



W.H. Schroeder pinx

Andre & Sleight. Lit

|| K A B O.

SPECIMENS
OF
BUSHMAN FOLKLORE

COLLECTED BY
THE LATE W. H. I. BLEEK, PH.D.

AND
L. C. LLOYD

EDITED BY THE LATTER

WITH AN INTRODUCTION BY
GEORGE MCCALL THEAL, D.LIT., LL.D., ETC.
TRANSLATION INTO ENGLISH; ILLUSTRATIONS; AND APPENDIX.

LONDON
GEORGE ALLEN & COMPANY, LTD.
RUSKIN HOUSE, 44 & 45 RATHBONE PLACE, W.
1911.

GR
360
B9
B64
SCNHNON

TO ALL FAITHFUL WORKERS.

PREFACE.

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

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

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

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

With regard to the extra signs used in printing the Bushman texts, it should be explained that Dr. Bleek, in order to avoid still further confusion in the signs used to represent clicks, adopted the four marks for these which had already been employed by some of the missionaries in printing Hottentot. He added a horizontal line at the top of the mark ! , used for the dental click, for the sake of additional clearness in writing (*see* the table of signs on page 438 of the Appendix). This addition he intended to discontinue when the time for printing should come; and it no longer appears in the table of signs he prepared for the printer in 1874. The sequence of the clicks, in this last table, he has also somewhat altered; and has substituted the mark $\simeq$ instead of the previously used ; for the "gentle croaking sound in the throat".

! indicates the dental click.

! " " cerebral click.

|| " " lateral click.

" " palatal click.

$\odot$ " " labial click.

χ " an aspirated guttural, like German *ch*.

r " a strong croaking sound in the throat.

$\simeq$ " a gentle croaking sound in the throat.

$\sim$ " the nasal pronunciation of a syllable.

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

— indicates the raised tone.*

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

' indicates an arrest of breath (as in *tt'uára*).

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

- placed under a letter, indicates a very short pronunciation of it.
- under a vowel, indicates a more or less open pronunciation of it.
- n indicates a ringing pronunciation of the *n*, as in “song” in English.
- r placed over *n* indicates that the pronunciation is between that of the two consonants. There is also occasionally a consonantal sound met with in Bushman between *r*, *n*, and *l*.

A description of how to make the first four clicks, in this list, follows; taken from Dr. Bleek’s “Comparative Grammar of South African Languages”, Part I, Phonology, pp. 12 and 13.

The dental click ! is sounded by pressing the “tip of the tongue against the front teeth of the upper jaw, and then suddenly and forcibly withdrawing it”. (Tindall.) It resembles our interjection of annoyance.

The cerebral click ! is “sounded by curling up the tip of the tongue against the roof of the palate, and withdrawing it suddenly and forcibly”. (Tindall.)

The lateral click || is, “according to Tindall, in Nama Hottentot generally articulated by covering with the tongue the whole of the palate, and producing the sound as far back as possible, either at what Lepsius calls the faucal or the guttural point of the palate. European learners, however, imitate the sound by placing the tongue against the side teeth and then withdrawing it.”

* * * “A similar sound is often made use of in urging forward a horse.”

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

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

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

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

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

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

llkábbō or “Dream” (who furnishes fifteen pieces) was from the same neighbourhood as *la!kũnta*. He was an excellent narrator, and patiently watched until a sentence had been written down, before proceeding with what he was telling. He much enjoyed the thought that the Bushman stories would become known by means of books. He was with Dr. Bleek from February 16th, 1871, to October 15th,

1873. He intended to return, later, to help us at Mowbray, but, died before he could do so.

!han̄kass'ō or "Klein Jantje" (son-in-law to *!kábbo*) contributes thirty-four pieces to this volume. He also was an excellent narrator; and remained with us from January 10th, 1878, to December, 1879.

Diä!kwāin gives fifteen pieces, which are in the Katkop dialect, which Dr. Bleek found to vary slightly from that spoken by *!kábbo* and *!a!kuñta*. He came from the Katkop Mountains, north of Calvinia (about 200 miles to the west of the homes of *!a!kuñta* and *!kábbo*). He was at Mowbray from before Christmas, 1873, to March 18th, 1874, returning on June 13th, 1874, and remaining until March 7th, 1876.

!kwéiten ta !kēn (a sister of *Diä!kwāin's*) contributes three pieces, also in the Katkop dialect. She remained at Mowbray from June 13th, 1874, to January 13th, 1875.

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

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

Portraits of *!kábbo*, *Diä!kwāin*, his sister, *!kwéiten ta !kēn*, *!han̄kass'ō*, and *!ǀáken-añ* will be seen among the illustrations; from which, by an unfortunate oversight, that of *!a!kuñta* has been omitted.

The few texts in the language of the "Bushmen", calling themselves !*kuñ*, met with beyond Damaraland, which are given in the Appendix, are accompanied by as adequate an English translation as can at present be supplied. These texts were furnished by two lads, whose portraits will also be found among the illustrations. The extract given below, from the Bushman Report of 1889, sent in to the Cape Government, will explain a little more about them. The additional signs required for the printing of the !*kuñ* texts are almost similar to those employed in printing the Specimens of Bushman Folk-lore, but fewer in number.

" It had been greatly desired by Dr. Bleek to
" gain information regarding the language spoken by
" the Bushmen met with beyond Damaraland; and,
" through the most kind assistance of Mr. W. Coates
" Palgrave (to whom this wish was known), two boys
" of this race (called by itself !*kuñ*), from the country
" to the north-east of Damaraland, were, on the
" 1st of September, 1879, placed with us, for a time,
" at Mowbray. They were finally, according to
" promise, sent back to Damaraland, on their way
" to their own country, under the kind care of
" Mr. Eriksson, on the 28th of March, 1882. From
" these lads, named respectively !*nanni* and *Tamme*,
" much valuable information was obtained. They
" were, while with us, joined, for a time, by
" permission of the authorities, on the 25th of
" March, 1880, by two younger boys from the same
" region, named *Iuma* and *Da*. The latter was very
" young at the time of his arrival; and was believed
" by the elder boys to belong to a different tribe of
" !*kuñ*. *Iuma* left us, for an employer found for him

“ by Mr. George Stevens, on the 12th of December,
 “ 1881, and Da was replaced in Mr. Stevens’ kind
 “ care on the 29th of March, 1884. The language
 “ spoken by these lads (the two elder of whom,
 “ coming from a distance of fifty miles or so apart,
 “ differed slightly, dialectically, from each other)
 “ proved unintelligible to *!han+kass’ō*, as was his to
 “ them. They looked upon the Bushmen of the
 “ Cape Colony as being another kind of *!kuñ*; and
 “ *!han+kass’ō*, before he left us, remarked upon the
 “ existence of a partial resemblance between the
 “ language of the Grass Bushmen, and that spoken
 “ by the *!kuñ*. As far as I could observe, the
 “ language spoken by these lads appears to contain
 “ four clicks only; the labial click, in use among
 “ the Bushmen of the Cape Colony, etc., being the
 “ one absent; and the lateral click being pronounced
 “ in a slightly different manner.[*] The degree of
 “ relationship between the language spoken by the
 “ *!kuñ* and that of the Bushmen of the Cape Colony
 “ (in which the main portion of our collections had
 “ been made) has still to be determined. The two
 “ elder lads were fortunately also able to furnish
 “ some specimens of their native traditionary lore;
 “ the chief figure in which appears to be a small
 “ personage, possessed of magic power, and able to
 “ assume almost any form; who, although differently
 “ named, bears a good deal of resemblance to the
 “ Mantis, in the mythology of the Bushmen. The

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

“ power of imitating sounds, both familiar and
 “ unfamiliar to them, as well as the actions of
 “ animals, possessed by these boys, was astonishing.
 “ They also showed a certain power of representation,
 “ by brush and pencil. The arrows made by them
 “ were differently feathered, and more elaborately
 “ so than those in common use among the Bushmen
 “ of the Cape Colony.” *

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

* Taken from “A Short Account of further Bushman Material collected. By L. C. Lloyd.—Third Report concerning Bushman Researches, presented to both Houses of the Parliament of the “Cape of Good Hope”.—London: David Nutt, 270, Strand.—1889. pp. 4 & 5.



Ostriches (male, females, and young one).



Kwə-kkwə́ra gwāi.
Male.

Otis afra, Lin.



Kwə-kkwə́ra láityi.
Female.
Dǎ!kwǎ́in, March, 1875.

the text, as anything standing between text and translation would materially hinder the usefulness of the latter; and, for this reason, the main portion of the illustrations will be placed at the end of the volume.

To show the living activity of Bushman beliefs, the following instances may be given. Some little time after Dr. Bleek's death, a child, who slept in a small room by herself, had been startled by an owl making a sound, like breathing, outside her window in the night. This was mentioned to *Dia!kwān*, who said, with a much-pleased expression of countenance, did I not think that Dr. Bleek would come to see how his little children were getting on?

Later, I brought a splendid red fungus home from a wood in the neighbourhood of the Camp Ground, in order to ascertain its native name. After several days, fearing lest it should decay, I asked *than+kass'ō*, who was then with us, to throw it away. Shortly afterwards, some unusually violent storms of wind and rain occurred. Something was said to him about the weather; and *than+kass'ō* asked me if I did not remember telling him to *throw* the fungus away. He said, he had not done so, but had "put it gently down". He explained that the fungus was "a rain's thing"; and evidently ascribed the very bad weather, we were then having, to my having told him to "throw it away".

To Dr. Theal, for his most kind interest in this work, and for his untiring help with regard to its publication, to Professor von Luschan, for his kind efforts to promote the publication of the copies of Bushman pictures made by the late Mr. G. W. Stow,

to *Herrn Regierungsbaumeister a.d.*, H. Werdelmann, for the copies of Bushman implements that he was so good as to make for us, to my niece, Doris Bleek, for her invaluable help in copying many of the manuscripts and making the Index to this volume, and to my niece, Edith Bleek, for much kind assistance, my most grateful thanks are due.

L. C. LLOYD.

CHARLOTTENBURG, GERMANY.

May, 1911.

CONTENTS.

LIST OF ILLUSTRATIONS	PAGE xxi
INTRODUCTION	xxv

A. MYTHOLOGY, FABLES, LEGENDS, AND POETRY.

I. *The Mantis.*

The Mantis assumes the form of a Hartebeest	2
!gǎǎnu-tsaχǎǎ (the son of the Mantis), the Baboons, and the Mantis	16
The Story of the Leopard Tortoise	36

II. *Sun and Moon.*

The Children are sent to throw the sleeping Sun into the Sky	44
The Origin of Death; preceded by a Prayer addressed to the Young Moon	56
The Moon is not to be looked at when Game has been shot	66

III. *Stars.*

The Girl of the Early Race, who made Stars	72
The Great Star, !gǎǎnũ, which, singing, named the Stars	78
What the Stars say, and a Prayer to a Star	80
!kó-g!nuĩn-tára, wife of the Dawn's-Heart Star, Jupiter	84

IIIa. *Other Myths.*

The Son of the Wind	100
‡kágára and !hǎǎnu, who fought each other with Lightning	112

IV. *Animal Fables.*

The Hyena's Revenge (<i>First Version</i>)	122
The Hyena's Revenge (<i>Second Version</i>)	124
The Lion jealous of the Voice of the Ostrich	126
The Resurrection of the Ostrich	136
Part of the preceding Tale parsed by Dr. Bleek	144
The Vultures, their elder Sister, and her Husband	154
Dǎi-χérreten, the Lioness, and the Children	162
The Mason Wasp and his Wife	170

V. *Legends.*

	PAGE
The Young Man of the Ancient Race, who was carried off by a Lion, when asleep in the Field	174
A Woman of the Early Race and the Rain Bull	192
The Girl's Story; the Frogs' Story	198
The Man who ordered his Wife to cut off his Ears	204
The <i>†nèrru</i> and her Husband	206
The Death of the Lizard	214

VI. *Poetry.*

The Cat's Song	220
The Song of the Caama Fox	222
The Songs of the Blue Crane	224
The Old Woman's Song (<i>First Version</i>)	228
A Song sung by the Star <i>!gáũũ</i> , and especially by Bushman Women	230
Sirius and Canopus	230
The Song of the Bustard	232
The Song of the Springbok Mothers	234
<i>!kábbo's</i> Song on the Loss of his Tobacco Pouch	234
The Broken String	236
The Song of <i>!nũ!numma-!kwiten</i>	238

B. HISTORY (NATURAL AND PERSONAL).

VII. *Animals and their Habits—Adventures with them—
and Hunting.*

The Leopard and the Jackal	244
Doings of the Springbok	244
Habits of the Bat and the Porcupine	246
The <i>Saxicola Castor</i> and the Wild Cat	254
The Baboons and <i>!xábbiten xábbiten</i>	254
A Lion's Story	258
The Man who found a Lion in a Cave	260
Certain Hunting Observances, called <i>!nánna-ssě</i>	270
<i>!nánna-ssě. Second Part.</i> Further information; particularly with regard to the Treatment of Bones	274
Tactics in Springbok Hunting	284

VIII. *Personal History.*

PAGE

!kábbo's Capture and Journey to Cape Town (<i>First Account</i>) .	290
!kábbo's Capture and Journey to Cape Town (<i>Second Account</i>) .	294
!kábbo's Journey in the Railway Train	298
!kábbo's Intended Return Home	298
How !han+kass'ō's Pet Leveret was killed	316
The Thunderstorm	320

IX. *Customs and Superstitions.*

Cutting off the Top of the Little Finger, and Piercing Ears and Nose	328
Cutting off the Top of the Little Finger (<i>Second Account</i>) .	330
Bushman Presentiments	330
Doings and Prayers when Canopus and Sirius come out .	338
The Making of Clay Pots	342
The Bushman Soup Spoon	348
The Shaped Rib Bone	348
The Bushman Drum and Dancing Rattles	350
The use of the !gōin!gōin, followed by an Account of a Bushman Dance	352
Preparation of the Feather Brushes used in Springbok Hunting	358
The Marking of Arrows	360
The Adhesive Substance used by Bushmen in Making Arrows	362
Mode of getting rid of the evil Influence of Bad Dreams .	364
Concerning Two Apparitions	364
The Jackal's Heart not to be eaten	372
!hára and <i>Ttō</i>	374
How <i>Ttō</i> is obtained	378
Signs made by Bushmen to show in which direction they have gone	380
Earth thrown into the air	384
Death	388

APPENDIX.

A few !kun texts with translation	404
The Doings of !χyé are many	404
Various Transformations of !χyé, !χyé as !náχane	404
Further Changes of form	404
!χyé as a !guí Tree and as a Fly	406

	PAGE
ǀXǁúé as Water and as other things. In his own form he rubs fire and dies	406
Prayer to the Young Moon	414
The Treatment of Thieves	416
The ǀXǁú (Four pieces of Wood used for Divining Purposes) .	424
Beating the Ground with a stone	428
Certain animals, when seen near graves, to be respected .	428
A Snake which announces Death	430
Dr. Bleek's Report, etc., regarding Photographs sent to England by Government, December 23, 1871	434
Undated Fragment, found among Dr. Bleek's Papers, apparently written between 1870 and 1873	439
Letter from Dr. Bleek to the Secretary for Native Affairs .	439
Report concerning Bushman Researches, by W. H. I. Bleek, Ph.D. Printed by order of the House of Assembly in 1873	441
INDEX to Specimens of Bushman Folklore	449

LIST OF ILLUSTRATIONS.

1. Coloured Portrait of kábbo, Dr. Bleek's old Bushman Teacher	<i>Frontispiece.</i>
<i>From a Painting by W. Schröder.</i>	
2. Coloured Portrait of han†kass'ō	<i>To precede page 1</i>
<i>From a Painting by W. Schröder.</i>	
3. Photograph of Diä!kwān̄	<i>To face page 42</i>
4. Photograph of !kweiten̄ ta kēn, sister to Diä!kwān̄	" " 70
5. Photograph of Bushman Men and Women, including !xákēn-añ, who is fifth in the group	" " 98
<i>Taken at Salt River in 1884.</i>	
6. Photograph of a Bushman. c	" " 120
<i>From the Breakwater.</i>	
7. Pencil Drawing by han†kass'ō, showing the ravines and homes of the children in the story of Ddi'xérreten̄, the Lioness, and the Children. (<i>See page 163.</i>) The pencil sketch above belongs properly to the drawings made by the !kuñ boys	" " 172
8. Photograph of Three Bushmen. 1.d. 2.d. and 3.d.	" " 172
<i>From the Breakwater.</i>	
9. Photograph of a Grass Bushman	" " 218
<i>Taken at Cape Town in 1880.</i>	
10. Photograph of a Bushman Family	" " 242
<i>Taken at Salt River in 1884.</i>	
11. Tactics in Springbok Hunting	" " 288
<i>Drawn by han†kass'ō.</i>	
12. Photograph of Bushman Children	" " 288
<i>Taken at Salt River in 1884.</i>	
13. Photograph of Bushman Woman with Digging-stick	" " 326
<i>Taken at Salt River in 1884.</i>	

14. Photograph of Four !kuñ Boys, !nañni,
Taúme, lúma, and Dǎ *To face page 402*
15. Group of Bushmen *a*. (*See Appendix, page 437.*)
Photographed at the Breakwater Convict Station about 1871.
- 15a. Key to Group *a*.
- | | |
|-------------------------------|----------------------------|
| (1) !hañkum, "Marcus." | (20) Rietfontein. |
| (2) Khauru, "Soopie." | (26) Strontbergen. |
| (3) !herri-ï, "Oud Toontje." | (72) N.W. of Strontbergen. |
| (4) !χaitatiñ, "Lellerbay." | (28) Dr. Hahn. |
| (5) Tshorru, "Cornelis." | (34) Strontbergen. |
| (6) Kūsi, "Koos Pleitje." | (22) Among Boers. |
| (7) !χwariitten, "Jacob Nel." | (52) Witteklip. |
| (8) Gautarru, "Klaas." | (28) N.W. of Strontbergen. |
| (9) !gubbu, "Coos Toontje." | (52) N.W. of Strontbergen. |
| (10) !lǒö, "Adam Fix." | (67) Haarfontein. |
16. Group of Bushman *b*.
Same men as the preceding.
17. Photograph of !lkábbo. (*Full face.*)
Taken at the Breakwater, 1871.
18. Photograph of !lkábbo. (*Side face.*)
Taken at the Breakwater in 1871.
19. !góin-!góin. (*See page 353.*)
Drawn by Herr H. Werdelmann.
20. Bushman Dancing Rattles. (*Half size. See page 353.*)
Drawn by Herr H. Werdelmann.
21. (1) Plaything made by !kuñ.
(2) The Bushman Soup Spoon. (*Nearly half size. See page 349.*)
Drawn by Herr H. Werdelmann.
22. Instruments similar to !góin-!góin, made by the !kuñ.
Drawn by Herr H. Werdelmann.
23. A shaped rib bone, used for eating certain food. (*Two-thirds of actual size. See page 349.*)
Drawn by Herr H. Werdelmann.
24. (1) Arrow made by the !kuñ. (*Half size.*)
(2) Bushman Arrow. (*One-sixth actual size.*)
(a) Section showing red marks by which the arrows are
recognized by Bushmen.
Drawn by Herr H. Werdelmann.
25. Hartebeest, Steinbok, Gemsbok, and Springbok.
Drawn by !hañ-kass'ō.

26. Porcupines and Mierkats. A Jackal supposed to be chasing the latter.

Drawn by |han+kass'ō.

27. Porcupines, Anteater, and Birds called ɬnèrru. (See page 207.)

Drawn by |han+kass'ō.

28. Footprints of Porcupine at one of the entrances to its hole.

- 28a. The Mountains into which the !khāù (a lizard of the genus *Agama*) was changed. (See page 215.)

Drawn by |han+kass'ō.

29. Blue Cranes and Ostrich. (See page 225.)

Drawn by |han+kass'ō.

30. Bushman Huts.

Drawn by |han+kass'ō.

31. A "Water-bull".

Drawn by Diä!kwā̃n.

32. Male and Female Gemsbok.

Drawn by Diä!kwā̃n.

33. Family of Ostriches. (See Preface, page xiv.)

Drawn by Diä!kwā̃n.

- 33a. Bustards Male and Female. (See page 233.)

Drawn by Diä!kwā̃n.

34. Lizards of the Genus *Agama*. (See page 215.)

Drawn by Diä!kwā̃n.

35. Male and Female Mantis.

Drawn by Diä!kwā̃n.

36. !χ_ué. (See page 405.)

Drawn by !nañni.

37. !χ_ué as the plant !náχane. (See page 405.)

Drawn by !nañni.

38. !χ_ué as a tree by day and himself by night.

Drawn by !nañni.

39. !χ_ué as a !lguì-tree. (See page 407.)

Drawn by !nañni.

40. !χ_ué as a !kū₃-tree.

Drawn by !nañni.

41. !χ_ué as a !kǎñ-a.

Drawn by !nañni.

42. !χ_ué as an Elephant.

Drawn by Tāñme.

43. The Ilgué-tree, with a hollow in which rain-water has collected. (*See pages 432 and 433.*)

Drawn by !nañni.

44. A little child asleep in the shade of a tree.

Drawn by !nañni.

45. !gañ!gañni or !gañ!gañnishe.

Drawn by !nañni.

46. A Grave (the body is placed in a hole at the side).

Drawn by !nañni.

47. Pieces of Wood shaped by the !kuñ, used by them for Divining. (*Full size.*)

Drawn by Herr H. Werdelmann.

- 47a. Firesticks (used for rubbing fire).

Drawn by !nañni.

48. !goñllnǎ (an edible root).

Drawn by Tañme.

49. llhúru. A ground-plant.

Apparently drawn by Tañme.

50. Beast of Prey, Fish, and Tree.

Drawn by Tañme.

INTRODUCTION.

THE Bushmen were members of a division of the human species that in all probability once occupied the whole, or nearly the whole, of the African continent. It would seem that they were either totally exterminated or partly exterminated and partly absorbed by more robust races pressing down from the north, except in a few secluded localities where they could manage to hold their own, and that as a distinct people they had disappeared from nearly the whole of Northern and Central Africa before white men made their first appearance there. Schweinfurth, Junker, Stanley, Von Wissmann,* and other explorers and residents in the equatorial

* The following volumes may be referred to:—

Schweinfurth, Dr. Georg: *The Heart of Africa, Three Years' Travels and Adventures in the Unexplored Regions of Central Africa, from 1868 to 1871.* Two crown octavo volumes, published in London (date not given).

Junker, Dr. Wilhelm: *Travels in Africa during the Years 1875–1886.* Translated from the German by A. H. Keane, F.R.G.S. Three demy octavo volumes, published in London in 1890–2.

Stanley, Henry M.: *In Darkest Africa or the Quest, Rescue, and Retreat of Emin, Governor of Equatoria.* Two demy octavo volumes, published in London in 1890.

von Wissmann, Hermann: *My Second Journey through Equatorial Africa from the Congo to the Zambesi in the Years 1886 and 1887.* Translated from the German by Minna J. A. Bergmann. A demy octavo volume, published in London in 1891.

Casati, Major Gaetano: *Ten Years in Equatoria and the Return with Emin Pasha.* Translated from the original Italian Manuscript by the Hon. Mrs. J. Randolph Clay assisted by Mr. I. Walter Savage Landor. Two royal octavo volumes, published at London and New York in 1891.

Burrows, Captain Guy: *The Land of the Pigmies.* A demy octavo volume, published in London in 1898.

regions, who have had intercourse with the pygmies still existing in the depths of the dark forest west of the Albert Nyanza, have given descriptions of these people which show almost beyond a doubt that they and the Bushmen of South Africa are one in race. All the physical characteristics are the same, if we allow for the full open eye of the northern pygmy being due to his living in forest gloom, and the sunken half-closed eye of the southern Bushman to his life being passed in the glare of an unclouded sun.

The average height of adult male Bushmen, as given by Fritsch and other observers from careful measurement, is 144·4 centimetres or 56·85 inches. Von Wissmann gives the height of some pygmies that he measured as from 140 to 145 centimetres, or about the same.

Schweinfurth's description not only of the bodily but of the mental characteristics of his pygmy would hold good for one of the southern stock, Junker's photographs might have been taken on the Orange river; and no one acquainted with Bushmen can read the charming account of the imp Blasiyo, given by Mrs. R. B. Fisher in her book *On the Borders of Pygmy Land*, without recognising the aborigine of South Africa. Whether he is blowing a great horn and capering under the dining-room window, or caning the big Bantu men in the class which he is teaching to read in the mission school at Kabarole, in order to make them respect him, the portrait in words which Mrs. Fisher has given of that exceedingly interesting pygmy is true to the life of one of those with whom this volume deals.

But those isolated remnants of a race that there is every reason to believe was once widely spread do not offer to ethnologists such an excellent subject for study as might at first thought be supposed, for it would appear from the observations of travellers that they have lost their original language, though this is not altogether certain. Savages, though having the passions and the bodily strength of men, are children in mind and children in the facility with which they acquire other forms of speech than those of their parents. The rapidity with which a Bushman learned to speak Dutch or English, when he was brought into contact with white people in South Africa, was regarded as almost marvellous in the early days of the Cape Colony. And so the Bushmen or pygmies of the north, hemmed in by Bantu, although not on friendly terms with them, learned to speak Bantu dialects and may have lost their own ancient tongue. This is to be gathered from what travellers have related, but no one has yet lived long enough with them to be able to say definitely that among themselves they do not speak a distinct language, and use a corrupt Bantu dialect when conversing with strangers. But whether this be so or not, they must have lost much of their original lore, or it must at least have changed its form.

South of the Zambesi and Kunene rivers, in addition to the Bushmen, two races had penetrated before our own. One of those was composed of the people termed by us Hottentots, who at a very remote time probably had Bushmen as one of its ancestral stocks, and certainly in recent centuries had incorporated great numbers of Bushman girls.

But these people never went far from the coast, though they continued their migrations along the border of the ocean all the way round from the Kunene to a little beyond the Umzimvubu, where their further progress was stopped by the Bantu advancing on that side. Where they originally resided cannot be stated positively, but there is strong reason for believing that in ancient times they occupied the territory now called Somaliland. The references to Punt in early Egyptian history, and the portrait of the queen of that country so often described by different writers, may be mentioned as one of the indications leading to this belief. Another, and perhaps stronger, indication is the large number of drilled stones of the exact size and pattern of those used by the Hottentots in South Africa — different in form from those manufactured by Bushmen — that have been found in Somaliland, an excellent collection of which can be seen in the ethnological museum in Berlin. The Hottentots, according to their own traditions, came from some far distant country in the north-east, and they cannot have crossed the Kunene many centuries before Europeans made their first appearance at the extremity of the continent. This is conclusively proved by the fact that the dialects spoken by the tribes in Namaqualand and beyond Algoa Bay on the south-eastern coast differed so slightly that the people of one could understand the people of the other without much difficulty, which would certainly not have been the case if they had been many centuries separated. They had no intercourse with each other, and yet towards the close of the seventeenth century an interpreter

belonging to a tribe in the neighbourhood of the Cape peninsula, when accompanying Dutch trading parties, conversed with ease with them all.

In our present state of knowledge it is impossible to say when the Bantu first crossed the Zambesi, because it is altogether uncertain whether there were, or were not, tribes of black men in the territory now termed Rhodesia before the ancestors of the present occupants moved down from the north; but those at present in the country cannot claim a possession of more than seven or eight hundred years. When the Europeans formed their first settlements, the area occupied by the Bantu was small compared with what it is to-day, and a vast region inland from the Kathlamba mountains nearly to the Atlantic shore was inhabited exclusively by Bushmen. That region included the whole of the present Cape province except the coast belt, the whole of Basutoland and the Orange Free State, the greater part, if not the whole, of the Transvaal province, and much of Betshuanaland, the Kalahari, and Hereroland. The paintings on rocks found in Southern Rhodesia at the present day afford proof of a not very remote occupation by Bushmen of that territory, but they give evidence also that the big dark-coloured Bantu were already there as well.

By the Hottentots and the Bantu the Bushmen were regarded simply as noxious animals, and though young girls were usually spared and incorporated in the tribes of their captors to lead a life of drudgery and shame, all others who could be entrapped or hunted down were destroyed with as little mercy as if they had been hyenas. On the

immediate border of the Hottentot and Bantu settlements there was thus constant strife with the ancient race, but away from that frontier line the Bushmen pursued their game and drank the waters that their fathers had drunk from time immemorial, without even the knowledge that men differing from themselves existed in the world.

This was the condition of things when in the year 1652 the Dutch East India Company formed a station for refreshing the crews of its fleets on the shore of Table Bay, a station that has grown into the present British South Africa. The Portuguese had established themselves at Sofala a hundred and forty-seven years earlier, but they had never penetrated the country beyond the Bantu belt, and consequently never made the acquaintance of Bushmen. From 1652 onward there was an opportunity for a thorough study of the mode of living, the power of thought, the form of speech, the religious ideas, and all else that can be known of one of the most interesting savage races of the earth, a race that there is good reason to believe once extended not only over Africa, but over a large part of Europe, over South-Eastern Asia,—where many scientists maintain it is now represented by the Semang in the Malay peninsula, the Andamanese, and some of the natives of the Philippine islands,—and possibly over a much greater portion of the world's surface, a race that had made little, if any, advance since the far distant days when members of it shot their flint-headed arrows at reindeer in France, and carved the figures of mammoths and other now extinct animals on tusks of ivory in the same fair land. It was truly an

ancient race, one of the most primitive that time had left on the face of the earth.

But there were no ethnologists among the early white settlers, whose sole object was to earn their bread and make homes for themselves in the new country where their lot was cast. They too soon came to regard the wild Bushmen as the Hottentots and the Bantu regarded them, as beings without a right to the soil over which they roamed, as untamable robbers whom it was not only their interest but their duty to destroy. They took possession of the fountains wherever they chose, shot the game that the pygmies depended upon for food, and when these retaliated by driving off oxen and sheep, made open war upon the so-called marauders. It was impossible for pastoral white men and savage Bushmen who neither cultivated the ground nor owned domestic cattle of any kind to live side by side in amity and peace. And so, slowly but surely, the Europeans, whether Dutch or English, extended their possessions inland, the Hottentots—Koranas and Griquas,—abandoning the coast, made their way also into the interior, and the Bantu spread themselves ever farther and farther, until to-day there is not an acre of land in all South Africa left to the ancient race. Every man's hand was against them, and so they passed out of sight, but perished fighting stubbornly, disdaining compromise or quarter to the very last. There is no longer room on the globe for palæolithic man.

When I say every man's hand was against them, I do not mean to imply that no efforts at all were ever made by white men to save them from absolute

extinction, or that no European cast an eye of pity upon the unfortunate wanderers. On more than one occasion about the beginning of the nineteenth century benevolent frontier farmers collected horned cattle, sheep, and goats, and endeavoured to induce parties of Bushmen to adopt a pastoral life, but always without success. They could not change their habits suddenly, and so the stock presented to them was soon consumed. The London Missionary Society stationed teachers at different points among them, but could not prevail upon them to remain at any one place longer than they were supplied with food. In the middle of the same century the government of the Orange River Sovereignty set apart reserves for two little bands of them, but by some blunder located a Korana clan between them, and that effort failed. Then many frontier farmers engaged families of Bushmen to tend their flocks and herds, which they did as a rule with the greatest fidelity until they became weary of such a monotonous life, and then they wandered away again. Other instances might be added, but they all ended in the same manner. The advance of the white man, as well as of the Hottentots and the Bantu, was unavoidably accompanied with the disappearance of the wild people.

On the farms where a number of Bushman families lived white children often learned to speak their language, with all its clicks, and smacking of the lips, and guttural sounds, but this knowledge was of no use to anyone but themselves, and it died with them. They were incompetent to reduce it to writing, and too ill-educated to realise the value of the information they possessed. Here and

there a traveller of scientific attainments, such as Dr. H. Lichtenstein, or a missionary of talent, such as the reverend T. Arbousset, tried to form a vocabulary of Bushman words, but as they did not understand the language themselves, and there were no recognised symbols to represent the various sounds, their lists are almost worthless to philologists.

So matters stood in 1857, when the late Dr. Wilhelm H. I. Bleek (Ph.D.), who was born at Berlin in 1827, and educated at the universities of Bonn and Berlin, commenced his researches in connection with the Bushmen. He was eminently qualified for the task, as his natural bent was in the direction of philology, and his training had been of the very best kind, in that he had learned from it not to cease study upon obtaining his degree, but to continue educating himself. For many years after 1857, however, he did not devote himself entirely, or even mainly, to investigations regarding the Bushmen, because of the difficulty of obtaining material, and also because he was intently engaged upon the work with which his reputation as a philologist must ever be connected, *A Comparative Grammar of South African Languages*. In this book he deals with the Hottentot language and with the Bantu, the last divided into a large number of dialects. In 1862 the first part of his valuable work appeared, in 1864 a small volume followed entitled *Reynard the Fox in South Africa, or Hottentot Fables and Tales*, and in 1869 the first section of the second part of his *Comparative Grammar* was published. That work, regarded by everyone since its issue as of the highest value, and which must always remain the standard authority

on its subject, was never completed, for in 1870 a favourable opportunity of studying the Bushman language occurred, of which Dr. Bleek at once availed himself, knowing that in the few wild people left he had before him the fast dying remnant of a primitive race, and that if any reliable record of that race was to be preserved, not a day must be lost in securing it.

To abandon a work in which fame had been gained, which offered still further celebrity in its prosecution, and to devote himself entirely to a new object, simply because the one could be completed by somebody else at a future time, and the other, if neglected then, could never be done at all, shows such utter devotion to science, such entire forgetfulness of self, that the name of Dr. Bleek should be uttered not only with the deepest respect, but with a feeling akin to reverence. How many men of science are there in the world to-day who would follow so noble an example?

The task now before him was by no means a simple or an easy one. The few pure Bushmen that remained alive were scattered in the wildest and most inaccessible parts of the country, and it would have been useless to search for them there. A traveller indeed, who was prepared to live in a very rough manner himself, might have found a few of them, but his intercourse with them would necessarily have been so short that he could not study them thoroughly. But, fortunately for science, unfortunately for the wretched creatures themselves, the majesty of European law had brought several of them within reach. That law, by a proclamation of the earl of Caledon, governor of the Cape Colony,

issued on the 1st of November 1809, had confounded them with the Hottentots, and made all of them within the recognised boundaries British subjects, but had placed them under certain restraints, which were intended to prevent them from roaming about at will. It had very little effect upon the wild people, however, who were almost as difficult to arrest on the thinly occupied border as if they had been baboons. Then, in April 1812, by a proclamation of Governor Sir John Cradock, their children, when eight years of age, if they had lived on a farm since their birth, were apprenticed by the local magistrate for ten years longer. In this proclamation also they were confounded with Hottentots, and it really had a considerable effect upon them, because it was no uncommon circumstance for Bushman parents to leave their infant children on farms where they had been in service, and not return perhaps for a couple of years.

By a colonial ordinance of the 17th of July 1828 all restraints of every kind were removed from these people, and they had thereafter exactly the same amount of freedom and of political rights as Europeans. It seems absurd to speak of Bushmen having political rights, for their ideas of government were so crude that their chiefs were merely leaders in war and the chase, and had no judicial powers, each individual having the right to avenge his own wrongs; but so the law determined. It determined also that the ground upon which their ancestors for ages had hunted should be parcelled out in farms and allotted to European settlers, and that if they went there afterwards and killed or drove away an ox or a score of sheep, they could be sentenced to penal servitude for several years. It seems hard on the face of it,

but progress is remorseless, and there was no other way of extending civilisation inland. The pygmy hunter with his bow and poisoned arrows could not be permitted to block the way.

But he, though he could not argue the matter, and regarded it as the most natural thing in the world for the strong to despoil the weak, being the feeble one himself resented this treatment. He was hungry too, terribly hungry, for the means of sustenance in the arid wastes where he was making his last stand were of the scantiest, and he longed for meat, such meat as his fathers had eaten before the Hottentots and the big black men and the white farmers came into the country and slaughtered all the game and nearly all of his kin. And so he tightened his hunger belt, and crept stealthily to a hill-top, where he could make observations without anyone noticing him, and when night fell he stole down to the farmer's fold and before day dawned again he and his companions were gorged with flesh. When the farmer arose and discovered his loss there was a big hunt as a matter of course. Man and horse and dog were pressed into the chase, and yet so wily was the little imp, so expert in taking cover, and it must be added so feared were his poisoned arrows, that it was a rare thing for him to be captured. Once in a while, however, he was made a prisoner, and then if it could be proved that he had killed a shepherd he was hanged, but if he could be convicted of nothing more than slaughtering other men's oxen and sheep he was sent to a convict station for a few years.

So it came about that Dr. Bleek found at the convict station close to Capetown several of the men

he wanted. There were two in particular, whose terms of imprisonment had nearly expired, and who were physically unfit for hard labour. The government permitted him to take these men to his own residence, on condition of locking them up at night until the remainder of their sentences expired. After they had returned to the place of their birth, two other Bushmen were obtained, who ere long were induced to proceed to their old haunts and prevail upon some of their relatives to accompany them back again, so that at one time a whole family could be seen on Dr. Bleek's grounds.

The material was thus obtained to work with, but first the language of the primitive people had to be learned, a language containing so many clicks and other strange sounds that at first it seemed almost impossible for an adult European tongue to master it. To this task Dr. Bleek and his sister-in-law Miss Lucy C. Lloyd, who had boundless patience, untiring zeal, and a particularly acute ear, devoted themselves, and persevered until their efforts were crowned with success. Symbols were adopted to represent the different sounds that are foreign to the European ear, and then it became possible to take down the exact words used by the Bushman narrators and to have the manuscript checked by repetition.

Before the results of such prolonged labour were ready for publication, but not until a very large quantity of valuable matter had been collected, to the great loss of students of man everywhere Dr. Bleek died, 17th of August 1875. Miss Lloyd then continued during some years to collect further material from various individuals of the Bushman race, and after adding greatly to the stock on hand at her

brother-in-law's death, in 1887 she proceeded to Europe with a view to arranging it properly and publishing it. For nine years she endeavoured, but in vain, to carry out this design, the subject not being considered by publishers one that would attract readers in sufficient number to repay the cost of printing, as that cost would necessarily be large, owing to the style of the Bushman text. In 1896 Messrs. Swan Sonnenschein & Co. undertook to get out a volume, but then, unfortunately, Miss Lloyd fell ill, and her impaired strength has since that time delayed the completion of the work. It has only been at long intervals and by dint of much exertion that what is here presented to the reader, with much more that may perhaps follow, has been got ready. This is a brief account of the manner in which the material was collected, and of the causes which have delayed its publication for so many years. It would be quite impossible to gather such information now.

As to the value for scientific purposes of the contents of this volume, a great deal might be stated, but it cannot be necessary to say much here, as the book speaks for itself. The religion of the Bushmen is made as clear from their own recitals as such a subject can be, when it is remembered that the minds of the narrators were like those of little children in all matters not connected with their immediate bodily wants. Their views concerning the sun, moon, and stars seem utterly absurd, but a European child five or six years of age, if not informed, would probably give no better explanation. Their faith too, that is, their unreasoning belief in many things that to an

adult European seem ridiculous, is seen to be that of mere infants. Every reader of this book has gone through the same stage of thought and mental power him or herself, and our own far remote ancestors must have had beliefs similar to those of Bushmen. The civilised European at different stages of his existence is a representative of the whole human species in its progress upward from the lowest savagery. We may therefore pity the ignorant pygmy, but we are not justified in despising him.

On many of their customs a flood of light is thrown in this volume, but I shall only refer to one here. In the early Dutch records of the Cape Colony there is an account of some Bushmen eating almost the whole of an animal, the intestines included, rejecting only two little pieces of flesh containing the sinews of the thighs. When questioned, concerning this, they merely replied that it was their custom not to eat those parts, beyond which no information is given. Who could have imagined the cause of such a custom? They had devoured parts tougher to masticate, so it certainly was not to spare their teeth. That is all that could be said of it, but here in this volume the reason is given, and how well it fits in with the belief of the wild people that certain men and animals could exchange their forms, that some animals in former times were men, and some men in former times were animals.

Probably, however, the value of this volume will be greatest to the philologist, as the original Bushman text, which will be unintelligible to the general reader, is printed side by side with the

English translation. Students of the growth of language have thus the means of ascertaining how ideas were expressed by a race of people so low in culture as the Bushmen. Their vocabulary, it will be seen, was ample for their needs. What is surprising is that, though they had no word for a numeral higher than three, and though the plurals of many of their nouns were formed in such a simple manner as by reduplication, their verbs were almost, if not quite, as complete and expressive as our own. The myths indicate a people in the condition of early childhood, but from the language it is evident that in the great chain of human life on this earth the pygmy savages represented a link much closer to the modern European end than to that of the first beings worthy of the name of men.

GEO. McCALL THEAL.

LONDON, 1911.



Han'kass'ō

From a painting by W. SCHRÖDER.

**A. MYTHOLOGY, FABLES, LEGENDS,
AND POETRY.**

1. *The Mantis.*

I.—13.
B.

IKÁGGĒN DI !K'WÁ.

- (2281) !kágġen !ku ā !kórruwa !káuken, hañ di !k'wá,
hañ !kei!kēi !k'wá ā !kúka. Hañ !kúken ddauddáu
!uhítin !káuken, au !káukaken !kwà !la ; au hán ka,
(2282) !káuken () se lá ha au !kúrru, au !káukaken Ḑáuki
!kí !gwáttēn.

- !káuka !ne !ni ha, au hañ !gou!góuwa ttá ha, au ha
(2283) !kēi!kēi!yañ í u. !káukaken #kákka hī () !kágġen :
“!k'wá kañ !kè tá, ha !kúka.” !káukaken !kwé-ĩ :
“Í, sita !k'wá ; si se há ā !kérri.” Hīn !kwélkwé hho
(2284) !kúttēn!kúttēn,* hīn !Ḑáo !kágġen. !kágġen () ttūwāñ
!kárroken!kárroken súttēn !'hīn hī au !káuken
!kai!ká. Hīn #kákka hī !kágġen : “!kánñ !wīyaki
au !k'wá ttū.” !kwákōġen #kakkēn : “!k'wá ttú kañ
!nōñ n.”

- (2285) () Ha !káχaitēn #kákġen : “Hé ti, hī tañ ē, !k'wá
Ḑáuki iki ttwí í, au !é ē !χā há ; tá !k'wá !khóā !ēi,
ha !kúken. Tā !k'wá !kwañ !lúwa, !k'wáġen Ḑáuki

- (2286) () !kí !χā!χága ttwí.”

Ha !káχaitēn !góā hho !k'wá !gāi, hañ !kó !ā hī.

* Hīn !kwé au !káukó.

I.—13.
B.THE MANTIS ASSUMES THE FORM OF
A HARTEBEEST.

The Mantis is one who cheated the children, by (2281) becoming a hartebeest, by resembling a dead hartebeest. He feigning death lay in front of the children, when the children went to seek gambroo (*lkūi*, a sort of cucumber); because he thought (wished) that the children () should cut him up with a stone knife, (2282) as these children did not possess metal knives.

The children perceived him, when he had laid himself stretched out, while his horns were turned backwards. The children then said to each () other: (2283) "It is a hartebeest that yonder lies; it is dead." The children jumped for joy (saying): "Our hartebeest! we shall eat great meat." They broke off stone knives by striking (one stone against another),* they skinned the Mantis. () The skin of the Mantis (2284) snatched itself quickly out of the children's hands. They say to each other: "Hold thou strongly fast for me the hartebeest skin!" Another child said: "The hartebeest skin pulled at me."

() Her elder sister said: "It does seem that the (2285) hartebeest has not a wound from the people who shot it; for, the hartebeest appears to have died of itself. Although the hartebeest is fat, (yet) the hartebeest has () no shooting wound." (2286)

Her elder sister cut off a shoulder of the hartebeest, and put it down (on a bush). The hartebeest's shoulder arose by itself, it sat down nicely (on the

* They break off, by striking with one stone against another.

- !k'wá ḡgáitē ḡḡ, hiñ úi ; hiñ ss'ōēñ akken, au hiñ
 (2287) !kū akken hi. Hañ !kaū hho !k'wá tté, () hañ ḡkó
 ḡā hī ; hiñ úi, hiñ !kōnn akken ḡkó hī au ḡhó. Hañ
 !kaū hho !k'wá ḡgáikō, hañ ḡkáu ḡko hī au ḡhó. Hiñ
 (2288) úi, hiñ ss'ōēñ ḡho ā tt'áin ; au hiñ tátti, ḡhó ()
 ḡkén-í hī.

Ha ḡkáχaikōgē !kaū !kam !k'wá ttékō. Hiñ
 †kákken, ti ē : “!k'wá ā a, ha en-én dōā !ne ddárra-
 ken* ; he ḡóä ē, hi †kó-í, í.”

- (2289) Hiñ dí !kámmeñ ; !kúkōgē () †kákka !kúkō :
 “!káo !kwá !k'wá !khóu, ḡḡáḡua se !kámmeñ !k'wá
 !ná ; tá, ḡkáχai !kè ssho, ha se ḡwáin ttí !k'wá ḡkōé,
 (2290) ha ā !kuíla () !kérri. Tá i !kú ss'e !kámmeñ !ḡwórrí ;
 ta i !kú san lá hho !k'wá ā a. Ha en-én ddárraken ;

- (2288') * !káuken ddóä í †ḡōä, ti ē : “!k'wáka én !ne ddárraken.”
 !k'wáka ényāñ !ne ḡkéḡkēya !k'wá ḡáuki e ; tā, !k'wáka én !ne
 ḡkéḡkēya !kuíta én, hiñ ddárraken.

- !kuíta āñ ḡnau !kúkō !ḡí ha, !ḡāōkaken lé ha en-én, !éten !ne
 !kaū !kwá haka á, au hiñ !kaū !hiñ úi !ḡāōken-ka ttwí ttú. !éten
 (2289') !ne ḡkó ḡā !kuíta á ; hiñ sshó-ko ddárraken, au á-ka ttikókēñ ()
 ddárraken létā ha en-én,—hé, ha !kí-sshō, í,—hé, !é !kaū !kwá hī.
 Hiñ ē, !ne ddárraken létā ttwí ttú, au āñ tátti ē, á tta lí. Hé ti
 hiñ ē, á !ku ddárraken, au āñ tátti ē, á !áuwa ; hé ē, ha tta lí, í.
 Au !kuíten tátti, ha kkún lí, ha en-én-ta-kūgēñ tta lí, au hiñ tátti,
 hī !ku !áuwa. Ti ē, ha !kúkēñ kwokwoñ-a, í, hiñ ē, ha en-én !né
 (2290') tta luāñ. Au hiñ tátti, hī ḡāō, () ha en-én-yañ !ne !kwá. Hé
 ti hiñ ē, ha en-én !ne !kúkēñ, í.

other side of the bush), while it placed itself nicely. She (then) cut off a thigh of the hartebeest, () and (2287) put it down (on a bush); it placed itself nicely on the bush. She cut off another shoulder of the hartebeest, and put it upon (another) bush. It arose, and sat upon a soft (portion of the) bush; as it felt that the bush (upon which the child had laid it) () (2288) pricked it.

Another elder sister cut off the other thigh of the hartebeest. They spoke thus: "This hartebeest's flesh does move;* that must be why it shrinks away."

They arrange their burdens; one () says to the (2289) other: "Cut and break off the hartebeest's neck, so that (thy) younger sister may carry the hartebeest's head, for, (thy) yonder sitting elder sister, she shall carry the hartebeest's back, she who is a big girl. () For, we must carrying return (home); for, we (2290) came (and) cut up this hartebeest. Its flesh moves;

* The children truly thought that the hartebeest's flesh moved. (2288') The hartebeest's flesh seemed as if it was not hartebeest; for, the hartebeest's flesh was like a man's flesh, it moved.

(As regards) a man's flesh, when another man shoots him, the poison enters the body. The people cutting break away his flesh, while they cutting take away the mouth of the poisonous wound. The people set aside the man's flesh; it remains quivering, while the other part of the flesh () moves (quivers) in his body,—that (2289') (flesh) which he sits in (literally "which he possesses sitting"),—that which the people cutting broke. This it is which moves in the (cut out) wound's mouth, while the flesh feels that the flesh is warm. Therefore, the flesh moves, as (while) the flesh (feels that the flesh) is alive; hence it is warm. As (while) the man (feels that he) warms himself at the fire, all his flesh is warm, while it (feels that it) lives. The thing (reason) on account of which he really dies is that his flesh feels cool. While it feels that it is cold, () his flesh becomes very cold. This is the reason why his (2290') flesh dies.

háká áka !kárroken ssútten l'hin hī au i ǀká. láttā
hī tne ǁē, hin !kaún ákki."

(2291) Hin () !kámmeṇ hho !kággen-ka éṇ; hin #kákka
!kwā: " !kámmeṇya !k'wā ǀná, óā sse ǁā ǁká !hóā hū
hī." !kwān ǂhwáin !k'wā ǀná, haṇ ǀké ha ǁkáǂuken :

(2292) " !kaún hhuī ṇ; ddé () !k'wā ǀná ǂauki ǂwī." Ha
ǁkáǂukaken !kaún hho há.

Hin táǀ !kú ǁā, hin !kúǀten. !k'wā ǀnán ǁkóē, au
(2293) !kággen ǀnán !gé, hī !khé ǀǎu. () !kwān hhoṇ hī,
!k'wā ǀnán !kám ūǀ !hǎu au !k'wā ts'ǂǎu. !k'wā ǀnán
kwéitenkwéiten, haṇ #kákken kwéitenkwéita !kwā:

(2294) " #kwā-wwe! #hǎu kaṇ #áuṇ #khé ṇ ts'aǂǎu. !kám
óā-ki #hǎu; #hǎu kaṇ #khé #hǎn-a ṇ ts'aǂǎu." *

(2294) () !kwān ddáiten; !kákken ts'únn !kwā. !kwān
!káǀrūn, ha ǁkáǂaiten ddáiten há. Ha ǁkáǂaiten

(2295) ǀké há: " Táǀ () ss'áu !kúss'ā; í !kúǀten."

!kwān kkúǀ: " !k'wā ā, ha ǀná kaṇ dóā #kákken."

Ha ǁkáǂaiten ǀké ha: " ǁkhweiǁkhwéita !kúss'ā;

(2296) i táǀ. Á-ǂau ddáinddáinya () ss'ā au !k'wā ǀná?"

!kwān #kákka ha ǁkáǂai: " !k'wā kaṇ ts'únn ṇ au
!k'wā ts'aǂǎu; !k'wágen sin ká, ṇ !kám ú !hǎu au ha

(2294) * Mantis speech, translated into common Bushman thus: " !khwā-
wwe! !hǎu kaṇ !áuṇ !khé ṇ ts'aǂǎu. !kám óā-ki !hǎu; !hǎu kaṇ
!khé !hǎn-a ṇ ts'aǂǎu."

its flesh snatches itself out of our hand. *lattu*!* it of itself places itself nicely."

They () take up the flesh of the Mantis; they say (2291) to the child: "Carry the hartebeest's head, that father may put it to roast for you." The child slung on the hartebeest's head, she called to her sisters: "Taking hold help me up;† this () hartebeest's (2292) head is not light." Her sisters taking hold of her help her up.

They go away, they return (home). The hartebeest's head slips downwards, because the Mantis's head wishes to stand on the ground. () The child (2293) lifts it up (with her shoulders), the hartebeest's head (by turning a little) removes the thong from the hartebeest's eye. The hartebeest's head was whispering, it whispering said to the child: "O child! the thong is standing in front of my eye. Take away for me the thong; the thong is shutting my eye." () The child looked behind her; the (2294) Mantis winked at the child. The child whimpered; her elder sister looked back at her. Her elder sister called to her: "Come () forward quickly; we return (2295) (home)."

The child exclaimed: "This hartebeest's head is able to speak." Her elder sister scolded her: "Lying come forward; we go. Art thou not () coming (2296) deceiving (us) about the hartebeest's head?"

The child said to her elder sister: "The hartebeest has winked at me with the hartebeest's eye; the hartebeest desired that I should take away the thong

* This seems to be an exclamation, the meaning of which is not yet known to the editor.

† The child lay upon her back upon the hartebeest's head.

(2297) ts'aχáu. Hé () ʔóä ē, !k'wā lná ||ʊkoëñ||ʊkoënya
lnúnta n ts'ëχu."

!kwán ddáiten !k'wā lná, !k'wágen ddábba-í. !kwán
(2298) #kákka ha !káχai: " !k'wā lná () kan ʔóä dóä !áuwa;
tá hi lku lne ddábba-í."

!kwán ttaittáiya-tti kuerrē !hāu; !kwán !kū tí
(2299) !k'wā lná. !kákaken ʊkē !kwā, han () liliñ ha lná.
Han ʊkē !kwā: "lilí n lná! * lnú #kuí ʊáwwe, † lālā-ki
au n lná!."

Ha !káχukaken !kú!kūtí !kággen en-én. !kággen-
(2300) ka () ényan #hau#háu ||ʊkē, hin kkúí #uá#uá au
!kággen ||ʊkōë. !kággen lnán kkúí #uáku !aun !khé

(2301) !kággen !khóu. !kággen () !khóugen kkúí #uáku
!aun !khé !kággen !χá. !kággen !χán kkúí #uáku
!khé !kággen ||ʊkōë. !kággen ttén #háu úss'a, † hin

(2302) kkúí #uákussín () !kággen ||ʊkōë. Ha ttékōgen
!kúχe úss'ā; au hin bbáí, hin kkúí #uákussín !kággen

(2303) ||ʊkōë ka tíkkō. !kággen !káχuken !kúχe () úss'ā,
hin kkúí #uákussín !kággen !χá !káχu. !kággen
!gáiyaken !kúχe úss'ā, hin kkúí #uákussín !kággen

(2299') * Ha lku † !húí au ha lná.

† Mantis's pronunciation of "lnú !kpi ʊawwé."

Sswá-ka ||ʊkáol||ʊkāō.

Au Sswá-ka-!kpi !ʔwáinya !kúkō, hin ē, ha ka "lnú !kpi"
(!ké!kēya lnússa !é) au !kúkō !kē. Han !nau ha kkóka !kúkō,
han ka " !kén "; han ka " ||kan-ō," au hī kkóka hī !kággen.

(2301') † !kággen ttén #háu úss'ā !ké!kēya !gá.

from his eye. Thus it was that () the hartebeest's (2297) head lay looking behind my back."

The child looked back at the hartebeest's head, the hartebeest opened and shut its eyes. The child said to her elder sister: "The hartebeest's head () must (2298) be alive, for it is opening and shutting its eyes."

The child, walking on, unloosened the thong; the child let fall the hartebeest's head. The Mantis scolded the child, he () complained about his head. (2299) He scolded the child: "Oh! oh! my head!* Oh! bad little person! † hurting me in my head."

Her sisters let fall the flesh of the Mantis. The flesh of the Mantis () sprang together, it quickly (2300) joined itself to the lower part of the Mantis's back. The head of the Mantis quickly joined (itself) upon the top of the neck of the Mantis. The neck of the Mantis () quickly joined (itself) upon the upper part (2301) of the Mantis's spine. The upper part of the Mantis's spine joined itself to the Mantis's back. The thigh of the Mantis sprang forward, ‡ it joined itself to the () Mantis's back. His other thigh ran forward, (2302) racing it joined itself to the other side of the Mantis's back. The chest of the Mantis ran () forward, it (2303) joined itself to the front side of the upper part of the Mantis's spine. The shoulder blade of the Mantis ran forward, it joined itself on to the ribs of the Mantis.

* He was merely complaining about his head. (2299')

† Mantis pronunciation of *!nā !kyi○ya wwé*. The cursing of the Flat Bushmen. When a Flat Bushman is angry with another, then it is that he is wont to say *!nā !kyi*, resembling *!nássa !é* (the name by which the Flat Bushmen call the Grass Bushmen), for the other one's name. When he loves another person he is wont to say 'mate'; he is wont to say 'brother' when they love each other.

‡ The Mantis's thigh sprang forward like a frog.

(2304) 11no íntu. Ikággen 11gǎikōgen () !kúχe úss'ā, au hin tátti ē, Ikággen 11ǎun11ǎun Iku kōā 11uā11uā, au hin bbǎi.

(2305) !káukaken 11náunko !kúχe 11ā; han Iku () 11ǎtten-11ǎtten ūi, au han bbǎi !káuken,—au han Iku 11ne 11urru,—au ha 11nán 11ne kuórrrekuórrē,—au han tattti,

(2306) ha Iku 11ne e () !kuí. Hé ti hin ē, ha Iku 11ne 11kán-11kán au !kú!kú, au han Iku 11ne búttten 11χa au ha 11gǎi.

Han 11koén, ti ē, !káuken Iku !kéi 11ā 11néin; han

(2307) () wwí !khé, han bútttenbúttten kúí 11gwǎi au !kú(i)rri. Han 11an 11kámmlkámml kkérre !khé !kú(i)rri; han 11án kkán 11khwáin ttin. Han í !kúiten 11hin 11néin

(2308) () 11χǎχu ē 11χarra; han !kúiten !kó 11hó ss'ā 11néin.

!káukaken 11kákken, ti ē: “Si tán 11an dóǎ 11ní ttē

(2309) !k'wá ā !kúka. Ha !k'wá, han ā, si 11ā () ha au 11kúttten11kúttten; háka en ddárraken. !k'wá-ka enyán Iku !kárroken!kárroken ssúttten 11hín hī au sí 11kal11ká.

(2310) Hin Iku 11í, hin () 11kánmlkán akken 11kó hī au 11hóken ē áken; au !k'wágen tátti ē, !k'wá 11ná 11dǎ sse ddáuko kwéitenkwéiten. Au !kwā á sshō, han

(2311) 11kammenya hī, () hin 11kákken11kákka 11nūn !khē !kwā ts'inχu.”

!kwán 11kákka ha óǎ: “Íbbo-wwē! A kan ss'ó ka, !k'wá 11ná 11áu Iku 11kákka-ke? Au !k'wá 11nán

(2312) tátti ē, () hī 11dǎ Iku 11ne 11koén 11kí n 11kérru, au n

The () other shoulder blade of the Mantis ran forward, (2304) while it felt that the ribs of the Mantis had joined themselves on, when they raced.

The children still ran on; he (the Mantis, arose from the ground and) () ran, while he chased the (2305) children,—he being whole,—his head being round,—while he felt that he was () a man.* Therefore, he (2306) was stepping along with (his) shoes, while he jogged with his shoulder blade.†

He saw that the children had reached home; he () quickly turned about, he, jogging with his shoulder (2307) blade, descended to the river. He went along the river bed, making a noise as he stepped in the soft sand; he yonder went quickly out of the river bed. He returned, coming out at () a different side of the (2308) house (*i.e.* his own house); he returned, passing in front of the house.

The children said: "We have been (and) seen a hartebeest which was dead. That hartebeest, it was the one which we cut up () with stone knives; (2309) its flesh quivered. The hartebeest's flesh quickly snatched itself out of our hands. It by itself was () (2310) placing itself nicely upon bushes which were comfortable; while the hartebeest felt that the hartebeest's head would go along whispering. While the child who sits (there) carried it, () it talking stood behind (2311) the child's back."

The child said to her father: "O papa! Dost thou seem to think that the hartebeest's head did not talk to me? For the hartebeest's head felt that () (2312) it would be looking at my hole above the nape of the

* He became a man while he was putting himself together again.

† With his left shoulder blade, he being a left-handed man.

táí ǀā; hé ē, ǀk'wá ǀná ǀne ǀkákka-ke, n ǀkám óā ha ǀhǎu au ha ts'aǂáu. Tā, ǀhǎu ǀáun ttā ha ts'aǂáu.”

(2313) () Ha óāken ǀkákka-hī: “ǀ-bbā, siñ ss'e lku ǀá, lá hho ǀkóin ǀkággen, au han ǀkúken ddauddā ǀuhíttā ú?”

(2314) ǀkáukaken ǀkákken: “Si () tañ tattí ē, ǀk'wá ǀkei-ǀkēi ǀkuǎn ǀna, ǀk'wágen ǀkuǎn ǀki ǀkúki. ǀk'wágen ā ǂauki ǀki ǀnwá-ka ttwí; au ǀk'wágen tátti ē, ǀk'wá

(2315) ǂóā () sse ǀkákken. Hé ti hin ē, ǀk'wá ǀne ssān ǀkúǂe si, au sítēn ka ǀkó-u ǀk'wá en-én. ǀk'wá en-

(2316) ényān lku ǀne ǀhauǀháu-í, au hin ǀhauǀháu () ǀkǎnn ǀǂé, hi se ǀgúí, hi se ǀgúí ǀgúíǀkǎnn ǀǂé au ǀk'wá ǀǂkóé. ǀk'wá ǀǂkóétēn ǀǂam ǀkótten.

(2317) “Hé ti hin ē, ǀk'wá lku ǀne ǀkúǂe () úss'a, au ha en-énnyān ǀne ǀkíya, au han ǂauki ǀne ǀki ǀkúken (ǀkúken ē, ha siñ ǀkíttā í), au han ǀne ǀkátten ǀhóu kǀúí ǂwān ǀkúí.

(2318) “Hé ti hin () ē, hā ǀne ǀǂkoén ti ē, si lku ǀne ǀkéiss'a ǀnéin, han lku ǀne wwí ǀkhé. Han lku ǀne ǀkwórreǀkwórre ǀhó ǀkukú, au hā ǀne ǀkáttenǀkátten

(2319) () ǀkóā ǀkhé ǀā, au ǀóin ǀne ǀkēi ǀuhíssho ha ǀnóāǀnóānǂu, au han ǀkáttenǀkátten bbāya ǀkú(i)rrí ǀkáí-é, há se ǀnúin hǀó ǀkáo ǀkèta, ha tsí.”

(2320) Ha ókenguken () ǀkákka ǀkáuken: “U kan lku é, ǀān lá ǀkílkí ǀkóin ǀkándoro. Han í ā siñ ǀkwa-ǀkwárra ǀhin ss'ā tí í é.”

(2321) ǀkáukaken ǀkákka hī () ókengu: “Ha ǀkwan siñ kǀókóā, han ǂí-ā. Han ǀkwéiten ǂwan, hā se ǀne í

neck, as I went along; and then it was that the hartebeest's head told me that I should take away for him the thong from his eye. For, the thong lay in front of his eye."

() Her father said to them: "Have you been and (2313) cut up the old man, the Mantis, while he lay pretending to be dead in front of you?"

The children said: "We () thought that the (2314) hartebeest's horns were there, the hartebeest had hair. The hartebeest was one which had not an arrow's wound; while the hartebeest felt that the hartebeest () would talk. Therefore, the hartebeest came and (2315) chased us, when we had put down the hartebeest's flesh. The hartebeest's flesh jumped together, while it springing () gathered (itself) together, that it (2316) might mend, that it might mending hold together to the hartebeest's back. The hartebeest's back also joined on.

"Therefore, the hartebeest ran () forward, while his (2317) body was red, when he had no hair (that coat of hair in which he had been lying down), as he ran, swinging his arm like a man.

"And when () he saw that we reached the house, (2318) he whisked round. He ran, kicking up his heels (showing the white soles of his shoes), while he running () went before the wind, while the sun shone (2319) upon his feet's face (soles), while he ran with all his might into the little river (bed), that he might pass behind the back of the hill lying yonder."

Their parents () said to the children: "You are (2320) those who went and cut up the old man 'Tinderbox-Owner.' He, there behind, was one who gently came out from the place there behind."

The children said to their () fathers: "He has (2321)

(2322) !khéi !'hĩn ss'é !kǎōka tí !kètā; au hañ ||ʒkoēn () ti ē, si !ku !ne !ké tau !kéi ss'a !nēin.

“Au ○áχai○puá ā, ha dǒā ā, !k'wá !ná dǎuko

(2323) †kákka-hā; hé ē, ha !ne †kákka-si. Hé ti () hĩn ē, si !ku !ne !kú!kū tē !k'wá en-én; siten !ku !ne †gámmi-†gámmi tē !nú!núi, si se !kúχe-ss'i !kákken!kákken.

(2324) “() Au ha en-ényañ !ne !ku!kúχe !kánn ||ʒké au ha ||ʒkǒē, hĩn !ku !gúi kūi !ká!ká. Hañ !ku !kúχe

(2325) ú-ss'a, hañ !ku !ne !gei!géiten () !kó ssi. Hé ti hĩn ē, si !kwē !ká, siten !'úwa í au !kúχe ā, ha !kúχeya si ā, ha, ha !ku !ne í !géi!géiten.

(2326) “Hé ti hĩn ē, () ha !ku !ne kkūi !gwái au !kú(i)rrī, —au hañ ka, ha se !gei!géiten kerrē !khé !kú(i)rrī. Hé ti hĩn ē, ha !ne !kwē !ká, hañ ||ʒkǒka !kéi !'hĩn

(2327) ss'a, () au si !ne ttā ss'o au !'ú; au hañ tátti ē, hā !ne !khwi!khwísiten. Au hañ tatti, !éitakū !ne ||ʒkoēn

(2328) ha, au siten siñ !kámmeñ ss'a ha ttéttē, () au hañ hañ !kúken !uhítēñ ssi; au hañ ka, si se ttā-ā !'ú ē ā, au !kwá ā ā, hañ siñ !kámmeñya ha !ná,—hañ ||ʒkoēn

(2329) †ná !hóā. Hañ !kei!kéiya, ha () !kúka; hañ !ne dábba-í; hañ !ne kañ †kákken†kákka-tā. Hañ †kákken, au hañ !gúi ha en-én; hā !nǎñ †kákken, au

(2330) hañ !gúi ha en-én. () Ha !nǎñ †kákka !kei ss'a ha ||ʒkǒē; hĩn ss'ǎñ !guáññ !(k)auñ !khé, hĩn !kóttēñ.

“Hañ !kúχe ú-ss'ā; hañ !ké, ss'ǎñ !khwi!khwísiten sshō, au siten siñ !á !kí ha au !kúttēñ!kúttēñ.

(2331) () láttā, ha !ku hañ !kúken ddáuddāu !uhítēñ-ssi, si se !kwē !kí, si !kúχe.

gone round, he ran fast. He always seems as if he would come over the little hill lying yonder when he sees () that we are just reaching home. (2322)

“While this little daughter, she was the one to whom the hartebeest’s head, going along, talked; and then she told us. There()fore, we let fall the hartebeest’s flesh; we laid our karosses on our shoulders, that we might run very fast. (2323)

“() While its flesh running came together on its back, it finished mending itself. He arose and ran forward, he, quickly moving his arms, () chased us. (2324)
(2325) Therefore, we did thus, we became tired from it, on account of the running with which he had chased us, while he did verily move his arms fast.

“Then () he descended into the small river,—while (2326)
he thought that he would, moving his arms fast, run along the small river. Then he thus did, he, picking up wood, came out; () while we sat, feeling the (2327)
fatigue; because he had been deceiving. While he felt that all the people saw him, when we came carrying his thighs, () when he went to die lying in (2328)
front of us; while he wished that we should feel this fatigue, while this child here, it carried his head,—he looked up with fixed eyes. He was as if he () (2329)
was dead; he was (afterwards) opening and shutting his eyes; he afar lay talking (while the children were running off). He talked while he mended his body; his head talked, while he mended his body. () His (2330)
head talking reached his back; it came to join upon the top (of his neck).—

“He ran forward; he yonder will sit deceiving (at home), while we did cut him up with () stone (2331)
knives (splinters). *lā-ttā!* he went feigning death to lie in front of us, that we might do so, we run.

- “Hé ʘ'ú, hiñ lku ē, si tã-i hī ; hé, si lili ssósōkēn,
(2332) i. () Hé ti hiñ ē, si ʘáu ki sañ ʘkua ; tá, si lku
ʘkóäken ʘua ʘnéin.”

I.—5. *L.*

!GAÛNU-TSAǺǺŨ, !HÚ!HÚ, HE !KÁGGĒN.

(Related, in 1878, by ʘhañ†kass'ō, who heard it from his mother,
!Ǻábbi-añ.)

- (6978) !gañnu-tsaǺǺŨ* ʘkuañ ha ōä †Ǻamma ha ōä á !khwǻ-
!khwǻiten ; ha ōä sse ʘkháro-Ǻ !k'é ē !kaū!kaū !uhí!uhí
(6979) !khé !kúken!kúken. Hañ há ʘne †Ǻamma () !ké ʘa
hi, au hiñ há-Ǻ ʘá. Hé tíken é, !hú!hú ā, kañ há-a,
ʘǺī hóä, hañ e ʘǺétten ʘua, hañ ā, !gañnu-tsaǺǺŨ ʘne
!ké ssa ha. Hé tíken ē, ha há ʘne tútú !gañnu-tsaǺǺŨ,
(6980) i. He () !gañnu-tsaǺǺŨ lku-g ʘne †kákka ha á, tí
é, ha ddöä †Ǻamma ha ōä à !khwǻ!khwǻiten ; ha ōä
sse ʘkháro-Ǻ !k'é e !kaū!kaū !uhí!uhí !khé !kúken-
!kúken. Hé tíken ē, ha há ʘne kúí † : “Ha!, ʘne ssá
(6981) () tuñma !kū á a.” He !kúkkō há ʘne kúí:

“!hañm ʘléten-ʘléten

⁵Kañ tuñm,

!kú à kè.

