / it will (?)} kill us. My **[resto de la página sin traducir] (2441-2453) [sin traducir] (2454)** Thou dost ʔ see that the little wild beast (or beast of prey) does so [on account of it]. It is not a dog; for the deceitful man who snoring lies; while he thought we are who <(would)> look **past**³⁷ at the dog which here. **[última frase sin traducir] (2455) January 30/73 [unas cinco líneas sin traducir]** He now was the one who [-] came to us; which he did not think that he would be weary. While he felt that he had **(2456-2457) [sin traducir] (2458)** The dog thought that the dog would early go (and) hold him down, that the dog might eat him; while the dog thought that the dog ; it hungered. He was the one who going {called to / scolded} the dog. Therefore, I thought that thou shalt early be with him. (2459) Thou shalt see, tomorrow, when thou goest; and then, thou shalt come to tell me, that I may know. And then, I

³⁷ It could also be «look first». By looking at the /Xam text I have not been able to establish the correct reading. –Ed.

must speak to thee (?) for, {a lying / an untruthful} man has deceived us.» The child assented. «I now think, that <when>³⁸ morning (2460) [siete líneas sin traducir] His mother said to him, «Thou shalt keep behind him. Thou must walk, (2461) after him. That thou mayest looking keep thyself by the side, as he goes along. That thou mayest look at the dog. And then, thou shalt stick in (the arrow [?]³⁹), thou shalt always think that a young lion is that which is here. That thou mayest altogether lay it **dead** (?). Whilst thou feelest that (2462) a dog it is not. For, a lion has been that which the lying man, brought to us; that <(of)> which we all are afraid.»

[⁴⁰The day broke, her husband arose. He made the fire, while he felt that, the young lion was (2463) sitting <upright>. It sat looking around; he (the man) made the fire; the child sat holding the bow; his father made ready (?) for the going, that the might go, he putting together the things; he put together the things; the child also; he (2464) slung on the quiver. He <(the man)> went out of the house. The child went out with him. They both went <going> out of the house. They went near to the; the young dog went down into the bed of (?) the river (?); it went along (2465) keeping in the river bed (?). The child [resto de la página sin traducir] (2466) [cuatro líneas sin traducir] [Feb. 3rd] The young dog stole up approached them stealthily. He (the boy) said to his father, «Why is it that it [-] us? [última línea sin traducir] (2467) [sin traducir] (2468) [siete líneas sin traducir] arched its back (?) the dog [resto de la página (tres líneas) sin traducir] (2469-2489) [Sin traducir⁴¹ Hay glosas en la página 2489⁴²] (2490) its name which (was) called. [-]

He (the man) said to the child, «Thou must come (and) run near to me, for the dog yonder goes, it seems as if it had the young gemsbok. For, the young gemsbok now (2491) cries.» The young dog was catching hold of the young

³⁸ Esto está en un tipo distinto de tinta. –Ed.

³⁹ Corchetes en el original –Ed.

⁴⁰ El corchete de apertura está en el texto /xam, indicando que Ludy Lloyd vio que aquí se iniciaba un nuevo segmento del relato. –Ed.

⁴¹ Excepto por la página 2474 donde parte de la línea 9 del texto /Xam se traduce como sigue:

look around;

Y la página 2475, donde parte de la línea 11 del texto /xam se traduce como sigue:

{at / in } the grass yonder

⁴² (2489') [Línea 1]: J. T. explains that when one goes far after the spoor one says !gauo-ken but when it is not far one says !gauken.

[Línea 6]: J. T. explains that this means the man who fed and brought up the dog.

gemsbok. The young dog was biting it. He (the man) called to the child, «Oh! Child! thou must run coming near, that thou mightest run after me: that we all may {reach / go up to} the young gemsbok; for the dog yonder (2492) has biting {laid / thrown it down}.» The child thought that his father <was> deceiving him, that they might all die. The child [-] an arrow; his father running, looked back at the child. He perceived the child having stuck in an arrow. He first (2493) called out to the child. «We are not used to shoot {a / the} dog's gemsbok; for, we are used to beat (and) kill it with a stick.» The dog bit {making die / killing} the young gemsbok; while the man yet ran along. The dog looked towards him; (2494) when the dog heard his foot rustle, while he [-] came; the dog [-]He spoke very angrily to the dog. The dog [-] The dog cantered <back> away from him. It went to lie down. (2495) It lay [-] its tail. It looked back at the child. The child ran hiding behind [-] back. The child looking went past him. (his <x> father?) They reached the young gemsbok. They dragged it away. He (the father) said to the child, (2496) «Thou must look at the dog; for, I am cutting up; that I may cut up in haste.» The child looked at the dog; he (the man) finished cutting up the young gemsbok. He cut off the young gemsbok's heart; he called up the dog. The dog galloped up to him. (2497) He threw to meet the dog, the young gemsbok's heart. The dog caught at it with its mouth (?) The dog swallowed it down. The dog stood its tongue. He cut off the young gemsbok's neck. He threw it to the dog. (2498) The dog snatched together (with it) his hand; he sprang on one side He said to the child, «We must go, for, thou are the one who seest, the dog which is here; that (one) on account of it (of which)? have been springing aside opposite to the young gemsbok; while I have not eaten.» (2499) The child assented. [They made ready the load, they went. He (the man), going, x <called to> the dog. The dog slowly cantered. The dog was listening to him. The child thought (that) he recognized the dog's ear' roots; (2500) namely, that a young lion was <the one which was> here; for, a grown lion was used to be thus. They {drew near / approached} the house. The dog was listening to the house. The dog <was> cantering stealthily up to the house. The child's father called to his (the child's) mother. His mother (2501) arose; she said to the children, «That dog, it sounds to be coming; for, they (your) father calls; ye must allow us to make up the fire. For, it (the dog?) yonder comes; we must do so that we may throw fire at it; for a lion (2502) [posiblemente una línea sin traducir] yonder comes. A dog it cannot be. For, a lion is the one who is used

to do in this manner.» The child ran along by his father. They <continually> running came. They ran {having carried / being loaded (?)}. The young lion **(2503)** reached his (the child's) mother; his mother threw to meet (it) fire which was burning (?); the young lion sprang away. It went to lie down. It lying beat (lashed) its tail. It lay looking. His (the boy's) father running **(2504)** reached the house, while he was weary. He, standing, unloosed his load. The child said to his mother, «Oh! my mother! We have been afraid there, on account of the dog lying yonder; {that / it(?)} which (?)is not a dog.» **(continued in II.– 29, p. 2597)**⁴³

⁴³ Esto está en tinta negra. –Ed.

L.II.29 (BC 151 A2.1.35 = LL35)

[*Cubierta del cuaderno*]

Bushman

(J. T.)

pp. 2597-2687

1873

II.—29

[*En el reverso de la guarda inicial derecha:*]

pp. 2597-2687 {From February 6th 1873

to may 12th 1873

[*Información en la guarda inicial izquierda (que, propiamente, es la primera página del cuaderno):*]

Contents

Page 2597 {Story of !Xwe-

/na: -sso-!kwui

(Continued, from / II.-27, p. 2504).

(From 2697⁴⁴-2614, trans-

lated by /a !kuŋ ta.)

⁴⁴ Así en el manuscrito. El número correcto de página es el 2597 –Ed.

(2597) Story of !khwe-/na-ssho-!kui (continued from II-27, p. 2504)

[Feb. 6/73] It is not like⁴⁵ a dog, for, it is {like this / just so[}].» His mother said to him, «A lion (it) must be; it is like this, it has furrows <tear> furrows.⁴⁶ (2598) Thou must look, his eyes are yellow. His ear tips are short; thou must look, his ears are in the hair.[»] Her husband said to her, (2599) the man, he said to her, «What thing is it which thou dost say, of <(your) younger> brother-in-law's dog? [-] is which here. Therefore, the dog resembles the dog's father, the dog is angry like the dog's father. (Your) younger brother-in-law (2600) did say so, he said to me, that the dog's father does so. Therefore, I must did fear <be afraid of> the dog, [¿]. [Y]ou must fear the dog. You might to <must> throw at him with fire, that he may <should> fear fire; (2601) for, a dog which is angry, he is. That he should springing turn back; that he should going, he lying; that I may first come; and [-], I who <(must ? be)> among with you; I who know his name; (2602) that, his name is so; for, his name (is) which <(makes)> his lying down, [¿]. I am still, [-]; while he listening lies, to his name. It looks up; he <it> looks at me.» His wife (2603) cuts putting in the young gemsbok's flesh to the pot. The dog does walk, coming. He (the man) says to the dog, «Stand yonder!» His wife says to him «Quickly cut off flesh, that thou mayest throw <it> to the dog.» (2604)⁴⁷ The man cuts off flesh. He throws it to the dog; the dog springs across in front to catching snatches up <(as it flies)> the flesh. He catches the flesh; he takes (it) away in his mouth, he goes to lie down, he lying eats. He (2605) swallows down the flesh, while the flesh is whole. The woman winks to her son, [-] the man looking sits. She seems as if she looked {past / beyond[}]the child; that she may wink <at> the child. She (2606) points stealthily with her arm; she said to the child, «Thou must [-] look; thou [-] the lion which here, it not [-], it still is a young lion; thou must wait, that it may be grown, (2607) and, thou must <shalt> look at it, when it kills old <great> gemsboks. Thou art as if thou didst <must> fear, for, thou art with father; for, the <a> lion which was steals <stolen> out of the bushes, it is which here; (2608) when <for>

⁴⁵ (2597') «Mak so»

⁴⁶ (2597') «the path where the water runs out of its eyes.»

⁴⁷ ? a lápiz, tachado (también en lápiz) en el margen izquierdo de esta página. -Ed.

the deceiving man which here, he was gently seeking to get ostrich's eggs which, the hyena seemed to have hidden them, he perceived a little lion, while they (the lion cubs) sit together.⁴⁸ He lifts up a little lion which has grown; **(2609)** that he - may going make smell the little lion <with of his> scent; that the little lion may smell <his> scent; that the little lion may smelling know him, [on account of it], in the absence (or want) of a dog; that he may possess a lion cub, that he might feel⁴⁹ <as if> he had a dog; **(2610)** when he possessed a lion cub.» The child said to her, «Oh! Mother, the dog does run (and) stand (by) husband; the dog is like as if he <it> will come, when it is <has> grown, it is as if it to <seems> <(as if it)> will would kill together the man with the little gemsbok.» **(2611)** His mother said to him, «Therefore, I do talk to thee it, that thou shouldest know, that the <a dog it is not>;⁵⁰ for, a beast of prey which stolen, it is here; it is stolen out of <from> its mother's house; **(2612)** when its parents were away. Look thou <Thou must look> at its face.» The child said to her, «Oh! Mother, the dog does think that husband shall give him <(meat)>, the dog is moving with his mouth; the dog is **(2613)** as if it were angry with husband, it's looking strongly at husband.» His mother said to him, «I did think, <that> thou shouldest thyself, thou look at the dog; for thou art which sees the dog's face, dog's face is **(2614)** yellow, its hair, [--], a dog which different, it is; it does [--] like a thing which it kills people. [February 10th] [tres o cuatro líneas sin traducir] [págs. 2615-2687 sin traducir, a excepción de algunas palabras sueltas y glosas en las páginas 2618, 2626, 2626', 2637', 2639, 2643, 2647', 2649, 2655, 2656, 2657, 2660', 2661', 2662, 2664', 2665', 2667', 2669, 2671]

⁴⁸ **(2068')** (Sit together as kittens)

⁴⁹ **(2609')** by rubbing his hand under his arm, & letting the cub smell it.

⁵⁰ **(2611')** «It is nie huad nie»

L.II.30 (BC 151 A2.1.36 = LL36)

[Cubierta del cuaderno]

**Bushman
(J. T.)
pp. 2688-2779
1873
II.—30**

[Información en la guarda derecha:]

pp. 2688-2779 {From may 13th

1873 to June 23rd/73

(Pp. 2688-2713 translated beginning of June

1873 . Pp 2713-2779 also translated

in June, & finished July 1st & 2nd /73)

[En la primera página del cuaderno:]

Contents

Pages

2688-2799

Story of !Xwe-/na:-

ssho / -!kui

(continued from II.-

29, / p. 2867)

p. 2688-2690

The mother advises the boy:

2690-2707

The child replies:

2707-2764

The mother speaks:

2764-1772

Child replies:

2772

Mother speaks;

assenting:

2772

The father & son set

out:

2772-2774

Their adventures;

2775

The dog (lion) catches

hold of the

father; the child runs
away.

2776

he perceives, by

looking

[*En el reverso de la misma página:*]

2777

The lion gives chase <to>

the boy

2778

he turns back,

2779

the child says to

himself, «That he

must tell his

mother, that they

may quickly make

their scape for

the man (father) lies

yonder dead.»

The lion]

goes to the dead

man.

(continued II – 31, page

2780)

(2688)

Story of !xwe-/na-ssho-!kui

(continued from II-29, p. 2687)

[May 13th/73] His (the child's) mother said to him, «I now shalt go; that thou mayest be with father, for, a little child is ʔ (one ʔ) who talks, thou must go closely behind father's heel, while thou thinkest <that> thou must (2689) beholding <looking> on each side go, at⁵¹ father side; thou must look at the dog; and ʔ when the dog perceives a gemsbok; then thou shalt run to stand <fast>⁵² behind father; when father shall drive away (the young lion from) you all. (2690) For, the dog did gallop <run> nearly catching father; it did⁵³ spring past father.» The child said to its mother, «Oh! Mother! I did startled spring behind putting <myself> at father('s) back; I did (2691) trembling stand (at) his other side; while I think that the dog turned it springing goes <went>, while we did arrive, where the young gemsbok did dead lie. [-], it (the young lion) [May 15] did, passing across in front <(of us)>, lie down; therefore these places, they which it did (2692) lifting up his head to look[,] lie them. I do look steadfastly at it, while I think that it wants <seems> as if it x <would> come again; I think that it will catch me at the me, x <back of the neck throwing me down> if I do not hold <for> husband,⁵⁴ at his young gemsbok; (2693) I did look <round> at the <my> bow; while I think that, I shall take up the bow; I shall spring away; I shall shoot; for, a beast of prey <(it)> must be x <which here,> therefore, (2694) I do seeing know its eyes; that its eyes do look through hair. They do great sit; because, its nose is large. (2695) Its mouth is round. And <This> ʔ,⁵⁵ it seems as if it⁵⁶ (the lion) would⁵⁷ swallow me <us> down. Our feet would (?) swallowed slip down into its throat. While it does swallows us down whole. us And then, (2696) it does catch another person. It again, it does swallow him down, for, it does seem as if it does <would do> so. For

⁵¹ Encima de esta palabra: by. –Ed.⁵² (2589') not quickly⁵³ (2690') J.T. says that all this took place the previous day.⁵⁴ (1692') The child, being afraid, does not hold for his father one of the gemsbok's forelegs, that –the latter might cut open the gemsbok's chest.⁵⁵ And tachado bajo *This*. El término /xam es *he* ««this, that, these, those» (DIC: 59). –Ed.⁵⁶ x a lápiz bajo esta palabra. –Ed.⁵⁷ ? a lápiz en este punto en la página 2695' –Ed.

