

THE WORLD OF THE KHWE BUSHMEN
IN SOUTHERN AFRICA
(DIE WELT DER KXOÉ-BUSCHLEUTE IM SÜDLICHEN AFRIKA)

A self-portrait in their own language
(Eine Selbstdarstellung in ihrer eigenen Sprache)

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XI

Myths and Legends, Fairy Tales and Narration
(Mythe und Sage, Märchen und Erzählungen)

XII

World and Nature
(Welt und Natur)

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CONTENTS OF THE OEUVRE / INHALT DES GESAMTWERKES

Band 1	I	Die Kxoé-Buschleute und ihre ethnische Umgebung
Band 2	II	Grundlagen des Lebens
Band 3	III	Materielle Ausrüstung: Werden und Wandel
	IV	Wohnplatz und Buschlager
Vol./Band 4.1	V	Family and Society (Familie und Gesellschaft)
	VI	Customary Law: Norms and Practices (Gewohnheitsrecht: Normen und Praktiken)
Vol./Band 4.2	VII	Omens and Dreams, Spells and Magic (Vorzeichen und Traum, Zauber und Magie)
	VIII	Religion: Beliefs, Institutions and Rites (Religion: Vorstellungen, Institutionen und Riten)
Vol./Band 5.1	IX	Illness and Healing (Krankheit und Heilung)
	X	Music and Dance, Games and Arts (Musik und Tanz, Spiel und Gestaltung)
Vol./Band 5.2	XI	Myths and Legends, Fairy Tales and Narration (Mythe und Sage, Märchen und Erzählungen)
	XII	Welt und Natur (World and Nature)

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P R E F A C E

The present volume is the second part of fifth and last volume with vernacular texts describing a great many of the features and facets of Khwe cultural heritage. The Khwe (in Köhler's orthography: Kxoé or Kxoe) are one of the San populations in southern Africa. The texts were recorded by the late Professor Dr. Oswin Köhler (*14.10.1911-†2.5.1996) between 1959 and 1992 for a comprehensive encyclopedia with the title "The World of the Khwe Bushmen in Southern Africa" (*Die Welt der Kxoé-Buschleute im südlichen Afrika*). They cover tales of all kinds (part XI) and texts about natural phenomena (part XII).

Köhler designed the encyclopedia in twelve parts and five volumes. Köhler himself published parts I and II in volumes 1 and 2 respectively (Köhler 1989, 1991). He also prepared parts III and IV in volume 3 to an almost ready for print stage, posthumously finalised by Klaus Keuthmann and Rainer Voßen (Köhler 1997), while the texts for parts V-XII remained to be edited, and partly also to be translated for many years after his death.

The editorial work on the unpublished parts only started in 2015 within the scope of a DFG-funded project on the Khwe material in Köhler's academic legacy (<https://gepris.dfg.de/gepris/projekt/259322312>); see also Boden 2018). Köhler had planned volume 4 to cover parts V-VIII and volume 5 to cover parts IX-XII. However, we found the amount of texts planned for each of the remaining volumes to far exceed what would fit between two book covers. As we nevertheless wanted to stick to the structure of the encyclopedia as announced in the previously published volumes, we decided to split each of the last two volumes into two. Volume 4.1 now contains parts V and VI (Köhler 2018), volume 4.2 parts VII and VIII (Köhler 2021a), volume 5.1 parts IX and X (Köhler 2021b) and the present volume 5.2 parts XI and XII (Köhler 2021c).

In order to maintain the integrity of the series and to acknowledge Köhler's work, we also tried to match the outward appearance of the earlier volumes in shape, colour and printing quality. At the same time, the presentation of the texts in the edited volumes is fundamentally different from those prepared by Köhler himself: Instead of German we provide English translations. Instead of simply indicating the underlying grammatical structure of the Khwe language by punctuation marks between morphemes, we provide grammatical glosses and interlinear translations. Instead of Köhler's idiosyncratic presentation of diacritics, we use the modern Khwe orthography as in the linguistic descriptions by Kilian-Hatz (2003, 2008). Instead of bypassing the changes made to the texts over the course of time and during several rounds of revision and simply presenting what is presumed to be the latest version of a text, we provide detailed text-historical analyses of each text in the footnotes as well as scans of all versions of a text available through a code for online access (see copyright page). Finally, instead of listing every single text in a table of contents and filling many pages, we provide a concise subject structure on just two pages. Due to lack of space, we decided not to include Köhler's German translations in addition to the English ones in the print publication. Scans of existing German translations are, like the scans of earlier Khwe text versions, provided through the concomitant access code.

Our reasons for the differences in presentation are as follows: By providing English and interlinear translations we want to make the content of the texts and their grammatical analyses more widely

accessible, not only for academics but also for Khwe, as only very few Khwe can read their mother tongue and increasing numbers are literate in English. We use the modern Khwe orthography for practical typographical reasons, and because those Khwe who are literate in their own language are only familiar with the modern Khwe orthography.

We trace and disclose any alterations made to each individual text in order to enable the reconstruction of patterns and provenances. Modifications comprise changes in wording and syntax as well as operations such as splitting or merging of texts. Additions and occasional omissions range from individual morphemes to whole text passages. In general, the number of text versions for individual texts is small in both parts XI and XII, compared to those of the texts in earlier volumes. Köhler obviously lacked the time to repeatedly revise the texts for the last parts of his Khwe encyclopedia. For none of the texts in this volume was Köhler's text processing sufficiently advanced as to include typed annotations to his latest German translations as in volumes 1-4.1, and occasionally in volumes 4.2 and 5.1. Furthermore, a great number of texts do not have a German translation at all. This is true for almost half of the texts in part XI (about 47 percent) and almost one third of the texts in part XII (about 32 percent). It is also evident from the low number of occurrences of the term 'nowadays', which in earlier volumes occurs quite often, obviously in response to Köhler's inquiries as to whether a certain practice or knowledge was still in existence at the time of revision.

