REPORT of Dr. BLEEK concerning his RESEARCHES into the BUSHMAN LANGUAGE and CUSTOMS, presented to the Honourable the HOUSE OF ASSEMBLY by COMMAND of His Excellency the GOVERNOR.

[Printed by Order of the House of Assembly.]

May 30.

Hoyward, 19th April, 1873.

The Honourable the Secretary for Native Affairs.

Sir,—I have the honour herewith to lay before you, for the information of His Excellency the Governor and the Legislature, a report concerning the progress of the Bushman studies.

From this report it will be seen that special facilities have been afforded by the Colonial Government for an inquiry into the only kind of South African language as yet unexplored. And I have gladly given my time and strength for an object which appeared to me of sufficient importance to render me willing to delay on its account the prosecution of my main work, the Comparative Grammar of South African Languages.

The expenses which I have incurred in this inquiry, up to the end of the year 1872, were repaid to me last year by a Parliamentary Grant of £100. I had then estimated the expenditure to be incurred by me on this account, in 1873, at £100 more. But from the non-arrival of the wives of the Bushmen (whom I was then expecting), the expenditure for 1872 was about £25 less than I had calculated that it would be, namely, £204 18s. To this sum £10 for expenses already incurred during the present year, to the 31st of March, making in all about £50 10s., for expenses incurred by me from 1st January, 1872, to 31st March, 1873.

I respectfully solicit you to recommend that His Excellency the Governor may be pleased to allow this further sum to be refunded to me, or to make some provision for its repayment.

At the same time I beg to draw your attention to the existence, in the collection under my charge in the Library, of a number of manuscripts containing Native Literature in different South African languages.

The publication of these documents, most of which are accompanied by a translation, would throw much light upon the workings of the native mind in the different nations living in or near to the Colony. May I recommend this subject to the gracious consideration of Her Majesty's Government, and mention, in connection with it, that in the small Colony of Nama the sum of £200 per annum was granted for several years to the Rev. H. Callaway, M.B., towards the expenses of printing the Zulu native literature which had been collected by himself.

But your own well-known interest in, and knowledge of, the native races renders it quite unnecessary for me to say anything further to you regarding the importance of this subject.

I have, &c.,

W. H. I. BLEEK, Ph. D.
Pippa 1988
REPORT CONCERNING BUSHMAN RESEARCHES, BY W. H. I. BLEEK, PH. D.

The oldest, and until late years, the only materials for a knowledge of the Bushman Language, were the short vocabularies and few sentences published by the missionaries. Mr. H. Lichtenstein. These were, probably, mainly obtained from those missionaries who at the beginning of the century were working among the Bushmen, some of them in connection with the London Missionary Society, and others were sent out by a Dutch Society. In the original edition of Lichtenstein's book of Travels, these vocabularies stand by the side of his Kaffir Hottentot vocabularies and phrases, on about eight pages octavo.

2. In 1857, I tested Lichtenstein's vocabulary, by examining a few Bushmen and Bushwomen from the neighbourhood of Colesberg and Bokkeveld, who were at that time at Robben Island, and in the Cape Town Goal and House of Correction. The result of this examination was the discovery that the different Bushman dialects spoken within this Colony vary very little from each other, and that one language, quite different from Hottentot, is spoken by all these Bushmen. The words thus ascertained were incorporated in a Manuscript Comparative "Vocabulary of the Dialects of the Hottentots and Bushmen," forming a part of Sir George Grey's Library.

3. In 1858, the Rev. C. E. Wans presented to Sir George Grey a short Manuscript Grammar of the Bushman language, on eight pages quarto. Sir George took this manuscript with him to England in 1858, but it did not return with him in 1863, nor did it arrive here with the main body of his library in 1863. It is probably now at Kaeao, New Zealand; but Sir George has promised to send us either the manuscript itself or a copy of it.

4. In 1861, the Rev. C. Krige sent me a few words and sentences of another (Transvaal) dialect of the Bushman language. The MS. of seven pages octavo, is in the Grey Library; and this material has been worked out by me in an exhaustive Concordance of sixty-five pages folio.