ǀ, it does swallow down the young gemsbok neck (it) being ǀ whole. [-], a dog which (was) a dog stolen away, its **x** <it is> (2697) which here. Therefore, it is a stolen thief's dog, it is. Therefore, it does not eat its parents' mouth's food, which its parents eat them by night. For they think that, (2698) they do walk about in the night <darkness>. They do catch things by night. They do eat them. [May 31.] It verily shall eating make grow itself upon people's mouth's food. Father did deceive <cheat> us, (2699) that we might think that a dog is here, while a beast of prey which was stolen out of the <thick> bushes, it is here; in the **x** <want> of a dog; <since> ǀ he <does> not <did not> possess a dog, he did behold the gemsbok's children, with his eye.⁵⁸ He (2700) did not running catch them, because the gemsbok's children's legs are many. Those f run strongly away; his legs are two; therefore, he does looking leave⁵⁹ (2701) the gemsbok's children. He hungering returns; hunger is ǀ which <here>; he seeks around (on account of) among the bushes; that he may do this; that he may bring <(home)> a young beast of prey, which he thinks that (2702) I <(his son)>, was not with him, that I should behold him; for, he was alone. I was not with him, that I might follow with him, the young gemsbok's spoor, that we **might** shoot it. [June 6th] For, he (2703) did ǀ look

⁵⁸ (2699') see note on p. 2699 reverso.

⁵⁹ (2700') June 7th/x x The Bushmen say to each other when telling one another to look at game,

«O! Beast of Prey!
direct thine eye
to yonder place.»

The women use this same expression (/khe-/khe) when asking their husbands to fetch wood:

«O! Beast of Prey!
fetch wood for us,
for I did fetch wood,
I do not {desire / want [{}]}
that I should fetch wood.»

Bushman says another,
«Oh! Beast of Prey!
come up,

(2701')
thou must [ǀpuoŋ],
[ǀpuoŋ], that thou
mayest [ǀpuoŋ ǀpuoŋ]
all places, that
thou mayest
[ǀpuoŋ ǀpuoŋ]
[kkuirri tte, au
!xwéten !xwéten ta ku:]
all places.»

about <around> at the gemsbok's children's spoor. He does hungry return <come> to the house. He will hungry lie [-]; while he bind round his <body> the net. While he does not drink. Therefore, his **(2704)** peeping about among the large trees; while he appears not to fear, that we should ʔ await him; while <when> he is eaten up, while the beasts of prey have eaten him; while his bones are dry; **(2705)** while a mother beast of prey drags him into the bushes ʔ. For, he does not understand. He is a rascal ʔ <rogue>, for, it was <(he)> who deceived ʔ cheated us. While he thought that we did not know him. **(2706)** He deceives us; while he thought we should think that a real x dog is ʔ here; [-] he is with⁶⁰ an old man; we indeed ʔ did behold <have beheld> at grown beasts of prey which kill people. Those ʔ bite people, **(2707)** that they might eat people. The dog which (is) here, it does runs⁶¹ (sic.) towards ʔ the lion, when the lion roars, <roars>.» His mother said to him, «The mother lioness [ʔ]<did> /does ʔ [ʔ] call seeking the child <cub>. Therefore, thou art (one) who beholdest. The children. The child <cub>. **(2708)** did ʔ run towards its mother. [I]t does went to sit down, when its mother was silent; while it (the cub) did listening seek, it, from without, did canter back. Therefore, it did sit upright, **(2709)** while it stared steadfastly at the place which, its mother did roar at it (lit. them); while its mother was silent. Its mother must ʔ be seeking there. Because, she smells a man's foot scent. Therefore, she her **(2710)** calling roar, [ʔ]. She smells the cub's scent, where the man did lift up the cub, [ʔ]. He (the man) took it away. He first did go seeking <ostrich> eggs. He did not bring us, ostrich eggs, **(2711)** he did verily, bring a young lion. We are ʔ who fear here. Our parents do seem to think that we are at peace, while we are afraid here night <in the darkness and solitude which> is here,⁶² which we are in it; them; **(2712)** for

⁶⁰ Or «which» –Ed.

⁶¹ «runs towards» has been added later. –Ed.

⁶² **(2712')**

A man who is with his fellows,
he is ʔ
not in solitude;
because they are numerous.

A man who
takes his wife, he
takes in his
wife to solitude. He
is not {with / among[]} people.
His children are
also with him,
in solitude.

we are not [{}with / among {}] **[June 9]** people; the people who did dwell ʔ <together> with us on the nights which we dwelt together in various places. That They would <did> see the things which we saw them. Those <that> father brought them to us. That They should <did> see with us {of / at{}} them. **(2713)** Those which he did himself, he walking perceived them, in the trees <bushes> which he walked about among them. **[June 10]** He was (the one) who brought the dog which we stare at it, that we do not seeing know it. It does **(2714)** lie looking (thinking) about killing, it does not listening watch for jackals, it does look in at us, in the house inside. It does lie thinking of catching (food <a man>). Therefore, my dish (made of the breastbone of the ostrich) **(2715)** must did <did> stand near <near by>. It **didn't** <did> stand near to the fire. Father must fetch thick (pieces of) wood, that he may make <(strongly)> much fire; that the fire **must** be red; and so that ʔ the dog **must** see the fire. That <the> fire shall <may> **(2716)** not seem gone out; that it might remain living sitting; for the dog may catching lift us up in<to> the darkness; if when we sleep (or if we ʔ slept). Father must ʔ <taking> hold place <lay> the stick by **(2717)** him, that the stick might be ʔ nearer lie near him; that he may quickly lift up the stick, that he may beat for us this dog; that it (the dog) may a little spring away; that I may first arise, [--], I take the dish, **(2718)** I dip (it) into the fire, [--]. I do afterwards throw (fire) at the dog; that the fire may burn its head-hair. For its head-hair is thick; that <so>, <that> it **may** spring away. [i], [I]hou dost first pick up the bow that thou mayest shot **(2719)** while thou dost not think that a real dog is here; for a real dog is not here. For, a breast of prey is which here; father does ʔ deceive (us) with the beast of prey which is here that it may eat us. Therefore, thou must ʔ know; **(2720)** for, thou dost talk understandingly, [--], thou art grown. Therefore, thou talkest understandingly. Thou thyself, thou dost understand, thou dost talking well understand; therefore, **(2721)** thou didst understand the dog which is here. Thou must sharpen the arrow-heads, thou must go holding the arrow (in thy hand); thou must holding lay them upon the bow, that thou mayest quickly shoot, when thou seest seest that **(2722)** the dog does spring between you; the place which thou liest behind, [i:]. [I]hou shalt run away [i:]. That thou mayest tell me, when thou seest that the dog does catch hold of father. Thou must escape it, when the dog does **(2723)** biting kill

father. Thou [{}shalt / must {}] behind⁶³ place the tree at thy back, that one that thou didst flat behind lie its back. [I]hou must run away, [i:]; that thou mayest quickly run springing over <behind> the other bushes. Thou must also spring (2724) behind the little hills back; the hill shall lie behind the little child's back; as he quickly runs in great haste, <that> he must <might> descending, that he may quickly run throwing himself down <(descending it means, not throwing himself down on the ground)>. That he may quickly come to tell us. (2725) for, the beast of prey is used to chasing reach the little child, if the little child gently running came. Therefore, the the (sic.) little child's haste ɿ ; he looks behind him; that he may run turning back behind ɿ the mountain's <hill's> back. (2726) [I]he beast of prey passes behind <him>; while he (the child) (runs) hidden passing behind <(a little hill)>, while he (the child), he looks well; therefore his living, [i:]. [He e:;] our hearing the story, [-]; when he does return, while he feels (or thinks) that he is the one who running (2727) returned; while the beast of prey turns back; when he <it> escapes <quickly returned to> the thing which yonder lies behind its back' while it (the lion) thinks that it <(the thing)> will go away,⁶⁴ when it comes to life looking <comes> **returning**; while the man does indeed lie dead. He <It> <(the lion)> also thinks that (2728) the vultures shall eat that <his> man. Therefore, his haste (**going** back) [ɿ]. He first gallops a little about (seeking the child's spoor), he ɿ does turn back: that he may quickly go to carry away ɿ the man, from the ground which blood has soiled it; that it <he> (2729) may quickly go, to lay hiding <him (the man)> it, by big <(under)>a great tree. It again, it fetches another thing, that it may carry (it) back to the great tree. It Then ɿ <he (the l[ion])> must be angry in the tree; at <with> the jackals which they smelling come to x <him>, (2730) that they may beg from <watch> him. They go away <going arise>, they go round. He (the lion) looks **by them** <looks & growls>, the jackals sit down. Therefore, the jackals' do [{}yelping / winning /baying {}], while the jackals do beg ɿ from the beast of prey for meat. Because, jackals they are; it (one j[ackal]) <at is> (they) are ; **they** <begs> ɿ (2731) it bays (yelps) when it begs; and ɿ the beast of prey becomes

⁶³ (2723') This means, as they explain it, that the boy must in running away keep the trees <(this tree, & others)> between him & the lion; so that the latter may not perceive him.

⁶⁴ (1727') (The lion thinks that the man pretended to be dead & will get up & and go when it (the lion) is out of the way.)

angry with them.⁶⁵ The beast of prey catches it, <(one jackal)>, and ʔ the beast of prey does kill it. He carrying takes ʔ it <together (to the **other ground**)>. [June 16.] That he may lay it under alongside, that they (2732) all may lie underneath <(the bushes)>. That he may <putting away> saving lay them. That he may first become hungry, while he lies. For, he was <did> thirsty <thirst>, while he did guard things other (the jackal & the gemsbok, J.T. explains). That it may first lie making himself hungry, which he lies. That he may afterwards, he (2733) eat; for, he shall seek his parents; for, he did listening seek them. He remembers that he did live (with) a man. {That / he ʔ} (the man) was <the> one who stealing lifted him. He (the man) made a dog of him. (2734) Therefore, he (the lion) did eat people's mouth food; that was what he grew <up upon>. He (the young lion) did not grow up upon, the food of darkness; those which (that which) his parents eat them (it); while he did verily <verily> smell people's scent. He thought (of) his parents, that, (2735) his parents' scent was not thus; for, like people (this) is. For, their scent [{}was/ is{}] thus. It (the scent) [{}is ʔ / was{}] different. His parents' scent did smell of ʔ things of darkness, because, they are ʔ (2736) beasts of prey, those which sleep lie in the darkness. They lie under bushes. Because, they in the shade lie (under) the bushes. Therefore, they smell of bushes (this particular bush)⁶⁶ scent. They have hair; therefore they have not fire, [i:]. (2737) Because, they are things which softly approaching lift up {men / people} by night; while people areasleep. They also do running take away people, by night; while they bite holding in their mouth a man; they softly steal up to a man, that they may kill a man, (2738) that they may eat him. This young lion, he which (is) here, father made a dog of him; while he (father) cheated⁶⁷ ʔ us. He (father) did <finding> ʔ pick it <up>, at the lioness's house. We <sitting> were ʔ shall await father, while father is in the <(lion's)> stomach. He⁶⁸ will have been must shall (2739) have been (*sic*) swallowed, while the sun was <does> up stand. We waited for him, while we thought he was <cutting into slices> killed the gemsbok which, he shot dead; while he is eaten up. For, the lioness⁶⁹ father stole away her child. She does (2740) come to {a / the ʔ []} man, she does [{}catch / caught []] {a / the []} man, while the sun

⁶⁵ (1731') (One cries, and the lion becomes angry with the party).

⁶⁶ (1736') !k"oa-keu <(!k"oa !k"oa pl.)> a Bush which is in Bushman land; by a river or rivers; which has yellow flowers –

⁶⁷ (2738') St. Explains here «vernoek».

⁶⁸ ? a lápiz, en el margen izquierdo, en este punto. –Ed.

⁶⁹ ? a lápiz, en el margen izquierdo, en este punto. –Ed.

does stand (was <is> up). She bites (him) dead; the lion does come to her, while she ʔ does eat there, **while** <when> she has carried off the man. She does carry taking away the man, to her house, **(2741)** that the lion's children shall <may> eat with her. They all, shall eat. The he-lion does come also (to) eat. They all, do crunch the bones (the man's bones). And ʔ, they all, go to the water, **[June 17]** on account of them (the bones). And, **(2742)** they do go to sleep (in) the ʔ water's reeds. That they may sleep, lying in them. It⁷⁰ was the one whom father deceived us with <about it>; when <with> <when> his <he> stealing <stole> away her child. While he thought that, I seemed not to think, within his thoughts. For I, (in his thoughts) was **(2743)** foolish; he was the one who understood. Therefore, he deceived me, [i:]. He is foolish; he is ʔ cunning; he is a man who is cunning, on his other side. He is foolish, with <in> his thoughts. **(2744)** He is a liar; therefore, he lied to us, about the lion which we seeing know it; its being so. <(or, that it is so ʔ)> Its ears⁷¹ are like as if people had cut them, because <when> it is a grown lion. Therefore, **(2745)** I think (wish ʔ) that thou shouldest be with father; <That> thou may be the one to talk nicely to the elders <grandparents>; while thou feelest that thou wert the one who (thy)self, thou beholdest, with thy eye, that the dog which, [-]⁷² gave father of it, it did so to father, [i]; on the hunting ground; **(2746)** while father was not with me, at the house; that I might behold him, that, the dog did so, to him. For, he (my husband) did come, he {told / said [i]} to me. Therefore, I did ʔ not think of his **(2747)** <(living)> body, that, he appeared <likely> to live, on the hunting-ground. For, I did think, that the dog which (is) here, it did appear <likely> to kill him, on the hunting ground. For, the dog did seem, as if it would spring & [i] hold of / catch us [i],⁷³ while we did sit eating, **(2748)** <(of)> the young gemsbok's flesh. It did swallowing <(above of the gemsbok)> look at us; while it swallowed down the young gemsbok – back; while it did not biting divide ʔ <break> it. He did swallow it down upright, while it was yet whole. The dog which is here, it does swallow down things **(2749)** which (are) long, it is which (is)⁷⁴ here. It thinks that it did [i]live / stay [i] in the bushes. He (the man <dog>) went

⁷⁰ **(2742')** the lioness

⁷¹ **(2744')** (Its ears have <apparently> not grown correspondingly to its body. Great lion's ears are <also> short as if people had cut them)

⁷² **(1745')a** The wife here tells her husband's story about the dog.

(1745')b The child's elder relation (the father's younger brother).

⁷³ **(2747')** (There is a suspicion of a g after these hho's here.)

⁷⁴ **(2749')** «this dog» St. Translates here.