!hañm ʘléten-ʘléten

⁵Kañ tuñm,

!kú à kè.”

- (6978') *!kággen ʘpuón ʘkuañ ē !gañnu-tsaǺǺŨ.

- (6981') †Ñ ssín lku †kákken ñ-ñ ka †kákken†kákken, au káken tátti ē,
!hú!hú ka †kákken†kákken ʘáu ki ʘwī.

“This fatigue, it is that which we are feeling; and our hearts burnt on account of it. () Therefore, we (2332) shall not hunt (for food), for we shall altogether remain at home.”

I.—5.
L.

!GĀŪNU-TSAḤĀŪ (THE SON OF THE MANTIS),
THE BABOONS, AND THE MANTIS.

!gāūnu-tsaḥāū * formerly went to fetch for his (6978) father sticks, that his father might take aim at the people who sit upon (their) heels. Fetching, he () (6979) went up to them (the baboons) as they were going along feeding. Therefore, a baboon who feeding went past him,—he who was an older baboon,—he was the one to whom !gāūnu-tsaḥāū came. Then he questioned !gāūnu-tsaḥāū. And () !gāūnu-tsaḥāū (6980) told him about it, that he must fetch for his father sticks, that his father might take aim at the people who sit upon (their) heels. Therefore, he (the baboon) exclaimed †: “Hie! Come () to listen to this child.” (6981) And the other one said:

“First going
I listen,
To the child yonder.
First going
I listen,
To the child yonder.”

* !gāūnu-tsaḥāū was a son of the Mantis. (6978')

† “I must (the narrator here explained) speak in my own (6981') language, because I feel that the speech of the baboons is not easy.”

- He, ha hā ine !khé ssā ī. Hañ hā ine kúí: “!khũ
 (6982) á hā ǵa té da?” He () !khwā hā ine kúí: “N̄ kan
 ddóä †ǵamma ibo á !khwā!khwaiten, ibo sse !kharro-ǻ
 !k'é, ē !kau!kau !uhí!uhí !khé !kúken!kúken.” Hé
 (6983) tíken ē !hú!hú hā ine kúí: () “!ne !k'éya !kóin, !k'é
 ké, ha ine ssa ttú !khwá á.” Hé tíken ē !hú!hú hā
 ine kúí: “Hāi, ine ssā ttú !kũ á á.” Hé tíken ē
 !kúkkō hā ine kúí:

“!hām̄m !léten-!léten
 3 Kan ttum̄m,
 !khwá á kē.”

- (6984) () He, ha hā ine !khé ssā, hañ hā ine kúí: “!khwá
 á ǵá té da?” He !kúkkō hā ine kúí: “!khwá á, ha
 kan ka, hañ !k'é, ha !káta ha óä á !khwā!khwaiten,
 (6985) ha óä sse !kharro-ǻ !k'é ē !kau!kau () !uhí!uhí !khé
 !kúken!kúken.” He !hú!hú á a, hā ine kúí: “!ne !k'éya
 !kóin !k'é kē, ha ine ssa ttú !khwá á.” Hé tíken ē,
 !hú!hú á a, hā inē kúí: “!kũ-wwé !uhá, ine ssá
 (6986) ttum̄m-á !khwá á.” Hé tíken ē, !kúkkō () hā ine kúí:

“!hām̄m !léten-!léten *
 Kan ttum̄m,
 !khwá á kē.”

- He ha hā ine !khé ssā. Hañ hā ine kúí: “!khwá
 á, ha ǵa té da?” † He !kúkkō hā ine kúí: !khwá
 (6987) ā kan ka hañ !k'é, ha !káta ha óä () á !khwā-
 !khwaiten, ha óä sse !kharro-ǻ !k'é ē !kau!kau !uhí!uhí
 !khé, !kúken!kúken. ‡ Hé tíken ē, !hú!hú ā, hā ine
 (6986') * According to the narrator, the above should be, in Baboons'
 manner of speaking, as follows:

“!hām̄m !léten-!léten
 3 Kan ttum̄m,
 !khũ á kē.”

† “!khũ á hā ǵa té da?”

‡ “!khũ á, hā kan ka, hañ !kē, ha !káta ha óä á !khwā-
 !khwaiten, ha óä sse !kharro-ǻ !k'é ē !kau!kau !uhí!uhí !khé,
 !kúken!kúken.”

And he reached them. He said: "What does this child say?" And () the child said: "I must fetch (6982) for my father sticks (bushes?), that my father may take aim at the people who sit upon (their) heels." Then the baboon said: () "Tell the old man (6983) yonder that he must come to hear this child." Then the baboon called out: "Hie! Come to hear this child." Then the other one said:

"First going
I listen,
To the child yonder."

() And he came up (to them); he exclaimed: "What (6984) does this child say?" And the other one answered: "This child, he wishes, he says, to fetch sticks for his father, that his father may take aim at the people who sit () upon (their) heels." And this baboon (6985) said: "Tell the old man yonder that he must come to hear this child." Then this (other) baboon called out: "O person passing across in front! come to listen to this child." Therefore, the other one () (6986) said:

"First going
I listen,
To the child yonder."

And he came up (to them). He said: "What does this child say?" And the other one answered: "This child wants, he says, to fetch () sticks * for his (6987) father, that his father may take aim at the people who sit upon (their) heels." Therefore, this baboon

* In a paper entitled "A Glimpse into the Mythology of the Maluti Bushmen," which appeared in the *Cape Monthly Magazine* for July, 1874, written by Mr. J. M. Orpen (at that time Chief Magistrate, St. John's Territory), we find, on p. 8, that the Mantis sent one of his sons to cut sticks to make bows, and that he was caught and killed by the baboons.

- kúí: “I-í !lkuān é; ákən !lkuān sse !k'éya !kóin !ké
(6988) kè, ha sse ssá tumm !khwá á.” () Hé tíkən ē, !hú!hú
á á, !ku-g !ne kúí: “Ó wé! !ne ssá ttumm-ā !khwá á.”
Hé tíkən ē, !kúkkō há !ne kúí:

“!hamm !léten-!léten
Kañ ttumm,
!khwá à kè.”

- (6989) Hañ !ké !la () !k'ě kkúiten, i. Hañ há !ne kúí:
“!khwá ā há á té da?” He !kúkkō a há !ne kúí:
“!khwá á, ha kañ ka, hañ !ké, ha !káttā * ha óä ā
!khwá!khwáiten, ha óä sse !khárrō-ā !k'ě ē !káu!káu
(6990) !uhí!uhí !khé () !kúken!kúken.” Hé tíkən ē !hú!hú
á á, há !ne kúí: “Ó hō, † í !lkuān é. Ákən !lkuān sse
arrúko !k'éya !kóin !ké kè, ha sse ssá, tummā !khwá á.”
(6991) He !kúkkō há !ne kúí: () “!kú wwé ‡ !uhá, !ne ssa
tumm-ā !khwá á.” He !kúkkō há !ne kúí:

“!hamm !léten-!léten §
Kañ ttumm,
!khwá à kè.”

- (6992) He, ha há !ne !ké !la !k'ě kkúiten, hañ há !ne ()
kúí: “!khwá ā á té da?” He !kúkkō há !ne kúí:
“!khwá á, ha kañ ka, hañ !ké, ha !káttā ha óä á,
!khwá!khwáiten, ha óä sse !khárrō-ā !k'ě ē !káu!káu,
!uhí!uhí !khé hī !kúken!kúken.”
(6993) () Hé tíkən ē, ha !hú!hú,—ha tátti ē, ha há ā !hú!hú
(6989') * Ha ddá !kétā ha ○pyon, ha ○pyon sse !lá, ddá ha á tchyeñ.
N̄ !lkuān †í, ti é, !khwá!khwáiten !lkuān é. Ha !lkuān ka ha
○pyon !lá ddá ha á hī, ha sse ssá tábba hī, ha sse ddá !hú!hú lá.
(6990') † In Baboons' language as follows:—“Oho, í-í !lkuān é. Ákən
!lkuān sse arrúko !k'éya !kóin !ké kè, ha sse ssá, ttumm !khú á á.”
(6991') ‡ “!kú wwé, !uhá, !ne ssá ttumm-ā !khú á.”

§ “!hamm !léten-!léten
Kañ ttumm,
!khú à kè.”

exclaimed: "It is ourselves! Thou shalt tell the old man yonder that he shall come to listen to this child." () Therefore, this other baboon called out: (6988) "Ho! come to listen to this child." Then the other one said:

"First going
I listen,
To the child yonder."

He came up to () the other people on account of (6989) it. He said: "What does this child say?" And the other one answered: "This child, he wants, he says, to fetch * sticks for his father, that his father may take aim at the people who sit upon (their) () (6990) heels." Therefore, this baboon exclaimed (with a sneering kind of laugh): "Oho! It is ourselves! Thou shalt quickly go to tell the old man yonder, that he may come to listen to this child." And the other one called out: () "O person passing across (6991) in front! come to listen to this child." And the other said:

"First going
I listen,
To the child yonder."

And he went up to the other people; he () said: (6992) "What does this child say?" And the other one answered: "This child, he wants, he says, to fetch sticks for his father, that his father may take aim at the people who sit upon their heels."

() Then that baboon,—he felt that he was an old (6993)

* Note by the narrator. He had sent his son, that his son (6989') should go to construct things for him. I think that they were sticks (bushes?). He wished his son to go (and) make them for him, that he might come (and) work them, in order that he might make war upon the baboons.

!kèrri,—hé tíkən ē, ha há₃ lne kúì, au !kúkkókən ka ha
kkú: “!khwá á kañ ka, hañ !ǂké, ha !káтта ha óá à,
(6994) !khwǎ!khwáitən,” () hé tíkən ē, !kúkkó há₃ lne kúì:
“Tsa ra, i-í !hám̃m é; í !kuǎñ é. Úkən !kuǎñ sse
!gwǎǎ !khwá.”

Hé tíkən ē, hǐ há₃ lne !gwǎǐ !gǎunu-tsaǰǎu, í; hǐ
(6995) lne !gwǎ ssi, !ná!náka !ná. () He !kúkkó lne !gwǎ
kúì !kǎiyu !hǐñ !gǎunu-tsaǰǎu tsaǰǎu; he !khwá tsaǰǎu
há₃ lne !kuēi !kǐ, hǐñ !kábbukən !lā. Hé tíkən ē, !hú-
(6996) !hú á, há lne kúì: “Ñ ka !khuǎm̃m! ñ ka () !khuǎm̃m!”
Hé tíkən ē, hǐ há₃ !ku-g lne !khó !khuǎm̃m,* au !khwǎñ
!ku-g lne !kùka, !khwǎñ !ku-g lne tá. Hǐñ há₃ !ku-g
lne kúì:

“He ñ ꞑkaòwa hǐ,
Dékən ta !khuǎm̃m é.
(6997) () He ñ ꞑkaòwa hǐ,
Ddékən ta !khuǎm̃m é.
He ñ ꞑkaòwa hǐ.”

!k'é kkuítaken !né ta:

“Ñ !ǂkén ta !khuǎm̃m é,
He ñ ꞑkaòwa hǐ,
Ñ !ǂkén ta !khuǎm̃m é,
(6998) () He ñ ꞑkaòwa hǐ,”
au hǐ há₃ !khuǎm̃ma !lǎ, au !khwá tsaǰǎu.

!kákakəkən há₃ !ku !ká !kǐ !khwá. Hé tíkən ē, !kággən
há₃ lne ttèn, í, au !kuǎñha. Hé tíkən ē, !kággən ha

(6996') * !kuǎñ !khuǎm̃m-ǐ:
“Ñ ka !!khuǎm̃m,
Ñ ka !!khuǎm̃m é,
He ñ !!kaòwa hǐ.
Ñ !!kén ta !!khuǎm̃m é,
He ñ !!kaòwa hǐ,
Ñ !!kén ta !!khuǎm̃m,
He ñ !!kaòwa hǐ.”

baboon,—therefore, he said, when the other one had said, “This child wanted, he said, to fetch sticks for his father,” () therefore the other one (the old baboon) (6994) exclaimed: “What? it is we ourselves; ourselves it is! Ye shall strike the child with your fists.”

Therefore, they were striking !*gâunu-tsaχău* with their fists on account of it; they hit with their fists, breaking (his) head. () And another struck with (6995) his fist, knocking out !*gâunu-tsaχău*'s eye; and the child's eye in this manner sprang (or rolled) away. Then this baboon exclaimed: “My ball! my () (6996) ball!” Therefore, they began to play a game at ball,* while the child died; the child lay still. They said (sang):

“And I want it,
Whose ball is it?
() And I want it,
Whose ball is it?
And I want it.” (6997)

The other people said:

“My companion's ball it is,
And I want it,
My companion's ball it is,
() And I want it,” (6998)

while they were playing at ball there with the child's eye.

The Mantis was waiting for the child. Therefore, the Mantis lay down at noon. Therefore, the Mantis

* (They) were playing at ball. (6996')

“My ball,
My ball it is,
And I want it.
My companion's ball it is,
And I want it,
My companion's ball,
And I want it.”

(6999) Ine !lkhábbo-ī () !khwá, ī; ti ē, !hú!hú ē !khá !khwá; hī ine ddí !khum̃m au !khwā tsaxáú; hań ine !lá !hú!hú, au !hú!húken !khwum̃ma !ná, au !khwā tsaxáú.

Hé tiken ē, ha há !ku-g ine úi, ī. Hań há !ku-g

(7000) ine hò () !khwái, hań !ku-g ine !uhái !hó !khwāi; hań há !ku-g ine kúí: !nákka !khé !é,* !nákka !khé !é, au han tátti é, ha há ka ssin ī ya, ha há ka !nákka !khé !é. Hé tiken ē, há há !náú, hań !khāi !hiń ssā,

(7001) () hań !ku !ní !hú!hú ka !k'áú, au !hú!húken !khum̃ma !ná, au !khwā tsaxáú. Hé tiken ē, !kággen há ine ŋwá, ī, au tí ē, !hú!hú !kuań ŋóä !kèi !lou, hiń !khá

(7002) !khwá. Hé tiken ē, hi !khum̃ma () !ná, au !khwā tsaxáú. Hé tiken ē, ha há !náú, hań !khāi !hiń ssā, hań !ní !hú!hú ka !k'áú, au !hú!húken !khum̃ma !ná, au !khwā tsaxáú. Hé tiken ē, ha há ine ŋwá, ī.

(7003) He, ha () há ine ańtau !kań úi ha ttú; hań ine !um̃m kúí ákken !wēi, ha tsaxáiten au !khwéten; au hań ka !hú!hú ssāń ŋáuki !ní !khwetā !ná ha tsaxáiten;

(7004) tí ē, ha ŋóä ssin ŋwáä () ssā, hiń ē, ha tsaxáiten !kí !khwéten; ha sse !lá, !khum̃ma, hī !hú!hú, au ha tsaxáitā ŋáuki !kí !khwéten.

Hé tiken ē, ha há !ku-g ine !k'átten, !ké ssa !hú!hú, (7005) au !hú!húken ine lú ha; () au hiń tátti, hi !ā ā.† Hé tiken ē, ha há !náú, !hú!húken kkú ssin, hi lú ha,

(7000') * !nwá !kuań é, !nwá ē !etā !khwāi; hiń !ku !nákken, au hiń tátti ē, hi ddárraken !khóetā. Hé tiken ē, há !né ta: " !nákka †khí !é; !nákka †khí !é."

(7005') † Hin ŋáuki !kwéiten !né !ní ha; hé ti hiń ē, hi lú ha, ī.

was dreaming about () the child, that the baboons (6999) were those who had killed the child; that they had made a ball of the child's eye; that he went to the baboons, while the baboons played at ball there with the child's eye.

Therefore, he arose; he took up () the quiver, he (7000) slung on the quiver; he said, "Rattling along,* rattling along," while he felt that he used formerly to do so, he used to say, "Rattling along." Then, when he came into sight, () he perceived the baboons' (7001) dust, while the baboons were playing at ball there with the child's eye. Then the Mantis cried on account of it, because the baboons appeared really to have killed the child. Therefore, they were playing at ball () there with the child's eye. (7002) Therefore, when he came into sight, he perceived the baboons' dust, while the baboons were playing at ball there with the child's eye. Therefore he cried about it. And he () quickly shut his mouth; (7003) he thoroughly dried the tears from his eyes, while he desired that the baboons should not perceive tears in his eyes; that he appeared to have () come crying, (7004) hence tears were in his eyes; so that he might go to play at ball with the baboons, while his eyes had no tears in them.

Then he, running, came up to the baboons, while the baboons stared at him, () because they were (7005) startled at him.† Then, while the baboons were still staring at him, he came running to a place where he

* The arrows they were, the arrows which were in the quiver; (7000') they made a rattling noise, because they stirred inside (it). Therefore, he said, "Rattling along, rattling along."

† They were not in the habit of seeing him; therefore they (7005') stared at him.

- hañ hā iku !k'átten ssà au tí ē, hañ iku ttè !lkhwāi;
 (7006) hañ iku !kī !hiñ !nuiñ, hañ iku !lkhó !nuiñ, hañ () iku
 !kañ, !nōō !hiñ !nábbe, ā ha ssiñ lé !hóā ha, au !lhò,
 hañ iku ttórokenttóroken !nábbe, hañ hā iku !lkhuyérriten
 !khum̄m. Hañ hā iku !kē !húhú, tsá ā !húhú lú ha
 (7007) ā, au !húhúken Yáúki () !lkhuyérriten !khum̄m, !húhú
 sse !k'áita ha ā.

- Hé tiken ē, !húhú hā ine !kwe!kwélla hi !kággen, au
 hiñ tátti, hi !kiya, tsá ā, ha !kuēidā ā. Hé tiken ē,
 (7008) ha hā ka !kū !kéā !khum̄m, au !khum̄m () wa iku
 i !lkhōūwa !húhú kkō, au !húhú ā, ha iku !k'áita
 !kúkkō !khum̄m. Hé tiken ē, !lkhwá tsáǵáú hā !nāú,
 !lkhwá tsáǵáúken tátti ē, hi kúí !kǵ, au ha óā !kwāi,
 (7009) () hiñ hā iku-g ine Yúwa ttiñ; !húhúken hā iku-g
 ine !kilkíya ttāñ hī. Hé tiken ē, !húhú a !kwāi, hā
 !kū á ine !kéi hī; hañ ine !k'áita !kúkkō hī. Hé tiken
 (7010) ē, !kággen hā iku-g () ine i ssúken !hiñ ti ē, !kákakaken
 iku-g ine !kéi !lkhwá tsáǵáú, !kákakaken hā iku-g ine
 kúí !ǵábbu !kam̄ !lkhwá tsáǵáú. Hé tiken ē, !kággen
 iku-g ine ttórokenttóroken !lkhwá tsáǵáú, i; hañ ine
 (7011) () !lhuǵbbaken !lkhwá tsáǵáú au ha !kára!kára-ttú.
 Hé tiken ē, ha hā ine !k'áita !húhú !lkhwá tsáǵáú,
 !lkhwá tsáǵáúken hā ine iku !kaīten, !lkhwá tsáǵáúken
 (7012) hā ine iku Yúwa !á ttiñ !gwáǵu; () !húhúken hā
 iku-g ine !koén̄ya ki !à ttiñ hī, au hiñ hā iku-g ine
 Yúwa !á ttiñ !gwáǵu. He !lkhwá tsáǵáú hā ine iku
 !lāñ kan̄ !gwé !khé !lkhwāi; hiñ ine iku !lkhóā hī
 (7013) !khábbuken () !kha! !hiñ !lkhwāi, au hiñ lé !khé,
 !lkhwāi ta !lhò.*

- (7013') * Ha !lkuāñ !hiñ, !à !lkhóā !lhò-○puá, au !lkhwāi; hé tiken ē,
 hā ine ē, !lkhwāi ta !lhò; au han tátti ē, !lhò-○puá ā !hiñ !à

laid down the quiver; he took off (his) kaross (*i.e.* skin cloak), he put down the kaross, he, () grasping, (7006) drew out the feather brush which he had put into the bag, he shook out the brush, he played with (?) the ball. He called out to the baboons, why was it that the baboons were staring at him, while the baboons did not () play with (?) the ball, that the (7007) baboons might throw it to him.

Then the baboons looked at one another, because they suspected why he spoke thus. Then he caught hold of the ball, when the ball () had merely flown (7008) to another baboon, when this (the first) baboon had thrown the ball to the other. Then the child's eye, because the child's eye felt that it was startled (?), on account of his father's scent, () it went playing (7009) about; the baboons trying to get it, missed it. Then one baboon, he was the one who caught hold of it, he threw it towards another. Then the Mantis () (7010) merely sprang out from this place, the Mantis caught hold of the child's eye, the Mantis, snatching, took the child's eye. Then the Mantis whirled around the child's eye; he () anointed the child's eye with (7011) (the perspiration of) his armpits. Then he threw the child's eye towards the baboons, the child's eye ascended, the child's eye went about in the sky; () the baboons beheld it above, as it played about (7012) above in the sky. And the child's eye went to stand yonder opposite to the quiver; it appeared as if it sprang () over the quiver, while it stood inside the (7013) quiver's bag.*

* He tied, placing a little bag at the side of the quiver; there- (7013') fore it is the quiver's bag; while it feels that it is a little bag which is tied at the side of the quiver; he had laid the bow upon

- Hé tíkən ē, lhúlhú hǎ ine llań, llgáuē hī. Ikákkakən
 ine llǎm ki llgáuē hī, au lhúlhúkən ine llgáuē hī.
 (7014) Hé tíkən ē, lhúlhú ka kù, há lku-g ine () llkóäkən
 llgáuē lkhwá tsǎǎu. Hín hǎ ka: “Ine laüä n̄ Dén
 lkhumm.” * lhúlhú á ka lkhumm é, han hǎ ka: “Ine
 laüä ke lkhumm.” † Ikákkakən há ka: “Ine ll̄koén
 (7065) yǔ, n̄ kan ǎúki ddǒä lk̄ lkhumm.” () lhúlhúkən
 há ka: “Ine laüä n̄ Dén lkhumm.” lhúlhú á ka
 lkhumm é, han há ka: “Inē laüä ke lkhumm.”
 (7066) Hé tíkən ē, lhúlhú hǎ ine kúí, () lkággen ǎüttən
 llhò; tā, lkhumm ss’o lé lkhé llhò. He lkággen hǎ
 ine kúí: “Ine ll̄koen yǔ, ine ll̄koen yǔ, lkhumm
 kan ǎúki lé lkhé llhò. Ine ll̄koen yǔ;” au han hǎ
 (7067) lkeń-na, au lkhwá () tsǎǎu, han ǎüttən, lkóro lhóä
 llhò. Han há ka: “Ine ll̄koen yǔ, ine ll̄koen yǔ,
 lkhumm kan ǎúki ddǒä lé lkhé llhò.”

- Hé tíkən ē, lhúlhú á, hǎ ine kúí: “Ine lgwǎ lkoín.”
 (7068) Hé ti hín ē, lkúkkō () hǎ ine kúí: “Ine laüä n̄ Dén
 lkhumm;” au han hǎ kúí lnupp, au lkággen lná.
 Hé tíkən ē, lkággen hǎ ine kúí: “N̄ kan ǎúki ddǒä
 lk̄ lkhumm,” au han hǎ kúí lnupp, au lhúlhú lná.
 (7069) Hé tíkən ē, () hi ta kù, hǎ lku-g ine llkóäkən lgwǎĩ
 lkággen; Ikákkakən hǎ lgwǎĩ hī. Hé tíkən ē,
 Ikákkakən ine tā lkhwĩ, Ikákkakən hǎ ine kúí:
 (7070) “Auuuu! lkwá ka lkáuken-ggú! u kòä llá, () lkáu-

- llkhóä au llkhwǎĩ, ha é; ha ssin ine llǎarakən tá lhóu ā; han ā,
 (7014’) ha ine lhin̄ là () llkhóä hǎ, au llkhwǎĩ. Ha llhò, han á, lkhwá
 tsǎǎu ine lé lkhé ya. Há llhò, han á, ha ine fnábbe tá lhóu, ā.

* “Ine ll̄auwa n̄ lén lkhumm.”

† “Ine ll̄auwa ké lkhumm.”

Then the baboons went to seek for it. The Mantis also sought for it, while the baboons sought for it. Then all the baboons were () altogether seeking for (7014) the child's eye. They said: "Give my companion the ball." * The baboon whose ball it was, he said: "Give me the ball." † The Mantis said: "Behold ye! I have not got the ball." () The baboons said: (7065) "Give my companion the ball." The baboon whose ball it was, he said: "Give me the ball." Then the baboons ‡ said that () the Mantis must shake (7066) the bag, for the ball seemed to be inside the bag. And the Mantis exclaimed: "Behold ye! Behold ye! the ball is not inside the bag. Behold ye!" while he grasped the child's () eye, he shook, (7067) turning the bag inside out. He said: "Behold ye! Behold ye! the ball cannot be inside the bag."

Then this baboon exclaimed: "Hit the old man with (your) fists." Then the other one () ex- (7068) claimed: "Give my companion the ball!" while he struck the head of the Mantis. Then the Mantis exclaimed: "I have not got the ball," while he struck the baboon's head. Therefore, () they were (7069) all striking the Mantis with their fists; the Mantis was striking them with his fist. Then the Mantis got the worst of it; the Mantis exclaimed: "Ow! Hartebeest's Children! § ye must go! () !káu !D'èrri- (7070)

it; it was the one that he tied, () placing it by the side of the (7014) quiver. That bag, it was the one that the child's eye was in. That bag, it was the one that he laid the bow upon.

* "Give my companion the ball."

† "Give me the ball."

‡ It is uncertain whether this should be singular or plural here.

§ "Hartebeest's Children," here, may refer to a bag made from the skin of young hartebeests, which the Mantis had with him.

- !Dèrri-ggu! u koā lla,” au !hú!húken hă !ne !koénýa, kǐ !kai̯ten ha; au hañ hă !ne !khóu̯ !kai̯ten, au hañ !ne !khóu̯wa !khoā. Hé tíken ē, ha hă !ne kúí, ǰáp-pu (7071) ssiñ !khoá, ī; () au hañ hă !ne kúí: “Ì !ké, ṭtén !khwa̯iten!khwa̯iten, !kuí hă ī !kà!” Hé tíken ē, ha hă !ne ttái !hiñ !lā au !khoá; hañ hă !ne ssuén; hañ (7072) !ne !kǎñ !è !lhò; hañ !ne !kǐ !hiñ !khwá tsa̯ǰǎu; () hañ hă !ne ttái úí, au hañ !kañ-nă hi; hăñ !ne ttái, !ké !lā !khoá kǎ !kǎññuñ-a-ssé,* hañ hă !ne ssuén. Hañ hă !ne kúí: “Qh wwì ho!” au ha !kǐ !è !khwá (7073) tsa̯ǰǎu au !khoá. () “A koá !ku !khwétén ssiñ !hiñ, a sse !ku ddĩ ku !khó, ti ē, á ssiñ !kuě, ī.”† Hé tíken ē, ha hă !ne ttái úí, ī; hañ !ne !lañ hhó !nuñ, (7074) hañ !ne †ga̯mmi té hĩ; hañ !ne hhó !khwa̯i, hañ () !ne !uhaí !hó !khwa̯i; hě, ha hă !ne !kuěĩ !kǐ, hañ !kúiten !lā, au hañ !ne !kúiten, !ké !lā !nein.

- Hé tíken ē, !ní-ᵐpuá hă !ne kúí: “!kúru koá !kuěĩ (7075) !kà, au ñ !kóin, !kággen, ha !kággen !khóä aũ () tuitu̯iten ā?” Hé tíken ē, !kággen hă !ne kúí: “!hú!hú !kuᵐa̯ñ ddóä é, !khá ᵐpuáᵐpuáiddĩ, !ga̯ñnu-tsa̯ǰǎu; ñ !kuᵐa̯ñ ddóä !ku !lā, au hiñ !khumma !lā,

(7072') * !khé !kuᵐa̯ñ é; !khé ē !kàu !khé !khoá !nā tssĩ; hiñ ē, !ǰǎu ka !k'é tǎ !kǎññuñ-a-ssé, ī.

(7073') † Ha !kuᵐa̯ñ ka, !khwá sse !k'ou̯, ha sse !k'ou̯ !yá ssé.

ggǔ! * ye must go!" while the baboons watched him ascend; as he flew up, as he flew to the water. Then he popped into the water on account of it; () (7071) while he exclaimed: "Ī lké, ttén !khwaiten!khwaiten, !kuí há ī lkǎ!" † Then he walked out of the water; he sat down; he felt inside (his) bag; he took out the child's eye; () he walked on as he held it; he (7072) walked, coming up to the grass at the top of the water's bank ‡; he sat down. He exclaimed: "Qh wwì ho!" § as he put the child's eye into the water. () "Thou must grow out, that thou mayest become (7073) like that which thou hast been." || Then he walked on; he went to take up (his) kaross, he threw it over his shoulder; he took up the quiver, he () slung on (7074) the quiver; and, in this manner, he returning went, while he returning arrived at home.

Then the young Ichneumon exclaimed: "Who can have done thus to my grandfather, the Mantis, that the Mantis is covered with () wounds?" Then (7075) the Mantis replied: "The baboons were those who killed grandson, !gǎnnu-tsaǎu; I went [the Mantis speaks very sadly and slowly here], as they were

* The meaning of !kau !Yèrri-ggǔ is at present unknown to the translator, but the Mantis is still addressing some of his possessions, and ordering them to leave the scene of his defeat.

† Of these words of the Mantis (which frequently appear in stories concerning him) the narrators were not able to furnish a sufficiently clear explanation, so the original text is given.

‡ It is grass; the grass which stands upon the top of the water's (7072') bank; it is that which the Bushmen call !kaññun-a-ssé.

§ At the same time, putting the first finger of his right hand into his mouth, against his left cheek, and drawing it forcibly out; the eye being meanwhile in the palm of his right hand, shut down by his other fingers.

|| He desired that the child should live; that it should living (7073') return.

- (7076) au ɔpuǎɔpuáiddi tsaǰǎu; ñ () lkuǎñ ine llañ, lkuǎmǎ hí hī. Hé tíkɛn ẽ, ɔpuǎɔpuáiddi tsaǰǎu lku-g ine lɣwí-ssin, ī. Hé tíkɛn ẽ, lhuíhú lnẽ ta, ñ
(7077) ā lkī hi; lhuíhúɛn ine ddiĩ ñ; hé ti hiñ ẽ, ñ ine () ddiĩ hī, ī; he, ñ ine lkuẽi lkī, ñ ine lkhóu ssá.”

Hé tíkɛn ẽ, lkuañmañ-a há ine kúí: “Ñ kañ ka, a #kákka lkoín, tssá ra ǰá ā, lkoín ta lkū lé lĩ lk'é ẽ
(7078) lǰarra?” () Hé tíkɛn ẽ, lkágɣɛn há ine kúí: “A koǎ ka, lkáñ ɣǎu lkuǎñ lkū ẽ, á ñ lé lla lhuíhú ā?” au ha ɣáuki #kákka lkuañmañ-a ggú, tí ẽ, ha ssá, lkī lé lkhwá tsaǰǎu au lkhóá.

(7079) () Hé tíkɛn ẽ, ha há lku ine llañ, au hañ ɣáuki lĩlĩ lkhóá. Hé tíkɛn ẽ, ha há ine lá, ī, au hañ ine lá, há lĩkoén, tí ẽ, ha ssin lkī lé lkhwá tsaǰǎu, ī.

(7080) He, ha há ine lkhó kkañma, () au hañ ka, há ssin ɣáuki lkóroka ssā. Hé tíkɛn ẽ, ha há ine kkañm ssā. He lkhwá ha ine ttúí há, au hañ ɣáuki kkañm ssā au

(7081) lkhwɛtɛn; he lkhwá lku-g ine ssúɛn úí, hañ () ine kúí lĩóbbi-ttú lé lkhóá. Hé tíkɛn ẽ, lkágɣɛn há ine ɣwé-ī, ī, au hañ lkáñ. He ha há ine lku lkúitɛn, lkoáɛɛn lkúitɛn.

Hé tíkɛn ẽ, lkhwá há lku-g ine kkl, ī; hañ lku-g
(7082) ine ddi () kúí lkhó, tí ẽ, ha ssin lkuẽ, ī. Hé tíkɛn ẽ, lkágɣɛn há ine ssá, ī; au hañ ssá lĩkoén; he, ha há ine lkuẽi lkī, hañ ttái ssā. Hañ há llañ, au hañ

(7083) ttái tau lĩkoénya ssá, hañ ine louíwí () lkhwá, au lkhwáñ ine lkára ss'ō. Hé tíkɛn ẽ, lkhwá há ine ttúí ha, au hañ lǰóroka ssá; lkhwáñ ine #hou úí, lkhwáñ ine lĩ lkhóá. He, ha há ine lku lĩkoén, lkhẽ, lkhẽ,

(7084) lkhẽ, hañ () ine lku lǰuóni. Hañ há ine lku lá;

playing at ball there with grandson's eye; I () (7076) went to play at ball with them. Then grandson's eye vanished. Therefore, the baboons said (that) I was the one who had it; the baboons were fighting me; therefore, I was () fighting them; and I thus did, (7077) I flying came."

Then *kyamman-a* said: "I desire thee to say to grandfather, Why is it that grandfather continues to go among strangers [literally, people who are different]?" () Then the Mantis answered: "Thou (7078) dost appear to think that yearning was not that on account of which I went among the baboons;" while he did not tell *kyamman-a* and the others that he came (and) put the child's eye into the water.

() Then he remained there (*i.e.* at home), while he (7079) did not go to the water. Then he went there, while he went to look at the place where he had put in the child's eye. And he approached gently, () while he (7080) wished that he might not make a rustling noise. Therefore, he gently came. And the child heard him, because he had not come gently when afar off; and the child jumped up, it () splashed into the (7081) water. Then the Mantis was laughing about it, while his heart yearned (for the child). And he returned; altogether returned.

Then the child grew; it became () like that (7082) which it had (formerly) been. Then the Mantis came; while he came to look; and he in this manner walking came. While he came walking and looking, he espied () the child, as the child was sitting in the (7083) sun. Then the child heard him, as he came rustling (along); the child sprang up, the child entered the water. And he looking stood, he () went back. (7084) He went; he went to make for the child a front

- han̄ ine lku llan̄ ddá !khwá lluhī, hin̄ kòä llóroko.
 Han̄ ine lku lkù tchueñ; hé tiken̄ ē, ha hă lku-g ine
 (7085) lē llkhō lluhī, hin̄ kòä llóroko; han̄ hă lku-g ine ()
 lkuēi lkī, han̄ llá; han̄ lku-g ine lkuēi lkī, han̄ ssā;
 han̄ lku-g ine llkhō kam̄-mă. He, ha hă llau, han̄
 kkam̄m ssā, han̄ louwi !khwān lkára tá, au !khwān
 (7086) ine tan̄ lkára lgwé tā !khoá. Hé tiken̄ ē, ha () hă
 ine kkam̄m, !ké ssa !khwá. He !khwān lku-g ine
 ttúí hă, au ha óaken̄ kkam̄m ssā. He lkággen hă
 llau, au !khwān ka !khwá sse ũ, lkákkaken̄ hă thau
 (7087) !k'ũ ssā, han̄ kúí llnipp, au !khwá. () He, ha hă
 ine lluhóbbaken̄ lkīlkī !khwá, au ha !kw'āi; han̄ hă
 ine lluhóbbaken̄ !khwá, han̄ hă ka: "Tsá ra ǵă á,
 a-g ine !ham̄mi ñ á? Á óä kan̄ ddóä e ñ; ñ ā
 (7088) lkággen, ñ ddóä á; ñ ɔpuon̄ ddóä e á, áken̄ e ()
 !gaunu-tsaǵau; ñ e lkággen, ñ á ɔpuon̄ ẽ á; a óaken̄
 ē ñ-ñ." He !khwá hă ine ssuēn, ī; he, ha hă ine lkī
 lhin̄ lluhī, han̄ ine lkī lhin̄ llóroko. Han̄ ine lluhíya
 (7089) !khwá; han̄ ine llórokóä () !khwá; han̄ ine lluhíya
 !khwá. Hé tiken̄ ē, ha hă ine !khaũ !hō !khwá; hin̄
 ine lkuēi lkī, hin̄ !kúiten̄ llā; hin̄ ine !kúiten̄ !ké lla
 llnein̄.

- Hé ti hin̄ ē, lní-ɔpuá hă ine kúí: "lkùru koá á, ssā
 (7090) () hī lkággen?" He lkuam̄ma-a hă ine kúí:
 "Tsárá a !ham̄m ssin̄ túí, ti ē, !kóin̄ ssin̄ ta, hă hă
 llá lhlúhú, au hin̄ !khum̄-mă llná, au !khwá tsaǵau?
 (7091) au tī ē, !kóin̄ ya llkuá ddóä lku ɽúwa () !gwé ttin̄
 í; ha ɔpuon̄ llkuān lkē ssā, hī ha!" He, hī hă ine
 !kúiten̄, !ké ssā llnein̄, ī. Hé tiken̄ ē, lní-ɔpuá hă
 ine tá, han̄ !ké: "Tsára ñ !kóin̄ lkággen ssin̄ !ham̄m

kaross (or apron), that and a *||kóroko*.* He put the things aside; then he put the front kaross (into a bag), that and the *||kóroko*; he () in this manner (7085) went; he in this manner came; he approached gently. And, as he approached gently, he espied the child lying in the sun, as the child lay yonder, in the sun, opposite the water. Therefore, he () (7086) gently came up to the child. And the child heard him, as his father gently came. And the Mantis, when the child intended to get up, the Mantis sprang forward, he caught hold of the child. () And he (7087) anointed the child with his scent; he anointed the child; he said: "Why art thou afraid of me? I am thy father; I who am the Mantis, I am here; thou art my son, thou art () *!gáñnu-tsaǎǎu*; I am (7088) the Mantis, I whose son thou art; thy father is myself." And the child sat down, on account of it; and he took out the front kaross, he took out the *||kóroko*. He put the front kaross on to the child; he put the *||kóroko* on to () the child; he put the (7089) front kaross on to the child. Then he took the child with him; they, in this manner, returning went; they returning arrived at home.

Then the young Ichneumon exclaimed: "What person can it be who comes () with the Mantis?" (7090) And *!kuaníman-a* replied: "Hast thou not just(?) heard that grandfather said he had gone to the baboons, while they were playing at ball there with the child's eye? while grandfather must have been playing () before us; his son comes yonder with (7091) him!" And they returned, reaching the house. Then the young Ichneumon spoke; he said: "Why did my grandfather, the Mantis, first say that the

* Another article for the child to wear.

- (7092) ka, hañ ɪkē, lɦúlhú ē () lkhá lkhwá, au tí é, lkhwá lku-g lne á ?” Hé ti hiñ ē, lkággen hă lné ta : “ A koá ɽău lɦamm ɪkoénya, hañ ɽăuki ɽwă lnaulnăuă, au han tátti é, ñ òă ssañ lká lho ha tsaxău, au lkhóá ;
- (7093) () au ñ ka, ñ ssin ɪkoén, tí ē, tí lnũ ɽăuki sse kkũ í-ya ké ; hé tíken ē, ñ óă ssañ lká lho ha tsaxău, au lkhóá. Han lku lhiñ lkhóá ; hé ti hiñ ē, a ɪkoen,
- (7094) ha ɽăuki ɽwă () lnaulnăuă. Hé tíken ē, ñ lkú ka, ñ ssin khamɔpua, lkuaññinlkuaññin lkĩlkĩ ya ; ñ sse ɪkoén, tí é, ha lnũ ɽăuki sse lé kkú ka lĩlĩ.”

I.—7.

B.

IGŌ KA KUMM.*

(Dictated, in 1875, in the Katkop dialect, by lkwéiten ta ɪkēn ; who heard it from her mother, khammē-añ.)

- (4055) l'k'e a lɦannlɦann † ttā ; ha ttañ ; hé hă lăuwĩ lkui ă lké lă hă lneĩ ; hă ssin lɦañ-nă ttiñ.
- Hă kkúĩ lkui ɔmm lkauwă hă ā, hă lkuałlkuañn ;
- (4056) tā, hě ttañ. lkui lkauwă () hă á, ĩ. Hě, hă lkũ-g lně lkóaken lkanñ lwēĩ ɔ lkui, ĩ. lkui ɪkăłɪkă lkũ-g lně lkóaken lɽwákken ñnuóbboken, ĩ.
- ɪxă, hă lăuwĩ lkui kkō, a lɦaĩn ssā. Hě hă ɪxam,
- (4057) () kũ-kkúĩ, hañ ɪkē : “ lně ɔmm lkauwă kkĩ.”
- Hě lkui ā ɪkăłɪkă ssin lɽwákken ñnuóbboka létă

* The above story was considered by Dr. Bleek to be a variation of a myth (L II.—5. 565–624, 8. 811–882) describing how the Mantis is tricked by the Great Tortoise.

† The *g* here to be pronounced as the *u* in ‘bun’ in English.

baboons were those who () killed the child, while (7092) the child is here?" Then the Mantis said: "Hast thou not seen (that) he is not strong? while he feels that I came to put his eye into the water; () while (7093) I wished that I might see whether the thing would not accomplish itself for me; therefore, I came to put his eye into the water. He came out of the water; therefore, thou seest (that) he is not () (7094) strong. Therefore, I wished that I might wait, taking care of him; that I may see whether he will not become strong."

I.—7.

B.

THE STORY OF THE LEOPARD TORTOISE.*

The people had gone hunting: she was ill; and (4055) she perceived a man † who came up to her hut; he had been hunting around.

She asked the man to rub her neck a little with fat for her; for, it ached. The man rubbed it with fat () for her. And she altogether held the man (4056) firmly with it. ‡ The man's hands altogether decayed away in it. §

Again, she espied another man, who came hunting. And she also () spoke, she said: "Rub me with fat (4057) a little."

And the man whose hands had decayed away in

* *Testudo pardalis*.

† The narrator explains that this misfortune happened to men of the Early Race.

‡ By drawing in her neck.

§ The flesh decayed away and came off, as well as the skin and nails, leaving, the narrator says, merely the bones.

hă ɪkɥǎɪɪkɥǎǎn, hañ !χéí hə ɪkǎɪɪkǎ, ɪkúko χǎ ssě
 ɪnǐ hě, tǐ ē, he ɔwǎkken ðnǔobboka, ɪ. Hě hə kkúí:
 (4058) “ ɪ ñ ɪkáu wwé, ǎmm ɪkǎɪ ɪ ɪkǎχai; tā, () ɪkǎɪkǎro
 ɪkɥǎn ɪā, ǔ ɪ ɪkǎχaiten ɪkōu ttā. A ss'e-g ɪně ɪχǎm
 ɪkǎɪ ɪ ɪkǎχai, ā.” Hǎñ !χéí hə ɪkǎɪɪkǎ, ɪkúko χǎ
 ssě ɪnǐ hě.

ɪlgō ɪné kǎ: “ ɪkǎɪɪkǎ ɪkǐ ɪē, ǔ ñ ɪkɥǎɪɪkɥǎǎn.”
 (4059) () Hě, hə ɪkǎɪ ɪkǐ ɪē hə ɪkǎɪɪkǎ, ǔ ɪlgō ɪkɥǎɪɪkɥǎǎn;
 hə ɪlgōgen kkúí ttechótto ɪkō hə ɪnā, ǔ hə ɪkɥǎɪɪkɥǎǎn;
 ǔ hə ɪkǎɪɪkǎken ɪkǔ ɪkō-ɪkóǎken ɪé-ttǐn hə ɪkɥǎ-
 ɪkɥǎǎn; hə hə ɪkǔɪkǔ ɪhō ɪlgō, ɪ; ǔ hañ kǎ, hǎñ ðɪ,
 (4060) hə ssě ɪkǔ ɪkǐ ɪlgō. () Hě, ɪlgō ɪkǔ ɪkǎnn ɪwǐ, ā.

ɪkúkooken ɪkǔ-g ɪně ɪkǐ ɪhǐnya hə ɪkǎɪɪkǎ, hə hə
 kúí: “ Ttǎ tǐ é, ñ ssǐn ɪχǎm ttǎ hě; ” he hə ɪnēya
 ɪkúko hə ɪkǎɪɪkǎ, ɪ; hə ɪkúkooken ɪkǎɪɪkǎ ɪkǔ-g
 (4061) ɪně ɪkóǎken ɪé-ttǐn ɪlgō ɪkɥǎɪɪkɥǎǎn. () Hě hə ɪkǔ
 úí, hǎñ ɪkǔ ɪkúiten ɪneín, ɪ. Hě ɪkúko ɪkǔ-g ɪně
 ɪkǔɪkǔ ɪhō ɪkǐɪkǐ ɪlgō; o hǎñ ɪně ɪkúiten ɪā; hə hə
 kúí, ɪkúko ɪχǎm ttǎ tǐ ē hə ssǐn ttǎ hě. Tǐ ttwaiten

* He sat, putting his hands behind him, when the other man came, taking them out from the Leopard Tortoise's neck.

† The moon 'died', and another moon came, while she still lay ill, the narrator explains. “ Whilst in the preceding myths of the Mantis, the Moon, according to its origin, is only a piece of leather (a shoe of the Mantis),—in Bushman astrological mythology the Moon is looked upon as a man who incurs the wrath of the Sun, and is consequently pierced by the knife (*i.e.* rays) of the latter. This process is repeated until almost the whole of the Moon

her neck, he was hiding his hands,* so that the other man should not perceive them, namely, that they had decayed away in it. And he said: "Yes; O my mate! rub our elder sister a little with fat; for, () (4058) the moon has been cut,† while our elder sister lies ill. Thou shalt also rub our elder sister with fat." He was hiding his hands, so that the other one should not perceive them.

The Leopard Tortoise said: "Rubbing with fat, put (thy hands) into my neck." () And he, rubbing (4059) with fat, put in his hands upon the Leopard Tortoise's neck; and the Leopard Tortoise drew in her head upon her neck; while his hands were altogether in her neck; and he dashed the Leopard Tortoise upon the ground, on account of it; while he desired, he thought, that he should, by dashing (it) upon the ground, break the Leopard Tortoise. () And the (4060) Leopard Tortoise held him fast.

The other one had taken out his hands (from behind his back); and he exclaimed: "Feel (thou) that which I did also feel!" and he showed the other one his hands; and the other one's hands were altogether inside the Leopard Tortoise's neck. () And (4061) he arose, he returned home. And the other one was dashing the Leopard Tortoise upon the ground; while he returning went; and he said that the other one also felt what he had felt. A pleasant thing () (4062)

is cut away, and only one little piece left; which the Moon piteously implores the Sun to spare for his (the Moon's) children. (As mentioned above, the Moon is in Bushman mythology a male being.) From this little piece, the Moon gradually grows again until it becomes a full moon, when the Sun's stabbing and cutting processes recommence." ("A Brief Account of Bushman Folk-lore and other Texts." By W. H. I. Bleek, Ph.D. Cape Town, 1875. P. 9, § 16.)

(4062) () ʔáuki ē, hǎ ssǐn lē-tǎ hě. lkē, hǎn !kúiṭen llā ;
!ké llǎ llnein.

!k'ě kkúī : “ Tírre kǎ, ǎ ssǐn llná hě?” Hě hǎ
kǔ-kkúiṭen !kē, llgō ddóǎ ā hǎ !kǎ!kǎ ssǐn lē-tǎ
(4063) hǎ llkuǎllkuǎnn ; () tíḳen ē, hǎ ǰǎ kǎ !kúiṭen, ī.
!k'ě kkúī : “ A kǎ ǎ llgébbi? ǰóǎḳen-ggǔ ǰǎ ʔáuki ǎ
llkhōu ǎ? llgō kǎn kǎ lkweiṭen ʔhwoñ hǎ ssě lkūkǐ,
ǎ hǎ ddau-ddaũ ī.”

(it) was not, in which he had been ! He yonder returning went ; (he) arrived at home.

The people exclaimed : “ Where hast thou been ? ” And he, answering, said that the Leopard Tortoise had been the one in whose neck his hands had been ; () that was why he had not returned home. The (4063) people said : “ Art thou a fool ? Did not (thy) parents instruct thee ? The Leopard Tortoise always seems as if she would die ; while she is deceiving us.”



Dfä!kwǎin.

II. *Sun and Moon.*

II.—15.
B.THE CHILDREN ARE SENT TO THROW
THE SLEEPING SUN INTO THE SKY.

(487) !kaukaken ẽ !x̣uerrī hóá !lkóĩn!ŋkátten-ttũ, au
!lkóĩn!ŋkátten-ttũ wáken Ɔpuoin ttā.

!kaukaken tátti ē, hă x̣ǒǎ ā #kákka; hě tĩ hĩn ē,
!kaukaken lně ||ā !lkóĩn, ĩ; au !lkóĩn yǎn #x̣īyǎ, au
tĩ ē, !lkóĩn tā hĩ, Ɔpuoin tā hĩ.

(488) !nútarrā kóken ǎ #kákka !kúkō, ā; hě tĩ hĩn ē, ()
!kúkōken lně #kákka !kúkō kă !kauken,* ĩ. !nútarrā
kóken #kákka !kúkō, tĩ é, !kúkō kă !kauken ssě ||ā
!x̣uerrī hó !lkóĩn!ŋkátten-ttũ, hĩ ssě heǝruki !kāiten
!lkóĩn!ŋkátten-ttũ, ||x̣é ssĩ !lkówa hĩ, !lkóĩn ssĩ #x̣ĩ
!x̣ǒē tā kū; au !lkóĩn yǎn tátti ē, !lkóĩn lně ttā̄, hǎn
lně ttā̄ !gwǎx̣ũ kă kū, hǎn lně #x̣īyǎ tikentiken kă
kū; he tĩ hĩn ē, hǎn lně #x̣īyǎ !kaũ ka kú, ĩ; au hǎn

(489') tátti ē, () !kauken lně é dáttǎ hă; hĩn tátti ē, !nútarrā
ā, #kákka !kúkō ā, hě tĩ hĩn ē, !kúkóken lně #kákken:
“!kauken wé! U kuǎn ssǎn !kě!ké !lkóĩn, !lkóĩn ssě
Ɔpuoin, tēn, tā, ĩ ddǒǎ ǎǎǎ. U ssě ttũmƆpuǎ !x̣uerrī
hó hă, au hă Ɔpuoin, ttā; ũ ssě !kǎǎ hă, au ũ kă kú,
ũ kă kú, úken !kāi hóǎ hă; ú ssě hérrúkĩ !kāiten hă

(488') * !nútarrā kōgen ā, #kákka !kúkō, !kúkō ssě #kákka !kúkō kă
!kauken; tā, hă ǎukĩ !kĩ !kauken kă ttúkēn Ɔpuonĩ; tā, !kúkō
ā, !kĩ !kauken kă ttúkēn Ɔpuonĩ ē !kuǎkkă, hě ē, ssě !kuǎkken
ákkēn, au hĩ lně ||ā hă !kóĩn.

II.—15.
*B.*THE CHILDREN ARE SENT TO THROW
THE SLEEPING SUN INTO THE SKY.

The children were those who approached gently (487) to lift up the Sun-armspit, while the Sun-armspit lay sleeping.

The children felt that their mother was the one who spoke; therefore, the children went to the Sun; while the Sun shone, at the place where the Sun lay, sleeping lay.

Another old woman was the one who talked to the other about it; therefore, () the other one spoke (488) to the other one's children.* The other old woman said to the other, that, the other one's children should approach gently to lift up the Sun-armspit, that they should throw up the Sun-armspit, that the Bushman rice might become dry for them, that the Sun might make bright the whole place; while the Sun felt that the Sun went (along), it went over the whole sky, it made all places bright; therefore, it made all the ground bright; while it felt that () the children (489') were those who had coaxed (?) him; because an old woman was the one who spoke to the other about it, therefore, the other one said: "O children! ye must wait for the Sun, that the Sun may lie down to sleep, for, we are cold. Ye shall gently approach to lift

* Another old woman was the one who said to the other, that (488') the other should tell the other one's children; for, she (herself) had no young male children; for, the other was the one who had young male children who were clever, those who would understand nicely, when they went to that old man.

au !gwǎǰu.” Hin !kuēda, hin #kákken, Inútarraken !kuēdǎ, han #kákka !kúkō; hé tí hin ē, !kúkóken !kuēdǎ, !kúkóken #kákka hǎ, han ||ǰamí Ině !kuēda, han #kákka hǎ kǎ !kauken. !kúkóken #kákka hǎ: “Kumman á ǎ, há ń #kákka há hǎ, ū koā ssań !ké!ké !kóin.”

!kauken Ině ttāī ssā, !kauken ttāī llá; Inútarraken #kákken: “U kkuǎń ssań llā ssuīn, au ú ||koenyǎ (490’) hǎ, () tí ē, hǎ ||koen, tá, ū kuā ssań ssuīn, au ū !ké!ké hǎ;” hé tí hin ē, !kauken Ině llāń ssuīn, au !kauken Ině !ké!ké hǎ; hǎń Ině ttēn, hǎń Ině !kī !lkāiten hǎ !kóttēn-ttú, hǎ ||kátteńttúken Ině !ǰī !kaū, au hǎn ttá. Hé tí hin ē, !kauken Ině hěrrū !á !hó hǎ au !gwǎǰū, au hin tátti, Inútarra ǎ #kákka hī. Inútarraken #kákka !kauken: “!kauken wé llā, ú kuā ssań #kákka há, au ú hěrrūkī !lkāiten hǎ.” Inútarraken #kákka !kauken: “!kauken wé llā! U kuā ssań #kákka hǎ, tí ē, hǎ !kū !kóäken ssé dí !kóin, hǎ ssé !kū-g Ině ttāī !kū llé, au hǎn tátti ē, hǎ !kū-g Ině !kóäken ē !kóin, ā ttā lǐ; hé tí hin ē, ||ǰē Ině !kó, i, (491’) au hǎn Ině ttā lǐ, !kā !hóä hǎ au !gwǎǰú; () hǎń Ině ttā lǐ, au hǎn Ině !á !khé !gwǎǰú.”

Inútarraken á #kákka !kauken ā; au hǎn tátti é hǎ lnā !kúita; !kauken ttum̄m-ī hǎ, hin ttum̄m-ī hǐ tá mǎmǎ, hǐ ǰoǎ; hǎ ǰoäken Ině #kákka hǐ ā, tí ē, Inútarra !kuēdǎ, han #kákken, i. Hé tí hin ē, hǐ Ině !kuēdǎ, hin #i. Hé tí hin ē, hǐ Ině llāń ssuēn, i. !khwǎ

him up, while he lies asleep; ye shall take hold of him, all together, all together ye lift him up, that ye may throw him up into the sky." They, in this manner, spoke; the old woman, in this manner, she spoke to the other; therefore, the other in this manner spoke to her, she also, in this manner, spoke to her children. The other said to her: "This (is the) story which I tell thee, ye must wait for the Sun."

The children came, the children went away; the old woman said: "Ye must go to sit down, when ye have looked at him, () (to see) whether he lies (490') looking; ye must go to sit down, while ye wait for him." Therefore, the children went to sit down, while the children waited for him; he lay down, he lifted up his elbow, his armpit shone upon the ground, as he lay. Therefore, the children threw him up into the sky, while they felt that the old woman had spoken to them. The old woman said to the children: "O children going yonder! ye must speak to him, when ye throw him up." The old woman said to the children: "O children going yonder! ye must tell him, that, he must altogether become the Sun, that he may go forward, while he feels that he is altogether the Sun, which is hot; therefore, the Bushman rice becomes dry, while he is hot, passing along in the sky; () he is hot, while he stands above in the sky." (491')

The old woman was the one who told the children about it, while she felt that her head was white; the children were listening to her, they were listening to their mamma, their mother; their mother told them about it, that which the old woman in this manner said. Therefore, they thought in this manner. Therefore, they went to sit down. An older child spoke to another, therefore, they went to sit down, while

they waited for him (the Sun), they went to sit down. () They arose, going on, they stealthily approached (492') him, they stood still, they looked at him, they went forward; they stealthily reached him, they took hold of him, they all took hold of him together, lifted him up, they raised him, while he felt hot. Then, they threw him up, while he felt hot; they spoke to him, while he felt hot: "O Sun! thou must altogether stand fast, thou must go along, thou must stand fast, while thou art hot."

The old woman said (that) they seemed to have thrown him up, he seemed to be standing fast above. They thus spoke, they in this manner spoke. Her (apparently the mother's) husband said: "The Sun-armpit is standing fast above yonder, he whom the children have thrown up; he lay, he intended to sleep; therefore, the children have thrown him up."

The children returned. Then, the children () (493') came (and) said: "(Our) companion who is here, he took hold of him, I also was taking hold of him; my younger brother was taking hold of him, my other younger brother was also taking hold of him; (our) companion who is here, his other younger brother was also taking hold of him. I said: 'Ye must grasp him firmly.' I, in this manner, spoke; I said: 'Throw ye him up!' Then, the children threw him up. I said to the children: 'Grasp ye the old man firmly!' I said to the children: 'Throw ye up the old man!' Then, the children threw up the old man; that old man, the Sun; while they felt that the old woman was the one who spoke."

An older child spoke, while he felt that he was a youth; the other also was a youth, they were

ě ɽauɽárooken kǎ lkāolkāo, hiñ llañ hěrrūki lkāiten
 (494') lkūilɽkátten-ttū. Hiñ ssañ #kákken, () ɽāoddōrōken
 #kákken, ɽāoddōrōken #kakkǎ hǎ !kóitě: “N !kóitě
 wé! ssí tañ hěrrūki lkāita hǎ, ssíten lně #kákka ha,
 tǐ ē, hǎ ssě lkóāken dĩ lkóin, ā ttǎ lǐ; tá ssí ɽāo.
 Ssíten lně #kákken: ‘N !kóin lkūilɽkátten-ttū wé!
 A-g llnállná tǐ; ǎ dĩ lkóin á ttǎ lǐ; !ǰē ssě lkówǎ
 ssí; ǎ ssě #ǰǐ !kau kǎ kū; !kau kǎ kū ssě dĩ kú ttǎ lǐ,
 au lkuonǎ; ǎ ssě lkóāken dĩ kú ttǎ lǐ. Hě tǐ hiñ
 ē, ǎ ssin lkóāken #ǰǐ, hō llá llgā, ī; ǎ ssin ttǎj ssǎ,
 llgāgen ttǎj llā.’”

lkóin yañ ttǎj ssǎ, llgāgen ttǎj llā, lkóin yañ
 ttǎj ssǎ, lkóin yañ lē, llgāgen ttǎj ssǎ, !kau-
 !károoken ttǎj ssǎ au llgā; !gauēten khwǎi,* lkóin
 yañ lhiñ ssǎ, llgāgen ttǎj llā, lkóin yañ ttǎj ssǎ.
 !kau!károoken lhiñ ssǎ, !kau!károoken #ǰǐ llgā, llgāgen
 ttǎj ũ llá; !kau!károoken lhiñ ssǎ; !kau!károoken #ǰǐ
 (494) hō llā llgā; () hǎñ ttǎj llā, hǎñ #ǰíyǎ llgā, hǎñ lē.
 lkóin yañ lhiñ ssǎ, lkóin yañ !ǰhǎi tǐ llā llgā, lkóin
 yañ lkí llā !kau!káro, !kau!károoken lně !khē, lkóin
 yañ lkeinyǎ hǎ, au lkóin tǎ !gwǎrra, au hǎñ !khē;
 hě tǐ hiñ ē, hǎñ lně ɽwákken, ī. Hě tǐ hiñ ē, hǎñ
 lně #kákken: “lkóin wé! luhíyǎ !kauken lkuérri.”
 Hě tǐ hiñ ē, lkóin lně luhíyǎ !kauken lkuérri, ī;
 (495) lkóin yañ lně ī, ī. () Hě tǐ hiñ ē, lkóin lně #kákken,
 tǐ ē, lkóin ssě luhíyǎ !kauken lkuérri, au lkóin yañ
 !humǎ hǎ; lkóin yañ lně luhíyǎ !kauken lkuérri; hě
 tǐ hiñ ē, !kau!károoken lně dúrru úǐ, hǎñ lně dúrru
 !kúiten, au hǎñ lně dúrru llā; hě tǐ hiñ ē, lkóin lně

* The narrator explained here that the word *khwǎi* may be used either with or without the cerebral click (!).

young men(?), they went to throw up the Sun-armpit. They came to speak, () the youth spoke, (494') the youth talked to his grandmother: "O my grandmother! we threw him up, we told him, that, he should altogether become the Sun, which is hot; for, we are cold. We said: 'O my grandfather, Sun-armpit! Remain (at that) place; become thou the Sun which is hot; that the Bushman rice may dry for us; that thou mayst make the whole earth light; that the whole earth may become warm in the summer; that thou mayst altogether make heat. Therefore, thou must altogether shine, taking away the darkness; thou must come, the darkness go away.'"

The Sun comes, the darkness goes away, the Sun comes, the Sun sets, the darkness comes, the moon comes at night. The day breaks, the Sun comes out, the darkness goes away, the Sun comes. The moon comes out, the moon brightens the darkness, the darkness departs; the moon comes out, the moon shines, taking away the darkness; () it goes along, (494) it has made bright the darkness, it sets. The Sun comes out, the Sun follows (drives away?) the darkness, the Sun takes away the moon, the moon stands, the Sun pierces it, with the Sun's knife, as it stands; therefore, it decays away on account of it. Therefore, it says: "O Sun! leave for the children the backbone!" Therefore, the Sun leaves the backbone for the children; the Sun does so. () Therefore, (495) the Sun says that the Sun will leave the backbone for the children, while the Sun assents to him; the Sun leaves the backbone for the children; therefore, the moon painfully goes away, he painfully returns home, while he painfully goes along; therefore, the Sun

- l_uhī, au han tátti ē, llkóin l_uhīyǎ l_kauken ǎ l_kuerri,
 au llkóin lně l_hum̄m hǎ; hé tī hiń ē, llkóin lně l_uhī
 (496) au l_kuerri; () au llkóin yań tátti, llkóin lně l_hum̄m
 hǎ; hé tī hiń ē, llkóin lně l_uhī, i; hań lně dúrru úi,
 hań lně ddúrru l_kúiten; hań lně llǎ, hań lně lláń dí
 l_kau!kárro kó, hǎ g ǎúrru; hań llǎ, hań l_kauwih, hań
 lně llǎ, hań lně l_kauwih, au han tátti ē, hǎ l_kú
 l_kúken dau-daū. Hé tī hiń ē, hań lně dí l_kau!kárro
 (497) llkāń; au han tátti ē, hań llǎ, () hań llóö l_hó l_kóǎ;
 hań lně llkhōū l_kwī; au han tátti ē, hań lně e l_kau-
 l_kárro ǎ ǎúrru; hé tī hiń ē, hań lně l_kwīyǎ; hań lně
 ttāī ssā, au hǎń l_kau-wǎ. Hań lně ttāī llá au llgā, han
 tátti, hǎ ē l_kau!kárro ǎ ttāī au llgā, au han tátti,
 l_kúken l_kú ē; hé tī hiń ē, hań l_kú ttāī au llgā.

- llkóin yań á, l_kau kǎ kú ǎǎyǎ, llkóin yań á, l_ké
 (498) ttāī au tiken ǎkā, l_kau () ǎkā; l_kéten lnī ǎhóken,
 hiń llkōen l_ké kúiten; hiń llkōen ǎń, ē hī hī hī;
 hiń llǎmki llkōen whāi, hiń llǎmki l_uhátten whāi,
 au llkōnnǎ; hiń llǎmki l_uhátten ttōi, au hiń tátti
 llkóin ǎǎyǎ; hiń llǎm l_uhátten ttōi, au llkōnnǎ; hiń
 l_kǎi whāi au llkōnnǎ, au hiń tátti, llkóin ǎǎyǎ, hiń
 lně llkōen whāi; hiń llǎm l_kuorri l_khwāi; hiń llǎm
 (499) () l_kuorri l_kau, au hiń tátti tī tā kú ǎǎyǎ; hiń
 llǎm ǎánnügū hī l_kāgen, au hiń tátti ē, llkóin ǎǎyǎ,
 l_kau llǎm ǎǎyǎ, llkóin yań ǎǎyǎ l_khárra. Hin

desists, while he feels that the Sun has left for the children the backbone, while the Sun assents to him; therefore, the Sun leaves the backbone; () while the (496) Sun feels that the Sun assents to him; therefore, the Sun desists on account of it; he (the moon) painfully goes away, he painfully returns home; he again, he goes to become another moon, which is whole; he again, he lives; he again, he lives, while he feels that he had seemed to die. Therefore, he becomes a new moon; while he feels that he has again () put on (497) a stomach; he becomes large; while he feels that he is a moon which is whole; therefore, he is large; he comes, while he is alive. He goes along at night, he feels that he is the moon which goes by night, while he feels that he is a shoe*; therefore, he walks in the night.

The Sun is here, all the earth is bright; the Sun is here, the people walk while the place is light, the earth () is light; the people perceive the bushes, (498) they see the other people; they see the meat, which they are eating; they also see the springbok, they also head the springbok, in summer; they also head the ostrich, while they feel that the Sun shines; they also head the ostrich in summer; they are shooting the springbok in summer, while they feel that the Sun shines, they see the springbok; they also steal up to the gemsbok; they also () steal up to the (499) kudu, while they feel that the whole place is bright; they also visit each other, while they feel that the Sun shines, the earth also is bright, the Sun shines upon the path. They also travel in summer; they

* The Mantis formerly, when inconvenienced by darkness, took off one of his shoes and threw it into the sky, ordering it to become the Moon.

!ḵám !kwā au !kūónna; hín !ḵǎi au !kūónna, hín !hún, au !kūónná; hín !nǐ whai, au !kūónná; hín !né !uhátten whai; hín !né !gá tǐn; hín tátti ē, hǐ !kóitā !kúiten; hín !ḵériya !kúiten kā !kaũ, hín !né ttén, au whaŋten ttāi ssā.

FURTHER REMARKS.

The second version of the preceding myth, which is unfortunately too long to be conveniently included in the present volume, contains a few interesting notes, furnished by the narrator, !kábbo ("Dream"), which are given below. !kábbo further explained that the Sun was a man; but, *not* one of the early race of people who preceded the Flat Bushmen in their country. He only gave forth brightness for a space around his own dwelling. Before the children threw him up, he had not been in the sky, but, had lived at his own house, on earth. As his shining had

NOTES FROM THE SECOND VERSION OF THE PRECEDING STORY.

(3150') !ḵwé-!nā-ssho !ké !kū ē, ssín mmaĩĩ, hín !nǎ !k'ǎũ. Hé tǐ hín ē, hǐ tā !kauken !kū ē !né tábbā !kóin. Hé tǐ hín ē, !ké ē !né !nǎ, hǐ-hǐ tā !ḵóē, hín ē !né #kákken tǐ ē, !kauken ē ttábbā kǐ !kaĩtā !kóin, au hín tátti ē, hǐ ḵóaken-ggú ē !kábbēyǎ, tǐ ē, hǐ ssē hherrúki !kaĩtā hǐ !kóin; !kóin ssē !kárraka hǐ !k'ǎũ; hǐ ssē ttǎā !kóin tā !kárraken!kárraken, hǐ ssē ddóǎ-g !né !kárra-!kárra ssín.

are shooting in summer ; they hunt in summer ; they espy the springbok in summer ; they go round to head the springbok ; they lie down ; they feel that they lie in a little house of bushes ; they scratch up the earth in the little house of bushes, they lie down, while the springbok come.

been confined to a certain space at, and round his own dwelling, the rest of the country seemed as if the sky were very cloudy ; as it looks now, when the Sun is behind thick clouds. The sky was black (dark ?). The shining came from one of the Sun's armpits, as he lay with one arm lifted up. When he put down his arm, darkness fell everywhere ; when he lifted it up again, it was as if day came. In the day, the Sun's light used to be white ; but, at night, it was red, like a fire. When the Sun was thrown up into the sky it became round, and never was a man afterwards.

TRANSLATION OF NOTES.

The First Bushmen * were those who first inhabited (3150') the earth. Therefore, their children were those who worked with the Sun. Therefore, the people who [later] inhabited their country, are those who say that the children worked, making the Sun to ascend, while they felt that their mothers had agreed together that they should throw up, for them, the Sun ; that the Sun might warm the earth for them ; that they might feel the Sun's warmth, that they might be able to sit in the Sun.

* The men of the early race.

- (3151') !χwé-lná-sshō !ké ē llgwíyǎ, Sswá-kǎ-!kétēn Ině llnéillnēi hī tā !k'ǎũ. Hé tī hīn ē, Sswā-kǎ-!ké Ině llχāllχā hī tā !kaukēn, au !χwé-lnā-sshō !kē tā kōkōm̄mi.
- (3155') llkōin yǎn ssin' ē !kuĩ, hǎn #kákken; hī tā kūgēn #kákken, hīn !kúkkō !kau!kárro. Hé tī hīn ē, hī ssin' llnǎ !k'ǎũ; au hīn táttī ē, hī #kákken. Hīn ɽaukĩ Ině #kákken, au hī Ině llnǎ !gwǎχu.