The content structure of the first three volumes (Köhler 1989, 1991, 1997) relies on a hierarchical decimal numeration system with up to seven levels for topics and subtopics on dozens of pages. For parts XI and XII in the present volume, such tables from Köhler's hand do not exist. Instead of a sophisticated hierarchical system, we simply awarded sequential numbers to the texts. In doing so, we stick to the overall order of subject matters as in the respective latest versions of the tables of contents for parts XI and XII as designed by Köhler. Scans of Köhler's drafts for tables of contents are also accessible through the concomitant access code.

For part XI and XII, we also did not find any drafts of résumé texts, as was the case for earlier volumes, and Köhler did not publish on the respective subject matters himself. A very brief introduction to the oral literature of the Khwe can be found in Kilian-Hatz (1998: 5-13). The book presents a collection of Khwe folktales, and contains some comparative observations on the comprehensive collection of Khoisan oral literature by Schmidt (1989, 2nd edition 2013).

A detailed description of the general history of the text collection, covering its context, biases and problems, can be found in the introduction to Köhler (2018: 9-24; see also Boden 2014a, 2018; Widlok 1998) to which we would like to refer the reader. We do likewise for our general editorial procedure and the orthographic and linguistic conventions (Köhler 2018: 24-33). In the editors' introductions to parts XI and XII, we only describe particulars of the respective sections.

Many texts were unproblematic to translate with the aid of Köhler's German translations, the Khwe dictionary (Kilian-Hatz 2003) and grammar (Kilian-Hatz 2008) to hand. However, because of the large number of texts without a German translation and the occasionally archaic wording of the stories, it was necessary to consult Khwe native speakers in order to understand text passages or grammatical constructions and find out the meaning of words not included in the dictionary. Due to the Coronavirus pandemic, travelling to Namibia for the clarification of such final questions proved

impossible at the end of the work phase for this volume and therefore unresolved issues had to be clarified on the phone, a process which left some questions unanswered, indicated by ‘?’ in the texts and footnotes.

We owe thanks to many people. First, we would like to thank Thaddeus Chedau from the Khwe community for his commitment, patience and humour in discussing difficult linguistic issues in person and on the phone. When not certain of an issue himself, he or we would ask elders or other experts on a certain topic. For the present volume, their names are: Njumbo Boma, Sonner Geria, Djinya Katemo, Gyamaxu Mujuma, and Josia Maghundu. Our sincere thanks further go to Rainer Voßen and Lisa McKee for their meticulous proofreading of the English texts and the often quite unwieldy annotations.

Our biggest thanks are due to the *Deutsche Forschungsgemeinschaft* (DFG) for funding the preparatory and editorial work, and the clarification of text passages with Khwe, as well as for meeting the printing costs for the present volume of “The World of the Khwe Bushmen” (*Die Welt der Kxoé-Buschleute*). It brings to a close decades of research and work on a unique project: an encyclopedia with vernacular texts on ideally all aspects of the culture of a San community in southern Africa, a project of unrivalled scope and of great value for interested Khwe and Khoisanists.

Frankfurt am Main, May 2021

Gertrud Boden

P R E F A C E.....	5
XI M Y T H S A N D L E G E N D S, F A I R Y T A L E S A N D N A R R A T I O N.....	13
Introduction to Part XI.....	13
Editors' introduction to Part XI	13
Text numbers and structure	13
Text histories.....	14
Texts in Part XI (Texts 11001-11128).....	19
Myths and legends (Texts 11001-11012)	19
Myths (Texts 11001-11010).....	19
Legends (Texts 11011-11012).....	71
Fairy tales (Texts 11013-11057).....	75
Fables (Texts 11013-11025).....	75
Animal stories (Texts 11026-11056).....	133
Narratives (Texts 11057-11122).....	222
Biographical interviews by Ndo (Texts 11123-11127).....	366
Miscellaneous (Text 11128).....	384
XII W O R L D A N D N A T U R E	389
Introduction to Part XII.....	389
Editors' introduction to Part XII	389
Text numbers and structure	389
Text histories.....	391
Texts in Part XII: World and Nature (Texts 12001-12311)	393
Sky and weather (Texts 12001-12024)	393
The sky (Texts 12001-12011)	393
The sun (Texts 12012-12013).....	403
The moon (Texts 12014-12015).....	406
The wind (Text 12016)	411
The rain (Texts 12017-12019)	413
Dew, frost, steam and fog (Texts 12020-12024).....	416
Place and Time (Texts 12025-12042).....	421
Cardinal directions (Text 12025).....	421
Seasons and months (Texts 12026-12040)	424
Times of the day (Texts 12041-12042).....	437
Landscape (Texts 12043-12075).....	442
Rivers (Texts 12043-12051).....	442
Regions and borders (Texts 12052-12062).....	451
Vegetation and land forms (Texts 12063-12070)	460
Soils (Texts 12071-12075)	468
Plant knowledge (Texts 12076-12211)	473

Tracking knowledge (Texts 12212-12214).....	546
Animal knowledge (Texts 12215-12301)	550
Miscellaneous (Texts 12302-12311).....	618
Colours (Texts 12302-12303).....	618
Numbers and counting (Texts 12304-12309)	638
Money (Texts 12310-12311)	642
A P P E N D I X.....	643
Abbreviations and symbols	643
Words not listed in the dictionary of Kilian-Hatz (2003)	644
Indices	651
Focal terms in parts XI and XII: Khwe	651
Focal terms in parts XI and XII: English	665
Kin terms: Khwe.....	677
Kin terms: English.....	678
Plant names: Khwe	679
Plant names: Scientific.....	685
Animal names: Khwe	689
Animal names: Scientific	696
Colour terms: Khwe	700
Colour terms: English.....	701
Personal names	702
Deities and mythical beings.....	705
Ethnonyms	706
Place names	707
Month names	709
Numerals.....	709
References	710
Books and articles.....	710
Archival files.....	711
Tables	712
Colour plates	712