<was> ʔ to steal (it) <stolen> away, while the mother lioness was hunting; she ʔ {left / placed [ʔ]} the child, at the house. That she might <may> kill a springbok; **(2750)** that she may carrying bring a springbok, to the child. For, the lion's children which are grown, they do themselves, they hunt; they killing, feed themselves. A lion cub which is small, it d <(is the one)> who alone, waiting sits (at) the house, for its mother. It does not **(2751)** yet walk; its brothers (are those) who hunt, with i(ts) (or they ʔ it(s)) sisters; those who, all, {walk / go ʔ [ʔ]}; its mother is (the one) <who> is with the male; they two, hunt. The children are who play (springing about & catching hold of each of them) about their parents; **(2752)** that they may playing <together (go)> when they kill a springbok. They do eat; therefore, they do go to sleep together and ʔ when the sun does cool, they do gently <(with cooled bodies)> go out of the shade, when the evening's **(2753)** shadows ʔ are long. They do play going to the house, while their parents still are afar. ʔ **[June 18.]** That their parents may returning come to them; while they ʔ do carrying bring a ʔ springbok; that the lion cub which ʔ is small, he may eat; **(2754)** <that which ʔ> he hungry lies (at) the house. Therefore, father went (and) lifted it up, it was waiting <for> its parents. Father was (one) who saw the old lions' spoor. His thoughts (or thinking channels?) were those which were closed. Therefore, he did bring to us an [/aken-sse], [ʔ].⁷⁵ **(2755)**⁷⁶ That it may squeeze us (to death <kill us all together>); when it does become a grown-up lion. Therefore, the grandparents may not know us, while they think that they do not get this [ʔ] <tale> / history / account [ʔ]; that father brought this young lion to our house. **(2756)** Which father did deceive us about. He said, that, the relation ʔ was the one who gave this young dog, [ba ba ka] I [--] for the [--] is brother-in-law, he is the one who gave the dog. He (the man's brother <father>) is the one who called the dog this name; **(2757)** when he was alone, while he thought that thou (my son) were not with him, that thou shouldst listen

⁷⁵ **(1754'a)** J.T. explains, that it is a thing which kills people, that is why it has this name.

(1754'b) A name which the Bushmen have for a lion; what the meaning is, I do not yet know.

⁷⁶ **(2755')**

/aken-sse ta tehuen {A name that the Bushmen / use for / lions

!k"ui Another name used / by Bushmen (for many / lions together).

!ku ttu / i A name for a lion / with great paws – (If it were to put / a foot on the fire, the / latter would be put out).

!koa !koa-ssho This name (of a girl) / means the same as / counting sheep, J.T. says.

to him; for, he did alone, going along called it (the name) while he thought that, he should say so, when he came to the house. He should sitting call it (the name); **(2758)** while he sitting taught the dog; that the dog should {know /understand[]} the dog's name; that the dog might hear the dog's name (or listen to it, J.T. explains). Uncle was not he one who called the dog this name; for, my brother-in-law used ʔ has not used to have dogs which were like thus. **(2759)** For this <a> dog did <which> coame out of the solitude which it did inhabit, it is here. Which we do look hard at its eyes; it does resemble a thing of terror; that we indeed do fear it. It does so, it does intend to kill <our death> us; **(2760)** our {slaying / killing []}; while he thinks, that he wishes that he may eat. Therefore, thou {mayest / shalt ʔ[]} shoot it, when father is the one who prevents thee; thou dost shoot, while thou thinkest that, our dog (it) is not; for, a dog of darkness (it) is. That that came out of the darkness which, it did inhabit.⁷⁷ **(2761)** While it did not perceive people whose <coat> hair⁷⁸ x (it means skin here) is red. It did behold, its parents, who have hair, whose legs are many <four> .⁷⁹ We are those who the dog which is here, it shall smell fire smell, at our house. He was stolen out of this darkness, which he did inhabit. **(2762)** He would have grown, lying in the darkness, while he did not perceive people. He was did sleeping lying <lie> among his parents; ʔ{when he did not / if he had not} come to us; that he might do thus, he raising raising (himself) up (as if he would) lay us down <(dead)> us at <in> the house. Father's doing &, <(or father does so,)> ʔ **(2763)**⁸⁰ he scolded <scolding> driving away (the dog), laid in the house, as if he were not the one who <had> did <done> so, in his foolishness <action>; which his thoughts were closed, about it; which <(foolishly)> his folk do not appear to have instructed him, about it. **[June 19]** That they might **(2764)** have talking, driven away his foolishness. For, this foolishness, it is which deceives here. The dog will come (and) throw him down.» The child said to her «Oh mother! the scent of the dog's mouth did smell, **(2765)** yesterday; I did spring aside, round husband, husband did scold (the dog), while he **thought** that he seemed as if (he) would be thrown down, while the young

⁷⁷ **(2760')** J.T. explains that one may say ha or he here; why, I cannot understand.

⁷⁸ Untranslated gloss by J. T. at this point. –Ed.

⁷⁹ **(2761')** (J.T. explains here that each lion has four legs)

⁸⁰ **(2763')** En esta página hay na nota a lápiz muy apresurada (aparentemente de Lucy Lloyd)a, parecer referida a /Haŋʔkass'o (Klein Jantje):

Let there **relations** [las primera cuatro letras son, sin duda, «rela». La parte ilegible podría ser también *toughts*] of K. J. to **write**, & **write** to K. J.

gemsbok did lie afar; the dog did come straight <towards> us; therefore, we did (2766) think that {dying / death ʔ []} (it) seemed to be, today; for, the dog did not quickly turn back; husband did striking miss the dog, while the dog did spring going **past** him. The dog did gallop <canter> (2767) like a great beast of prey. It did gallop going to a thornbush. He went to sit up right by the thornbush. He did sitting sit being angry (or angrily); husband did scolding sit <up> (by) the young gemsbok; while he thought that, (2768) the dog seemed as if the dog would come. Thou seem <Dost thou> **eat** to think that I wish that I may go today; for, I did tremble, I did not roast <broil> (flesh), for I did hungering return, when I had been afraid there, while husband cut up the young gemsbok; (2769) husband also feared. Therefore, we <our> coming calling, [ʔ]; while we carried; while we wanted (wished) that thou shouldest hear us, that thou mightest first, arise; that thou mightest talk to little sister daughter, that thou shouldest hold together (by both their <**respective**> wrist) the children,⁸¹ that thou mightest (2770) take the ostrich-breast-bone-dish, that thou mightest put it (into the fire embers) that thou mightest throw fire at this dog, for he did not quickly leave off galloping round; that he might turn back from us; for he did seem as if he would <**could**> really come in to the house; the fire was what <that which> he turned back from it. (2771) [June 23rd] I shall be with husband, today, that I may behold. I shall first <frightened> stand behind a tree which I can perceive it while husband does urge (the dog) towards the gemsbok; when I see that <full->grown gemsboks (they) are; (2772) and ʔ [--], I shall afterwards, I go forward.» His mother said to him, «Thou shalt do so.» They (the father & son) go. They do urge forward (the dog to) full-grown gemsbok; the dog does catch hold of a full-grown gemsbok; he throws it down; (2773) he bites killing it; the child frightened stands behind the thorn-tree; his father runs reaching <towards> the gems gemsbok, the dog does runs straight forward <coming to> meeting him; he scolds, the dog does come, he (the man) scolds; the child (2774) stands thinking; (that) to day the morning's x place which here, it {feels / seems / seems []} like <that (on)> which father shall die; [ʔ]. [ʔ]For, the dog did come, I did indeed frightened stand, (behind the tree) that I might run away. That I might running go to mother. For mother did say so.» (2775) The dog did catch hold of his father. The dog did holding throw him down, while the

⁸¹ (1769') The mother, J.T. tells me, takes hold of her children's wrists together, in one hand, putting <& holding> them behind her for their protection, & with the right hand she lades up fire with the ostrich-breast bone, & throws it at the lion.

gemsbok laid yonder. The dog did stand biting his father. The child went softly straight back. He ran hard; he going (2776) looked back; he beheld **that** <looked if> his father appeared to have been bitten dead. For, the dog did alone stand; while his father did lie quite still. He (the child) must quickly run with haste, for the dog may come forward (at him, the child). (2777) The dog came forward; he (the child) said to himself, «A lion it must be, for, it does yonder come, while I indeed say so, <(to myself)> I think; those <(counsels)>⁸² which mother did say them to me; that he <(the lion)> should do so, when (2778) he <had> killed father. It does seem to <as if> it would reach <come up to> follow me; while <if> I did yet, <still> gently run yon; while I have not first gone to mother; I think it seems first to turn back.» The lion running about turned back; he (the child) looks back, (2779) he says, «I do <did> think <that> he would first does thus, <so> that I might first go to the house; that I might tell mother, that we shall quickly <fearing go>, for, the man does indeed yonder lie.» The lion running going <went> to his father, [Continued II.-31, page 2780]

⁸² (2777') he refers here (J. T. explains) to //kamman//kamman counsels (which his mother had given him).

LII.-31 (BC 151 A2.1.37= LL37)

[*Cubierta del cuaderno*]

Bushman

(J. T.)

pp. 2780-2873^{1/2}

1873

II.—31

[*Información el reverso de la guarda izquierda:*

]

Pp. 2688-2779 {From June 23rd 1873

To July 12th " "

Pp. 2780-2790 translated July 2nd /73;

2790-2797 " 5th /73

2797-2802 " " 7th /73

2802-2818 " " 8th /73

2818-2820 " " 9th /73

2820-2833 " " 14th /73

2833-2844 " " 16th /73

2844-2846 " " 17th /73

2846-2862 " " 18th /73

2862-287 1/2 " " 19th /73

[In first page of the notebook (recto):]

Contents

P. 2780

Story of !Xwe-/na-
ssho / -!kui

(cont^d from II.-30, p.
2779) and concluded

2780	The lion takes up the dead man; bites him, & lets him go; the child wants to see what happens
2781	The lion takes up the gemsbok, & bites it;
2782	Trying if it is really dead; he does the same to the man; & then snatches the lat- ter up;
2783	The lion takes the man to the gemsbok; & lays him down there;

[En el reverso de la página anterior:]

Page 2783-2786

{The child talks to / himself;

2786-2787

{The lion perceives a
large tree, & takes
up the man;

2787-2789

{The child talks to

him-

self;
2789 {Lion takes the man
to the great tree;
lays him underneath
it, & comes back
2790 {To the gemsbok; to
take it also away;
2790-2796 {The child talks to

him-

self;
2796 He runs to <wards> his mother;
2796-2799 She speaks;
2800-2802 {He comes to her; he
speaks

(2780)

Story of !Xwe/na ssho !kui

(cont^d from II.-30, p. 2779)

[June 23rd 1873] while his father lay dead; the lion taken <took> him up; the lion bit him; while he is quite dead. The lion left him. The child thinks that he may <will> first stand (still), that he may **(2781)** look well, so that he shall not deceive his mother. The dog did running go to the young gemsbok yonder lying, that (which) was a young grown-up gemsbok; the dog did go to it <take> it up. **[June 25.]** The dog bit it, the dog bit it **(2782)** trying it; the dog did try, if it were indeed dead. The dog cantered cantered back to the man; he went to take up the man. He bit, trying the man. He <quickly> snatched up the man, while he bit fast at the man's neck.⁸³ He **(2783)** throws him (the man) on his back; the child beheld <from yonder afar>, standing above; the dog **x** did biting throwing up on his back take away the child's father to (the place where) the gemsbok laid. The dog laid down the child's father; the child's thought's said to him «Father does <is> yonder bitten **(2784)** <thrown up on the back,> carried away; that thing which ought to walk by night, it was (the one) who killed him; that which he did deceiving bring us of it, we, mother; he (father) is yonder, a lion is the one who yonder laid him down, at the place which the young gemsbok did lie at it.» **(2785)** «The lion does yonder stand looking around; he does appear to be standing out his fatigue. I must first looking stand, for, he seems to <stand> [{} seek<ing> / looking {}] standing by for a great tree, that he may pant away **not** <(his)> fatigue; for, the folk do, two, lie, **(2786)** they and the young gemsbok; I <did> must⁸⁴ look if the dog seemed <seems> as if it would do so, when he <it> perceived a great tree; and I shall say so, I tell mother, when <if> she says so, to me.»⁸⁵ The dog perceives a great thorn tree, **(2787)** that afar stands in the bushes; the dog did biting throw up upon his back to the child's father, while the child beholding stood; the child said to himself, «[F]ather is yonder, bitten & <thrown up upon the back> carried away; he is long, he is red, because, **(2788)**

⁸³ **(2782')** (Note added Feb. 21/76, !Kui-sse !khwi /ku xu D.H. calls the young lion's name thus; he heard the story from his mother and from his paternal grandfather !Xugen-ddi)

⁸⁴ Tachado pero, más tarde, vuelto a poner. –Ed.

⁸⁵ «[» en este punto. –Ed.

he has not (a coat of) hair; he yonder carried goes, he is carried to the thorn tree⁸⁶ yonder standing; that he may go into the thorn tree, that <while> I did first looking stand, for, the dog did not yet perceive me; for, I did vanish, behind a thorn tree; **(2789)** I did run away, while he yet was biting there.» The lion carrying took away his father, to the thorn tree which was in the bushes. The lion went⁸⁷ into the thorn tree (sic.). The lion did lay his father underneath (the tree). The lion did jog along coming back; it jogged along coming to the **(2790)** to the young gemsbok; the child yet beholding stood; that the lion should <quickly> snatch up the young gemsbok; he drag along making a-noise- on-the ground, the young gemsbok; the child said to himself, «[T]he young gemsbok is again, it yonder carried away;⁸⁸ it **(2791)** yonder is carried away <goes>, it yonder, went into those bushes. I think that I must go **yon x** <away>, that I might go and tell; for I have ? indeed seen **x** <well>; the dog which {cannot be / is not []} a dog. He was the one who verily carried twice putting into the bushes **x** <which> **(2792)** yonder; while I was not with the man whom I used to be with him; he was first, he carried away into the bushes. The gemsbok was afterwards, yonder carried away; he yonder went into those bushes. I think that I must run, **(2793)** for I have truly seen well, I shall say [{}this / so ? {}], I tell, when I go to the house. I think that I must run in haste; that <so we may> not go in the darkness, for, father was <is> one who was <is> thrown down **(2794)** today, when he had <did> not first gone to this gemsbok; the dog who is not a dog, he is the one who went meeting standing in front of father. **[June 26.]** That which he did deceiving bring us of him. He said that a dog (it) was; while a lion, which here, we did **(2795)** seeing know him; he did not appear to have seen him, while he is the one who is thrown down; yonder first, he <(was)> carried away, he was laid hidden, the dog which hiding laid him, he is not a dog; and ? I shall do sa <say thus>, I tell **(2796)** my grandparents; ? when we do in the dark⁸⁹ go to them; for, a little (short) path is not the one which is here, that we shall go in the in

⁸⁶ **(2788')** J.T. says that ha does not mean the tree here, as I had thought it did, but the same as «au»

⁸⁷ **(1789')** He went through the bushes among which the tree stood, to its stem

⁸⁸ **(1790')** It being a big gemsbok the lion carries its chest, & the after-part of its body drags along the ground, making a noise as it is dragged along. The lion being young, cannot carry it <entirely on his **back**>, as a fully-grown lion would have done.

⁸⁹ **(1796')** J.T. explains that they would ~~walk~~ <journey> all the time that the sun was high; then they would still go on, & it would be dark, when they got near the old people's house.