II.—22. L.

THE ORIGIN OF DEATH; PRECEDED BY A PRAYER ADDRESSED TO THE YOUNG MOON.

(Dictated, in 1875, in the Katkop dialect, by Dǎllkwǎin.)

- (5159) I kkǎn' llnāu, !kǎ!kauúru !kǎtyĩ !kou ttin'-ssā, itēn llnāu, ō !kukkō !kēyǎ hī !kǎ!kauúru, itēn Ině !kwé llā,
 (5160) tī ē, () !kukkō !kēyǎ hī !kǎ!kauúru, i, hē, í Ině llnāu, itēn kǎ i !kwé llē, itēn Ině Inī !kǎ!kauúru, hē, i-g Ině
 (5161) llnāu, ō í kǎ Inī hǎ ē, itēn Ině () !kūm̄ !hǎn i tsǎχāiten, ō i !kǎ!kǎ, itēn Ině kkūi: " !kábbi-ǎ !ké!* !kǎ n' χú, !kē ǎ! A ssē ákkē ǎ χú !kē ǎ!
 (5162) () A ssē !kǎ n' χú !kē ǎ! Hē ɽaukĩ ttā #hañnūwǎ. A ssē ákkē á χú, ē, á kǎ llnāu, ā !kūká, ǎ !kū llχǎ, ǎ
 (5163) !kou ttin' ssē; () ō i ɽaukĩ ssin' Inī á, ǎ !kū llχǎ a, ttēn ssē; n' ssē llχām, llkēllkē ǎ-ǎ. Tā, !kēĩ !kē, ǎ
 (5164) !kwaitēn ddǒǒ !kĩ hǎ, !kē ǎ, () há, á kǎ !kū llχǎ ǎ !kou ttin' ssē, ō i ɽaukĩ ssin' Inī á; ō !nǎũ ddǒǒ #kákka
 (5165) hǎ ǎ, tī ē, ǎ ssin' kwǎn !kū !kwēĩ !kwē!kwē. () Akēn

* The meaning of !kábbi-ǎ is not yet clear.

When the first Bushmen had passed away, the (3151') Flat Bushmen inhabited their ground. Therefore, the Flat Bushmen taught their children about the stories of the First Bushmen.

The Sun had been a man, he talked; they all (3155') talked, also the other one, the Moon. Therefore, they used to live upon the earth; while they felt that they spoke. They do not talk, now that they live in the sky.

II.—22.

L.

THE ORIGIN OF DEATH; PRECEDED BY A PRAYER ADDRESSED TO THE YOUNG MOON.

We, when the Moon has newly returned alive, (5159) when another person has shown us the Moon, we look towards the place at which () the other has shown (5160) us the Moon, and, when we look thither, we perceive the Moon, and when we perceive it, we () shut our (5161) eyes with our hands, we exclaim: “!kábbi-ã yonder! Take my face yonder! Thou shalt give me thy face yonder! () Thou shalt take my face yonder! That (5162) which does not feel pleasant. Thou shalt give me thy face,—(with) which thou, when thou hast died, thou dost again, living return, () when we did not (5163) perceive thee, thou dost again lying down come,—that I may also resemble thee. For, the joy yonder, thou dost always possess it yonder, () that is, (5164) that thou art wont again to return alive, when we did not perceive thee; while the hare told thee about it, that thou shouldst do thus. () Thou (5165)

llkuǎn ò †kákǎ, tĩ ē, ssĩ ssē kwǎn, llχām llχǎ ssĩ !k'au
!kum ssē, ò ssĩ lkūkǎ.”

- (5166) !nāu llkuǎn ddǒǎ ā, lkwēĩ () kkóǎ. Hǎ kũ-kkú,
hǎ !kē, hǎ †aukĩ kǎ hǎ ssē †gou, tā, hǎ χóǎ †aukĩ
(5167) kǎ hǎ ssē llχǎ hǎ !kau !kum ssē; tā, () hǎ χóǎ
llkóǎken lkūken. Hē tĩken ē, hǎ ssē †wā llwēĩ, ò
hǎ χóǎ.
(5168) !kǎ!kauṛuken kũ-kūiten lkēyǎ !nāu ā, () !nāu χū
ttū †wā; tā, hǎ χóǎ †aukĩ llkóǎken lkūken. Tā, hǎ
χóǎ lkú kǎ, hǎ ssē llχǎ hǎ !kou !kum ssē. !nāun !nē
(5168½) kũ-kūiten !kē, () hǎ †aukĩ kǎ hǎ ssē †gou; tā, hǎ
lkú †ēn-nǎ, tĩ ē, hǎ χóǎ †aukĩ kǎ hǎ ssē llχǎ hǎ !kou
!kum ssē. Tā, hǎ llkóǎken lkūken.
(5169) () Hē !kǎ!kauṛu !kwain, i; tĩ ē, !nāu kwǎn lkwēĩ
kkúĩ, ò hǎn †au !hum hǎ. Hē hǎ !gwā lkĩ !nāu
(5170) ttú, i; () hé hǎ !nāu, hǎn !gwā !nāu ttú, hǎn kkúĩ:
“!kuĩ ā, hǎ ttú ē ā, hǎ ttú kkē ssĩn llkóǎken lkwēĩ
(5171) ú, ò hǎ kkĩ-ssā ē !nāu; hǎn kǎ hǎ ssĩn () llkóǎken
!kammainyǎ ttwĩ, ò hǎ ttú; hǎ ssē kwǎn lkú ssūken
ú, hǎ ssē kwǎn lkú !kou!kou-ǎ !khé llé. !kuĩn!kuĩn
(5172) ssē kwǎn lkú llkhaukǎ; hé ssē () kwǎn !nāu, hé !kǎ-ā
hǎ, hē ssē kwǎn lkú !kan ttχéttχétǎ,* hǎ ssē lkú
llkóǎken lkūken.
(5173) “Hē ē, !k'ē, hē ssē kwǎn lkú llkóǎken () lkūken
ttā, ò hé lkūka.† Tā, hǎ †aukĩ kǎ hǎ !hum n, ò-g n
!kēyǎ hǎ ā, tĩ ē, hǎ †aukĩ ssē †wā, ó hǎ χóǎ; tā,
(5172') * Or, tssĩ, ttχué-ttχuēten hǎ.
(5173') † !k'ē ssē kwǎn !nāu, hē lkūkǎ, hé ssē llkóǎken lkūken ttā; ò
hē †aukĩ llχǎ, hē !kou !kum ssē. Tā, !nāu llkuǎn ā, lkwēĩ kkú,
hǎ †kakkēn; hǎ !kē, tĩ ē, hǎ χóǎ †aukĩ kǎ hǎ ssē llχǎ hǎ !kou
!kum ssē.

didst formerly say, that we should also again return alive, when we died."

The hare was the one who thus () did. He spoke, (5166) he said, that he would not be silent, for, his mother would not again living return; for () his mother was (5167) altogether dead. Therefore, he would cry greatly for his mother.

The Moon replying, said to the hare about it () (5168) that the hare should leave off crying; for, his mother was not altogether dead. For, his mother meant that she would again living return. The hare replying, said () that he was not willing to be silent; for, he (5168½) knew that his mother would not again return alive. For, she was altogether dead.

() And the Moon became angry about it, that the (5169) hare* spoke thus, while he did not assent to him (the Moon). And he hit with his fist, cleaving the hare's mouth; () and while he hit the hare's mouth (5170) with his fist, he exclaimed: "This person, his mouth which is here, his mouth shall altogether be like this, even when he is a hare;† he shall () always bear (5171) a scar on his mouth; he shall spring away, he shall doubling(?) come back. The dogs shall chase him; they shall, () when they have caught him, they shall (5172) grasping tear him to pieces,‡ he shall altogether die.

"And they who are men, they shall altogether () (5173) dying go away, when they die. § For, he was not

* It was a young male hare, the narrator explained. (5169')

† The hare had also been a person; but, the Moon cursed him, (5170') ordering that he should altogether become a hare.

‡ Or, bite, tearing him to pieces. (5172')

§ The people shall, when they die, they shall altogether dying (5173') go away; while they do not again living return. For the hare was the one who thus spoke; he said that his mother would not again living return.

- (5174) hă ǰǒǎ ká hă ssě () ǰǎ hă !k'au; hăn lně #kákka
kě, tĩ ē, hă ǰǒǎ ɣaukĩ ká hă ssě ǰǎ hă !k'au !kuṁ
ssě. Hé tíkē ē, hă ká hă ssě ǰkóǎkē dđĩ !nǎũ.
(5175) Hě ē, () !k'ě, hě ssě kwǎn lkũ ǰkóǎkē lkũkē. Tā,
há ǰkuǎn ā, #kákka, tĩ ē hă ǰǒǎ ɣaukĩ ká hă ssě ǰǎ
(5176) hă !k'au !kuṁ ssě. N̄ ǰkuǎn () #kákka hă ā, tĩ ē,
hě kíē ssě ǰǎm ǰkélkē n̄-n̄; tĩ ē, n̄ ká dđĩ hě; hě-g
n̄ ká !naū, ǒ ká lkũká, n̄ ǰǎ n̄ !k'au !kuṁ ssě. Hăn
(5177) lně () #nwǎi n̄, ǒ kǎn kǎn #kákka hă ā.”

- Hě tíkē ē, máma-ggú #kákka kě, tĩ ē, !nǎũ hă ǒǎ
(5178) ẽ !kuĩ; tĩ ē, hă lkweĩ kǒǎ, ĩ, hĩn ē, () !ká!kaúru
ǰkǎuwǎ hă, ĩ, há ssě ǰkóǎkē dđĩ !nǎũ. Máma-
ggúkē kǎn ǰkēyǎ kě, tĩ ē, !nǎũ lkĩ !kuĩ tá ā, ǒ hă
(5179) ǰkátten-ttũ; hě tíkē ē, ssĩ ká () !naū, ssĩ lkhā !nǎũ,
ǒ ssĩ ká ssĩ ssě hă !nǎũ, ssítē ká lkĩ lhĩn lkwaĩ lkē,
ẽ !kuĩ tá ā, ssĩ ǰūgē, ǰū ttũ hă; ǒ ssítē ttā ǰká tĩ
(5180) ē, () há ā, !nǎũ, há ká ā ɣaukĩ ẽ. Tā, ǰkē ā, hă
ǒǎ ẽ !kuĩ ā, há ká ā ẽ.

- Hě tíkē ē, máma-ggú ɣaukĩ ká ssĩ hĩ, hă à-ᵒpuá;
(5181) ǒ hĩn ttā () ǰká tĩ ē, ā ā, !nǎũ lkũ ǒ ẽ !kuĩ ā, há ká
à lkũ ẽ. Máma-ggúkē kǎn ǰkēyǎ ssĩ ā, ssĩ-g !nǒ

* The meaning of ǰkátten-ttũ is not yet clear; and the endeavours to obtain a hare, so that it might be exactly ascertained from the Bushmen which piece of meat was meant, were unsuccessful. The ttũ at the end of the word shows that some sort of hollow of the human body is indicated.

Since these sheets were sent to press, Dr. J. N. W. Loubser, to whom I had applied for information regarding this particular piece of meat, was so good as to send me the following lines, accompanied by a diagram, which unfortunately it was already too late for me to include in the illustrations for the volume:—

“As regards the ‘biltong flesh’, I have often watched my mother cutting biltong, and know that each leg of beef contains really only

willing to agree with me, when I told him about it, that he should not cry for his mother; for, his mother would () again live; he said to me, that, his mother (5174) would not again living return. Therefore, he shall altogether become a hare. And () the people, they (5175) shall altogether die. For, he was the one who said that his mother would not again living return. I () (5176) said to him about it, that they (the people) should also be like me; that which I do; that I, when I am dead, I again living return. He () contradicted me, (5177) when I had told him about it."

Therefore, our mothers said to me, that the hare was formerly a man; when he had acted in this manner, then it was that () the Moon cursed him, (5178) that he should altogether become a hare. Our mothers told me, that, the hare has human flesh at his *lkátten-ttũ* *; therefore, we, () when we have (5179) killed a hare, when we intend to eat the hare, we take out the "biltong flesh" † yonder, which is human flesh, we leave it; while we feel that () he who is (5180) the hare, his flesh it is not. For, flesh (belonging to) the time when he formerly was a man, it is.

Therefore, our mothers were not willing for us to eat that small piece of meat; while they felt () that (5181) it is this piece of meat with which the hare was formerly a man. Our mothers said to us about it, did we not feel that our stomachs were uneasy if we

one *real* biltong, *i.e.* the piece of flesh need not be cut into the usual oblong shape, but has this *a priori*. In other words, it is a muscle of this form. From my anatomical knowledge I can only find it to correspond to the *musculus biceps femoris* of the man. It will therefore be a muscle sitting rather high up the thigh (B of Figure)."

† The narrator explained *lkwǵǵĩ* to be "biltong flesh" (*i.e.*, lean meat that can be cut into strips and sun-dried, making "biltong").

- (5182) ʔau ttā, tī é, ssí kǎ kkaúruken, ǝ ssī há () há à-ᵒpuá, ǝ ssíten ttā llká tī ē, lkuĩ tá à lkũ é; hě ʔaukĩ é lnǎũ kǎ à; tá à ā lnauńkko llnǎ lnǎũ, há é; ǝ
- (5183) hǎn ttā llká tī ē, lnǎũ òǎ é lkuĩ. () Hě tíken ē, há lnauńkko llnǎ lnǎũ, i; ǝ lnǎũ kǎ ddĩ-ddĩten llkuǎń ē, lkǎ!kkaúru lḷkkaūwǎ i i; í ssě kwǎń lkũ llkóǎken
- (5184) lkūken. Tā, i ssín ssě () kwǎń llnāu, i lkūká, iten ssín ssě kwǎń lḷǎ i lk'au lkuṁ ssě; lnǎũn llkuǎń ddǫǎ ā, ʔaukĩ lhuṁ-mǎ lkǎ!kkaúru, ǝ lkǎ!kkaúruken
- (5185) kǎ há kǎkka () há ā; hǎn lně ṭnwǎi lkǎ!kkaúru.
- Hě tíken ē, lkǎ!kkaúru lně kũ-kkūi, hǎn ḷkē: “U
- (5186) ē lk'ě, ũ kǫǫ ssě kwǎń llnāu, ũ lkūka, ũ kwǎń lkũ () llkóǎken lkūken tchũ-ru ssín. Tā, n llkuǎń ssín kǎkken, tī ē, ũ kwǎń lkũ llnāu, ũ lkūka, ũ kwǎń
- (5187) lkũ lḷǎ ũ kǫǎń lhín, ũ ʔaukĩ llkóǎken () lkūken. Tā, n kǎ llnāu, ǝ kǎ lkūka, n lḷǎ n lk'au lkuṁ ssě. N llkuǎń ssín kǎ, ú ē lk'ě, ũ ssín lḷǎ llkélkěyǎ n-n;
- (5188) ddĩ tíken kǎ ddĩ hě; () hě-g n ʔaukĩ tá llkóǎken lkūken ttā. U ē lk'éten, llkuǎń ē, ddá há ddĩ; hě tíken ē, n llkuǎń ssín ṭi, tī ē, n à hũ lkēi. lnǎũn lkũ
- (5189) llnāu, ǝ kǎń kǎń () kǎkka há ā,—ǝ kǎń llkuǎń ttā llká tī ē, n llkuǎń ṭēn-nǎ, tī ē, lnǎũ ǫǎ ʔaukĩ llkóǎken lkūken, tā, há lkũ ᵒpuoin,—lnǎũn lně ā, kǎkka kě,
- (5190) tī ē, há () ǫǎ ʔaukĩ ᵒpuoin; tá há ǫǎ llkóǎken lkūken. Hě tíken llkuǎń ē, n ḷkwain, i; ǝ kǎń lkũ
- (5191) ssín kǎ, lnǎũ lkũ kkũ: ‘Ī, máma kǎń llkuǎń lkũ () ᵒpuoin.’”

- Tā, hé tī, hě ē, há lně ḷkwain lnǎũ, i; tī ē, lnǎũ kwǎń lkũ lkweĩ kkūi, ǝ lnǎũn ʔau kkūi: “ī, máma
- (5192) kǎń llkuǎń lkũ ᵒpuoin ttā; hǎn kǎ há ssě () lkǎityi kǫǎń lhín.” ǝ lnǎũ wǎ oǎ lhuṁma lkǎ!kkaúru, hín

ate () that little piece of meat, while we felt that it (5182)
 was human flesh; it is not hare's flesh; for, flesh
 which is still in the hare it is; while it feels that the
 hare was formerly a man. () Therefore, it is still (5183)
 in the hare; while the hare's doings are those on
 account of which the Moon cursed us; that we should
 altogether die. For, we should, () when we died, (5184)
 we should have again living returned; the hare was
 the one who did not assent to the Moon, when the
 Moon was willing to talk to () him about it; he (5185)
 contradicted the Moon.

Therefore, the Moon spoke, he said: "Ye who are
 people, ye shall, when ye die, () altogether dying (5186)
 vanish away. For, I said, that, ye should, when ye
 died, ye should again arise, ye should not altogether
 () die. For, I, when I am dead, I again living (5187)
 return. I had intended, that, ye who are men, ye
 should also resemble me (and) do the things that I do;
 () that I do not altogether dying go away. Ye, who (5188)
 are men, are those who did this deed; therefore,
 I had thought that I (would) give you joy. The
 hare, when I intended () to tell him about it,—while (5189)
 I felt that I knew that the hare's mother had not
 really died, for, she slept,—the hare was the one who
 said to me, that his () mother did not sleep; for, his (5190)
 mother had altogether died. These were the things
 that I became angry about; while I had thought
 that the hare would say: 'Yes; my mother is () (5191)
 asleep.'"

For, on account of these things, he (the Moon)
 became angry with the hare; that the hare should
 have spoken in this manner, while the hare did
 not say: "Yes, my mother lies sleeping; she will
 () presently arise." If the hare had assented to the (5192)

- ē, í ē !k'ě, í ssín ssín kwǎń ikū !kél!kéyǎ !kǎ!kaúru ;
 (5193) tā, !kǎ!kaúru !kuǎn hǎ oǎ () !kwéí-ddǎ, tí ē, í ʼaukǐ
 ssé kwǎń !kóǎken ikūken. !náǔ kǎ ddi-dditen !kuǎń
 ē, !kǎ!kaúru !né !ŋkaū í, í; hě í tā !né !kóǎken
 (5194) ikūken, í; ǒ () kkuṁṁ á, !náǔ !kuǎn ā, †kákka há.
 Há kumṁ, hǎn !kuǎn á, í kǎ !kóǎken ikūken ttǎ
 (5195) ā; ǒ !náǔ kǎ ddi-ddi; hě há !kuǎn ā, ʼaukǐ ()
 !humma !kǎ!kaúru; ǒ !kǎ!kaúruken kǎ há †kákka há
 ā; hǎn !né †nwǎi !kǎ!kaúru, ǒ !kǎ!kaúruken kǎ há
 !kēyǎ há ā. •
- (5196) !kǎ!kaúru !né () kǔ-kúiten !kē, há kǎ há ssín
 !uhí!uhí-ttín †kǎ; !kóě-ttaū wǎ ssín ē, tssí-í há, ǒ
 tí ē, há ttén-ttén hě; há ʼaukǐ ssín !ṇṇ!ṇán ssín
 (5196½) ǒhōken; tā, há () kwǎń ikū !uhí-tā †kǎ; ǒ há
 ʼaukǐ tā ǒhó. Há kwǎń ikū !uhí!uhí-ttín †kǎ.
 Hě tíken ē, !náǔ kǎ !naū, há ssūken ūí, há ttayuko
 (5197) !ná!nábbi-ten; ǒ há () !ná!nábbi-ten ttǎ-ttátten
 !kóě-ttau, ǒ há !ná, ē !kóě-ttau !hínýǎ hě; ǒ hǎn
 ttā !kǎ tí ē, !kóě-ttau !né !hín !kauń-ǎ ā !ná. Hě
 (5198) tíken ē, há () !ná!nábbiten, !kóě-ttau kkuiten ssé
 ttǎ-ttát-tǎ há ā.

Moon, then, we who are people, we should have resembled the Moon; for, the Moon had formerly () (5193) said, that we should not altogether die. The hare's doings were those on account of which the Moon cursed us, and we die altogether; on account of () (5194) the story which the hare was the one who told him. That story is the one on account of which we altogether die (and) go away; on account of the hare's doings; when he was the one who did not () assent to the Moon; when the Moon intended (5195) to tell him about it; he contradicted the Moon, when the Moon intended to tell him about it.

The Moon () spoke, saying that he (the hare) (5196) should lie upon a bare place; vermin should be those who were biting him, at the place where he was lying; he should not inhabit the bushes; for, he () should lie upon a bare place; while he did not (5196½) lie under a tree. He should be lying upon a bare place. Therefore, the hare is used, when he springs up, he goes along shaking his head; while he () (5197) shakes out, making to fall the vermin from his head, in which the vermin had been hanging; while he feels that the vermin hung abundantly in his head. Therefore, he () shakes his head, so that the other (5198) vermin may fall out for him.

(This, among the different versions of the Moon and Hare story called "The Origin of Death", has been selected on account of the prayer to the young Moon with which it begins.)

II.—24.
L.

THE MOON IS NOT TO BE LOOKED AT
WHEN GAME HAS BEEN SHOT.

(Dictated, in 1875, in the *Katkop* dialect, by *Díä!kwāin*, who heard it from his mother, *†kə́mē-ān*.)

- (5643) Ssitēn ʔauki sse ʔkoen !kǎ!kauru, ǝ ssī !χǎ ʔpuāi; tā, ssi lkū ʔkoen, !k'ō !hóǎ ssī lnǎ; ǝ ssitēn ʔauki
- (5644) !kwē!kwē !ā !khǫ, ǝ () !gwǎχu; ǝ ssitēn !hummī !kǎ!kauru kǎ †χī. Hīn ē, ssī !hummī hē. Tā, máma-ggú lkī †kákka ssī ā, tī ē, !kǎ!kauru ʔauki ǝ lēin !kuī, ǝ í ʔkoen hǎ.
- (5645) Tā, hǎ lnāu, () í ʔkoen hǎ, ǝ i !χǎ ʔpuāi, !khétēn-!khétān ssañ hī ʔpuāi, ǝ ʔpuāi yā lkūken tā, ǝ í ʔkoen !kǎ!kauru. ʔpuāitēn lnāu, há χǎ
- (5646) lkūka, !kǎ!kauru () !khū kǎn ē lkī !k'auī ʔpuāi. Tā, máma-ggú lkī †kákka ssī ā, tī ē, !kǎ!kauru !khúgēn lkē, ssī kǎ ʔkoen hē, hē lkō ss'ō ʔhǫ, hē
- (5647) tā !khó () !khōu lkī. Hīn ē, !kaū - ssīn ʔpuāi; ʔpuāitēn kkóǎñ lhīn, ǝ hē !kaū-ssīnyǎ ʔpuāi. Hīn lnē lkī ssēritēn-ssēritēn !gəuōken ē, í !χǎ ʔpuāi, í;
- (5648) () hē ʔpuāi lkū-g lnē kkóǎñ lhīn, hǎn lkū-g lnē ttāi, ǝ hǎn ʔauki lnē ddi !gəuōken; ǝ hǎn kī !kuǎñ ssīn ʔwǎñ, hǎ ssē lkūken. !kǎ!kauru !khú kǎn lkū ē, lkī
- (5649) () ttwaita. Hé, hǎ lkū-g lnē !k'auwī, í.
Hē tiken ē, máma-ggú ʔaukī kǎ ssī !gǎ-ī, ssī χǎ ssē ʔkoen, tchueñ ē, lnǎ !gwǎχū; o máma-ggúken
- (5650) kǎn !kēyǎ ssī ā, () tī ē, !kǎ!kauru lnāu, ssī ʔkoenyǎ hǎ, ʔpuāi á, ssī !χǎ hǎ, hǎn !χām ttāi

II.—24.

L.

THE MOON IS NOT TO BE LOOKED AT
WHEN GAME HAS BEEN SHOT.

We may not look at the Moon, when we have (5643) shot game; for, we look, lowering our head, while we do not look up, towards () the sky; while we (5644) are afraid of the Moon's shining. It is that which we fear. For, our mothers used to tell us about it, that the Moon is not a good person, if we look at him.

For, if () we look at him, when we have shot (5645) game, the beasts of prey will eat the game, when the game lies dying, if we look at the Moon. When the game does not die, the Moon's () water is that (5646) which causes the game to live. For, our mothers used to tell us about it, that, the Moon's water yonder, (that) we see, which is on a bush, it resembles () liquid honey. It is that which falls upon the (5647) game; the game arises, when it has fallen upon the game. It makes cool the poison with which we shot the game; () and the game arises, it goes on, while (5648) it does not show signs of poison*; even if it had appeared as if it would die. The Moon's water is that which () cures it. And it lives, on account of it. (5649)

Therefore, our mothers did not wish us to be looking about, we should not look at the things which are in the sky; while our mothers used to tell us about it, () that the Moon, if we had looked at him, (5650) the game which we had shot, would also go along like the Moon. Our mothers said to us about it, did we

* Literally, "make," or "become poison."

- kúǃ ʒwǎn ǃkǎǃkauru. Máma-ggúken ǃkēyǎ ssǐ ā, tǐ
 (5651) ē, ssǐ-g ǃnō ʒau ǃǃkoen, ǃkǎǃkauru kǎ ttāǐ? () hǎ
 ʒauki ǃkǎǃkēm ǃā, tǐ ǃpwúrru-é, tā, ǃgauē tā ǃkǔ
 ǃkhwāi, ǒ há ttaukǒ ttāǐ. ǃpuaiten ssǐn ǃǃam̐ i yǎ,
 (5652) ǒ ssǐ ǃǃkoenyǎ ǃkǎǃkauru. ǃgauēten ǃkǔ () ssē
 ǃkhwāi, ǒ ǃpuāi yǎ ttaukǒ ttāǐ; ǒ hǎ ǃkǎǃkē
 ǃkǎǃkauru, ā ssǐ ssǐn ǃǃkoenyǎ hǎ. Hé tǐken ē, ssǐ
 ǃhummǐ hǎ, ssǐ ǃǃkoen ǃkǎǃkauru; ǒ ssǐten ttā ǃkǎ
 (5653) tǐ ē, () máma-ggú ǃkǐ ǃkēyǎ ssǐ ā, tǐ ē, ǃpuāi kǎ hǎ
 ssē ǃnē ǃkǐ ǃkǔm̐ ǃē ssǐ, ǒ tǐ ē, ǃkhwā ʒauki ǃnǎ hē.
 (5654) Ssǐ kǒǒ ǃnē ǃǎ ǃkǔken, ǒ ǃk'ōin, ǒ há ddúi-ddúi-ssē ()
 ǃkǐ ǃkǔm̐ ǃā ssǐ, ǒ tǐ ē, ǃkhwǎ ʒauki ǃnǎ hē.
-

not see the Moon's manner of going? () he was not (5651)
in the habit of going to a place near at hand, for,
the day was used to break, while he was still going
along. The game would also do the same, if we had
looked at the Moon. The day () would break, while (5652)
the game was still going along; while it resembled
the Moon, at which we had looked. Therefore, we
feared to look at the Moon; while we felt that () (5653)
our mothers used to tell us about it, that the game
would desire to take us away to a place where no
water was. We could (?) go to die of thirst, while it,
leading us astray, () took us away to a place where (5654)
no water was.



Ikweiten ta Ikēn.

III. *Stars.*

III.—23.
*B.*THE GIRL OF THE EARLY RACE, WHO
MADE STARS.*

- (2505) N̄ ǂóǂǂ ǂ ǂkákǂǂ kě, tǂ ē, !kúíǂ kǂóǂǂ !hǂn̄; hǂn̄
!kǂ lēyǂ hǂ !ǂkǂǂǂ au !kúí; hǂn̄ !lǂāu kǂ !lǂāit̄en̄
!kúí au !gǂǂǂǂ. Hǂn̄ ǂkákǂǂ !kúí: “!kúí é á, hǂ
(2506) kǂwǂǂ̄ sǂǂ !lǂóǂ-k̄en̄ ddí !kō. () Hǂ sǂǂn̄ kǂwǂǂ̄ !n̄
!kúit̄en̄ !ā ttā !gǂǂǂǂ, !kǂǂ!kǂǂt̄ten̄ sǂǂ !khé !uhí
ttǂn̄ !kō, au !kōwaken̄ !n̄ é !kō, au hǂ sǂǂn̄ é !kúí.”
Hǂn̄ !lǂóǂken̄ ddí !kō. !kō sǂǂn̄ !n̄ !n̄wǂǂrit̄en̄ hǂ !kǂǂ-
(2507) !kǂǂt̄ten̄; au !kōgen̄ () táttǂ ē, !kō tt̄en̄ !n̄wǂǂrit̄en̄;
au !kǂǂ!kǂǂt̄ten̄ !gǂwé̄-t̄en̄ !ā; hé tǂ hǂn̄ ē, !kō tt̄en̄-ǂ
!ā hǂ !kǂǂ!kǂǂt̄ten̄. !kōgen̄ !n̄āu tǂ ē, !kó kǂǂn̄ !khē
(2508) !k'ǂu, ǂ; !kōgen̄ !kǂǂǂ !n̄wǂǂrit̄en̄ () !uhā, au !kōgen̄
kǂ, !kō sǂǂ !lǂhǂu !khé!khé, au !kōgen̄ táttǂ ē, !kǂǂ-
!kǂǂt̄ten̄ !n̄ kǂǂǂ !ǂǂóǂn̄n̄; au !kǂǂ!kǂǂt̄taken̄ táttǂ,
(2509) !lǂóǂn̄ ā !ǂǂóǂn̄n̄yǂ; hǂn̄ !n̄ () !uhí sǂǂn̄ hǂ-hǂ kǂ
!ǂǂǂǂ; !kǂǂ!kǂǂt̄taken̄ !n̄ !ǂǂóǂn̄n̄; au hǂn̄ !n̄
ǂkǂmmǂ !gǂáú̄; hǂ sǂǂ-g !n̄ tt̄en̄ ák̄ken̄, au !kó wǂ-g
!n̄ tt̄en̄ ák̄ken̄. !kǂǂ!kǂǂt̄ten̄ sǂǂ-g !n̄ !ǂǂǂ !khé

* This story was related to !lǂǂbbo by his mother, !kǂwǂ-ǂǂ.

III.—23.

B.

THE GIRL OF THE EARLY RACE, WHO
MADE STARS.*

My mother was the one who told me that the girl (2505) arose; she put her hands into the wood ashes; she threw up the wood ashes into the sky. She said to the wood ashes: "The wood ashes which are here, they must altogether become the Milky Way. () They (2506) must white lie along in the sky, that the stars may stand outside of the Milky Way, while the Milky Way is the Milky Way, while it used to be wood ashes." They (the ashes) altogether become the Milky Way. The Milky Way must go round with the stars; while the Milky Way () feels that, the Milky Way (2507) lies going round; while the stars sail along; therefore, the Milky Way, lying, goes along with the Stars. The Milky Way, when the Milky Way stands upon the earth, the Milky Way turns () across in front, (2508) while the Milky Way means to wait(?), while the Milky Way feels that the Stars are turning back; while the Stars feel that the Sun is the one who has turned back; he () is upon his path; the Stars (2509) turn back; while they go to fetch the daybreak; that they may lie nicely, while the Milky Way lies nicely. The Stars shall also stand nicely around.

* This girl is said to have been one of the people of the early (2505') race (!*χwě-lnā-sshö-!k'ě*) and the 'first' girl; and to have acted ill. She was finally shot by her husband. These !*χwě-lnā-sshö-!k'ě* are said to have been stupid, and not to have understood things well.

(2510) ttĩn' ákķen. () Hĩ ssě-g lně !gwěě-ten !uhĩ ssĩn hĩ !nwá, hě, hĩ !kwaiten !gwēten!gwēten !kēĩ hĩ. Au hĩn táttĩ, hĩ !kũ ě !kuǎ!kuǎtten, ē !kō.

!kōgen lně ttēn-ssā, !kō !khwaiten, hě !kuí!á !lkāũ
(2511) kĩ !lkāitā !kúĩ, ĩ, () hā ssě-g lně !kō ákķen; hā ssĩn lně ttēnyā !ā, ā hā táttĩ ē, hā !kũ !uhĩttā !gwāǵũ.

Hā ssĩn lně ttēn, !nwārritā !ā, au han táttĩ ē, !kuǎ-!kuǎtten !ǵám !nwārrĩ-ten. Hĩn !nwārrĩ-ten !uhĩ

(2512) hhóā () !gwāǵũ. !gwāǵuķen !kũ ttā; !kuǎ!kuǎttaa-ķen !kũ ē, ttā !ā; au hĩn' táttĩ ē, hĩ !gwēten. Hĩ ssĩn lélé; hĩ ssĩn !ǵā, hĩ !hĩn!hĩn ssā; hĩ ssĩn !gwēten-

(2513) !gwēten !kēĩ hĩ !nwá. Hĩn !lkhaũ !kúĩ-ten, au () !kōĩn !hĩn ssā. !kōĩn yān !ē, hĩn' !khē +ā ttĩn; au hĩn' táttĩ ē, hĩ ssĩn !nwārrĩ-ten !kuńsshō !kōĩn.

!lgāgen lně !hĩn ssā; hĩn' lně !lkhaũ !kĩ; au hĩn'
(2514) ssĩn !hamm !kúĩ-tā. Hĩn lně táttĩ, () hĩ lně !khē +kā ttĩn; hĩ ssě-g lně !gwēten; au hĩn' táttĩ, !lgā-g lně é. Hĩn' ē, !ké lně !kāgen ĩ; ā hĩn' táttĩ ē, !k'āũ lně +ká+kákā. Au hĩn' táttĩ, !kuǎ!kuǎtten ttām⊙puā

(2515) +ǵĩyā. !lgāgen !nā () !k'āũ. !kōgen ttām⊙puā !kōěyā; ā hĩn' táttĩ ē, !kúĩ !kuǎn' é. Hé tĩ hĩn' ē, hĩ ttām⊙puā !kōěyā, ĩ. Ā hĩn' táttĩ ē, !kuí!á ā +kákā, !kō ssĩn kkwoń !kōěyā !ké ā, !ké ssě !kāgen

(2516) !kúĩ-ten, () au !lgā ttss'umāmā. Tā, !k'āũ ǵauķĩ ssĩn !kōěyā, ā !kō ǵauķĩ !nā. Hĩn' kóā !kuǎ!kuǎtten.

!kuí!áķen +ĩ, tĩ ē, hā ssān !lkhaũ kĩ !lkaiten !huĩn'

() They shall sail along upon their footprints, which (2510) they, always sailing along, are following. While they feel that, they are the Stars which descend.

The Milky Way lying comes to its place, to which the girl threw up the wood ashes, () that it may descend (2511) nicely; it had lying gone along, while it felt that it lay upon the sky. It had lying gone round, while it felt that the Stars also turned round. They turning round passed over () the sky. The sky lies (still); (2512) the Stars are those which go along; while they feel that they sail. They had been setting; they had, again, been coming out; they had, sailing along, been following their footprints. They become white, when () the Sun comes out. The Sun sets, they stand (2513) around above; while they feel that they did turning follow the Sun.

The darkness comes out; they (the Stars) wax red, while they had at first been white. They feel that () they stand brightly around; that they may sail (2514) along; while they feel that it is night. Then, the people go by night; while they feel that the ground is made light. While they feel that the Stars shine a little. Darkness is upon () the ground. The (2515) Milky Way gently glows; while it feels that it is wood ashes. Therefore, it gently glows. While it feels that the girl was the one who said that the Milky Way should give a little light for the people, that they might return home by night, () in the (2516) middle of the night. For, the earth would not have been a little light, had not the Milky Way been there. It and the Stars.

The girl thought that she would throw up (into the air) roots of the *!huyin*, in order that the *!huyin* roots

- (2517) ến-ến, !huyin ến-ến sse ddi !kuá!kuátten; () hé ti hín ē, !kuá!kuátten !kiyā, i; āu hín tátti ē, !huyin ến-ến !kū é.

- Hăn !hamm +kam○puā !kaū !kā ttē !kūi, āu !gwáǰǰū, hă sse !nē !kātī !kaū kī !kātē !huyin ến-ến; au hăn (2518) tátti ē, () hă !kwāinyā hă ǰǰǎ, tī ē, hă ǰǰǎ ǰauki á hă !huyin ến-ến ē !kwāiyā, hă sse há !wēi; tá, hă !kū !ná !nēin. Hăn ǰauki !lēi, hăn ā !kūā; hă (2519) ssin !nē !lēi, hă kkom-mă hă !huyin; () hă ssin !nē !kīkī-ssă hă-hă á hī; hă ssin !nē hī; tá, hă !kañ-ă; āu hăn !khauken ttā, !nēin. Hă ǰǰǎ-kengguken !kū ē, ttāi. Hé ē, !kūā. Hín !kīkī-ssă hī !huyin; hī (2520) ssin hī. () Hăn !kū létā há kă !nēin-○puā, hē, hă ǰǰǎ ttābbā !hǎ hă ā hī. Hă kă !khă-ken !kū !gū !khē; āu hín tátti ē, hă ǰauki !nauñkkō !kēñ. Hē, hă !kū (2521) !nauñkkō !ná !nēin. Hă ǰǰǎ-ken !kū ā, () !kīkī-ssă hă hă. Hă ssin !kū hăhă létā !nēin-○puā; āu hă ǰǰǎ-ken +i, tī ē, hă ǰauki hī ǰauǰaurrū-ken !khwāi. (2522) Tā, hă !kū hī hă ōā ā !núǰǰ, hă !khwāi. () Au hăn +i, tī ē, ǰauǰaurrū-ken !ká!ká ssan ddi kkú tá sseriten. Hé ē, !nwā !nē ddi kúí tá sserri-tē. !gwǎrră á !kaun sshō, hăn !nē ǰǰō; āu !gwǎrră-ken

- (2517') * She threw up a scented root (eaten by some Bushmen) called !huyin, which became stars; the red (or old) !huyin making red stars, the white (or young) !huyin making white stars. This root is, !kabbo says, eaten by baboons and also by the porcupine.

The same girl also made locusts, by throwing up into the sky the peel of the !kúissǰ [an edible root] which she was eating.

- (2521') † !kabbo here explained that, when a girl has 'grown', she is put into a tiny hut, made by her mother, with a very small aperture for the door; which her mother closes upon her. When she goes out, she looks down upon the ground; and when she

should become Stars; () therefore, the Stars are red; (2517)
while they feel that (they) are *!huin* roots.*

She first gently threw up wood ashes into the sky, that she might presently throw up *!huin* roots; while she felt that () she was angry with her mother, (2518) because her mother had not given her many *!huin* roots, that she might eat abundantly; for, she was in the hut. She did not herself go out to seek food; that she might get (?) *!huin* for herself; () that she (2519) might be bringing it (home) for herself; that she might eat; for, she was hungry; while she lay ill in the hut. Her mothers were those who went out. They were those who sought for food. They were bringing home *!huin*, that they might eat. () She (2520) lay in her little hut, which her mother had made for her. Her stick stood there; because she did not yet dig out food. And, she was still in the hut. Her mother was the one who () was bringing her food. (2521) That she might be eating, lying in the little hut†; while her mother thought that she (the girl) did not eat the young men's game (*i.e.* game killed by them). For, she ate the game of her father, who was an old man. () While she thought that the hands of (2522) the young men would become cool. Then, the arrow would become cool. The arrow head which is at the top, it would be cold; while the arrow head felt that the bow was cold; () while the bow felt that his (2523)

returns to the hut, she sits and looks down. She does not go far, or walk about at this time. When presently she becomes a 'big girl', she is allowed to look about, and to look afar again; being, on the first occasion, allowed to look afar over her mother's hand. She leaves the small hut, when allowed to look about and around again; and she then walks about like the other women. During the time she is in retreat, she must not look at the springbok, (2522') lest they should become wild.

- (2523) táttĩ ē, lhoukən lně ʔāō; () au lhoukən táttĩ ē, hă ʔkálʔká ē ʔāō. Au !kuíłá-kən ʔĩ hă !lkĩ, ē hă há kĩ lē hĩ, aũ whāi ẽn-ẽn; hă !kĩ-tən kkań lē lhou, lhou
- (2524) !kai-ě lně ddĩ kkuĩ tã sseĩrĩ-tən; hăn !kuẽ-dã, hăn () ʔĩ. Hé tĩ hĩn ē, hă !hamĩ ʔaũʔaurũ-kən !khwaĩ, ĩ. Hă óã-kən ā, hă !kwāi hĩ, aũ hă-hă. Au hăn táttĩ ē, hă ssĩn ttábbã hă óã ʔkálʔká; hă ssĩn ttábbã kĩ lhĩn !lá, hă !lkĩ.

III.—28. L.

THE GREAT STAR, !GAŨNŪ, WHICH, SINGING, NAMED THE STARS.

(Related, in 1875, by Dǎ!kwǎin.)*

- (5576) !gaunū, han hă òã ẽ !kuáttən !kérri; hé tiken ē, hă !ké ẽ !gaunū, ĩ; ỏ han ttā !kã ti ē, hă !kĩ hă ā,
- (5577) !kwiten!kwityã !kuã!kuáttən !kéilkéi, ỏ hăn () ttā !kã ti ē, hă !kĩ ẽ !kérri. Hé tiken ē, hă !kwiten-!kwiten !kuã!kuáttən !kéilkéi, ĩ. He tiken ē !kuã!kuáttən !kĩ hẽ !kéilkéi, ĩ; ỏ hĩn ttā !kã ti ē, !gaunū
- (5578) !kĩ ā !kwīya hẽ !kéilkéi. Han () hă !kùttən, ỏ hă !kwì !kuã!kuáttən !kéilkéi. Hăn kã: “!χwhāi,” ỏ !kuã!kuáttən ē ʔenn̄ttau; hĩn ē, hă ddā hẽ ā !χwhāi; hé kã !nāi!nāin, hĩn ē, ẽ !χwhāi.
- (5576') * “N̄ !koin̄ !χügenddiken ā óã ʔkákã kẽ !kuáttən ka kkuĩm̄.”

(the young man's) hands were cold. While the girl thought of her saliva, which, eating, she had put into the springbok meat; this saliva would go into the bow, the inside of the bow would become cool; she, in this manner, () thought. Therefore, she feared (2524) the young men's game. Her father was the one from whom she alone ate (game). While she felt that she had worked (*i.e.* treated) her father's hands; she had worked, taking away her saliva (from them).

III.—28. L.

THE GREAT STAR, !GAŨNŨ, WHICH, SINGING, NAMED THE STARS.

!gǎunū,* he was formerly a great Star; therefore, his (5576) name is !gǎunū; while he feels that he was the one who formerly spoke (lit. "called") the Stars' names; while he () feels that he is a great one. Therefore, (5577) he called the Stars' names. Therefore, the Stars possess their names; while they feel that !gǎunū was the one who called their names. He () formerly (5578) sang, while he uttered the Stars' names. He said "||x̣whār" † to (some) Stars which are very small; they are those of which he made ||x̣whār; their small, fine ones are those which are ||x̣whār.

* "My (paternal) grandfather, !x̣úgen-ddi, was the one who told (5576') me star's stories."

† The stars ||x̣whār lāiti and ||x̣whār-⊙pyā were identified as "Altair" or "Alpha Aquilae", and "Gamma Aquilae", respectively, by the late Mr. George Maclear and Mr. Finlay of the Royal Observatory, on October 10, 1873, at Mowbray. ||x̣whār gwār was behind a tree and too low to be distinguished.

- (5579) Hé tiken () ē, ḡgāũḡũ ḡḡnāũ, hē ḡkũḡḡḡḡḡḡḡ ssuēn-ssuēn ḡḡḡḡḡḡḡḡ, hān ḡḡḡḡḡḡ tā hā ssē ḡḡḡḡḡḡ ḡḡḡḡḡḡ;
 (5580) tā, hā ḡḡḡḡ-na, tī ē, ḡḡḡḡ ē, ǝ ḡḡḡḡḡḡ ḡḡḡḡ () ttēn ḡḡḡḡḡḡḡḡ. Hān ḡḡḡ ḡḡḡḡḡḡ; tā, hā ḡḡḡ ḡḡḡḡḡḡ, hē ḡḡḡḡḡḡḡḡḡḡ; ḡḡḡ ē, hā ḡḡḡḡ-ssē hē; ǝ hān ttā ḡḡḡ tī ē, hā ḡḡḡḡ-nā, tī ē, ḡḡḡḡ tā ḡḡḡḡḡḡḡḡ ḡḡḡ.

III.—27. L.

WHAT THE STARS SAY, AND A PRAYER TO A STAR.

(Related, in May, 1879, by ḡḡḡḡḡḡḡḡ.)

- (8447) Hi ḡḡḡḡḡ ka, hi ssīn ḡḡḡḡḡḡ ḡḡḡḡḡ tchueḡ. Hé tiken ē, hi ḡḡḡ ta, ḡḡḡḡḡḡ sse ḡḡḡḡ hi ḡḡ, ē ḡḡ ḡḡḡḡḡ
 (8448) ḡḡḡḡḡ ttāmḡḡḡḡḡ ttān, ḡ; ḡḡḡḡḡḡ () sse ḡḡ hi ḡḡ ḡḡḡḡḡḡ ḡḡ, ḡḡḡḡḡḡ ḡḡ, e ḡḡḡḡḡḡ ddí ḡḡḡḡḡḡḡḡḡ,* ḡ. Tā, ḡḡḡḡḡḡ ḡḡḡḡḡḡ; ḡḡḡḡḡḡḡ ḡḡḡḡḡ ha ḡḡḡ hā. Hé tiken ē, hi ḡḡḡ ta, ḡḡḡḡḡḡ sse ḡḡ hi ḡḡ
 (8449) ḡḡḡḡḡḡ () ḡḡ, ḡḡ ssīn ḡḡḡḡḡ ḡḡḡḡḡ ttān.
 ḡḡḡḡḡḡḡḡ ḡḡḡḡḡḡ ḡḡḡḡḡ ḡḡḡḡ: “Tsāũ! Tsāũ!” hē tiken ē ḡḡḡḡḡḡḡḡḡḡ tā ḡḡḡ, ḡḡḡḡḡḡḡḡ ḡḡḡḡḡ ḡḡ hi
 (8450) wái () tsāḡḡḡḡḡ; ḡḡḡḡḡḡḡḡ ka: “Tsāũ!” hi ta: “Tsāũ! Tsāũ!”
 N̄-n̄ ā ssīn ttumm̄-ī ḡḡ. N̄ tútu n̄ ḡḡḡḡḡ, tī ē, tss̄’é de ḡḡḡ ē ḡḡḡḡḡḡḡ. N̄ ḡḡḡḡḡ ḡḡḡ ḡḡḡḡḡḡ ke, tī ē,
 (8451) ḡḡḡḡḡḡḡḡḡ () é, ē ḡḡḡḡḡḡḡḡ. ḡḡḡḡḡḡḡḡḡ é tā: “Tsāũ!” au hi ḡḡḡḡḡ ḡḡḡ ḡḡḡḡḡḡḡḡ. Hé tiken ē, n̄ ḡḡḡḡ, n̄ ḡḡḡ k̄, n̄ ḡḡḡ ttumm̄-ī ḡḡ. ḡḡḡḡḡ
 (8447’) * ḡḡḡḡ, ‘rich’; pl. ḡḡḡḡḡḡḡ.

Therefore, () the porcupine, when these Stars have, (5579) sitting, turned back, he will not remain on the hunting ground; for, he knows that it is dawn, when ʘ*whā* has, () lying, turned back. He returns (5580) home; for, he is used to look at these Stars; they are those which he watches; while he feels that he knows that the dawn's Stars they are.

III.—27. L.

WHAT THE STARS SAY, AND A PRAYER TO A STAR.

They (the Bushmen) wish, that they may also (8447) perceive things.* Therefore, they say that the Star shall take their heart, with which they do not a little hunger; the Star () shall give them the Star's (8448) heart,—the Star's heart,—with which the Star sits in plenty. For the Star is not small; the Star seems as if it had food. Therefore, they say, that the Star shall give them of the Star's () heart, that they may (8449) not hunger.

The Stars are wont to call, “Tsǎu! Tsǎu!” therefore the Bushmen are wont to say, that the Stars curse for them the springboks' () eyes; the Stars (8450) say, “Tsǎu!” they say, “Tsǎu! Tsǎu!” I am one who was listening to them. I questioned my grandfather (*Tsǎtsi*), what things it could be that spoke thus. My grandfather said to me that the Stars () (8451) were those who spoke thus. The Stars were those who said, “Tsǎu!” while they cursed for the people

* *i.e.* things which their dogs may kill.

(8447')

(8452) Ikuáttá Iné ta: “Tsáù! Tsáù!” () Ikuáúnañ ā hĩ
Iṣké ā.

Ñ Ikuāñ tátti, ñ Iku tēn-tēn hĩ ñ Ikoĩn, ñ ā Ine ss’ó,
hĩ ñ Ikoĩn, au há kuérre Iuhí ss’ó. Hé tíken ē, ñ
(8453) () Ine tutù ha, au tchuén ě Ikuēĩda. Hañ Iné ta,
IkuāIkuáttēn ē Ikuēĩda; he Iṣkáo á Iḱ’ě wái tsǎǎitēn.*

Ñ Ikoĩn Ikuāñ ka ssin #kákken, au Iṣkóägũ, au
(8454) () Iṣkóägũ wa Iḱāti Ihin; ha Iné ta: “A koá sse
ákke a Iĩ, é a ddĩ Iḱōūgen-ddĩ ĩ, a sse Iḱá ñ Iĩ, ñ Iĩ ē
ñ Iṣkuā ǎúki ta IkhěIkhě, ĩ. Ñ ssin Iḱāmki Ikaũĩn,

(8455) hĩ á. () Tā, ñ ddǎ Ikañ-ǎ. Tā, a Ikhóǎ Ikaũēnya;
hiñ ē, a ǎúki tsérre. Tā, ñ Ikañ-a. Ā sse ákke ǎ
Ikaũtu, é a Ikaũēnya, ĩ. Ā sse Iḱěǎ ñ Ikaũtu, a sse

(8456) Iḱāmki Ikañ. () Áken Iḱāmki ákke a Iḱũ, a sse
Iḱá ñ Iḱũ ē ñ ǎúki Ikhĩ, ĩ. Tá, ñ ddǎ ttǎn-ĩ. Á
sse ákke a Iḱũ. Tá, ñ Iḱaũ, ñ Iḱũ ē a, ñ ttǎn-ĩ, ĩ.”

(8457) () Ha Ikuāñ Iḱú ka, Inwá ssin IkhěIkhéya ha wái;
hiñ ē, ha ka Ikuáttēn á ha á, Ikuáttēn Iḱũ, au Ikuáttá
Ine Iḱěĩ ha Iḱũ, é ha ttǎn-ĩ, ĩ.

(8458) Ha Ikuāñ Iku Ine Iḱám úĩ ha () ttũ, hañ Iku
Ihĩn; hañ ssuén; au hǎn tátti, ha Iḱú ka, ha sse ssó
ko Ikoũ Inwá.

(8453’) * Ñ Ikuāñ #1, tí ē, wái ta kù Ikuāñ Iku é.

the springboks' eyes. Therefore, when I grew up, I was listening to them. The Stars said, "Tsāu! Tsāu!" () Summer is (the time) when they sound. (8452)

Because I used to sleep with my grandfather, I was the one who sat with my grandfather, when he sat in the coolness outside. Therefore, I () questioned (8453) him, about the things which spoke thus. He said, the Stars were those who spoke thus; they cursed for the people the springboks' eyes.*

My grandfather used to speak to Canopus, when () (8454) Canopus had newly come out; he said: "Thou shalt give me thy heart, with which thou dost sit in plenty, thou shalt take my heart,—my heart,—with which I am desperately hungry. That I might also be full, like thee. () For, I hunger. For, thou seemest to (8455) be satisfied (with food); hence thou art not small. For, I am hungry. Thou shalt give me thy stomach, with which thou art satisfied. Thou shalt take my stomach, that thou mayst also hunger. () Give (8456) thou me also thy arm, thou shalt take my arm, with which I do not kill. For, I miss my aim. Thou shalt give me thy arm. For, my arm which is here, I miss my aim with it." () He desired that the (8457) arrow might hit the springbok for him; hence, he wished the Star to give him the Star's arm, while the Star took his arm, with which he missed his aim.

He shut his () mouth, he moved away, he sat (8458) down; while he felt that he wished to sit and sharpen an arrow.

* I think that it was all the springbok.

III.—30.
L.!KÓ-G!NUIÑ-TÁRA, WIFE OF THE DAWN'S-
HEART STAR, JUPITER.

(Related in April and May, 1879, by !hán†kass'ō, who heard it from his mother, !χabbi-añ, and her mother, †kaúml.)

- (8393) Hĩ !lkuāñ !ɔkuā !hāken,* hiñ !ne !lkén-ĩ !hāken.
Hiñ há !ne !χāīya tiñ, au !hāken āu hi !lkén-ĩ !hāken.
(8394) He, hi há !ne !naū, !hāken ka ssuèñssuèñ () yañ ka
lē, hiñ !ne !kann!kann !ɔkē, hiñ !ne !χai !hāken ka
ssuèñssuèñ, au !kōūχu.

- He gwāi † há !ne hōhō ha !ɔkarralɔkarrattú ka
(8395) †uañña, hañ há !ne !khóë tē hĩ () au !hāken. He,
hi † !ku !ne à !kó-g!nuĩñ-tára à !hāgen. He !kó-g-
!nuĩñ-tára há !ne kúí, hañ †kákka ha !χă-Ōpuā:
“A kan !kú sse tã !hāken é; ñ ssiñ !kú a há hĩ.
(8396) () Tã, á á ssañ !kĩlkĩ !khwă.§ Tá, !hāken é, hĩ !ɔkuāi
ɔaúki tã †haínūwa.”

Hé tíken ē, !kó-g!nuĩñ-tára há !ku !naū, ha há ss'ō

- (6790') * !hāken !kéllkéya “*river*”; hĩ ta ssuèñssuèñ yañ !ne !khōā
!χē. !hāken !kú é há ka tchueñ; hañ ɔaúki áken !kā há, au
há e !hāken !kǎñ.
(8394') † !gwāi !āti.
(8395') † !gwāi-gú !lkuāñ é, hiñ kóro-ggú, hiñ !k'ò-ggú, !hóè-ggú.
(8396') § !kó-g!nuĩñ-tára ka !khwă !lkuāñ é. !gáuē-!ĩñ ā !kùken !hóā
!āti ā !khwă, au !huñ.

III.—30.
L.!KÓ-G!NUIN'-TÁRA, WIFE OF THE DAWN'S-
HEART STAR, JUPITER.

They sought for !hāken,* they were digging out (8393) !hāken. They went about, sifting !hāken, while they were digging out !háken. And, when the larvæ of the !háken () were intending to go in (to the earth (8394) which was underneath the little hillock), they collected together, they sifted the larvæ of the !háken on the hunting ground.

And the hyena † took the blackened perspiration of her armpits, she put it into () the !háken. And (8395) they ‡ gave to !kó-g!nuin'-tára of the !hágen. And !kó-g!nuin'-tára exclaimed, she said to her younger sister: "Thou shalt leave this !háken alone; I will be the one who eats it. () For, thou art the one (8396) who shalt take care of the child.§ For, this !háken, its smell is not nice."

Therefore, as !kó-g!nuin'-tára sat, eating the !háken,

* !haken resembles "rice" (i.e. "Bushman rice"); its larvæ (6790') are like (those of) "Bushman rice". !háken is a thing to eat; there is nothing as nice as it is, when it is fresh.

† A female hyena. (8394')

‡ The hyenas (it) was, with the jackals, the blue cranes (and) (8395') the black crows.

§ It was !kó-g!nuin'-tára's child. The Dawn's-Heart was the (8396') one who buried the child away from his wife, under the !hyūn (a plant with a handsome green top, and little bulbous roots at the end of fibres in the ground. The roots are eaten by the Bushmen raw, and also roasted and made into meal, which is said to be excellent. !hán-kass'ō thinks that the flower is red; but has not seen the plant since he was a child).

- (8397) au !hákən, !kaũ!kāmmin * há !ku !ĩ hiñ () !hũũu.†
!nuĩn yañ ||ǰámki kuérre, !nuĩn yañ ||ǰámki ssuén.
!kuábba ákən ||ǰámki kkuérre !hiñ, !kuábba ákən
!ku ssuén. !kũ!kúkən ||ǰámki kuérre. Hé tíkən ē,
(8398) há há () !ku-g !ne !kǎn úi, ‡ hañ !ku-g !ne !kuēĩ !kĩ,
hañ !k'átten !là. Ha ||ǰǎ-⊙puákən há !ku-g !ne
!kérriya !kuñ létā ha.§ Hañ há !ku-g !ne !lá; hañ
(8399) !ku-g !ne !lañ !è !nwā. () Hañ há !ku-g !ne !lañ
!khōëssin !nwā.

- Ha ||ǰǎ-⊙puákən há !ne kúĩ: “!kó-g!nuĩn-tára wé!
ǎ ǰǎ ʽáuki sse !hamm à !khwā kkwáken?” He,
(8400) ha há !ne kúĩ: “A !kuǎñ () sse !kĩ sse ha, há
sse kkwáken, ñ ssin !kóáken †kákka hà, au ñ !khou-
!khougən !naũko !khě!khéya.” Hé tíkən ē, ha há
(8401) !né ta, hañ †kákka ha () ||ǰǎ-⊙puǎ: “A koǎ ssin
aróko !kĩ!kĩ ssa !khwā, au ñ !naũko †eĩna, he, a ssǎñ
!kĩ sse !khwā au !gáuē.”

- Ha ||ǰǎ-⊙puákən !ne !kũiten, hiñ kóǎ !gwāi, au
(8402) !gwāin !kuotta () !kaũ!kām̄mi, hiñ !ne !kũiten, au
!gáuē-!ĩ-gúkən || !ku !lañ !hañn. !gáuē-!ĩn !ku-g !ne
!kũiten ssā, au !khwāñ !ku ʽwā !lañ, au ha !kouki-
⊙puákən !kũ ā !kĩ !khwā.

- (8403) () Hañ há !ne ssā, hañ há !ne kúĩ: “Tssǎ ra á
!kó-g!nuĩn-tára ǰǎũ ddóǎ !kōĩ au !khwā, au !khwā

(8397') * !kam̄ (pl. !kaũ!kām̄mi).

(8396') † !kuǎñ !hiñ!hiñ, hiñ !ku ssuénssuén !k'ǎũ.

(8398') ‡ Ha !kuǎñ tátti, ha !ku-g !ne ddĩ !khé!khé.

§ Au hañ ka ha !kúǰe !kěǎ ha !kǎǰai.

(8402') || N̄ !kuǎñ †i, tĩ ē, ha !kuǎñ !lañ !k'ě kkuiten. N̄ !kuǎñ †i,
ti ē, kóro !houkən-ggũ !kuǎñ ss'o óǎ ē; hí tau ||ǰkhwĩ-ggũ, hí tau
!k'ou!kǒ-ggũ, hiñ tōi-ggũ.

the ornaments * (*i.e.*, earrings, bracelets, leglets, anklets) of themselves () came off. † The kaross (skin cloak) (8397) also unloosened (itself), the kaross also sat down. The skin petticoat also unloosened (itself), the skin petticoat sat down. The shoes also unloosened (themselves). Therefore, she () sprang up, ‡ she in this (8398) manner trotted away. Her younger sister, shrieking, followed her. § She (!*kō-g!nuin'-tára*) went; she went into the reeds. () She went to sit in the reeds. (8399)

Her younger sister exclaimed: "O !*kō-g!nuin'-tára*! wilt thou not first allow the child to suck?" And she (the elder sister) said: "Thou () shalt bring it, (8400) that it may suck; I would altogether talk to thee, while my thinking-strings still stand." Therefore, she spoke, she said to her () younger sister: "Thou (8401) must be quickly bringing the child, while I am still conscious; and thou shalt bring the child to-morrow morning."

Her younger sister returned home, also the hyena, when the hyena had put on () the ornaments; they (8402) returned home, while the Dawn's-Heart and the rest || were (still) out hunting. The Dawn's-Heart returned home, as the child cried there, while his younger sister-in-law was the one who had the child.

() He came, he exclaimed: "Why is it, that (8403) !*kō-g!nuin'-tára* is not attending to the child, while the child cries there?" The hyena did not speak.

* Bracelet, anklet, leglet. (8397')

† (They) came off, they sat down upon the ground. (8396')

‡ She felt that she became a beast of prey. (8398')

§ Because she wanted to run to catch hold of her elder sister.

|| I think that he was with other people. I think that they (8402') seem to have been the jackals' husbands, and the quaggas, and the wildebeests with the ostriches.

- ddóä ʒwā llná ? ” !gwāin ha ʒáuki †kákken. !ǵé-ddé-
 (8404) ʒóeyàken ha ddátten !kǐ !khwā. Hañ () !ne !kà ; ha
 !lkáǵai !hañ !ne !hañ, he, ha !ne !k'ou !khwā. Ha
 !ne !kam !a ha !lkáǵai ; ha há !ne ttáì, !khé !ā !nwā.
 (8405) Ha há !ne kúì : “ !kó-g!nuin-tára wwé ! () !nà !khwā
 kkwáken.” He, ha !lkáǵai há !ne ssúken !hin !nwā ;
 ha !lkáǵai !ne !kuēī !kǐ, ha !kúǵe ssā ; ha !lkáǵai há
 (8406) !ne !kēī hǎ, ha !ne !kóǵ, à ha () !lkáǵai !khwā. Ha
 há !né ta : “ Ñ kan' !ku á.” He, ha !lkáǵai há !ne à
 !khwā !ne kkwáken. Ha há !né ta : “ A koā ssañ
 (8407) aróko !kǐ sse !khwā, au ñ !nauñko †enna ; tá, () ñ
 tañ ñ !khou!khóugen sse !k'ũ!k'ũ.” He, ha !ǵá-⊙puá
 há !ne !k'ou !khwā, ha !ne !kùiten ; au ha !lkáǵai !ne
 !a !è !nwā.
 (8408) He, ha há !naũ !kúì !ǵá, ha () !ne !kam !a ha
 !lkáǵai ; au hañ tátti, ha !lkáǵai ā ssiñ !kuēī kōā, hǎ
 á ; ha !lkáǵai tá : “ A koā ssañ aróko !kǐ sse !khwā,
 (8409) tá, ñ tañ ñ ssiñ †i-lkam-u, au ũ, au kǎ tátti, () ñ
 ʒáuki !ne †enna.” He, ha !ǵá-⊙puá há !ne !kǐ !ā
 !khwā au !kúì !ǵá, ha !ne !ā ha !lkáǵai, ha há !ne
 !khé ssā. Ha há !ne kúì : “ !kó-g!nuin-tára wwé !
 (8410) !nà !khwā () kkwáken.” Ha !lkáǵai há !ne ssúken
 !hin !nwā ; hǎ !ne !kúǵe !khé !a ha !ǵá-⊙puá. He,
 ha !ne !kēī ha !ǵá-⊙puá. Ha !ǵá-⊙puá há kǎ : “ Ñ
 (8411) kan' !ku á, () ñ kan' !ku á.” Ha há !ne à !khwā !ne
 kkwáken. Ha há !né ta : “ A koā aróko ssē ssé, tá,
 ñ tañ ñ ssiñ †i-lkam-ũ aũ ũ, ñ koā ʒáuki kkèt-tau

!χé-ddé-Ŷōē* was soothing the child. She () waited; (8404) her elder sister's husband went to hunt; and she took the child upon her back. She went to her elder sister; she walked, arriving at the reeds. She exclaimed: "O !kó-g!nuĩñ-tára! () let the child (8405) suck." And her elder^zsister sprang out of the reeds; her elder sister, in this manner, came running; her elder sister caught hold of her, she turning (her body on one side) gave her () elder sister the child. She (8406) said: "I am here!" And her elder sister allowed the child to suck. She said: "Thou must quickly bring the child (again), while I am still conscious; for, () I feel as if my thinking-strings would fall (8407) down." And her younger sister took the child upon her back, she returned home; while her elder sister went into the reeds.

And, near sunset, she () went to her elder sister; (8408) while she felt that her^z elder sister was the one who had thus spoken to her about it; her elder sister said: "Thou must quickly bring the child, for, I feel as if I should forget you, while I feel that () I do (8409) not know." And, her younger sister took the child near sunset, she went to her elder sister, she stood. She exclaimed: "O !kó-g!nuĩñ-tára! let the child () (8410) suck." Her elder sister sprang out of the reeds; she ran up to her younger sister. And she caught hold of her younger sister. Her younger sister said: "I am here! () I am here!" She allowed the child (8411) to suck. She said: "Thou must quickly come (again); for, I feel as if I should forget you, (as if) I should not any longer think of you." () Her (8412)

* The name of the younger sister of !kó-g!nuĩñ-tára was !χē-ddé-Ŷōē. (6547') She was a !χwé-llnā-sš'ō-!kui (one of the early race).

(8412) Ine ðĩ ũ.” () Ha ॥ḵḶ-ᐅᓖᐱ Ine !kùit̃en, au há Ine ॥Ḷ, lè ॥nwā.

Ha ॥ḵḶ-ᐅᓖᐱ há Ine ॥naũ, !gaúë, ha Ine !kam̃ ॥a ha ॥káḶai; ha há Ine ttáĩ, ssă, ssă, ssă, ssă, há Ine !khě
 (8413) ssă. He, ha há () Ině kúĩ: “!kó-g!nuĩn-tára wwé! Inà !khwā kkwăken.” He ha ॥káḶai há Ine ssùken Ihĩn ॥nwā, ha há Ine !kúḶe !khě ssa ha ॥ḵḶ-ᐅᓖᐱ, ha Ine !kěĩ ha ॥ḵḶ-ᐅᓖᐱ. Ha ॥ḵḶ-ᐅᓖᐱ há Ine ॥kōō, ă
 (8414) ha !khwā. Ha ॥ḵḶ-ᐅᓖᐱ () há ka: “Ñ kañ !kũ á.” Hé tíken ē, ha há Iné kă, ha ðákka ॥a ॥ḵḶ-ᐅᓖᐱ: “A kōá Ƴaúki kkèttau Ine ssě ssě ñ; tá, ñ Ƴaúki
 (8415) kkèttau Ine tañ ñ ðenna.” He, ha ॥ḵḶ-ᐅᓖᐱ () há Ine !kùit̃en, ĩ.

He, hi Ine ॥añ !hó !kù,* ĩ. Hĩn Ine ॥gwít̃en. !k'e ta túkaken Ine ॥gwít̃en hí hĩ, au !kākaken ē Ine !kōēt̃en, au !k'ě ta túkaken ē Ine !gábba, au !k'ě ta
 (8416) !kākaken () ē Ine !kōēta hĩ. Hé tíken ē, !gaúë-ĩ há Ine !gábba, !khě ॥a ha !kōuki-ᐅᓖᐱ, hañ Ine ॥kěĩ-!khō á !kōuki-ᐅᓖᐱ. Hé tíken ē, ha !kōuki-ᐅᓖᐱ há Ine
 (8417) kúĩ, !kam̃ĩ-ssĩ. Hañ há Ine () kúĩ: “Ine !kōuki! u !hóuken-ggũ, !gwāĩ lé-tára-ggũ † Ine sse !kōēta hũ.”

Hé tíken ē, !gaúë-ĩ há !ku-g Ine !kúḶe !khě ॥a

(8415') * Hi ॥kuḶañ ka siñ !ku ðákaken, tĩ ē, hi úken-ggũ wa há Ine !hó !kù, ॥gwít̃en; hi Ḷóaken-ggũ wă Ine ē !kōēt̃en, !kōēta túken; túkă Ine !gábba.

(8417') † Hañ !kú ka !gwāĩ lé-tára, au !Ƴaúĩ; !Ƴaúĩ yañ ā, ha ka !gwāĩ lé-tára ā.

younger sister returned home, while she went into the reeds.

Her younger sister, on the morrow, she went to her elder sister; she walked, coming, coming, coming, coming, she stood. And she () exclaimed: (8413) "O !*kó-g!nuin-tára*! let the child suck." And her elder sister sprang out of the reeds, she ran up to her younger sister, she caught hold of her younger sister. Her younger sister, springing aside, gave her the child. Her younger sister () said: "I am here!" (8414) Therefore, she (the elder sister) spoke, she said to her younger sister: "Thou must not continue to come to me; for, I do not any longer feel that I know." And her younger sister () returned home. (8415)

And they went to make a !*kù* * there (at the house). They played. The men played with them, while the women were those who clapped their hands, while the men were those who nodded their heads, while the women () were those who clapped their hands (8416) for them. Then, the Dawn's-Heart, nodding his head, went up to his younger sister-in-law, he laid his hand on his younger sister-in-law (on her shoulder). Then his younger sister-in-law swerved aside. She () exclaimed: "Leave me alone! your (8417) wives, the old she-hyenas,† may clap their hands for you."