Table 1: Structure of Köhler's Khwe encyclopedia

Volume	Part	Subject area	Publication
1	I	The Khwe Bushmen and Their Ethnic Environment (Die Kxoé-Buschleute und ihre ethnische Umgebung)	1989
2	II	Livelihoods (Grundlagen des Lebens)	1991
3	III	Equipment: Development and Change (Materielle Ausrüstung: Werden und Wandel)	1997
	IV	Homestead and Bush Camp (Wohnplatz und Buschlager)	
4.1	V	Family and Society (Familie und Gesellschaft)	2018
	VI	Customary Law: Norms and Practices (Gewohnheitsrecht: Normen und Praktiken)	
4.2	VII	Omens and Dreams, Spells and Magic (Vorzeichen und Traum, Zauber und Magie)	2021
	VIII	Religion: Beliefs, Institutions and Practices (Religion: Vorstellungen, Institutionen und Riten)	
5.1	IX	Illness and Healing (Krankheit und Heilung)	2021
	X	Music and Dance, Games and Arts (Musik und Tanz, Spiel und Gestaltung)	
5.2	XI	Myths and Legends, Fairy Tales and Narration (Mythe und Sage, Märchen und Erzählungen)	2021
	XII	World and Nature (Welt und Natur)	

Table 2: Texts in volume 5.2

Part	Subject area	Text IDs
XI	Myths and Legends, Fairy Tales and Narration	11001-11128
XII	World and Nature	12001-12311

XI MYTHS AND LEGENDS, FAIRY TALES AND NARRATION

Introduction to Part XI

Editors' introduction to Part XI

Text numbers and structure

Part XI contains 132 tales of all kinds, numbered from 11001 in ascending order with the initial '11' standing for the eleventh part of the encyclopedia. The highest text number (11128) is slightly lower because four text numbers, namely 11007a, 11014a, 11025a and 11029a, were assigned at a later stage. Among them, texts 11007a and 11029a are, indeed, earlier handwritten versions of 11007 and 11029 respectively. We decided to provide them separately because they are significantly different to the final text versions. 11014a is a story about the same event referred to in 11014, but told in a different way by other authors, and text 11025a was only detected at a later stage. We inserted it where it seemed to fit best, i.e. among the fabulous encounters of Khwe with animals.

For part XI, there is no detailed table of contents from Köhler's hand but only a list of 95 texts with an incomprehensible structure as the most recent version. The list also contains a number of descriptive texts instead of narrative texts. Although not all Khwe headings of texts on the list have German translations, the final texts do so. Note that several texts from the list have already been published in earlier parts of the encyclopedia: No. 18 was published as text 1.2.3.1.2-3 under the title "What the Mbukushu men did to Mapha" (*Wie die Mbukushu-Männer mit Mapha umgingen*) in Köhler (1989: 392ff) and No. 85, a text on how the Mbukushu stole the rain from the Khwe, as text 1.2.3.1.2-1 (Köhler 1989: 388ff.), both in the section on inter-ethnic relations between Khwe and Mbukushu in Angola. A number of texts in part XI also describe events that took place between Khwe individuals and members of other ethnic groupings. No. 91 was published as text 3.3.20.6-2 (Köhler 1997: 493f.) under the section "adornment" in part III on material culture. It is a descriptive text explaining how Khwe women imitated Nyemba women in adorning themselves with decorative scars. No. 87, a descriptive text on divination in connection with dreaming about moving to another homestead, was published as text 3.4.1.1-6 (Köhler 1997: 504ff.) in the section "reasons for moving the homestead" in part IV on settlement and bushcamps. No. 89, a text about baptising and name giving by the Whites, was published as text 5026 in the section on "name giving" in part V on "Family and Society". No. 95 is a narrative of an instance of manslaughter and published as text 6072 in the section on law cases in part VI on customary law. Text 92, a descriptive text about how a hunter who is having no luck with hunting treats himself is published as text 7156 in the section on hunting magic in part VII on "Omens and Dreams, Spells and Magic". No. 88, a descriptive text on divination with the shell of the monkey orange, was moved to the section on divination in part VIII on religion. No. 90, a descriptive text on healing liver problems, was published as text 9229 in the section on treatment and cure of part IX on "Illness and Healing". No. 94 could also have been published in Köhler (1989) under the heading "the school" in the section on administration and government in part I on "The Khwe and their ethnic environment".

Other possible overlaps or uncertainties are as follows: The typed version of text 11101 carries the annotation "Zauber" (Magic). It tells of a Mbukushu man who turned himself into a lion and killed a

Khwe woman because his Khwe neighbours refused to give him the meat of a python that he had requested from them. On the biographical interview with Dimbare by Ndo (11126), Köhler noted “II Jagd” (Part II: Hunting), probably meaning that Köhler once considered placing it in part II, volume 2 (Köhler 1991) on livelihoods. The text essentially states that Dimbare’s father used to hunt for a living and lists what he hunted. Versions of texts 11067 and 11068 carry the annotation “Gesellschaft” (Society), the former in addition the annotation “Recht” (Law). Both texts deal with cases of manslaughter. Other texts describing cases of manslaughter were, indeed, included in Part VI on customary law (Köhler 2018). As has been discussed in the introductions to other parts of the encyclopedia, this shows how difficult it was for Köhler to decide which text should be placed into which of his categories.