<darkness> the middle <between>⁹⁰ <(the two houses)>» He ran going towards towards his mother; his mother said, «This child, is he not one who (2797) com<ing>es running, that his father is not with him, he seems to have (run) afraid away, he does that which I did foretell. For, the dog which is here, he must not have caught with his mouth missing his (the child's) father; he <(the child)> is here (2798) these⁹¹ tales which I did say <tell> to them. He walks, that he may do that so, when he comes, to talking make <me> known, that I should know, that I shall <may> not wait here, while death has been done, by this dog; (2799) which I did truly, seeing know it; while it was <very> little; its eyes were <did> indeed resemble <its> being <he was> a beast of prey, it did grow up, while its eyes were so.» The child running (2800) reached its <his> mother; he said to his mother, «Oh! mother! Shalt thou be at peace, while I was afraid here? This dog, that is not a dog, he [-] did that which he did them. He did (2801) meeting went to <stand before> husband. Husband was scolding (at him), the dog came; I did frightened <bent> stand behind ǂ (a tree); he (the dog), did come straight to <spring upon> husband, he did springing upon throw down him; I did run placing myself upright, (2802) while husband did held down lie; the dog did run chase <seeking for> me; I thought that, I am the one who runs quickly, coming; I did come to behold, standing on the hill yonder lying; [July 7.] that which, I did running (2803) chased <upon> <come over> ⁹² it; I came to thee, I tell thee, that we may quickly go; while the sun is high, for, I think, that, the dog [{} seems /appears {}] as if he will come [to the house; for, it feels that, he has not yet eaten, (2804) he [{}did / must {}] go back [-]; he first, he lifted up husband, that he might go, carry <(the man)> into the bushes; while he did, that which, we did seeing know him, [-]. That, a lion must be the one which here; I think wish, that thou mayest **did** (2805) putting together the things; that we may go, while the sun is still high; we shall go near <to> (<to> grandfather's house); for, we are not near, to my grandparents; so that we may quickly go to the house. For, we hall go, travelling in the darkness mid **x** (or in the spaces between). Therefore, I wish, that thou mayest (2806) carrying fast placing take the child, on thy back, that we may go quickly <lightly (quickly)> forward; for, we will <must> ǂ leave the old things; that we may go, when we feel light, while we do not carry

⁹⁰ (2796') J. T. explains that the space between the one house & the other (where the road goes) is kkamman.

⁹¹ (2798') [I] can't understand the connection of sentence, here.

⁹² (2803') St. «harteloss bone **conu**».

<heavily> burdening ourselves. That we may **(2807)** go in haste, for, it (the lion) seems to eat there. For, it did again, it came to <lift (and)> carry the young gemsbok. Thou appearest to think that (it) is a young gemsbok; but, a young fully– grown gemsbok (it) was, its horns were long, its hair, **(2808)** was white. That dog, while the dog did bite at it, the dog's tail was like a lion's tail; while it did bite at the young gemsbok.» His mother agreed with him, «A lion (it) must have been; it was the one who killed father; **(2809)** while I truly did say so, I thought, that the lion would do this; for, father said to me⁹³ its breath's smell, when it sprang going past father, [-], thou shalt say so, when thou talkest to grandparents. **(2810)** For, it will fetch its parents. That it may bring them, that they may come to eat with it; for, the gemsbok is with the man; for, it ran to listen to its parents, when they roared there. Father was the one who ʔ see calling brought it back.» **(2811)**

[They went. He (the child) said to his mother, «Oh mother! thou must jog along;⁹⁴ that thou mightest jogging along walk going near; for, we must ʔ fearing go away; thou must say to daughter yonder,⁹⁵ that she must run. Her younger brother, must **(2812)** also run. [I]hey appear to think that I am not tired, with fear. For, I did not stopping stand, that I might walk out from me the fatigue. For, I {trembled / shuddered []}, with fear, while my heart was the one which stopped <was startled>. When I beheld that **(2813)** husband appeared ^{96?}{to be dead / to die []}, on this day. For, he was still <silent>.» They went going in the darkness between (the houses). He (the child) said to his mother, «We should <must> go in the darkness to take <find> the footpath, that we may, going in the darkness, **(2814)** reach the house. That we may tell grandparents in the darkness. And, they shall know, <in it>; while they think that they did hear, by night <in the darkness>; they did know. They shall be afraid, on this night **x**⁹⁷ place which here. And, **(2815)** we all shall be afraid, <upon it>. They shall make much fire; for, silence (it) is not; for, we were afraid at this time.» They, going in the darkness, reach the house. His (the child's) mother calls out «Are you **(2816)** asleep?» The dogs bark. He (the child) says to his mother, «The dogs do thus,

⁹³ **(2809')** ka here, J.T. translates by said to me [«said to me» in English text has been added later.]

⁹⁴ **(2811')** This is a movement when one jogs along carrying something.

⁹⁵ **(2811')** This child is a little behind.

⁹⁶ El interrogante afecta a las palabras en paréntesis. –Ed.

⁹⁷ Se trata de una sola letra, quizá una «p», como si Lloyd hubiera dejado de escribir la frase y, al reanudar la escritura se hubiese saltado esta línea. –Ed.

they bark.» His mother says to the child's grandparents, «Call <Drive ye> off <from me> the from yonder dogs; **(2817)** I have in the darkness come to rouse ye, on the night's place which is here; on account of the dog which **x** carried (in the arms) did arrive at my house. I giving it a share of food brought it up; it is one which did not bark with <as> a <the (this)> dogs is custom doing <does>, it barks at us, for a real dog **(2818)** it is. It did verily, stealthily watch us. Thou wert not the one who gave the dog; the dog which resembled a dog which had **x** <lived> in the darkness; brother <(my husband)> did ? , he said to me that thou wert the one who gave him the dog. **(2819)** **[July 8.]** Therefore, I wish, that thou mayest tell me, **at** of <about> that <the> place <which> brother did perceive thee at it. For I know not, the place w <if> you (can ? have) did perceive(d) each other, at the hunting-ground; {if (?) / when []} brother did <not> come to thee, at the house. And, **(2820)** thou didst give him the dog, at it <them> (the houses). **[July 9th.]** Her younger brother-in-law said <spoke> to her; her younger brother-in-law denied (it) to her, «I did not perceive husband; for I did remain at the place which is here, while I did not perceive husband; thou {wert / ?art / art []} (the one) whom, I do ? perceive thee; while <when> **(2821)** thou in the darkness camest, on this night's place which is here; while I have not perceived husband. I did now [-],I perceive (that) thou art <dost> alone, camest; when thou didst in the darkness come; while the children were ? those who {were / are []} with thee.» **(2822)** His brother's wife said to him, «The dog which, thou gavest it, it was the one which, I did so <on account of it>; I alone came, on account of him <it>. That ? <which> I did frightened stand on account of it.» Her younger brother-in-law said to her, «I **(2823)** have not yet seen husband, so that husband should come to my house, [-]; so that I may give him a young dog, [-].» His brother's wife said to him, «I did see brother carrying in his arms, bring a little dog; **(2824)** the young dog indeed did look strongly at us, when he was little; brother said to me, that I must <respect> the dog; for, thou wert the one who, gave the dog. Brother did know the dog's name, when the dog was little.[»] **(2825)** Her younger brother-in-law denied (it) to her; «I did not give; for, my dog did still stand here. Its coat <of hair> is thus; its ears are thus; they do droop.» His brother's wife said to him, **(2826)** «The thing which brother brought it, its ears were not thus, for, its ears were short; they were not long.» Her younger brother-in-law said to her, «Husband was the one did bring to thee this <a> thing which, **(2827)** laid in the solitude, it smelt not the scent of the fire, on

account of foolishness, which he <(the husband)> indeed had it, which he did foolishly bring of it. He ǀ was <not> resembled <like as if> our mother did instruct us; he still, **(2828)** he did foolishly (or was foolish ǀ).] Therefore, it was ǀ <that> the lions must ǀ have roared [-], when husband was the one who took away the lioness-mother's child. He brought it, to thy house. Thou must have been afraid there.» **(2829)** His brother's wife agreed <assented> to him, «Brother did do so, he did bring to me, a young fighter (?);⁹⁸ it did look understandingly. It did look fighting's looks; its eyes were <did> truly look as if he **(2830)** had been in the <dark> solitude; I wish that grandson shall be the one who tells thee, he was the one⁹⁹ who was with his father, he himself, he beheld the place that <which> the dog was the one who he did so, at it [ǀ]. Thou appearest to think that the dog's hair was not yellow; the dog had a **(2831)** long tail; hair did stand at the end of it, <upon> the dog's tail-tip; the dog's ears' {roots / stems [ǀ]} were black; the dog's ears' tips were like as if people had cut them, with a knife.» Her younger brother-in-law assented to her, «A lion **(2832)** was the one which was there <(it) must have been>; it was the one which was so. Dogs are thus.» His brother's wife said to him, «The thing which brother said that a dog (it) was, it was not thus; for, it is cover over its head, with hair; **(2833)** hair which, it did growing send out, which we did not seeing know its eyes, on account of it; for, its eyes did were as if they made (us) afraid;¹⁰⁰ when it came to me at the house I did first, I {at distance / afar [ǀ]} stood upright, that I might (?) be the one to **(2834)** hold together grandsons, while he yet came, while he did angrily come; I was ǀ¹⁰¹ one who did <scold> driving away stand {opposite / before / in front of [ǀ]} it; they (scolding) was which, it did stop and turn back <at it>; and ǀ it sitting **(2835)** looked (at us) while I did stand holding a the fire <(in a dish)>, the fire was that which it did fear it; it walked going back; while brother did jogging along {reach / came to[ǀ]} me; while the children did stand behind me; while it walking **(2836)** went back, it laid down; it lay looking.» Her younger brother-in-law assented to her; her brother-in-law did assent to her, her elder brother-in-law, «A

⁹⁸ La palabra se dejó en blanco, y Lloyd la añadió más tarde. –Ed.

⁹⁹ **(2830')** (or ? he who remained with his father)

[En este caso, el asterisco que remite a esta nota está en el texto inglés. –Ed.]

¹⁰⁰ **(2833)** «ful bank mak»

¹⁰¹ En este punto, en la página **2834'**, encontramos la glosa en afrikaans: «hart pratt, witjagt»

lion was that which did so.» His nephew said to her, «Oh my uncle!¹⁰² **(2837)** the dog which brother brought, it very little, it yonder was the one which, killed brother, (**x**) while brother did say <that> thou wert the one who gave it;» his¹⁰³ uncle assented to him «Father did deceive ye, that you might think that, **(2838)** a dog was <the one which was> here; father must <did> indeed foolish actions; when he lived with us; his brother who there sits, he is the one who did talk teaching <(him)>; so that he might act understandstandingly; for a foolish person **(2839)** {always / indeed ? [?]} (he) was.» The child said to him; «Oh my uncle! I did remember that which mother did say to me, when I went; hence, I <frightened> behind stood; that I might run away; for, we all, **(2840)** (were) those which the dog would come to kill us, if I had not run away. For, the dog did running <about seek for> me; I did <was the who did> run through many bushes, that they should lie shutting me **x** <off>;¹⁰⁴ <that> I might first tell brother's wife **(2841)** whom I made my mother of, she who did speak to me, when I went; because, that <this> morning it was the one which is here, that we should frightened come to you on it.» His uncle said [«I did say <think> that thou didst do so, **(2842)** for, a little child does so, when he understands; that he may tell making know all people, that (they) may get¹⁰⁵ <get the> story, that they might know, while we did so, we knew not, we did peacefully sit; **(2843)** because, we did not see people, those which they <may> tell us. I did think that mother did thus, for, she seems to think, that the young lion is not ? the one which (sic); he may go to fetch his <its> parents, for it knows **(2844)** the <(Bushman's)> house, that he grew **up** lying at it. That ? which he eat <(at)>, growing himself with its food. It (the house) is which when he has eaten up father, he thinks of the house; that, he did not perceive the other people, which he did behold them; those whom he did think (of) their **(2845)** killing <destruction>;¹⁰⁶ he will first, go to fetch his parents; and, his parents smell the man's blood scent <(about the cub)>; they go around <in front> with him; while they think that they go round

¹⁰² **(2836')** It really is used for uncle here; but it seems to be used for several older male relatives.

¹⁰³ La puntuación es así en el original. –Ed.

¹⁰⁴ Sigue la palabra «off», aunque parece estar tachada. –Ed.

¹⁰⁵ Da la impresión de que Lloyd intentó borrar este primer «get». –Ed.

¹⁰⁶ **(2845')** (<viz.> That he should kill them)

[El asterisco de esta nota está en el texto inglés. –Ed.]

food¹⁰⁷<to eat>; <that> they will <may> first, **(2846)** finish eat up the bones, and then, they go to the house which they think, that, other people are probably ʔ yet at it; for, it {used to / did []} behold other people.» His nephew said to him «Thou seemest to think, I did not come, **(2847)** that sister may talk to thee, that we may early fearing go away, that we may <fearing go> climbing the mountain, that which you shall descend, you shall go, {softly / gently []} look at the house. And then, you shall softly looking go to the the house; that you may **(2848)** look about, for, I shall be with you; that I might take you, and ʔ then, we shall gently go, [ʔ]. You shall not quickly go <x>, and ʔ then, we shall gently go towards the house. That we may first look well; **(2849)** for, the dog did seem as if, that he may <will would> go to fetch <bring> his parents to the house. That we may first not see the <lion at> the house; and then, I take you¹⁰⁸ [ʔ]; that I might shew to you, the place which, I did frightened stand at it; and then I must ʔ **(2850)** shew to you, the place which, the dog threw down the young gemsbok at it; I must shew to you, the place which brother ran along at it. The dog met him, while he yet ran along. The dog caught <hold of> him, when he had not **(2851)** gone near, while <where> the young gemsbok did afar lie; yond he was grasped (and) thrown <laid> down midway; while he did not go, that he not first go near. They <It> (the place) was that which, I ran away, while brother held down laid at it. I did so, **(2852)** I came to tell, rousing-to-come sister; we did so, we frightened came, while we did not sleep at the house; while we felt that, we {had / must be []} been afraid there.» His uncle assented to him; «We will early **(2853)** frightened go, climbing the mountain yonder tall standing; we will do that which, thou directedest it. And, we shall gently go to the house; on account of them (the lions). We will go and look.» The child said to his uncle, «I have said so.» **(2854)** **[July 11th]** They early frightened went, climbing the mountain; they slept on the mountain; they waking, descended the mountain; they went to the house; that they may might go to look around; they looking quietly ascending ascended the house's hill. They beheld; they do not see the lions, they gently go near to the house. **(2855)** The child said to his older relations, [«Y]ou did <shall> come, gently going, that we may first see well, and then, we shall look about not seeing at the house <of> them the lions.[ʔ] They softly went to the house.; they

¹⁰⁷ No está claro si este «food» está tachado, o si está escrito otra palabra, ilegible. – Ed.