Then the Dawn's-Heart ran to the hyena; he took

* This is a dance or game of the Bushmen, which !*hán-†kass'ō* (8415') has not himself seen, but has heard of from *Tuāi-an* and *†kənmì*, two of *Tsǫtsi's* wives. They used to say that their fathers made a !*kù* (and) played. Their mothers were those who clapped their hands, clapped their hands for the men; the men nodded their heads.

† She said !*gwāi lě-tára* from anger; anger was that on account (8417') of which she said !*gwāi lě-tára*.

- (8418) !gwāĩ; hañ lku-g lne tté ssā †kén,* hañ lku-g lne ()
 !lkén, tĩ ē, !gwāĩ ssin ss'ó † hĩ, au !gwāĩn lku-g lne
 ssùken lhin, hañ lku-g lne !k'óä, !k'á !khö, au lĩ, au
 hañ ssùken lhin !ā; au !kaũ!kāmmin lku-g lne ss'ō,
 (8419) au tĩ ē, ha () ssin ddóä ss'ō hĩ, he ha ssin ddóä
 !kótta hĩ. Hañ lku-g lne ssùken lhin !ā, au hin
 lku-g lne ss'ō.

- He !gauē-lĩ há lku lne !kē ha !kouki-⊙puá, tss'ára
 (8420) !nũ á, ha !kouki-⊙puá †áuki ddóä ssin lne () arróko
 †kákka ha á; hñ ddóä !xéya !kĩ ha, au !gwāĩ; u hé
 tĩ hi †āũ ē, ha ddóä !koén, tĩ ē, !āiti ddóä tss'ētss'é
 ssin ha, hañ †áuki ddóä !khē!khé ssin ya. Hañ ddóä
 (8421) tss'ētss'é ssin () ha; !āitiken ssin !khē!khé ssin ha.
 !kuĩ a !xára, hañ ddóä lku ā ā, há ddóä tss'ētss'é
 ssin hã.† He, hañ há lne ta, ha !kouki-⊙puá ddóä
 (8422) sse añtau !kĩ !khé !hö ha, au tĩ ē !āiti ss'ō () ddóä
 !nã hĩ. Ha !kouki-⊙puáken há ka: “A !kuāñ sse
 !kà, tí sse †kā; § tā, a ss'ó ka, thã kkèttau !khóä
 tĩ ē, ha ssin lkué, ĩ. Í sse !lé thã, au !k'óĩn ya !hã.”

(8417') * !kuāñ !k'óä !khö !ā.

(8418') † Ha !kuāñ !khóē-ss'ō !nein, au !hām̃mi. Hé tiken ē, ha lne
 !kĩ!kĩ lhin ũĩ !kaũ!kām̃mi au ha !xũö!xũórreten, au hñ ka, ha
 ssin lku-g lne kwé ss'ò; au hañ tátti, ha lku lne xũ ũĩ tchueñ.
 Ha !kuāñ !kĩ, tĩ ē, !k'é lku-g lne !hó !kù, hé tiken ē, ha †áuki lne
 !ā !kù, ĩ, au hañ tátti, ha ddóä !ku !kām̃mainya !kó-g!nuiñ-tára
 ka tchueñ.

(8421') † Au hañ tátti, ha ssin !hánss'ō !gwāĩ, au hañ tátti, ha †ĩ, tí
 ē !kó-g!nuiñ-tára ē.

(8422') § Au hñ tátti, !gā lku é.

aim (with his assegai),* he () pierced the place (8418) where the hyena had been sitting,† while the hyena sprang out, she trod, burning herself in the fire, while she sprang away; while the ornaments remained at the place where she () had been sitting, and where (8419) she had been wearing them. She sprang away, while they remained.

And the Dawn's-Heart scolded his younger sister-in-law, why was it that his younger sister-in-law had not () quickly told him about it; she had concealed (8420) from him about the hyena; as if this was not why he had seen that the woman had been sitting with her back towards him, she had not been sitting with her face towards him. She had been sitting with her back towards () him; the (*i.e.* his) wife had (8421) been sitting with her face towards him. A different person, she must be the one who was here, she had sat with her back towards him.‡ And he said that his younger sister-in-law should quickly explain to him about the place where the (his) wife seemed () to be. His younger sister-in-law said: "Thou (8422) shalt wait, that the place may become light §; for, thou dost seem to think that (thy) wife is still like that which she used to be. We will go to (thy) wife, when the sun has come out."

* (He) brought himself to a stand (in order to take aim). (8417')

† She sat in the house, being afraid. Therefore, she took off (8418') the bracelets from her wrists, while she desired that she might sit quietly; while she felt that she left the things. She suspected that the people were making a *!kù* (on her account), therefore she did not go to the *!kù*, while she felt that she had been wearing *!kó-g!nuin'-tára's* things.

‡ Because he had married the hyena, because he thought that it (8421') was *!kó-g!nuin'-tára*.

§ Because it was night.

(8422')

- (8423) Hé tíkən ē, () ha há ine llnāũ lgaúē, hañ há ine kúĩ, ha !kóuki-ᵒpuá ddóä sse arróko á hĩ ttáĩ. Hé tíkən ē, ha !kóuki-ᵒpuá há ine kúĩ: “I ddóä sse
- (8424) ssuáĩ lkam búrrĩ, i sse lkĩ llē búrrĩ au lhá.” () Hé tíkən ē, hĩ há ine ssuáĩ lkam búrrĩ, ĩ. Hĩ ine ssuáĩ tĩ llā búrrĩ, ssuáĩ tĩ llā búrrĩ; hĩ ine lkĩ !khē llā búrrĩ au !nwā. He, hĩ ine ssuáĩ !hō búrrĩ, ĩ.*
- (8425) !ǵé-ddé-ǰóētən há ine !kē ha () llkáǵai lhá, hañ há ine kúĩ, ha llkáǵai lhá sse llnùñ !khē ha tssĩ; !k'ē kúitən koā ine !khē, llnùñ ta ha llkáǵai lhá tssĩ, au há ine ā, !k'á !khē búrrĩ. Hé tíkən ē, ha há ine
- (8426) () kúĩ: “!kó-g!nuiñ-tára wwé! !nà !khwā kkwākən.”
- Hé tíkən ē, ha llkáǵai há lku-g ine ssùkən !hiñ !nwā, hañ lku-g ine !kuēĩ lkĩ, hañ !kùǵe ssā. Hañ há
- (8427) ine llnāũ, hañ !kúǵeya ha llǵá-ᵒpuá, () hañ ine !nĩ búrrĩ, hañ ine llkhōũ llkuá !khē llā, au búrrĩ. Hañ há ine !kēĩ búrrĩ. !gaúē-lĩ ine !kēĩ !āiti, au !āitiken !kēĩ búrrĩ; au ha !kóuki-ᵒpuá, !ǵé-ddé-ǰóētən llǵamki
- (8428) !kēĩ () !āiti. !k'ē ta kùgən lku-g ine llkóākən !kēĩ ha. !k'ē kúitaken !kē!kēĩ búrrĩ; hiñ llkaúētən búrrĩ, hiñ lku !koulkou !kĩ !hiñ llā, hiñ †ǵuǵm !kó-g!nuiñ-tára
- (8429) () au llā. Hiñ !kann †nōñũ lkúken.† Hé tíkən ē, ha há ine llnāũ, hañ ine ssuēñ, hañ há ine kúĩ: “U koā sse túrutúru !kaũñ !hō !kúken au ñ !nu!nuñtũ !lēmĩ;

(8424') * Hĩ llkuáñ !kà, búrrĩ ssē !khē.

(8429') † !kúken ē ha ssĩñ ddĩ !kũ-g!nuiñ, ĩ.

Therefore, () on the morrow, he said that his (8423) younger sister-in-law must quickly allow them to go. Then his younger sister-in-law said: "We ought to drive, taking goats, that we may take goats to (thy) wife." () Therefore, they drove, taking goats. They (8424) drove along goats, drove along goats; they took the goats to the reeds. And they drove the goats to a stand.*

!χέ-*ddé-γóē* † directed her () elder sister's husband, (8425) she said that her elder sister's husband should stand behind her back, the other people must stand behind her elder sister's husband's back, while she must be the one to stand beside the goats. Then she () exclaimed: "O !*kó-g!nuín-tára*! let the child (8426) suck."

Then her elder sister sprang out of the reeds; she, in this manner, she running came. She, when she had run to her younger sister, () she perceived the (8427) goats, she turned aside to the goats. She caught hold of a goat. The Dawn's-Heart caught hold of (his) wife, while the wife caught hold of the goat; while his younger sister-in-law, !χέ-*ddé-γóē*, also took hold of () the wife. All the people altogether caught (8428) hold of her. Other people were catching hold of the goats; they cut the goats open, they took out the contents of the stomach, they anointed !*kó-g!nuín-tára* () with the contents of the stomachs. They, taking (8429) hold, rubbed off the hair ‡ (from her skin). Therefore, when she sat down, she said: "Ye must, pulling, leave the hair on the tips of my ears; for, in that

* They left off (driving), in order that the goats might stand still. (8424')

† !χέ is a young girl. What the whole of !χέ-*ddé-γóē*'s name means, the narrator does not know.

‡ The hair, with which she had become a lynx.

(8429')

(8430) tá, hĩ é () n̄ ssá túi, ī; tá, n̄ ʔáuki tañ n̄ ssá túi.”

Hé tíken ē, túken há lne túrutúru !k'auñ !hō lkúken
au ha !nu!nuñtū lēlemmi, hé lkúken, hin̄ ē kā lne

(8431) ī ũ,* ā !nu!nuñtū lēlemmi, () !kaũ!kaũñ !khé hĩ.

Hé tíken ē, !gaüē-lĩ há ka ssiñ lku lnaũ, ha lne
!küiten ssā,† ha há lku-g lne lkén léya, ha há lkén
ssi ttáiya, au !guára, au há lne !küiten ssā. Ha

(8432) tsǎǎita há lku-g () lne !gátten!gátten, au ha ttáï
ssā; hĩ lku-g lne !khóǎ lítēliten. !k'é há lku lne
!hammiya kĩ ssá ha, aũ ha tsǎǎiten; au hin̄ tá ti ē,
ha tsǎǎita há lku-g lne !khóǎ lítēliten, au há lne
ttáï ssā. Kóro-ggu há lku lne !hammiya, kĩ ssá ha,
au ha !küiten ssā.

In order to throw more light upon that portion
of the story of !kó-g!nuñ-tára which is contained
in the version here given, the following extract is
supplied from page 11 of Dr. Bleek's "Second Report
concerning Bushman Researches", printed at Cape
Town, in 1875:—

"The "Dawn's-Heart" (the star Jupiter) has a
daughter, who is identified with some neighbouring
star preceding Jupiter (at the time when we asked, it
was Regulus or *Alpha Leonis*). Her name is the
"Dawn's-Heart-child," and her relation to her father
is somewhat mysterious. He calls her "my heart,"
he swallows her, then walks alone as the only

(8430') * Hañ lne ta, ha ʔáuki ssā túi, au lkúken ka kù wa !kō!kōǎ ā
!nu!nuñtū. Hé tíken ē, gwaí sse kwē lkúken küiten ā !nu!nuñtū.

(8431') † Hañ !kwéiten lku lne iya, au !gwaĩ-ggũ ē ddi !ʔwajinya ha
lĩ, hin̄ !kúwa lāiti.

manner () I shall come to hear; for, I do not feel (8430) as if I should hear." * Therefore, the man (her husband), pulling off, left the hair on the tips of her ears, that hair which is thus † on the tips of the ears, () standing on the top of them. (8431)

Therefore, the Dawn's-Heart used, when he was returning home, ‡ to put an arrow on the bow, he walked, sticking the end of his assegai into the ground, as he returning came. His eyes were () (8432) large, as he came walking along; they resembled fires. The people were afraid of him as he came, on account of his eyes; while they felt that his eyes resembled fires, as he came walking along. The jackals were afraid of him, as he returning came.

Dawn's-Heart Star, and, when she is grown up, he spits her out again. She then herself becomes another (female) Dawn's-Heart, and spits out another Dawn's-Heart-child, which follows the male and female Dawn's-Heart. The mother of the latter, the first-mentioned Dawn's-Heart's wife, was the Lynx, who was then a beautiful woman, with a younger sister who carried her digging-stick after her. The Dawn's-Heart hid his child under the leaves of an edible root (*!kúissi*), where he thought that his wife would come and find it. Other animals and birds arrived first, and each proposed herself to the Dawn's-Heart-child as its mother; but they

* She said that she should not hear, if all the hair were off (8430') her ears. Therefore, her husband should leave the other hair on her ears.

† Holding up two fingers.

‡ He always (henceforth) did thus, because the hyenas had made (8431') his heart angry, they had poisoned (his) wife.

were mocked at by the child, until at last it recognized its own mother. Among the insulted animals were the Jackal and the Hyena, who, to revenge themselves, bewitched the mother (Lynx) with some poisoned "Bushman rice" (so-called "ants' eggs"), by which means she was transformed into a lioness. In the dark, the Hyena tried to take her (the Lynx's) place in the hut, on the return of the Dawn's-Heart; but the imposture was made known to him by his sister-in-law. The Dawn's-Heart tried to stab the Hyena with his assegai, but missed her. She fled, putting her foot into the fire, and burning it severely. The bewitched wife was enticed out of the reeds by her younger sister, and then caught by her brothers, who pulled off the lion skin, so that she became a fair woman again. But, in consequence of having been bewitched by "Bushman rice," she could no longer eat that, and was changed into a lynx who ate meat.—This myth, which contains many minor, and some beautiful incidents, is partly given in the form of a narrative, and partly in discourses addressed by the Dawn's-Heart to his daughter, as well as in speeches made by the Hyena and her parents, after her flight home."



BUSHMAN GROUP.
Photographed at Salt River in 1884.

III^a. *Other Myths.*

IIIa.—34.
L.

THE SON OF THE WIND.

(Related, in April, 1878, by !han†kass'ō, who heard it from his mother, !xábbi-añ.)

- (6687) !khwě tañ há òä !ku †gōūwa. He, há !ne !lgébbita *
!nā-ka-tí. Hañ há !ne kúí: “!nā-ka-tí wwě! ttaú
(6688) hō!” He !nā-ka-tí () há !ne kúí: “!kēñ wwě!
ttaú hō!” au !nā-ka-tíken tátti, ha †aúki †eñ-na ha
!kě. Hé ti hiñ ē, !nā-ka-tí ta: “!kēñ wwě! ttaú
(6689) ho!” Há ā !khwě, hañ á ka: “!nā-ka-tí () wwě!
ttaú ho!”

- Hé tíken ē, !nā-ka-tí há !ne !lañ ttuttū ha †óä au
!kúkkō !kě. Hañ há !ne kúí: “Ítaú wwě! !ne ddóä
!kwíya ke, !kēñ á kē, ha !kě; tā, !kēñ ddóä !kwī ñ
(6690) !kě; () ñ †aúki ddóä !kwī !kēñ !kě; ñ ssin kwan' !ne
!kwī !kēñ !kě, au kā !lgébbita ha. Tā, ñ †aúki ddóä
!kwī !kēñ !kě; ñ ssin kwan' !ne !kwī ha !kě, au kā-g
(6691) !ne !lgébbita ha.” () Hé ti hiñ ē, ha †óä há !ne kúí:
(6687') * !kyañ !lgébbita ha au !kyaári. Ñ !kyañ †i, ti ē, !kyaári
!kyañ sshō óä é; tā, !kyaári !kyañ ē, ssí-g !ne !lgébbiten-í, í, au
(6688') ssíten !né ta, ssi ssin !xá !kōēn í, () o !kui ā ká !xá ttwāi-í
o !k'é kúiten. Hé tíken ē, ssi ta !lgébbiten-í, au !kyaári.
!kyaáriten !ku !nā ssí ta !xóē. Hiñ !ku !hāūwa, !kú !khé tā.
Hé tíken ē, !xó hí hí. Ssítēn †aúki hí hí; tā, !gáúōken !kě !kú é.

IIIa.—34.
L.

THE SON OF THE WIND.

The (son of the) Wind was formerly still. And (6687) he rolled * (a ball) to !nā-ka-tī. He exclaimed: "O !nā-ka-tī! There it goes!" And !nā-ka-tī () (6688) exclaimed: "O comrade! There it goes!" because !nā-ka-tī felt that he did not know his (the other one's) name. Therefore, !nā-ka-tī said: "O comrade! There it goes!" He who was the wind, he was the one who said: "O !nā-ka-tī! () There it goes!" (6689)

Therefore, !nā-ka-tī † went to question his mother about the other one's name. He exclaimed: "O our mother! Utter for me comrade who is yonder, his name; for, comrade utters my name; () I do not (6690) utter comrade's name. I would also utter comrade's name, when I am rolling (the ball) to him. For, I do not utter comrade's name; I would also utter his name, when I roll (the ball) to him." () Therefore, (6691)

* Rolled (a ball of) !kyárrì to him. I think that it must have (6687') been !kyárrì; for, !kyárrì is that with which we are rolling (a ball), when we wish to aim, seeing ourselves, () whether (6688') a man aims better than the other people. Therefore, we are rolling (a ball) with !kyárrì.

!kyárrì is found in our country. They stand in numbers around. Therefore, the porcupine eats them. We do not eat them; for they are poison.

† The name !nā-ka-tī !hañ†kass'ō was unable to explain. He (6689') thinks that it must have been given by the parents, as !nā-ka-tī was still a child. He further stated that the word !nā is the name of an insect which resembles the locust. It is large, and also resembles the *Acridium ruficorne*. It is red. It affects the eyes of the Bushmen. Their eyes become closed and they writhe with pain on account of the burning caused by this insect.

- “N̄ kan̄ ʔaúki sse !kwīya hà lké lkě. Tā, a !kú sse
 †kam̄pua; óä sse †kam̄pua ||x̄ouwa hi lnein̄,* óä
 (6692) sse †kam̄pua () ||x̄ou ||wēi lnein̄. Hé ē, n̄ lne
 !kwīya ha lké lkě, ī. Hé ē, a ssā lne lnaū, au ka
 !kwīya ha ā lké lkě, a koā ssa lne lnaū, au n̄ ā !kwīya
 (6693) ha ā lké lkě, a koā () ssā lnaū, au kā !kwīya ha ā
 lké lkě, a koā ssā lkú kú, !uhun̄niñ yū !khě, a koā
 !ku !kūxe lnein̄; ā ssē lkú ssā lē lnein̄; au a tátti ē,
 (6694) !khwē () !ku ssā ttehú ki ttāi á.”

- Hé ti hin̄ ē, !khwā há !ku-g lne llā, hin̄ !ku-g lne
 llān̄ llgēbbita lneilln̄, ī. Hé tíken ē, há hā lne ||x̄ā,
 (6695) han̄ llā ha x̄óä, han̄ () lne ||x̄ā, han̄ lne llān̄ ttüttü
 ha x̄óä, au !kúkkō lkě.

- He ha x̄óä há lne kúí: “lérriten-!kuañ-!kuañ kē;
 !gāu-!gaubu-tí kī ē, han̄ e lérriten-!kuañ-!kuañ; han̄
 (6696) () e !gāu-!gaubu-tí; han̄ e lérriten-!kuañ-!kuañ.”

- Hé tíken ē, !ná-ka-tí hā lne llā, ī. Han̄ hā lne !ku llān̄
 (6697) llgēbbita lneilln̄, au han̄ ʔaúki !kwī !kúkkō () lkě, au
 han̄ tátti ē, ha x̄óä ā ssin̄ !kuēida há. Han̄ ka: “A
 koā ʔaúki ssā !ham̄maki, !kwī lké lkě. A koā ssa
 (6698) !ham̄ma lkú †gōuwa; lké koā !ku á () !kwī lkí, ā lkě.
 Hé tíken ē, a ssā lnaū, ā a !kwīya lké lkě, a koā
 ssā lkú-g lne !kūxe lnein̄; ā ā tátti ē, !khwē !ku
 ssā ttehú ki ttāi á.”

- (6699) Hé tíken () ē, !ná-ka-tí hā lne llā, ī; hin̄ lne lkú
 llān̄ llgēbbita lneilln̄, au !kúkkōken !ku ā !kwīya lkě.

- (6691') * Hi !kuañ lkí lnein̄, han̄ lnaū, ti ē, lnein̄ †añni. Hi !kuañ
 ss'ó óä lkí !kā ka lnein̄.

his mother exclaimed: "I will not utter to thee comrade's name. For, thou shalt wait; that father may first shelter for us the hut;* that father may first () strongly shelter the hut.† And then I will (6692) utter for thee comrade's name. And thou shalt, when I have uttered for thee comrade's name, thou must, when I am the one who has uttered for thee comrade's name, thou must, () when I have uttered (6693) for thee comrade's name, thou must scamper away, thou must run home, that thou mayest come into the hut, whilst thou dost feel that the wind () would (6694) blow thee away."

Therefore, the child went; they (the two children) went to roll (the ball) there. Therefore, he (ṇā-ka-tī) again, he went to his mother, he () again, he went to (6695) question his mother about the other one's name.

And his mother exclaimed: "lérriten-!kuañ-!kuañ it is; ḡāũ-!ḡāubu-tī it is. He is lérriten-!kuañ-!kuañ; he () is ḡāũ-!ḡāubu-tī, he is lérriten-!kuañ-!kuañ." (6696)

Therefore, ṇā-ka-tī went on account of it. He went to roll (the ball) there, while he did not utter the other one's () name, while he felt that his (6697) mother was the one who had thus spoken to him. She said: "Thou must not, at first, utter comrade's name. Thou must, at first, be silent, even if comrade be the one who () is uttering thy name. Therefore, (6698) thou shalt, when thou hast uttered comrade's name, thou must run home, while thou dost feel that the wind would blow thee away."

Therefore, () ṇā-ka-tī went on account of it; (6699) they went to roll (the ball) there, while the other was

* They had a hut . . . the hut was small. They probably had (6691') a mat hut.

† That is, make a strong screen of bushes for the mat hut.

- Au han tátti ē, há ka, hă óä sse #kam⊙puă ||χōū ||gwī
 (6700) au ||nein̄. He, () ha ine ||kōēn, ti ē, ha óä ine
 ssuēn, hé ē, ha ine !hōū, han ine !kwī !kúkkō !kě, au
 há ine ||kōēn, tí ē, ha óä ine ||χōū ||gwīya au ||nein̄.
 (6701) Hé tiken ē, ha hā ||naū, ha ine () ||kōēn, tí ē,
 ha óä ine ||χōū ||gwī au ||nein̄, hin̄ ē, ha há ine kúí :
 “Ttaū hó ! lérriten-!kuan-!kuan wwé ! ttaū hó ! !gāu-
 !gāubu-tí wwé ! ttaū hó !” He, ha há !ku-g ine kúí,
 (6702) !uhun̄in̄ () ũ !khé, han !ku-g ine !kùχe ||nein̄ ; au
 !kúkkōken hā ine tt'ūāra ||ā, hē !kúkkō hā ine ttāten̄
 (6703) !k'ūí, ī. Han hā ine #náissi ||χēn||χēn !uhíta () !kou.
 Hé ti hin̄ ē, !k'é tā ||néillnéi, hā !ku-g ine !uān̄na,
 !khwēten hā !ku-g ine ttehū !χwāi, hī ta ⊙hóken,
 hin̄ kóä ||néillnéi, au !k'éten hā 'áuki ine lóuwi, au
 (6704) () !k'aū. Hé tiken ē, ha χóä hā ine !hin̄ ssa au
 ||nein̄ ; * ha χóāken hā ine ssān̄, !kann hhó ha ; ha
 χóāken hā ine !kan̄n !kw'āi !hó ha. He, ha há ine
 (6705) ddwāiiten̄, ha kkwē ttin̄. () Ha χóāken hā ine
 !kan̄n !kw'āi !hó ha. Hé tiken ē, !khwé hā ine kúí,
 ss'up, ī ; au !khwé ssin̄ !ham̄m ||naū ha tā, !k'aūn̄ !k'ūí.
 (6706) Hé ti hin̄ ē, ssí e !χām-ka-!k'é, ssí () tā-g iné tā :
 “!khwé ||kuan̄ tā tá ; tá, ha 'áuki ttām⊙pua ttehūi.
 (6704') * Ha ka ||nein̄ yan̄ !ku !khé, au han tátti hī-hí e !khwé.

the one who uttered his (*!nǎ-ka-tǐ's*) name. While he (*!nǎ-ka-tǐ*) felt that he wished that his father should first finish making the shelter for the hut. And (when) () he saw that his father sat down, then he (6700) would, afterwards, utter the other one's name, when he beheld that his father had finished sheltering the hut.

Therefore, when he () beheld that his father had (6701) finished sheltering the hut, then he exclaimed: "There it goes! O *!érriten-!kuañ-!kuañ*! There it goes! O *!gǎu-!gǎubu-tǐ*! There it goes!" And he scampered () away, he ran home; while the other (6702) one began to lean over, and the other one fell down. He lay kicking violently upon () the vleï.* There- (6703) fore, the people's huts vanished away, the wind blew, breaking their (sheltering) bushes, together with the huts, while the people could not see for () the dust. (6704) Therefore, his (the wind's) mother came out of the hut† (*i.e.* of the wind's hut); his mother came, grasping (him), to raise him up; his mother, grasping (him), set him on his feet. And he was unwilling, (and) wanted to lie still. () His mother, taking (6705) hold (of him), set him on his feet. Therefore, the wind became still; while the wind had, at first, while he lay, caused the dust to rise.

Therefore, we who are Bushmen, we () are wont (6706) to say: "The wind seems to be lying down, for, it does not gently blow (*i.e.* it blows strongly). For, when it stands (upright), then it is still, when it stands; for, it seems to be lying down, when it

* A depression in the ground, sometimes dry, sometimes covered with coarse grass and rushes, and sometimes filled with water.

† Her hut remained standing, while it felt that they themselves (6704') were wind.

- Tā, há kǎ llnāu, hā !khē, hiñ ē, ha ka !kòwa, i, āu
há !khē; tā, ha tā tā, āu há !kuēitā. Ha lnuān ā
(6707) !kē, au ha tā; tā, () ha lnuān kwan !kē. N̄ ssin̄
ta, ha ttehū-ttehū tteñya hì, i ssan̄ ttāi; i ssan̄ !kātēn
ti !kē kīē, i ssan̄ !!kōen, !kǎ !kē, !lnūn !khé. Tā,
i ddóǎ ssin̄ !khwéten !kǐ wái au tí é a. Hé tiken̄
(6708) () ē, wái ddóǎ !kē !!ā !kǎ !kē, !lnūn !khē. Tā, i
ʔaúki ddóǎ ttám̄pua !ǎā wái au tí é; tā, i ddóǎ
!ǎ ki lēya !kóin̄, au wái, au tí ē ā.”

!KHWĒ.

- (6709) !khwéten* há óä e !kuǐ. Hañ !ku-g !ne ddí
!lgérriten-tí.† He, ha !ku-g !ne !!xóuǐ, au hañ ʔaúki
(6710) !ne ddā, ti ē, ha há óä ttāi; tā, ha !ku-g () !ne
!!xóuǐ, he, ha !ku-g !ne !!nǎ !kou. Hé tiken̄ ē, ha
!ku-g !ne !!xóuǐ. Hañ há óä e !kuǐ. Hé tiken̄ ē,
ha há óä !lgébbiten-ĩ; hañ !kuǎn !ǎā; au han tátti
(6711) ē, há e !kuǐ. Hañ !ku-g !ne () ddí !lgérriten-tí; hé
ē, ha !ku-g !ne !!xóuǐ, he ha !ku-g !ne !!éna !kou ka
!kù. He, ha !ku-g !ne !hĩn!hĩn hĩ, hañ !ku-g !ne
(6712) !!xóuwa tín, he () há !ne !kúiten, i. He, há !ne ssā,
!puoin̄ hĩ; he, ha !ne !kágēn kaū !kō !hĩn hĩ; há !ne
(6709') * !khwé-!puǎ !kuǎn tchūi, au !khwé-!puákēn tátti ē, ha
úken-ggú !kuǎn ss'ó óä tchūi; tā, hi !kuǎn !kǔ é !khwé. Hé
tiken̄ ē, hi !kuǎn tchūi. Tā, !k'é é ʔaúki !kákka ke !khwé
!xóaken-ggú; tā, hĩ !ku i !kákka ke !khwé-!puǎ.
(6695') † !khwé !kuǎn há óä e !kuǐ; hañ !ku-g !ne ddí !lgérriten-tí.
Hé tiken̄ ē, ha !ku-g !ne !!xáukēn !ēta !ǎ. Ha ttū ē, ssiten̄ !né
ta !ǎ ā.

does in this manner. Its knee is that which makes a noise, when it lies down; for () its knee does (6707) sound. I had wished that it might gently blow for us, that we might go out, that we might ascend the place yonder, that we might behold the river bed yonder standing behind (the hill). For, we have driven away the springbok from this place. Therefore (), the springbok have gone to yonder (6708) (dry) river bed standing behind (the hill). For, we have not a little shot the springbok at this place; for, we have shot, letting the sun set,* at the springbok at this place."

THE WIND.

The Wind † (*i.e.* the Wind's son) was formerly (6709) a man. He became a bird. ‡ And he was flying, while he no longer walked, as he used to do; for, he () was flying, and he dwelt in the mountain (6710) (that is, in a mountain hole). Therefore, he was flying. He was formerly a man. Therefore, he was formerly rolling (a ball); he was shooting; while he felt that he was a person. He () became (6711) a bird; and he was flying, and he dwelt in a mountain's hole. And he was coming out of it, he flew about, and () he returned to it. And he came (6712) to sleep in it; and, he early awaking goes out of it;

* Literally, "having put in the sun." (6708')

† The young wind blew, while the young wind felt that its fathers seemed formerly to have blown; for, they were the wind. (6709') Therefore, they blew. For the people did not tell me about the wind's parents; for, they merely talked to me about the young wind.

‡ The Wind was formerly a person; he became a bird. Therefore, (6695') he is tied up in stuff. His skin is that which we call stuff.

||χou ttāi, ||χa, ha ||χou ttāi. He, há lne ||χā, ha
 (6713) !kúiten, au han tátti () ē, ha !kuañ ɿkuā. He há
 lne hā, ttiñ, ttiñ, ttiñ, ttiñ, ha lne ||χā, ha !kúiten.
 He, ha lne ||χā, ha ssā ɿpuoiñ hĩ.

Added by Ihañ+kass'ō.

||góō-ka-!kuĩ !kuañ lku ā, óä †kákka ke !khwě, au
 (6714) hañ lku ī llnā, ha () ka lhū, Jacob Kotzé.* Hañ
 !kuañ ka !χóē ā, ha óä lnā !khwě ā, há ẽ Haarfontein; †
 au !χamka ha lkēñ lne é †kōāχā; au ha lkē ē, lhū
 e-g lne !kwī hĩ, hiñ lne ē Haarfontein.

(6715) ||góō-ka-!kuĩ () lne lnĩ !khwě, au Haarfontein ta
 !kou. Hé tiken ē, ha há lne !k'āiten-ĩ !khwě, au hañ
 ka !kuerre!kuerre é. He !khwě ha lku-g lne !kwī, ī.

(6716) Hé tiken ē, !khwě ha () ʔáuki lne ttāmɿpuā tchúĩ;
 !khwéten lku-g lne lkam !k'āũ, au hañ há kā, !k'āiten-
 ā !khwě. !khwéten lku-g lne lkam !k'āũ, au !khwéten

(6717) há kā, ||χóũ ũ. !khwéten hañ lē !kou ka !kù, ()
 he !khwě ha lku-g lne !kwī; !khwéten ʔáuki lne
 ttāmɿpuā tchúĩ.

He, ha lku-g lne !hammĩ lkam lla lnēũ; hañ lku-g

(6714') * Jacob Kotzétén e !kúara. Hañ óä llnā "Hartus Kloof".
 † Haarfontein ta !kaúókáken ē, ha lnā !khwě, ī.

he flies away, again, he flies away. And he again returns, while he feels () that he has sought food. (6713) And he eats, about, about, about, about, he again returns. And he, again, comes to sleep (in) it.

[That this curious belief, that the wind now wears the form of a bird, was even lately in active existence among the Bushmen, the following will suffice to show:—]

Smoke's Man* was the one who formerly spoke to me about the wind, when he was still living with his () master, Jacob Kotzé.† He said that (6714) the place at which he had seen the wind was Haarfontein;‡ while its Bushman name is †kōũǰǎ; while its name (by) which the Europeans call it, is Haarfontein.

Smoke's Man () espied the wind at Haarfontein's (6715) mountain. Therefore, he was throwing a stone at the wind, while he believed (it) to be a †kuerre!kuerre (a certain bird). And the wind burst on account of it. Therefore, the wind did () not blow gently; (6716) the wind raised the dust, because he had thrown a stone at the wind. The wind raised the dust, while the wind flew away. The wind went into a mountain's hole, () and the wind burst; the wind (6717) did not gently blow.

And he (Smoke's Man), being afraid, went home; he went to sit under the hut's bushes,§ while he

* Ilgōō-ka-!kuǰ, or "Witbooi Tooren", was the son of †khabbo (6713') ("Oud Jantje Tooren") and his wife, †kuǰba-añ ("Oude Lies"). †han†kass'ō used to teach "Witbooi" how to hunt springbok; being already grown up when "Witbooi" was still a child.

† Jacob Kotzé is a Bastard. He used to live at "Hartus Kloof". (6714')

‡ Haarfontein's mountains in which he saw the Wind.

§ i.e. the bushes broken off and used to make a shelter for the (6717) mat hut.

- (6718) Ine llañ, lkùiṭen ssiñ llnēín, au hañ ʔaúki Ine () lkóĩ
 au !geĩ. !géiṭen lku-g Ine lli, !géiṭen !kúiṭen ssā, au
 hañ lku-g Ine lkùiṭen ss'ō; au han tátti, ha ʔauki Ine
- (6719) Inĩ !geĩ, au !k'āũ. Hé tíḳen ē, ha lku-g Ine () llañ
 lkùiṭen ss'ō; au hañ ka, !k'āũ sse kkũ llgwāiya hã á,
 hañ lku-g Ine lkùiṭen ss'ō, lkùiṭen lkó ss'o llnēín ta
 lḷǎũlḷǎũ, au han tátti, ha kkuĩ ss'ò; au han tátti, tí
- (6720) ʔáò. () Hé tíḳen ē, ha Ine lkùiṭen ss'ō, au han tátti,
 ha kkuĩ ss'ō. He, ha Ine !hōũ, hañ Ine úĩ, hañ Ine
 lḷǎarra, !uhĩ llkhǒ ssā !geĩ,* au !hórro, au han tátti,
- (6721) llkóin Ine lē. Hé tíḳen () ē, ha lku-g Ine lḷǎ, hañ
 llañ lkùiṭen ssiñ, au hañ ka, ha ǎóá sse lku ā-g Ine lkĩ
 ssā, ha ā hã.† Hé tíḳen ē, ha lkũ ssañ lkùiṭen ssiñ,
- (6722) au ha !uhĩ llkhǒ ssā !geĩ () au !hórro. Hañ lku-g Ine
 llañ, lkùiṭen ssiñ llnēín, au ha ǎóá ā tábba llnã,‡ hañ
 lku ā sse-g Ine lkĩ llā ha há. Hé tíḳen ē, ha lku-g Ine
 lkùiṭen ss'ō, au hañ kã, ha sse lku ttēn.
- (6723) Hé tíḳen () ē, ha ǎóá lku-g Ine tábbatábbba, ha
 ǎóaken lku-g Ine lkĩ lla ha, ǎ hã. Hé tíḳen ē, ha
- (6720') * !geĩ llkyañ ka lkũ !uhĩ !khě, tí ē ñkā, !kyára ka !geĩ. Hé tí
 hiñ ē, "wachter" ka-g Ine llnēín ss'o !geĩ lḷǎǎũ ǎ, kórohĩ Ine ĩ
 !khě !geĩ lḷǎǎũ ǎ, au !géiṭen Ine !khōũ !khě.
- (6721') † Ha llkyañ lku óá e !khwã.
- (6722') ‡ Tábbba llnã !hũ, !kyára.

did not () look to the sheep. The sheep* by (6718) themselves, the sheep returning came, while he sat under the (hut's) bushes; while he felt that he did not perceive the sheep on account of the dust. Therefore, he () went to sit under the (hut's) (6719) bushes, while he desired that the dust should settle for him, he sat under the (hut's) bushes, sat close under the hut's sheltering bushes, while he felt that he sat warming himself; while he felt that the place was cold. () Therefore, he sat under the (6720) (hut's) bushes, while he felt that he sat warming himself. And he afterwards arose, he drove bringing the sheep† to the kraal, while he felt that the sun had set. Therefore () he again, he went to sit (6721) under the (hut's) bushes, while he wished that his mother should be the one to bring him food.‡ Therefore, he came to sit under the (hut's) bushes, when he had brought the sheep () to the kraal. (6722) He went to sit under the hut's bushes, while his mother who worked there,§ she would be the one to bring him food. Therefore, he sat under the (hut's) bushes, while he desired that he might lie down.

Therefore, () his mother worked (and) worked, (6723)

* The "Africander" sheep (those with the thick tails) will (6718') (*Ihañ-kass'ō* says) return home alone; while the "Va'rland" sheep do not return home alone, but remain where they were left.

!k'ōä is the name for "Va'rland" sheep, or "Moff".

!gēi is the name for "Africander" sheep, "Kaap Schaap."

† The sheep stand upon a bare (unenclosed) place, the Bastard's (6720') sheep. Therefore, the shepherd dwells (*i.e.* has his hut) on this side of the sheep; the wagon stands on that (the opposite) side of the sheep, while the sheep stand between.

‡ He was (at that time) a child. (6721')

§ Worked at the master's, the Bastard's. (6722')

- iku-g ine há hõ, he há Ɔpuónni, hañ iku-g ine ttèn ;
 (6724) au han tátti ē, Bastaard ike () llkuḡaṇ Ƴaúki l̥kōũ
 ákken há. Sílaken ā óä l̥kōũ ákken há,—Jacob
 Kotzé lhá,—au han tátti ē, l̥xám-ka-l̥kuĩ, l̥kě é ; hañ
 †kákken l̥xám. Íten tă lkũ l̥kãũĩn ḡũ u há, ē ha á hĩ
 hĩ. N̄ óä llnā ha. Silla, Jácob Kotzé, hĩn ē, ñ óä
 llnā hĩ.

IIIa.—35. _{L.}

†KÁGÁRA.*

(Dictated, in 1879, by lhan†kass'õ, who heard it from his maternal
 grandmother, †kaḡmĩ, and, after her death, from his mother,
 l̥xábbi-añ.)

- (8637) Hĩ llkuḡaṇ há óä, †kágára há óä †ḡámma ha llḡá-Ɔpuá,
 hañ ine llañ †nì ha ; hañ ine llañ †ní ha, au l̥hãunu ; †
 he, ha ine lkĩ l̥kũĩta, au ha ḡóáken-ggũ.
 (8638) () l̥hãunu ine l̥uhátten ha l̥khwĩ, hañ há llnùn
 hóä lkáo.

l̥kuákaken há ssuēn-ssuēn ssā ; l̥kuágēn ē Ƴaúki
 ákken llká hĩ, hĩn lku ssuáĩtau ũ-ũĩ.

- (8639) †kágáráken há ka : “ A koá ttáĩ.” () Ha llḡá-
 Ɔpuáken há ttáĩ tau l̥kuḡaṇ tchueñ, gwái ta tchueñ.
 Hañ há ka : “ A koá ttáĩ ; tā l̥neĩn Ƴaúki l̥hĩn.”
 (8637') * Kwáritēn llkuḡaṇ é ; Ƴáni-Ɔpuáken lku é ; hañ ine llkell̥kéya
 kúru-llkũĩtau.

† l̥kui llkuḡaṇ é ; l̥khogēn é. N̄ †ĩ, tĩ ē, l̥khogā ka l̥gĩḡa ss'o óä
 é. Ha l̥kě llkél̥l̥kéya “ sloete ” ā í ta ssuáĩ l̥hĩn ha, au í l̥núnu, ē
 l̥qerriya, he l̥xám-kã-l̥k'é l̥né ta, l̥hãũ!hãũn, ĩ.

his mother brought him food. Therefore, he ate up this little food, he lay down; while he felt that the Bastards () are not accustomed to give food (6724) liberally. "Silla" was the one who gave food liberally, Jacob Kotzé's wife, while she felt that she was a Bushman (woman); she speaks the Bushman (language). We used, being satisfied, to leave the food which she gave to us. I used to live with her (*i.e.* at her place). Silla (and) Jacob Kotzé, they are those with whom I used to live.

IIIa.—35.
L.

‡KÁGÁRA* AND †HĀŪNU, WHO FOUGHT
EACH OTHER WITH LIGHTNING.

They formerly, ‡kágára formerly went to fetch his (8637) younger sister, he went to take her away; he went to take her away from †hāūnu †; and he took (her) back to her parents.

() †hāūnu gave chase to his brother-in-law, he (8638) passed along behind the hill.

The clouds came, clouds which were unequalled in beauty (*lit.* "clouds which not beautiful like them"); they vanished away.

‡kágára said: ‡ "Thou must walk on." () His (8639) younger sister walked, carrying (a heavy burden of)

* A bird (it) is; a little bird (it) is; it resembles the *Lanius* (8637') *Collaris* (a Butcher-Bird).

† A man (it) is; the Rain (it) is. I think that a Rain's Sorcerer (he) seems to have been. His name resembles (that of) the mucus which we are used to blow out of our nose, which is thick, that which the Bushmen call †hāū†hāū.

‡ To his younger sister.

(8638')

!hāunu ha !nùn hóä.

(8640) !kuákaken !ku ssuēn-ssuēn ssā, !kuákaken () !ku
!lgwǐ!lgwǐ ssin.

†kágároken há ka: “Á koá ttǎi, tā, ǎ !kú ǎ
!ǔkoen.” He, ha há !ne, tátti, !nein !ne !khōu !hín,
han há !ne kúí: “Ttǎiya ! Ttǎiya!” Han há !ne !kā
(8641) () ha !ǎ-ōpuá; ha !ǎ-ōpuáken !ne !ǎ ssá ha.
Han há !ne kúí: “Tssédě ǎ ddóä é, a ddóä !kuáñ
hǐ?” *

Hé tíken ē, !hāunu ha !ne !khamma, i; † !ǎukaken
(8642) !ne ttóro () !khě á !nulinútū; han !ne !ku !k’ǎwi ha
!khwǐ. Ha !khwǐ !ne !kú kúí, !khábbe(t), † á, ha
!khwǐ !ne !ǎmki !k’ǎwi ha. Han !ne kúí, !khábbe(t),
(8643) á !khwǐ. Ha !khwǐn () há !ne !ǎmki báttēn ha.
Han há ka: “A koá ttǎi !ǔkí !ká !khé ssa n; tā,
a !kuáñ !kú a !ǔkoen, !hán ǎuki á hǐ !ǔké; tā, ha
ǎuki !kwaí!kwaí báttēn.”

(8644) Hín há !uáita kí !lá () hǐ !kágēn. !hāunu ddóä ka,

(8641’) * Tchuen ē !āiti !kammainya hǐ, hín há !ké!kéya !khōā; hín e
ǎuǎ, hérrí-í ha; au hín tátti, hǐ ǎuki !uerriya, hín !ne ǎuǎ, !nùn
tā ha tsínǎu.

† !hāunu ā !ǎukēn !ne !hín ā !nulinútū, au han kā, !khamma.
(8642’) () Han !khamma au há ka tchuen, ē †kágára ǎuǎ, í.

† !kuáñ !ǎarra há !khwǐ.

!ǎarallǎarra !kuáñ é, au !k’é kuítēn !gwa-í hǐ !kágēn. !ǎarra-
(8644’) !ǎarra !kuáñ ā, hǐ ta ka () hí kúí, !khí ā !kú, au hǐ !ǎarra
!kú-kkō !kú. Ha !kuáñ !ǎarra !kú-kkō !khwéitēn.

things, (her) husband's things. He (‡kágára) said:
 "Thou must walk on; for, home is not near at hand."

!hāunu passed along behind (the hill).

The clouds came, the clouds () vanished away. (8640)

‡kágára said: "Thou must walk on, for, thou art the one who dost see." And he, because the house became near, he exclaimed: "Walk on! Walk on!" He waited for () his younger sister; his younger (8641) sister came up to his side. He exclaimed: "What things* can these be, which thou dost heavily carry?"

Then !hāunu sneezed, on account of it; † blood poured out () of his nostrils; he stealthily lightened (8642) at his brother-in-law. His brother-in-law fended him quickly off, ‡ his brother-in-law also stealthily lightened at him. He quickly fended off his brother-in-law. His brother-in-law () also lightened at him. (8643) He (‡kágára) said: "Thou must come (and) walk close beside me; for, thou art the one who dost see that husband does not allow us time; for, he does not singly lighten."

They (‡kágára and !hāunu) went along angry with

* The things which the wife carried, they resembled water; (8641') they, in this manner, were pushing at her; while they felt that they were not hard, they did in this manner (*i.e.* swayed forward), behind her back.

† !hāunu was the one from whose nostrils blood came out, when he intended to sneeze. () He sneezed on account of his things, (8642') to which ‡kágára did in this manner (*i.e.* felt at roughly).

‡ In the word *llkhábbe(t)* the *t* is barely pronounced. The meaning of this word is explained by the narrator as follows:— (He) fends off his brother-in-law (by motioning with his arm). Fending off (it) is, when other people are fighting their fellows with their fists. Fending off is that which they are wont to do, () they wave off with the arm, while they fend off the other one's (8644') arm. He (‡kágára) fended off the other one's lightning.

- há sse é, báttēn lʉáñña lkaṃ #kágára. #kágárákēn
 ā ʒáuki tá lkhāitēn, há lku lkhábbetēn lkhábbetēn ha
 (8645) llǎ́-ᵒpuá lhá, lhañnu. () Ha llǎ́-ᵒpuá lhan llǎ́mki
 báttēn-í ha; han báttēn-í ha lkhwī. Hé ti hin ē, ha
 hǎ lku-g lne l'ǎñwi ha llǎ́-ᵒpuá lhá, au lkhwéitēn
 (8646) ā lhóaka,* han lku-g lne () báttēn kúí sswérrikau
 lkaṃ há.

- Ha llǎ́-ᵒpuá lhan lkú-g lne lkuēī lkī, han ttēn llā;
 han há lku-g lne lkuēī lkī, han lku-g lne lkuérritēn
 (8647) lkhē,† au #kágárákēn lne llhín () ha lnā,‡ au lúí, han
 lku-g lne lkūtēn lkhé lla lneín.

- Han lku-g lne llañ, ttēn lneín, au lhañnuñ há lku-g
 (8648) lne lkēlkéya tà; § han lku-g lne lkuérritēn lná, au ()
 #kágárákēn lku-g lne llañ tá, au ha lǵúruwa hǐ au
 ssā, ssā, ssā, ssā, han lku-g lne tēn.

- (8645') * lkhwéitēn ā lhóaka han ā lkhí í, há i ʒáuki lní kǐ ssā ha; ha
 lku llkéllkéya lkaḅbu, itēn lku í llkōḡ au lkuḡḡen ka lkuérritēn,
 au lkukókēn lku-g lne tá, llká tōūtēn ki tá.

- (8646') † Au ha lne tá.

- (8647') † Ha lná llkuṇañ tañ, ha lná llkuṇañ lkí.

§ llǎ́m-ka-lk'ǎ, llkuṇañ kǎ ka, wái ā kan llañ ʒuāʒuā-ā tà; han
 ʒáuki tá ha añtau lkūken.

() each other. !hāūnu had intended that he should (8644) be the one lightening to whisk away ‡kágára. ‡kágára was one who was strong (*lit.* "was not light", or "did not feel light"), he continued to fend off his younger sister's husband, !hāūnu. () His (8645) younger sister's husband was also lightening at him; he was lightening at his brother-in-law. Then he stealthily lightened at his younger sister's husband with black lightning,* he, () lightening, whisked (8646) him up (and carried him to a little distance).

His younger sister's husband, in this manner, lay dying; he, in this manner, he thundered,† while ‡kágára bound up () his head‡ with the net, he, (8647) returning, arrived at home.

He went to lie down in the hut, while !hāūnu lay thundering;§ he thundered there, while () ‡kágára (8648) went to lie down, when he had rubbed them (*i.e.* himself and his younger sister) with buchu,|| buchu, buchu, buchu, he lay down.

* Black lightning is that which kills us, that which we do (8645') not perceive it come; it resembles a gun, we are merely startled by the clouds' thundering, while the other man lies, shrivelled up lies.

† As he lay.

‡ His head ached; his head was splitting (with pain).

§ To thunder is !kuérriten; but the narrator explained that !kē!kēya tā here means 'to lie thundering'; and illustrated the expression by saying that "the Bushmen are wont to say that the springbok is one which goes to lie bleating; it is not willing to die quickly".

|| Buchu (in Webster's International Dictionary of 1902) is stated to be "A South African shrub (*Barosma*)".

(8646')

(8647')

Note by the Narrator.

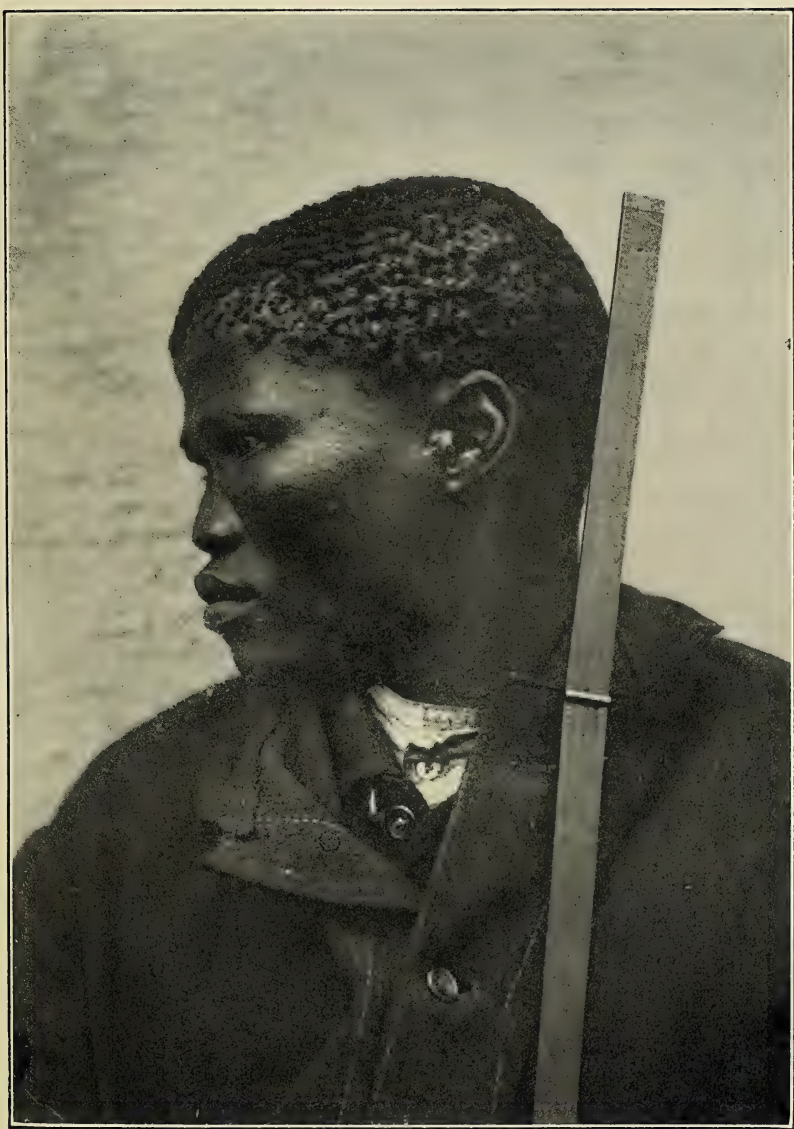
(8643') Ñ !kóëtúkā Iné ta: " #kágára-ggú wà é, ǃú lkō !khé, hiñ kóä !hāunu."

Au lkuákā Ine luerriya, he lkuágē Ine llnāu, āu lkuáka Ine luerriya, he lkuákā Ine llná tĩ é a, he lkuágē Ine lkelkékya !kōu; hiñ ē, lkuágē Ine báttē-ĩ, ī. He, ñ !kóëtúken Iné ta: " #kágára é, hiñ kóä !hāunu."

Note by the Narrator.

My grandmothers used to say: “‡kágára and his (8643') companion are those who fight in the East, he and !hāunu.”

When the clouds were thick, and the clouds, when the clouds were thick, and the clouds were at this place, and the clouds resembled a mountain, then, the clouds were lightening, on account of it. And my grandmothers used to say: “It is ‡kágára, with !hāunu.”



BUSHMAN. *c.*

From the Breakwater.

IV. *Animal Fables.*

IV.—27.
n.

THE HYENA'S REVENGE.

First Version.

(257) !gwāin ă llá !lkhǎ gǎ !lnein, hé tǐ hǐn ē, hǎn !nē dǎtten !lkhǎ; ău hǎn tátti é, !lkhǎ !kwákka hǎ ău !lkhwǐ tá en; hé tǐ hǐn ē, !lkhǎn !nē ssǎ !gwǎi tá !lnein, ău !gwāin !ǵǎüǎ !lnǎ, ău !gwǎi tá !koǎ; !gwāin

(257') () !nē !ǵǎüǎ ttóǐ tá en, ǐ.

Hé tǐ hǐn ē, !gwāin !nē ă !lkhǎ ă !ǵábba, hé tǐ hǐn ē, !lkhǎn !nē !kéǐ !koǎ, ǐ, ău !koǎn ttǎ lí, !gwāin !ǵám !kaǎna ău !koǎ ău hǎ !kǎ!kǎ; !gwāin !nē !kákken: “!lkhǎn-ău! !nákki ñ kǔ lē, ă ttú !kǎē, ău !ǵábba.”

!gwāin !nē kǔ lē !lkhǎ ttú ău !ǵábba; hé tǐ hǐn ē, hǎn !nē !kǐ lē !koǎ ttú ău !lkhǎ !nǎ, ău !koǎn ttǎ lí;

(258') !ǵábbaken !nē !kǎǐ !lkhǎ tsǵǎiten; () !ǵábbaken !nē !ǵám !kǎ lē hǎ ttú !kǎ. Hé tǐ hǐn ē, hǎn !nē kkoññ !ǵábba ē tta lí, ău hǎ ddomm, hǎn !nē kkoññ !kūken hǎ, ău !ǵábba ē ttǎ lí, hǎn !nē !kūken, ău hǎ !nǎn lētǎ !koǎ.

!gwāin !nē hó !gwǎi ta !kǎ, !gwāin !nē !kaúken-ǐ hǎ ău !kǎ, ău hǎ !nǎn lētǎ !koǎ, !gwāin !nē !kaúken-ǐ hǎ, !gwāin !nē !kaúken !kǐ !koǎ; ău !gwāin tátti ē, !gwǎi ă dáttǎ hǎ, hé tǐ hǐn ē, hǎn !nē ssǎ !gwǎi ǐ.

(259') !gwāin () !nē !kǐ hǎ, ău !ǵábba ē ttǎ lí; ău hǎn tátti ē, !koǎ ssǐn !kǎ !khē lí, hǎn !nē !kǐ !hǐn !koǎ ău

IV.—27.
B.

THE HYENA'S REVENGE.

First Version.

The Hyena was the one who went to the Lion's (257) house, then, he deceived the Lion; while he felt that the Lion had acted grudgingly towards him about the quagga's flesh; therefore, the Lion came to the Hyena's house, when the Hyena was boiling there in the Hyena's pot; the Hyena () boiled (257') ostrich flesh in it.

Therefore, the Hyena gave soup to the Lion; therefore, the Lion took hold of the pot, while the pot was hot; the Hyena also grasped the pot with his hands; the Hyena said: "O Lion! Allow me to pour soup into the inside of thy mouth." The Hyena poured soup into the Lion's mouth; then, he put the mouth of the pot over the Lion's head, while the pot was hot; the soup was burning the Lion's eyes; () the soup also burned the inside of his (258') mouth. Then, he swallowed hot soup with his throat, he swallowed, causing himself to die with hot soup; he died, while his head was inside the pot.

The Hyena took up the Hyena's stick, the Hyena was beating him with the stick, while his head was inside the pot; the Hyena was beating him; the Hyena struck, cleaving the pot asunder; while the Hyena felt that the Hyena had deceived him; therefore, he came to the Hyena.

The Hyena () killed him, with hot soup; while (259') he felt that the pot had stood upon the fire; he

lĩ, ăũ hăñ tátti ē, hă kă hă ssĩ llkă lkúken llkhă, ăũ
 lχábbā kă lĩ; ăũ hăñ tátti ē, llkhă ssĩñ lkwákka hă,
 ăũ llkhwĩ tá en̄, hé tĩ hiñ ē, hăñ lně dátten há ĩ, ăũ
 ttóĩ ta en̄; ăũ hăñ tátti ē, hă kă hă ssĩ lkĩ lé llkhăñ
 lnā, ăũ lkoă, hé tĩ hiñ ē, hă dátten hă ĩ; ăũ hăñ tátti
 (260') ē, () hă llkuñ lku lhan̄ sshō lgwāĩ lāiti, han̄ llχām
 lkũ ẽ lgwāĩ gwāĩ; hé tĩ hiñ ē, hă lkũ ẽ ɽwákken
 llkuñ ĩ.

llkhăñ llχām lhan̄ ssho llkhă lāiti, ăũ llkhăñ ẽ llkhă
 gwāĩ. lgwāĩ llχām lhan̄ sshō lgwāĩ lāiti, ăũ lgwāĩ
 ẽ lgwāĩ gwāĩ. llkáuēten llχām lhan̄ sshō llkáuē lāiti,
 (261') ăũ llkáuēten ẽ llkáuē gwāĩ. lkwāñχúken () lhan̄
 sshō lkwāñχũ lāiti, ăũ lkwāñχúken ẽ lkwāñχũ gwāĩ.

THE HYENA'S REVENGE.

Second Version.

- (362) lgwāĩ ā llā llkhă gă llnēin, hé tĩ hiñ ē, llkhăñ lně
 lkwákken lgwāĩ, ĩ; hé tĩ hiñ ē lgwāĩ lně ɽwain ĩ;
 hé tĩ hiñ ē, lgwāĩ lně ddátten llkhă, ĩ, hă sĩ llχām
 (363) ssĩ há gă llnēin. () lgwāĩ lně tkákken: “llkhă wē!
 A kuă ssañ llχām χánnũgũ ñ gă llnēin;” ăũ hăñ
 tátti ē, hă ddátten llkhă; hé tĩ hiñ ē, llkhăñ lně
 (364) χánnũgũ hă gă llnēin, ĩ; han̄ lně llan̄, ddátten ()
 llkhă, ăũ lχábbā.

lgwāĩ lně tkákken: “N̄ ka kũ lé lkwā ā, ttú au

took the pot off from the fire, while he felt that he intended to burn the Lion to death, with the soup's heat; while he felt that the Lion had been niggardly towards him about the quagga's flesh; therefore, he deceived him with the ostrich flesh; while he felt that he intended to put the Lion's head into the pot; therefore, he deceived him; while he felt that () he had married a female Hyena, (260') he also is a male Hyena; therefore, he is a "Decayed Arm",* on account of it.

The Lion also marries a Lioness, as the Lion is a male Lion. The Hyena also marries a female Hyena, as the Hyena is a male Hyena. The leopard also marries a leopardess, as the leopard is a male leopard. The hunting leopard † () marries a hunting (261') leopardess, as the hunting leopard is a male hunting leopard.

THE HYENA'S REVENGE.

Second Version.

The Hyena was the one who went to the Lion's (362) house, then, the Lion acted grudgingly towards the Hyena; then, the Hyena became angry about it, therefore, the Hyena deceived the Lion, that he should also come to his house. () The Hyena said: (363) "O Lion! Thou must also visit my house;" while he felt that he deceived the Lion; therefore, the Lion visited his house on account of it; he went to deceive () the Lion with soup. (364)

The Hyena said: "I am accustomed to pour soup

* This expression is used to denote a person who acts ungenerously regarding food.

† *Felis jubata*.

(365) ǀχáǃbba, ǀ ǁχám kú lé ǀkwā ā, ttú āu ǀχáǃbba, ǀ ǁχám kú lé ǀkwā ttú āu ǀχáǃbba; ǀ ǁχám kú lé ǀ ǀhá ttú () āu ǀχáǃbba.”

Hé tǀ hǐn ē, hǎn ǀnē kú lé ǀkhǎ ttú āu ǀχáǃbā, hǎn ǀnē ǀkēi lē ǀkhǎ ǀnā āu ǀkoǎ, āu hǎn tátti ē, ha ǀkoǎkēn ǀkǐ lē ǀkhǎ ǀnā āu ǀkoǎ; hǎ ssǐ ǀkoǎkēn
(366) ǀká ǀkhǎ, āu () ǀχáǃbba kǎ ǀǐ; āu hǎn tátti ē, hǎ ē ǀgwāi ā ddátten ǀké kkuítēn, hǎn ǀkákēn, hé tǀ hǐn ē, hǎ ǀkákka ǀkhǎ, ǐ. ǀkhǎ ǀnē ǁχám ǀkákēn, hǐn ǀkákka, hǐ ǀkāgēn, hé tǀ hǐn ē, ǀkhǎ ǀnē ǀhum̄m̄

(367) ǐ, āu () hǎn tátti ē, hǎ ǁχám ǀkú ē ǀkhǎ ā ǀgébbǐ, āu hǎn tátti ē, hǎ ǀkú ē ǀkhǎ ā ǀkǐ ǀk'ē; hǎn ǁχám hǐ ǀk'ē. ǀgwāi ǁχám ǀkǐ ǀk'ē, āu ǀgwāi tátti, hǎ ǁχám hǐ ǀk'ē; hé tǀ hǐn ē, ǀgwāi ǀnē ǀkammāi hǐ ǀnūtárra, ǐ.

(368) () Hé tǀ hǐn ē, ǀgwāi ǀnē hó ǀká ǐ, hǎn ǀnē ǀkaúēn táttēn hó ǀkhǎ, āu ǀkhǎ ǀnān ǀētā ǀkoǎ; hǎn ǀnē ǀkuǎrrǐ hǎ āu ǀká, āu hǎn tátti ē, ǀkhǎ ǀnē ǀkúka, āu ha ǀnān ǀētā ǀkoǎ.

IV.—28a. B.

ǀKHǎ, HÉ-KKO TTŌI KA KUM̄M̄ É.

(Dictated, in 1875, in the Katkop dialect, by Dǐǀkwāi, who heard it from his paternal grandfather, ǀχūgēndǐ.)

(4320) Hē ǀkhǎ ǀkábbe,* tǀ ē, he ssē ddǒǎ ddátten ttōi; tā, ǀkāgēn kǎ ǀkú ǀnāu ttōi, hǐn ǀkú ǐ ǀkuerrē ttōi ǀ

(4320') * Explanatory Note by the Narrator.

ǀkhǎ ē ǀkú, ttōi-tēn ǁχám ē ǀkú, hā ǀkētēn ā ǀkhǎ ǀnāiǎ ttōi ǀhátten-ttū, ā; ǀ hǐn ǀgum̄m̄ ǀgébbǐ-ggú. Hē tǐkēn

into this child's mouth, I also pour soup into this child's mouth, I also pour soup into the child's mouth; I also pour into my wife's mouth () soup." (365)

Therefore, he poured soup into the Lion's mouth, he put the Lion's head into the pot, while he felt that he altogether put the Lion's head into the pot; that he might altogether kill the Lion with () (366) the soup's heat; while he feels that he is a Hyena who deceives other people; he speaks; therefore, he talked to the Lion about it. The Lion also speaks; they talked to each other; therefore, the Lion assented, because () he also is a foolish Lion, (367) because he is a Lion who kills people; he also eats people. The Hyena also kills people, while the Hyena feels that he also eats people; therefore, the Hyena carried off the old woman * on account of it.

() Therefore, the Hyena took up the stick, he (368) struck the Lion down, while the Lion's head was inside the pot; he beat him with the stick, while he felt that the Lion died, when his head was inside the pot.

IV.—28a. B.

THE LION JEALOUS OF THE VOICE OF THE OSTRICH.

"It is the Story of the Lions and the Ostrich."

And the Lions conspired † together that they (4320) might deceive the Ostrich; for, the women ‡ were

* This is an allusion to a favourite Bushman story. *Vide* § 80 of Dr. Bleek's "Brief Account of Bushman Folk-lore and other Texts", Cape Town, 1875.

† The Lion was a man, the Ostrich was also a man, at the time (4320') when the Lion kicked the Ostrich's *llhätten-ttū*; when they called

- (4321) !gum̄m ttwáit̄en; () !kákak̄en ʒáúki !kuérre hē. Hē he lne ku-kkúí-t̄en !ʒkē: “Í kkā ssē ttē !kí, í ddátta?” Hē !lkhā̄ kkō kũ-kkúí, hān !ʒkē: “Í kǎn ddóǎ ssē
- (4322) !ʒkē !káḡen ssē ddí †géb̄b̄i-ggú,* () í ssē !ʒkōen, tí ē, !káḡen ssē !ǎ̄ hē ddí tí ē, hé kǎ ddí hē; hē, hē !kũ ddóǎ í !ā ttōí; í ssē !ʒkōen kwō-kkwān, tí ē,
- (4324) !kēi !lāu !nũ ddóǎ ā, !káḡen !ā ttōí ā. Í ssē () !ʒkōen, tí ē ttōí ssē !kuēi !kuē-!kuē, í.” Hē !lkhā̄ kkō kũ-kkúí, hān !ʒkē: “Ttsá ddē ǎ̄ ddóǎ ā, ttōí ʒáúki ttum̄ssē !gum̄m ttwāi-í ā?” Hē !lkhā̄ kkō kũ-kkúí,
- (4325) hān !ʒkē: “Ttōí () kǎn !gum̄m ō hǎ ssō-ssōken; hē tíken ē, hǎ ddom̄m !kuēddā, í; hǎ !kāǎu kǎ !khā, í. Áken !lāu tí ē, a !gum̄m ō ā ttú; hē tíken ē, ā ʒáúki !gum̄m ákken, í.”
- (4326) !lkhā̄ () kkō kũ-kkúí, hān !ʒkē: “Ū kkóǎ ssē ddí †géb̄b̄i-ggú, ú ssē !khá ttōí, ũ ssē !kí !hín ttōí ssō-ssōken, ũ ssē hǎ í; hē ú ssē !gum̄m kũ !ǎ̄wǎ ttōí, í, ō ũ hǎ ttōí ssō-ssōken.”

ē, ttōí !lkúrru !ʒwákkā í, ō hín ttā !lkā tí ē, hǎ òā †nā̄yǎ !lkhā̄ !uǎn-ttú. Hē tíken ē, hē !ʒwákkā, í. Hē tíken ē, !k'ē-t̄en !nē !lāu, ttwī !kē ss'ō ttōí !hǎtt̄en-ttú, hín kǎ !lkhā̄ !lkúrru é.

* *The !gōō, or †géb̄b̄i-gú, as performed among the Grass Bushmen, was described by !han†kass'ō, in 1878, as follows:—*

- (7978) Hí !lkuǎn !ku !gum̄m; !kákak̄en !lkuǎn !kóēta hí; hín lne !gum̄m !káḡen. !kákak̄en e †nā̄; hín lne !gum̄m. He !kuǎ !lāti,
- (7979) a há lne !hín !lā, ha lne !khē, au !k'ē kūt̄en ē !kù, hí lne () !k'ũ !é ssa, !k'ē ta ttúken, au !k'ē ta ttúka lne !gum̄m. Hín ʒáúki !gum̄m ttwáit̄en !lká hí, tā, hí ddom̄m !ku !ǎ̄wān ttōí kwōkkwān; au !kákak̄en lne e !kùtt̄en, au !k'ē ta ttúka lne !gum̄m.

wont, with regard to the Ostrich, they only praised the Ostrich for calling finely; () the women did (4321) not praise them. And they (the Lions), speaking, said: "In what manner shall we deceive?" And another Lion answered, he said: "We must tell the women to make a (game of) †*gébbi-ggû*,* () that (4322) we may see whether the women will again do as they are wont to do; when they only admire (?) the Ostrich; that we may really see whether it be true that the women admire (?) the Ostrich. We shall () see what the Ostrich will do." And another (4324) Lion spoke, he said: "Why can it be that the Ostrich calls so well (*lit.* does not a little call sweetly)?" And the other Lion answered, he said: "The ostrich () calls with his lungs; therefore, his (4325) throat sounds in this manner; his chest's front. Thou dost call with thy mouth; therefore, thou dost not call nicely."

The other () Lion answered, he said: "Ye must (4326) make a (game of) †*gébbi-ggû*, that ye may kill the Ostrich, that ye may take out the Ostrich's lungs,

(in) the †*gébbi-ggû*. Therefore, the nail of the Ostrich decayed, while it felt that he (the Ostrich) had kicked the Lion's *lyan-ttû*. Therefore, it decayed. Therefore, the people, with regard to the scar yonder on the Ostrich's *llhättén-ttû*, they say that it is (from) the Lion's nail.