5. About five years later (in 1866), an opportunity was afforded me of examining two Bushman prisoners from the Kimberley, who were transferred for this purpose, by the order of His Excellency Sir P. E. Wolhoudse, from the Kimberley to the Kaap Prisons. The words and sentences thus collected (many more are on the old sheets of these two men) fill about sixty-six pages quarto, and an English index to these phrases occupies forty-eight pages folio, and an alphabetical vocabulary of those Bushman words, which contain no click, in an additional forty-five pages folio. Some remarks upon the language, based upon these materials, are to be found in my paper on "The Bushman Language," pp. 260-284 of "The Cape and its People," Cape Town 1860.

6. In 1870, the presence of twenty-eight Bushmen at the Breckenridge afforded an unprecedented rare opportunity of obtaining good instructors in the language. On the recommendation of the Rev. G. P. K., the best-beloved Bushman boy was selected, and in August of that year, he was placed with me for this purpose by Her Majesty's Colonial Government. This experiment was found to answer; but it was taken into consideration that one young Bushman alone would soon lose a good deal of accuracy in speaking his mother-tongue, and, further, that the boy in question could relate hardly any of the many curious tales and fables which are not within the traditionary literature of this nation. On these grounds His Excellency Sir Henry Barkly was pleased to direct that one of the most intelligent of the old Bushmen should join the other. Both are still with me. Their term of penal servitude expired in the middle of the year 1871; and they have since remained of their own free will. In order to achieve the object of these inquiries (a thorough knowledge of the Bushman language and literature), the presence of these two (of other Bushmen) is necessary for several years; at least four, or five and a half of which have already expired. And soon after the arrival of the elder Bushman, I took steps to ascertain the where-
about of their wives, in order to induce them to join their husbands. But although inquiries have been made in many different directions, they have as yet led to no result,—and I therefore fear that are long one or both of the Beasts
were will leave me.

7. What has been written down from the lips of the Business, consists of
more than four thousand columns (half pages quarto) of text, besides a dense
genealogical tables, and other genealogical, geographical, and hereditary, acc-
notions. The following is a general analysis of the texts which have been
collected—-with regard to which it is to be remarked that the pages under the
letter L refer to texts collected by myself, and those under L to collections made
for me.

<table>
<thead>
<tr>
<th>I. The Manito.</th>
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<tbody>
<tr>
<td>The Manito</td>
</tr>
<tr>
<td>His wife and their things</td>
</tr>
<tr>
<td>The Elrad</td>
</tr>
<tr>
<td>Do</td>
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<thead>
<tr>
<th>Origin of the Moon</th>
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<tbody>
<tr>
<td>Do.</td>
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<td>Do.</td>
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The Manito and Johnstone go to the Lion's house

Fighting the Cat

The Great Terrors

Ostriches

FootEnds (a being whose eyes are in his feet instead of in his head)

Do. | L 935—938 |
| Do. | B 394—409 |
| Do. | B 404—407 |
| Do. | B 1037—1119 |
| Do. | B 1324—1123 |

Urden, thala Pan, and the Johnstone's divorce

The Manito rebuked by the Johnstone

Further adventures

<table>
<thead>
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<th>II. Moon and Sun.</th>
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<tr>
<td>Moon and Stars</td>
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<tr>
<td>Sun, Moon, and Stars</td>
</tr>
<tr>
<td>Do</td>
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<tr>
<td>Moon and Sun</td>
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<tr>
<td>Do</td>
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<tr>
<td>Do</td>
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<tr>
<td>Moon elevated by Sun</td>
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<tr>
<td>Moon and Little Hame</td>
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<tr>
<td>Do</td>
</tr>
<tr>
<td>Prayers to Moon</td>
</tr>
<tr>
<td>Do</td>
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<tr>
<td>Prayers to Sun</td>
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</tbody>
</table>

Children who threw the sleeping Sun into the Sky | L 487—489 |
III. Stars.