Köhler also seems to have had difficulty assigning texts to different categories within part XI. Over the course of time, he moved the same text from one category to the next. For example, text 11011 relating how a Khwe man discovered the Okavango River, was first placed under “Stories”, then under “Fairy tales”, and finally under “Narratives”. Table 3, displaying the development of the matrix for part XI, shows that new categories emerged with almost every new table of contents. In particular, the differentiation of protagonists as either humans, animals or natural phenomena, from 1980 onwards, is problematic given that they all act as animated persons. We follow the supposed but not explicitly stated categorisation on the list, which includes many more texts than any of the tables of contents, but not the texts for which Köhler himself did not produce a German translation. We included the latter texts where they seemed to fit best.

The translation of the German terms for topics and subtopics presented us with a challenge. Therefore, both an attempted translation and the original German wording are provided in tables 3a and 3b. Note that even in the latest table of contents from 1983, narratives of historical events (11091-11122) as well as the biographical interviews which Ndo conducted with several Khwe individuals (texts 11123-11127) were not yet considered for inclusion in part IX. The subject of text 11128 is unique in that it seems to be the explanation for a family name (for other texts on Khwe family names, see Köhler 2018: 362-374 and Boden 2014b). We added it at the end of part XI under the category “Miscellaneous” because it is a narrative text and had not been published before.

Text histories

Köhler did not advance the texts in part XI as far as those in earlier parts, probably because they are part of the last volume of the encyclopedia. There are no texts with annotations from Köhler’s hand, and the number of text versions per text in general is relatively small. 61 out of 130 (leaving aside 11007a and 11029a, which are earlier versions of 11007 and 11029 respectively, see above), i.e. about 46 percent, have only one version, and none of them has more than five (compared to only about 13 and 8.5 percent in parts V and VI, respectively, with up to eight versions of the same text). The number of texts without a German translation is also quite large: 59 out of 132 or about 47 percent. They are mostly texts recorded at a relatively late stage or texts without any author and date information.

Table 3a: The development of the matrix for part XI (English)¹

no date (probably 1962) Part of section I	no date (probably 1965) Section L	1976 Volume M	no date (probably 1978) Part IX	no date Folder 16	no date Folder 12	1980 Volume 4, part II	1983 Part XI
I Lore and sagas - Nature myths - Animal stories	Stories, fables and myths I. Stories (1) II. Fables (4) III. Myths (1)	Myths, fairy tales and narratives I. Myths (4) II. Nature tales (1) III. Sagas of origin (2) IV. Fables (19) V. Fairy tales (4) VI. Narratives (4)	Myths, fairy tales and narratives I. Myths (4) II. Nature tales (1) III. Sagas of origin (2) IV. Fables (19) V. Fairy tales (4) VI. Narratives (4)	1. Myths and nature tales (7) 2. Animal stories and fairy tales (19) 3. Fairy tales (4) 4. Narratives and memories (4)	1. Myths and nature tales (7) 2. Animal stories and fairy tales (20) 3. Fairy tales (4) 4. Narratives and memories (4)	II. Myths and narratives A. Myths and narratives from prehistory B. Narratives 1. Humans among themselves 2. Humans and animals 3. Animals among themselves 4. Animals and natural phenomena	Myths, fairy tales and narratives - Myths (3) - Nature tales (2) - Fables and fairy tales (selection) a) about animals among themselves (18) b) about humans and animals (2) - Narratives (6)

¹ number of intended texts in brackets, if evident

Table 3b: The development of the matrix for part XI (German)

no date (probably 1962) Part of section I	no date (probably 1965) Section L	1976	no date (probably 1978) Part IX	no date	no date	1980	1983
I Überlieferungen und Sagen - Naturmythen - Tiergeschich- ten	Geschichten, Fabeln und Mythen I. Geschichten (1) II. Fabeln (4) III. Mythen (1)	Volume M Mythen, Märchen und Erzählungen I. Mythen (4) II. Naturmärchen (1) III. Ursprungs- sagen (2) IV. Fabeln (19) V. Märchen (4) VI. Erzählungen (4)	Mythen, Märchen und Erzählungen I. Mythen (4) II. Naturmärchen (1) III. Ursprungs- sagen (2) IV. Fabeln (19) V. Märchen (4) VI. Erzählungen (4)	Folder 16 1. Mythen und Naturmärchen (7) 2. Tiergeschich- ten und Märchen (19) 3. Märchen (4) 4. Erzählungen und Erinne- rungen (4)	Folder 12 1. Mythen und Naturmärchen (7) 2. Tiergeschich- ten und Märchen (20) 3. Märchen (4) 4. Erzählungen und Erinne- rungen (4)	Volume 4, part II II. Mythen und Erzählungen A. Mythen und Erzählungen aus der Vorzeit B. Erzählungen 1. Menschen unter sich 2. Mensch und Tier 3. Tiere unter sich 4. Tiere und die Natur elemente	Part XI Mythen, Märchen und Erzählungen - Mythen (3) - Naturmärchen (2) - Fabeln und Märchen (Auswahl) a) von Tieren unter sich (18) b) von Menschen und Tieren (2) - Erzählungen (6)

Köhler seems to have recorded at least one text from part XI (11011) during his first exploratory trip when he was in search of a suitable location for conducting stationary fieldwork among the Khwe (see Köhler 2018: 11 for a complete list of his field trips). This is the text about how a Khwe man discovered the Okavango River. The author is Mbongi, Köhler's first field assistant, who, from 1962-1974, acted as a "speaker" and helped to phrase the information provided by others (Köhler 1989: 17f.).