¹⁰⁸ Un asterisco en el margen izquierdo parece referirse a este «you». –Ed.

perceived the lions' spoor. His uncle **(2856)** said to him, «Thou must look; the lion whose spoor is <that which is> here, is the one which sought about here.» The child said to him, «They did come to the house, for the house's sticks yonder sitting, those seem {broken / displaced / removed from each other []}.» **(2857)** His uncle said to him, «Uncle yonder, I do wish that he may look at mother's spoor scent, which the lion seeking found it, on the night's place which is here. They do seem to have finished the bones; for, thou **(2858)** didst say so; thou <didst> talked to us.» His <(other)> uncle did say, «I wish that nephew may behold the lion which sought at the place which is here, for their scent. For, his father did do so; he did **(2859)** bring to them a young lion, he came to feed (and) bring up it. Thou mayest see, the young lion's father's foot <spoor>, it is (the one) which (is) here, which <whom> his son was the one who brought him, that they might come to the other people, which he did **(2860)** stealthily¹⁰⁹ <approaching> look <watch> them. Mother was the one who, acted understandingly, she frightened went away, while the lion yet ate there; she first, she frightened went away. Thou art the one who, acted understandingly, thou who art a child, I thought that thou didst so, thou frightened stoodest that father **(2861)** might alone, run forward, and then, thou didst return back.» The child said to him «I did so, [{}for / while{}] I thought that, brother's wife did ? (or was the one who) talk to me, for she thought that, father did ? (was the one who) acted foolishly; **(2862)** she was the one who understood, she was the one who said well, that a lion it was, it (that?) which, father deceived us about it. She said to me, that I must fear.» His uncle did assent to him, «Mother did speak truly.» **(2863)** [They seek about¹¹⁰ the house (for the spoor); his uncle said to him, «Look thou at the house's sticks, the lions have disarranged¹¹¹ them.» The child said to him, [«His (the cub's) spoor is (the one) which (is) here, his father's spoor is (the one) which (is) here, his (the cub's) spoor, **(2864)** is (the one) which (is) here, his mother's spoor is (the one) which (is) here, his brother's spoor is (the one) which (is) here, his sister's spoor is (the one) which (is) here, his other brother's spoor is (the one) which (is) here, his sister's spoor is (the one) which (is) here; his other sister's spoor is (the one) which (is) here; we will go; we will go (and) see the place which he killed lying down father, at it. **(2865)** They <(the

¹⁰⁹ **(2860')** (as a cat does a bird J.T. says)

¹¹⁰ **(2863')** Now, J. T. says that it [*≠kerre*] means "look around"

¹¹¹ **(2863')** (thrown away from each other <by the lion's entrance into the house>)

place)> are which, take you to them; that you may go to behold, the place which he biting laid father at them. And then I take you away <to> the young gemsbok's place, which **x**¹¹² (the young lion) did throw down the young gemsbok at them. He **z** bit (it) dead.» (or biting killed it) **(2866)** His uncle assented to him, «We will do so; for we will going behold well, we did afraid go, for the trees are great great trees; they (the lions) appear to have gone to the water, we will go (and) seek about, and when, we **(2867)** seek about well; we shall {gather / pick up [}] father's arrows; we shall indeed take up the bow; for the bow is probably lying.»¹¹³ They went forward. He (the child) shewed to his elder relatives, «The place which is here, it is which I did behold, standing upon it; it is which, **(2868)** I did running back from <leave> it. That is which I did beholding stand at it, while brother was carried away. He was carried away to the bushes yonder, a great thorn-tree there, stands in them. They are which, the dog went carrying to put in brother to them; while **(2869)** I beheld above standing, this place which is here. The young gemsbok again, it was carried away to them (the bushes); when the dog came to lift if up. Which brother's dog was.» They walked going <reaching> to the <child's> father's place. The child shewed to his elder relatives, **(2870)** «The thorn-tree which is here, it is the one <which> did frightened-stand-behind it, I did run away, at <from> this place which is here; it is the one which I did run away from **z** it. My spoor is the one which is here; the dog's spoor is the one which is here.» His uncle assented to him, «I did wish that father's younger brother <should> behold the lion which is here, its spoor; **(2871)** that father made a dog of it, while our house, does handsome¹¹⁴ stand; we who have real dogs.» They went, reaching his father's place; he (the child) shewed to his elder relatives, «This place which is here, it is <the one> which, the dog did come forward & meet father at it; **(2872)** while he (the dog) came back from the young gemsbok, while the young gemsbok laid; the arrows do yonder lie, the bow does yonder lie, this place yonder, it is which, **x** brother was carried away from it. I think <did wish> that you may take up the things; **(2873)** for, these bushes, they are which sit; those which, I did come, shew to you them. That thorn-tree, it does yonder stand; we will turn back, that our spoor scent may not become abundant; we will gently turn back, while we think that, we gently go **(2873 ½)** away. We

¹¹² This could be a «he» written over «it», and to be considered valid. –Ed.

¹¹³ **(2867)** «he tink de boog is lay daar»

¹¹⁴ **(2871)** (their house has not been broken by lions)

[El asterisco de esta nota remite al texto inglés. –Ed.]

will go, to tell the house's people. That They [{}will / may{}] behold the arrows which are here, while the dog which is here he has brought his parents. The<ir> spoor is that which is here; x it is abundant; while he did run to fetch <bring> them. I did think <wish> that we shall <may> in fear go away; that we may frightened go away to a different mountain.» They went frightened away, to climb a different mountain; while they think that they did ₂ indeed go away.

APÉNDICE III

TRANSCRIPCIÓN DEL DOCUMENTO

«NAMES OF STORIES TO BE STILL OBTAINED»

[«TÍTULOS DE RELATOS PENDIENTES DE ANOTAR»]

BC 151, E.4.5.3

Transcribo aquí el documento catalogado por el Departamento de Archivos y Manuscritos de la Universidad de Ciudad del Cabo con la signatura BC 151, E.4.5.3. Queda aún mucho trabajo que hacer sobre este manuscrito, que permite hacernos una idea de los métodos de trabajo de Lloyd, pero allí donde he podido identificar el relato aludido, indico su ubicación.

Names of Stories to be still obtained and other information¹¹⁵

[1] Indications of Route.¹¹⁶

Told

[2] West wind, and clouds, which are the liver of a person who dies, whose wind also blows.¹¹⁷

[3] !Küi tsi: xu the spy.

[4] Doctors take out Lions from people; then the former bite (that is, the doctors do) and must be held down. Mere sticks are nicely sneezed out.¹¹⁸

[5] //Kunn a Bushman, who possessed or had Rain.¹¹⁹

¹¹⁵ Más que el título propiamente dicho del documento, esta indicación en la letra de Lloyd, está en el sobre que otro tiempo contuvo el manuscrito y que se conserva en parte en la colección con la signatura BC 151, E4.5.12. La inscripción completa es como sigue:

Bushman

Names of Stories to be still obtained, and other information. (Put into this envelope in July, 1908, from a parcel.).

¹¹⁶ Muy probablemente, esto se refiere a la información contenida en las guardas iniciales del cuaderno **L.VIII.8**, que está fechado el 15-28 de abril de 1878. Véase Bank 2006: 299. –Ed.

¹¹⁷ Sin título en el manuscrito, **L.VIII.28: 8459-8565**. Dictado el 1 y 2 de junio de 1879. LR: # 215. Publicado en CAB-IV: 337-338; Hollmann, 120-122–Ed.

¹¹⁸ Texto D15 de este trabajo. –Ed.

Told

[6] History of //kunn's son.¹²⁰

[7] The givers of a girl's name. Also of a boy's.

[8] !K''wǎka ttǎ.

[Heard from] /Xábbi-aŋ.

Told 1879

[9] Plants which talked.

[Heard from] //Kabbo and !Kwóbbi-aŋ.

[10] !Nu !numma !kwitǎn.¹²¹

[Heard from] Tsátsi

Told

[11] /Gi:, a striped lizard. He was a man; he married /Ki. !Kháü married !K'ǎ.¹²²

[12] !Kwiŋ -ssi-/kaǰu:ö-kǎn.¹²³

Told

¹¹⁹ Sin título en el manuscrito, **L.VIII.20: 7746-7749**. Dictado el 15 de octubre de 1878. LR: # 218c. Publicado en CAB-VI: 387; Hollmann, 185-186. –Ed.

¹²⁰ «Two of //Kunn's children», **L.VIII.20: 7749-7750**. Dictado el 16 de octubre de 1878. LR: # 218c. –Ed.

¹²¹ «Nu !numma-!kwitǎn», **L.VIII.29: 8555-8560**. Dictado el 24-25 de junio de 1879. LR: # 242i. –Ed.

¹²² Texto A5 de este trabajo. –Ed.

¹²³ «!Kwiŋ-si-|kau:ǰokǎn [Young dog]», escuchado a ≠Kammi. **L.VIII.29: 8603-8627**, dictado el 10 de julio de 1879. LR: # 40. Publicado en SSAM: 180-186; Hollmann, 359-365, traducido en NCE: 156-159. –Ed.

[13] *!Gmá-ttu's* story.

[14] *Tsa:* and lions, his want of fear.

[15] */Kúkəən /ǃ-/ũnu.*¹²⁴

Told.

[16] *!Káü.*

[17] Names of water places in Bushmanland.

[18] The girl and *!Gu*, and */Haüë ta ≠bou*, with two nice songs.¹²⁵

[Heard from] */Xabbi-aŋ.*

Told.

[19] *≠Xo* married a young springbok, *!Guissi-᠘puã*

[20] «Frans Brand», the man who drowned the Bushmen.

[21] *!Kážo* who cut off his own flesh.¹²⁶

Told

[21] *!Gábbaken-!gábbakəən*, a man of the Early Race, who killed his wife.¹²⁷

Told

¹²⁴ «The story of /Kuken/u/unu», escuchado a Xabbi-aŋ. **L.VIII.15: 7307-7363**. LR: # 74. Se comenzó a dictar el 19 de agosto de 1879. Traducido en NCE: 137-145.–Ed.

¹²⁵ Texto A10 de este trabajo. –Ed.

¹²⁶ «The !Khau brought home his own flesh as food», escuchado a /Xabbi-aŋ. **L.VIII.12: 7114-7118; L.VIII.13: 7119-7156**. Se empezó a dictar el 29 de junio de 1878. LR: # 71. –Ed.

¹²⁷ «The Mason Wasp and his wife», escuchado a /Xabbi-aŋ. **L.VIII.12: 7098-7103**. Se empezó a dictar el 5 de junio de 1878. LR: #47. Publicado en SBF: 170-172. –Ed.

[22] Springbok's cries and calls.

Told

[21] *Ssai:ï* (end of).

[22] //Xwóbbetən's history.¹²⁸

Told.

[23] /Gwai.¹²⁹

Told

[24] *Ssoúkən-ssoúkən*.¹³⁰

[25] The girl and the Baboon¹³¹

[Heard from] /Xábbi-ay.

Told

[26] The !Kháǰü, whose wife warned him of a lion, in vain.¹³²

Told

[27] !Kaiädóro.¹³³

¹²⁸ Texto C10 de este trabajo. –Ed.

¹²⁹ «The Story of the /gwai (who killed his sister-in-law, and was killed by his brother-in-law)», escuchado a ≠Kammi. **L.VIII.25: 8198-8215**. Se empezó a dictar el 29 de enero de 1879. LR: # 69. –Ed.

¹³⁰ «Saçukən [A game played by some Bushmen]». **L.VIII.26: 8335-8350**. Se empezó a dictar el 24 de marzo de 1879. LR: #193. –Ed.

¹³¹ «The girl of the Early Race of people, who married a Baboon», **L.VIII.18: 7608-7625**. Se empezó a dictar el 9 de octubre de 1878. LR: # 149. –Ed.

¹³² Texto B4 de este trabajo.–Ed.

[28] The woman of the Early Race who shot a gemsbok with her husband's bow, when he missed it.

[Heard from] /Xábbi-aŋ.

[29] The Blue Crane and the *dju*.¹³⁴

Told

[30] *!Xódda kbóë* and his younger brother, who eat ostrich eggs, and escaped from the Korannas.¹³⁵

[31] The Grass Bushmen call like ostriches, the women sing.

Told

[32] *≠ku*: (preparation of).

[33] Games, dances, described which are mentioned on 8327 rev.¹³⁶

[34] «Koŋgoed» (found on the mountains in rocks, and chewed by Bushmen).

[35] «Oud Dirk» (a constable).

[36] /*Kárraŋ* (whose warning was not listened to).¹³⁷

¹³³ Sin título en el manuscrito, **L.VIII.20: 7767rev-7773rev; 7774-7785; 7786-7789**. Se empezó a dictar el 20 de octubre de 1878. LR: # 152. Este relato sobre leones está sin traducir. –Ed.

¹³⁴ Texto A2a de este trabajo. –Ed.

¹³⁵ Sin título en el manuscrito. **L.VIII.28: 8486-8506**. Se empezó a dictar el 9 de junio de 1879. LR: # 56. –Ed.

¹³⁶ La página en cuestión (**8328'**) está en el cuaderno **L.VIII.26**, y está fechada en marzo de 1879. –Ed.

[Heard from] ≠*Kammi*.

Told

[37] Opinion of /*Haŋ*≠*kass'o* regarding sheet of chippings (*i.e.*, that it represented the work of the earlier Race whose places the Bushmen afterwards inhabited).¹³⁸

[38] The Lioness who was a woman, and brought up a child.¹³⁹

[Heard from] ≠*Kammi*.

Told

[39] The brothers of the Early Race, who hunted with giraffe and elephant leg-bones as weapons (to get the lions' name in this story, and also when he tells the children to leave off their song.)¹⁴⁰

Told

[40] *Ddi xerreten* (whose head was stone).¹⁴¹

[Heard from] /*Xábbi-anj* (?).

Told

[41] Lion, Jackal, Black Tortoise, and Hyena.¹⁴²

Told

[42] The /*Gníten* who was formerly a man, and gave lean meat to his wife.¹⁴³

¹³⁷ «The escape of /*Kannaŋ* from the Koranna Commando», escuchado de /*Xábbi-anj*. L.VIII.26: 8269-8285. Se empezó a dictar el 15 de febrero de 1879. LR: #58.

Publicado en SFFA: 121-122. Traducido en NCE: 23-25. –Ed.

¹³⁸ Véase la Introducción, pág. 000. –Ed.

¹³⁹ Texto A16 de este trabajo. –Ed.

¹⁴⁰ Texto B6 de este trabajo. –Ed.

¹⁴¹ Texto A15 de este trabajo. –Ed.

¹⁴² Texto A17 de este trabajo. –Ed.

Told

[43] The girl of the Early Race, who, going for water, saw people, and warned her people at home, who were saved.

[Heard from] /Xábbi-*añ*.

Told

[44] //ua:, when a man of the Early Race, saw a Koranna Commando come.¹⁴⁴

Told

[45] The vulture's daughter married to a man of the Early Race.¹⁴⁵

[Heard from] /Xábbi-*añ*.

Told

[46] The /U: (a Black people).¹⁴⁶

Told

[47] The custom of !nanna-sse (with regard to the springbok).¹⁴⁷

Told

¹⁴³ «The [!gwiittən] who was niggardly to his wife», escuchado a ≠Kammi.

L.VIII.25: 8216-8231. Anotado en febrero de 1879. LR: #65. –Ed.

¹⁴⁴ «The Koranna commando slain by the [//ua:]», escuchado a Tsaṣsi. **L.VIII.18: 7593-7596; 7602-7607.** Anotado en septiembre y octubre de 1878. LR: #66. Publicado en SFFA: 217-218. –Ed.

¹⁴⁵ «The Vultures, their elder sister, and her husband», **L.VIII.27: 8351-8373.** Anotado el 8-11 de abril de 1879. LR: #43 Publicado en SBF: 154-162.–Ed.

¹⁴⁶ Sin título. **L.VIII.27: 8387-8390.** Anotado el 21 de abril de 1879. . LR: #255b. –Ed.