The Girl who made the Milky Way

The same Girl making Stars

Jupiter (Day's Heart) and his Discourses

Do. do.

Do. (the black Cow calling the Jackal)

The two Lions (Pointers to the Southern Cross)

The Lion Star

Do.

The Lion and the Birds

The Lion and the Tortoise

Do. do.

Another Star (Yodkal)

IV. Fables.

The Ancestor's Laws

The Ancestor, Springbot, and Lyzz

Do. do. 2nd version

The Hyena and the Lion

Do. 2nd version

Resurrection of Catrich

V. Legends.

Stories which kill the Tracker

Men enchanted by a Girl, and changed into trees

The Bushman who took a Lion's Cub, and brought it up as a Dog

Do. do. do.

VI. Poetry.

Incontestation (Names of Animals)

Do. do.

Do. do.

Venues to the Sun

The Old Woman's Song

The Return Home

Rhymes

Venues

Original Songs

VII. The Lion, the Leopard, the Jackal, and the Hyena.

The Lion and the Giraffe

Do.

The doings of the Lions

Bushman killed by a Lion, and search for the missing man.
Lion kills and eats Bushman
Bushman falls upon Lion
Bushman and Lion
The Jackal and the Lion
The Jackal and his doings
The Jackal
Do.
Leopards and Jackals
More doings of Jackals
Leopard and Bushman
"Old Njia" and Leopard...
The Hyena
Do.
Do.
Do.
Do.
Hyenas and Lion...
Hyena feeding its Young
The Old Woman and the Hyena
Do.
Do.
2nd version

VIII. Of other Animals.

Cervus varius (Green)
Carya varius (Vr.)
Procida (Kil)
Quagga
Wildboar (Gau).
Hartebeest
Gemsbok
Kawama
Ostrich
Ostrich and Bushman
Ostriches and Bushmen
Do.
Hare Catching
Bushman and Baboons
Hunting of Animals
The Spider
Various Animals, and their doings
Degrees of understanding of various Animals

IX. Janjjo Tooren (our older Bushman).

Janjjo and the Lion
How Janjjo came to the Breakwater
Capture..
Capture and Journey
In the Train
Visit to the Doctor
Dream of Rain
Dream, &c.
Asking for Thread
Stmade's Grandmother

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B. 305—335
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B. 319—330
L 263—265
B. 349—350
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L 559
L 553—555
L 523 & 534
L 322
L 530 & 531
L 534 & 535
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L 737—797
L 600—619
L 561—564
L 768 & 769
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L 201—213
L 882—892
L 256—260
L 242—250
B. 250
L 666—672
B. 355—359
L 379—377
L 656—663
L 1349—1350
L 1171 & 1172
L 153...
X. Translations (from the Dutch).

- Lion and Fishman
- Woman transformed into Lion
- Doe
- The Lost Child

XI. Customs and Superstitions.

- Casting off top of bottle, anger
- Enemy x and nose
- Want a child must eat and avoid
- Round arrows
- Scaring
- The Bushman Doctor
- The Rain-maker
- Bone-making
- Bushman Promenades
- Death, etc.

XII. Sentences and Words.

- Bushman Tribes
- Grammatics
- Do.
- Do.
- Do.
- Do.
- Degrees of Relationship
- Parts of the Body
- Do.
- Do.
- Names of Animals
- Do.
- Do.
- Names of Birds and Eggs
- Sentences, etc.
- Do.
- Do.
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8. The above texts are, to a great extent, already accompanied by an literal English translation as could yet be achieved. The further process of translation will be materially facilitated by the discoveries in the course of preparation.
the texts, more than a dozen stories are as yet unfinished, and in the course of
citation, although some of them already existed some more than one hundred
of pages.