Three texts (11083, 11084, 11085) were first recorded in 1962. All three report fatal incidents involving wild animals, either a buffalo or a lion. In 1965, Köhler recorded 19 animal stories, a story about a gluttonous child (11014a) and a myth about the sun's daughter and the whirlwind (11006). The fact that the latter myth was already listed in the second table of contents (see table 3), gives a clue to the date of the latter. The authors are Mbambo, whose other name is ||Gokhodom (†1968), and Mbongi (†1974). Four of the texts recorded in 1962 were revised by Ndo in 1977. Ndo was the "speaker" from 1976 onwards (Köhler 1989: 18). However, it remains unclear exactly what the role of a "speaker" was in such narrative texts. According to Köhler (ibid: 19), the stories were among the "spontaneous texts", and the storytellers had "free rein", with the speaker "helping" only occasionally. While it seems to be clear that Ndo was responsible for the final wording of the written text, the nature of Mbongi's input in the year of first recording (1965) is less obvious.

During the 1968 field trip, Köhler recorded five more texts, and two more during the trip in 1971, most of them with Kafuro as storyteller. In 1974, Köhler did not record any new texts for part XI but only revised the story about the gluttonous child (11014). The revision was so substantial that we decided to provide the initial version as a separate text (11014a). Note that the focus of Köhler's field work from 1968 through 1974 was on the !Xun language. From 1976 onwards, he concentrated his efforts on the Khwe encyclopedia again. In that year, he recorded one new story, and three further new stories in 1977. In 1978, the text collection grew by 34 texts, all written down by Khwe individuals, thirty of them by Ndo and four by Kyāxu, of which one was corrected and two rewritten by Ndo. In most cases, it remains unclear who actually told the stories. For seven of those recorded by Ndo, Köhler indicates that they were told by Kafuro while one was told by Ndo himself. For the texts written down by Kyāxu, it is only known that they were told by someone in Mütc'iku, but not by whom.

After 1978, the text collection developed in the following way: one new text in 1979, one in 1980, ten in 1981, three in 1988, 19 in 1989 and one in 1990. Most of the texts recorded in 1988 and 1989 report historical events, many of them involving violence, but also recent developments relating to schooling or army salaries. These texts shed light on the Khwe's relations with Mbukushu, Portuguese and Afrikaners. Two texts report experiences involving Oswin Köhler himself (11121, 11122). Most of those texts have as authors the group of four men with whom Köhler worked extensively from 1976 onwards, i.e. Ndo, Gombo, †Amku and Dimbare (Köhler 1989: 22f.). Again, it is not clear precisely what the role of the individual men was in the narratives. In addition, a man called Guvucan contributed to three of those texts (11025/11025a, 11078, 11091) and another called Goava-goe to one of them (11089). Other authors or co-authors of texts in part XI than those already mentioned are Cangongoro alias Kxyaro (11002, 11004), Tinene, Kayawe alias Thomthom (11014a), and Bee (11100), all of whom are listed as informants in Köhler (1989: 23).

For four texts, we only know that it was Ndo or Ndo and Kyaxu who recorded them, but not in which year. For 17 texts, there is no explicit author or date information at all. Five undated texts are biographical interviews, which Ndo conducted with Gombo (2), Dico, Dimbare and a woman called |Aa. From Köhler's portrait of Ndo (1989: 32) we know that Köhler asked Ndo to do so in 1989. For many of the texts, which, according to the author information, were written down by Ndo, the original handwritten version is missing (e.g. 11017, 11018, 11019, 11072, 11083). Conversely, not all texts for which handwritten versions by Ndo do exist list him as an author or co-author.

One text, announced in the first volume of the encyclopedia (Köhler 1989: 38) as appearing in part XI, is missing. It concerns the Khwe wording of †Amku's life story for which Köhler provides the German translation together with annotations in the first volume. However, the original Khwe text has not (yet) been found among the texts in the archive.

As is true for the texts in other volumes, it remains obscure how Köhler knew the dates of earlier versions, which do not carry a written date. Nowhere in the archive have we found any documentation about who the authors of early text versions were, even though the number of "informants" was small (see Köhler 1989: 22-23). Most handwritten versions, whether by Köhler himself or by Ndo, contain no information about the author and date. For those written down by the latter, we know, at least, that they were produced from August 1978 onwards at the earliest, as Köhler records this in his report on the 1977/78 field trip (OKW 328-2: 6). As previously mentioned, the original handwritten versions by Ndo are missing in many cases for unknown reasons. Where they do exist, it likewise remains unclear who was responsible for the sometimes considerable differences in the typed text, as, for example, in text 10060, which has as the sole author information "written down by Ndo 1978".

Some of the folk tales in Kilian Hatz (1998) are variations of those recorded by Köhler (texts 11032, 11035, 11041, 11051) but most are additional or different stories, even if they have the same theme or the same protagonists (texts 11030, 11031, 11033, 11060). This suggests that there are still hidden gems to unearth from the treasure trove of Khwe stories and tales.

Texts in Part XI (Texts 11001-11128)

Myths and legends (Texts 11001-11012)

Myths (Texts 11001-11010)

11001

11001_K_1	Handwritten version
11001_K_2	Copy of handwritten version with corrections
11001_K_3	Typed version
11001_D_1	First typed German translation
11001_D_2	Second typed German translation
11001_D_3	Typeset German translation

Óà ì [ʔáã]¹ n||góé -m [ʔáã]² [hĩ -é -hĩ kx'éí à]³

hare -3sg.F with moon -3sg.M with do -II -PAST5 how

How hare and moon did it

Óà -hè [è]⁴ n||góé tcé -é -hĩ: []⁵ “Cií nà n||áà á -nà ||'ó nò á -nà
hare -3sg.F O moon send -II -PAST5 go.up and tell DEM -3pl.C die when DEM -3pl.C