† The women of the Ostriches and of the Lions.

* *The Igöö or †gébbi-gû among the Grass Bushmen.*

They (the Grass Bushmen) call [like the male ostrich]; the (7978) women clap their hands for them; they (the men) call to the women. The women are those who dance; they (the men) call. And this woman goes out (from the dance), she stands [being weary], while two other persons (*i.e.* two other women), they () (7979) come forward in among the men, while the men call. They call more sweetly than anybody, for, their throats sound like real ostriches; while the women are those who sing, while the men call.

(4327) () Hē ʘkhǎ̃ ʘnē kū-kkúí, hĩn ʘkē ʘkáḡen: “Ddĩ
 †gēbbi-ggú.” Hē ssē ttumm̄, tĩ ē, ʘkēĩ ʘaū ʘnū ā ttóĩ
 ʘgumm̄ ttwāĩ-ĩ ā.

Hē ʘkāḡen ʘkuǎ̃n ʘnē ddĩ †gēbbi-ggú, ĩ; hē ʘkhǎ̃
 (4328) ʘgumm̄, ĩ. () Ttóĩ-ten ʘnaun̄kkō kǎn̄ ʘnǎ, há kǎ
 ʘnēĩn; ʘkhǎ̃ ʘgumm̄, ĩ; ʘkākaken ʘáukĩ ʘwǎ †ūḡen
 ʘkhǎ̃; ǝ hĩn tā ʘkǎ tĩ ē, ʘkhǎ̃ ʘáukĩ ʘgumm̄ ttwāĩ-ĩ;

(4329) tā, hē ʘkū ʘʘkōen ǝ ʘkhǎ̃; () hē ttóĩ ʘkuǎ̃n ʘnē
 ssā, ĩ; hē ttóĩ ʘkuǎ̃n ʘnē kūĩ ʘkǎ-ũ ssĩn̄, ĩ. Hē
 ʘkāḡen kkūĩ: “N̄ kǎn̄ ddǝǎ kǎ ʘkhǎ̃ ʘkūēddǎ, há
 ʘgumm̄; tā, há kǎ ʘkū ʘǎwǎn̄ hā ʘnum̄ tā há ʘan̄nĩ,
 (4330) ǝ tĩ ē, ttóĩ tā () ʘk'ótten kō ʘgumm̄.”

Hē ʘkhǎ̃ kū-kkúĩ-ten ʘkē: “Ákken ʘaū ddǝǎ
 ʘʘkōen, tĩ ē, ʘkāḡen ddǝǎ ʘkūēĩ ʘǝ, ǝ ttóĩ, ĩ; hē,
 hē ddǝǎ ʘkū ĩ ʘnaū ttóĩ, hǎn̄ ʘkū ddǝǎ ā, hē kkōkǎ
 (4331) hǎ, ǝ hǎ () ddǝǎ ʘkĩ ʘgumm̄ ttwāiten̄ ā ǎ. ʘkākaken
 ddǝǎ ʘkū ĩ kkōkǎ hǎ.”

Hē ʘkhǎ̃ kkō ʘkwǎ̃n, ĩ; tĩ ē, ttóĩ ʘkū ddǝǎ ā ʘkāḡen
 (4332) kkōkǎ hǎ; hē hǎ ʘwǎn̄ hǎ ʘkhē ʘhĩn̄ ʘā, ĩ; () hē
 hǎ ʘkĩ ttóĩ ʘhǎttēn-ttú, ĩ; ʘkĩ ttǎérri hē, ĩ. Hē, hǎ
 kkúĩ-ten ʘkē: “Ttsǎ kǎ ʘgumm̄ ttwāita ǎǎ é?”
 ǝ hǎn̄ †nǎĩ ttóĩ ʘhǎttēn-ttú. Hē ttóĩ ʘǎm̄ ʘkárrǎ-ken
 (4333) ssĩn̄, ʘǎōn̄nĩ, ĩ. () Hē ttóĩ ʘǎm̄ †nǎĩ, ttǎérri hǎ
 ʘaūn̄-ttú, ĩ; hē ttóĩ kū-kkúĩ-ten ʘkē: “ʘkúĩ ǎ, hǎ
 ʘaūn̄-ttú é, hǎ-g ʘnē ʘkwǎ̃n̄ n̄, ǝ tĩ ē, hǎ ʘkuǎ̃n̄ ʘkū ā,

that ye may eat them; and ye will call, sounding like the Ostrich, when ye have eaten the Ostrich's lungs."

() And the Lions spoke, they said to the women: (4327) "Make a (game of) *†gébbi-ggû*." They would listen whether it were true that the Ostrich calls finely.

And the women made a (game of) *†gébbi-ggû* on account of it; and the Lion called. () The Ostrich (4328) was still yonder at his house; the Lion called; the women did not applaud the Lion, because they felt that the Lion did not call well; for, they continued to look at the Lion; () and the Ostrich came; (4329) and the Ostrich called, sounding afar. And the women exclaimed: "I do wish that the Lion called in this manner; for, he sounds as if he had put his tail into his mouth, while the Ostrich () calls in (4330) a resounding manner."

And the Lion, answering, said: "Dost thou not see that the women act in this manner towards the Ostrich? and it is only the Ostrich whom they cherish, because he () possesses this sweet call. (4331) The women cherish him only."

And the other Lion became angry on account of it; namely, that the Ostrich was the one whom the women cherished; and he seemed as if he were about to move away; () and he scratched the (4332) Ostrich's *†hátten-ttû*; scratched, tearing it. And he called out: "Is it a thing which calls sweetly?" while he kicked the Ostrich's *†hátten-ttû*. And the Ostrich also quickly(?) turned back. () And (4333) the Ostrich also kicked, tearing his *luan-ttû*; and the Ostrich, speaking, said: "This person, it is his *luan-ttû*, he is wroth with me, because he is the one who is wont to hold his tail in his mouth

(4334) kǎ !num tā hǎ laññi, ǒ hā () !gumm; hē tiken
!kuǎñ ē, !kāgen ǰaúki !kuǎñ hǎ, i; ǒ !kākaken
!kuǎñ tā kǎ tī ē, hǎ ǰaúki !gumm #hǎññwǎ !kāgen,
ā. Hē tiken !kuǎñ ē, !kāgen ǰaúki kké hē ddā hǎ ā,

(4335) () #gēbbi-ggú, i; !kākaken !kuǎñ tā, !kǎ tī ē, hǎ
ǰaúki !gumm kkú! !ǰwǎñ ñ, i; hē !kuǎñ ē, !kāgen
ssñ ssñ !kuǎñ hǎ, i.”

Hē tiken ē, ñ !kōñ ině kǔ-kkú! hǎñ !kēyǎ ssí
(4336) ā, () ssí ssé !ǰam !kē!kē, tī ē, !khǎ hhǎ òǎ ddā
ttōi ā hē, hé hǎ hhǎ òǎ !khī ttōi; hǎñ ině hī ttōi
ssō-ssōken, ǒ hǎñ kǎ, hǎ ssé !gumm kkú !ǰwǎñ-

(4337) !ǰwǎñ ttōi. Hē tiken ē, () hǎ hī ssō-ssōken, i.

Ñ !kōñ yǎñ ině !ǰam á ssí hǎ, ttōi ssō-ssōken, ssí
ssé !ǰam !kē!kē ttōi; hē ssí-g ině kǔ-kkú!, ssíten
(4338) ttüttú ssí !kōñ, tī ē, ssí-g !nu ǰaú ssé () !khaugen
!kǐ !kǎ ttōi ssō-ssōken; hē ssí !kōñ ině kú!, hǎñ
#kǎkkǎ ssí ā, ssí ǰaúki ssé !kǐ !kǎ ttōi ssō-ssōken;

(4339) tā, ssí !kú !kuǎñ !kuǎñ, hhī ttōi ssō-ssōken, () !kú
!kǎñ hē. Tá, ssí ssǎñ !naū, ssí hhǎ ttōi ssō-ssōken
ǒ hē !kǎ, ssíten ǰaúki ssǎñ !gumm kkú !ǰwǎñ!ǰwǎñ
ttōi, ǒ ssí hhǎ hē, ǒ hē !kǎ. Ssí !kōñ yǎñ ině

(4340) kǔ-kkú!-ten () !kēyǎ ssí ā, ssí ǰaúki ssé !khwǎ
ttōi ssō-ssōken, ssí !kú ssé kǔññ !hǒ hē, ǒ hé !kú
#uǖru. Tá, ssí ssǎñ !naū, ssí !khwǎyǎ ttōi ssō-

(4341) ssōken, ssíten ǰaúki ssǎñ !gumm kkú !ǰwǎñ!ǰwǎñ ()
ttōi, ǒ ssí !khwǎyǎ hē.

Hē, ssí kōñ ině kǔ-kkú!ten !kē: “Ú ssé ině

when he () calls; this is why the women do not (4334) praise him; while the women feel that he does not call nicely for the women. This is why the women are not willing to make () a *†gébbi-ggú* (4335) for him; the women feel that he does not call, sounding like me; in that case the women would have praised him."

Therefore, my grandfather spoke, he said to us* about it, () that we should also do as the Lion (4336) formerly did to the Ostrich about it, when he had formerly killed the Ostrich; he ate the Ostrich's lungs, while he wished that he might call, sounding like the Ostrich. Therefore, () he ate the lungs. (4337)

My grandfather also gave us the Ostrich's lungs to eat, that we might also resemble the Ostrich; and we spoke, we asked our grandfather, whether we should not () baking cook the Ostrich's lungs; (4338) and our grandfather spoke, he said to us about it, that we should not cook the Ostrich's lungs; for, we in this manner eat the Ostrich's lungs, () eat (4339) them raw. For, we should, if we were to eat the Ostrich's lungs when they were cooked, we should not call, sounding like the Ostrich, if we ate them when they were cooked. Our grandfather, speaking, () told us about it, that, we should not chew the (4340) Ostrich's lungs, we should swallow them down, while they were whole. For, we should, if we had chewed the Ostrich's lungs, we should not call, sounding like () the Ostrich, if we had chewed (4341) them.

And, our grandfather, speaking, said: "Ye must come and stand around, that I may be cutting off from the Ostrich's lungs, that I may be giving

* "We who were little boys," the narrator explains.

- (4342) !khē ttín ssě, n̄ ssě !khaul̄khaū !kam, ǝ ttōi ssǝ-ssōken, n̄ ssě ǎ ǎ hū wě, ũ ssě k̄kōn̄-k̄kōn̄ () !hó hě." Hē ssí kũ-kkūi-ten ǝkē: "N̄ !kōin̄ wwé! Ssī ttān ǝ'auki ssě hǎ ttōi ssǝ-ssōken, ǝ hē !kǎ." Hē ssī !kōin̄ kũ-kkūi hǎn ǝkǎkka ssī ǎ, ssī ǎǎm kǎ ssī ssě
- (4343) !kē!kē () !khǎ; hǎ !ne hhǎ òǎ !kwǎin̄ ttōi, ǝ ttōi kǎ !gum̄ ttwáiten. Ssiten ǎǎm kǎ ssī ssě !naū, ssī ttūi tī ē, ssī !kǎgen !gum̄ kú! !ǎwǎ ttwáiten
- (4344) !wēiǎ, ssī k̄kǎ-g !nē !kwǎin̄ ssī () !kǎgen, ǝ ssī-g !nē ttūi, tī ē, hē !gum̄ kú! !ǎwǎ ttwáiten !wēiǎ; ssī k̄kǎ-g !nē ddā he ǎ, !ā, ǝ ssī ttā !kǎ tī ē, !kǎgen
- (4344½) ǝ'auki !nē ǎwǎ ǝgen ssī. Hē tiken ē, ssī-g () !ne !kwǎin̄, i. Ssiten !nē ddiǎ !kǎ-kǎ hě; ǝ ssī-g !nē !kwǎin̄ tī ē, !kǎgen ǝ'auki !nē ǎwǎ ǝgen ssī.

Notes by the Narrator.

- (4320') !khǎ ǝ !kuǐ, ttōi-ten ǎǎm ǝ !kuǐ, hǎ ǝkēten ǎ !khǎ ǎǎiǎ ttōi !hǎtten-ttú, ǎ; ǝ hin̄ !gum̄ ǝgébbi-ggú. Hē tiken ē, ttōi !kúrru ǎwǎkǎ i; ǝ hin̄ ttā !kǎ tī ē, hǎ òǎ ǎǎiǎ !khǎ !uǎn̄-ttú. Hē tiken ē, hē ǎwǎkka, i. Hē tiken ē, !k'éten !nē !naū, ttwī !kē ss'ǝ ttōi !hǎtten-ttú, hin̄ kǎ !khǎ !kúrru ǝ.
- (4335') ǝkē ǎ !khǎ ǝ'auki !khǎ ttōi ǎ, ha kan̄ ǎ, hē ddā ǝgébbi-ggú ka !ā ǎ. Han̄ !ku-g !ne !hǎugen !khī ttōi; he ha !ne hhī ttōi, i; ǝ ǝkē !kǎn̄, han̄ !ku !ne ā, hǎ !nē hhī ttōi ǎ; hé ha-g !ne ddā hǎ ka ttss'ǎ, ǝ ttōi; hé tiken ē, !k'ě !k'é-!kérriten kan̄ ǝkē, !khǎ ǝ
- (4336') ttss'ǎ ā, kǎ hǎ ssě !naū, () ǝ hǎ !khǎ ttōi, hǎn ǝ'auki

them to you, that ye may be swallowing () them (4342) down." And we, answering, said: "O my grandfather! We do not wish to eat the Ostrich's lungs when they are raw." And our grandfather answered, he said to us about it, that we also wished to resemble () the Lion; he formerly became angry with the (4343) Ostrich, about the Ostrich's fine calling. We also should be wont if we heard that our companions called, sounding very sweetly, we should become angry with our () companions, when we heard (4344) that they called, sounding very sweetly; we should fight with them, if we felt that the women did not applaud(?) us. Therefore, () we become angry. (4344½) We are fighting with them, because we are angry that the women do not applaud(?) us.

Translation of Notes.

The Lion was a man, the Ostrich was also a man, (4320') at that time when the Lion kicked the Ostrich's *llhátten-ttú*; when they were calling the *†gébbi-ggú*. Therefore, the nail of the Ostrich decayed; while it felt that he had kicked the Lion's *luǎñ-ttú*. Therefore, it decayed on account of it. Therefore, the people are used to say to the scar which is yonder upon the Ostrich's *llhátten-ttú*, that it is the Lion's nail.

The time when the Lion had not killed the Ostrich, (4335') was the one at which they made the *†gébbi-ggú*'s fight. He, afterwards, killed the Ostrich; and he ate the Ostrich; it was at a new time that he ate the Ostrich; and he made "a food's thing" of the Ostrich; therefore, the old people say, that, the Lion is a thing which is wont, () when it has (4336')

tā hă ssě 1kóö (11gébbe) ǵū ttũ ttóí; tā, hă ká hă ssě 11nāu, ī kkĩ-ssā 1ǵakken-í hă, hañ ǵaúki ká hă ssě 1kóö, ǵū ttũ ttóí. Tā, hă ká hă ssě 1kwǵ-1kwǵ í, ǒ í kkĩ-ssā, 1ī, tí ē, í kǵ, í 1hē 1kĩ ttāi hă.

IV.—34.

B.

THE RESURRECTION OF THE OSTRICH.

(Related by 1a1kúnta.)

- (1171) 1ǵám-ka-1kuiten 1kĩ tōí au tōí-ta 1kwíten; hañ 1ne
 1a 1b 1c 2 3 4 3 5 6 7
 1kámmin-ti-1lā tōí au 11náiñ. Hē e, ha 1hán 1ne hó
 8 9 3 4 10 11 6 12 7 13
- (1172) tōí-1kú, ē sin 1uhí-ssho () 1ũí, au hin 1kĩ 1ǵaúken;
 3 14 15 16 17 18 19 6 20 21
 hañ 1ne 1hañ 1kónn 1kó hí. Hin 1ne hí tōí én-én.
 6 7 22 23 24 6 6 7 25 3 26
 11gól1go-1ṽaken 1ne ss'ā hí-hí; hañ 1ne ts'ú-hhó
 27 7 28 6 6 7 29 13
- (1173) tōí-1kú. Tōí-1kú-1ṽa ā 1kĩ () 1ǵaúken, hañ 1ne
 3 14 3 14 30 15 20 21 6 7
 ts'ú-ki 1kāiten 1kúken-1ṽa au 1gwāǵu. 1kúken-
 29 31 32 14 27 4 33 14
 1ṽaken 1ne táttē 1ā 1hin 1gwāǵu, hañ 1ne ttóřri-
 27 7 34 35 36 33 6 7 37
- (1174) ttóřriya () 1kóē, hañ 1ne 1ē 1khwà, hañ 1ne 1kà 1é-tiñ
 38 6 7 39 40 6 7 41 39 42
 1khwà, hañ 1ne 1ku 1náu, hañ 1ēta 1khwà, hañ 1ne ði
 40 6 7 43 44 6 39 45 40 6 7 46
- (1175) tōí én-én; hañ 1ne 1kĩ-1kĩ 1kúken, () hañ 1ne 1hóho
 3 26 6 7 47 48 6 7 49
 ha 1kú1kuñ, hañ 1ne 1kĩ-1kĩ ha 1kwa1kwāgen, au hañ
 6 50 6 7 47 6 40 19 6
 1ku 1ēta 1khwà. Hañ 1ne 1ku tāē 1hin 1khwà, hañ 1ne
 43 39 45 40 6 7 43 51 36 40 6 7

killed an Ostrich, it is not willing to go away in fear, leaving the Ostrich; for, it is wont, even if we are speaking very angrily to it, it is not willing to go away in fear, leaving the Ostrich. For, it would be very angry with us, if we even thought that we would drive it away.

IV.—34.
B.

THE RESURRECTION OF THE OSTRICH.

The Bushman kills an Ostrich at the Ostrich's (1171) eggs; he carries away the Ostrich to the house. And his wife takes off the Ostrich's short feathers which were inside () the net, because they were (1172) bloody; she goes to place them (on the bushes). They eat the Ostrich meat.

A little whirlwind comes to them; it blows up the Ostrich feathers. A little Ostrich feather that has () blood upon it, it blows up the little feather (1173) into the sky. The little feather falls down out of the sky, it having whirled round () falls down, (1174) it goes into the water, it becomes wet in the water, it is conscious, it lies in the water, it becomes Ostrich flesh; it gets feathers, () it puts on its (1175) wings, it gets its legs, while it lies in the water.

- (1176) ⁵²l⁵³k⁴²arra () ⁴⁰l⁵⁴k¹⁹āo ⁶ti⁵⁵n ⁶l⁶kh⁶wà-ka-l⁶āu, au han tatti, ha
⁵⁶l⁵⁷n³áu²⁷nko é ⁶tōi-⁴⁸o⁴³uá. ¹⁵Ha ⁵⁸l¹⁹kú¹⁹ken ¹⁹l¹⁹ku ē ¹⁹l¹⁹kú¹⁹ken-ta-l¹⁹káu¹⁹ken. ¹⁹Ha¹⁹n ()
⁵⁹l¹⁹hó¹⁹aka; au ¹⁹h¹⁹in tatti, ⁵⁵tōi-³gwái-⁶⁰o²⁷uá é. ⁵⁷Ha⁶n ⁶¹l⁶¹kú⁶¹rru-
⁵³ken⁴⁵l⁴⁰kú⁶²rruken ⁶³l⁵⁴kau-ta ⁶l⁶kh⁶wà-l⁶nā-ts'ī-ta ⁶l⁶āu, ha se
(1177) ⁶⁵l⁶h⁵¹āu ha ⁶⁶tāē ¹⁹ú, au ha ⁶l⁴⁸kú²⁷ken-ka-l⁶⁷káu⁶¹ka () ⁶⁷l⁶¹kú⁶⁷rruka,
⁶ha se ⁶⁴tāē ⁵¹l⁶⁸nī⁶l⁴⁰nī ha ⁶⁹l⁶kw⁴³ai⁷⁰kwāgen. ³⁹Ta ha ⁴⁵l⁴⁰ku-ss'ī⁶n
³⁹l⁴⁰ēta ⁴⁰l⁶kh⁶wà; ha se ⁶⁴tāē ⁵¹l⁷¹kw⁶ai⁷²n¹⁹l¹⁹kwain ha ¹⁹l¹⁹no¹⁹á¹⁹l¹⁹noá, au
(1179) ⁶ha tatti ē, ⁵⁵há ka ha ⁶l⁷³no⁶á⁷²l⁶⁴noá se () ⁷⁴l⁷⁵uh¹⁹itte ¹⁹l¹⁹kw¹⁹iten, au
⁶ha⁵⁵n tatti ⁶h⁷²ā ⁷l⁷¹no¹⁹á ¹⁹l⁶ne ⁵¹l⁷⁶kwain. ¹⁹Au ha⁶n ⁵¹tāē ⁷⁶l⁷⁶xó⁷⁶á⁷⁶l⁷⁶xóá
(1180) ⁶ha ⁷²l⁶no⁶á⁷⁷l⁶noá, ha ⁷⁷han ⁶tén-ten, ha ⁷⁸l⁶ná⁷⁹l⁶nā ha ⁷⁹l⁶kā⁶xu, () ha
⁸⁰l⁶⁴górro se di ⁴⁶l⁴⁰kwá. ⁶Ha⁵¹n ⁸¹tāē-tāē ⁶⁶ūi, ha⁸²n ⁶hī ²⁵ká⁸³rru-ka
²⁷l¹⁹káu⁶ken, au han tatti ⁵⁵tōi-³o²⁷uá ⁴³l⁵⁷ku é. ⁶Ha ⁴³l⁶ku ⁸⁴l⁸⁴hōn
(1181) ⁸⁵o¹⁶hōgen-ka ²⁷l⁸⁶káu¹⁵ken ē () ⁸⁷†e¹⁹n⁶n; au han tatti ⁵⁵tōi-³o²⁷uá
⁴³l⁵⁷ku é. ⁶Ha ⁵⁸l^{27&30}kó⁴³tten-¹⁵o⁴⁶uá ³l²⁶ku ā ⁶dī ⁶tó⁶í ⁶en-¹⁵en, ha ¹⁵l¹⁵ku ā
⁸³l²⁹kwé ¹³ts'ú-hóá ha, au ⁸⁹l⁶kwé¹⁹ten é ⁸⁸l⁵⁷gól²⁷l⁶gō-⁹⁰o⁹⁰uá; ha⁹⁰n ⁹⁰†ī
(1182) ⁹¹ti ē, () ha ¹⁵sin ⁶l¹⁶xérriya ⁹²hī; ha⁶n ⁶kī⁹³ki ha, ha se ⁹⁴l⁹⁴hām⁹⁴m-
⁹³kī, ha se ⁹³l⁹³kā⁹³ti ⁹³l⁹³ne ⁹³tēn-tēn-ya ⁹³l⁹³kā⁹³m ⁹³l⁹³é ha-ka ⁹³l⁹³nā⁹³in
(1183) ⁹³l⁹³kh⁹³wéiten, ⁹³hē ha ⁹³sin ⁹³l⁹³kū⁹³ken () ⁹³tēnya ⁹³hī, ha se ⁹³l⁹³lā
⁹³l⁹³xérri ⁹³l⁹³kó⁹³ē ⁹³sin ⁹³l⁹³nai⁹³n ⁹³ts'órroken, au ha⁹³n ⁹³l⁹³ne ⁹³†xā⁹³mma
⁹³ha-ka ⁹³l⁹³kāgen. ⁹³Ha se ⁹³l⁹³ne ⁹³l⁹³kēm ⁹³l⁹³ā ⁹³l⁹³ko ⁹³tōi ⁹³l⁹³aitikō; ⁹³āu

It walks out of the water, it basks in the sun () (1176) upon the water's edge, because it is still a young Ostrich. Its feathers are young feathers (quills); because its feathers are little feathers. They () (1177) are black; for a little male Ostrich it is. He dries (his feathers) lying upon the water's bank, that he may afterwards walk away, when his little feathers () are dried, that he may walk unstiffening his legs. (1178) For he had been in the water; that he may walk strengthening his feet, for he thinks that his feet must () be in (Ostrich's) veldschoens, because his (1179) feet become strong. While he walks strengthening his feet, he lies down, he hardens his breast, () (1180) that his breastbone may become bone. He walks away, he eats young bushes, because a young Ostrich he is. He swallows young plants which are () (1181) small, because a little Ostrich he is. His little feather it was which became the Ostrich, it was that which the wind blew up, while the wind was a little whirlwind; he thinks of the place on which () he has scratched; he lets himself grow, (1182) that he may first be grown, that he may afterwards, lying (by the way), go to his house's old place, where he did die () lying there, that he may go (1183) to scratch in the old house,* while he goes to fetch his wives. He will add (to the two previous ones)

* Making the new house on the old one.

(1183')

- (1184) hā tattī ha siñ iku ikūka, () ha se lhañ siñ tōi-ta ikāgēn e !nóar^{na}ra. Āu hā tattī ē, ha !gōrro lne é !kwá, hañ !gumm !ná!nā ha !áun!āu, ha !áun!āu se dí !kwáken.
- (1185) () Hé ē, hañ lne !χérri i, āu hā tátti ē, ha !kwañ lne lún!lún siñ-na !kéi !ā !nain !khwéiten; hañ lne
- (1186) !gúmm !kuī tōi-ta ikāgēn, tōi-ta ikāgēn se lne () !kāu ha. Hē ti hiñ é, ha !gúmm !kwī i, ha se !nī tōi-ta !kaka ssá ha-ha; hé ē, hañ lne !kēn hī, ha se !ā
- (1187) !kaú á ikāgēn; tá ha siñ iku () ikūka; ha iku ikūken χó-u ha-ha-ka ikāgēn. Ha se !koēñ ha-ka ikāgēn !kú, tā ha-ka ikāgēn !kú ŋóá lne āken.
- (1188) Āu hañ !kwárrin!kwárrin () !ki ha én-en, ha siñ lne ttá kkoēñ, āu hañ lne tǎē ss'á, āu hā tattī e, ha !kwá!kwāg' lne !kuí!kuītá, ha !noá!noādéyaken lne
- (1189) () !kuí!kuītá, hañ lne !kūwǎ !kúkken !ké!ketten, āu hañ lne tattī !kóttēn lne ē !kúken !ké!ketten; !kūkaken lne !nā, hiñ iku lne ē !kúken !khēigú. He
- (1190) ti hiñ ē () hañ lne !gúmm !kwēī, āu hañ tattī ē !áun!āu lne !kuí!kuītá. Hē ha lne é tōi !kérrī, i; ha
- (1191) !kū!kūn-ka !gāuaken lne !kó!kōka. Hañ lne #i () tī ē, ha se !χérri, ikāgēn se !hó!ho !kwíten; tā ha !kú!kúttēn !kwañ lne !úrriya, hiñ !kwañ tañ ha se
- (1192) !χérri; tā ha !kwañ !kaū kí ssā () ikāgēn āu !nain !khwaíten. !kākaken !kwañ lne hā !khē. He ti hiñ ē, ha iku lne tǎī !kūūi, hañ iku lne !χérri, āu tōi-ta
- (1193) !kākaken iku lne hā !nǎ. () Hañ !hámm iku !hañ !χérri !káuwaken !kō !nain, āu hañ tattī !kérrī é, !nain !kāi se !kō. Tōi-tá !kākaken lne sañ !koēñ
- (1194) !nain, tōi láiti ā !kwái () hañ lne tēn táttā !nain, hañ lne tā ti ē !nain ŋóá áken; hañ !hámm iku lūn

another she Ostrich; because he did die, () he will (1184) marry three Ostrich wives. Because his breastbone is bone, he roars, hardening his ribs, that his ribs may become bone. () Then he scratches (out a (1185) house), for he does sleeping (by the way) arrive at the house's place; he roaring calls the Ostrich wives, that the Ostrich wives may () come to him. (1186) Therefore he roaring calls, that he may perceive the she Ostriches come to him; and he meets them, that he may run round the females; for he had () (1187) been dead; he dying left his wives. He will look at his wives' feathers, for his wives' feathers appear to be fine.

When he has strengthened () his flesh, he feels (1188) heavy, as he comes, because his legs are big, his knees are () large; he has grown great feathers, because (1189) the quills are those which are great feathers; these feathers become strong, they are old feathers. Therefore () he roars strongly, for the ribs are (1190) big. And he is a grown up Ostrich; his wings' feathers are long. He thinks () that he will (1191) scratch, that the females may lay eggs; for his claws are hard, they want to scratch; for he brings () the females to the house's place. The females (1192) stand eating. Therefore he goes back, he scratches, while the she Ostriches eat there. () He first (1193) goes to scratch drying the house, because it is damp, that the inside of the house may dry. The she Ostriches shall look at the house; one she Ostrich, () she lies down to try the house, she (1194) tries whether the house seems to be nice; she first sleeps opposite the house, because the inside of the

- (1195) !gwētīn !lnáin, āu han tattī ē, !lnáin !lkāiē !kā, āu ()
!lnáinyan tattī !kwā !kāti kau. He ti hin é, hī
!hāmm !gwē!gwētīn !lnáin ī, hin lún!lūn !gwéssin
- (1196) !lnáin ī. Hañ !ne san tēn !kwóbbo () ká sin !lnáin;
hañ !hamm !ku tēn !kwóbbo ká ssēteñ !lnáin, !lnáin
!lkāiē se !kúrruken, !āitikō se ssá !uhí !hó !kauī, āu
- (1197) !lnáin () !lkāiē-ya !kōwa, tā !lnáinta !āu !kā. Hañ
!hām !ku !lañ !gwētīn !lnáin. !āitikō ā !kwāi hañ
- (1198) !χā hañ ssá, hañ san !hó !auī !kánkō; () hañ !hāmm
!ku san !kain !lnáin, āu hañ tattī e !kwíten-ta !kauken
!kū !khē; hañ !χā hañ !ku !lañ lún !gwéssin !lnáin.
- (1199) !kāgen-ka kūwaken () ē !ne lūn !lnáin. Hañ !kāgen
kau !átten !kám ss'a !kāgen au !lnáin, hañ !ne san
- (1200) !ūxe !kíkí !kāgen āu !lnáin; hí-takūgen !ne () tǎē
!khé ss'ā !lnáin. !āitikō ā !χarra hañ !ne !hó !auīkō;
hin !χā hin !kain !kíkí ha. Hañ ss'wēi !ki [or
- (1201) ss'wēi ki] tǎē !kāgen, hañ !ne !uhíttiñ () !lnáin.
!kākaggen !ne !kau!kaurūken !khé ss'a ha au !lnáin;
!kākaggen !kán hǎ há, hí kakūgen !kain* !kwíten.
- (1202) Hañ !ne tǎē āu hañ !ā hǎ. !kāgen ē !kū () hin !ne
tēn !lnáin; !āitikōgen !χam tǎē hī ha, hin !lañ hǎ
!nañ!nañ; hin lūn. !kāgen ē !kú hin lū !lnáin. Hin
- (1203) !kāgen kau, !ū !kuīten () ss'ā, hin san !kāgen kau
san !kán hǎ !kāgen ē !kū, hē sin tā !lnáin. !āiti ā
sin !na ha, hañ !hó !auīkō; !kākagen !ne tǎē, !kāgen
- (1204) () ká kū, āu hañ !ne tēn, ha se ○oēñ !lnáin. Ha
ssan !ūxe kóro, āu hañ †ī tī ē kóro ka sse !kwíten,
- (1205) kóro ss'a herri-ā !kwíten. He ti hin ē, () ha !kán

[* The word !kain sometimes means 'rejoices over', and possibly also 'caresses'.]

house is wet, as () the rain has newly fallen. (1195)
Thus they first lie opposite the house, they sleep
opposite the house. She shall lie, making () the (1196)
ground inside the house soft; she first lies, making
the ground inside the house soft, that the inside
of the house may be dry, that another female may
come and lay an egg in the inside of the house () (1197)
which is dry, for the earth of the house is wet.
She first goes to lie opposite the house. One other
female again comes, she comes to lay another new
egg; () she first comes to flap her wings in the (1198)
house, for two small eggs stand (there); she again
goes to sleep opposite the house. All the females
() are those who sleep at the house. He galloping (1199)
in the dark drives the females to the house; he
shall running take the females to the house; they
all () walking arrive at the house. Another (1200)
female, a different one, lays another egg; they
again flapping their wings peck at it. He drives
the females away; he lies inside () the house. (1201)
These females, following each other, reach him at
the house; these females send him off, they all
lay eggs. He goes, for he goes away to eat.
Two wives () lie in the house; another wife also (1202)
goes with him, they go to eat together; they sleep.
The two wives sleep in the house. They two
(the male and female) return early, () they shall (1203)
early send off the two wives, who had lain in the
house. The wife who had been with him, lays
another egg; the wives go, all the wives, () whilst (1204)
he lies down, that he may sleep at the house.
He will drive away the jackal, when he thinks
that the jackal is coming to the eggs, the jackal
will push the eggs. Therefore () he takes care (1205)

!kwíṭen í, āu han tattí e, ha-ga !áuken ||kwañ e. He
 ti hin e, ha ||χam ||kǎnn hĩ ī, ha se ||kwǎrra kóro,
 (1206) kóro se ʔauki lkā ha !káuken, () ha se †nāi-a kóro
 āu ha !noǎ!noǎ.

PART OF THE PRECEDING TALE PARSED
 BY DR. BLEEK.

- 1a. !χam a word that as yet has only been met with
 in the general name for Bushmen !χám-ka-!ei (sing.
!χám-ka-!kui 'a Bushman'), further in !χám-ka-
 †kakken 'Bushman language', !χám-ka-!āu 'Bushman
 ground, Bushman land', and in hin †kákken !χám
 'they talk Bushman', etc. This seems to refer to
 the Bushmen in general as a nation, whilst the noun
Ss'wā-ka-!kui (pl. Ss'wā-ka-!ei) seems to indicate
 merely a Flat-Bushman. The noun ss'wā is also
 used separately to indicate 'a flat, a plain'. Other
 names of different kinds of Bushmen are !kāoken-
 ss'o-!ē 'Bergbushmen', sing. !kāo-ss'o-!kui, fem.
!kāo-ss'o-!kui-laiti, pl. !kāo-ss'o-!ē-ta-!kāgen. Similarly
 a Ss'wā-ka-!kui is also called Ss'wá-ssō-!kui, pl.
Ss'wá-ssō-!ē.
- 1b. -ka affixed genitive particle, corresponding in value
 with English -'s, Hottentot -di. After a long vowel
 its consonant is pronounced more softly, almost
 like *g*, and after a short vowel more strongly,
 approaching to *kk*. After *i* and *e* (with or without
 an intervening nasal) this *k* (as well as that of most
 other particles beginning with this letter) is, in this
 Bushman dialect, commuted into *t*.
- 1c. !χam-ka-!kuiṭen the Bushman, nominative from
!χam-ka-!kui, with the ending -ken, the *k* of which
 (according to the just-mentioned rule) after *i* and *e*

of the eggs, because his children they indeed are. Therefore, he also takes care of them, that he may drive away the jackal, that the jackal may not kill his children, () that he may kick the jackal with (1206) his feet.

is commuted into *t*. The noun *!kui* 'man' is very irregular in its declension :

SINGULAR.

Acc. (& Nom.)	<i>!kui</i> 'man'.
Nominative	<i>!kuiṭen</i> 'man'.
Genitive	<i>!kuiṭa</i> 'man's'.
Vocative	<i>!kúwè</i> 'O man!'
Alterative	<i>!kúkō</i> 'another man'.

PLURAL.

Acc. (& Nom.)	<i>!(k)ē</i> or <i>!ēi</i> 'men'.
Nominative	<i>!(k)ētēn</i> or <i>!éitēn</i> 'men'.
Genitive	<i>!(k)ēta</i> 'men's'.
Vocative	<i>!(k)áuwè</i> 'O men!'
Alterative	<i>!(k)ēkuiṭen</i> 'other men'.

!kī 'to kill'. Another form is *!kā*, used in the perfect 2. and subjunctive.

tōi 'ostrich, ostriches', the same in singular and plural 3. (nom. *tōiten*, gen. *tōita* 'ostrich's' or 'ostriches').

āu a preposition with a very general meaning 'with' 4. reference to, with regard to, at, on', etc.

!kwiten 'eggs', an irregular plural, the singular being 5. *!kái* 'egg', which is thus declined:—

SINGULAR.

Accusative	<i>!kái</i> 'egg'.
Nominative	<i>!káiṭen</i> 'egg'.
Genitive	<i>!káiṭa</i> 'egg's'.
Alterative	<i>!káiṭkō</i> 'another egg'.

PLURAL.

Accusative *!kwiten* 'eggs'.Nominative *!kwiten* 'eggs'.Genitive *!kwitenta* 'eggs'.Alterative *!kwiten-kuiten* 'other eggs'.

6. *han* 'he', nominative, the ending *-ken* after a preceding nasal vowel being converted into *n*. This pronoun is thus declined:—

SINGULAR.

Accusative *ha* or *hã*, *ha-ha* or *hã-hã* 'he, she, it'.Nominative *han* 'he, she, it'.Genitive *ha-ka* or *ha-ha-ka* 'his, her, its'.

PLURAL.

Accusative *hĩ*, *hi* or *hĩ-hĩ* 'they, it, she'.Nominative *hiin* 'they, it, she'.Genitive *hi-ta* or *hi-hi-ta* 'their, its, her'.

7. *me* verbal particle, for the indicative and the imperative.
8. *!kammĩn* 'to carry', *!kammĩn-ti* 'carries taking'. This is *!kammĩn-ki* in Flat-Bushman dialect, whilst the Brinkkop Bushmen say *!kammĩn-!ki*.
9. *lla* 'away, thither'. Verbs of motion end generally either in *sha* 'towards, hither' or *lla*, just as such Hawaiian verbs end either in *mai* 'hither' or *aku* 'thither, away'.
10. *llaĩn* 'house, home', gen. *llaĩnta* 'house's', pl. *llaĩllaĩn* 'houses', etc.
11. *hẽ e* conjunction 'and', really 'this (or then) it is'.
12. *!hãn* nominative of *!há* 'consort, wife, husband', the termination *-ken* after the very short vowel being usually contracted to *-n*; yet one hears also *!háken*. The nouns indicating relationship, as well as those expressing members of the body, have generally

the genitive before them without the genitive particle (-ka-).

Thus *n* *lhá* 'my wife, or my husband'.

a *lhá* 'thy wife, or thy husband'.

ha *lhá* 'his wife, or her husband'.

llkábbó *lhá* 'Oud Jantje's wife'.

The plural (or dual?) is *lháukengu* 'husband and wife, consorts'.

The verb 'to marry' is *lhān*.

Instead of 'wives' the Bushman generally says 'women, females' *lkāgen*, which is the irregular plural of *lāiti* 'female'. This noun *lkāgen* requires, however, always the genitive particle before it, as *ha-ka* *lkāgen* 'his women, or his wives'.

hó 'to lift, pick up, take off'. 13.

!kú 'hair, feathers' singular and plural (nom. 14. *!kúken*) has the genitive without genitive particle before it.

ē 'which', relative pronoun, plural of *ā*. The latter 15. (*ā*) is used with reference to any noun which can be represented by *ha* or *hā* 'he, she, it', and the former (*ē*) similarly with reference to such nouns as can be represented by *hī* or *hi* 'they, it, she'. The latter pronoun is not entirely restricted to the plural, but is also sometimes used where the noun to be represented seems clearly to be in the singular, as *llnāin* 'house', etc., *ttū* 'skin'. This is probably the scanty remains of a former more extensive classification of nouns.

sin verbal particle, indicating the past perfect or 16. pluperfect.

!uhí 'inside', *!uhí-ssho* 'sit inside'. 17.

lūi 'thread made of ostrich sinews, also a sack or net 18. made of such thread'.

19. āu the preposition above-mentioned (4) used as conjunction 'on account of, because'.
20. !kī 'to take, possess, have', not to be confounded with !kī 'to kill'. But the former is also sometimes long !kī.
21. !ǀxáuken 'blood'. This noun is always a plural in Bushman, *i.e.* it is represented by hī and ē.
22. !lañ or !laken 'to go to' or 'to go and', always followed by one or more other verbs. This appears to be a form of the verb !lā 'to go away', of which another form is also !ē. The last form is likewise followed by another verb.
23. !kōnn.
24. !lko 'to put down, to place'.
25. hī 'to eat', generally nasal hī̃. Another form (perfect and subjunctive) is hā or hā̃.
26. én-en 'flesh, meat, body', reduplication of én, the plural of ā 'meat, flesh'.
27. !lgóllgo 'a whirlwind', !lgóllgo-ᵒuá 'a little whirlwind'.
The ending -ᵒuá forms diminutives in the singular, whilst in the plural this changes to -ka !káuken, *i.e.* the noun !káuken 'children' (plural of !khwā or !kōa 'child') with the genitive particle attached to the preceding noun, as !lgóken!lgoken-ka !káuken 'little whirlwinds', literally 'whirlwind's children'. This renders it probable that the ending -ᵒuá is in its origin only a contraction of -ka !khwā, *i.e.* -!khwā 'child' following a noun in the genitive.
28. ss'ā 'come to'. This appears to be the respective form of the verb ss'í 'to come'. There are, besides this, two other terminations *a* to verbs (as remarked above), one indicating the perfect and the other the subjunctive.
29. ts'ú 'to blow', ts'ú hho 'blowing lift' or 'to lift by blowing' or 'to blow up'.

tōi !kú 'ostrich hair' requires (as stated above) the 30.
plural pronouns to represent it, but the diminutive
tōi-!kú-Ōua 'little ostrich hair' demands the singular
pronoun.

kī (?) = !kī 'to take'. 31.

!kāiten 'to ascend', *ts'u* !ki !kāiten 'blowing takes to 32.
ascend', i.e. 'to blow up'.

!gwāxu 'heaven, sky'. 33.

tátten 'to fall'. 34.

!ā 'along'. 35.

!hin 'out, come out, go out'. tátten !ā !hin 'falling 36.
along came out of'.

ttōrri-ttōrriya (apparently) perfect form, 'having 37.
whirled round.'

!kōē 'fall down, come down'. 38.

!ē 'to enter, go in, in, into'. 39.

!khwā 'water, rain' (nom. !kwāken, gen. !khwāka), 40.

not to be confounded with !k'wā 'hartebeest,
hartebeests' (nom. !k'wāgen, gen. !k'wāga), nor
with !kwā 'leg' (nom. !kwāgen, gen. !kwāga, pl.
!kwá!kwā and !kwa!kwāgen), nor with !kwá 'bone'
(nom. !kwákkēn, gen. !kwakka, pl. !kwāgen), nor
with !khwā, the perfect and subjunctive forms of
!khwī 'to break', nor with !khwā 'child' (nom.
!khwān, gen. !khwāka, pl. !káuken); nor with !kwā
'gall' (nom. . . . , gen. . . .), nor with !ṣoā
'pot' (nom. . . . , gen. . . .), nor with !kwā
'anger, to be angry'.

There are still other words which an unaccustomed
European ear could hardly distinguish from the above.

!khwān !kann !khwá !k'wā-!kwāka !kwá.

The child holding breaks hartebeest leg's bone.

or 'The child breaks ^{broke?} the bone of the hartebeest leg'.

!khwā ā !khwāi hañ !kánn !khwá !k'wā
 Child which one it holding breaks hartebeest
broke

ā !khwāi hā !kwa!kwāgen ka !kwāgen.
 which one its legs' bones.

or 'One child breaks the bones of the legs of one hartebeest'.

!khwāgen lēta !ṣoā.

'The water is in the pot'.

!khwā 'water' is always used with plural pronouns (hā, ē), as

!khwā ē lēta !ṣoā.

'The water which is in the pot'.

41. !kà 'to be wet', not to be confounded with !khá 'a stick' (nom. !khágen, gen. !khága, pl. !khāiten), nor with !khā 'lion, lions' (nom. !khāñ, gen. !khāga), nor with !kā 'brother, elder brother' (nom. !kāñ, gen. !kāka, pl. !kándē).
42. tiñ 'round, about', lē tiñ 'being in, turning surrounded by'.
43. !ku verb substantive, auxiliary verb, or verbal particle, not to be confounded with !kú or !kū 'hair' (14).
44. !nāu 'be conscious, be aware, think'.
45. $\left\{ \begin{array}{l} \text{ta 'to lie'.} \\ \text{lē ta 'entering lie, lie in'.} \end{array} \right.$
46. dī 'to become', also dī (short vowel).
47. !kū!ki 'to get', reduplication of !ki (20).
48. !kúken 'feathers', here evidently not nominative, but merely plural (14).
49. !hó!ho 'put on'.
50. !kū 'arm, wing' (nom. !kūñ, pl. !kū!kūñ, ha !kū!kūñ 'his wings', etc.).
51. tāē 'to walk, to go'.
52. !kārra 'to bask in the sun'.

ḡkáo or ḡkau 'be mounted, upon', ḡkárra ḡkáo tĩn 53.
'sitting be mounted around'.

ḡáu 'ground, dust' (nom. ḡáũn). 54.

tatti probably for ta tti ē 'lie at the place which', 55.
áu han ta tti or áu han tatti ē 'for, because', etc.;
also au ha tatti ē in some positions (?).

ḡáuṅko 'yet, still'. 56.

ē 'be, be equal to, be identical', etc., not to be con- 57.
founded with ē 'which', the plural of the relative
pronoun, of which the singular is ā, whilst ē has
the same form in the singular and plural.

ḡḡtten 'young feathers'. 58.

ḡḡāka 'black' (singular and plural). 59.

ḡwāi or -ḡḡāi 'male', usually only used as suffix. In 60.
the plural the noun affix -tukeṇ is used affixed to
the preceding noun in the genitive. Thus tōi ḡwāi
'male ostrich' has in the plural tōi ta tuken. In
a similar manner the affix indicating the opposite
sex, lāiti 'female' (which is also used as an inde-
pendent noun), is in the plural exchanged for the
noun ḡkāgen 'mates, wives' with the genitive before
it. Thus tōi lāiti 'female ostrich', and tōi ta ḡkāgen
'female ostriches'. Regarding the plural of -ḡuá
(which affix is never now used as an independent
noun), which is also formed in a similar manner,
vide 27. Thus tōi-ḡwāi-ḡuá 'a little he ostrich'
has in the plural tōi-ta túken-ta ḡkáuken 'little he
ostriches'.

ḡkúrrukenḡkúrruken 'to dry', v. tr. The reduplication 61.
seems, as in Hottentot, to imply, among other
meanings, also a transitive or causative meaning.

ḡná 'head' (nom. ḡnán, gen. ḡnā-ka, pl. ḡnaḡnán). 62.

ts'í 'back' (nom. . . . , gen. ts'í-ta). ḡkhwā-ḡnā-ts'í-ta ḡáu 63.
'water's head's back's ground', i.e. 'water's bank'.

64. se 'must', auxiliary verb, standing usually between the pronoun of the subject and the verb, and is then most frequently to be translated 'that, in order that', as *a ke ā, n se hā* 'give me flesh, that I may eat'.
65. !hāu 'do afterwards, subsequently'. This is one of the verbs, which we should translate by adverbs. They are always followed as well as preceded by the subjective pronoun. Similarly !χā 'do again' is construed.
66. ú 'away'.
67. -ka in *!kúrruka* and at the end of *!kúken-ka !káuka* stand either instead of the usual ending *-ken* or as a contraction for *-ken-ka*. The *-ka* probably is here a particle indicating the perfect, though it frequently indicates also the subjunctive. It is probably due to the influence of the consonant of this particle that the genitive particle in the diminutive has also the original *k* instead of the here more usual *t*.
68. !mĩmĩ 'to unstiffen'.
69. ta 'for' (conjunction).
70. s'ĩĩ.
71. !kwáin!kwain 'to strengthen', causative of *!kwain* 'to be strong, to get strong'.
72. !noá!noá 'feet', pl. of *!noá* 'foot' (nom. *!noán*, gen. *!noá-ka*), not to be confounded with *!nwā* 'arrow' (nom. *!nwān*, gen. *!nwāka*, pl. *!nwā*). *!noá* 'foot', has in the singular (as well as plural) always *ē* 'which' and *hĩ* 'it' as its pronoun, whilst *!nwā* 'arrow' has in the singular *ā* 'which' and *hā* 'it' as its pronoun.
73. ka 'to think that'.
74. !uhitte 'in lie', i.e. 'lie in, be in'.

!kwiten = *tōi ta !kuken*, 'ostrich's veldschoen,' the skin 75.
covering its foot.

!χóǎ!χóǎ 'to strengthen', causative verb. 76.

tēn-tēn 'lying down', from *tā* 'to lie down'. 77.

!ná!nā 'to harden', causative form of verb. 78.

!kāχu 'breast, chest' (nom. *!kāχuken*, gen. *!kāχuka*, etc.) 79.

has in the plural the irregular form *!ka!kátten-χú*
'breasts, chests'. A similar plural form is that of
!kāu-ttú 'belly', which is *!kau!kaúten-ttú* 'bellies'.

!lgórro 'breastbone' (nom. *!lgórroken*, gen. *!lgórroka*, 80.

pl. *!lgóttēn!lgotten*, *!gotten!gottaken*).

tāē-tāē 81.

i. 82.

!kárru 'bushes' (blossoms?). 83.

!lhōn 'to swallow'. 84.

!hō 'plant, tree, wood, anything vegetable' (nom. 85.

!hōken), pl. *!hōgen*.

!káuken 'children'; 86.

not to be confounded with

(*!kóuken*) 'to beat', *!áuken*.

!kāoken 'stone'.

!(k)auuken 'body', *!áuuken* or *!óuken*.

!ǎu 'ground'.

!kǎúken 'Knorhaan, *Otis Vigorsii*'.

!kaukaken *!kóuken* *!kǎúken* *!k(áu)uken au* *!ǎu*.

'The children beat the Knorhaan's body on the
ground.'

†énn 'small, little', pl. of *†érrí*. The adjectives of 87.
size have in the plural different forms from the
singular. Thus:

!úrrí 'short', pl. *!úttēn*;

!uittēn

!χōwa 'tall, high', pl. *!χó!χōka*;

!kúŷya 'great, large, big, stout', pl. !kúŷ!kúŷta;
 ʔáuki ts'érrē 'not small', pl. ʔauki ts'éttē;
 kórrē-kórrē 'round', pl. kórrítten-kórrétten.

This last is not exactly an adjective, but a noun indicating a ball or round thing.

All other adjectives besides these of size have the same form in the singular and plural.

88. !kwé 'wind' (nom. !kwétē, gen. !kwéta).

89. hōā perfect of hó 'to lift up'.

90. ‡ī or ‡ē 'to think' (a Hottentot verb).

91. ū ē 'place which' or 'this place', used for 'that' after verbs of . . . , like Hottentot.

IV.—43._L

THE VULTURES, THEIR ELDER SISTER, AND HER HUSBAND.

(Dictated, in 1879, by !hañ†kass'ō, who had it from his mother, !ǰábbi-añ.)

(8351) !kuī ha ōā ddá hi !lkáǰai au !kuī; * hiñ ine !lná ha.

Hí ine !ku !lnāu, hi !lkáǰai !hǎ † !kí ssa wái, hi !ku

(8352) bbāi wai. He, ha () !lkáǰai !hǎ, há ine !ǰkaō hǐ, ha há †kwǎi hǐ.

He, ha † !kaǰai ha ine hò wái ttū, ha ine !kū hǐ.

Ha !kaǰai há ine !ǰāüā wái ttū, ha !lkáǰai ine wwárra hǐ.

(8351') * !kuī !āitiken ā, hi ddá hi !lkáǰai ā. !kuī !āiti !lkuan e !ǰwè-!lnǎ-ss'o !kuī.

† !ǰwè-!lnǎ-ss'o !kuīten !ku é.

(8352') † Ha !lkáǰai !lkuan !ku !kwāi, hiñ e !ǰkwāya.

lχérri 'scratch'. 92.

lχérriya 'scratch at, scratch for', etc. *tí ē ha*
sin lχérriya hī 'the place which he has scratched
on it', *i.e.* 'the place on which he has scratched'.

kī^{at} 'to grow' = Hottentot *kai*. 93.

kīka 'make grow, let grow' (*vide* 61).

se auxiliary verb (or verbal particle) 'that, in order
that', standing between the pronoun and the
verb, perhaps expressing 'must'. It is uncertain
whether it is a form of the verb *ss'a* and *ss'i* 'to
come'.

IV.—43.

L.

THE VULTURES, THEIR ELDER SISTER, AND HER HUSBAND.

The Vultures formerly made their elder sister of (8351)
a person; * they lived with her.

They, when their elder sister's husband † brought
(home) a springbok, they ate up the springbok.
And their () elder sister's husband cursed them, (8352)
he scolded at them.

And their ‡ elder sister took up the skin of the
springbok, she singed it. Their elder sister boiled
the skin of the springbok, their elder sister took it
out (of the pot).

* A woman was the one of whom they made their elder sister. (8351')
The woman was a person of the early race.

† A man of the early race (he) was.

‡ *lhan†kass'ō* explains the use of the singular form of the (8352')
pronoun, here, in the following manner: "Their elder sister was
one, they were many."

- (8353) He () hi há ine lkělkě-ĩ* ttú ka tíkəntíkən,†
hĩ lku-g ine kkonkkonñ ñkhǒ hĩ. Hi ñkáǵai lhá
há †kwǎĩ hĩ, tí ē, hi ta ñǵǎ, hi há hĩ ha ñkáǵai,
(8354) au wái ttú, au () hĩ lkédá ssin há wái en-en, hĩ
ñǵǎ, hi há, hĩ ha ñkáǵai, au wái ttú.

He, hĩ há ine !hammi hi ñkáǵai lhá, hi há ine kòä,
(8355) hi ttái ñé tókən, hi ine lkuẽĩ lkĩ, hí ssuēn. He ()
hĩ há ine ñkoen ha ñkáǵai lhá, hi há ine !kaúru-ĩ ha
ñkáǵai lhá.

Ha ñkáǵai lhá há ine !hann. Ha há ine ñǵǎ, há
ñā lkhí wái; ha ine !gou† ki ssā wái. Hĩ há ine
(8356) ñǵǎ, hi () ssá bbāi wái. Hi ñkáǵai lhá há ine
†kwǎĩ hĩ. He, hi há ine thín, hi !hou.§

Hi ñkáǵai ine lkū wái ttú; há ine !ǵǎũ wái ttú.
(8357) Hi ñkáǵai ine ǎ ǎ hĩ á, () ttú-ka tíkən-tíkən, hĩ ine
kkonkkonñ ñkhǒ hĩ.

Hé tíkən ē, hi ñkáǵai lhá, há ine !nāũ, !gáuē, hi
ñkáǵai lhá há ine kúĩ, há lhá ddǒä ssē !nā hí há;
(8358) ha ssāñ !kóäkən kan há au () !kouǵũ; tá, ha
!khoukukən-⊙puónni || tá lkū bbāi wái. Hé tíkən ē,
lāiti sse !nā hí ha. Hé tíkən ē, lāiti lku-g ine !nā
hĩ ha.

- (8353') * N !kuan †ĩ, tí ē, hĩ !kǎlkǎ !kuan é; au hi !nú ss'ó óä
!kú !kělkě-ĩ tchueñ í ttú; tá, hí !ku !khóuĩ.
† Ha ñkáǵaitən ā, há ka ssin !né ǎ á hĩ, au wái ttú.
(8355') † !kuan !kammainya wāi.
(8356') § Au en lku !lgwíya; hi lku há !lgwíya en.
(8358') || *Sing.* !kaúki-⊙puá.

And () they were taking hold* of the pieces of (8353) skin,† they swallowed them down. Their elder sister's husband scolded them, because they again, they ate with their elder sister, of the springbok's skin, when () they had just eaten the body of the (8354) springbok, they again, they ate with their elder sister of the springbok's skin.

And they were afraid of their elder sister's husband, they went away, they went in all directions, they, in this manner, sat down. And () they looked (8355) at their elder sister's husband, they were looking furtively at their elder sister's husband.

Their elder sister's husband went hunting. He again, he went (and) killed a springbok; he brought the springbok home, slung upon his back.‡ They again, they () came (and) ate up the springbok. (8356) Their elder sister's husband scolded them. And they moved away, they sat down.§

Their elder sister singed the springbok's skin; she boiled the springbok's skin. Their elder sister was giving to them () pieces of the skin, they were (8357) swallowing them down.

Therefore, on the morrow, their elder sister's husband said that his wife must go with him; she should altogether eat on () the hunting ground; (8358) for, his younger sisters-in-law were in the habit of eating up the springbok. Therefore, the wife should go with him. Then, the wife went with him.

* I think that it was (with) their hands, if they were not (8353') taking hold of things with their mouths; for, they flew.

† Their elder sister was the one who had been giving to them of the springbok's skin.

‡ Carried the springbok.

§ When the meat was finished; they had eaten up the meat.

(8355')
(8356')

- Hé tíkən ē, hi * há lne llnāu, ha llkáǵaitən lne
 (8359) ttáiyā, () hiñ há lne lhiñ llnēin,† hiñ lne !gwé ssiñ
 llnēin,‡ he, hi há lne lɛkàbbe, i. Hiñ há lne kúí,
 !kúkō ǎ hañ há lne kúí: “ǎ kañ sse llkāitən, he,
 (8360) á-g lne ssañ #kákka ssí, () tí ē, tí ss’o lkuě, i.” He
 !kúkō há lne kúí: “llkáǵai-ᵀpuǎ § kañ ā, sse ttättā;
 hé ē, ha lne #kákka hì.” Hé ē, lkuī ā, e lkuī !kuí!ā-
 ᵀpuǎ, ha há lne ūī, hañ lne llkāitən.
 (8361) () Hiñ há kǎ: “lkǎ hì, í ssē llɛkoén, tí ē llǵá-
 ᵀpuǎ ssē lkuéí lki, í.” Hé tíkən ē, ha há lne kúí,
 #kùbbu ssiñ llà !gwǎǵu,|| hiñ ɽáuki lne kkéttau
 lní hǎ.
 (8362) Hiñ lku-g lne !hāuwa; hiñ lku tā-í () llkē á hi
 llǵá-ᵀpuǎ ssañ llkhóē ā. Hé tíkən ē, ha llǵá-ᵀpuǎ
 há lku-g lne tátten !k’ā lhiñ !gwǎǵu, hañ lku lne
 !khou ssiñ hí ta kañmañ.
 (8363) He hi há lku lne () kúí: “ǎ! tí ǵǎ tē ũ?”
 He, ha llǵá-ᵀpuǎ há lne kúí: “I llká ¶ ā kañ lku
 ssi llkāitən, ha ssi lku llkoén. Tá, ti llkuǵñ llkhóā,
 (8364) i kwan lní tss’á, au i !k’ā () lná.”
 Hé tíkən ē, ha llkáǵai ā !kuí!ā !kèrri, ha há lne úí,
 hañ lne llkāitən, hañ lne kúí, #kùbbu ssiñ llà !gwǎǵu.
 (8358’) * lkuī.
 (8359’) † Hi llkáǵai-ta llnēin, ā hi ssiñ lná hi llkáǵai ā.
 ‡ Hi llkuǵñ tátti, hi lku ǎ !k’é.
 (8360’) § !kuí látti-ᵀpuǎ.
 (8361’) || The narrator thus explains the expression #kùbbu ssiñ llà
 !gwǎǵu = ɽáuki lne lní ha “did not perceive her”.
 (8363’) ¶ Ha llkáǵaitən ā, ha #kákka ha.

Therefore, they,* when their elder sister had gone, () they went out of the house,† they sat (8359) down opposite to the house,‡ and they conspired together about it. They said, this other one said: “Thou shalt ascend, and then thou must come to tell us () what the place seems to be like.” And (8360) another said: “Little sister § shall be the one to try; and then, she must tell us.” And then, a Vulture who was a little Vulture girl, she arose, she ascended.

() They said: “Allow us, that we may see what (8361) little sister will do.” Then, she went, disappearing in the sky, they no longer perceived her.

They sat; they were awaiting () the time at (8362) which their younger sister should descend. Then, their younger sister descended (*lit.* fell) from above out of the sky, she (came and) sat in the midst of them.

And they () exclaimed: “Ah! What is the place (8363) like?” And their younger sister said: “Our mate || who is here shall ascend, that she may look. For, the place seems as if we should perceive a thing, when we are above () there.” (8364)

Then, her elder sister who was a grown up girl, she arose, she ascended, she went, disappearing in

* The Vultures. (8358')

† Their elder sister's house, in which they had been living with (8359') their elder sister.

‡ They felt that they were people.

§ A little girl. (8360')

|| Her elder sister was the one of whom she spoke. (8363')

Hañ há lne lku táttēn !k'á lhiñ, hañ lne lku !khōu ssin
(8365) () !k'ě-kkuñten-ta * kamman.

He !k'ě-kkuñten há lne kúí: “Tí ǎ tē ũ?” He ha
há lne kúí: “Tí !kuañ ʔáuki tē ũ; ta, tí lku
(8366) ssuassuàraken. Tíken lku áken !wěĩya; tā, í ()
lku !ʔkoén tí-ta kú; Ǿhóken † lúkenlúken, í lku
!ʔkoén hí; tíken !kuañ !khóä i kwan lni wái, au wái
yà !kōta Ǿhó; ta, tí lku áken !wěĩya.”

(8367) Hé tíken ē, hi há lku-g lne !kóäken () ũí, hí-ta
kù, hiñ lku-g lne !kañten !gwáǎu, ‡ au hiñ tá, ha
!káǎi sse kwan há; tā, hi !káǎi lhă †kwáí hí.

Hé tíken e, hí há ka ssin !naũ, aũ hi loúwi hi
(8368) !káǎi lhă ssā, () hí há há ssi !kákēn!kákēn. Hi
há kă: “U kōá hí, u kōá hí, u kōá há ssi !kákēn-
!kákēn, ta, ha lnu !kuí ha !kē ssā, há ʔáuki ssin ddóä

(8369) !kí i.” He, hi há lne bbāi wái, hi há lne !khōu ()
!k'ũí, !ǎǎbba !k'ũí, hi lne !kuẽí !kí, hí kan !khé !ā;
au ha !káǎi lhă, há lne ssa, hò !kwágen.

Hi há !naũ, hí !ná wái, hi !khōẽ, he ha !káǎi lne
(8370) !ní hí, ha !káǎi () lne !kaũken § !kam !ā hí. Hi
há hí, hí, hí !gōä-í; hí há ka: “U kōá hí, ú ssin
!gōä-í, u ssan !kí !kwiñyă !káǎi, u ssan kkwēya

(8365')

* !kuí.

(8366')

† Ǿhóken !ké!kétten.

(8367')

‡ Au hiñ tátti, hi lku lne !kōäken ddí !kuí.

(8370')

§ !kuñten lku ē, i !kaũken hí.

the sky. She descended from above, she sat () in (8365) the midst of the other people.*

And the other people said: "What is the place like?" And she said: "There is nothing the matter with the place; for, the place is clear. The place is very beautiful; for, I () do behold the whole (8366) place; the stems of the trees,† I do behold them; the place seems as if we should perceive a springbok, if a springbok were lying under a tree; for the place is very beautiful."

Then, they altogether () arose, all of them, they (8367) ascended into the sky,‡ while they wished that their elder sister should eat; for, their elder sister's husband scolded them.

Therefore, they used, when they espied their elder sister's husband coming, () they ate in great haste. (8368) They said: "Ye must eat! ye must eat! ye must eat in great haste! for, that accursed man who comes yonder, he could not endure us." And, they finished the springbok, they flew () away, flew (8369) heavily away, they thus, they yonder alighted; while their elder sister's husband came to pick up the bones.

They, when they perceived a springbok, they descended, and their elder sister perceived them, their elder sister () followed them up.§ They ate, (8370) (they) ate, they were looking around; they said: "Ye must eat; ye should look around; ye shall leave some meat for (our) elder sister; ye shall

* The Vultures.

† Large trees.

‡ While they felt that they altogether became Vultures.

§ Vultures are those which we follow up.

(8365')

(8366')

(8367')

(8370')

- llkáǵai lkuǵaiten,* aũ u lḷkoén, tí ē, llkáǵai á ssā.”
 (8371) () He, hi há lne louwi hĩ llkáǵai ssā, hi há lne kúí:
 “llkáǵaiten túko llkhóǎ lké ssā, u koǵ sse kwé en ya
 llná wái ttú.”† He, hi há lne kwē. He, hi há llnaũ,
 (8372) hi lḷkoén, () tí ē, hi llkáǵai lne lkō ssa aũ hĩ, hi lne
 kōä, hi ttái lle touken.

Hi llkáǵai há lne ta: “Óeyá! Tsá-rǎ u ddóä lne
 lkuēĩ ɽuǎ aũ ñ ã, u ñ á ssin ɬkwáĩ ũ?”

- (8373) He hi llkáǵai () há lne lkhé ssa wái, ha ‡ lne hò
 wái, ha lne lkùiten, au lkuĩ lku lne lk'úĩ, hí lku-g
 lne llkhóüwa ttin' llā, au hí lku lne llgáuē wái-kō, a hí
 ta, llǵǎ hĩ hà hǎ.

IV.—37.

L.

DDÍ-ǴÉRRETEN, THE LIONESS, AND THE CHILDREN.

(Related, in January, 1879, by lhanɬkass'ō, who heard it from his
 maternal grandmother, ɬkǵámì, and, when older, from his mother,
 lǵábbi-añ.)

- (8177) Ddí-Ǵérreten § llkuǵn há óä llnaũ, llkhǵ llkuáraken
 llná lkhōā, lküenya,|| han lne llán lküen llná; Ddí-
 (8370') * En llkuǵn é; lkuǵitaken ē lǵá!kátta lkhà lkhá.
 (8371') † Hi lku há lḷké ttú.
 (8373') ‡ Hi llkáǵai, lkuĩ llkáǵai.
 (8177') § lǵwē-llná-ss'ō lkuĩ kan lku é.
 Ha lnán há óä lkú ē lkōü.
 || Ñ llkuǵn ɬì, tí ē, ha ss'ó óä lkueñ lki lkhwaí-ta lkōä; tá, ha
 llkuǵn lkhi lkhwaí.

leave for (our) elder sister the undercut,* when ye see that (our) elder sister is the one who comes."

() And they perceived their elder sister coming, they (8371) exclaimed: "Elder sister really seems to be coming yonder, ye must leave the meat which is in the springbok's skin."† And, they left (it).‡ And, when they beheld () that their elder sister drew near to (8372) them, they went away, they went in all directions.

Their elder sister said: "Fie! how can ye act in this manner towards me? as if I had been the one who scolded you!"

And their elder sister () came up to the springbok, (8373) she§ took up the springbok, she returned home; while the Vultures went forward(?), they went to fly about, while they sought for another springbok, which they intended again to eat.

IV.—37. *L.*

DDĪ-^íĶĒRRETEN, THE LIONESS, AND THE CHILDREN.

Ddĭ-^íĶērreten,|| formerly, when the Lioness was at (8177) the water, dipping up,¶ (when) she had gone to dip

* It is meat; the *lkuq̄iten* is that which lies along the front of (8370') the upper part of the spine.

The word *lkuq̄iten*, translated here as "undercut" (in accordance with the description of its position), bears some resemblance to that given for "biltong flesh", in the Katkop dialect, by *Diäkwāin*, which is *lkwāi*.

† They ate the skin together (with the meat).

(8371')

‡ It is possible that the pronoun *hi* may have combined with the verb here.

§ Their elder sister, the Vultures' elder sister.

(8373')

|| A man of the early race he was. His head was stone.

(8177')

¶ I think that she probably dipped up water with a gemsbok's stomach; for she killed gemsbok.

- (8178) ǀǀéretaken tátti ē, ǁkhǀǀ ā ǁkǀǀǀkǀǀǀ () ǁǁkēya ǁk'ě-ta ǁkǀǀkǀǀ, au ǁkhǀǀ tátti, ǁkhǀǀ ē ǁǀsa, ā ǁnwāǀntu; hé tǀkǀǀ ē, ha ǁne ǁkǀǀǀkǀǀǀ ǁǁkē ǁk'ě-ta ǁkǀǀkǀǀ,
 (8179) ǁkǀǀkǀǀ ssiǀ ǁnǀ ha, ǁkǀǀkǀǀ ssiǀ () ddā ha á; tá, há ē ǁǀsa, hé ha ǁǀǀki ddǀ ǁǀi tǀhǀǀǀ.