¹⁴⁷ «!nanna-sse», **L.VIII.14: 7257v, 7260-7275.** Se empezó a dictar el 1 de agosto de 1878. LR: # 161d. Publicado en SBF: 274-283. –Ed.

ANEXO GRÁFICO:
FOTOGRAFÍAS DEL TERRITORIO /XAM
Y OTRAS IMÁGENES

Salvo donde se indique otra cosa, estas fotografías son una selección de las más de 3.000 que he tomado en distintos puntos de la actual provincia de El Cabo del Norte, Suráfrica, en los años 2005, 2006, 2007 y 2009. Cuando dispongo de ellas, doy las coordenadas precisas del lugar donde se tomó la fotografía.

A. LUGARES ASOCIADOS CON LOS INFORMANTES /XAM DE BLEEK Y LLOYD

1. El país de la hierba (/Ke-//en !xóe)

A1.1 La granja Varskans, 27 de noviembre de 2006. En primer plano, petroglifo que muestra un equino, posiblemente un cuaga.

A1.2 Colina con petroglifos en Varskans, 27 de noviembre de 2006. Janette Deacon (1988: 131-133) ha identificado este lugar con !Kann, «donde el padre de Diä!kwain labró [imágenes de] órix, cuaga y avestruces, etc., en un lugar al que solían ir a beber, antes del tiempo de los bóers» (L.V.24: 5964'; cf. SBF: xiv, LR: # 202 y DIC: 456).

A1.3 Petroglifos en la colina de Varskans. El Cabo del Norte, 27 de noviembre de 2006.

A1.4 Petroglifo mostrando un órix en Varskans, 24 de mayo de 2005. Janette Deacon (1988: 132) interpreta esta figura como una representación del «animal de la lluvia». Este grabado es uno de tres muy similares que están en estrecha proximidad, como formando una secuencia. La fotografía está tomada al ocaso, cuando el sol de poniente da de lleno en los petroglifos.

A1.5 Otra fotografía del mismo petroglifo, tomada a mediodía, 27 de noviembre de 2006.

A1.6 La misma dolerita de la fotografía A1.3, con la luz de poniente, 24 de mayo de 2005.

A1.7 Équido, posiblemente un cuaga, 24 de mayo de 2005, al ocaso. Este petroglifo aparece también en la fotografía A1.1.

A1.8 La charca de Varskans, 27 de noviembre de 2006. A diferencia de lo que ha sucedido con la mayoría de las fuentes de agua de la zona, la charca de

Varskans parece conservar en gran medida el aspecto que tendría en la época en que Diä!kwain y los suyos acampaban en las proximidades.

A1.9 Cañaveral que crece junto a la charca de Varskans, 27 de noviembre de 2006. Los leones de los textos E8 y E9 se ocultan en cañaverales parecidos.

A1.10 Boesmankop, «la colina de los bosquimanos», en la granja del mismo nombre, cerca de Katkop, El Cabo del Norte, 29 de noviembre de 2006.

A1.11 Cauce visto desde Boesmankop, en la granja del mismo nombre, 28 de noviembre de 2006. En el antiguo territorio /xam, los árboles suelen concentrarse en torno a estos cauces secos, que sólo se llenan de agua en caso de lluvias excepcionalmente abundantes.

A1.12 Avestruces. Colina de Boesmankop, 29 de noviembre de 2006.

A1.13 Figuras geométricas. Colina de Boesmankop, 29 de noviembre de 2006.

A1.14 Pinturas rupestres en una roca al borde de un aguazal. Granja Boesmankop, 28 de noviembre de 2006. Estas crudas imágenes hechas con los dedos se cuentan entre las poquísimas pinturas que pueden verse en lo que fue el territorio /xam.

A1.15 El aguazal (*pan*) de Gifvlei, 29 de noviembre de 2006. En primer plano, la tumba de Jacob Kruger, el granjero al que Diä!kwain y ≠Kasiŋ mataron en defensa propia (véase la introducción, pág. 000).

A1.16 Hondonada natural en la roca, donde el agua se acumula, en un lugar al norte de Bosluis se pan (29° 55' 36" S, 19° 5' 5"). Los /xam llamaban *!hun* a estas «pequeñas charcas» (**L.VIII.1: 6092-6093**), que se mencionan en el relato D8, pág. 1069. En este lugar concreto había otras tres hondonadas similares, y en los alrededores señales de una intensa habitación humana en forma de herramientas de piedra, trozos de cáscara de huevo de avestruz y cuentas hechas de este material. El Cabo del Norte, 28 de mayo de 2009.

A1.17 Bosluis se pan, un extenso aguazal salino al este de Springbok, 9 de octubre de 2007. Esta fotografía, como las siguientes, está tomada en la parte norte del aguazal, cerca de la granja Bosluis (29° 52' 16" S, 18° 56' 48" E). En las proximidades de este lugar tuvo lugar una de las matanzas de /xam investigadas por el magistrado y comisionado civil Louis Anthing (véase la Introducción, págs. 000).

A1.18 Costra de sal en Bosluis se pan, 28 de mayo de 2009.

A1.19 Extensión de hierba en las proximidades de Bosluis se pan, 28 de mayo de 2009. La acacia que se ve al fondo de la imagen señala el lugar donde está la granja, hoy abandonada. La charca original estaría en ese mismo lugar, o muy cerca de allí.

A1.20 Namies, al norte del país de la hierba, 9 de noviembre de 2007. Aunque en los últimos 15 años el nivel de las aguas subterráneas ha descendido drásticamente, en el siglo XIX la abundancia de agua de esta región era extraordinaria. Hacia 1849-1852, un comando de granjeros encabezados por un tal Van Neel, *fieldcorporal* de Pella, asesinó en esta zona a un gran número de /xam (véase la Introducción, p. 000).

A.21-22 Otras dos vistas de Namies, tomada desde la antigua carretera que unía esta zona con Pella, más al norte. Granja Namies Noord, 27 de mayo de 2009.

2. La Llanura (Swat)

A2.1 Pequeño mapa pegado en las guardas del cuaderno **L.II.37**. Muestra ocho lugares, siguiendo un eje de Este-Oeste. El encabezamiento dice «Algunos nombres de lugares en Bushmanland que hace tiempo me dijo //Kábbo (o //Kábbo y /A!kuŋta), puestos aquí para salvaguardia». El informante fue, sin duda, //Kábbo, ya que todos los lugares se encuentran en su territorio. En los comentarios a las siguientes imágenes cito el mapa como KBLM. /Haŋ#kass'o menciona algunos de estos lugares en el relato C9.

A2.2-3 El pozo de la granja Ou Blouputs (29° 50' 47" S, 21° 25' 02" E) y sus alrededores, 30 de mayo de 2009. Este es el primer lugar de KBLM, //Gubbo /aiti, es decir, «//Gubbo hembra». En el texto C9, pág. 7215, /Haŋ#kass'o dice que «el lugar de //Kábbo (Jantje Toren) es //Gubo ("Blaauwpits")». Aunque hoy está seco, la vegetación de la zona atestigua todavía que el pozo daba agua en abundancia. El lugar debe su nombre europeo, Blouputs («pozo azub»), a la presencia de pizarra azulina en los alrededores del pozo.

A2.4. La colina Tafelkop (29° 47' 06" S, 21° 19' 04" E), en la granja Arbeidsvreug, vista desde el sur, 26 de mayo de 2005. Tafelkop está a unos 15 kilómetros al oeste de Ou Blouputs y corresponde a //Gubbo gwai, «//Gubbo

macho», el segundo lugar en KBLM. En varias ocasiones (por ejemplo **B.II: 349**), al ser preguntado por su lugar de procedencia, //Kábbo dijo «mi lugar es //Gubbo», por lo que no cabe duda de que tanto el pozo como la colina, en la que hay numerosos petroglifos, eran el corazón del territorio del que era custodio.

A2.5 La llanura, vista desde Tafelkop, 26 de mayo de 2005.

A2.6 La cima de Tafelkop, que está cubierta por cientos y cientos de doleritas, muchas de ellas decoradas con petroglifos, 26 de mayo de 2005.

A2.7-8 Petroglifos de la colina Tafelkop, 26 de mayo de 2005.

A2.9-12 Petroglifos de la colina Tafelkop, 1 de diciembre de 2006.

A2.13a-d Petroglifos de la colina Tafelkop, 10 de agosto de 2009.

A2.13e Esquirla puntiaguda desprendida de una dolerita. Tafelkop, 11 de agosto de 2009.

A2.14 La granja Arbeidsvreug, 10 de agosto de 2009. Es muy posible que los /xam acamparan en el lugar donde se levanta la granja, o muy cerca de allí, ya que todavía hoy se encuentran en los alrededores numerosas herramientas de piedra, sobre todo en el trecho de poco más de un kilómetro que separa los edificios de Tafelkop. El emplazamiento de la granja correspondería a *!Nau !nan* («liebres») el tercer lugar en KBLM. Según el señor Frans J. J. Reichert (nacido en 1922), cuando en 1949 se decidió construir aquí la granja, en este lugar vivía un bosquimano. Las coordenadas de la granja son 29° 46' 58" S, 21° 18' 24" E.

A2.15 La granja Arbeidsvreug vista desde Tafelkop, 10 de agosto de 2009.

A2.16 Aljibe en Bitterpits, la principal fuente de agua de Arbeidsvreug, 25 de mayo de 2005. En invierno, el agua es muy salobre. El pozo corresponde a //Khara //kum /ai:ti el cuarto lugar en KBLM. En un conocido testimonio que //Kábbo dictó a Bleek hacia primeros de septiembre de 1871, cuando durante un viaje en tren desde Mowbray a Ciudad del Cabo alguien preguntó al viejo narrador cuál era su lugar, éste contestó «Mi lugar es Bitterpits [//Khara //kum]» (**B.II: 357-358**; SBF: 298-299). Poco antes, //Kábbo dijo a Bleek que tanto su padre como su abuelo eran «gente de //Khara //kum» (**B.II: 349**).

A2.17 El aljibe, en 1 de diciembre de 2006, cuando, al ser primavera, sus aguas eran menos salobres.

A2.18 Aspecto actual del pozo, 10 de agosto de 2009.

A2.19-21 Restos de un campamento a unos 3 kilómetros de Bitterpits (S 29° 45' 978", E 21° 15' 366"), 11 de octubre de 2007. Todo indica que corresponde a //Khara //kum gwai, «//Khara //kum macho», el quinto lugar en KBLM. En los años de 1980, Janette Deacon excavó este campamento y pudo constatar que había sido intensamente habitado durante el siglo XIX (Deacon 1996c).

A2.22 Piedra blanca granítica, situada a unos 800 metros del campamento mostrado en las fotografías anteriores, 11 de octubre de 2007. /Haŋ#kass'o describió esta piedra en un testimonio dictado a Lucy Lloyd (**L.VIII.20: 7751-7752**). Muy posiblemente, la piedra señala el lugar conocido por /Kaž:-ttu, que aparece en sexto lugar en KBLM. /Haŋ#kass'o menciona este sitio en el texto C10, pág. **7217**: «Así, [//Kábbo] cavó en //Ka:-tu (nombre de un lugar próximo a //Gubo), <sí>. Cavó, abriendo allí una (honda) zanja (para cazar). Por eso, mató un avestruz en la zanja, porque las zanjas de mi suegro no tenían igual.» La palabra /k" a significa «cauce seco» (DIC: 336) y tu «boca, agujero abertura» (DIC: 239), por lo que el sentido del topónimo sería «la boca del cauce seco». La piedra, en efecto, está junto a un cauce seco, lo que explica su insólita presencia en un paisaje dominado por las doleritas marrones.

A2.23-24 Alineamientos de piedras no muy lejos de donde está la piedra blanca, 11 de octubre de 2007. Es posible que estas piedras sirvieran para sostener enramadas relacionadas con las zanjas de caza mencionadas por /Haŋ#kass'o en el testimonio sobre /Kaž:-ttu citado en el comentario a la imagen anterior.

A2.25a Pequeña colina al sur de Tafelkop, no lejos de Tafelkop se Leegte, 1 de diciembre de 2006. Esta colina (situada en las coordenadas 29° 48' 49" S, 21° 18' 41" E) es, muy probablemente, el /kaž'o (véase el Glosario) mencionado por //Kábbo en el texto E8, págs. **1115-1116**: «Después nos alejamos, y ascendemos la pequeña colina, <sí>, para sentarnos sobre ella, para poder observar todos los lugares. Porque observamos, observamos sentados en lo alto, para ver un órix <caminar. Le damos caza. Entonces lo perseguimos.> <Lo perseguimos> por el <cauce seco, lo perseguimos cauce abajo, sentimos> que el órix come, el órix puede atravesar (el cauce), porque el órix come hierba, porque <siente> que la hierba está en el cauce seco. El órix irá a comer». En el relato de //Kábbo, es un león quien piensa esto, mientras planea lo que hará a continuación. El cauce seco

que se menciona en el texto es Tafelkop se Leegte, que está justo al sur de la colina, lo que haría de ella un excelente observatorio para avistar caza tanto para los /xam como para los felinos. La misma colina se menciona también en el famoso testimonio de //Kábbo sobre los presentimientos (SBF: 332-333; NCE: 229-232; **L.II.28: 2537**), donde se nos dice que la gente solía mandar a los niños que subieran a ella para «mirar alrededor hacia todos los lugares» (*look around at all places*, en /xam, *!goa-a, tikəntikəŋ ka ku:*), frase idéntica a la empleada en el texto E8. La colina abunda en petroglifos, y su estrecha cima muestra señales de un uso muy intenso por parte de los /xam, entre ellos restos de sus comidas. Es probable que este lugar perteneciera a //Ua-/hain, el tío de //Kábbo, y sea /Kwobba, la «pequeña colina» que //Kábbo mencionó en su enumeración de varios lugares pertenecientes a su tío (**B.II: 371**).

A2.25b La pequeña colina vista desde el lugar donde está la piedra blanca mostrada en la imagen **A22**, 10 de agosto de 2009.

A2.26 Otra vista de la pequeña colina, 30 de mayo de 2009.

A2.27 Petroglifo en la ladera norte de la pequeña colina, 30 de mayo de 2009. Este espectacular panel muestra un rebaño de elands que avanza hacia al sur, donde está un cauce seco al que los antílopes y otras presas potenciales acudirían a menudo a pacer.

A2.28 Vista de Tafelkop desde la pequeña colina, 30 de mayo de 2009.

A2.29 Vista desde la cima de la pequeña colina, mirando a Tafelkop se Leegte, 30 de mayo de 2009.

A2.30-31 Otros dos petroglifos de la pequeña colina, 30 de mayo de 2009.

A2.32 Colina con doleritas en Bosduif, 10 de octubre de 2007. Esta zona está a unos 50 kilómetros al oeste de Arbeidsvreug, y fue escenario de una de las matanzas investigadas por Louis Anthing en 1862. Véase Anthing, A39-'63: 10–11.

A2.33 Detalle de las colinas de Bosduif, 29 de mayo de 2009.

A2.34 Arcoiris sobre las colinas de Bosduif, 29 de mayo de 2009.

A2.35 Paisaje de Bosduif, al este de las colinas que se muestran en las imágenes anteriores, 29 de mayo de 2009.