The moon sent the hare: 'Go and tell them that when they die, they will

kyé-[n||góé -cì]⁶ tí kyé -è [-||òè]⁷ khóá[-xa]⁸.” Óà [khóé -n n
new.moon -3sg.F 1sg appear.of.new.moon -I -HAB like hare person -3pl.C POSS

rise like I do as a new moon.' The hare went

||'áé [-m]⁹ [ókà]¹⁰ kúũ -a -hĩ¹¹. [Tákò cì]¹² n||áa -a -hĩ. khóé -nà [kóm -à-
homestead -3sg.M to go -II -PAST5 then MOV tell -II -PAST5 person -3pl.C hear -II-
to the people's homestead. Then he told them. The people did not

[-mbéci]¹³¹⁴. Óà kyáré [-can -a]¹⁵ -hĩ. “Tí cì n||áa -a -hā tamaxa kóm -á -hā
-NEG.EMPH hare return -REFL -II -PAST5 1sg MOV tell -II -PAST1 but hear -II -PAST1
understand him. The hare returned. I went to tell them, but they did not

¹ corrected to 'táã' [and] in 11001_K_2; not transferred to 11001_K_3

² corrected to 'táã' [and] in 11001_K_2; not transferred to 11001_K_3

³ added in 11001_K_3

⁴ 11001_K_1-2: 'à' [grammatical object]

⁵ omitted from 11001_K_1-2: 'táxú óà khóé-n ||'áé (added in 11001_K_2: '-m' [-3sg.M] PGN added) ókà (11001_K_1: 'ki' [to]) kúũ-a-hĩ (11001_K_1: different word order: verb-adverb)' [then the hare went to the homestead of the people]

⁶ added in 11001_K_3

⁷ 11001_K_1: '-tè' [-PRES]

⁸ added in 11001_K_2

⁹ added in 11001_K_2 (PGN added)

¹⁰ 11001_K_1: 'ki' [to]

¹¹ 11001_K_1: different word order: verb-adverb

¹² 11001_K_1: 'cì-á-kò' [reach-II-CONV]

¹³ 11001_K_2: annotation: 'nicht' [not]

¹⁴ 11001_K_2: annotation: '(= kóm-á-hĩ vé)' [=hear-II-PAST5 NEG]

¹⁵ 11001_K_1-2: '-na' [-II]

vé.” Tà-xú n||góé [n||áa -a -hĩ]¹: “[Kyaré -can nà cí nà]² n||áà [è]³.” Xàvànaxa óà NEG then moon tell -II -PAST5 return -REFL and go.up and tell IMP again hare *understand.* *Then the moon told him: ‘Go back and tell them!’ Again the hare*

[cì]⁴ n||áa -a -hĩ tamaxa khóé -nà kóm -à -mbéci. Xàvànaxa cì n||góé -m à MOV tell -II -PAST5 but person -3pl.C hear -II -NEG.EMPH again MOV moon -3sg.M O *went to tell them, but the people did not understand it. Again he came and told*

n||áa -a -hĩ: “[ĩĩ]⁵, tí n||áa -a -hã tamaxa kóm -á -hĩ vé.” “Cíi xàvànaxa tell -II -PAST5 INTJ 1sg tell -II -PAST1 but hear -II -PAST5 NEG go.up again *the moon: ‘ĩĩ, I told them but they did not understand.’ ‘Go back*

kyaré -can nà cì n||áà [è]⁶.” Xàvànaxa óà [khóé -n òkà]⁷ kyaré [-can -a -kò return -REFL and MOV tell IMP again hare person -3pl.C to return -REFL -II -CONV *again and tell them!’ Again the hare returned to the people,*

yà -à -hĩ]⁸: “Tó [tí à kóm -ɲya -à -tè]⁹ nò tó ||’ó [nò]¹⁰ tó [[qùì-|quí]¹¹ come -II -PAST5 2pl.C 1sg O hear -NEG -I -PRES when 2pl.C die when 2pl.C decay *came (and said): ‘If you do not understand me, when you die, you will rot*

xàvànaxa tó kyé-[n||góé -ci tíi è.]¹²” Tá óà [khóé -n à kx’úí -á -hĩ]¹³. again 2pl.C new.moon -DENOM PROH IMP thus hare person -3pl.C O speak -II -PAST5 *and not rise again like the new moon!’ Thus the hare spoke to the people.*

Tàxúnò n||góé -cì ókà óà [kyaré -can -a -kò]¹⁴ cì -é -hĩ. Tà-xú [óà -hè [è]¹⁵ then moon -3sg.F to hare return -REFL -II -CONV arrive -II -PAST5 then hare -3sg.F O *Then the hare returned to the moon and arrived. Then the moon asked*

n||góé †’óá -ra -hĩ]¹⁶: “Há nàtá [khóé -n à cì n||áa -a -hã]¹⁷?” Óà: “Tó ||’ó nò moon ask -II -PAST5 2sg.F how person -3pl.C O MOV tell -II -PAST1 hare 2pl.C die when *the hare: ‘What did you tell the people?’ The hare: ‘When you die,*

¹ added in 11001_K_3

² 11001_K_1: inverse order of clauses

³ added in 11001_K_2

⁴ 11001_K_2: annotation: ‘= ging’ [=went]

⁵ 11001_K_1-2: ‘í [INTJ]

⁶ added in 11001_K_3

⁷ added in 11001_K_3

⁸ added in 11001_K_3

⁹ 11001_K_1-2: ‘átà hĩ-é-xu-a-hã’ [(as you) did like that] with annotation in 11001_K_2: ‘kóm-á-hĩ vé’ [did not listen]

¹⁰ added in 11001-K_2

¹¹ 11001_K_1: ‘||’ó-xao’ [die-for.good]

¹² 11001_K_1: ‘tíi’ [PROH]

¹³ 11001_K_1-2: inverse word order: verb-object

¹⁴ added in 11001_K_3

¹⁵ 11001_K_1: ‘à’ [grammatical object]