- He tǀkǀǀ ē, Ddǀ-ǀǀéretǀǀ ǁne ǁā ha ǁnēǀǀ, au haǀ ǁkǀǀǀǀǀǀǀǀǀǀǀǀǀ. Ddǀ-ǀǀéretaken ǁne ǁkǀǀ tǀtǀǀ hǀǀ, ā ǁnēǀǀ,
 (8180) () Ddǀ-ǀǀéretǀǀǀǀ ǁne ǁā ǁkǀǀkǀǀ, au ǁnēǀǀ. Ddǀ-ǀǀéretǀǀǀǀ hǀǀ ǁne ǁā ǁnēǀǀ, ǁkhé ǁā ǁkǀǀkǀǀ. Ddǀ-ǀǀéretǀǀǀǀ hǀǀ ǁne ssǀǀǀǀǀǀǀ. He Ddǀ-ǀǀéretǀǀǀ hǀǀ ǁne
 (8181) kkǀǀǀ: () “ǁkǀǀkǀǀǀǀǀǀǀǀǀǀǀǀǀ ss'ǀǀ! Ú-ka ǁk'ě-ta ǁí tǀǀ ē, ǁkǀǀkǀǀ ǁkhéya, ǁkǀǀǀǀǀ ā ǁkǀǀ ǁkhé ssǀǀ.” Hé tǀkǀǀ ē, ǁkǀǀkǀǀ ē ǁkǀǀ, hi hǀǀ ǁne úǀǀ, hiǀǀ ǁne ǁkǀǀǀ ǁā,
 (8182) hi-ta () ǁk'ě.

- Ddǀ-ǀǀéretǀǀǀǀ hǀǀ ǁne ǁǀǀǀ haǀǀ kǀǀǀ: “ǁkǀǀkǀǀǀǀǀǀǀǀǀǀǀǀǀ ss'ǀǀ! Ú-ka ǁk'ě-ta ǁí kǀǀ ē ǁkǀǀǀǀǀǀǀǀǀǀǀǀǀ ǁkhéya ǁkǀǀǀǀǀ ā ǁk'ǀǀǀ ǁkhé.” He ǁkǀǀkǀǀ ē hǀǀ ǁne
 (8183) ǁkhǀǀǀ ǁnǀǀǀǀǀǀǀ, hiǀǀ () ǁne ǁkǀǀǀǀǀ ǁkǀǀ, hiǀǀ ǁā, au hiǀǀ ǁkǀǀǀ ǁā hi-ta ǁk'ě.

- He, ha hǀǀ ǁne ǁǀǀǀ, haǀǀ kǀǀǀ: “ǁkhǀǀǀǀǀǀǀǀǀǀǀǀǀ ss'ǀǀ! Á-ka ǁk'ě-ta ǁí kǀǀ ē, ǁkǀǀǀǀǀǀǀǀǀǀǀǀǀ ǁkhéya ǁkǀǀǀǀǀ ā
 (8184) ǁk'ǀǀǀ ǁkhé ssǀǀǀ.” He () ǁkhǀǀǀ hǀǀ ǁne úǀǀ, haǀǀ ǁne ǁkǀǀǀǀǀ ǁkǀǀ haǀǀ ǁā, au ǁkhǀǀǀǀ ǁkǀǀǀ ǁā hǀǀ-ka ǁk'ě.

Haǀǀ ǁǀǀǀ haǀǀ kǀǀǀ: “ǁkǀǀkǀǀǀǀǀǀǀǀǀǀǀǀǀ ss'ǀǀ! Ú-ka ǁk'ě-ta ǁí kǀǀ ē ǁkǀǀǀǀǀǀǀǀǀǀǀǀǀ ǁkhéya, ǁkǀǀǀǀǀǀǀǀǀǀǀǀǀ

(8184')

* Au haǀǀ tátti, ǁnēǀǀ ǁkhǀǀǀ ss'ǀǀ ǁkǀǀǀǀǀǀǀ.

† Haǀǀ ǁǀǀǀǀǀǀǀǀǀǀǀǀǀ ǁkǀǀǀǀǀǀǀǀǀǀǀǀǀ.

up water there, *Ddĭ-ĶĒrreten* felt that the Lioness was the one who had gathered () together the (8178) people's children, because the Lioness felt that she was an invalid on account of (her) chest; therefore, she gathered together the people's children, that the children might live with her, that the children might () work for her; for, she was an invalid, and she (8179) could not do hard work.

Therefore, *Ddĭ-ĶĒrreten* went to her house, when she was dipping up water. *Ddĭ-ĶĒrreten* went in her absence to the house, () *Ddĭ-ĶĒrreten* went to (8180) the children, at the house. *Ddĭ-ĶĒrreten* went to the house reaching the children. *Ddĭ-ĶĒrreten* sat down. And *Ddĭ-ĶĒrreten* said: () "O children sitting here! (8181) The fire of your people is that which is at the top of the ravine which comes down from the top (of the hill)." Therefore, two children arose, they went away to their own () people. (8182)

Ddĭ-ĶĒrreten again said: "O children sitting here! The fire of your people is that which is below the top of the ravine which comes down on this side (of the hill)." And three children* () thus went, (8183) while they went away to their own people.

And he again said: "O little child sitting here! Thy people's fire is that which is below the top of the ravine which comes down on this side (of the hill)." And () the child arose, it thus went, while (8184) the child went away to its own people.

He again said: "O children sitting here! The fire of your people is that which is below† the top

* Literally, "children which became three."

† Because the house is in the ravine (*i.e.*, not where the water (8184') flows, but among the bushes).

of the ravine* which () comes down on this side (8185) (of the hill)." And two children arose, they thus went away, while they went away to their own people.

And he again said: "O children sitting here! () Your people's fire is that which is at the top (8186) of the ravine which comes down from the top (of the hill)." And two children arose, they thus went away.

And he again said: "O children () sitting here! (8187) The fire of your people is that which is at the top of the ravine which comes down from the top (of the hill)." And three children arose, they thus went away; while they went away to their own people.

() And he again said: "O children sitting here! † (8188) The fire of your people is that which is at the top of the ravine which comes down from the top (of the hill)." And two children arose, they () thus (8189) went away; while they went away to their own people; while *Ddĭ-ĶĒrreten* sat waiting for the Lioness.

And the Lioness came from the water, she thus returning came. She () came along looking (at the (8190) house); she did not perceive the children. And she exclaimed: "Why do the children (stammering with rage) children children children, the children not do so to me? and the children do not play here, as they () are wont to do? It must be this man who sits (8191) at the house; his head resembles *Ddĭ-ĶĒrreten*." ‡

And she became angry about it, when she perceived

* He speaks of another ravine.

† Her children were not there; for the people's children were (8184') those whom she had. (8188')

‡ She recognized him. (8191')

- (8192) Hañ há ine kkúí: “Ddǐ-ǵérretən () ǁkuǻn ddǒä á ss’ō!” Hañ há ine ttǻǐ ǁkhé ssā ǁnēin. Hañ há ine kúí: “Ině ǀǻuwaki ǁkǻukən.” He Ddǐ-ǵérretən há ine kúí: “ǀ-ǐ-ta ǁkǻukən kwǻ öä ddǒä ǀně é.” He
- (8193) ǁkhǻ há ine () kúí: “Ǫǻyǻ! ine ǵǒä! a-g ine ǀǻuwake á ǁkǻukən!” Ddǐ-ǵérretǻkən há ine kúí: “ǀ-ǐ-ta ǁkǻukən ǁkuǻn ǻǻuki öä ddǒä é.”

- He ǁkhǻ há ǁku-g ine ǁkēĩ ha ǀná. Hañ há ǁku ine
- (8194) kúí: * () “ǵǻbbabbu!” au ǁkúkkō ǀná. He ha há ǁku-g ine kúí: “Ouuuu! ǀǐ! ǀǐ! ǀǐ! ǀǐ! n ǁkēĩǁkēĩ! Hē ti, hi kan ǻǒä é, ǀnú ǁkuǐ á, ha ǀnā gwaǐ ssǻn
- (8195) ǁkhó ki ǁk’ǻun ss’o ǀ-ka ǁnēin!” () Au Ddǐ-ǵérretaken há ǀné ta: “N ǁkuǻn ǁkéya ha, tǐ é, ǐ-ǐ-ta ǁkǻukən ǻǻuki öä ddǒä é.” ǁkhǻ há kúí: “ǀá! Á kan ǻǒä ddǒä á, ǀná gwǻi ssǻn ǁkhó ki ss’ō.” “ǀ-ǐ-ta ǁkǻukən † () ǁkuǻn ǻǻuki öä ddǒä é.”

- He, ha há ǁku-g ine úĩ, hañ ǁku-g ine ǁkùitən; au ǁkhǻñ ǁku-g ine ǁǻaitənǁǻaita ss’ō há-ka ǁnēin; tǐ é,
- (8197) ha kwoń ǁkū ssǻn, () ǁkǐ ttǻǐya ha ǁkǻukən, ē ssǐń ǁku kkwēya áu ha; au hań tátti, ha ssǐń ǁku ddǐ ákkən ǁkǐ ǁkǻukən, hañ ǻǻuki ttǻm⊙puǻ kkōka ǁkǻukən, au ha íya.

(8193’)

* ǁǻǻunū ǀē ā ǀná.

(8195’)

† Ddǐ-ǵérretaken ā ǁkūēĩ ddǻ.

Ddī-Ķērreten.^{*} She exclaimed: “*Ddī-Ķērreten* () (8192) indeed (?) sits here!” She walked up to the house. She exclaimed: “Where are my children?” † And *Ddī-Ķērreten* said: “Our children (they) are not.” And the Lioness () exclaimed: “Out on thee! (8193) leave off! thou must give me the children!” *Ddī-Ķērreten* said: “Our children (they) were not.”

And the Lioness caught hold of his head. She exclaimed: () “*Ķābbabbu*” ‡ (growling) to the other (8194) one's head. And she exclaimed: “Oh! Oh dear! Oh dear! Oh dear! Oh dear! my teeth! This must be why this cursed (?) man's big head came to sit in front of my house!” () While *Ddī-Ķērreten* said: (8195) “I told thee that our children they were not.” The Lioness exclaimed: “Destruction! Thou hast been the one whose big head came to sit (here).” “Our children § () (they) were not.” (8196)

And he arose, he returned (home); while the Lioness sat in anger at her house; because he had come (and) () taken away from her the children, (8197) who had been (living) peacefully with her; for she felt that she had done well towards the children; she did not a little love the children while she was doing so.

* Because she did not perceive the children. (8191')

† The narrator's translation of *lne lāuwaki |kauken* was “Where are my children?” but “Give me the children” or “Show me the children” may be verbally more accurate.

‡ Growling put in the head. (8194')

§ *Ddī-Ķērreten* was the one who spoke thus. (8195')

IV.—47.
L.

THE MASON WASP* AND HIS WIFE.

(Dictated, in June, 1878, by Ihan†kass'ō, who heard it from his mother, Iḡābbi-añ.)

- (7098) Iḡābbaken!ḡābbaken † hañ há ḡnāu, au hañ ttái ḡā, au laítiken ine ttái !kuñss'o ha, laítiken há kúí: “N̄ ihá wwé! Iḡā hǒä kě, lǒä á.” He Iḡābbaken-
- (7099) Iḡābbaken () ḡā ine ttē ḡkhwāi, ī; Iḡābbaken- Iḡābbakaken ḡā ine kúí: “lǒä ḡā ddé?” He laíti ḡā ine kúí: “lǒä kañ á tā.”

- He Iḡābbaken!ḡābbaken ḡā ine Iki ḡhiñ ḡnwā, ī;
- (7100) Iḡābbaken!ḡābbakaken ine Ikuēi () Iki, hañ ḡnāmmi ḡā.† He laíti ḡā ine kúí: “Inē ḡkhóä ḡnūiñ! Tsá ra ḡā á, a ḡāñ ka ká, a ḡkhō ḡnūiñ?” Hé tíken ē, Iḡābbaken!ḡābbakaken ine ttáittaiya, tí kau kuérre
- (7101) ḡnūiñ Iḡā; hañ ine ḡkhō ḡnūiñ. () Hé tíken ē, laíti ḡā ine kúí: “A ḡóä ddóä Ikuēi-ù?§ Hé tíken ḡóä ē, a ḡáuki tă kă, a kwan ḡkhō ḡnūiñ, ī.”

- Hé tíken ē, Iḡābbaken!ḡābbaken ḡā Iku ine ttái,
- (7102) ttin̄ Iḡuonni; hañ () Iku-g ine kakaḡuäken laíti, hañ Iku-g ine kúí, ttḡāu, ḡábbu ttē Iḡuára au laíti Ikaḡu. He laíti Iku-g ine Ikoñ ttin̄, ī. Hé tíken ē, ha ḡā
- (7103) ine kúí: “Yī n̄ hihí! N̄ ihá wè hĩ!” ú ḡā ḡāu () Iku ā Iḡī laíti. Hañ ine ḡwā, tí ē, ha ḡóä Iku Ikuēi Iki, hañ Iku Iḡī laíti; laítiken Iku ine Ikuken.

- (7098') * Iḡābbaken!ḡābbaken ḡkhóä †kákken-ḡkhō-ttūnu.
† Ha ḡkuḡñ ḡā óä e Ikuēi; hé tíken ē, ha ḡkuḡñ Iki ḡhóu; hé tíken ē, ha ḡkuḡñ ine Iḡī laíti, au hañ ḡāu Iku Iḡā ho ḡnāu.
- (7100') † I ḡkuḡñ ka Iḡōän ḡā, au í ta, lǒä ssin̄ ine kkwē, Iḡé tā.
- (7101') § Ha ḡkuḡñ kkuirriten ḡwái, au ḡwái Ikaúögen-ka ti e Ikhōu, he ḡhēttenḡhēt-ta; hiñ ē, ha kkuirriten ḡwái, ī.

IV.—47.
L.

THE MASON WASP* AND HIS WIFE.

The Mason Wasp† formerly did thus as he (7098) walked along, while (his) wife walked behind him, the wife said: “O my husband! Shoot for me that hare!” And the Mason Wasp () laid down (7099) his quiver; the Mason Wasp said: “Where is the hare?” And (his) wife said: “The hare lies there.”

And the Mason Wasp took out an arrow; the Mason Wasp in this manner () went stooping along.‡ (7100) And the wife said: “Put down (thy) kaross! Why is it that thou art not willing to put down (thy) kaross?” Therefore, the Mason Wasp, walking along, unloosened the strings of the kaross; he put down the kaross. () Therefore the wife said: (7101) “Canst thou be like this?§ This must have been why thou wert not willing to lay down the kaross.”

Therefore, the Mason Wasp walked, turning to one side; he () aimed at (his) wife, he shot, hitting the (7102) (head of) the arrow on (his) wife’s breast|| (bone).

* The Mason Wasp resembles the *Palpares* and *Libellula*. It (7098’) has a small body. The Mason Wasp flies, and is to be seen in summer near water; *Ihañ-kass’ō* has seen it in our garden at Mowbray. It is rather smaller than the *Palpares* and *Libellula*.

† He was formerly a man; therefore, he had a bow; therefore, he shot his wife, when he had not shot the hare.

‡ We are accustomed to go along stooping, when we wish that (7100’) the hare may quietly lie hidden (knowing that people are at hand; lying still, thinking that it will be passed by).

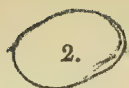
§ She mocked at the man on account of the middle of the man’s (7101’) body, which was slender; hence she mocked at the man.

|| i.e. breaking her breastbone.

(7102’)

And (his) wife fell down dead on account of it. Then he exclaimed: “*Yi ū hih!* O my wife *h!*” (crying) (7103) as if he had not () been the one to shoot (his) wife. He cried, that he should have done thus, have shot his wife; his wife died.

- 1 { *m tãĩ tohũ é.*
My mother's hut it is.
- 2 { *m bá tohũ é.*
My father's hut it is.
- 3 { *m |kuĩ lnu-é, luma llně á tohu é.*
My grandfather's, the big luma's,
hut it is.



1.



6.

6.

- 4 { *llkũshe llně á tohũ é.*
The big grandmother's hut it is.

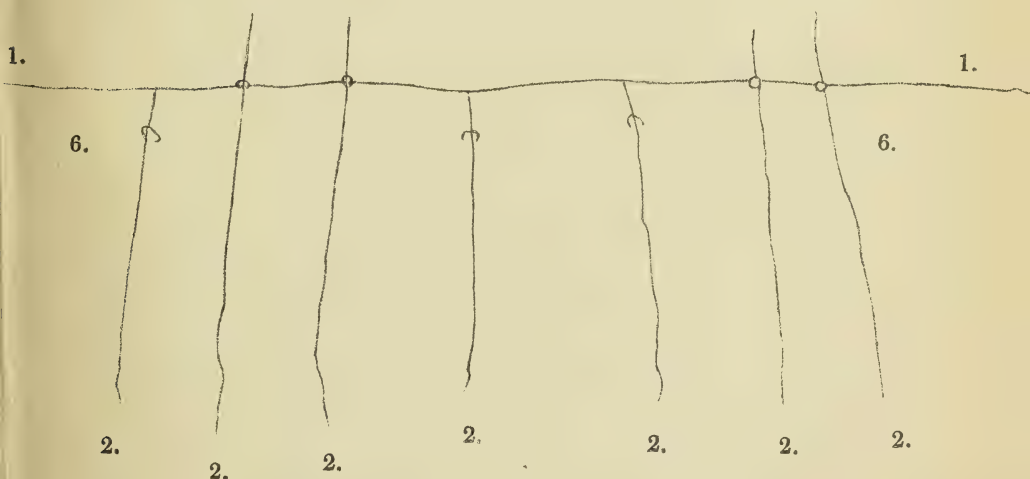


- 5 { *llgũ ka é, é ti shin.*
The water which we drink.

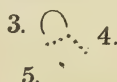


- 6 { *Gõba llgũ, Gõba llkhum.*
The Makoba's water.

luma, Oct. 3rd, 1881.



1. *|kõo*, hill. 2. *|khuĩrri|khuĩrri*, ravines. 3. *llkhũ ka llneĩn*, house of the lioness. 4. *|káuken*, the children.



5.

5. *Dĩĩ Xérretẽn*. 6. *|káuken ka |k'ẽ ta llneĩ llneĩ*, the children's people's houses (at the upper part of the ravines).

|hanþkass'õ, Jan. 26th, 1879.



2 d.

1 d.

3 d.

BUSHMEN.

From the Breakwater

V. *Legends.*

V.—[37.
B.THE YOUNG MAN OF THE ANCIENT RACE,
WHO WAS CARRIED OFF BY A LION,
WHEN ASLEEP IN THE FIELD.

(Dictated, in 1875, in the Katkop dialect, by Djal'kwāin, who had it from his mother, †kam̄mē-ān.)

(4457) !kuí ʔaūddóro ā hhá óǎ !hān̄n̄ !lkāiten̄ ||ā ||χāū;
hān̄ !kū dđí kūi ttǎ ʔpuoin̄; ǒ hān̄ ssó kǒ !gōǎǎ̄,

(4458) hān̄ !kū dđí kūi ttǎ ʔpuoin̄. () Hě hǎ hhá kǔ-kkūī,
hān̄ †ī, hǎ kǎ hǎ ssē ǎm̄m̄ ttēn̄; tǎ, hǎ ʔáukī ttām̄ssē
dđí kūi ttǎ ʔpuoin̄. Tā, ttss'áddē !nū ā, dđí ha, ǒ

(4459) !kōin̄-tǎ tǐ é? tǐ ē, () hǎ ʔáukī ǎm̄m̄ kǎ !kuēī ttǎ.

Hě hǎ ttēn̄, †ī; hě hǎ ʔpuoin̄, †ī, ǒ !khān̄ ǒǎ ttā̄
ssā; hān̄ !χú̄ ||ā, ǒ !kuōnnān̄ !khā hǎ, hān̄ !k'ōin̄yǎ;

(4460) hě hǎ !nǐ () !kuiten̄ ʔpuoin̄ ttā; hě hǎ hhō !kuí, †ī.

Hě !kuí !k'ábbe !hǐn̄, †ī; hě hǎ láuwi, tǐ ē, !khǎ̄ ǒǎ̄
ā hhō wǎ. Hě hǎ kǔ-kkúī-tēn̄ †ī, hǎ ʔáukī ssē
(4461) ddārraken̄; tā, () !khǎ̄ ssān̄ ttssī !khǎ hǎ, ǒ hā
ddārrakǎ; hān̄ ǎm̄m̄ ssē ||kōēn̄, tǐ ē !khǎ̄ kǎ hǎ
!kuēī !kuē!kuē, †ī; tā, !khǎ̄ !kuǎn̄ !kū !khō †ī, tǐ ē,
hǎ !kūkǎ.

(4462) () Hě !khǎ̄ !kam̄m̄ānyǎ ǒ !khwǎkkī; hě !khǎ̄
!nāu-ttē yǎ, †ī. Hě !khǎ̄ kǔ-kkúī-tēn̄ †ī, ha !kū

V.—[37.
B.THE YOUNG MAN OF THE ANCIENT RACE,
WHO WAS CARRIED OFF BY A LION,
WHEN ASLEEP IN THE FIELD.

A young man* was the one who, formerly hunting, (4457) ascended a hill; he became sleepy; while he sat looking around (for game), he became sleepy. () (4458) And he thought that he would first lie down; for he was not a little sleepy. For what could have happened to him to-day? because () he had not (4459) previously felt like this.†

And he lay down on account of it; and he slept, while a lion came; it went to the water,‡ because the noonday (heat) had “killed” it; it was thirsty; and it espied () the man lying asleep; and it took (4460) up the man.

And the man awoke startled; and he saw that it was a lion which had taken him up. And he thought that he would not stir; for () the lion (4461) would biting kill him, if he stirred; he would first see what the lion intended to do; for the lion appeared to think that he was dead.

() And the lion carried him to a zwart-storm (4462) tree §; and the lion laid him in it. || And the lion

* He was a young man of the early race. (4457')

† It is evident, from another version of this legend, given by (4459') *!kwéitēn ta llkēn* (VI.—2, pp. 4014–4025), that the unusual sleepiness is supposed to be caused by the lion.

‡ To a water pit.

§ This is described by the narrator as being a large tree, which (4462') has yellow flowers and no thorns.

|| The lion put the man half into the tree, at the bottom of it; his legs were not in it.

llkōĩnyă, hă hă !kuĩ; hăñ ǃmím ssě !χũ, hă ssě llă
 (4463) ɽwă; () hă ssě ssă !haũ hă hă, ǃ há ɽwă; tă, hă
 lkũ llk'ōĩnyă, hă hhă.

Hé hă !k'ǒă lē !kuĩ lnă, ǃ !kwăgg̃en-kă !kaũ, ĭ; hě
 (4464) hă ttai !kũǒnnĩ, ĭ. Hě !kuĩ !kan̄ () kkúi, gguérri
 ă, lnă. Hě llkhă !kwé llă, ĭ; tĩ ē, ttss'ă ddě lnũ ā,
 !kuĩ lnă lkũ ddārraken ă, ǃ tĩ ē, hă ssín ǃmím #ĩ, tĩ ē,

(4465) hă !k'ǒă llkĩ !hóă !kuĩ lnă. () Hě llkhă kũ-kkúĩ-tēn
 #ĩ, hă óă ɽ'auki ssǒ ddóă ttě ákka !kuĩ; tă, !kuĩ lkũ-g
 lně ttátten ũĩ. Hě hă llχăñ, !k'ǒă ttchōō lē !kuĩ lnă,

(4466) ĭ, ǃ !kwăgg̃en-kă !kaũ, ĭ. () Hě hă tt'átten !kuĩ
 tsăχăiten-kă !khwétĩ, ĭ. Hě !kuĩ ɽwă, ĭ; hĩn ē,
 hă tt'áttĩ !kuĩ tsăχăiten. Hě !kuĩ ttă, tĩ ē, ǃhǒ

(4467) ɽ'auki ttamssě llkēñ !khē hă llkhăũru; hě !kuĩ ()
 ɽwăñni hă lnă, ĭ; ǃ hăñ llǃkōén llɽ !hóă, ǃ llkhă,
 hăñ ɽwăñni hă lnă. Hě llkhă llǃkōén, ttss'ă ā tí
 ddóă lkũ ɽwăñ, !kuĩ ă ddārraken. Hě hă tt'átten

(4468) () !kuĩ tsăχăiten-kă !khwé-tēn, ĭ. Hě llkhă kũ-kkúĩ,
 hăñ #ĩ, hă ká hă !k'ǒă ttchōō kwǒ-kkwăñ !kuĩ lnă, hă

(4469) ssě llǃkōén kwǒ-kkwăñ, tĩ ē, hă lnũ () ddóă ā, ɽ'auki

thought that it would (continue to) be thirsty if it ate the man; it would first go to the water, that it might go to drink; () it would come afterwards (4463) to eat, when it had drunk; for, it would (continue to) be thirsty if it ate.

And it trod, (pressing) in the man's head between the stems of the zwart-storm tree; and it went back. And the man () turned his head a little.* And the (4464) lion looked back on account of it; namely, why had the man's head moved? when it had first thought that it had trodden, firmly fixing the man's head. () And the lion thought that it did not seem to have (4465) laid the man nicely; for, the man fell over. And it again trod, pressing the man's head into the middle (of the stems) of the zwart-storm tree. () And it (4466) licked the man's eyes' tears.† And the man wept; hence it licked the man's eyes. And the man felt that a stick ‡ did not a little pierce the hollow at the back of his head; and the man () turned his head (4467) a little, while he looked steadfastly § at the lion, he turned his head a little. And the lion looked (to see) why it was that the thing seemed as if the man had moved. And it licked () the man's eyes' tears. And (4468) the lion thought it would tread, thoroughly pressing down the man's head, that it might really see whether it () had been the one who had not laid the man (4469)

* The tree hurt the back of the man's head; therefore he moved (4464') it a little.

† The man cried quietly, because he saw himself in the lion's (4466') power, and in great danger.

‡ The narrator explains that the stick was one of those pieces that had broken off, fallen down, and lodged in the bottom of the tree.

§ The man looked through almost closed eyes; but watched to (4467') see if the lion remarked that he moved his head.

- ttē-ttē ákken !kuí. Tā, tí ddóǎ ikū ʔwǎ́n, !kuí á
 ddárraken. Hē !kuí ʔkoén, tí ē, tí ʔwǎ́n ʔkhǎ́ ʔkí,
 (4470) tí ē, há ikū ddóǎ !k'áuwǎ; hē () há ʔáuki lnē
 ddárraken, í, ǒ Ǿhókēn kǐ́-ssǎ́n ʔkḗn-í há. Hē ʔkhǎ́
 ʔkuǎ́n lnē ʔkoén, tí ē, tí-g lnē ʔkhǒ, há ʔkuǎ́n ttē
 (4471) ákka !kuí; tā, !kuí ʔkuǎ́n ʔáuki lnē () ddárraken;
 hē há ttāi !khé ʔā, í; hē há !kwé ʔā !kuí, í, ǒ !kuítēn
 ttchū-ttchúruka há tsǎǎ́ityí; hǎn ʔkoén ʔkí ʔkhōě
 hhǒ, ǒ há tsǎǎ́iten-kǎ ʔgérre; hǎn ʔkoén, tí ē,
 (4472) ʔkhǎ́ () !kuéi ʔǒ, í. Hē ʔkhǎ́ ttāi, í, ʔkaiten ʔā
 ʔǎ́u, í; hē ʔkhǎ́ ttchóǎ́aken, í; ǒ !kuítēn ttāmssē ʔhǒ
 ʔǎ́ǎ́nni, há ʔnǎ, ǒ hǎn ká há ʔkoén, tí ē, ʔkhǎ́ ʔnǎ
 (4473) !kéi ʔaūgen, ttāi. () Hē há ʔkoén, tí ē, ʔkhǎ́ ʔkhǒ,
 ʔkhǎ́ ttchóǎ́kí; hē há ʔáuwí, tí ē, ʔkhǎ́ ʔǎ́n, kǐ́bbi,
 !khé ssā, ǒ ʔǎ́u ʔnǎ ttss'í; ǒ ʔkhǎ́n kǎn ʔí, tí ddóǎ
 (4474) ssín ikū () ʔwǎ́n !kuí ikū ddóǎ !k'áuwǎ; hé tíkēn ē,
 há ǎ́mm kǎ há, ʔǎ́ há ʔkoén kwǒ-kkwǎ́n. Tā, tí
 (4475) ikū ttǎ́n !kuí ikú kǎ há ǎ́; tā, há ikū ddóǎ ʔí, tí ē, ()
 !kuí ddóǎ ikū ʔkūken ddaū-ddaū. Hē há ʔkuǎ́n lnē
 ʔkoén, tí ē, !kuí ʔkuǎ́n ʔnaúnkkǒ ttā; hē há kú-kkúí,
 (4476) hǎn ʔí, há ká há ssē orrúko !kúǎ́e () !khwā, há ssē
 ʔā ʔwǎ́; há ssē ʔǎ́ há kǎ́n orrúko ʔhín ssē, há ssē
 ssǎ hhā. Tā, há ʔkǎ́n-ǎ; hǎn ā ʔáuki ttāmssē
 ʔk'ǎ́nyǎ; hé tíkēn ē, há ǎ́mm kǎ há ʔā ʔwǎ́, há
 (4477) () ssē ssǎ, ʔhāu há hhā; ǒ hā ʔwǎ́.

!kuítēn ttēn kǒ ʔkoén yǎ, tí ē, há !kuéi ʔǒ, í;

down nicely. For, the thing seemed as if the man had stirred. And the man saw that the thing seemed as if the lion suspected that he was alive; and () he (4470) did not stir, although the stick was piercing him. And the lion saw that the thing appeared as if it had laid the man down nicely; for the man did not () (4471) stir; and it went a few steps away, and it looked towards the man, while the man drew up his eyes; he looked through his eyelashes; he saw what the lion () was doing. And the lion went away, (4472) ascending the hill; and the lion descended (the hill on the other side), while the man gently turned his head because he wanted to see whether the lion had really gone away. () And he saw that the lion appeared (4473) to have descended (the hill on the other side); and he perceived that the lion again (raising its head) stood peeping behind the top of the hill; * because the lion thought that the thing had () seemed as if the man (4474) were alive; therefore, it first wanted again to look thoroughly. For, it seemed as if the man had intended to arise; for, it had thought that () the man (4475) had been feigning death. And it saw that the man was still lying down; and it thought that it would quickly run () to the water, that it might go to (4476) drink, that it might again quickly come out (from the water), that it might come to eat. For, it was hungry; it was one who was not a little thirsty; therefore, it first intended to go to drink, that it () might come afterwards to eat, when it had (4477) drunk.

The man lay looking at it, at that which it did;

* The lion came back a little way (after having gone out of sight) to look again.

- hě !kuí !kuǎñ ||okōén tĩ ē, hă !nă-kă !k'ũ!k'ũ !χ̣uōñni
 (4478) ē, hă !k'ũ !χ̣uōñni, i, () hě !kuǎñ ɽwǎñ hă !kóǎken
 ||ā. Hě !kuí kũ-kkúĩ-ten †ĩ, hă ká hă ssě ǎmm
 kkwē ttín, hă ssě ||okōén, tĩ ē, !khǎ !nũ ɽáu ssě
 (4479) ||χ̣ǎ hă kkébbi !khé ssě. Tā, () tssá ā !khwíyǎ
 hă é; hă ká hă ssě ddaũ-ddaũ hă; tĩ yǎ kkō ɽwǎñ,
 hă !kēĩ ||aügen ttāi; ǒ há kă, hă ssě kkōǎñ !hĩñ;
 (4480) tă, hă ddóǎ ssín !kũ ɽwǎñ, hă ā, () ddārraken.
 Tā, hă ɽáu!ki ddóǎ †ěñ-nă tssá ā, !kuí ddóǎ ssín
 !naũ, hă †ĩ, tĩ ē, hă !kuǎñ ttě àkkă !kuí, !kuíten
 (4481) ddóǎ !kũ ttättenttätten ũi. Hé tiken () ē, hă ká
 hă ssě orrúko !kúχě, hă ssě orrúkō ssě, hă ssě ssá
 ||okōén, tĩ ē, !kuí !nũ !naunkkō ttā. Hě !kuí !kuǎñ
 (4482) !ně ||okōén, tĩ ē, āũ !kuǎñ !ně ssuēñ, () ǒ há ɽáu!ki
 ||χ̣ǎ hă kkébbi !khé ssě; hě tĩ !kuǎñ ɽwǎñ, hă
 !kóǎken ||ā. Hě !kuí kũ-kkúĩ-ten †ĩ, hă ká hă sse
 ǎmm †kam⊙puǎ ddí; tă, hă !kũ ssǎñ !khwéten
 (4483) !khǎ, () ǒ !khǎ !kũ !naunkkō !nă tĩ é. Hě !kuí
 ||okōén, tĩ ē, āũ⊙puǎ !kuǎñ !ně ssuēñ, hě hă ɽáu!ki
 !ně !nĩ hă, i; hě tĩ !kuǎñ ɽwǎñ, hă !kēĩ ||aügen,
 ttáiyǎ.
 (4484) () Hé, hă !ně !kũ ddí ákka, ǒ tĩ !kē, hă ttā hě;
 hăñ ɽáu!ki !kũ kkóǎñ !hĩñ, hăñ ttāi; tă, hă !kũ
 (4485) kkóǎñ !hĩñ, hăñ !kũ ǎmm ssūken tĩ ē !χ̣arra, ()
 ǒ hăñ kă !khǎ ɽáu!ki ssě †ěnn, tĩ ē, hă ss'ǒ !kam
 ||ā hě. Hăñ !kũ !naũ, hă !kūēĩ !kūǎ, há ddí, hăñ

and the man saw that its head's* turning away (and disappearing), with which it turned away (and disappeared), () seemed as if it had altogether (4478) gone. And the man thought that he would first lie still, that he might see whether the lion would not again come peeping. For, () it is a thing (4479) which is cunning; it would intend to deceive him, that the thing might seem (as if) it had really gone away; while it thought that he would arise; for, he had seemed as if he () stirred. For, it (4480) did not know why the man had, when it thought that it had laid the man down nicely, the man had been falling over. Therefore, () it thought (4481) that it would quickly run, that it might quickly come, that it might come to look whether the man still lay. And the man saw that a long time had passed () since it again came to peep (at him); (4482) and the thing seemed as if it had altogether gone. And the man thought that he would first wait a little; for, he would (otherwise) startle the lion, () if the lion were still at this place. And the (4483) man saw that a little time had now passed, and he had not perceived it (the lion); and the thing seemed as if it had really gone away.

() And he did nicely at the place yonder where (4484) he lay; he did not arise (and) go; for, he arose, he first sprang to a different place, () while he (4485) wished that the lion should not know the place to which he seemed to have gone. He, when he had done in this manner, ran in a zigzag direction,†

* The lion, this time when it came back to look at the man, only had its head and shoulders in sight.

† He did not run straight; but ran first in one direction, then sprang to another place, then ran again, etc.

- (4486) *ikū ikwē tī ssuēn' tī kō !kūχě, ǝ hǎn kǎ, () !khǎ*
χǎ ssě !khou ihĩn hǎ !nwǎ, !khǎ ʔáuki ssě tēnū,
tī ē, hǎ ss'ǝ !kam̄ !a hě; !khǎ ssě ikū !nau, ǝ hǎ
ssā, hǎ ssě ssǎ ikū !gaüě !kĩkĩ hǎ. Hé tiken ē,
 (4487) () *hǎ kǎn tī, hǎ ká hǎ ikwē tī ssuēn tī kō !kūχě,*
!khǎ ʔáuki ssě !khou ihĩn hǎ !nwǎ; hǎ ssě ikū ttāi
!nēin; tā, !khǎ ká hǎ ssě !nau, ǝ há ssā, hǎn ká
 (4488) *hǎ ssě () ssǎ !gaüě hǎ. Hé tiken ē, hǎ ʔáuki ssě*
ikū !kūχě, !ké lē !nēin, i; tā, !khǎ kǎ hǎ ssě !nau,
ǝ há ssā !kō hǎ, !khǎn kǎ hǎ ssě !kǎǎ hǎ !nwǎ;
 (4489) *!khǎ ssě !gaü-ken !gaüě hǎ, () !khǎ ssě !kōēn,*
tī ē, !khǎ !nū ʔáú ssě !nĩ hǎ.

- Hé tiken ē, há ikū !nau, hǎn !khǎ ihĩn ssā !χāu,
 hǎn ikū !kēyǎ !nēin-tǎ !k'ě ā, tī ē, hǎ ttúkō ddǝ
 (4490) *ǝā * () ǝ !kōin yǎn !kǎü !khē, hǎn ddǝ ǝā; hě*
tiken ē, hě kiě ssě !kōēn !kw'ǎ ttū-ttū ē !kwāyǎ,
hě ssě ttēmĩ lē hǎ, i; tā, hǎ ttúko ddǝ ǝā, ǝ !kōin
 (4491) *yǎn !χōwǎ. () Hé tiken ē, hǎ tī, tī ē, !khǎ ká hǎ*
ssě !nau, ǝ hǎ !hǎ, tī ē, hǎ ssĩn !kam̄ !a hě, hǎ kkōō
!nē ssǎ !kō hǎ; hǎn ká hǎ ssě !gaüě !khwĩ ihĩn hǎ.
 (4492) Hé tiken ē, () *hǎ ká !k'ě kkōō ssě ttēmĩ lē hǎ, ǝ*
!kw'ǎ ttū-ttū ē !kwāyǎ, !khǎ χǎ ssě ssǎ !nĩ hǎ. Tǎ,
hě ttúkō ikū ē, tēn-na, tī ē, !khǎ ikū ẹ, ttssǎ ā, kǎ
 (4493) *ikū !nau, () ttss'ǎ ā há ssĩn !khǎ hǎ, hǎn ʔáuki tǎ*
χū wǎ, ǝ há χǎ hhǎ hǎ. Hé tiken ē, !k'ě ssě !nau,
kw'ǎ ttū-ttū, !k'ě ssě ttēmĩ lē hǎ, i; hě kō !kǎ;
 (4489') * *ǝā = hóǎ.*

Hǎn !nǎnna-ssě !khǎ; hě tiken ē, hǎ !kūēĩ kúĩ-tēn, !kēyǎ
 !k'ě ā, i.

while he desired () that the lion should not smell (4486) out his footsteps, that the lion should not know the place to which he seemed to have gone; that the lion, when it came, should come to seek about for him (there). Therefore, () he thought that he (4487) would run in a zigzag direction, so that the lion might not smell out his footsteps; that he might go home; for, the lion, when it came, would () (4488) come to seek for him. Therefore, he would not run straight into the house; for, the lion, when it came (and) missed him, would intend to find his footprints, that the lion might, following his spoor, seek for him, () that the lion might see whether it could not get (4489) hold of him.

Therefore, when he came out at the top of the hill, he called out to the people at home about it, that he had just been "lifted up" * () while the sun (4490) stood high, he had been "lifted up"; therefore, they must look out many hartebeest-skins, that they might roll him up in them; for, he had just been "lifted up", while the sun was high. () Therefore, (4491) he thought that the lion would,—when it came out from the place to which it had gone,—it would come (and) miss him; it would resolve to seek (and) track him out. Therefore, () he wanted the people to roll (4492) him up in many hartebeest-skins, so that the lion should not come (and) get him. For, they were those who knew that the lion is a thing which acts thus to () the thing which it has killed, it does not leave it, (4493) when it has not eaten it. Therefore, the people must do thus with the hartebeest-skins, the people must roll him up in them; and also (in) mats; these (are)

* He avoided(?) the name of the lion; therefore, he in this (4489') manner told the people about it.

(4494) tchuēn ē, () !k'ě ssē ttēm̄mī lē hā, ī; !khā̄ ʔaúkī ssē !nī hā.

Hē !k'ě !kuāñ ī, ī; !kétēn !kuāñ !nē ttēm̄mī lē hā
 ǝ !kā̄, hé kō !kw'ā ttū-ttū; hē, hē ttēm̄mī !ʔkē hī
 (4495) !kā̄, ī. () Tā, !kuī !kī !kuāñ ā !kuēī-ddā hē ā; hē
 tīkēn !kuāñ ē, hē !kuāñ !nē ttēm̄mī lē hā ǝ !kw'ā
 ttū-ttū; ǝ hīn ttā !kā tī ē, hē ī-kā ʔāuddóro !kī é;

(4496) () há hē ʔaúkī ttāñ !khā̄ ssē hhā hā. Hē tīkēn e,
 hē kīē !χē ā ákka, !khā̄ ʔaúkī ssē !nī hā. Tā, !kuī

(4497) ʔāuddóro ā hē ʔaúkī ttāmssē kkōkā hā, () há !kū é.
 Hē tīkēn ē, hē ʔaúkī ttāñ !khā̄ ssē !kū hhā hā, ī; hē
 hē !ʔkē, tī ē, hē kīē ssē !χóu lē ʔāuddóro, ǝ !nēín-tā

(4498) !χóu!χóu,* !khā̄ ssē !kū !nāu () ǝ hā ssā, hā ssē
 !kū ssā, !gaúē !kīlkī ʔāuddóro; hā ʔaúkī ssē !nī
 ʔāuddóro, ǝ hā ssā; hā ssē !kū ssā, !gaúē !kīlkī hā.

(4499) Hē, !k'ě !kuā̄ () !kúí-ssē, ī; hē hē !kén !kúí-ssē,
 ī; hē hē !kī ssā !kúí-ssē, ī, ǝ !kuónnā-kā !ʔkē, hé hē
 !kāugēn !kúí-ssē, ī. Hē !χām̄kā-!nú'ǝ !nāu, hān

(4500) !ʔkōgen !ā, () !āit̄yī ā, !āit̄yī ssē !kē, !kāu !khǝ, ǝ
 !kúí-ssē, hā !āuwī !khā̄, ǝ !khāñ !khāñ !hīn ssā, tī ē,

(4501) ʔāuddóro ssīn !khāñ !hīn ssā hē. Hē hā !kēyā ()

(4497') * !nēín-tā !χóu!χóu.

things which () the people must roll him up in, (4494) (in order) that the lion should not get him.

And the people did so ; the people rolled him up in mats,* and also (in) hartebeest-skins, which they rolled together with the mats. () For, the man was (4495) the one who had spoken thus to them about it ; therefore it was that they rolled him up in hartebeest-skins, while they felt that their hearts' young man (he) was, () whom they did not wish the lion to eat. (4496) Therefore, they intended to hide him well, that the lion should not get hold of him. For, a young man whom they did not a little love () he was. Therefore, (4497) they did not wish the lion to eat him ; and they said that they would cover over the young man with the hut's sheltering bushes,† so that the lion, () when it (4498) came, should come seeking about for the young man ; it should not get hold of the young man, when it came ; it should come seeking about for him.

And the people went out to seek for () !*kúĩ-ssě* (4499) [an edible root] ; and they dug out !*kúĩ-ssě* ; and they brought (home) !*kúĩ-ssě*, at noon, and they baked‡ !*kúĩ-ssě*. And an old Bushman, as he went along getting wood () for his wife, in order that his wife (4500) might make a fire above the !*kúĩ-ssě*,§ espied the lion, as the lion came over (the top of the hill), at the place which the young man had come over. And he told () the house folk about it ; and he spoke, he said : (4501)

* Many mats.

† The screen or shelter of the hut. The narrator uses the word (4497') *scherm* for it.

‡ In a hole in the ground, which has been previously heated, and which is covered over with earth when the !*kúĩ-ssě* has been put into it.

§ i.e. on the top of the earth with which the hole had been covered over.

- lneĩn'-tă !k'e ā ; hě hă kũ-kkũĩ, hăñ ɬkē : “ U kăñ
lkũ ē, ɬkoen̄ ɬx̣āũ lkē ā, hă lnā ttss'ĩ, tĩ lkē, hă
(4502) ɬāuddóro, hă ssĩn̄ !khăĩ lhĩn̄ ssā hě, tĩ ē, () hě-g lně
lkuẽĩ ǔ, ĩ.”

Hē, ɬāuddóro ɬǒă kũ-kkũĩ, hăñ ɬkē : “ Ǔ kǒǒ ssě
ɬáukĩ ā lkhẵ ssě lē ssě lneĩn̄ ; ǔ ssě lkũ !koũ ttē yă,
ǒ hă ɬáukĩ ssě lneĩn̄.”

- (4503) () Hē, !k'e luhāĩ lkhwāĩlkhwāĩ, ĩ ; hě hě !kén̄ lā
lkhẵ, ĩ ; hě hě lǎĩ̃ lkhẵ, ĩ ; lkhăñ ɬáukĩ kă hă lkũkĩ,
ǒ !k'éten̄ kkĩ-ssăĩn̄ lǎĩ̃ yă.

- (4504) Hē lnútarra kkō kũ-kkũĩ, hăñ ɬkē : “ Ddǒă ()
aũwĩ lkhẵ ā, !khwā, lkhẵ ddǒă ssě ttāiyă hĩ ā.”
lkhẵ kũ-kkũĩ, hăñ ɬkē, hă ɬáukĩ #kăuwă !khwā ;

- (4505) tā, hă lkũ #kăuwă !kuĩ ā, hă ssĩn̄ () tt'ăĩta hă
tsăǎĩten̄-kă !khwétyě ; hă lkũ ā, hă #kăuwă hă.

Hě !k'é kũ-kkũĩten̄ ɬkē : “ U ɬă ddǒă ttē ɬógen̄
lǎĩ̃-ĩ, ǒ lkhẵ ? hě ǔ ɬáukĩ ddǒă kă ǔ lkhẵ lkhẵ ?”

- (4506) () Hě lnúɬō kkō, kũ-kkũĩ, hăñ ɬkē : “ Ǔ ɬă ɬăũ
ddǒă ɬkoen̄, tĩ ē, !gĩɬă ddǒă é ? Hă ɬáukĩ tá hă
lkũken̄, ǒ ĩ lǎĩ̃ yă ; tā, hă ddǒă lkũ !gwárra ǒ !kuĩ

- (4507) ā, () hă ssĩn̄ hhóă hă.”

!k'é-ten̄ lǎĩ̃gen̄ ā, lkhẵ ā, !kăuken̄ ; lkhăñ ɬáukĩ
#kăuwă !kăuken̄ ē !k'é lǎĩ̃gen̄ á hă, ă hě ; tā, hă lkũ
ɬkoen̄ɬkoen̄, ɬũ hě.

- (4508) () !k'é-ten̄ lǎĩ̃-ĩ hă ; ǒ hă !găũě !kuĩ, hă ssě lnĩ
!kuĩ, !k'é-ten̄ lǎĩ̃-ĩ hă. !k'éten̄ kăñ ɬkē : “ lně
ddǒă lkĩ ssoũ ĩ hí ā, !guăttēn̄-tă-lkhăĩten̄, ĩ-g lně ddǒă

"Ye are those who see the hill yonder, its top, the place yonder (where) that young man came over, what () it looks like!" (4502)

And the young man's mother spoke, she said: "Ye must not allow the lion to come into the huts; * ye must shoot it dead, when it has not (yet) come to the huts."

() And the people slung on their quivers; and (4503) they went to meet the lion; and they were shooting at the lion; the lion would not die, although the people were shooting at it.

And another old woman spoke, she said: "Ye must () give to the lion a child, (in order) that the lion (4504) may go away from us." The lion answered, it said that it did not want a child; for, it wanted the person whose eyes' tears it had () licked; he was (4505) the one whom it wanted.

And the (other) people speaking, said: "In what manner were ye shooting at the lion that ye could not manage to kill the lion?" () And another old (4506) man spoke, he said: "Can ye not see that (it) must be a sorcerer? It will not die when we are shooting at it; for, it insists upon (having) the man whom () (4507) it carried off."

The people threw children to the lion; the lion did not want the children which the people threw to it; for, it, looking, left them alone.

() The people were shooting † at it, while it (4508) sought for the man,—that it might get hold of the man,—the people were shooting at it. The people

* The narrator explains here that several huts were in a row; the mother means all the huts, not merely one. The lion must not come into the *werf* (= "yard", or "ground").

† They wanted to shoot him dead, before he could find the man.

- (4509) *lkhă lkaṃ* () *ttū lkhă*.” *!kéten lḡă-ī hă, hăn ḡáuki ḡwăń !k'é lkuăń lḡă-ī hă ; hîn !kén-í hă, ǝ !guăttēn-tă- !khaīten, ǝ hîn kiē sse !kén lkhă hă. Hăn ḡáuki*
 (4510) *ḡwăń !k'é lkuăń !kén-í* () *hă ; tā, hă !kū ddốă !gaüě ḡáuddóro ; hăn !kū !kē, tī ē, hă !kū †kaūwă ḡáuddóro ā, hă ssín tt'ăită hă tsăḡăiten-kă !khwéten ** ; *há !kū*
 (4511) *ā, hă* () *†kaūwă hă.*

- Hăn !lgwăi !kúrwă !k'é ā !nē!nēi, ǝ hăn !lgwăi-ă !gaüě ḡáuddóro. Hě !k'é kŭ-kkúí-tēn !kē :* “*Ú ḡă*
 (4512) *ḡău ddốă !kōén, tī ē, lkhă* () *ḡáuki ddốă kă, hă hă !kaúken ē, í ddốă ă-ă hă á hě ?*” *Hě !k'é kŭ-kkúí-tēn !kē :* “*Ú ḡă ḡău ddốă !kōén, tī ē, !gīḡă lkuăń*
 (4513) *ddốă é ?*” *Hě* () *!k'é kŭ-kkúiten !kē :* “*!nē ddốă ău !khă ā, !kuíłá, í sse !kōén, tī ē, lkhă !nŭ ḡău sse ha hă, hă sse ttai.*” *!khăń ḡáuki †kaūwă !kuíłá ; tā,*
 (4514) () *!khă !kū í †kaūwă !kuí, ā, hă ssín ddốă hhóă hă ; há !kū ā, hă †kaūwă hă.*

- Hě !k'é kŭ-kkúí, hîn !kē, hě ḡáuki †ēn-nă tī ē,*
 (4515) *hě sse !kuěi* () *!kuě, hě sse ddí !khă, í ; tā, !gaüě !kuăń ddốă ā, hě ssín ddốă lḡă !kí !khă ā ; !khăń*
 (4516) *ḡáuki ddốă kă, hă !kūki ; tā, hă ddốă !kū* () *!nau,*

* The word *!khwétyě* was also given here.

said: "Ye must bring for us assegais, we must kill () * the lion." The people were shooting at it; (4509) it did not seem as if the people were shooting at it; they were stabbing † it with assegais, while they intended to stab it to death. It did not seem as if the people were stabbing () it; for, it continued (4510) to seek for the young man; it said that it wanted the young man whose tears it had licked; he was the one whom it () wanted. (4511)

It scratched asunder, breaking to pieces for the people the huts, while it scratched asunder, seeking for the young man. And the people speaking, said: "Can ye not see that the lion () will not eat the (4512) children whom we have given to it?" And the people speaking, said: "Can ye not see that a sorcerer (it) must be?" And () the people (4513) speaking, said: "Ye must give a girl to the lion, that we may see whether the lion will not eat her, that it may go away." ‡ The lion did not want the girl; for, () the lion only wanted the man whom it (4514) had carried off; he was the one whom it wanted.

And the people spoke, they said, they did not know in what manner they should () act towards (4515) the lion; for, it had been morning § when they shot at the lion; the lion would not die; for, it had, () when the people were shooting at it, it had (4516)

* As their arrows did not seem able to reach a spot which would kill the lion, they thought that they might do better with their assegais.

† The narrator explains that some threw assegais; others stabbed the lion with them. The people were all round it; but it did not bite them, because it wanted the young man whom it had carried off.

‡ The lion would not have eaten her at the houses.

§ It was now late, and they had been shooting at the lion since the morning, and did not know what they should now do to get rid of it.

!k'é ǀǃǃ-ǀ hǎ, hǎn !kū ddóǃ ttǎyǎ ttǐn. “Hě tǐkən
ē, ǀ ǃǃkǐ ǃēn-nǎ tǐ ē, ǀ ssē-g Ině !kuēi !kuē, ǀ dǃǃ
(4517) ǁkhǎ, ǀ. Tǎ, !kaúken ē, ǀ ǃ-ǎ ǁkhǎ () á hě, ǁkhǎn
!kū ddóǃ !gwǎrrǎ, ǃ !kuǐ ā, hǎ ssǐn ddóǃ hhǃǎ hǎ.”

Hě !k'é kǔ-kkǔiten ǀkē: “Ině ǀkē yǔ ǃǃuddóro
(4518) ǃǃǎ ā, hǎ-g Ině ǁnǎu, há () kkǐ-ssǎ ǁkǎinyǎ ǃǃuddóro,
hǎ-g Ině !kǐ ǁhǐn ǃǃuddóro, hǎ-g Ině ā ǁkhǎ ā ǃǃuddóro,
ǃ hǎ ǁ-kǎ !khwǎ kkǐ ssǎ é. Tǎ, hǎ ǁkuǎn !kū ā,

(4519) ǀkōēn, () tǐ ē, ǁkōin ǁkuǎn lē, ǃ ǁkhǎn ǁǃē !kǐ í;
ǁkhǎn ǃǃuki tǎ hǎ ttǎ, ǃū ttǔ í; tǎ, hǎ !kū ddóǃ
!gwǎrrǎ, ǃ ǃǃuddóro.”

(4520) Hě ǃǃuddóro ǃǃǎ ǁkuǎn Ině () kǔ-kkǔi, hǎn ǀkē:
“ǀ kǎn, ǁkuǎn Iné ssē ā ǁkhǎ ā, ǎ-kǎ !khwǎ, ú ssē
ǃǃuki ā ǁkhǎ ssē hhǎ ǎ-kǎ !khwǎ, ǁkhǎ ssē ttǎyǎ

(4521) ttǐn ǁē, tǎ, ú ssē () !khǎ ǁkaū ttē hǎ, ǃ ǎ-kǎ !khwǎ;
hǎ ssē !kūken, ǁkēǁkē, ǎ-kǎ !khwǎ; hǎ ssē !kūken,
ǁkaüttǐn ǎ-kǎ !khwǎ.”

(4522) Hě !k'é ǁkuǎn Ině ǁnǎu, () ǃ ǃǃuddóro ǃǃǎ-kən kǎ
hǎ !kuēi kkǔ, !k'éten Ině !kǐ ǁhǐn ǃǃuddóro, ǃ !kwǎ
ttǔ-ttǔ ē, hě ssǐn ttemmǐ lē ttǎ ǃǃuddóro, ǀ, hǐn

(4523) ǁkuǎn Ině ā () ǁkhǎ ā ǃǃuddóro. Hě ǁkhǎ Ině ttss'ǐ
!khǐ ǃǃuddóro, ǀ; !k'éten ǁnǎu, hǎ ttss'ǎ !kǐ, ǃǃuddóro,
!k'éten ǀǃǃ-ǀ hǎ; !k'éten ǁkēn-ǀ hǎ; hě hǎ ǁkuǎn Ině

(4524) () ttss'ǐ !khǐ ǃǃuddóro, ǀ.

Hě ǁkhǎ kǔ-kkǔi, hǎn ǀkēyǎ !k'é ā, tǐ ē, ǀkē ā
ǎ, hǎ ǁkuǎn ā, hǎ Iné ssē !kūken ā; tǎ, hǎ ǁkuǎn ǁnǎ
(4525) !kuǐ ā, hǎ ssǐn () ddóǃ ǁgaūē !kǐ hǎ; hǎn ǁkuǎn Ině
ǁnǎ hǎ!

Hě hǎ ǁkuǎn Ině !kūken, ǀ, ǃ !kuǐ-ten ǁǃǎ !kǐmūken
ttǎ; hǎn ǁǃǎm !kūken ttǎ, hǐ !kuǐ.

been walking about. "Therefore, we do not know in what manner we shall act towards the lion. For, the children whom we gave to the lion, () the lion (4517) has refused, on account of the man whom it had carried off."

And the people speaking, said: "Say ye to the young man's mother about it, that she must, () (4518) although she loves the young man, she must take out the young man, she must give the young man to the lion, even if he be the child of her heart. For, she is the one who sees () that the sun is (4519) about to set, while the lion is threatening us; the lion will not go (and) leave us; for, it insists upon (having) the young man."

And the young man's mother () spoke, she said: (4520) "Ye may give my child to the lion; ye shall not allow the lion to eat my child; that the lion may go walking about; for, ye shall () killing lay it (4521) upon my child; that it may die, like my child; that it may die, lying upon my child."

And the people, () when the young man's mother (4522) had thus spoken, the people took the young man out from the hartebeest-skins in which they had rolled him up, they gave () the young man to the (4523) lion. And the lion bit the young man to death; the people, when it was biting at the young man, were shooting at it; the people were stabbing it; and it () bit the young man to death. (4524)

And the lion spoke, it said to the people about it, that this time was the one at which it would die; for, it had got hold of the man for whom it had () been seeking; it had got hold of him! (4525)

And it died, while the man also lay dead; it also lay dead, with the man.

V.—49.
L.A WOMAN OF THE EARLY RACE AND
THE RAIN BULL.

(Dictated, in 1878, by Ihañ†kass'ō, who heard it from his
mother, Iḡábbi-añ.)

- (7434) !khoã kañ há òä Ihaíta !kuĩlá, au !kuĩláken Iñã Iñeĩ̃;
au hañ tátti, ha Iku Inauñko ttañ. !khoãgen Ine Iku
(7435) !khōu ha, he !khoã Ine Iku Ihiñ, ī; au tiken () há
Ine !kōrowă.* He, ha há Ine Iku Ikuẽĩ Iki, hañ
Ihaĩten ssā, au hañ Ihaíta !kuĩlá, au !kuĩlá Ikwāĩ.
Hañ há Ine Iku Ikuẽĩ Iki, hañ !k'átten ssā, au
(7436) !kuĩláken há tā, au hañ Ine !kañn Iuhítā () !khwá
au Iñuĩ̃; hañ Ine tā.

He, ha há Ine Iku !khōu tā au !khoã Ikwāĩ, au
tiken Ine tá Ikañ,† au tiken tátti ē, ha ttúttū ē Ine
Iki Ihañ tí; hé ‡ ē, ha Ine Ikhóë hó ssa hi, hiñ Ine
Ikéllkéya Ikhumm.

- (7437) () He !kuĩlá há Ine Iku tă ha, au hañ Iku-g Ine
!kōu !khé ssā; au hañ Ikãbbe tá hă. He !kuĩlá há
Ine Iku Iouwi ha,§ au hañ ttái Iḡĩ ssā ha, au Iñeĩ̃
(7435') * Ikéllkéya Ikhumm. !k'éten Iku Ikuẽĩda, hiñ †kákka ke,
tí ē, !khoã ttúttú há ka Iki Ihañ tí, au há Ine Ikuá Ihiñ; ha
Ine háä ttiñ, Ikhumm à Ine ss'ō.
(7436') † !khoã Ikwāĩ Ikuñ é. !k'éten tátti, ha Ikwāĩ yaui
ttwaĩten Ikã hĩ; hiñ ē, !k'é ta, hi tă Ikañ.
‡ Ha ttúttúgen ē, ha Ine Ikhóë hó ssa hĩ.
(7437') § Ha Ikuñ Iku Ikéllkéya xóro, au hañ tátti ē, !khoã eñeñ
Iku é.

V.—49.
*L.*A WOMAN OF THE EARLY RACE AND
THE RAIN BULL.

The Rain formerly courted(?) a young woman, (7434) while the young woman was in (her) hut, because she felt that she was still ill. The Rain scented her, and the Rain went forth, on account of it; while the place () became misty.* And he, in (7435) this manner, courting(?) came, while he courted(?) the young woman on account of her scent. He in this manner trotting came; while the young woman was lying down, while she held (her) () child (7436) (by her) on the kaross; she was lying down.

And she lay, smelling the Rain's scent, while the place was fragrant,† while the place felt that his (the Rain's) breath was that which closed in the place; it was that‡ through which he coming passed; it resembled a mist.

() And the young woman became aware of him, (7437) as he came up; while he lowered his tail(?). And the young woman perceived him,§ as he came past her, at the side of the hut. And the young woman

* Resembling a fog (or mist). The people spoke thus, they said to me that the Rain's breath was wont to shut in the place, (7435') when he came out to seek food; (while) he was eating about, the mist was "sitting" there.

† The Rain's scent it was. The people say that there is no (7436') scent as sweet, hence the people say that it is fragrant.

‡ His breath is that through which he passing comes.

§ He resembled a bull, while he felt that (he) was the Rain's (7437') body.

The word *χόρο* also means an ox; but the narrator explained that a bull (*χόρο gwái*) is meant here.

exclaimed: "Who can this man () be who comes (7438) to me?" while he, crouching(?)*, came up.†

The young woman took up buchu in her hand, the young woman threw buchu upon his forehead. And she arose; and she () pressed (the buchu) down (7439) upon his forehead (with her hand); she pushed him away; and she took up (her) kaross; she tied it on.

The young woman took up the child,‡ she held the child very nicely; she, () holding (it) very nicely, (7440) laid the child down upon a kaross; she, covering (it), laid the child § away.

She mounted the Rain; and the Rain took her away.|| She went along; she went along looking at the trees. And () she went along, she spoke, (7441) she said: "Thou must go to the tree standing yonder, the one that is big, thou shalt go (and) set me down at it. For I ache; thou shalt first go to

* His ears (they) were; those which he laid down; while he (7438') felt that he crouched(?).

† While he felt that he stood in front of the opening of the hut.

‡ She seems to have laid the child away for (her) husband; (7439') while she felt that she was not going to live; for, she would living go, go, go, go, she would go to become a frog, for () the Rain (7440') intended that she should go to the water pit, that water pit from which he went forth, he courting(?) went.

§ At the hut. She laid it down, while she thought that she should die, (and) go to become a frog.

|| While the Rain felt that the Rain was going to the Rain's (7440') home, the pit from which he came out. Therefore, the young woman said he should go to let her sit down.

The people say that the Rain's Bull goes out from his pit, and (7441') the pit becomes dry, while it feels that the Rain has gone out, the Rain's Bull. Therefore, the pit dries up on account of it.

- (7442) Ine !k'átten () !khōu !kuá !khe !á ha, au !kuërriten-
!kuërriten.* He, ha há Ine !k'átten !khé !a !kuërriten-
!kuërriten. He !kuílá há Ine kúí : “ A koá sse !úkì
!kó ssin !é !hó ú.” Hé ti hiñ ē, ha há Ine !úkì !kó
(7443) ssin () !à !hó ú. !kuíláken há !úkoén ha ; !kuí-
laken Ine !gom̃m !hiñ ssà, ha Ine !guru † ha. Hé
tíken ē, !khoā !ku-g Ine !puōin, í.

- Hé tíken ē, ha há !naū, hañ !úkoén tí ē, !khoā Ine
(7444) !puōin, ha Ine !ku () !kātēn, hañ Ine !ku kkwá úí,
hañ Ine !ku !kātēn, hañ Ine !ku !nábba !kātēn
!kuërriten-!kuërriten. He, ha há Ine !kú kan !khōē,
hañ Ine !ku !kuēí !kí, hañ kkwá-kkwá !ā, au !khoágēn
(7445) () !ku !puōinya. Hañ Ine !ku kan kkwá-kkwá
!kūiten ; au !khoágēn há Ine !ku !khō ā tss'í, au
!khoágēn tátti, tí-g Ine kkuérre.

- Hañ Ine !ku kkoān úí, hañ Ine !ku ttāí úí ; hañ
(7446) Ine !ku ttāí !kam̃ !a () !khoā-ttū-!kai, ē ddōā é, ha
!hātēn !hiñ hí ; au hañ ka hañ †í, !kuílá !kānna,
ha !kōu ss'o ha. Hañ Ine !ku úí, hañ Ine !ku ttāí
!kam̃ !ā !khoā. Hañ Ine !ku !hañ !è, au !kuíláken
(7447) () !ku !ā, hañ Ine !ku !hañ !kē !kí!kí ssà ; au hañ

(7442') * !hó ā !kuíya ha !kuān é.

(7443') † !kuān !gūgū óbbo ha.

Au tchueñ !kòwa, hiñ !ku !guru hí. Hé ti hiñ ē, hi !né ta, hi
!guru hí, í. Au tchueñ ya !kā, hí koá !né ta, hi !gwí hí.

set me down at it." Therefore, the Rain trotted, () (7442) taking her straight to the *lkuèrriten-lkuèrriten*.^{*} And he trotted up to the *lkuèrriten-lkuèrriten*. And the young woman said: "Thou must go underneath, close to the stem of the tree." Therefore, he went underneath, close () to the stem of the tree. The (7443) young woman looked at him; the young woman took out buchu, she rubbed him (with it).[†] Then the Rain went to sleep, on account of it.

Therefore, when she saw that the Rain slept, she () climbed up, she stole softly away, she climbed (7444) up, she climbed along (?) the *lkuèrriten-lkuèrriten*. And she descended at a distance, she in this manner stole softly along, while the Rain () continued to (7445) sleep. She, afar, softly returned home; while the Rain awoke behind her back, when the Rain felt that the place was becoming cool.

He arose, he walked away; he went away to () (7446) the middle of the spring (?) from which he had courting (?) gone out, while he believed that the young woman was still sitting upon his back. He went away, he went away to the water. He went into (it), while the young woman () went along, she (7447) went to burn buchu; while she was "green", while

^{*} It is a large tree, which is found in kloofs.

(7442')

The singular form of *lkuèrriten-lkuèrriten* is, *lhan-kass'ō* says, *lkuilkyérri*. It is the name of a bush found in the ravines of a 'red' mountain, on this side of Kenhardt, called Rooiberg by the white men. (VIII.—21, p. 7835.)

[†] Rubbed his neck (with buchu).

(7443')

With dry things they rub. Therefore, they are wont to say that they rub with them.

If things are wet, they are wont to say that they anoint with them.

há lku-g lne lkáínya,* au hañ há ka †kā † au lkhóu
lkwāi, hañ lne lku !gúru lkĩlkĩ ha, au hañ !gúru lkam
úĩ lkhóu lkwāi, aú ha.

- (7448) Inúlnútátten () ē ssin lkuā, hiñ ē lne ssan lkēi
lkóro, au hiñ ta, lkóro lkwāi sse llañ, !khōā sse †áuki
luaiten hi.†

V.—41.
B.

!KU!A-GA KKUMM; !GĀ-KA KKUMM.

(Related, in December, 1874, by !kweítten ta lkēn, who heard it
from her mother, †kam̄mē-āñ.)

- (3942) !kuíla, há óá !kóuken ttā; hān ttā. Hān †áuki tă
hhĩ hā, há †óāken-ggú ā á há á hĩ. Hān !kóuken ttā.
Hān lkũ lkĩ !kwāka !kaúken; hiñ ē, há hí hĩ.
(3943) () Hā †óāken-ggúken †áuki †eñna, tĩ ē, há ĩyā, ha
lkĩ !kwāka !kauken, ĩ; hiñ ē, há hí hĩ; hān †áuki
tā hĩ há †óāken-ggú tă á há á hi.
(3944) Hā †óāken llañ. Hiñ lkuā ||ġē. () Hiñ kũ,

* The word lkáínya can mean 'yellow', 'green', 'light blue',
'bright', or 'shining'.

- (7447') † llañ.

Ha-ha lkwāi lkũ é, ē tan lkhóu. lkhóu lkuān lku ě !khōā-
ka tchueñ.

- (7448') † Ha-ka lkuákkaken ē ha ddi ákken !khōā, ĩ, hé ē, !k'ě-ta
kũ lku-g lne lkóāken !kōũlkōũken, ĩ; he óá sse lá !khě, ka
kũ ddi !gā.

she smelt strongly * of the scent of the *llkhōu*; she was rubbing herself, while she rubbed, taking away the smell of the *llkhōu* from herself.

The old women () who had been out seeking food (7448) were those who came to burn horns, while they desired that the smell of the horns should go up, so that the Rain should not be angry with them.†

V.—41.
B.

THE GIRL'S STORY; THE FROGS' STORY.

A girl formerly lay ill; she was lying down. (3942) She did not eat the food which her mothers ‡ gave her. She lay ill.

She killed the children of the Water §; they were what she ate. () Her mothers did not know that (3943) she did thus, (that) she killed the Water's children; (that) they were what she ate; she would not eat what her mothers were giving to her.

Her mother was there. They || went out to seek Bushman rice. () They spoke, they ordered a (3944)

* To smell strongly. (7447')

Her own scent it was which resembled (that of) the *llkhōu*. The *llkhōu* (possibly a fungus?) is a thing belonging to the Rain.

† Her (the young woman's) intelligence was that with which (7448') she acted wisely towards the Rain; hence all the people lived; they would (otherwise) have been killed; all (of them) would have become frogs.

‡ That is to say, her mother and the other women.

§ *lkwēiten ta llkēn* has not seen these things herself, but she (3942') heard that they were beautiful, and striped like a *lhgbba*, i.e. zebra. The Water was as large as a bull, and the Water's children were the size of calves, being the children of great things.

|| All the women, and all the children but one. (3943')

hĩn ɪkē, !khwā ɪnǎɪnǎ ɪnēĩ, ɪ; !kuɪlaken ɽáuki
 ɛēnǎ !khwā. Hē ɪnútarrǎ kúĩ, hǎ ɪkōēn, tchuēn
 ē, hǎ ɪkáχai hĩ hĩ. Hē, hē á !khwā ɪnēɪnēĩ ɪnēĩ;

(3945) hē hē !kuā, ɪ. Hĩn kfe, () !khwā sse ɪkōēn,
 tchuēn ē, hǎ ɪkáχai hĩ hĩ.