9. The main importance of the Buddhist narrative lies in the mythological
characteristic of the stories, of the heroes and animals and human and
undisturbed. In this characteristic the Buddhist literature shows a central
difference from that of the Indian system (Kalpa, Botawa, Vanara, et c.)
which, however, is not entirely explained by mythological, like the Buddhist
literature, has a more or less distinct character. The latter is a
characteristic of the Buddhist, which is to be noted, and is clearly
intention to the Buddhist, in which the gender of the noun is everywhere clearly marked
by the endings and maintained by the context, is that no gender which
any reference to the distinctions of sex. If at all there were gender
distinctive, it has
some distinct signs of gender which so clearly mark the grammatical gender in
Hottentot. Instead of eight different forms for each noun, as in Hottentot
(masculine singular, feminine singular, common singular, masculine plural,
feminine plural, common plural, masculine dual, and common dual)—the Buddhist
has only two forms—one which is used in the singular (he, she, it,
who, who, that) and another which is used in the plural (we, they, 
which, who, that). I say purposely “mainly used for the plural,”
for, curiously enough, the plural form is frequently employed in Buddhism,
where we should use the singular, and where, in fact, the singular is indicated by
the Buddhist himself, by the addition of the first personal, or some other clearly
singular form. The fact seems to be that there are in Buddhism two classes of
nouns: in the singular, viz., one which has the forms he and it, for its cor-
responding pronouns, and the other with the forms he and she, for its cor-
responding pronouns, and the plural for both classes has only one form for each person,—the being at the same
time one which outwardly agrees with the second form of the singular.

Again, in the formation of the plural of nouns in the HOTTENTOT, great
regularity prevails, and the endings of nouns in the singular number indicating
at the same time their gender) are exchanged, in the plural and dual, for other
forms. Thus, Hottentot nouns terminating in -t or -r (masc.
and fem.) generally have in the plural the ending -ar (masc. plur.), and in the dual
the ending -ar (masc. dual). Likewise nouns ending in -r (fem. sing.) usually
exchange this in the plural for the termination -ar (fem. plur.), and in the dual
for -ar (common dual). The common singular termination -r similarly gives
place in the plural to the ending -ar or -rr (common plural), and in the dual to the
ending -ar (common dual). There are few exceptions to the regularity of these
grammatical changes in Hottentot. In BUSHMAN, on the contrary, the
greatest irregularity prevails with regard to the formation of the plural of the nouns,
and from sixty to sixty different ways of forming the plural occur, at the least, in
this language. It seems as if the most original form were a replication of the
noun, and that this replication (more or less abbreviated), together with
the use of certain other particles or variations of the stem of the noun, has given
to the great multiplicity of the forms.

With these striking grammatical differences, both languages posses many
obvious traits in common. The vocaotive e.g. is formed in Hottentot with the
ending -r, and in Hottentot by a terminal -r added to the possessive of the
second person.

The exclusive form of the prefixed pronoun of the first person plural ("we,"
which, e.g., "I and he, she, it, or they," excluding the person addressed) is identical in
Hottentot and Bushman.

* This is the only trace we find of the divisions of the noun into classes which is affected by the
context.
The relative form of the verb (corresponding to the Kafir case in -wa) is in Hottentot formed by the suffix -bo, and in Bushman by the suffix -wa.
The replication of the stem of a verb, in Hottentot, as well as in Bushman, can be used to give the verb a causative or transitive meaning.

There are many other similarities in structure, and there are also a good many words which appear to be of common origin. Of these, however, a number it once appear to be only foreign words in one of these languages, introduced from the other in consequence of the contiguity of the two nations. Such, for example, are the numerous abstract terms which the Bushman has evidently adopted from the Hottentot, as the verbs "to learn," "to teach," "to know," "to write," &c. There remains, however, a large number of other words, which probably have not been taken over from one language to the other, but have descended from a common source. But, as the principles of correspondences between the sounds of the two languages have not yet been ascertained, no safe comparison on a firm scientific basis can at present be established.

On the whole, we may safely conclude that the Bushman language is certainly not nearer akin to the Hottentot than e.g. the English language is to the Latin; but it may be that the distance between Bushman and Hottentot is indeed far greater than between the two above-mentioned languages.