¹⁶ 11001_K_1: different word order: subject-verb-object

¹⁷ 11001_K_1: inverse word order: verb-object

tó kyé[-n||gógé -ci -a]¹ -gòè vé.” Tàxúnò n||gógé: “Há [khóé -n à]² [cì [xùì-]³ 2pl.C new.moon -DENOM -I -FUT NEG then moon 2sg.F person -3pl.C O MOV curse-
you will not become like the new moon.’ Then the moon: ‘By telling it (like that),

-á]⁴ n||áa -a -hā.” Tàxúákò n||gógá -m̄ à gùì -à [-kó]⁵ óã -cì [m̄]⁶ tc’óm̄ ki
 -II tell -II -PAST1 then stick -3sg.M O pick.up -II -CONV hare -3sg.F POSS lip on
you have cursed the people.’ Then he picked up a stick and hit the hare’s

||x’ám̄ -á -hī. Tàxúnò óã -cì [m̄]⁷ tc’óm̄ [-m̄]⁸ tceéré -can -a -hī. N||gógé: “Há
 beat -II -PAST5 then hare -3sg.F POSS lip -3sg.M tear -REFL -II -PAST5 moon 2sg.F
lip (with it). Then the hare’s lip

djéxò -kara []⁹ cì kx’úí -á [-hī]¹⁰. Khóé -n̄ à cì |xùì -á [-hī]¹¹: Tó
 be.bad -ADVZ.INTENS MOV speak -II -PAST5 person -3pl.C O MOV curse -II -PAST5 2pl.C
tore. The moon: ‘You have spoken very badly. You have cursed the people: When you

||’ó nò tó kyé[-n||gógé -ci]¹² vé. Tá há kx’úí -á [-hī]¹³. Tí n||gógé -rà tí ||’ó
 die when 2pl.C new.moon -DENOM NEG thus 2sg.F speak -II -PAST5 1sg moon -1sg 1sg die
die, you will not become like the new moon. Thus you have spoken. When I, Moon, die,

nò []¹⁴ kyé -è -||òè.” Tá hī -é -hī ki n||gógé -m̄ ||’ó nò
 when appear.of.new.moon -I -HAB thus do -II -PAST5 at moon -3sg.M die when
I rise again.’ In this manner the moon

kyé -è -||òè. “Óã té à djéxò -kara [kx’úí]¹⁵ -á -hī ki té ||’ó
 appear.of.new.moon -I -HAB hare 1pl.C O be.bad -ADVZ.INTENS speak -II -PAST5 at 1pl.C die
reappears as a new moon when it dies. ‘Because the hare has spoken badly to us, we do not

nò té kyé -nyā -à -||òè.” Tá tá-khòè -n̄à tí [Kafuro -rà]¹⁶ à
 when 1pl.C appear.of.new.moon -NEG -I -HAB thus elder -3pl.C 1sg personal.name -1sg O
reappear like the new moon when we die.’ Thus the elders have told it to me, Kafuro,

¹ 11001_K_1: ‘-è’ [-I]

² added in 11001_K_3 (object added)

³ 11001_K_2: annotation: ‘verfluchen, verwünschen; //’áo Fluchworte ?illegible? [put a curse on so., curse, //’áo cursing words ?illegible?]

⁴ 11001_K_1-2: different word order: verb-MOV

⁵ 11001_K_1: ‘-hī’ [-PAST5]

⁶ 11001_K_1-2: ‘ó-m’ [POSS-3sg.M]

⁷ 11001_K_1-2: ‘ó-m’ [POSS-3sg.M]

⁸ 11001_K_1: ‘à’ [COP]

⁹ omitted from 11001_K_1-2: ‘há’ [2sg.F]

¹⁰ 11001_K_1-2: ‘-hā’ [-PAST1]

¹¹ 11001_K_1-2: ‘-hā’ [-PAST1]

¹² added in 11001_K_2

¹³ 11001_K_1-2: ‘-hā’ [-PAST1]

¹⁴ omitted from 11001_K_1-2: ‘tí’ [1sg]

¹⁵ added in 11001_K_2

¹⁶ added in 11001_K_2

[n||áà []¹ tí kóm -á -hĩ. Tá n|é-kyaó-kúrí Khwe -tè []² kóm [-à -||òè]³. Tí dì
 tell 1sg hear -II -PAST5 thus nowadays Khwe -1pl.C hear -I -HAB 1sg POSS
and I have heard it. We Khwe of today (also) hear it like that. This

à yó-á-xà á.
 COP that's.all COP
is all (from my side).

[Kafuro 1968, Ndo 1977]⁴

11002

11002_K_1	First handwritten version
11002_K_2	First typed version (with German translation)
11002_K_3	Second handwritten version
11002_K_4	Copy of second handwritten version with corrections
11002_K_5	Second typed version
11002_D_1	First typed German translation
11002_D_2	Second typed German translation
11002_D_3	Third typed German translation
11002_D_4	Typeset German translation

[Ám [-hè |hií -ci -e -||òè [kx'éí à] ⁵] ⁶ ⁷

sun -3sg.F rhinoceros -DENOM -I -HAB how

How the sun becomes a rhinoceros

|Ám [-hè]⁸ †áã nò []⁹ |hií -ci -e -||òè. []¹⁰ [Tcao]¹¹-xa-tc'i-Goava -nà múú -a-

sun -3sg.F enter when rhinoceros -DENOM -I -HAB tailed.Goava -3pl.C see -II-

When the sun sets, it becomes a rhinoceros. When the Goava with a tail see

-xu nò [n||àa]¹² [|hií -hè è |x'ú -á -||òè]¹³. Tàxúnò [[|xávè -nà]¹⁴ |á]¹⁵ -á -xu