A2.36 Aguazal de Bosduiflaagte, uno o dos kilómetros más al norte de las colinas mostradas en las imágenes **A2.16-18**. En los alrededores del aguazal

podían encontrarse trozos de cáscara de huevo de avestruz y numerosas herramientas de piedra, algunas de ellas del Paleolítico medio.

A2.37 El Strandberg (30° 01' 00" S, 21° 38' 00" E) visto desde el norte, 2 de diciembre de 2006. Según un relato narrado por /Haŋʔkass'o, estas colinas son el cuerpo metamorfoseado de Estelión, un lagarto del género *Agama* (SBF: 214-217; NCE: 16-19). Estelión es también protagonista de un ciclo de relatos (uno de los cuales es el texto B4), en los cuales se lo caracteriza como un personaje incompetente y malicioso. En el relato sobre el origen del Strandberg, Estelión quiere pasar por entre las montañas, pero estas lo atrapan, y queda transformado en las tres colinas que hoy pueden verse. La del este es la parte delantera del cuerpo, y se llama !Gúru-/na, que puede traducirse como «la cabeza (/na) de las nubes blancas (!guru)». La colina del oeste se llama /Xe-!khwái, nombre que se puede traducir como «caza (!khwai) lejana (/xe)», lo que quizá esté relacionado con el hecho de que al oeste de esta colina hay un aguazal al que, después de las lluvias, los antílopes y otros animales irían a abrevar. La pequeña colina situada al norte no tiene nombre, pero el comentario de /Haŋʔkass'o en el original del dibujo que hizo de las montañas (fotografía **A2.24**), /xe-!khwái ta !kau ti-᠘pwa, e: ʔa !ke ha, puede traducirse como «un pedazo de /Xe-!khwái que fue y se quedó allí». Es posible que se viera en esta colina la punta doblada de la cola del lagarto. En sus primeras publicaciones sobre el territorio /xam, Janette Deacon (1988: 134) identificó erróneamente esta colina con la cabeza del lagarto. Según la arqueóloga, en las tres colinas hay unos 150 petroglifos, aunque éstos se concentran sobre todo en /Xe-!khwái y en la pequeña colina del norte (Deacon y Foster 2005: 62). Aunque Deacon (1988, 1998) opina que el Estelión es una metáfora del !gixa y sus esfuerzos por hacer lluvia, es posible que el Strandberg simbolizara más bien el adversario sobrenatural al que los chamanes /xam debían enfrentarse para causar la lluvia, ya que varios textos dejan constancia de la capacidad de este lagarto, tanto en el mito (M: 60-64) como en la vida cotidiana (CAB-V: 302-303; Hollmann, 143), para impedir la lluvia. Con sus 968 metros, el Strandberg es el punto más alto del país de la Llanura, el territorio de //Kábbo y /Haŋʔkass'o, y es visible desde Tafelkop (véase imágenes **A2.4-13**), Springbokoog (véase **A3.4-33**) y varias otras colinas muy alejadas, colinas cuyos petroglifos indican su uso ritual, quizá en relación a la lucha de los !gitən para neutralizar la

capacidad de Estelión para impedir la lluvia. Algunos de esos petroglifos muestran musarañas-efante (véanse las imágenes **A3.18-20** y **B53**), animales que sí podrían simbolizar al *!gixa* hacedor de lluvia, a juzgar por el mito del ciclo de Mantis que dramatiza su enfrentamiento con el lagarto (M: 60-64)

A2.38-39 El dibujo de /Haŋ≠kass'o mostrando el Strandberg, tal y como apareció en SBF (frente a la página 215), y en su forma original (tomado de Szalay 2002: 123, pl. 19). El dibujo está hecho siguiendo un eje Sur-Norte.

A2.40 Vista aérea del Strandberg, tomada de la web MapPlanet.

A2.41 !Guru-/na, la parte delantera del cuerpo de Estelión, vista de la pequeña colina del norte, 26 de mayo de 2005.

A2.42 Vista de la llanura desde la colina del norte, 2 de diciembre de 2006.

A2.43 Petroglifos de antílope y elefantes en la colina del norte, 26 de mayo de 2005. Aunque la región es demasiado árida como para permitir que los elefantes la habiten permanentemente, es muy posible que en época de lluvias excepcionales estos animales acudieran masivamente desde la zona del río Orange hasta los aguazales repletos de agua del país de los /xam. Esta asociación con las lluvias los convertiría en símbolos del agua (Deacon y Foster 2005: 65).

A2.44 Detalle de los petroglifos de elefantes, 26 de mayo de 2005.

A2.45 Otro petroglifo con elefantes en la colina norte del Strandberg, 2 de diciembre de 2006.

A2.46 Eland. Colina norte del Strandberg, 2 de diciembre de 2006.

3. El país de la montaña (!ka:okən)

Cuando //Kábbo y /Haŋ≠kass'o hablaban de la «gente de la montaña» (!ka:okən-ss'o-le:), probablemente pensaban sobre todo en grupos de /xam que vivían en la zona del Kareeberge, unas colinas altas que se extienden en torno a la población de Carnarvon, a unos 200 kilómetros de Kenhardt, y unos 125 del Strandberg. Sin embargo, incluyo aquí imágenes de Springbokoog, una granja situada unos 50 kilómetros al norte del Karreberge en cuyo perímetro hay unos petroglifos extraordinarios. El padre de /Haŋ≠kass'o era un «hombre de la montaña», de un lugar llamado /Khu: !humm» (L.VIII.1: 6052). Uno de los relatos contados por él que se incluyen en este trabajo, «Di-xerreten, la leona y los niños» (A15) se desarrolla en un paisaje muy parecido al de Springbokoog. Es

posible que para los /xam la zona en torno a Vanwyksvlei que incluye Springbokoog, en la que abundan las colinas, fuera parte del territorio de la montaña. Para mayor comodidad, denomino las tres concentraciones principales de petroglifos de Springbokoog Lugar A, Lugar B y Lugar C.

A3.1 Las montañas del Karreberge, 12 de octubre de 2007.

A3.2 Columna de roca en la ladera de una colina en la granja Kareeboom, cerca del Kareeberge. Janette Deacon (1997: 11) ha identificado esta columna con la roca en la que, según un mito contado por Diä!kwain (**L.V.5581-5591**; NCE: 247-248), quedó convertido un joven músico de la primera humanidad después de ser mirado por una muchacha que estaba aislada por tener su primera menstruación (**L.V.20: 5581-5591**; NCE: 247-248).

A3.3 Jakkals- en Wolftoren, fotografía tomada de un folleto turístico obtenido en Williston en diciembre de 2007. El nombre afrikaans de esta colina, situada en el camino entre Brandvlei y Williston, significa «la torre de los chacales y las hienas», sin duda porque en ella se desarrolla un mito que tiene a estos animales por protagonistas. Diä!kwain contó una versión de este mito (**L.V.4: 4231-4252½**; **L.V.5: 4253-4264**), y dijo que el nombre /xam de la colina era Gerre kʔa. Es muy posible que esta misma colina sea el escenario de un mito sobre leones y chacales contado por ≠Kasiṅ (textos A13 y A14).

A3.4 El aguazal de Boesmankolk (31° 31' 59.9982", 21° 55' 0.0012"), 12 de octubre de 2007. Boesmankolk está situado entre las localidades de Carnarvon y Fraserburg, unos 75 kilómetros al sur del Kareeberge. Fue el escenario de una de las matanzas más atroces descritas por Louis Anthing en sus informes al gobierno colonial (Anthing, A39-'63: 10; véase también la Introducción).

A3.5 Vista del Strandberg desde la colina de Springbokoog donde está la principal concentración de petroglifos (Lugar A), 27 de mayo de 2005. Esta concentración está en una serie de grandes doleritas que forman una especie de anfiteatro natural. Springbokoog significa en afrikaans «el ojo de la gacela», y es probable que sea una traducción del nombre /xam, ya que hay varios topónimos en esta lengua que tienen el elemento *tsxam*, «ojo», aludiendo siempre a algún tipo de manantial o charca. Por desgracia, no sabemos cuál era el aspecto original de la

charca que abastecía de agua a las bandas de bosquimanos que vivían en esta región.

A3.6 Típico paisaje de Springbokoog, con las laderas de las colinas surcadas por barrancos, 27 de mayo de 2005. El relato «Di-xerreten, la leona y los niños» (A15) se desarrolla en un paisaje muy parecido a este.

A3.7 Paisaje de Springbokoog. Fotografía tomada desde uno de esos barrancos, 3 de diciembre de 2006.

A3.8 Esquema dibujado por /Haŋ≠kass'o el 26 de noviembre de 1879 para explicar la ubicación de los campamentos mencionados en el relato «Di-xerreten, la leona y los niños» (A15). Del DVD que acompaña Skotnes 2007. El original está en el Departamento de Archivos y Manuscritos de la Universidad de Ciudad del Cabo. El esquema está también reproducido en SBF, frente a la página 172.

A3.9 Uno de varios círculos de piedra cerca del edificio de la granja Springbokoog, 3 de diciembre de 2006. Estas piedras servían para calzar los arbustos con los que se hacían las chozas, y señalan el lugar en el que había un campamento.

A3.10 Panel de petroglifos con figuras de antílopes en el Lugar A de Springbokoog, 27 de mayo de 2005

A3.11 Primer plano de este panel, 2 de diciembre de 2006.

A3.12-13 Figura humana y antílope, Lugar A, 2 de diciembre de 2006

A3.14 Antílopes, Springbokoog, Lugar A, 2 de diciembre de 2006.

A3.15 Figura en forma de boomerang, Springbokoog, Lugar A, 2 de diciembre de 2006. Esta figura podría representar una mariposa nocturna, ya que se parece mucho a las pinturas de estos insectos identificadas por Jeremy Hollmann en la cueva de Raiders, en el noroeste de Namibia (Hollmann 2007: 92, fig. 9). Los /xam, como posiblemente otros grupos bosquimanos, atribuían a las mariposas nocturnas el poder de presagiar la proximidad de determinados animales, entre ellos el león (véase el texto D2).

A3.16-17 Elefante rodeado por figuras humanas, Springbokoog, Lugar A, 2 de diciembre de 2006, por la tarde y a la puesta del sol.

A3.18-20 Musarañas-elefante, también llamadas sengis. Springbokoog, Lugar A, 2 de diciembre de 2006. Fue Janette Deacon quien identificó estas figuras con musarañas (Deacon y Forster 2005: 135). En un mito narrado por /Haŋ≠kass'o,

las musarañas sucumben a los engaños de Estelión, hasta que Mantis se aparece en sueños a Ratón Listado, y este pone fin a esta situación (M: 60-64).

A3.21 Gacela, en una dolerita que forma un diminuto *!hun* (véase fotografía A1.16).

A3.22 Figura humana alargada, con aljaba y arco a la espalda, Springbokoog, Lugar A, 2 de diciembre de 2006.

A3.23 Morrales. Springbokoog, Lugar A, 2 de diciembre de 2006. Los morrales de piel desempeñan un papel importante en algunos mitos /xam, y aparecen representadas con frecuencia, tanto en las pinturas como en los petroglifos. Véanse los textos A1a y A2b.

A3.24-25 Rinoceronte. Springbokoog, Lugar B, 3 de diciembre de 2006.

A3.26 Aardvak o cerdo hormiguero (*Orycteropus afer*). Springbokoog, Lugar B, 3 de diciembre de 2006.

A3.27-28 Caballos (orientados hacia el sur), a los que se ha sobreimpuesto una especie de red. Springbokoog, Lugar B, 3 de diciembre de 2006. Estas imágenes de caballos parecen estar hechas en tiempos muy recientes, posiblemente en el último tercio del siglo XIX, cuando la forma de vida tradicional casi se había desmoronado por completo, y muchos /xam eran peones en las granjas de los invasores. Este tipo de petroglifos tardíos, muchos de los cuales representan caballos con o sin jinete, se encuentran en muchos lugares del antiguo país /xam, y quizá atestiguan los esfuerzos de los últimos supervivientes para expulsar a los granjeros de su territorio mediante la magia asociada a los petroglifos, una de cuyas funciones quizá era la de ejercer algún tipo de control sobre los animales representados. Al representar los caballos, los artistas que labraron estos petroglifos quizá intentaban obligarlos a marcharse de sus tierras. Esta hilera de equinos está orientada hacia el sur.

A3.29-32 Vista general y detalles del Lugar C de Springbokoog, 3 de diciembre de 2006. Rina van Wyk, la actual propietaria de Springbokoog, descubrió estos petroglifos en el año 2005. Están en una zona literalmente sembrada de herramientas, trozos de cáscara de huevos de avestruz y restos de cerámica.

A3.29 Herramientas, colocadas por mí sobre una piedra que quizá hizo las veces de yunque. Springbokoog, cerca del Lugar C, 3 de diciembre de 2006.

A3.34-37 Panel con petroglifos de morrales, en una granja próxima a Springbokoog, 27 de mayo de 2005.

A3.38 Hipopótamo, en una granja próxima a Springbokoog, 3 de diciembre de 2006. Tanto el tema, como la técnica de este petroglifo son poco habituales en la zona.

A3.39 Arcoiris, no lejos de donde está el petroglifo del hipopótamo, 3 de diciembre de 2006. Los /xam decían que /Kwammaŋʔa, marido de Puercoespín y yerno de Mantis, era la franja roja del arcoiris, aunque también a todo el arcoiris se le podía llamar /Kwammaŋʔa. Mantis era la franja amarilla (**L.VIII.7: 6601'-6602'**; M: 66).

B. ANIMALES Y PLANTAS QUE APARECEN EN LOS RELATOS

B1. León de El Cabo (*Panthera leo melanochaitus*). Dibujo de Rembrandt van Rijn, c. 1650-1652, Museo del Louvre, Paris. De la web Wikimedia Commons.

B2. Dos leones del El Cabo, dibujo de Antoine Louis Bayre (1795-1875). Nueva York, Pierpont Morgan Library. Del prospecto de la exposición *David to Cézanne: Nineteenth-Century French Drawings* (Pierpont Morgan Library, June 6-September 8, 2002).

B2a. León descansando bajo una acacia, en la reserva de caza de Shamwari, cerca de Port Elizabeth. Foto tomada de un álbum privado colgado en Picasa, <http://picasaweb.google.com/MHershberger19>.

B3-B5 Dibujos de felinos hechos por Diäلكwain en Mowbray. Como otros de los dibujos de este informante, estos se ajustan notablemente a la estética de los petroglifos. Tomados del DVD que acompaña a Skotnes 2007; Los originales están en el Iziko South African Museum de Ciudad del Cabo.

B6 Felinos y figura humana, Springbokoog, Lugar A, 28 de mayo de 2005.

B7 Detalle de la anterior imagen, 2 de diciembre de 2006.

B8 El mismo petroglifo, con luz de poniente, 26 de mayo de 2005.

B9 Otra figura del mismo conjunto, 26 de mayo de 2005.

B10 Otra figura del mismo conjunto, 2 de diciembre de 2006.

B11 Felino, Springbokoog, Lugar A, 2 de diciembre de 2006.

B12 El mismo petroglifo, con luz de poniente, 26 de mayo de 2005.

B13-14 Posible representación de una leona, Springbokoog, Lugar B, 3 de diciembre de 2006.

B15a1-a2 León, Tafelkop, 10 de agosto de 2009.