ɪkáχai ɪhĩn, ɪ, ǎu !kaukenkǎ ɪnēĩ, !k'āi χhwǎrra,
 ǎu hǎn kǎ, hǎ sse ɪkā !kwā-ɔpuǎ ɪχǎ. !khwǎn lētǎ
 (3946) ɪnēĩ; ǎu hǎn ɽáuki ɛēnǎ () !khwā. Hē, hǎ ɪǎn
 ɪkĩ !kwā-ɔpuǎ, hǎ ɪkǎmmain-tĩ sǎ !kwā-ɔpuǎ ǒ
 ɪnēĩ. !khwǎn ɪkōēn; hé hǎ ɪχǎuǎ !kwā-ɔpuaka
 ēn; hé hǎ hĩ, ɪ; hé hǎ ttēn, ɪ; hē hǎ ɪχǎ, ɪǎn ttēn;
 (3947) ǎu () hǎn ɪkōenyǎ. Hé, hǎ ɪǎn ttēn, ɪ, ǎu hǎn táttĩ,
 hǎ há kkuítǎ. !khwǎn ɪkōenyǎ; hé hǎ ttēn, ɪ.

Hē, hǎ χǒǎ !kúiten sǎ, ɪ. !khwā ɛkákka hǎ χǒǎ,
 (3948) ɪ; tā, hǎ ɪkáχai ɪǎn ɪkĩ tchá ǎ áken ǒ !kwā. () Hē,
 hǎ χǒǎ kúĩ: “!kwā-ɔpuǎ é.” Hē, hǎ χǒǎ ɽáuki
 ɛkakken, ɪ; hǎn ɪχǎ, hǎ !kuā ttāi, ǒ ɪχē.

Hē !khwā ɪkũ-g ɪnǎu, hǎn !kuā ttĩn, !kuǎkaken
 (3949) ɪkũ ɪhĩn sǎ. Hē, hǎ kũ-kúĩ, hǎn ɪkē: () “Tĩ
 e ɽáuki áken ǒ-g ɪnēĩ; tā, ɪgōllgǒ ɪkũ-g ɪnē ɪkĩ
 ɪkǎm ssa, ǒ χhwǎrra, ɪ. Tǎ, tí ɽáuki ddĩ ákkǎ ǒ-g
 ɪnēĩ. Hé tí hĩn ē, ɪgōllgǒ ɪkũ-g ɪnē ɪkĩ ɪkǎm ɪa
 (3950) ǒ χhwǎrra, ɪ.” () Tǎtĩ, hǎ ɔpuǎχai ɪkĩ !kwāka

child* to remain at home. The girl did not know (about) the child. And the old woman said that she must look at the things which her elder sister ate. And they left the child at home†; and they went out to seek food (Bushman rice). They intended(?) () that the child should look at the (3945) things which her elder sister ate.

The elder sister went out from the house of illness, (and) descended to the spring, as she intended again to kill a Water-child. The (Bushman) child was in the hut,‡ while she (the girl) did not know (about) () the child. And she went (and) killed (3946) a Water-child, she carried the Water-child home. The (Bushman) child was looking; and she (the girl) boiled the Water-child's flesh; and she ate it; and she lay down; and she again went to lie down, while () she (the child) beheld her. And she went (3947) to lie down, when she felt that she had finished eating. The child looked at her; and she lay down.

And her mother returned. The child told her mother about it; for her elder sister had gone to kill a handsome thing at the water. () And her (3948) mother said: "It is a Water-child!" And her mother did not speak about it; she again went out to seek for Bushman rice.

And when she was seeking about for food, the clouds came up. And she spoke, she said: () (3949) "Something is not right at home; for a whirlwind is bringing (things) to the spring. For something is not going on well at home. Therefore, the whirlwind is taking (things) away to the spring." () (3950)

* A little girl, as big as a European child of 11. (3944')

† Literally, "allowed" her to remain there.

‡ In her mother's hut. (3945')

!kaúken. Tíken ē, llgöllgǒ lkū-g lně lkí lkaṃ llā hǐ
 ǒ ǰhwárra, ī. Tí ē, ttí ʔaúki ddi #hañnuwa, aũ
 llneín, ī, tā, hǎ ɔpuáǰai lkweítēn lkí !kwāka !kaúken.

(3951) () Tíken é, llgöllgǒ lkí lkaṃ llā hě aũ ǰhwárra, ī.
 Hǐn tátti, hǎ ɔpuáǰai lkí !kwāka !kaúken; tíken é,
 llgöllgǒ lně lkí lkaṃ llā hě aũ ǰhwárra, ī; aũ hǎn

(3952) tátti, hǎ () lkí !kwāka !kaúken.

!kuíla ǎ mmáii, hǎ lē ǰhwárra; hě ē, hǎ lkū-g lně
 ddi !gǎ, ī. Hǎ ǰoáken-ggǔ, hǐn !hōu, hǐn lē ǰhwárra;

(3953) llgöllgǒ lkū-g lně lkí ssā hě, ī; aũ hǎn () lkweítēn
 lkū létā ǰhwárra. Hǎn lkū-g lne ę !gǎ. Ha ǰoáken-
 ggú ssǎn llǰám ā ké ddi !gǎ, ī; ǒ llgöllgǒ lkū-g lně é,
 lkí ssā hě, aũ hǐn llná !kauǰǔ; llgöllgǒ lkū-g lně lkí

(3954) ssā hě () ǒ ǰhwárra, aũ hǎ ɔpuáǰai lkweítēn lkū
 lně létā ǰhwárra. Hǎn lkū-g lně ę !gǎ. Hě hǎ
 ǰoáken-ggú lkū-g lně !hōu, hǐn ssā; llgöllgǒgen lkū-g

(3955) lně é, lkí ssā hě, ī; aũ hǐn lkū llná !kauǰǔ. ()
 Au hǎ ɔpuáǰaitēn lkū létā ǰhwárra; hǎn lku-g
 lně é !gǎ.

Hǎ óaken llǰám lkū-g lně ssǎn ddi !gǎ; táti,
 llgöllgǒ lkí ssā hǎ oǎ, ī, aũ hǎn kǎn llná !kauǰǔ, aũ

(3956) ǰhwárra, tí ē, hǎ ɔpuáǰai llná hǐ. () Hǎ oǎká
 !nwā, hě lkū-g lně llkóǎ-ken lk'ágen lhǐn ǰhwárra,
 ī; aũ llgöllgǒ !kérri lkū-g lně lkí ssā hě ǒ ǰhwárra.

Hǎn lkū-g lně llǰám ddi !gǎ llkóǎ-ken; hé tau lāityí,

(3957) hǎn () llǰám lkū-g lně ddi !gǎ; ǒ hǎn táti llgöllgǒ
 lkí ssā hě, ǒ ǰhwárra. Hǐ-tǎ tchwi'-tchwi' lkū lēyǎ

Because her daughter killed the Water's children, therefore the whirlwind took them away to the spring. Something had not gone well at home, for her daughter had been killing the Water's children.

() That was why the whirlwind took them away (3951) to the spring. Because her daughter killed the Water's children, therefore the whirlwind took them away to the spring; because she () had killed the (3952) Water's children.

The girl was the one who first went into the spring, and then she became a frog. Her mothers afterwards went into the spring; the whirlwind brought them to it, when she () was already in the spring. She (3953) was a frog. Her mothers also became frogs; while the whirlwind was that which brought them, when they were on the hunting ground; the whirlwind brought them () to the spring, when her daughter (3954) was already in the spring. She was a frog. And her mothers afterwards came; the whirlwind was that which brought them to it, when they were on the hunting ground. () Meanwhile their daughter (3955) was in the spring; she was a frog.

Her father also came to become a frog; for the whirlwind brought her father—when he was yonder on the hunting ground—to the spring, (to) the place where his daughter was. () Her father's arrows* (3956) altogether grew out by the spring; for the great whirlwind had brought them to the spring. He also altogether became a frog; likewise his wife, she () (3957) also became a frog; while she felt that the whirlwind had brought them to the spring. Their things entered that spring (in which) they were. The

* All the family and their mats were carried into the spring, by (3956') the whirlwind, and all their things.

- hă ǵhwárra, hě létā. Tchuēn lĕkū lēyā hă ǵhwárra,
 (3958) hĭn tātĭ, hě lĕkū ę lġā. () Hé tĭ hĭn lně é, hě-tā
 tchuēn lē ǵhwárra, ĭ; āu hĭn tātĭ, hě lĕkū-g lně é lġā.
 llġāgen lhĭn ǵhwárra, llĕllĕyā lnwā; hé-tā tchuēnyān
 lně lk'āgen lhĭn ǵhwárra, ĭ.

V.—55.
 L.

THE MAN WHO ORDERED HIS WIFE TO
 CUT OFF HIS EARS.

(Dictated, in 1878, by lhan†kass'ō, who heard it from his mother,
 lǵábbi-añ.*)

- (7095) Ha† llġuān hă óä ka, lāiti lkaúlkaú hó, ha lnu!nuñtu,
 tā, ha llká-᠐puá lnā ǵárra lku l'āo lhá; ‡ au ha
 llká-᠐puá lhan lku ĭ lǵūñ-ā ha llká-᠐puá lnā.
 (7096) Hé tĭ hĭn ē, () lāiti hă lne lkaúlkaú hó úi ha
 lnu!nuñtū; au lāitiken ta ha kkū, ha Ŷaúki sse ĭ; han
 ā, lne llká ssin.
 Hé tĭ hĭn ē, lāiti lne lkaúlkaú hó, ha lnu!nuñtu;
 (7097) he, ha hă lne llĕrri-ĭ, au ha () ttū; au hă-hă, há
 ā, ka lāiti ĭ; tā, ha llká-᠐puá lnā ǵárra lku l'āo lhá;
 au ha llká-᠐puáken lku ĭ lǵūñ-ā, ha lnā; au lāitiken
 lǵūñ, hō úi lkúken tssóroken.

- (7095') * The narrator thinks that his mother had this story from her
 father, Tsātsi; and he probably from his own mother, Dderruken.

† N llġuān ā, Ŷaúki †en-nā ha lkě; tā, lk'ě lkě ē, Ŷaúki
 !kwīya kā ha lkě; tā, lǵwé-llnā-ss'ō-lĕ, lkě lku é; hé tĭken ē, hi
 ssin ddĭ llkan-ddi, ĭ.

‡ Han lku ĭ †i, tĭ ē, ha llká-᠐puá lnā-ka ttū ē óä; au ha
 llká-᠐puá lnā-ka lkúkaken lku ē lǵūñ óä.

things entered that spring, because they (the people) were frogs. () Therefore it was that their things (3958) went into the spring, because they were frogs. The mats * (grew) out by the spring, like the arrows; their things grew out † by the spring.

V.—35.
L.

THE MAN WHO ORDERED HIS WIFE TO
CUT OFF HIS EARS.

He ‡ formerly wished (his) wife to cut off his (7095) ears, for his younger brother's head had surely been skinned §; whereas his younger brother's wife had only shaved his younger brother's head.

Therefore, () (his) wife cut away his ears; (7096) although (his) wife had said that she would not do so; he was the one who insisted (upon it).

Therefore, (his) wife cut off his ears; and he was screaming, on account of his () skin, while he (7097) himself had been the one who wished the wife to do so; for his younger brother's head had surely been skinned; whereas his younger brother had merely had his head shaved; while (his) wife shaved, removing the old hair.

* Mats of which the Bushmen make their huts (made from (3958') a thick grass or reed?).

† These things that grow by the springs belonged to the first Bushmen, who preceded the present race, *!kweiten ta !kēn* says. Her mother told her this.

!xwē-!nā-ssē-!k'é is the name of the Bushmen who lived first in the land.

‡ I am one who does not know his name, because the people (7095') were those who did not utter his name to me; for, they were men of the early race; therefore, they did foolish things on account of it.

§ He really thought that the skin of his younger brother's head was off, while it was his younger brother's head's hair which had been shaved away.

V.—70.
L.

THE †NÈRRU AND HER HUSBAND.

(Dictated, in June, 1879, by Ihañ†kass'ō, who heard it from his mother, Iḡábbi-añ.*)

- (8507) !ḡwè-llnă-ss'o-!kuĩ ||kuąñ há óä Ihañ-a †nèrru.†
†nèrru lne lku !kō!kō ‡ lé ||khō ||ḡē, au ||hò, au
(8508) gwaíya lkhá ||ḡē. Ha há lne lá lhāiten ||ḡē; ()
hĩ lne !kūiten.

- Hĩ lne !kágēn kău !ḡkuă, au !gaúē, hín kóă gwāi;
au han tátti, ha lku ī llná hĩ gwāi. Há a ||khuēten.§
Hé tíkēn ē, há lne llná hĩ gwāi. Hé tíkēn ē, ha
(8509) há lne !ḡkuă, () ī, au !gaúē. Gwaí lne lkhĩ ||ḡē;
ha lne lé ||khō ||ḡē au ||hò. || He gwaí lne ||ḡă, hañ
lkhĩ ||ḡē-kō. Há lne lé ||khōu ||khō ha, !ē ||khōu
(8510) ||khō ||ḡē, au !gaúēta ||ḡē. Há () lne ||ḡă, há úi,
ha lne !gaúē ||ḡē-kō. Há lne ||ḡă, ha lně lní ||ḡē-
kō, ha lne ||khuēten ha. He, há lne ||ḡă, há lkhĩ ha.

- (8524') * Ñ †ĩ, tí ē, Iḡábbi-añ !kóite, !kóite, !kóite-kō ḡóă ss'ō ē, òä
!kųēĩ kú, hín †kákka hă.

- (8507') † †nèrru ||kuąñ há óä ē !kuĩ; hé tí hín ē, () !ḡwè-llnă-ss'o-!kuĩ

- (8508') !kū ā Ihañ-a ha.

- (8507') ‡ Hín tátti, hi !ēlé ||khō ||ḡē, au ||ḡēten !kĩ !k'ăũ, hín lné ta,
hi !kō ||ḡē.

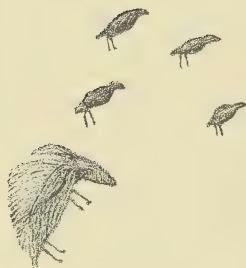
- (8508') § ||khuēten = ||kén.

- (8509') || !kuĩ gwaíiten ā !ēlé ||khō ||ḡē au ||hò; au !kųĩ !āitiken lně ā,
!kă!kańna au ||hò, há ā ka, ha ssin ḡúttēn tí !ē ||ḡē. Ha ||kuąñ
lku ||khóē ss'o ||khă-tú, au !kųĩ !āitiken lne ||kōu ss'ō.



!xó gwāi, male porcupine.

!hān-kass'ō, Jan. 26th, 1879.



!xó opuá, young porcupine. ‡nèrru, birds.

!hān-kass'ō, Mowbray, June 26th, 1879.



!kúken-tē !āiti, female anteater.

!hān-kass'ō, Oct., 1878.

V.—70.
L.

THE ‡NÈRRU AND HER HUSBAND.*

A man of the early race formerly married a (8507) ‡nèrru.† The ‡nèrru put‡ the dusty (*i.e.* earthy) Bushman rice into a bag, when her husband had dug out (literally, “had killed”) Bushman rice. She went to wash the Bushman rice; () they (8508) returned home.

They early went out to seek for food on the morrow, she and (her) husband; for she was alone(?) with her husband. He was the one who dug § out (Bushman rice). Therefore she was with her husband. Thus she went out to seek for food, () on the morrow. The husband dug out Bushman (8509) rice; he put the Bushman rice into the bag.|| And the husband again dug out other Bushman rice. He put it in above, put in the Bushman rice on the top of the morning's Bushman rice. He () (8510) again arose, he sought for other Bushman rice. He again found other Bushman rice; he dug out

* I think that |*x*abbi-*a*ñ's grandmother's grandmother's other (8524') grandmother's mother it must have been who formerly, in this manner, spoke to her.

† The ‡nèrru (now a bird) was formerly a person; therefore, (8507') () a man of the early race was the one who married her. (8508')

‡ When they are putting Bushman rice into (a bag), when (8507') the Bushman rice has earth with it, they say that they !*k*ō Bushman rice.

§ “To dig with a stick” is here meant. (8508')

|| The man was the one who was putting Bushman rice into (8509') the bag, while the woman was the one who was holding the bag; she was the one who intended to shake in the Bushman rice. He stood inside the mouth of the hole, while the wife stood above.

Há ine lē !k'aun !khō ha. Há ine lē !k'aun !khō hă,
(8511) he () !hò-g* ine !k'aun.

He, ha ine ūī, ha ine !gáúē ||ǵē kō. Ha ine !nī
||ǵé kō; há ine !khuétēn ha. Há ine !khī ha. He
(8512) ha há ine kúí: “!náki !k'oussi,† n̄ () !uhí !khō
||ǵē á.” He !áiti há ine kúí: ‡ “Ssi tañ ʔáuki
!kweítēn !kō, ssi tssí !nuín, ssí ē ʔnèrru !nēín.” §
He, ha há ine kúí: “Ákki, ákki á !k'oussi, n̄ !uhí

(8513) !khō ||ǵē.” He !áiti há ine kúí: “Á kañ () ddóä
!kú sse !khóē !khō ||ē ||ǵē au !k'au; tā, ssi ʔáuki
!kweítēn !kō ssi tssí !nuín.” He, ha há ine kúí:
“Ákki ákki ā !k'oussi, n̄ !uhí !khō ||ǵē.” He !áiti
(8514) há () ine kúí: “Á kañ ddóä !kú sse !khóē !khō ||ē
||ǵē, au !k'au, a sse ttum̄ ||ǵē.”

He ha há ine kúí: “Ákke ā !nuín, n̄ !uhí !khō
(8515) ||ǵē!” au hañ há !kárro tsùttēn hhó ssā () !nuín.
!áiti !kuín!kuín ē ssin̄ !uhí ss'ō !k'oussi,|| hin̄ há ine

(8511') * N̄ !kuāñ ʔī, tī ē, waíta !hò !kuāñ ss'ō óä é.

† !nuín-○puónni hañ !ku é. Ttū ā !kwaī, hin̄ !né ta !k'oussi ā.

(8512') ‡ Hañ ʔkaʔkakken.

§ N̄ !kuāñ ʔī, tī ē, hí-ta !nēín !kuāñ ss'ō óä !kwāya; tā,
hí !kuāñ ine !kwāya; tā, hí !kuāñ !nau, hí ine é ʔéʔéán, hin̄
ʔáuki ttam̄○puā !kwāya.

(8515') || N̄ ʔáuki ʔénn̄ ákka; tā, !k'é ē n̄ !k'í hí, hí !kú ē !kuēĩdā; hin̄
tā, ʔnèrru !kuín!kuín há óä !uhí-ss'ō !k'oussi.

(the earth from it). And he again dug it (the rice) out. He put it on the top (of the other). He put it on the top; and () the bag* became full. (8511)

And he arose, he sought for other Bushman rice. He found other Bushman rice; he dug out (the earth from) it. He dug it out. And he exclaimed: "Give me (thy) little kaross,† that I () may put (8512) the Bushman rice upon it." And the wife said: ‡ "We are not accustomed to put Bushman rice, having earth with it, into our back's kaross, we who are of the house of †nèrru." § And he exclaimed: "Give me, give me the little kaross, that I may put the Bushman rice upon (it)." And the wife said: "Thou () shouldst put the Bushman rice (8513) into the ground; for we are not accustomed to put Bushman rice, having earth with it, into our back's kaross." And he exclaimed: "Give me, give me the little kaross, that I may put the Bushman rice upon (it)." And the wife () exclaimed: "Thou (8514) shouldst put the Bushman rice into the ground, that thou mayst cover over the Bushman rice." ||

And he exclaimed: "Give me the kaross, that I may put the Bushman rice upon (it)!" while he snatched away () the kaross. The wife's entrails, (8515)

* I think that it seems to have been a springbok sack (*i.e.* a bag (8511') made of springbok skin).

† It is a little kaross. One skin (that is, the skin of one animal) they call |k'oussi.

‡ She spoke gently (*i.e.* did not sing here). (8512')

§ I think that their houses must have been numerous; for they were numerous; for, when they are little birds, they are not a little numerous.

|| With other earth.

(8514')

tórro !khě.* He, ha há lne kúí: “ Û wwé! ñ thá,
 (8516) wwé hĩ! Ñ kọ́ sse lne tē lkĩ?” au laítiken há ()
 ũi, laítiken há lne ta—

“ Ssí ē ɸnērru llnēín,
 Ssí tañ ɣáukí !kweítēn !kōǫ,
 Ssí tssí !nuín.
 Ssí e ɸnērru llnēín,
 Ssí tañ ɣáukí !kweítēn !kōǫ,
 Ssí tssí !nuín: ”

(8517) au hañ () há lne ttǎi tau ddā ã !kuĩn!kuĩn. Hañ
 há lne ta—†

“ Ssí ē ɸnērru llnēín,
 Ssí tañ ɣáukí !kweítēn !kōǫ
 Ssí tssí !nuín.”

(8518) Hé tíken ē, ha ǰǫǎ há lne llnāũ, hañ ss'ō,‡ () hañ
 há lne kúí: “ ||ǰkōényǎ tí ē, ||káǰǎi ssín ||kǫǎ !khě
 ta hĩ, au !khwé !kauétēn ē !ǰwañ !kuĩ; § tá, ||káǰuken

(8519) lhouken ɣáukí ɣwǎ ɸhañnūwa. Á kuñ () ||ǰkōén,
 tí ē, !khwé !kauétēn ē !ǰwañ !kuĩ !kěya !k'aũn llnǎ
 !khwé.” Hé, ha ɸpuǎǰǎi há lne !kwǎi !khě; ha
 ɸpuǎǰaitēn há lne ||ǰkōén. Hañ há lne kúí:

(8520) “ ɸpuǎǰǎi () ||kuǎñ ā, !guǎ kau !khéya ssà.” Hé
 tíken ē, ha ǰǫǎ há lne kúí: “ Ñ ||kuǎñ ka, ú sse lne
 ||ǰkōén; ||káǰuken lhouken || ||kuǎñ ddóǎ ddí !kōũ,

* Hañ !ku ss'ō.

(8517') † Hañ !kúttā llā, au ha !kañ lla llnēín.

‡ Ha ||kuǎñ !ku ss'ō llnēín.

(8518') § Ha ɸpuǎǰaitēn ā, ha !ǰké ha, ha-ka !kúttēn!kúttēn.

(8520') || Ñ ||kuǎñ ɸí, tí ē, ha !ku !ǰké ha ɸpuǎǰǎi lhǎ.

which were upon the little kaross,* poured down.†
And he, crying, exclaimed: "Oh dear! O my wife!
What shall I do?" while the wife () arose, the wife (8516)
said (*i.e.* sang)—

"We, who are of the house of ‡nèrru,
We are not used to put earthy Bushman rice
(Into) our back's kaross;
We, who are of the house of ‡nèrru,
We are not used to put earthy Bushman rice
(Into) our back's kaross:"

while she () walked on replacing her entrails. She (8517)
sang—‡

"We, who are of the house of ‡nèrru,
We are not used to put earthy Bushman rice
(Into) our back's kaross."

Therefore, her mother, when sitting, § () exclaimed: (8518)
"Look at the place to which (thy) elder sister went
to seek food, for the noise of the wind is that which
sounds like a person; || for, (thy) elder sisters'
husbands do not act rightly. Thou dost () see that (8519)
the noise of the wind is that which sounds like
a person, singing to windward." And her daughter
stood up; her daughter looked. She (the daughter)
exclaimed: "(Thy) daughter () is the one who (8520)
falling comes." Then her mother said: "I wish
that ye may see; (thy) elder sisters' husbands ¶ do

* I do not know well (about it), for my people were those who (8515')
spoke thus; they said that the ‡nèrru's entrails were formerly
upon the little kaross.

† She was sitting down.

‡ She went along singing, as she went away home (to her (8517')
mother's home).

§ She was sitting at home.

|| Her daughter was the one of whom she spoke, (of) her (8518')
singing.

¶ I think that she was speaking of her daughter's husband. (8520')

(8521) u hi ʔaũ ē llkā, hĩ llkuákkā; () hiñ lhañlhañ lē í, ũ hĩ llkuákkā.”

Hé tíken ē, ha há lne !kúǵe !kèn lla ha ɔpuǎǵai; hañ lne llañ !kaññ lñwā ha ɔpuǎǵai !k'óussi; * hañ
(8522) !kaññ !uhĩ llkhǒ () ha ɔpuǎǵai !kuñl!kuñ, au !k'óussi, he ha lñē lhiñ !kwé ha ɔpuǎǵai, hañ lne !kōũ ki !khé lla ha ɔpuǎǵai au lñéñ; hañ lne llañ !kí lē ha ɔpuǎǵai au há-ka lñéñ.

(8523) Hé tíken () ē, ha há lku-g lne !gárika,† au ha ɔpuǎǵai; au ha ɔpuǎǵai lhǎ lné ta, ha ssé laiti, hañ há lku-g lne !gárika. Hé tíken ē, ha ɔpuǎǵai

(8524) lhán lku-g lne !kùiten () !kañ lla há-ka !k'é, au ha há lku-g lné ta, ha ɔpuǎǵai lhǎ !kú sse !kùiten; tā, hi ʔáuki llkuákkā. Hé tíken ē, ha ɔpuǎǵai lhǎ há

(8525) lku-g lne !kùiten, () au hiñ‡ lku-g lne lñéñ ss'ō.

THE ‡NÈRRU, AS A BIRD.

(Described by lhañ‡kass'ō.)

(8525) ‡nèrru lnúnu kañ lku lqérri-ɔpuǎ. ‡nèrru gwāi-yáken ā, !kú llkhóä tōi; hiñ lhóäka u tói gwaí.

(8525½) ‡nèrru laitiken ǎ !kú !kùita, () u tói laiti. Hé tíken

(8521') * Ha ǵóäka !k'óussi llkáñ, ē ssíñ lku ss'ō, he, ha ssíñ lku !kùwa hĩ.

(8523') † !gárika = !kwǵǵ, “angry.”

(8525') ‡ ‡nèrru; ‡nèrru ē !kwāya.

mad things, as if they do not seem to understand ;
() they marry among us (literally, 'into us') as if (8521)
they understood."

Then she ran to meet her daughter; she went to
put the little kaross* upon her daughter; she, (8522)
holding, put () her daughter's entrails upon the
little kaross; and she bound up her daughter; † she
slowly conducted her daughter home; she went to
take her daughter into her (the mother's) hut.

Therefore, () she was angry about her daughter; (8523)
when her daughter's husband wanted to come to his
wife, she was angry. Therefore, her daughter's
husband went back () to his own people, when (8524)
she had said that her daughter's husband should go
back; for, they did not understand. Therefore, her
daughter's husband went back; () while they ‡ (8525)
continued to dwell (there).

THE †NÈRRU, AS A BIRD.

The †nèrru's bill is very short. The male †nèrru (8525)
is the one whose plumage resembles (that of) the
ostrich; it is black like the male ostrich. The female
†nèrru is the one whose plumage is white () like (8525½)
(that of) the female ostrich. Thus, they resemble
the ostriches; because the male †nèrru are black, the
female †nèrru white.

They eat the things which little birds usually eat,
which they pick up on the ground.

* Her mother's new little kaross, which had been unused (8521')
(lit. "sitting"), and which she had put away.

† With the four straps of the !k'oussi, formed by the four legs of (8522')
the springbok's skin.

‡ i.e., the †nèrru, many †nèrru.

(8525')

ē, hĩ ta ʌkhóä tōi; au hĩn tátti, †nèrruka túken
lhóäka, †nèrruka ʌkākaken ʌkùita.

Hi ʌkuañ ʌku hĩ tchueñ e ʌēñ ʌkweiten ʌku
hĩ hĩ, he, hi ʌku ttam̃ttam̃m hĩ, au ʌk'aũ.

V.—72. _{L.}

THE DEATH OF THE ʌKHÁÛ.

(Dictated, in July, 1878, by ʌhañ†kass'ō, who heard it from his
mother, ʌχábbi-añ.)

(7206) ʌkháÛ ʌkuañ há òä ka—

“ Tā,

Ñ kwañ tañ kañ ʌā,

ʌk'aũ ʌhiñ,

ʌgúru-ʌnā ka ʌkaō.

“ Hé,

Ñ kwañ tañ kañ ʌā,

ʌk'aũ ʌhiñ,

(7207)

() ʌχé-ʌkhwaĩ ta ʌkaō.

“ Tā,

Ñ kwañ tañ kañ ʌā,

ʌk'aũ ʌhiñ,

ʌgúru-ʌnā ka ʌkaō.

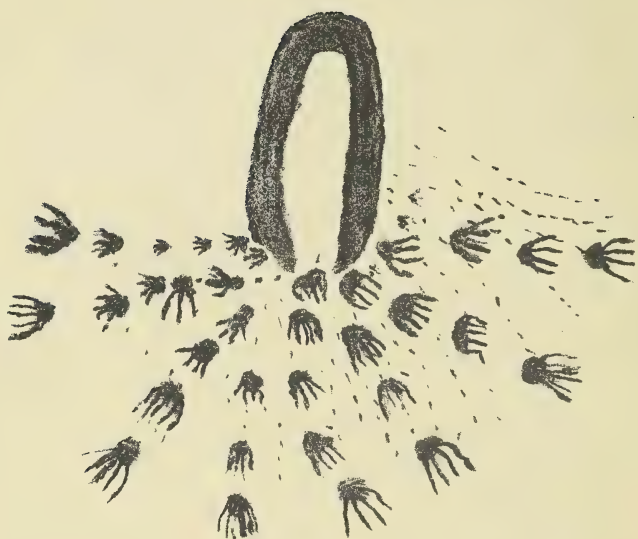
“ Tā,

Ñ kwañ tañ kañ ʌā,

ʌk'aũ ʌhiñ,

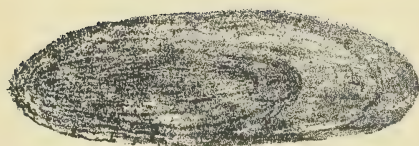
ʌχé-ʌkhwaĩ ta ʌkaō.”

(7208) He, ha há ʌnaũ, au hañ ʌk'aũ ʌhiñ, () ʌkaũgen ʌne
kúĩ, ʌábbu ʌkhó ha, au hañ ka ha ʌk'aũ ʌhiñ; au
hañ ʌkuañ ssō óä ka, ha ssúken ʌk'aũ ʌhiñ, ʌkaũ ka

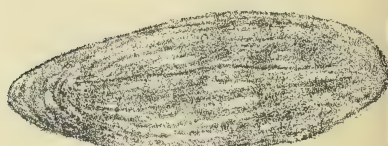


The porcupine's footprints at one of the entrances to its hole.

!han̄kass'ō, Sept. 4th, 1878.



1.



2.



3.

Mountains into which the !khdū (a lizard of the Genus *Agama*) was changed when cut into two pieces.

1. !guru-lnd. 2. !x̣é !khwái. 3. !x̣é !khwái ta !kū ka t̄-⊙puá.
!han̄kass'ō, 1878.





1.

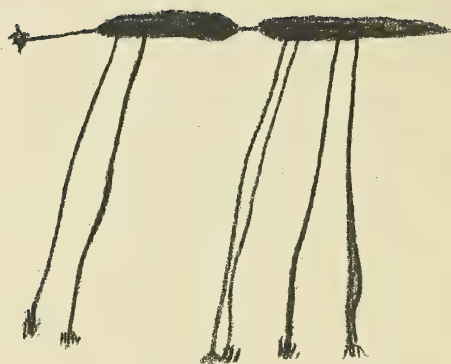


2.

Lizards of the Genus *Agama*.

1. *!khgū gwāi*, male. 2. *!khgū laityi*, female.

Dia!kwāin, March, 1875.



2.



1.

1. *ikággen gwāi*, male mantis.

2. *ikággen ʼaĩtyʼ*, female mantis.

Dia!kwāin, March, 1875.

They make grass nests on the ground, by the root of a bush.

When not breeding, they are found in large numbers.

V.—72.
L.

THE DEATH OF THE LIZARD.

The Lizard * formerly sang— (7206)

“For,
I therefore intend to go,
Passing through,
!gúru-lnā's pass.

“And,
I therefore intend to go,
Passing through,
() !ǎ-!khwāi's pass. (7207)

“For,
I therefore intend to go,
Passing through,
!gúru-lnā's pass.

“For,
I therefore intend to go,
Passing through,
!ǎ-!khwāi's pass.”

And, when he was passing through, () the (7208)
mountains† squeezing broke him, when he had
intended to pass through; for, he seems to have
thought that he would spring through the mountain
pass, which was like this (the narrator here showed

* The !kháú was a man of the early race. He is now a lizard (7206')
of the genus *Agama*. “Chiefly found in rocky and sandy places.
Many species distributed all through South Africa.”

† These mountains are large ones, near !titten!hín.

- !kaō, ē í u. Hé t!ken ē, !kaūgen lne ī lkĩ ã, !kaūgen
 (7209) lne tssī kúí ɔ'ápp () ã. Hé t!ken ē, ha llnwāintu
 lne kukkúí,* hiñ llkōō, !khé llā, hiñ lne ddī !gúru-lnā;
 au ha !khwī-lúken lne kukúí, hiñ llkōō, !khé llā, hé ē,
 lne ddí !χé-!khwaí.

REMARKS ON THE PRECEDING STORY BY THE
 NARRATOR.

- (7210) N̄ lku ñī, tí ē, ha ss'ō òä ggaūwa !hù, ha sse ssá
 llñállñá !hù. Tā, ñ llkuāñ ñī, tí ē, !khwaítē!khwaítē
 tetten̄ni-an̄ ē llkóētā !hù, hi llkuāñ ss'ō ē, ha òä
 (7211) ggaūwa hī, () ha sse ssá llēñ hī. Hañ llkuāñ ss'ō
 òä ggaūwa !kaūgen-lkǎlkǎ, ha sse ssá llēñwa (*i.e.*
 llēñ hǎ). Tā, ñ ñī, tí ē, !kaūgen-lkǎlkǎ ā !hiñ au hē
 (7212) tí. Há ā, hǎ llñá, au ha !k'aù !hiñ () ssa, hañ lne
 !uhí !khé ssā !kōū, ha sse llkaítē llχī !khē lkuā llχāχu,
 he ha llkóāken !āi llñā-llkuárra; he, ha llkóāken kǎñ
 (7213) tàtten llkóē llā !kaūgen-lkǎlkǎ; () !kaūgen-lkǎlkǎgen
 ā, ha lne !āi llā ha; há ā, hǎ lne llāñ llēñna; há ddóä
 ā, ñ ñī, tí ē, ha ss'ō òä ddóä ggaūwa ha. Hañ !kwā,
 au hañ ss'ō òä ggaūwa hǎ.

(7209')

* Hiñ lku ī lkábbuken ttāi.

the first and second fingers of his left hand in a forked and almost upright position). Then, the mountains caught him thus (putting his fingers close together), the mountains bit, breaking () (7209) him. Therefore, his forepart fell over* (and) stood still, it became *!gúru-lnā*; while his hinder part fell over (and) stood still; it was that which became *!ǵé-!khwā̃*.

REMARKS ON THE PRECEDING STORY BY THE
NARRATOR.

I think that he seems to have been going to the (7210) red sand hills, that he might come (and) dwell at them. For, I think that the (shallow) pools, which lie among the red sand hills, seem to have been those towards which he was going, () that he (7211) might come (and) live at them. He seems to have been going towards *!kāūgen-!kǎ!kǎ* (a certain pool), that he might come (and) live at it. For, I think that *!kāūgen-!kǎ!kǎ* is near this place. He is the one who, when he came passing () through, would (7212) come along the 'vlei', that he might ascend, passing along the side of the hill; and he would altogether descend into *!nā-!kuár̃ra* (a certain river), and he would go quite down, along (the river bed) to *!kāūgen-!kǎ!kǎ*. () *!kāūgen-!kǎ!kǎ* would be the (7213) place where he descended; it was where he was going to dwell; it must, I think, be the place towards which he appears to have been going. He broke (in twain) when he seems to have been going towards it.

* It verily (?) turning over went.



A GRASS BUSHMAN.

Photographed at Cape Town in 1880.

VI. *Poetry.*

VI.—42.
B.

||GWÁTTEN-TǺ !KÚTTEN!KÚTTEN.

(3237)

Há hǎ hǎ,

Hǎ hǎ,

N̄ ā lkú!nuǐn †nō ñ,

N̄ ǎ hhǎ ǎu !kūǎ;

Tā, lkú!nuǐn lkū ā !kūǎ,

Há hǎ hǎ,

Hǎ hǎ.

N̄ ā lkú-g!nuǐn †nō ñ.

(3238)

() ǎ ǎ ǎ,

ǎ ǎ,

N̄ ǎ lkú!nuǐn †nō ñ,

N̄ ǎ, hhǎ ǎu ddǎ !kūǎ,

ǎ ǎ ǎ,

ǎ ǎ,

N̄ a kkúmuǐn †nō ñ,

Gwǎttāu * hhǎ ǎu ddǎ ǎǎ.

ǎ ǎ ǎ,

ǎ ǎ,

(3239)

() ||gwǎtten ǎ lkú!nuǐn †nō hǎ,

Há ā, hhǎ ǎu ddǎ !kūǎ,

ǎ ǎ ǎ,

ǎ ǎ,

Gwǎtten ā hhǎ ǎu ddǎ ǎǎ,

Hǎ ǎuki ddǎ khwíyǎ.

(3238')

* The Cat has three names, viz., ||gwǎtten, ||gwǎttāu, and ǎiten. Here it "sings with the upper part of its mouth" (making ǎ). *ǎu hǎn tǎttǎ, hǎ lkǎ-kkō ē ǎiten.* "For, it feels that its other name is ǎiten."

VI.—42.
B.

THE CAT'S SONG.

Há * hă hă, (3237)
Hă hă,

I am the one whom the Lynx derides,
I am the one who did not run fast;
For, the Lynx is the one who runs fast.

Hă hă hă,
Hă hă.

I am the one whom the Lynx derides.

() ᳵá ᳵā ᳵā, (3238)
ᳵá ᳵă,

I am the one whom the Lynx derides.
I am the one who could not run fast,

ᳵá ᳵă ᳵă,
ᳵá ᳵă,

I am the one whom the Lynx derides,
“The Cat could not run fast.”

ᳵá ᳵā ᳵā,
ᳵá ᳵă,

() The Cat is the one whom the Lynx derides, (3239)
“It is the one who could not run fast,”

ᳵá ᳵā ᳵā,
ᳵá ᳵă,

“The Cat is the one who could not run fast,
It was not cunning.

* Here the cat opens its mouth wide in singing.

(3237')

Hă ddôä gébbitengëbbítën ;

- (3240) () Kā, kkú-gmuĩn kkũ ā kwákkă,
Gwáttă-ken ʔaũkĩ kwákkă.
Gwáttă-ken kkwân * khwíyă.

ʔá ʔā ʔā,

ʔá ʔă.

Gwáttën ā kkú-gmuĩn kkákkën hă.

- (3241) () Há ā hhă ʒăũ ddôä !kũʒe,
Há ssĩn ddôä khwíyă.
Kā, kkú-gmuĩn kkũ ā khwíyă.

Hággla hággla hággla

Hágglă hággla,

- (3241½) () Héggle héggle héggle,

Héggli,

Héggli héggli heggli

Héggli ħ !

VI.—44.
B.

THE SONG OF THE !GUITEN.†

- (2158) lkaúöğen, lkaũöğen,
lkaúöğen, lkaũöğen !

(3240') * *kkwân* stands for *lkuân* here.

(2158') † Singular !*guiten*, plural !*guĩ!guĩ*, *Vulpes Caama*, the Caama fox.

It did foolish things ;

- () For, the Lynx is one who understands, (3240)
The Cat does not understand."

The Cat (nevertheless) is cunning.

ᳵᳵ ᳵᳶ ᳵᳶ,

ᳵᳵ ᳵᳶ.

The Cat is the one about whom the Lynx talked.

- () "It is the one who could not run fast." (3241)
It had to be cunning.*

For, the Lynx is one who is cunning.

Hággla † hággla hággla

Hággla hággla,

- () Héggle héggle héggle, (3241½)

Héggli,

Héggli héggli héggli

Héggli ᳵ !

VI.—44. B.

THE SONG OF THE CAAMA FOX.

Crosser of the Spoor, Crosser of the Spoor, ‡ (2158')
Crosser of the Spoor, Crosser of the Spoor !

* Reference is here made to the Cat's way of doubling when (3241')
pursued.

† The narrator here explains that the Cat "talks with its
tongue", assenting to what it has been saying.

‡ The Caama Fox is called "Crosser of the Spoor", because (2158')
it avoids the dog nicely when the dog chases it, and, turning
suddenly, runs back, crossing the dog's spoor (behind it), while
the dog is racing on in front, thinking to catch the Caama Fox
by so doing.

!kaúwa !guítēn,*
 !kaúwa !guítēn!†
 !kaúwa !guítiti,
 !kaúwa !guítiti!

VI.—45.

B.

THE SONGS OF THE BLUE CRANE.‡

1. §

- (2155) !k'òka kkuṁm ē ha !kútten hĩ; hañ !kútten ha
 !kúlnā, tí ē !gāra swēnya ha !kúlnā; hañ !kútta llā—

“!gāra lku swēnya ñ !kúlnā,
 !gāra kañ swēnya ñ !kúlnā,
 !gāra hañ || swēnya ñ !kúlnā,

- (2158) * The narrator explains it is as if it said: “I cross another
 !guítēn's spoor” (*i.e.*, one who had been there, and has gone away
 hunting).

- (2159') † Hāñ !kútten tí ē, !kuín sshō †ĩ tí ē, !kuín ssē !ká hă, ā
 !kuínýāñ ʔáukĩ ssē !ká hă; tā, hă ā !káuwă !guítēn !nwă
 (!guítēn-kkō !nwă). Hă !kü á, hă !kuín ʔáukĩ tá !ká hă; tā,
 !kuín !kü ā, kă !kūken ā !kū; ā há !kü-g lnē llā !lgaúă ttā
 †g(e)ōū, ā hă ʔáukĩ ttāñ !kū; ā !kuínýă lnē ddúrru !x̣yōónĩ,
 ā !kuíntă !kuí.

‡ The Blue Crane (*Anthropoides Stanleyanus*) was formerly
 a person of the early race.

§ All blue cranes (both male and female) are said to sing
 this song.

- (2156') || Ha !kēñ !kwāi, hĩñ !kwāiyă; hă !kēñ !kü !kwāi. !gāra
 tsăx̣aitaken !kwāiyă, !gāra !kēñ !kwāi. Tiken !kél!lkēyă hă
 tsăx̣áu !kwāi, hă tsăx̣aitēn ē !kwāiyă, hĩñ é.



k'ò árti, blue crane, female.



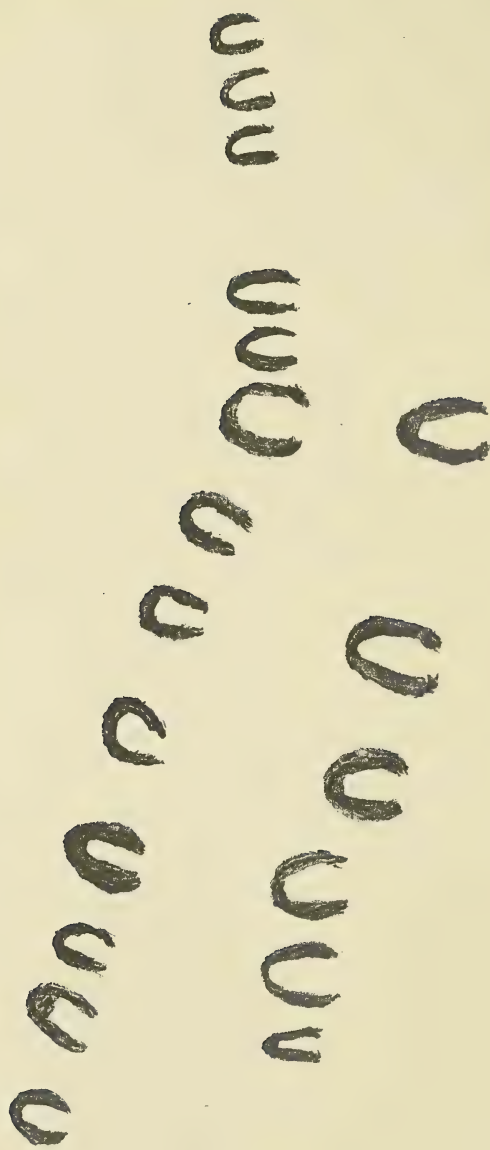
k'ò gwán, blue crane, male.

hán-kass'ò, March 2nd, 1879.



Tóí árti, female ostrich.

hán-kass'ò, Jan. 20th, 1879.



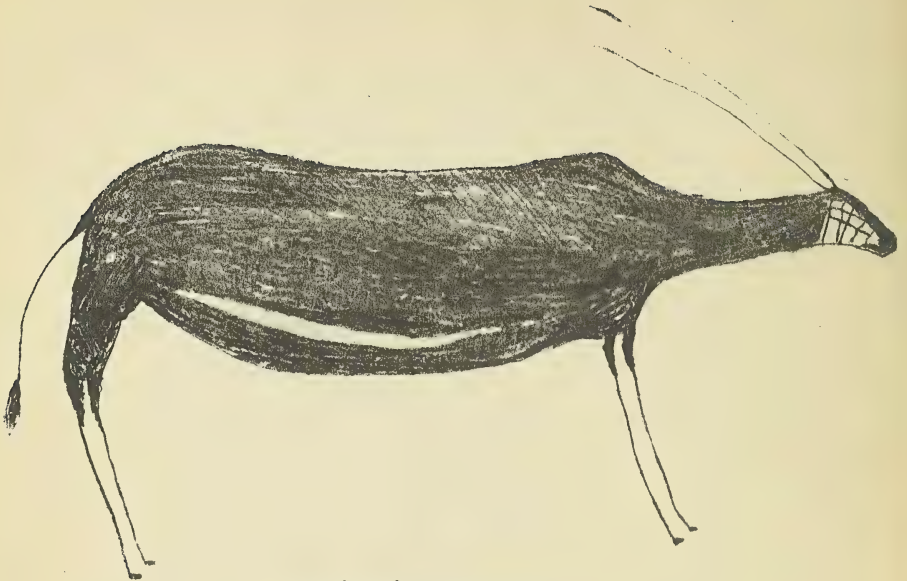
Ilnei-Ilnéi. Huts (Bushman huts).
Ihni+kass'ô, Sept. 8th, 1878.



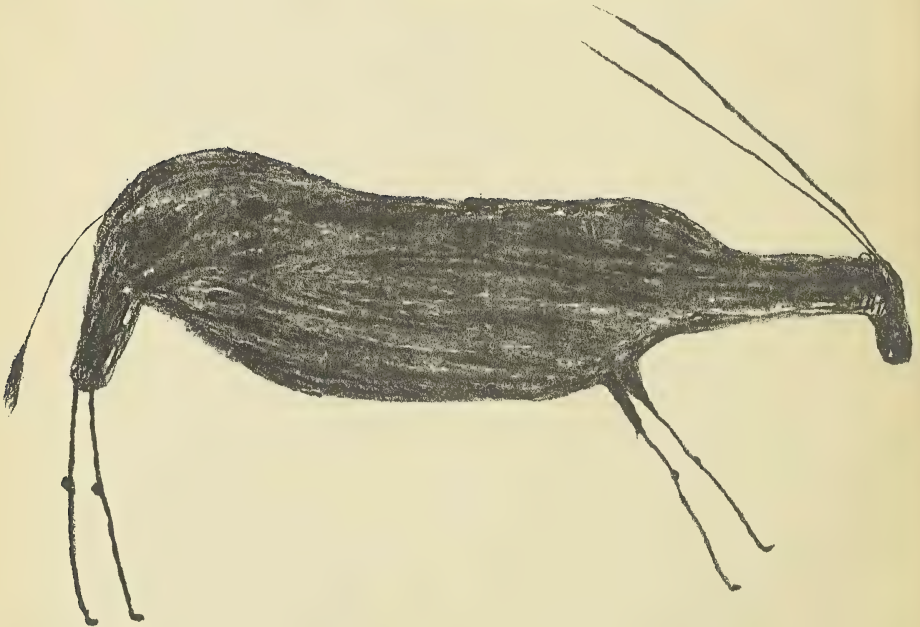
!khuá kă xóro; or, water-bull.

(An animal which is said to live in the water, and to be captured by the sorcerers and led about the country by them when they want to make rain.)





!khwāi gwāi, male gemsbok.



!khwāi lāityi, female gemsbok.

Diä!kwōin, April, 1875.

Cross the Caama Fox's spoor,
Cross the Caama Fox's spoor! *

Cross the Caama Fox's spoor,
Cross the Caama Fox's spoor!

VI.—45.
B.

THE SONGS OF THE BLUE CRANE.

I.

It is the Blue Crane's story which it sings; it (2155)
sings (about) its shoulder, namely, that the "krieboom"
berries are upon its shoulder; it goes along singing—

"The berries are upon my shoulder,
The berries are upon my shoulder,
The berry it † is upon my shoulder,

* It sings that the dog appears to think that he will kill it; (2159')
but the dog will not kill it; for it is the one who crosses the
spoor of (another) Caama Fox. It is the one which that dog
will not kill; for the dog is the one who will nearly (?) die of
fatigue, when it (the Caama Fox) has gone to lie peacefully in
the shade; while it does not feel tired; while the dog painfully
goes back to his master.

† Its name is one; they (the berries) are numerous; its name is (2156')
(still) one. The "krieboom" berries are many; the name of the
berries is one. It appears as if its berry were one, (but) they
are many.

The word *lgára* is the same in the singular and plural, viz.,
lgára (or *lgára tsäxäü*) *ä kwāi*, "one *lgára* berry," and *lgára*
(or *lgára tsäxäiten*) *ē kwāiya*, "many *lgára* berries." The *lgára*
is a part of the *lnā*, or "krieboom", the berries of it, as far as
I can understand. They are said to be round, white, and "hard"
(i.e., they have something hard inside them). The outside flesh
is sweet. They are eaten by the Koranna and the Bushmen. The
women go to the "krieboom", pick the berries, put them into
a bag and take them home to eat, first mixing them with other
berries. They do not eat them unmixed, on account of their teeth,
as they fear that the sweetness of the berries might otherwise
render their teeth unfit to chew meat well.

lgāra kañ swēnya ñ llkūlna.

- (2156) () lgāra kañ kán lkè hhó,
 rrrú kañ lkè hhó;
 lgāra kañ kán lkè hhó,
 rrrú kañ lkè hhó,
 kañ kán lkè hhó;
 lgāra rrrú kañ lkù hã."

2.

(*When running away from a man.*)

- (2157) llkúrru ā !kúīta,
 llkúrru ā !kúīta,
 llkúrru ā !kúīta!

3.

(*When walking slowly, leaving the place [walk of peace].*)

llkúrru !kúīta,
 llkúrru !kúīta!

4.

(*When it flaps its wings.*)

llgóu !ì,
 llgóu !ì,
 Rrrru rrra,
 Rrru rrra,
 Rru rra!

The berries are upon my shoulder.

() The berries are up here (on its shoulder),* (2156)

Rrrú are up here;

The berries are up here,

Rrrú are up here,

Are up here;

The berries rrrú are put away (upon) it (its shoulder)."

2.

(*When running away from a man.*)

A splinter of stone which is white,† (2157)

A splinter of stone which is white,

A splinter of stone which is white.

3.

(*When walking slowly, leaving the place [walk of peace].*)

A white stone splinter,

A white stone splinter.

4.

(*When it flaps its wings.*)

Scrape (the springbok skin ‡ for) the bed.

Scrape (the springbok skin for) the bed.

Rrrru rrra,

Rrru rrra,

Rru rra!

* llkábbo cannot explain why the berries do not roll off; he says (2156') that he does not know. This is a song of the very old people, the "first" old people, which was in his thoughts.

† llkábbo explains that the bird sings about its head, which is (2157') something of the shape of a stone knife or splinter, and has white feathers. He says that Bushmen, when without a knife, use a stone knife for cutting up game. They break a stone, knocking off a flat splinter from it, and cut up the game with that. The Grass Bushmen, llkábbo says, make arrowheads of white quartz points (crystal points, as far as could be understood).

‡ The Bushmen make beds (*i.e.*, skins to sleep on) from the skins of springbok and goats.

VI.—46.
B.

THE OLD WOMAN'S SONG.

*First Version.**(Dictated, in September, 1871, by lálkúntā.)*

(158) Inútárraken !kúttēn; !kút-tā llā, ttā kau !kúttēn;
 Inútárraken ttā kau !kút-ta llā āu !gwāi—

“!gwāitárrā,

!gwāitárrā,

!kāmmain!kāmmain ho Inútárrā au llkāū;

Inútárrā ī kúkúǎ,

Hǎn +kō shīn shā;

Hǎn kkoān ihin,

Hǎn !kuárrē !gwāi,

!gwāi llē,

!gwāin lki !gwāi.”

Second Version.

(2160)

!gwāitara,

!gwāitara,

!kāmmeñ!kāmmeñ hhó Inútara,

Au Inútara !uhítta llkāū.

VI.—46.
B.

THE OLD WOMAN'S SONG.

First Version.

The old Woman sings; goes singing along; sings (158)
as she goes; the old Woman sings as she goes along
about the Hyena—

“The old she Hyena,
The old she Hyena,
Was carrying off the old Woman from the old hut;
The old Woman in this manner,
She sprang aside,
She arose,
She beat the Hyena.
The Hyena, herself,
The Hyena killed* the Hyena.”

Second Version.

The old she Hyena, (2160)
The old she Hyena,
Was carrying off the old Woman,
As the old Woman lay in the old hut.†

* She killed herself, by casting herself violently upon the (158')
pointed rock on which she had intended to cast the old Woman
who was upon her back; but the old Woman sprang aside and
saved herself.

† The old Woman, who was unable to walk, lay in an old, (2160')
deserted hut. Before her sons left her, they had closed the circle
[sides] of the hut, as well as the door-opening, with sticks from
the other huts, leaving the top of the hut open, so that she should
feel the sun's warmth. They had left a fire for her, and had
fetched more dry wood. They were obliged to leave her behind,
as they were all starving, and she was too weak to go with them to
seek food at some other place.

VI.—82.
_{L.}A SONG SUNG BY THE STAR !GAÛNÛ,
AND ESPECIALLY BY BUSHMAN WOMEN.

(Dictated, in December, 1875, by Diä!kwāin, who heard it from his paternal grandmother, Ttuóbbō-kən !kaúkn̄.)

- (5668) !lgárraken *-!kwaítenttū ǰǎ !lkhōū bbérri-ssīn?
‡kū-ǰám † kǎn !lkuān á !lkhōū bbérri-ssīn.
- (5669) () Á ǰǎ !lkhōū bbérri-ssīn?
‡kū-ǰám kǎn !lkuān á !lkhōū bbérri-ssīn.

VI.—83.
_{L.}

SIRIUS AND CANOPUS.

(Given, in June, 1879, by Ihán†kass'ō.)

- (8468) N̄ !kóite Ttuāi'-an̄ !lkuān̄ lku ā, ka ssīn̄ !kěya !kí
!kóägú. Há !né ta—

“ !kùtten-!khōū !
!kùtten-!khōū !
Kǎn dábba !ká
!kōä-gú !

- (8469) () !kōä-gū
Kǎn dábba !ká
!kùtten-!khōū !
!kōä-gú
Kǎn dábba !ká
!kùtten-!khōū !

(5661') * !lgárraken !kú ẽ “úintjes”; !ǰám-ka-!k'éten !lken̄ hĩ.

(8729') † The word ‡kū-ǰám has the same form in the singular and plural.

VI.—82.
L.

A SONG SUNG BY THE STAR !GAÛNÛ,
AND ESPECIALLY BY BUSHMAN WOMEN.

Does the !lgárraken * flower open? (5668)

The †kũ-ŋaṁ † is the one which opens.

() Dost thou open? (5669)

The †kũ-ŋaṁ is the one which opens.

VI.—83.
L.

SIRIUS AND CANOPUS.

My (step)grandmother, Ttuāi-añ, was the one who (8468)
used to rejoice about Canopus. She said—

“ Sirius!

Sirius!

Winks like

Canopus!

() Canopus (8469)

Winks like

Sirius!

Canopus

Winks like

Sirius!

* The !lgárraken are bulbs; the Bushmen dig them out. (5661')

† *Dimorphotheca annua*, a daisy-like flower, in blossom at (8729')
Mowbray in August, 1879.

!kùtten-!khōu

Kan dábba ||ká

||kōä-gú!"

(8470) au ñ !kóite ă tátti, () !xù * wa é.

VI.—91.
L.

THE SONG OF THE KWA-KWÁRA.†

(Related, in March, 1879, by Ihán†kass'ō.)

(6139')

Ñ !kwí-⊙puă,

||ká !hóä ñ lnā.

Ñ !kwí-⊙puă,

Ñ !kwí-⊙puă,

||ká !hóä ñ lnā.

(6139) Ō ssi !kü-g lně !khwétēn hhó hă, ha !ku-g lně
||khōu !küi; hă !kü-g lně: "Wára ||khaũ, wára

(6140) ||khaũ, wára ||khaũ, ||khaũ ||khaũ, ||khaũ, () wára
||khaũ, wára ||khaũ, ||khaũ, ||khaũ, ||khaũ, ||khaũ!"
Han !naũ, ō ha !khē !k'au, hăn kă: "Ă wă, ă wă,
ă wă, ă wă!" ō hă !khē !k'au.

(8469')

* Ssi !kuan kă kă !xù, au há ä !kwāya.

† *Eupodotis afra*, Black Koran, Knorhaan (Brandkop).

Sirius
Winks like
Canopus!"

While my grandmother felt that () food was (8470)
abundant.*

VI.—91.
L.

THE SONG OF THE BUSTARD.

My younger brother-in-law, (6139')
Put my head in the fire.†
My younger brother-in-law,
My younger brother-in-law,
Put my head in the fire.

When we startle it up, it flies away; it (cries): (6139)
“ *Wára ʷkhāu, wára ʷkhāu, wára ʷkhāu, ʷkhāu ʷkhāu,*
ʷkhāu, () wára ʷkhāu, wára ʷkhāu, ʷkhāu, ʷkhāu, (6140)
ʷkhāu, ʷkhāu!” When it stands on the ground,
it says: “*Ǻ wǺ, Ǻ wǺ, Ǻ wǺ, Ǻ wǺ!*” when it stands
on the ground.

* We are wont to say ʷχǺ, when food is abundant. (8469')

† When the “Knorhaan Brandkop” was still a man, his head
was thrust into the fire by his brother-in-law, in order to punish
him for having surreptitiously married a sister. Since then he is
only a bustard.

VI.—101.
*L.*THE SONG OF THE SPRINGBOK
MOTHERS.*

(Dictated, in June, 1879, by Ihán†kass'ō, who heard it from his mother, Iḡábbi-án, from her mother, †kagmì, and from his stepgrandmother, Ttuāi-án.)

(8561') Wái ʘuǎʘuárraken há kǎ—

“Á-ǎ hñ,
Wái-᠐puǎ wwě,
᠐puòinya kǐ.
Á-ǎ hñ,
Wái-᠐puǎ wwě,
᠐puòinya kǐ.”

VI.—106.
*L.*KÁBBO'S SONG ON THE LOSS OF HIS
TOBACCO POUCH.

(Dictated, in January, 1878, by Ihán†kass'ō.)

(6138')

Iḡùru é,
Iḡùru é ʘ,
Iḡùru kañ lké ʘ.

Iḡùru é,
Iḡùru é ʘ,
Iḡùru kañ lké ʘ.

(6138) Iḡùru, hǎn ʔáuki lně ʘuhī, ǒ ʘkuǐn ʘkǔ-g lně ssǎn
hōä hǎ á, ha-ka ʘhò, ǎu ʘgā. Hé ē, hǎ ʘkǔ-g lně

* This song occurs in the fable of the Anteater, the young Springbok, the Lynx, and the Partridge (IV.—42. *L.*).

VI.—101._{L.}

THE SONG OF THE SPRINGBOK MOTHERS.

The Springbok mothers sang (soothing their (8561') children)—

“ $\dot{A}-\dot{a}$ hñ,
 O Springbok Child!
 Sleep for me.
 $\dot{A}-\dot{a}$ hñ,
 O Springbok Child!
 Sleep for me.”

VI.—106._{L.}KÁBBO'S SONG ON THE LOSS OF HIS
TOBACCO POUCH.*

Famine it is, (6138')
 Famine it is,
 Famine is here.

 Famine it is,
 Famine it is,
 Famine is here.

Famine [“tobacco-hunger” is meant here]—he (6138) did not smoke, because a dog had come in the

* It was stolen by a hungry dog, named “Blom”, which belonged to *lgou!náž*.

kkóǎn úi ǎu ǁgá, ǐ; hǎn lkũ-g ǀně ǁkō ǀhō. Hě ē,
hǎn lkũ-g ǀně ǁǰǎ, hǎn ttēn, o hǎn ʔáuki ǀně ǀuhī.
He, ssī-g ǀne ǁkágēn kǎu ǁgǎuē ǁkǐlkǐ ǀhō. Ssítēn
ʔáuki ǀně ǀnī ǀhō.

VI.—108.

L.

THE BROKEN STRING.*

(Dictated, in July, 1875, in the Katkop dialect, by Dǎǁkwǎǐn, who
heard it from his father, ǰǎǎ-ttǐn.)

- (5101) ǁk'ě kǎn ddóǎ ē,
ǁkǎn ǁkwā kǎ ǀnūǐn.
Hě tǐkēn ē,
(5102) Tǐ ǀně () ǁkwě úǎ kkā,
ǀ,
ǀ ǀnūǐn ā ddóǎ ǁkwā kǎ.
Hě tǐkēn ē,
Tǐ-g ǀně ʔáuki ttǎn-ǎ kkā,
Tǐ kǎ ssǐn ǁkwěǐ ttǎ kkā,
ǀ.
Tǎ,
Tǐ lkũ-g ǀně ttǎ bbōkēn ǁkhéyǎ kǎ,
(5103) () ǀ ǀnūǐn ā ǁkwā kkā.
Hě tǐkēn ē,
Tǐ ʔáukǐ ǀně ttǎ ǁhǎnnūwǎ kkā,
ǀ.

* The above is a lament, sung by ǰǎǎ-ttǐn after the death of his friend, the magician and rain-maker, ǀnūǐn/ǁkǐ-tēn; who died from the effects of a shot he had received when going about, by night, in the form of a lion.

night (and) carried off from him his pouch. And he arose in the night, he missed his pouch. And then he again lay down, while he did not smoke. And we were early seeking for the pouch. We did not find the pouch.

VI.—108.
L.

THE BROKEN STRING.

People were those who (5101)
Broke for me the string.

Therefore,
The place () became like this to me, (5102)
On account of it,

Because the string was that which broke for me.*

Therefore,
The place does not feel to me,
As the place used to feel to me,
On account of it.

For,
The place feels as if it stood open before me,
() Because the string has broken for me. (5103)

Therefore,
The place does not feel pleasant to me,
On account of it.

* Now that "the string is broken", the former "ringing sound in the sky" is no longer heard by the singer, as it had been in the magician's lifetime.

VI.—109.
L.

THE SONG OF !NŪ!NUMMA-!KWÍTEN.

(Dictated, in June, 1879, by !hán†kass'ō, who heard it from his maternal grandfather, Ts'ǎtsǎ.)

(8555) !nū!numma-!kwíten,* !kuañ hǎ óä kǎ—

“Hñ-ñ, hñ;

Ñ !khí !kóuken ē ɽwǎ;

Hñ-ñ, hñ.

Ñ !khí !kóuken ē ɽwǎ;

(8556) () Hñ-ñ, hñ;

Ñ !khí !kóuken ē ɽwǎ.”

!khé!khēten !kü é. Ñ !kóinyǎn ka ssiñ !kú ka,
!nū!numma-!kwíta hǎ ka—

“Hñ ñ, hñ;

Ñ !khí !kóuken ē ɽwǎ;

(8557) () Hñ-ñ, hñ,

Ñ !khí !kóuken ē ɽwǎ.”

Au ñ !kóinyà ka, ssi sse ɣù ũ !kaũ!kaũru,† há !né
ta, !nū!numma-!kwíten hǎ kǎ kǎ—

“Hñ-ñ, hñ;

(8558) () Ñ !khí !kóuken ē ɽwǎ;

Hñ-ñ, hñ;

Ñ !khí !kóuken ē ɽwǎ.”

(8555') * !kui ā hǐ en ē !kui!kuiíta, há !ne !ku !khaulkháu !kañ hǐ,
ha !ne !ku !nu!numí !hǒ hǐ. Ñ †, tǐ ē, !kwíten !kùíta; hé tǐ
hǐ ē, ñ †, tǐ ē, ha !kě ss'ó ē “Wit-mond”.

!nū!numma-!kwítaken !ku é !khé!khé. !kuiiten !ku ā !nū!numm
(8556') !kwíten, kǒkǒñ !kwíten. () Hé tiken ē, há e !kǒtta-kkóé.

(8557') † Ssi !kwí-ĩ, !kaũ!kaũru !ná, au ssi !lgwíten !ná.

VI.—109.
L.

THE SONG OF !NŬ!NUMMA-!KWĪTEN.

!nŭ!numma-!kwiten * formerly said (sang)— (8555)

“Hñ-ñ, hñ;

I kill children who cry;

Hñ-ñ, hñ.

I kill children who cry;

() Hñ-ñ, hñ;

(8556)

I kill children who cry.”

A beast of prey (he, !nŭ!numma-!kwiten) is. My grandfather used to say (that) !nŭ!numma-!kwiten formerly said—

“Hñ-ñ, hñ;

I kill children who cry;

() Hñ-ñ, hñ,

(8557)

I kill children who cry.”

When my grandfather wished that we should leave off making a noise,† he said that !nŭ!numma-!kwiten formerly used to say—

“Hñ-ñ, hñ;

() I kill children who cry;

(8558)

Hñ-ñ, hñ;

I kill children who cry.”

* The narrator gave the following explanation of !nŭ!numma-!kwiten's name:—

“A man who eats great (pieces of) meat, he cuts them off, he puts them into his mouth. I think that eggs are white; therefore, I think that his name seems to be ‘White-Mouth’.” (8555’)

“!nŭ!numma-!kwiten is a beast of prey. A man was the one who gobbled eggs, swallowed down eggs. () Therefore, he was [his name was] !kōtta-kkōē.” (8556’) Reference is here made to a man of the early race, who swallowed ostrich eggs whole, and is the chief figure in a legend related by !hán†kass’ō (V.—56. *L.*).

† We were calling out, making a noise there, as we played. (8557’)

- He, ha ine túi !khwá-ᵒpuà ᵑwā llná, ha ine llkōū
 hă, au !khwá-ᵒpuà ᵑwā llná, ha ine llkōū lkaṃ lla
 (8559) () ha, llkhǒ lᵑuerrī ha, lᵑuerrī !khé llā llnéin,
 ā !khwá-ᵒpuà ᵑwā llná ha. Há lku-g ine ssùken,
 ssúken lè llnéin. Há lku-g ine kúī llníp(p),* au
 (8560) !khwá-ᵒpuă, há lku-g ine ssùken kǐ () lhin llā ha.
 Há lku-g ine llá, kkoún té hă. Há lku-g ine ttáǐ.

* The second *p* is almost whispered here.

And (when) he hears a little child crying there, he follows the sound to it, while the little child is crying there, he, following the sound, goes to () (8559) it, approaches it stealthily, approaching stealthily, reaches the hut, in which the little child is crying. He springs, springs into the hut. He catches hold of the little child, he springs, taking () it away. (8560) He goes to swallow it down. He departs.



A BUSHMAN FAMILY.

Photographed at Salt River in 1884.

**B. HISTORY (NATURAL AND
PERSONAL).**

VII. *Animals and their Habits—Adventures with
them—and Hunting.*

VII.—66.
B.

THE LEOPARD AND THE JACKAL.

(Dictated in 1871.)

- (354) Kóroken ॥xau iki ॥kaúë, au ॥kaúëten 1kā wāi.
Kóroken 1ne ॥xéi¹ ॥xēi, hañ 1ne tañ-ĩ ॥kaúë aũ wāita
- (354') ā. () Hañ bōr¹ō, hañ tañ-ĩ, aũ hañ tátti ē kóro
1kū ē. Hē ti hiñ ē, ha 1kū bōr¹ō, hañ ॥kwañ tán-ĩ,
hañ tattti kóro 1kú ē. Hē ti hiñ ē, ha 1ku bōr¹ō aũ
ha tán-ĩ, hañ ॥kwāñ ká ॥kaúë ā ha ā, ha si hā, ha
si ॥xam hā.
- (354) () Hē ti hiñ ē, ॥kaúëten 1ne 1koeiñ í, ॥kaúëten
1ne 1kī ha, ॥kaúëten 1ne ts'ĩ 1kūken ha, hañ 1ne hō
- (355) ha, hañ 1ne 1lañ 1kí lē ha au 1kúbbi; () hē ti hiñ
ē hañ 1ne 1naú tĩ hā.