-COMP when DEM rhinoceros -3sg.F O kill -I -HAB then break.open -3pl.C slaughter -II -COMP

it, they kill this rhinoceros. Then when they have broken up (the ribcage and body)

¹ 11001_K_1: 'a-hĩ' [-II-PAST5]

² added in 11001_K_2: 'té' [CONT]

³ 11001_K_1-2: 'á-hĩ' [-II-PAST5]

⁴ added in 11001_K_3

⁵ added in handwriting in 11002_K_5

⁶ added in 11002_K_5

⁷ 11002_K_3-4: 'ám I' [(text about) sun I]; 11002_K_1: 'ám' [sun]; 11002_K_2: German heading: 'Die "Sonnenmythe" in der Sprache der Khoe-Buschmänner, geschrieben auf der von Prof. Oswin Köhler entwickelten Spezial-Schreibmaschine' [The 'sun myth' in the language of the Khwe Bushmen, written on the special typewriter developed by Prof. Oswin Köhler]

⁸ 11002_K_1-3: 'à' [FOC]; 11002_K_4: first corrected to '-mà' [3-sg.M], then to '-hè' [-3sg.F]

⁹ omitted addition in 11002_K_4: 'ci' [MOV]

¹⁰ omitted from 11002_K_1: 'tàxúnò' [then]

¹¹ 11002_K_1: annotation: 'xéri ókà tí' [(the tail) is at the end]

¹² 11002_K_1-3: 'á' [DEM]

¹³ 11002_K_1-3: inverse word order: verb-object

¹⁴ added in 11002_K_4

¹⁵ 11002_D_2: annotation: '(aufgeschlagen das Brustbein mit dem Beil, aufgeschnitten den Leib mit dem Messer)' [open the breastbone by hitting with the axe, cut open the abdomen with the knife]

nò tè kyàrè -ná -xú [nò]¹ |híí -cì m ÷x'ám -'óá -m à
 and CONT cut.meat.into.strips -II -COMP and rhinoceros -3sg.F POSS shoulder -bone -3sg.M O
and have cut the meat into strips, and when they have scraped off the shoulder blade

[ó- |xà -kà -ra ||xàó -ó -xu]² [nò]³ [|gèε-n÷gòà -cì ki n||à -m ÷x'ám-
 without- flesh -CAU -II scrape.off -II -COMP when old.woman -3sg.F to DEM -3sg.M shoulder-
of the rhinoceros, so that it is without flesh, they give the shoulder blade to

-'óá -m à ÷xàá -á -||òè. ||Gèε-n÷gòà -hè múú nò n||à -m ÷x'ám -'óá -m
 -bone -3sg.M O give -I -HAB old.woman -3sg.F see when DEM -3sg.M shoulder -bone -3sg.M
an old woman. When the old woman sees it, there is no more

ki |xàá -mà hámbé. Tàxúnò ||gèε-n÷gòà -hè guúvú nò úi -n÷gú-kyao]⁴ gyaám -à-
 on flesh -3sg.M be.absent then old.woman -3sg.F reject and evening -darkness throw -I-
flesh on the shoulder blade. Then the old woman rejects it and throws it towards

[-||òè]⁵. “Cíí [nà]⁶ |ám -ci [è]⁷,” tà ||'éè nò gyaám -à -||òè. N||àtá -xa cíí
 -HAB go.up and sun -DENOM IMP COMPL request and throw -I -HAB like.that -GER go.up
nightfall. ‘Go and become the sun,’ she requests and throws it. When it has gone like

nò [cíí]⁸ |ám -ci -a -xu [-a -||òè]⁹. Tá híí -è -||òè Tcao-xa-tc'i-Goava -nà.
 when MOV sun -DENOM -II -COMP -I -HAB thus do -I -HAB tailed.Goava -3pl.C
that, it becomes the sun. Thus the Goava with a tail do it.

|Ám [-hè]¹⁰ Tcao-xa-tc'i-Goava -n [kx'óxò]¹¹. Tá tá-khòè [-nà]¹² kx'úi -é -||òè. []¹³
 sun -3sg.F tailed.Goava -3pl.C meat thus elder -3pl.C speak -I -HAB
The sun is the meat of the Goava with a tail. Thus the elders say.

[Cangongoro 1971]¹⁴, [Ndo 1977]¹⁵

¹ added in 11002_K_2+4

² 11002_K_1-3: different word order: verb-adverb

³ added in 11002_K_4

⁴ added in 11002_K_4 instead of 11002_K_1-4: 'tàxúnò úi thùú nò (11002_K_2: 'úi nò thùú nò') n||à-rí |hí-cì-m ÷xám-'óá à'
 [then when it is dark in the evening (11002_K_2: when evening and dark), (the old woman will throw) that rhino shoulder
 blade]

⁵ only in 11002_K_2-3: '-gòè' [-FUT]

⁶ added in 11002_K_4

⁷ 11002_K_1-3: '-cè' [-2.sg.F.voc]

⁸ added in 11002_K_4

⁹ added in 11002_K_4 (infinite > finite verb)

¹⁰ 11002_K_1-3: 'à' [FOC]; 11002_K_4: first corrected to '-mà' [3-sg.M], then to '-hè' [-3sg.F]

¹¹ 11002_K_1-3: '÷' [food]

¹² 11002_K_1: '-||ùà' [-3pl.M]

¹³ 11002_D_2: 'Die geschwänzten Goava sind schwarz. Aber es sind keine Mbukushu. Sie gehören zur Familie der Khwe' [The
 Goava with a tail are black. But they are not Mbukushu. They belong to the Khwe family]

¹⁴ 11002_K_1-3-4: 'Cangongoro 2.7.71'

¹⁵ added in 11002_K_5