B15b León, pequeña colina al sur de Tafelkop, no lejos de Tafelkop se Leegte, 30 de mayo de 2009.

B16 Perro bosquimano. De un grabado panorámico en W. J. Burchell 1824, vol. II.

B17 Chacal de lomo negro (*Canis mesomelas*). De la web De la web Wikimedia Commons.

B18a1 Hiena parda. De la web Isak Pretorius Nature and Wildlife Photography, <http://www.isakpretorius.com>

B18a2 Detalle del petroglifo mostrado en la imagen **A2.13a**, en el que se superponen varios animales, uno de ellos claramente reconocible como una hiena. Tafelkop, 10 de agosto de 2009.

B18a Mangosta gris (*Galerella purpurulenta*). De la web e-Kapa. Cape Town's Lowlands, <http://ekapa.ioisa.org.za/>

B18b1 Puercoespín (*Hystrix africae australis*). De la web <http://www.britannica.com/>

B15b2 Puercoespín, Tafelkop, 11 de agosto de 2009.

B15b3 Puercoespín macho y puercoespín hembra dibujados por /Haŋ#kass'o, octubre de 1878. Del DVD que acompaña Skotnes 2007; el original está en el Iziko South African Museum de Ciudad del Cabo.

B18c Gato montés de la especie *Felis nigripes*. De Wikipedia.

B18d Gato montés de la especie *Felis lybica*. De la web Nigel Dennis Wildlife Photography, <http://www.nigeldennis.com>

B19 Antílope cabrío (*Pelea capreolus*). De la web Focus on Pictures (<http://focusonpictures.com>).

B20-21 Gacelas saltarinas (*Antidorcas marsupialis*), fotografiadas al sur de Carnarvon, 12 de octubre de 2007.

B22-23 Gacela macho y gacela hembra, dibujados por Diä!kwain en marzo de 1875. Del DVD que acompaña Skotnes 2007; los originales están en el Iziko South African Museum de Ciudad del Cabo.

B24-B25 Gacela. Springbokoog, Lugar A, 2 de diciembre de 2006 y 27 de mayo de 2005. Según Janette Deacon (Deacon y Foster 2006: 68), este es el único petroglifo conocido que puede decirse que representa inequívocamente una gacela.

B26 Caama (género *Alcelaphus*). Fotografiado en la reserva de caza de Ithala, KwaZulu-Natal, 7 de junio de 2005.

B27 Órix (*Oryx gazella*). De la web Wikimedia Commons.

B28-29 Órix macho y órix hembra, dibujos de Diä!kwain, abril de 1875. Del DVD que acompaña Skotnes 2007. Los originales están en el Departamento de Archivos y Manuscritos de la Universidad de Ciudad del Cabo.

B30 Órix, junto a una posible representación de Mantis, Varkans, 27 de noviembre de 2006.

B31 Órix junto a figuras alucinatorias. Esta piedra está muy próxima a la anterior, y a una tercera que también representa un órix. Varkans, 27 de noviembre de 2006.

B32 Avestruz y dos órix. Varkans, 27 de noviembre de 2006.

B33 Órix. Varkans, 24 de mayo de 2005.

B34 Órix. Varkans, 27 de noviembre de 2006.

B35 Órix. Varkans, 27 de noviembre de 2006.

B36 Dos órix. Varkans, 27 de noviembre de 2006.

B37 Detalle del anterior, Varkans, 27 de noviembre de 2006.

B38 Órix. Colina con petroglifos al sur de Tafelkop se Leegte, granja Arbeidsvreug, 26 de mayo de 2005.

B39-40 Otros dos petroglifos del mismo lugar que muestran órix, 11 de octubre de 2007.

B41 Órix. Granja Franseville, 11 de octubre de 2007.

B42 Órix con rasgos fantásticos. Colina norte del Strandberg, 26 de mayo de 2005.

B43 Órix. Colina norte del Strandberg, 2 de diciembre de 2006.

B44 Órix. Springbokoog, Lugar A, 2 de diciembre de 2006.

B45 Órix. Springbokoog, Lugar A, 2 de diciembre de 2006.

B46-47 Órix. Springbokoog, Lugar B, 3 de diciembre de 2006.

B48 Macho, hembra y cría de eland (*Taurotragus oryx*) fotografiados en la granja Boesmankop, provincia de El Cabo del Norte, 29 de noviembre de 2006.

B49 Eland. Springbokoog, Lugar A, 2 de diciembre de 2006.

B50 Eland. Granja Franseville, 11 de octubre de 2007. Esta colina se encuentra a pocos kilómetros al este de Tafelkop y quizá formara parte del territorio de //Kábbo. Compárese este petroglifo con la imagen siguiente, el dibujo de un «animal de la lluvia» hecho por Diä!kwain

B51 El animal de la lluvia (*!khwma: ka xóro* or «Water Bull»). Dibujado por Diä!kwain en mayo de 1875. Del DVD que acompaña Skotnes 2007; el original está en el Departamento de Archivos y Manuscritos de la Universidad de Ciudad del Cabo. El dibujo también está reproducido en SBF, frente a la página 224.

B52 Cuaga (*Equus quagga*). Acuarela sobre pergamino de Nicolas Marechal (1753 -1802), ejecutada en París en 1793, mostrando el macho de cuaga del zoológico de Luis XVI en Versailles. De Wikipedia.

B53 Musaraña elefante o sengi de la especie *Macroscelides proboscideus*.

B54-55 Petroglifo de Franseville, granja vecina a Arbeidsvreug, que posiblemente muestra una musaraña del género *Macroscelides*. Granja Franseville, 11 de octubre de 2007.

B56 Rata silbadora del género *Parotomys*. De la web Viola Brandt Naturfotografie (www.violabrandt.de).

B57 Liebre de El Cabo. De la web www.biodiversityexplorer.org.

B58a Hembra de damán (*Procapra capensis*) con una de sus crías. Fotografiada en el Parque Nacional de las Augrabies, Suráfrica, 30 de mayo de 2005.

B58b Posible representación de un damán. Tafelkop, 11 de agosto de 2009.

B59 Estelión (género *Agama*). Fotografiado en Verneukpan, El Cabo del Norte, 11 de agosto de 2009.

B60-61 Estelión macho y estelión hembra. Dibujos de Diä!kwain, marzo de 1875. Del DVD que acompaña Skotnes 2007; los originales están en el Departamento de Archivos y Manuscritos de la Universidad de Ciudad del Cabo. Estos dibujos están también reproducidos en SBF, frente a la página 215.

B62a Lagarto de la especie *Nucras tessellata*. De la web Southern African Herpetology, <http://sarca.adu.org.za/>

B62b Lagartija de la especie *Mabuya occidentalis*. Fotografía de Dieter M. Humbe, tomada de la web <http://www.dihu.ch/index.html>

B62c *Gecko* del género *Pachydactylus*. Imagen tomada de la web www.sareptiles.co.za.

B63 Tortuga angulada, fotografiada cerca de Boesmankolk, en el distrito de Carnarvon.

B64 Rana en la charca de la granja Varkans, El Cabo del Norte, 26 de noviembre de 2006.

B65 Petroglifos de ranas en la granja Springbokoog, Lugar A, 2 de diciembre de 2006.

B66 Cuervo negro (*Corvus capensis*). De la web <http://www.realbirder.com/>

B67 Grulla azul (*Anthropoides paradisea*). De Wikipedia.

B68 Escarabajo pelotero de estrías verdes (*Scarabaeus rugosus*). De la web Biodiversity Explorer (<http://www.biodiversityexplorer.org>).

B69 Dibujo de /Haŋʔkass'o mostrando escarabajos del género *Scarabaeus*, marzo de 1879. Del DVD que acompaña Skotnes 2007; el original está en el Iziko South African Museum de Ciudad del Cabo.

B69a-b Mariposa nocturna de la especie *Rhodogastria amasis*. De la web <http://www.zandvleitrust.org.za/>

B70a Mantis mimetizada con el color amarillento de la hierba. Fotografiada entre los restos de un antiguo campamento /xam próximo a la colina de Boesmankop, 29 de noviembre de 2006.

B70b-c Mantis hembra y mantis macho. Dibujos de Diä!kwain, marzo de 1875. Del DVD que acompaña Skotnes 2007; los originales están en el Departamento de Archivos y Manuscritos de la Universidad de Ciudad del Cabo. Estos dibujos están también reproducidos en SBF, después de la página 213 .

B71 Detalle del mismo petroglifo mostrado en las imágenes A1.5 y B30, Varkans, 27 de noviembre de 2006. Esta figura podría representar a Mantis, creador y protector de los antílopes.

B72 Abrojo (*Tribulus terrestris*). De la web www.anbg.gov.au

B73 Driedoring (*Rhigozum trichotomum*), fotografiado en Bosduif, 29 de mayo de 2009.

B74 Salicor (género *Salsola*). Fotografiado en la granja Arbeidsvreug, 9 de agosto de 2009.

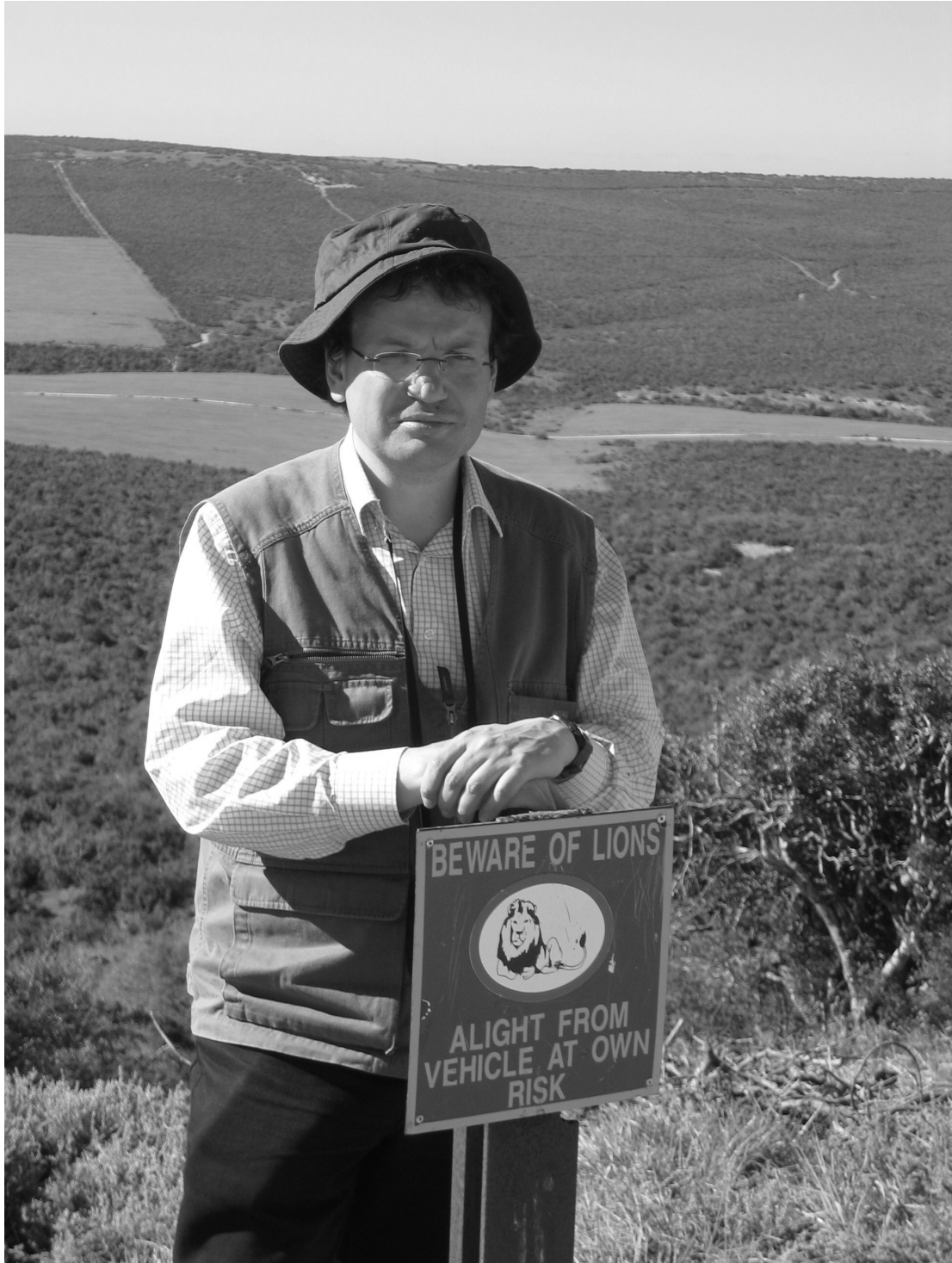
B75-76 Arbusto y flor de *Cadaba aphylla*. Del blog Desert Plants (<http://desert-plants.blogspot.com/>).

B77a *Acacia horrida* o carambuco, de una pintura del siglo XIX que se conserva en Kew Gardens. Tomada de la web www.kew.org

B77b Hojas y frutos de *Searsia pendulina* (antes *Rhus pendulina*). De Wikipedia.

B78 Ejemplar de *Acacia karroo* fotografiado en las proximidades del campamento excavado por Janette Deacon (//Khara //kum /ai:ti), Arbeidsvreug, 10 de agosto de 2009.

B78 Ejemplar de *Acacia mellifera* o *bloubaakdoring*. De la web <http://calphotos.berkeley.edu/>



Beliefs and Myths of the /Xam Bushmen: Oral Tales about the Lion

SUMMARY

The Bleek-Lloyd Collection (BC), kept at the Department of Archives and Manuscripts of the University of Cape Town, the National Library of South Africa and the Iziko South African Museum, is an extensive ethnographical archive which documents the language, literature and history of the /Xam, a hunting-gathering San (Bushman) people that lived in the Upper Karoo region of South Africa, south of the Orange River, until their complete extermination by white and colored farmers in the second half of the 19th century. The body of the BLC is formed by about 120 notebooks which total more than 12.000 manuscript pages of text in /Xam language with English translation.

Part 1 of the thesis provides a summary of the history of the Bleek-Lloyd collection and those that made it possible. It gives also an overview of the history of the /Xam, with special emphasis on the accomplished genocide that led to their complete extinction as a people, followed by an ethnographic overview, which pays special attention to their beliefs and traditions about lions.

Most important of all, Part 1 offers a critique of the methods used for the transcription of unpublished materials from the BLC which have been published since the 1980s, and proposes a different approach to the transcription process. The author argues that the basic principles of textual criticism should be used when transcribing and editing the manuscripts in the BLC. He argues also that transcribers and editors of the manuscripts should pay closer attention to the original /Xam text, using for this purpose the lexicographical and grammatical tools provided by the Bleek family.

Part 2 of the thesis is a transcription, following the principles explained in Part 1, of all the unpublished texts in the BLC (myths, legends, personal experiences and descriptions) concerning lions.

Part 3 is an annotated translation into Spanish of all the texts in the Collection, published or unpublished, about lions.

The DVD includes scanned images of all the texts about lions in the Collection, as well as photographs and drawings of most of the animals and plants mentioned in them. It includes also an extensive series of photographs of the former /Xam territory in the Northern Cape Province, South Africa, and the rock-engravings found there. These photographs have been selected among the several thousand taken by the author as part of the fieldwork he has been conducting in the area since 2005.