VII.—121.
L.

DOINGS OF THE SPRINGBOK.

(Dictated in July, 1878, by 1hán+kass'ō.)

- (7236) Wái 1luára 1kuāñ ka 1naũ, au ha 1kuā 1là, au ha
1kí wái-Opuā ā tēñni, ha 1guónna,* au ha 1kuā 1là;
- (7237) hañ 1né ta: “ā, ā, ā,” () au ha 1kuā 1là; hé tíken
ē, hí tă, 1xōā tss'āin, í, au hi tátti, hí 1kwāiya;
au wáita 1kauka ॥xámki ɣwā, au hi 1xōāken-ggúwa
ɣwā. Hi 1xōāken-ggū 1né ta: “ā, ā, ā,” wáita
- (7236') * Au ha tátti, ha tneúmi ki 1lā 1khwā; ha 1ne 1guónna, au
1khwā 1lgwíten.
- (7240') Tĩ ē, n 1lkēllkē ss'ō au wái, í, hiñ ē, n 1luhāi, í.

VII.—66.
B.

THE LEOPARD AND THE JACKAL.

The jackal watches the leopard, when the leopard (354) has killed a springbok. The jackal whines (with uplifted tongue), he begs the leopard for springbok flesh. () He howls, he begs, for he is a jackal. (354') Thus he howls, he indeed begs, because he is a jackal. Therefore he howls when he begs, he indeed wants the leopard to give him flesh, that he may eat, that he also may eat.

() Then the leopard is angry, the leopard kills (354) him, the leopard bites him dead, he lifts him up, he goes to put him into the bushes; () thus he (355) hides him.

VII.—121.
L.

DOINGS OF THE SPRINGBOK.

The mother springbok is wont to do thus, as she (7236) trots along, when she has a springbok kid which is little, she grunts,* as she trots along; she says—“ $\tilde{a}_u, \tilde{a}_u, \tilde{a}_u$,”† () as she trots along. Therefore they (7237) (the springbok) make a resounding noise(?), because they are numerous; while the springbok kids also cry (bleat), while their mothers cry (grunt). Their mothers say—“ $\tilde{a}_u, \tilde{a}_u, \tilde{a}_u$,” the springbok kids say—

* Because she protectingly takes along the child, she grunts, as (7236') the child plays.

† Here the narrator made a grunting noise which, he said, was “in his throat”; and about which he remarked—() “When (7240') I sit imitating the springbok, then I cough, on account of it.”

“mè, mè, () mè,” while their mothers say—(7238)
 “ $\hat{a}_u, \hat{a}_u, \hat{a}_u$,” as they grunt. The springbok children
 say—“mè, mè, mè, mè,” while their mothers say—
 “ $\hat{a}_u, \hat{a}_u, \hat{a}_u$,” as they grunting go forward.

Therefore,* we are wont to say—() “O beast of (7239)
 prey! thou art the one who hearest the place behind,
 it is resonant with sound. Therefore, I said that
 I would sit here. For these male springbok which
 stand around, are those which will go along, passing
 behind () you; because I am lying down, and (7240)
 they do not perceive me; they will have to(?) go
 along, passing behind you, when ye have gone
 behind (the hill); they will have to(?) go along,
 passing behind you.”

VII.—70a. B.

HABITS OF THE BAT AND THE PORCUPINE.

Mamma said to me that the bat,† when the (4378)
 porcupine is still at the place where it is seeking
 about for food, does not come, for the bat remains
 with it, while it is seeking about for food. () When (4379)
 it (the porcupine) returns home, then it is that the
 bat comes to its hole;‡ then I know that the
 porcupine appears to have returned.

* Therefore, the Bushmen are wont to say: “O beast of prey! (7238’)
 it (the herd of springbok) seems as if it will arise; for thou art the
 one who seest the springbok’s children. For thou art the one
 who seest (that) the springbok’s children seem as if (they) would
 arise.” (They had been lying down, or, as the narrator expressed
 it, “sitting.”)

† The bat’s other name is *!gōgen*.

‡ The bat inhabits the same hole as the porcupine.

(4378’)

(4379)

- (4380) Maman ɪkēyā kē ā, tī ē, ń lně ssín ɪkōǎssē () ɪgǎuǎǎ, ǒ ká lnā ɪǎétten; hín ē, ń ɪkuǎn lně ǎēn-nǎ, tī ē, ɪgǎuǎǎ ɪkuǎn ɪkhǒǎ lně ssā; tā, ɪǎétten ɪkuǎn lně ssā. Hē-g ń lně ssē ɣáuki ɔpuǒin, ǐ; tá-g ń lně
- (4381) ssē () ɪkhǎu ǎ ɪgǎuǎǎ; tā, ɪgǎuǎǎ ɪlnāu, hǎ-g lně ɪkō ssā, ń lně ddí kúí tá ɔpuǒin, ń lně ɪǎóro ɪlumm ɪgǎuǎǎ; tā, ɪgǎuǎǎ ɪkí ǎ tss'ǎ ā, há kǎ ɪlnāu, ǒ há
- (4382) ɪkō ssā, hǎ-g lně () ttāi ɪkóttēn ǐ; ǒ há kǎ ǐ ǎǎ ssē ǎēn ɪkē ā, hǎ ssā ǎ; ǒ ha kǎ hǎ ssē ɪkǔ ssǎ ɪē ɪkǒǎ, ǒ ǐ ɪkǔ ɪétā ɔpuǒin. Hé tǐkēn ē, hǎ ttāi
- (4383) kúí ttā ɔpuǒin ǒ ǐ-ǐ, ǐ; ǒ hǎn kǎ hǎ ssē () ɪkǔ ssē, ǒ ǐ ɪétā ɔpuǒin, hǎ ssē ɪkhōu tī ē, ɪa ǒǎ ddǒǎ ɪkǎ ɪkí hǎ, ǒ ɪkǒǎ, tī ē, ɪkuǐ ddǒǎ ā ɪkuǐtyǎ hǎ ǒ ɪkǒǎ. Hē hǎ-g lně ɪkǔ ɪlnāu, ɪkuǐtēn ɪétā ɔpuǒin,
- (4384) () hǎn ɪkǔ kwákkenkkwákki ɪhín, ǒ hǎ ɪkhōuwǎ ɪkuǐ ɪkw'ǎ. Hé tǐkēn ē, ha ka ɪkǔ ǎ hǐ, ǐ ddí kúí tá ɔpuǒin, ǒ ha kǎ hǎ ssē ɪkhōu, tī ē, ǎgōuwǎ ɪnǔ é, ǐ.
- (4385) () Hé tǐkēn ē, máma kǎn ǎkǎkǎ kē, ń ssē ɪlnāu ǒ kǎ kǐ-ssā ttǎn ɔpuǒin, ń ssē lně ǎēn, tī ē, ɪgǎuǎǎ ɪkuǎn ā, ttāi ɪkóttēn ń; hǎn ɪkuǎn ā,
- (4386) ttāi ɔpuǒin ń. () ń ssē ɪlnāu, ǒ kǎ kǐ-ssā ttǎn ń kǎn ɔpuǒin, ń kǒǎ ɣáuki ɔpuǒin; tā, ɪgǎuǎǎ ssā, ǒ kǎ ɔpuǒin ɪlnǎ. Hē ɪgǎuǎǎ ɪkǔ kkwákken-
- (4387) kkwákken ɪhín, ǐ; ǒ kǎ ɪkǔ ɪétā ɔpuǒin. () ń ɣáuki lně ǎēn-nǎ ɪkē ā ɪgǎuǎǎ ssā, ǎ; ń ɪkǔ-g lně kǎ ń ǎ, ɪgǎuǎǎ ɣáuki ddǒǎ ssā, ǒ ɪgǎuǎǎ wǎ ɪkǔ ɪkē-kǒ ssā; hǎn ɪkǔ-g lně ssǎn ttāi, ǒ kǎ ɪétā ɔpuǒin.
- (4388) () Hē tǐkēn ē, ń ɣáuki ssē ɔpuǒin, ǐ, ń ssē ǎēn

Mamma told me about it, that I should watch for () the porcupine, if I saw the bat; then I know, (4380) that the porcupine appears to come; for the bat comes. And I must not sleep; for I must () (4381) watch for the porcupine; for, when the porcupine approaches, I feel sleepy, I become sleepy (on account of) the porcupine; for the porcupine is a thing which is used, when it draws near, to () go along making (4382) us sleep against our will, as it wishes that we may not know the time at which it comes; as it wishes that it may come into the hole while we are asleep. Therefore, it goes along making us sleep; while it wishes that it may () come, while we are asleep, (4383) that it may smell whether harm awaits it at the hole, whether a man is lying in wait for it at the hole. And if the man is asleep () it steals softly (4384) away [lifting its quills that they may not rattle], when it has smelt the man's scent. Therefore it is used to cause us to become sleepy, when it wishes to smell whether peace it be.

() Therefore mamma used to tell me that I should (4385) do thus, even if I felt sleepy, I should know that the porcupine was the one who went along making me sleepy against my will; it was the one who went along causing me to sleep. () I should do thus, (4386) even if I felt that I wanted to sleep, I should not sleep; for the porcupine would come, if I slept there. And the porcupine would steal gently away, while I slept. () I should not know the time at (4387) which the porcupine came; I should think that the porcupine had not come, while the porcupine had long come; it had come (and) gone away, while I slept. () Therefore, I should not sleep, that (4388) I might know when the porcupine came. For, I

lki ssē llgaũχũ. Tă-g ñ llnaũ, ǝ kā ǝpuǝĩnyă, ñ
ɽaũki ssē ǝenn lki ssē yă.

(4389) Hé tiken ē, ñ kā llnaũ, ǝ kā llkuĩtyă llgaũχũ, ñ ()
ɽaũki ǝpuǝĩn, ǝ kā !kóässē lki llgaũχũ; llgaũχũ
llkwă lnē ssē, ǝ kā !kóässē lki yă; ñ lnē lnĩ lki
!kuĩtyă, ǝ kā tá llkă tĩ ē, ñ ā ɽaũki ǝpuǝĩnyă.

(4390) Tă, máma lki ā lkwēiddakēn, () ǝkákka kē, ñ ɽaũki
ssē ǝpuǝĩn, ǝ kă kĩ-ssā ttăñ ǝpuǝĩn; ñ ssē llkēllkē
tĩ ē, táta kă ddi hē, hē táta lnē !kóässē ákken

(4391) llgaũχũ, ĭ. Hē tiken ē, táta kă ǝenn, () lki ssē
llgaũχũ, ĭ, ǝ hăñ tă llkă tĩ ē, hă !kóässē llgaũχũ.
Hē tiken ē, hă kă ǝén lki ssē llgaũχũ, ĭ; ǝ há
kkĩ-ssă ttăñ ǝpuǝĩn, hăñ ɽaũki tă ǝpuǝĩn; ǝ hăñ

(4392) tă llkă ti ē, hă kă hă () ǝenn llŋkē a llgaũχũ
ssă, ā.

Tă, hé tĩ hē lki ē, máma-ggũ ǝkákka kē ĭ, tĩ ē,
ñ lnũ ɽaũ llŋkoēn, tĩ ē, llgaũχũ lkũ ǝ ttss'ă ā ɽaũki

(4393) ttăĩ ǝ llkuañná; tă, hă lkũ ttăĩ ǝ llgă; tă, hă ()
lki ɽaũki lnĩ ǝ llkuañna. Hē tiken ē, hă ttăĩ
ǝ llgă, ĭ; ǝ hăñ tă llkă tĩ ē, llgă lki ā, hă lnĩ ā;
hăñ lkũ-g llnaũ, ǝ hă ttăĩ ǝ llkuañna, hăñ lkũ lélé

(4394) ǝhōkĩ, ǝ hăñ tă llkă ti ē, () hă tsăχăiten ɽaũki
tă ǝhănnũwă. Hé tiken ē, hă lnē lélé ǝhōken,
ĭ, ǝ hăñ tă llkă tĩ ē, hă tsăχăiten ɽaũki tă ǝhănnũwa.

(4395) Tă, hă tsăχăiten lnē tă !kuĩtyă. () llgăgen ā, hă
llŋkoēn ákken ā. Tă, hă lki ǝén-nă, tĩ ē, hă llŋkē,
hă lki ā, hă lnĩ ā; tĩ ē, hă ttăĩ hē, hăñ lnĩ ǝhōken,
ǝ llgă, ĭ.

(4396) Tátaken kăñ ǝkákka ke, ñ ssē () llnaũ, ǝ kā
llkuĩtyă llgaũχũ, ñ ssē llnaũ llŋkē á !kògen lnē ttēn

should do thus, if I slept, I should not know when it came.

Therefore, I am used to do thus, when I lie in wait for a porcupine, I () do not sleep, when (4389) I am watching for the porcupine; the porcupine comes, while I am watching for it; I see it return, while I feel that I am the one who did not sleep. For mamma was the one who thus () told me, (4390) that I must not sleep, even if I felt sleepy; I must do as father used to do, when father watched well for the porcupine. Therefore, father used to know () when the porcupine came, while he felt that (4391) he watched for the porcupine. Therefore, he used to know when the porcupine came; even if he felt sleepy, he did not sleep, because he felt that he wanted to () know the time at which the (4392) porcupine came.

For, these things are those about which my mother and the others told me, namely, did I not see that the porcupine is a thing which does not go (about) at noon; for it goes (about) by night; for it () cannot see at noon. Therefore, it goes (4393) (about) by night, while it feels that night is (the time) at which it sees; it would, if it went (about) at noon, it would be going into the bushes, while it felt that () its eyes were not comfortable. (4394) Therefore, it would be going into the bushes, while it felt that its eyes were not comfortable. For its eyes would feel dazzled. () Night is (the time) (4395) when it sees well. For, it knows that this is the time, at which it perceives; on the place where it goes it sees the bushes at night.

Father used to tell me that, () when lying in wait (4396) for a porcupine, at the time at which the Milky

- !χuõñni ā, hāñ ā, ñ lně ðēñnā, tī ē, ||ɤkē ā ||gāũχukən
 (4397) lně !kúũten ā, ||kuāñ é. Tátaken () kkĩssě ñ ō
 !kuǎ!kuǎtten; ñ sse llnāũ, ō kā !kuũten ss'ō ||gāũχũ
 kā !kóǎ, ñ ssĩn !kõǎssě !kuǎ!kuǎtten; tī ē, !kuǎ!kuǎtten
 (4398) !kóũki, hĩn ē, ñ !kõǎssě kwõkkwõñ hě. () Tā,
 hé tī hě ttúkõ ē, ||gāũχũ llnǎ hě; hě !kuǎ!kuǎtten
 !kóũki.

- Ñ ssĩn ||χām ttā-ĩ !khwě. Tehuẽñ ē, ñ ssĩn !kõǎssě
 hě, tī ē, tātā !kwẽĩ-ddǎkən, kkĩssě ñ, ĩ; tehuẽñ ē ñ
 (4399) ssĩn () !kõǎssě hě. Tátaken ðákka kě ā, tī ē,
 ñ ssě ʔáuki !kõǎssě !khwě; tā, ||gāũχũ ʔáuki ę tssǎ
 á kā hǎ ssě !kúũten !kǎũ lhĩn !khwě. Tā, hǎ kā
 (4400) !kũ !kúũten !kǎǎ ssā, !khwě () !hǎttenttũ, ō hā
 tá !kǎ tī é, hā kǎ hǎ ssĩn !khōũ. Hē tĩkən ē, há
 kǎ ttāĩ ||χwǎtten !khóǎ !khwě, ĩ, ō hāñ tā !kǎ tī ē,
 hǎ kǎ hǎ ssĩn !khōũ; tā hǎ !nũlnũtu !kĩ !kũ ē, ðákka
 (4401) () hǎ ā, tī ē, lā llnǎ hé tī.

- Tátaken kǎñ ðákka kě, ñ ssě ʔáuki ttũ ||wẽĩ, ō kā
 !kuĩtyǎ ||gāũχũ; tā, tssǎ ā ʔáuki ttāmssě ttũĩ,* hǎ é.
 (4402) Ñ ʔáuki ssĩn ||χām !kóroken ||wẽĩ; tā, ||gāũχũ ()
 ę tss'á ā ʔáuki ttāmssě ttũĩ, hǎ é. Hē tĩkən ē, í kǎ
 !kũ ttāmssě ssuẽn ʔwǎñnĩ, ĩ; ō ĩ, tā !kǎ tī ē,
 ĩ !hāmĩ, tī ē, í ssǎñ ǒǒ llnāũ, hā ǒǎ ttāĩ ssā, hǎ
 kóǎ lně ǒǎ ttũ.

- (4403) * Tss'á ā !nunttũ ʔáuki !kĩ !kuǎ, hǎ kǎñ !kũ é. Hē tĩkən ē,
 ĩ ʔáukĩ tá !kóroken ||wĩ, ĩ; ō itən tā !kǎ tī ē, tss'á ā, kǎ hǎ
 ssě !kũ llnāũ, ō ĩ kkĩ-ssā ðĩ, tī ē, ĩ ʔáuki !kóroken ||wẽĩ-yǎ, hāñ
 !kũ-g lně ssě ttũ.

Way turns back, I should know that it is the time at which the porcupine returns. Father () taught (4397) me about the stars; that I should do thus when lying in wait at a porcupine's hole, I must watch the stars; the place where the stars fall,* it is the one which I must thoroughly watch. () For this (4398) place it really is which the porcupine is at, where the stars fall.

I must also be feeling (trying) the wind. Things which I should watch, father in this manner taught me about, things which I should () watch. Father (4399) said to me about it, that I should not watch the wind (*i.e.* to windward), for the porcupine is not a thing which will return coming right out of the wind. For, it is used to return crossing the wind in a () slanting direction, because it wants to smell. (4400) Therefore, it goes across the wind in a slanting direction, because it wants to smell; for its nostrils are those which tell () it about it, whether harm (4401) is at this place.

Father used to tell me, that I must not breathe strongly when lying in wait for a porcupine; for, a thing which does not a little hear,† it is. I should also not rustle strongly; for, a porcupine () is (4402) a thing which does not a little hear. Therefore, we are used gently to turn ourselves when sitting; because we fear that had we done so (noisily), as it came, it would have heard.‡

* The porcupine will come from the place at which the star (4397) seemed to fall.

† A thing whose ears hear finely it indeed (?) is. Therefore, (4403) we do not rustle much on account of it; because (it is) a thing which, even if we thought that we had not rustled much, would hear.

‡ If the porcupine had heard, it would have turned back. (4402')

VII.—127.
L.

THE IKĀ-KĀŪ AND THE WILD CAT.

(Dictated, in January, 1878, by Ihañkass'ō.)

(6085') Ha Ikuān kǎ kǎ: "Tchǎ, tchǎ, tchǎ, tchǎ," au há
 ʔwěĩ Iguáttēn; au ha Inā Iguáttēn, au Iguáttā tā,
 ʔpuoin tā; he, ha Ine ʔwěĩ Iguáttēn, ĩ.

ʔeʔeñn kkuítā Ine Ikoú ha, hi-ta kūwà-g Ine ʔwěĩ
 Iguáttēn.

VII.—148.
L.

THE BABOONS AND ǁǁǁABBITENǁǁǁABBITEN.

(Dictated, in February, 1876, in the Katkop dialect, by Diǎ!kwāin, who heard it from ǁǁǁabbitenǁǁǁabbiten.)*

(5930) Ihúhú kǎn hǎ Iní ǁǁǁabbitenǁǁǁabbiten, ǒ hǎn Ihĩn
 Ihũ ē hǎ ssĩn ǁǁǁannũgũ Ikaṃ Iā hě. Hǎn hǎ Ikaṃmaĩnya

(5931) ttámberrě, hě Ihú á hǎ á hě. Hě Ihúhú hǎ () kūi:
 "Ikóin ǁǁǁabbitenǁǁǁabbiten kǎn Ikē Ikhóǎ Ikuítēn
 Iā; itēn ssě Ikaṃ Iho hǎ, ĩ ssě Ikaúken ttátēn
 Ikaṃ hǎ."

Ihúhúken hǎ Ikũ Ināu, ǁǁǁabbitenǁǁǁabbitañ kǎ hǎ
 (5932) ǁkē hě, () hǎn Ikuān hǎ ttüttũ hě, tĩ ē, hě Inǒ ttē
 ddǎ. Hě ǁǁǁabbitenǁǁǁabbiten hǎ ǁkē, hě ǁũǁũ kǎ
 Iuhǎ!Iuhǎn, ĩ.† Hě Ihúhú hǎ Ikũ Ikoǎken Ikhóē

(5933) Ikaṃ ssā () ǁǁǁabbitenǁǁǁabbiten; Ihĩn hǎ Ikwǎ!kwǎ

(5930') * ǁǁǁabbitenǁǁǁabbiten told this himself to Diǎ!kwāin, ʔó-bbō,
 Ikuru ggũ (a cousin), Inũru, and Ikwǎ!hũ, when they were children.

(5932') † "Ú kǎn ǁkǎkēn ĩ, uken Iǁwényǎ; ũ ǁúǁúgen Ikhǒ Ikoũ."
 Ihúhúken Ikũ-g Ině ǁwǎin hǎ, tĩ ē, hǎ kkuerriten hě; hǎn ǁkē,
 tĩ ē, hě ǁúǁũ Ikhǒ Ikoũ. Hé, hě Ikũ Ikwǎ!kwǎ Ikaṃ Ikhāiten,
 ĩ; Ihĩn Ikũ Ikaṃ Iho Iā ǁǁǁabbitenǁǁǁabbiten.

VII.—127.

THE SAXICOLA CASTOR* AND THE WILD
CAT.

It (the *Saxicola Castor*) says: "Tchǎ, tchǎ, tchǎ, (6085) tchǎ," when it is laughing at the wild cat, when it has espied the cat, while the cat is lying down, lying asleep; and it is laughing at the cat, on account of it.

The other little birds (hearing it) go to it, they are all laughing at the cat.

VII.—148.

THE BABOONS AND ¶ÁBBITEN¶ÁBBITEN.

The baboons espied *||ḫábbiten||ḫábbiten*, as he was (5930) coming away from the white men whom he had been to visit. He was carrying flour, which the white men gave him. And the baboons () said : “ Uncle (5931) *||ḫábbiten||ḫábbiten* seems to be returning yonder ; let us cross his path (?), that we may knock him down.”

The baboons did so; *||ǂáǂbbiten||ǂáǂbbiten* thought he would speak to them, () he asked them what they (5932) were saying. And *||ǂáǂbbiten||ǂáǂbbiten* remarked upon their foreheads' steepness (?).† And the baboons angrily (?) came down to () *||ǂáǂbbiten||ǂáǂbbiten*; they (5933)

* The *lkā-kaū* or *Saxicola Castor* is a little bird found in Bushmanland. It lives in trees and flies about. It is not eaten by Bushmen.

† “Ye speak to me! ye are ugly! your foreheads resemble overhanging cliffs!” The baboons became angry with him, because he derided them; he said that their foreheads resembled overhanging cliffs. And they broke off sticks, on account of it; they went towards ||*χάββιτεν*||*χάββιτεν*.

lkaṃ 1lkhāiten ē, hē kīē ssē ssā, lkaúken-ǎ 1ǎábbiten-
1ǎábbiten, ī.

lhúlhúká lkaúkǎn 1ǎám ssā; hīn há ttaúkō kkǎn
(5934) 1kēyǎ () hē óken-ggu, ā: “Tāta-ggú-wwē ! ũ kkóó
ssē á ssī ā, 1ǎábbiten1ǎábbiten lnā, ssī ssē 1lgwíten ī.”

1ǎábbiten1ǎábbityǎn há lnāu, há tūi, tī ē, lhúlhúká
(5935) lkaúken 1kwēiddā, ī, hǎn () há ka hǎn †ī, ‘Nǎ ǎá ssē
ttē lkī, n dđí? ó lhúlhú ǎúki ttaṃssē 1kwāya.’

Hǎn há kǔ-kkúiten †ī, ‘Nǎ kkǎn ssē 1lkaiten lnā, n
(5936) ssē 1lkaú ssīn lnā; lhúlhú ssē 1kuǎ lkū () 1ǎā lkī
1lkhóē n ó lnā.’

Hē lhúlhú 1kuǎn há 1ké 1ǎ há, ó hǎn 1lkaú ss’ó
lnā; lhúlhúká lkaúkǎn há 1kēyǎ hē 1kāgen ā, hīn
(5937) há kǎ: “Am̃ 1kóenyū () 1ǎábbiten1ǎábbiten
lnā gwāi; iten ǒ ssǎn †um̃ ó ī 1lgwíten lnā, ó
1ǎábbiten1ǎábbiten lnā; tā, ũ lkū ē, 1kóen, tī ē, hē
1kwēi ũ, ī, hé-tǎ 1kwīkwī; hīn 1lkhó, hē ǎúki ssǎn

(5938) () ǒróko lkúrru.” lhúlhú á há ē 1kērri, hǎn há 1kē
lhúlhúká lkaúken; hǎn há kǔ-kkúī, hǎn ttúttú lhú-

(5939) lhúká lkaúken, lhúlhúká lkaúken () lnó ǎū 1kóen, tī
ē, 1ǎábbiten1ǎábbiten ē 1kērri, há, hē ē lkaúken, hē
lkū ē, kǎ hē há 1lē 1ǎábbiten1ǎábbitenká tíkentiķen?

(5940) Hīn †kákken kúī 1ǎwǎn hē 1kē-ǒpuǎ é; há () hē
kīē lkū ē, 1lē há-kǎ tíkentiķen. Hīn lnó ǎū 1kóen,
tī ē, hē ē 1kē1kērriken 1kuǎn lkū ē, ssē lkīlkī 1ǎábbiten-
1ǎábbitentǎ tíkentiķen; hē ē 1kē1kērriken.”

(5941) () Hē 1ǎábbiten1ǎábbiten há ku-kkúī, hǎn †ī,
‘Nǎ kǎ ssē ttē lkī, n dđí, lhúlhú ssē ǎüttū n? tā, hē

broke off sticks, with which they intended to come to beat ||ǵábbiten||ǵábbiten.

The baboons' children also came; going along, they called out () to their parents about it: "O fathers! (5934) ye must give us ||ǵábbiten||ǵábbiten's head, that we may play with it."

||ǵábbiten||ǵábbiten did as follows, when he heard that the baboons' children were speaking in this manner, he () thought to himself, 'What shall I (5935) do? for the baboons are not a little numerous.' He thought, 'I will climb a krieboom, that I may sit above in the krieboom; the baboons will have (?) to () drag me down from the krieboom.' (5936)

And the baboons went up to him, as he sat above in the krieboom; the baboons' children spoke to each other about it, they said: "First look ye at () (5937) ||ǵábbiten||ǵábbiten's big head; we should be a long while playing there, with ||ǵábbiten||ǵábbiten's head; for ye are those who see that its bigness is like this; it seems as if it would not () quickly break." A (5938) baboon, who was grown up,* spoke to the baboons' children; he questioned the baboons' children: Did not the baboons' children () see that ||ǵábbiten- (5939) ||ǵábbiten was grown up—that they who were children should think that they could possess the pieces of ||ǵábbiten||ǵábbiten? They spoke as if he were their little cousin; that () they should possess his pieces. (5940) Did they not see that those who are grown up would be the ones to get the pieces of ||ǵábbiten||ǵábbiten; those who are grown up?

() And ||ǵábbiten||ǵábbiten thought to himself: (5941) 'What shall I do, (in order) that the baboons may

* The name of the head baboon, the big, old one, which goes (5932') after the rest, is !ǵhā !hō !kwǎ, or "Schildwacht".

- (5942) Ikũ #kákken lūhā ǝ ñ. Tíken Ikũ !ǰwǎń, () hě ssě !kěi llōū, hě ddǎ ñ.' Hě llǰábbitenllǰábbiten hǎ kũ-kkúi, hǎn #i, '#kam̄opuǎ, ñ kǎn ssě ǎm̄m̄ ǝkēyǎ
- (5943) Ihúhú ǎ, Ihú. Tǎ, () Ihúhú llkuǎn ǰ'auki ttam̄ssě !ham̄m̄ !kǎbbũ; ñ ssě llǝkōen, tí ē, hě lnǝ ǰ'au ssě !ham̄m̄, ǝ hē ttǝǎ, tí ē, ñ ǝkēyǎ hě ǎ, Ihú.'
- (5944) Hě llǰábbitenllǰábbiten () hǎ kũ-kkúi, hǎn ǝkē, -ǝ hǎn ddaūddaū hě, -hǎn hǎ kúí: "Ihú wwé! Ihúhú kkǎn ddǝ ē ǎ, hě lnǎ ñ, ũ kkóǝ ddǝ llǰǎwĩ hě."
- (5945) Hě Ihúhú hǎ lnāu, () hǎn kiē ttú, tí ē, llǰábbiten-llǰábbiten #kákka hě ǎ, tí ē, Ihú ssě llǰǎwĩ hě, Ihúhúgen hǎ Ikũ !kaúru-í, í. Hé, Ihúhú hǎ !kúǰě
- (5946) ǰútú llǰábbitenllǰábbiten, í; hě, () hǎ hǎ bbāi, o llǝkē ā Ihúhú !ham̄m̄ llā ǎ, hǎn orókō llkhǝ, ǝ lnǎ. Hǎn !kúǰe Ihú, ǝ hǎ bbāi Ihúhú; ǝ hě !kúǰe !kam̄
- (5947) llā lkōū, hǎn () !kúǰe Ihú.

VII.—75a.
B.

llKHǎ KA KKUM̄.

(Dictated, in January, 1875, in the Katkop dialect, by !kweiten ta llkēn, who heard it from her mother, #kam̄m̄-ǎn.)

- (4004) !khwǎn ǰw'ǎ lnǎ, ǝ llǰē; llkhǎn llkaūwǎ,* ǝ hǎn ǰw'ǎ lnǎ; hǎ ǰǝǎggúken ǝpuǝn ttǎ; hǎn lně llkaū ss'ǝ hě, ss'ǝ kǝ ǰw'ǎ.

Hě llkhǎ ttúí, ǝ hǎ ǰw'ǎ lnǎ. Hě llkhǎ !kam̄ ssǎ hǎ í.

- (4005) Hě () hǎ !kí Ihú llkhē, hě hǎ ǰǝǎkengǎ !khwĩ ttǎ hě; ǝ hǎn kǎ, hǎ lǎu llkhǎ; llkhǎn kǎ hǎ !ká hhǝ hǎ ǰǝǎkengǎ; hǎ-g lně bbū lē llkhǎ, í;

* Probably a contraction of llkaū hǎ.

leave me? for, they speak angrily about me. It sounds as if () they would really attack me.' And (5942) ||*ǵábbiten*||*ǵábbiten* thought to himself: 'Wait, I will first tell about the baboons to the white men. For () baboons are not a little afraid of a gun; I shall (5943) see whether they will not be afraid, if they hear that I am talking about them to the white men.'

And ||*ǵábbiten*||*ǵábbiten* () called out,—while he (5944) deceived them,—he said: "O white men! the baboons are here, they are with me, ye must drive them away" (?). And the baboons did thus, when () they heard that ||*ǵábbiten*||*ǵábbiten* spoke about (5945) them, that the white men should drive them away (?), the baboons looked about, on account of it. And the baboons ran, leaving ||*ǵábbiten*||*ǵábbiten*; and () he (5946) escaped, at the time when the baboons went away in fear, he quickly descended from the krieboom. He ran away, as he escaped from the baboons; while they ran to the cliffs he () ran away. (5947)

VII.—75a.
B.

A LION'S STORY.

The child cried there for "Bushman rice"; a lion (4004) hearing came to her, while she cried there; her parents lay asleep; she sat by them, sat crying.

And the lion heard, as she cried there. And the lion came to her, on account of it.

And () she took out (some of) the grass* upon (4005) which her parents were lying; because she had perceived the lion; the lion intended to kill (and) carry

* The narrator explained that the Bushmen sleep upon grass, (4007') which, in course of time, becomes dry.

llkhāñ ině !kúǰě lhin̄, ī; Ǿhókaken ině ttúko bbūbbū
(4006) lē. Hīn tātī, !khwā () bbū lēya llkhā, ī.

Hē !khwā ǰǝā ině !haū, hān á hā llǰē; hān tātī,
llkhā, ssīn ssē lká hē, ǝ !khwā ǰǝā ssīn bbū lēyā llkhā,
ǝ lkhē.

(4007) Hē llkhā ikū-g ině llān̄, lkūken ǝ lī. Hīn tātī, ()
lī lkū-g ině llká lkhī yā.

Hē !khwā ǰǝā kúǐ: “ī ñ tā !khwā, ǝ á ǰǝ ssīn
lkuǝǐ lkí, ā bbū lēyā llkhā, ssīten ssīn ssē lkūken.

(4008) Tā, ā-g ině bbū lēyā ssī llkhā, tā, () ssīten ssē
lkūken, ǝ á ǰǝ bbū lēya ssī ā llkhā. Hé tī hīn̄ ině
é, ssī ssē lká hā á, llǰē tā !káuǵī; tā, ā-g ině lkí
!k’auǐ ssī; ssī ssīn̄ ssē lkūki; ssīten ssīn̄ ssē lkūken,

(4009) ǝ á ǰǝ () bbū lēyā ssī á llkhā; á ǰǝ lkuǝǐ lkí, ā bbū
lēyā ssī llkhā, ssīten ssīn̄ ssē lkūken, ī.”

VII.—151. L.

THE MAN WHO FOUND A LION IN A CAVE.

(Related, in July, 1875, in the Katkop dialect, by Dīǎ!kwāñ, who
heard it from his paternal grandfather, !ǰūgen-ddī.)

(4890) N !kōin !ǰūgen-ddī, hā kan̄ oā kǎn #kákka kē,
tī ē, !kuǐ hā oā llnau, !khwā kkaūwā, hā #ī, tī ē,

(4891) hā ká hā () llā lūn̄ !kaúká llneín; ǝ llkhāñ óā ā
ddā hā ā, !khwā; hā ǰaúki ssē #ēnn̄, tī ē, llneín
ss’ǝ sshō hē; hā ssē llgǔ !k’ǔ, hā ssē lkām̄ lē tī ē
!ǰarra, llkhā ssē lnī hā.

off her parents; she set the lion on fire with it;* the lion ran away; the bushes took fire.† Because the child () had set the lion on fire. (4006)

And the child's mother afterwards gave her "Bushman rice" (because) she felt that the lion would have killed them, if the child had not set the lion on fire with grass.

And the lion went to die on account of the fire. Because () the fire had burned, killing it. (4007)

And the child's mother said: "Yes, my child, hadst thou not in this manner set the lion on fire we should have died. For thou didst set the lion on fire for us, for () we should have died, hadst thou not set the lion on fire for us. Therefore it is, that we will break for thee an ostrich eggshell of "Bushman rice"; for, thou hast made us to live; we should have been dead, we should have died, hadst thou not () set the lion on fire for us; hadst thou not, in this manner, set the lion on fire for us, we should have died." (4008) (4009)

VII.—151.
L.

THE MAN WHO FOUND A LION IN A CAVE.

My grandfather, !*χūgen-dāi*, formerly told me, that a man long ago did thus: when the rain fell he thought that he would () go (and) sleep in a cave; when a lion had been the one who had made rain for him, so that he should not know the place at which (his) home seemed to be, that he might pass (it) by (in the darkness), so that he might go to a different place, that the lion might get hold of him. (4890) (4891)

* She set the lion's hair on fire. (4005')

† As he ran through the bushes, they caught fire also.

- (4892) () Tiken ʔáuki ttām^opuā ē llgā, tā, hă lkũ lēlē
 ʔhōken; hăn ʔáuki lnĩ, tĩ ē, hă ttāi, lkă-ă llā hē.
 Hăn ʔáukĩ lnē tēn-nă, tĩ ē, llnēin ss'ō sshō he.
- (4893) Hē, () hă kũ-kkúĩ, hăn tĩ, 'N kăn ddóä ssē
 lkāgen ll^okoēn llgáuē lkăukă llnēin; n ssē llă lūn
 hē, ố kă lnă hē; n ssăn lhaug-n llnāu, lgáuē, n ssē
- (4894) lkuĩtyē; tā lkhwā () ʔáuki ttāmssē kkaũ n.'
- Hē lkhă ố mmāi, hăn ssā, lkăukă llnēin; hăn
 ssăn lkă lkĩlkĩ lkuĩ, ố lkăukă llnēin.
- (4895) Hē hă ttā, lkă tĩ ē, hă llkuăn ll^oam lkă; () hăn
 lnē lkũ llnāu, hăn kă hă lkhóē ssin lkăukă llnēin, hăn
 lnē llhōă, hē hă lkũ ʔpuoin, i; ố hăn kă hă llhōă;
- (4896) ố hăn ssin tĩ, tĩ ē, hă kă hă ss'ô-kô lk'ôässē () lkuĩ;
 hă ssē llnāu, lkuĩ yā lé ssā, ố lkuĩ yā kă hă tĩ, hă kă
 hă ll^okoēn, tĩ ē, hă kă hă ttē hă-kă tchuein, i, hă ssē
- (4897) lkăă lkuĩ. Hăn llkuăn ssin lkwēidaken, tĩ; hăn ()
 lkũ-g lnē ʔpuoin ttāi.
- Hē lkuĩ lkũ ssā, ố hăn ss'ô-kô ʔpuoin. Hē lkuĩ
 hă llnāu, ố hăn kă hă lē llē lkăukă llnēin, hăn hă
- (4898) ttūi, tss'ă ā, hă l^owăin hă ttū; hē lkuĩ hă () kũ-
 kkúĩ, hăn tĩ, 'lk'ē l^oă ddóä ssā, lkăukă llnēin, hăn
 lkă llnă, lkăukă llnēin, ē ttū ố tĩ é?' Hē hă hă
- (4899) kũ-kkúĩ, hăn tĩ, 'Tss'ă ddē l^oă ā lk'ē ʔáuki lnē
 ʔpuoin ttāiyă, hē lk'ē ʔáukĩ lnē ll^okēyă kē?' Hē
 hă hă kũ-kkúĩ, hăn tĩ, 'N kăn ʔáuki ssē lkwi lk'ē;
- (4900) tă-g n ʔáuki tēn-nă, () tĩ ē, lk'ē lnô é; tā, n ssē
 ămm ttām^opuā lkăin-ă, n ssē ttā, tĩ ē, lk'ē kwô-
 kkwăin lnô é. Tă, n ssăn ố lkũ llnāu, tss'ă ā l^oarră,
 hă é, n kkôö lkwi lkwéta.'

() The place was not a little dark, for, he con-(4892)
tinued to go into the bushes ; he did not see the
place along which he was walking. He did not
know the place at which (his) home seemed to be.
And () he thought, ‘I must go along in the dark-(4893)
ness seeking for a cave, that I may go to sleep in it,
if I find it ; I can afterwards in the morning return
home ; for, the rain () does not a little fall upon me.’ (4894)

And the lion had come first to the cave ; it came
to wait for the man in the cave.

And it felt that it was also wet ; () when it had (4895)
sat (for a little while) inside the cave, it became
warm, and it slept, when it had become warm ;
while it had thought that it would sit watching for
() the man, that it might do thus, if the man came (4896)
in,—while the man thought he would look for a place
where he could lay down his things,—it might catch
hold of the man. It had thought so ; (but) it () fell (4897)
fast asleep.

And the man came, while it sat asleep. And the
man, when he had entered the cave, heard a thing
which seemed to breathe ; and the man () thought : (4898)
‘Can people have come to the cave ? Do they wait
at the cave, those who breathe here ?’ And he
thought, ‘How is it that the people do not talk, () (4899)
if people (they) be ? Can the people have fallen
fast asleep, that the people do not speak to me ?’
And he thought : ‘I will not call out to the people,
for I do not know, () whether they are people ; for, (4900)
I will first feel gently about (with my hands), that
I may feel whether real people (they) be. For, I
should, if it were a different thing, I should call
awakening it.’

- (4901) () Hē, hă !kǎ́n, ǐ; hě hă ttā, tǐ ē, tss'ă ā lkū ttǎn
hă lkǐ lkúkǐ, hă lkū ā ă. Hé hă lkā ssē !khē lkō llā,
ǐ; hě hă !kǎ́n ákken, ǐ; hě hă ttā, tǐ ē, llkhǎ lkū
(4902) ddóā ā, () ɔpuǒin llkhóē sshō !kǎ́kǎ llneín. Hē hă
lkū ttāmssē kkwǎ !ǰuǒnni, ǐ; hě hă lkū hǎ kwǎ́kken-
kwǎ́kkǐ lhǐn, ǐ.

Hē, hă hǎ llau, hǎn kǎ hă llē llkhwé-tēn, hǎn hǎ
(4903) lnē () !kúǰē llwēí, ǒ hǎn hǎ #í, tǐ ē, llkhǎ ssǎn !khōu
hă lkw'ǎí ē, hă ssín llǎn !kǎ́n llkhǎ, ǐ; llkhǎ kkōǒ ssē
!kúǰē llgǎuē hă.

(4904) Hē, hă hǎ llau, hǎn kǎ hă llē llkhwétēn, ǒ () āu-
ɔpuǎkǎ ssuén é, hǎn hǎ ttūí llkhǎ, ǐ; ǒ llkhǎn kǎ
hă !khōu hă lkw'ǎí, ǒ llkhǎn lkū létā ɔpuǒin. Hé

(4905) llkhǎ lkū llau, hǎn lkwēí lkuǎn, ss'ó-kǒ ɔpuǒin, ()
!kuí lkw'ǎín lkū lē hă lnúnu; hě hă hǎ lkū llau,
!kuí lkw'ǎí ē ttǎn !kuí !khē hí hă, hǎn lkū kúí !gǒǒ

(4906) ǔ !khē; ǒ !kuí lkw'ǎí ē hă !khōu hě, hě ttǎn ()
!kuí !khē hí hă; hǐn lkū ē, hă lkǎ́-ǐ, tǐ ē, ttǎn, !kuí
llná hă.

Hē !kuí hǎ ttūí hă, ǐ; hě !kuí hǎ kkūí: “Hă kǎn

(4907) !ǰwǎ lnǎ n̄ lkw'ǎí; tā, ă llkuǎn () lkū-g lnē ā ttūí,
tǐ ē, !kǎ́kǎ llneín lnē lkwēiddǎ, ǐ; tā, llkhǎ llkuǎn
lnē !ǰwǎ !kábbē lhǐn, ǒ-g n̄ lkw'ǎí; tā, hă lkū-g

(4908) lnē !ǰwǎ tssi-ǎ llgǎuē lkí n̄, () ǒ !kǎ́kǎ llneín.”
Hē !kuí hǎ kǔ-kkúí, hǎn #í, hă ʼáuki ssē lkām llē
llneín; tā, hă lkú ssē !kūǰē, tǐ ē !ǰárrǎ; tā, hă

(4909) #én-nǎ, tǐ ē, llkhǎ kǎ hă ssē lkǎ́-ǎ hă () !nwǎ; hă
ssǎn lkū !hāu hă llau, !gǎuē yā !khwāiyǎ,—ǒ llkhǎ

() And he felt about; and he felt that a thing (4901) which seemed to have hair was there. And he gently approached a little nearer to it; and he felt well about, and he felt that a lion was the one which () (4902) slept sitting inside the cave. And he gently stepped backwards (and) turned round; and he went out on tiptoe.

And, when he had gone to a little distance, he () (4903) ran swiftly, because he thought that the lion would smell his scent (where) he had gone to feel about for the lion; the lion would run to seek him.

And when he had gone to a little distance, when () a little time had passed, he heard the lion, because (4904) the lion had smelt his scent, while the lion slept. And as the lion had in this manner sat sleeping, () (4905) the man's scent had entered its nose, and, because of the man's scent, which seemed as if the man were standing beside it, it had growling arisen; because the man's scent which it smelt, seemed as if () the (4906) man were standing beside it; that was why it snatched at the place at which the man seemed to be.

And the man heard it; and the man exclaimed: "It sounds as if it had perceived my scent; for thou (addressing himself) () art the one who hearest that (4907) the cave sounds thus; for the lion sounds as if (it) had been startled awake by my scent; for it sounds as if (it) were biting about, seeking* for me () in (4908) the cave." And the man thought, that he would not go home; for, he would run to a different place; for, he knew that the lion would find his () spoor; (4909) he would afterwards do as follows, when the day

* The narrator explained that the lion was smelling and (4907') growling about, in order to find the person (or persons) whom it had smelt.

ḡă lkhá hă,—hă ssắn lċũ !hau hă ||ʒkoén !gaúē !nḗn
 ǒ !gaúē.

- (4910) Hē !gaúē hă lċũ !khwā, ǒ () !kuítēn ttaúkǒ !kūḡē,
 ǒ hă hă ttūi lkhă, tí ē, lkhă lkwēiddā, ī, ǒ lkhă
 !gaúē lkí hă. Hē, hă hă !naū, hắn !kūḡē !ā, hắn
- (4911) !nī !k'ē ē !ḡarra, hē tá !í, ē () hē !kē kkuń lkí
 hē, ī. Hē hă hă kũ-kkúí, hắn #ī, 'N kăń ssē !kūḡē
 !í ā kkiē !khē, n ssē !lē !k'ē ē kkiē !kē !ná, n ssē
- (4912) !ā !ūn hē.' Hē hă hă () kũ-kkúí, hắn #ī, 'Á ḡă
 kăń #ī, !bbō-kēn-ggú ḡáukī ssīn !ḡám #kákka kē,
 tí ē, lkhă tsăḡáú, hă kă !ḡām !naū, ||ʒkē kō, hē
- (4913) !khǒ !í ǒ !gā? n ssē () ||ʒkoén, tí ē, !í kwō-kkwăń
 !nǒ é, ā kkiē !ká !ná.' Hē, hă hă !kūḡē !kō !ā,
 ǒ !í, ī; hắn hă ||ʒkoén; hē hă hă ||ʒkoén, tí ē, !k'ē
- (4914) !kuăń !khē !k'au tā !í-ttũ-!ḡáú. () Hē hă hă kũ-
 kúí-tēn #ī, 'N kăń !kuăń ssē !lē !k'ē; tā, tí !kuăń
 !khǒ !k'ē !kuăń é.'

- Hē hă hă !ā !k'ē, ī. Hē, hă hă kũ-kúí-tēn ||ʒkēya
- (4915) !k'ē, ī: " Ũ kċá () kăń #ī, n ḡau ttaí !ēyă !kūken,
 ǒ !gā kă tí é. N lċũ !naú tí ē, lkhă Ǫpuóinyă;
 hē tiken ē, ú !nī n, ī. Tā, ũ ḡáukī ssīn ssē !nī n,
- (4916) ǒ lkhă ḡáukī ssīn Ǫpuóinyă; () tā, tí ē, hă
 Ǫpuóinyă, ī, hē lċũ ē, tí !khǒă, ũ !nī n, ī; n !ké-
 ssă ú. Tā, n !kuăń ssīn #ī, tí ē, n kăń !ā !kā !ná-
- (4917) !ná, !káukă !nḗn, ǒ !khăń Ǫă lċũ () ssăń !kā lkí
 n, ǒ !káukă !nḗn. N ḡáukī #ēń-nă, tí ē, lkhă Ǫă
 !kóē sshō !káukă !nḗn; n !kuăń #ī, tí ē, n kăń
- (4918) !kăń-ă !gaúē, tí ē, kkiē !kōwă, n ssē ttē n-kă ()

had broken,—if the lion had not killed him,—he would afterwards look seeking for (his) home in the morning.

And the day broke, while () the man was (still) (4910) running, because he had heard the lion, namely, the noise that the lion made, while the lion sought to get him. And, as he ran along, he espied the fire of some other people, which () they kindled (4911) to warm themselves. And he thought: ‘I will run to the fire which stands yonder(?), that I may go to the people who are making fire there, that I may go to sleep (among) them.’ And he () thought: ‘Dost (4912) thou not think (that) our fathers also said to me, that the lion’s eye can also sometimes resemble a fire by night? I will () look whether it be a real (4913) fire which burns there.’ And he ran nearer to the fire; he looked, and he saw that people were lying round(?) in front of the fire. ‘ () And he thought: (4914) ‘I will go to the people; for the thing seems as if they are people.’

And he went to the people. And he told the people about it: “Do ye () think, that I have (4915) not walked into death this night? It happened to me that the lion slept; therefore ye see me! For, ye would not have seen me, had the lion not slept; () because it slept, hence it is that the thing seems (4916) that ye see me; I have come to you. For, I had thought that I would go to wait there (in) the cave, but, the lion had () come to wait for me in the (4917) cave. I did not know that the lion was sitting inside the cave; I thought that I would feel about, seeking for a place which was dry, that I might lay down my () things there. Then, when I walked into the (4918) cave, I heard a thing which sounded as if it breathed;

- tchueñ, i. Hē tiken ē, ñ llaū, ñ ttāi lé-ssā !kaūkă
lnein, ñ ttūi tss'á ā !χwăñ hă ttū; hē-g ñ lkuăñ
(4919) Inē #i, tī ē, !k'é lkuăñ ss'ō !χām ē !kă lla, ()
!kaūkă lnein. Ñ lkuăñ ttūi, tī ē, tss'ákă ttū ɽauki
!χwăñ !kuí; ñ Inē kŭ-kkúí, ñ #i, ñ ssē ămm !kăñ,
(4920) ō ñ ɽauki ttē ñ-kă tchueñ. Ñ Inē !kăñ, ō ()
kăñ !kŭ !kí ñ-kă tchueñ; hē-g ñ lkuăñ Inē ttāmssē
!kăñ, i. Ñ !kŭ-g Inē ttā, tī ē, ñ !kŭ-g Inē !kăñ
(4921) !kúki; hē-g ñ !kŭ ttā, tī ē, !khă ốă ddốă ā, ()
○puoin, !lkōē sshō. Ñ !kŭ-g Inē kkwă !χuốnmí, ō kăñ
kăñ, ttā, tī ē, !khă ốă !kŭ ddốă ế."
- (4922) Hăñ Inē !kēyă !k'é kkuítē ã, !k'é kkuítē ()
Inō ɽau ddốă ttūi, hă-kă !gaúē; hē tiken ē, !k'é
kkuítē ssē !k'ốässē !khă; tā, !khă kă hă ssē ssē,
(4923) ō !khă !kă-ã, hă !nwă. Hé, hē ttūi !khă, i; ō ()
!khăñ ttüttú !gaúē !kí hă. !khăñ ttüttú, tī ē, !kuí
ā lkuăñ ssin ddốă !k'é ssă hă, hă Inō ddé, ō tī ē,
(4924) hă lkuăñ !khōu, tī ē, !kuí !nwă !kw'ăi () lkuăñ
!gwí-ssin lnein á ă. Tiken lkuăñ ttăñ, hă lla
lnein á ă; hăñ kă !kuí !khōu #kă, hă ã, hă ssē
!mí !kuí.
- (4925) !gaúeyágen !kŭ !khwāi, ō !khăñ ddốă !χē () !kí
hē. Tī ē, !gaúē Inē !khwāi, i, hŭn !kŭ-g Inē ē,
!khă Inē ttāi, χū ttúi !k'é, i; ō hăñ lkuăñ ttā, !kă
(4926) tī ē, !lkóin !kŭ-g Inē !hŭn; hē tiken ē, hă ttāi, ()
χū ttúi !k'é, i; ō hăñ ttā, !kă tī ē, !lkóin !kŭ !hŭn.
Tā, !k'é ssan !mí hă; tā !khă !kí ế, tss'á ā, ɽauki kă
hă ssē ssē í, ō !lkóin yă !khē.

and I thought that people seemed also to be waiting there () (in) the cave. I heard that the breathing (4919) of the thing did not sound like a man; I thought that I would first feel about, while I did not lay down my things. I felt about, while () I (still) had my (4920) things; and I felt gently about. I felt that I was touching hair; and I became aware that (it) must be a lion which () slept, sitting in (the cave). (4921) I turned softly back, when I became aware that it was a lion."

He told the other people about it: () Did not the (4922) other people hear its seeking? Therefore, the other people must watch for the lion; for the lion would come, when the lion had found his spoor. And they heard the lion, as () the lion questioned, seeking to (4923) get him. The lion asked, where was the man who had come to it—because it smelt that the scent of the man's spoor () had ceased at this house? The (4924) thing seemed, as if he were at this house; it wanted the man to become visible, that it might get hold of the man.

Day broke, while the lion was (still) threatening () (4925) them. When the day broke, then it was, that the lion went away, leaving the people; because the sun was rising; therefore, it went away, () leaving the (4926) people, while it felt that the sun rose. For (otherwise), the people would perceive it; for the lion is a thing which is not willing to come to us, when the sun stands (in the sky).

VII.—161.

L.

CERTAIN HUNTING OBSERVANCES,
CALLED !NĀNNA-SSĔ.

(Dictated, in September, 1875, in the Katkop dialect, by Dīā!kwāin, who heard it from his mother, †kam̄mē-ān.)

- (5301) Ō í !nā́nna-ssĕ ɔpuāi, íten lkweĩ ɔǒ-ken, ddi ;
 ǒ íten kǎ, ɔpuāi ssĕ lkūken. Tā, ɔpuāi ɔáuki ssĕ
 lkūken, ǒ í ǰǎ !nā́nna-ssĕ hǎ.

Íten !nāu, tss'ǎ ā ɔáuki ǁǰuérřitǎ, hǎn ā, í hĩ hǎ,
 ǒ í ǁǰǎ ɔpuāi ; ǒ íten kǎ, ɔpuāi yǎ ssin ǁǰām
 ɔwǎn tĩ ē, hǎ lkweĩ ɔǒ, í. Tā, ɔpuāi lkĩ !nāu,

- (5302) () í hĩ tss'ǎ ā !nérrityǎ, há-kǎ ǎ, tss'ǎ-ken lkū
 kkōǎn !hín ; hǎn lkū-g !né ɔwǎn, tĩ ē, tss'ǎ ā,
 í ssin hǎ há-kǎ ā. Tss'ǎ-ken ǁǰām lkū-g !né ɔwǎn,
 (5303) tĩ ē, tss'ǎ ā, () í ssin hǎ, há-kǎ ǎ, tĩ ē, hǎ kǎ
 lkweĩ ɔǒ, í.

Hĕ tiken ē, lk'é !kĕ!kérřitĕn kǎ ǎ hĩ ǎ, tss'ǎ ā ɔáuki
 !nérrityǎ, há-kǎ hǎ. Hĕ ɔáuki ǎ hĩ hǎkǎ-kkū ; tā,
 (5304) () hĕ lkū í ǎ hĩ ǎ, hǎ ē, hĕ †ĕñ-nǎ hĕ, tĩ ē, hĕ
 kĕ ssĕ lkĩ !gĩ!gĩ !gaúǒken, !gaúǒken ssĕ lkǎ ɔpuāi.

- !k'é-ten !nāu, ǒ í ǁǰǎ !khwaĩ, hín ɔáuki ǎ hĩ ǎ,
 (5305) () whāita ǎ, ǒ hín ttā, !kǎ tĩ ē, whāi ɔáuki ttām-
 ssĕ ttāi. Tā, há ka lkū !nāu, !gā kǐ-ssā é, hǎn kǎ
 lkū ttāiyǎ ttín ; !gaúé lkū !khwaĩ, ǒ hǎ ttāi-ǎ ttín.

- (5306) Hĕ tiken ē, () !k'ĕ!kérřitĕn ɔáuki tá ǎ hĩ ǎ, whāita
 ǎ ; ǒ hín ttā, !kǎ tĩ ē, ɔpuāi kǎ hǎ ssĕ !nāu, í hǎ
 whāitǎ ǎ, hǎ kkō ǁǰām ɔwǎn whāi ; hǎ kóǒ ɔáuki
 (5307) !kam̄ !ĕ tĩ ɔpuǒrru-é ; ǒ () hǎ ttā, !kǎ tĩ ē, í hǎ
 whāi ā ɔáuki ɔpuǒin, ǒ !gágen kǐ-ssǎn é. Hǎn

VII.—161.
L.

CERTAIN HUNTING OBSERVANCES,
CALLED !NĀNNA-SSĚ.

When we show respect to the game, we act in (5301) this manner; because we wish that the game may die. For the game would not die if we did not show respect to it.

We do as follows: a thing which does not run fast is that which we eat, when we have shot game; because we desire that the game should also do as it does. For the game is used to do thus, if () we (5302) eat the flesh of a thing which is fleet, the thing (*i.e.* the game) arises; it does like that thing of whose flesh we did eat. The thing also acts like that thing the flesh of which () we had eaten, (doing) (5303) that which it does.

Therefore, the old people are accustomed to give us the flesh of a thing which is not fleet. They do not give us all (kinds of) food; for () they only give (5304) us food (of) which they know that it will strengthen the poison, that the poison may kill the game.

The people do thus, when we have shot a gemsbok, they do not give us () springbok flesh, for they feel (5305) that the springbok does not a little go. For it is used to act thus, even if it be night, it is used to walk about; day breaks, while it is (still) walking about. Therefore () the old people do not give us springbok (5306) meat; while they feel that the game, if we ate springbok meat, would also do like the springbok; it would not go to a place near at hand, while () (5307) it felt that we ate springbok which does not sleep, even though it be night. It (the game) would also

- ॥χām lně ॥kē॥kē tī ē, whāi ddā hě; hě whāi tā
 (5308) ॥naū, ō ॥k'ōīn yā lēyā hā, ō ॥χōē ā () ॥χarra,
 ॥k'ōīn ॥kū ॥hīn hā, ō ॥χōē ā ॥χarra, ō hā ttā, ॥kā
 tī ē, hā ʔaúki ssīn ʔpuōinyā. Tā, hā ॥kū ttāi-ā
 (5309) ttīn, ō ॥gā. Hě tīkən ē, ॥kē!kérřitən ॥hāmī ()
 hě ā hī whāitā ā, ō hīn ttā, ॥kā tī ē, ॥khwāi ʔaúki
 ká hā ssē ʔpuōin-ssīn, ō ॥gā kī-ssā é. Tā, hā ká
 (5310) hā ssē ॥kāgən ॥kī ॥khwāi ॥gaúē, ō hā () ʔaúki
 ʔpuōin.

- Hě tīkən ē, ॥k'é ॥kē!kérřitən ʔaúki ká, í ssē ॥χām
 ॥ká-ā whāitā ā, ō í ॥ká!ká, ō hīn ttā, ॥kā tī ē,
 (5311) í ॥ká!ká ē, í ssīn ॥kānnā ॥hōu, () hē kō ॥nwā,
 ī; hě ē, í ॥ká-ī tss'ákā ā, ī; í ssīn ॥χī tss'á, hě í
 ॥ká!kákən ē ॥χām ॥kē!kēyā, í ॥khōuwā whāi
 ॥kwāi; ō hīn ttā ॥kā tī ē, í ॥ká!ká ॥kī ē, ssīn
 (5312) () ॥kānna ō ॥nwā, itən ॥χī tss'á. Hě tīkən ē, í-g
 ॥naū, í ॥ká-ā whāitā ā, tīkən ʔwān, í hā whāikā
 ā, ō í ॥ká!ká-kən ॥kū ē, tī ʔwān, í hā whāitā
 (5313) ā, ī. Íten () ʔaúki hā whāitā ā, tā, í ॥ká!ká
 ॥kū é. Íten lně kán #ī, 'Tss'á kā ā, n ॥kuān ʔaúki
 ssīn ॥khōuwā tehūén ē, n kán lně ॥khōu hě.' ॥kū-
 (5314) kō ā há ॥kuākka, hā-g lně kū-kkū, hā () ॥kē:
 "Á kán ddōā ssīn ॥ká-ā, whāitā ā, hīn ss'ō ē ॥kwēi
 ॥kuān, ddī; tā, n ॥kuān ttā ॥kā tī ē, ā ʔaúki ॥kuān
 ॥khōā ॥khōuwā tehūén ē ॥χarra."
 (5315) Hě tīkən ē, ॥k'é ká () ॥kū ॥naū, ॥kuí ā, há ॥χā
 tss'á, hě ʔaúki ā hā ॥kāmān whāi; hě ॥kū ā, hā
 ॥kū kán ssuēn, ō há ʔaúki ॥hīnyā, ō tī ē, ॥k'éyā

do that which the springbok does; and the springbok is wont to do thus, when the sun has set for it in one () place, the sun arises for it in a different place, (5308) while it feels that it has not slept. For it was walking about in the night. Therefore, the old people fear () to give us springbok's meat, because (5309) they feel that the gemsbok would not be willing to go to sleep, even at night. For it would, travelling in the darkness, let the day break, while it () did (5310) not sleep.

Therefore, the old people also do not allow us to take hold of springbok's meat with our hands, because our hands, with which we held the bow () and the arrows, are those with which we are (5311) taking hold of the thing's flesh; we shot the thing, and our hands also are as if we had smelt the springbok's scent; because our hands are those which () held the arrows (when) we shot the thing. (5312) Therefore, if we take hold of springbok's meat, the thing is as if we ate springbok's meat, because our hands are those which (make) the thing seem as if we had eaten springbok's meat with them. We () (5313) have not eaten springbok's meat; for it is our hands. We think, 'How can it be? I have not smelt the things which I am (now) smelling?' Another man, who is clever, he thus () speaks: "Thou must have (5314) taken hold of springbok's flesh, it must be that which has acted in this manner; for, I feel that thou dost not seem to have smelt other things."

Therefore, the people are used () to act thus with (5315) regard to the man who shot the thing, they do not allow him to carry the springbok; they let him sit down at a little distance, while he is not near to the place where the people are cutting up

(5316) ǎ lǎ whāi, ī. Tā, hǎ lǎ kǎn ss'ō, () ō há
 !hām̃ tī ē, há ssǎn !khōu whāikǎ !kǎrra !kw'ǎ;
 hǎ ē, hǎ kǎn ss'ō, ī; ō hǎn kǎ, hǎ ǎ ssē !khōu
 !kǎrra !kw'ǎ.

!NĀNNA-SSĒ.

SECOND PART.

FURTHER INFORMATION; PARTICULARLY WITH REGARD TO THE TREATMENT OF BONES.

(Given, in 1878, by !hánǎkass'ō.)

(7258') Hǎn !ku !kù ákken tchueǎta !kwáǎen, au hǎn ǎ'áuki
 hérru-ǎ, ī.

Hǎn !uhǎ !khōǎ !kwáǎen, au !néǎn ǎ !khā (tǎ ē
 !néǎn ttú !ké-ss'ō hǎ, hǎn !né ta, !néǎn ǎ !khā, ī);
 he hǎ !éǎé, hǎn tǒtǒro !khǒ !kwáǎen, ī. Hé tǎken
 ē, hǎ !né ta, !kǎ, ī; au hǎn tátti, hé tǎ hǎ ē, hǎ !éǎé,

(7260) hǎn tǒtǒro !khǒ !kwáǎen, ī; () hǎn tǒtǒro !á !hǒ
 !kwáǎen au ǒhǒ (!nábbá-ǒpuǎ); au tǎ ē, hǎ !éǎé,
 hǎn !khǒ!khǒ !kwáǎen, ī.

He, !kǎkkō !né kkwǎrreten !uhǎ !khǒ !kwáǎen
 au !gǒro; * ha !né !náǎ, ha kkwǎrreten !gwǎya

(7261) !kwáǎen, ha !né () !kǎm !kwáǎen, ha !né !á tǒro
 !hǒ !kwáǎen au hē tǎ.†

(7260') * !gǒro ā !kwāi “one breastbone”; pl. !gǒtten!gǒtten.

(7261') † !néǎn ā !kwāi, hǎn !ku !kǎ hǎ-hǎ-ka !kǎ; !kǎkkókǎn !ǎǎmki
 !kǎ !kǎkkōka !kǎ; !kǎkkō, hǎn !ǎǎmki !ku !kǎ, hǎ-hǎ-ka !kǎ;
 wǎi ē ha !khǎ hǎ, hǎ-ta !kwáǎen.

the springbok. For he sits at a little distance, () (5316) because he fears lest he should smell the scent of the springbok's viscera(?); that is why he sits at a little distance, because he wishes that he may not smell the scent of the springbok's viscera(?).

!NĀNNA-SSĚ.

SECOND PART.

FURTHER INFORMATION; PARTICULARLY
WITH REGARD TO THE TREATMENT
OF BONES.

They (the Bushmen) put the things' bones nicely (7258') aside, while they do not throw them (about).

They put down the bones opposite to the entrance to the hut (the place which the hut's mouth faces; they call it "the hut face's opposite"(?)); and they go, they pour down the bones at it. Therefore, they call it, "The heap of meat bones;"* while they feel that this is the place to which they go, at which they pour down the bones; () they pour down the bones (7260) by the side of a bush (a little thorn bush), at the place to which they go to put down the bones.

And another person [who lives opposite] gnaws, putting the bones upon an (ostrich) breastbone;† he does as follows, when he has finished gnawing the bones, he () takes up the bones, he goes to pour (7261) down the bones at this place.‡

* This heap of bones (springbok, gemsbok, hare, porcupine, etc.) (7270') is called *lūhārtēn* as well as *lūā*.

† The breastbone of an ostrich, used as a dish. (7260')

‡ One hut has its own heap of bones; the other man also has (7261') the other man's heap of bones; another man also has his own heap of bones, the bones of the springbok which he kills.

- He, hi ine ॥*χ*á, hi 1lnaũ, hi 1*χ*áũä 1kwágen kkuítēn,
 hi ine ॥*χ*á, hi kkwárreten * 1uhí 1khõ hĩ. Hiñ ine
 (7262) 1lnaũ, hi kkwárreten 1lgwíya 1kwágen, () hĩ ine
 1kam tói 1lgõro, ē 1kwákā 1uhí ss'o hĩ, hi ine 1lá,
 tōro 1hõ 1kwágen au 1kúkkō *χ*ũ 1khā. 1kúkkō ine
 ॥*χ*ámki 1lnaũ, há 1*χ*áũä, há ine 1lnaũ, 1kwágen ē,
 há kkwárreten hĩ, ha ine 1lá, tōro 1uhí 1hõ hĩ, au
 (7263) 1kúkkō *χ*ũ () 1khā, 1kúkkōka 1kã,† há ine 1lá, tōro
 1hõ 1kwágen, ī. 1kúkkō ine ॥*χ*ámki 1lnaũ, au há
 kwárreta 1kwágen, ha ine ॥*χ*ámki 1lá, tōro 1uhí 1hõ
 1kwágen, au 1kúkkō *χ*ũ 1khā, 1kúkkōka 1kã.
 (7264) He, hi ‡ ine () ॥*χ*ámki, 1kúkkō ā 1*χ*ára, há 1lnaũ,

* Tssítssí hõ en, au 1kwágen.

† 1kúkkō a 1khá wái, há-ka 1kã.

- (7263') ‡ 1kúkkō 1kuañ é; n̄ 1kuañ tátti, ha 1kuañ 1kĩ 1áiti, hiñ kóã
 1kaúken. Hé 1kaúken, hé ē, ha 1kuañ 1ke1kaúmma hi. Hañ
 1kaũ ä; hañ 1kaúmma 1khwá á há ä, äka tí é; hañ 1kaúmma
 1khwá ā ä, há ä, äka ti é; au 1kui 1áitiken ine 1kaúmma 1khwá
 látti-Opua.
 (7264') () 1k'éta 1kágen 1áuiki hĩ wái 1lgā1lgáiten, au hiñ 1nañña-
 sséyã 1k'éta túken 1nwā, 1k'éta túka ssin̄ kwē, 1khĩ. Tã, í 1ké
 1lnaũ, i ttãñ-ĩ, tiken 1áuiki áken; tá, i ta 1ku-g ine ttãñ-ttãñ,
 au í ttãñ-ĩ; au i 1*χ*ĩ i 11áuöken, au í ssē ttãñ-ttãñ. Hé tiken
 ē, í ine ttãñ-ttãñ, ī.

- Wái 1ké 1kĩ 1kōken-ddé. Hé tiken ē, í ta ttãñ-ttãñ, au wái.
 (7265') Hé tiken ē, 1kaúken ē 1eññte, ssi 1áuiki () tá ka, hĩ 1lgwíten,
 au wái ttũ. Tã, wái 1ké ta 1gwáin í, he, í ine ttãñ-ttãñ. He
 wái ine 1khõē 1khé í, he í ine ttãñ-ttãñ, ī. Hé tiken ē, i 1áuiki

And when they have boiled other bones, they again gnaw,* putting them upon (the ostrich breastbone dish). When they have finished gnawing the bones, () they take up the ostrich breastbone upon which (7262) the bones are, they go to pour down the bones opposite to the entrance to the other one's hut. The other one (*i.e.* the neighbour living opposite) also when he has boiled, takes the bones which he gnaws, he goes to pour them down, opposite to the entrance of the other one's () hut, (upon) the other one's heap of (7263) bones,† he goes to pour down the bones upon it. Another man also does thus, when he has gnawed the bones, he also goes to pour down the bones opposite to the entrance of the other one's hut, (upon) the other one's heap of bones.

And, they ‡ () also (do it), a different man does (7264)

* Biting off the flesh from the bones.

† The heap of bones belonging to the other man who killed the (7263') springbok.

‡ Another man (it) is. I think that he has a wife and children. These children are those for whom he cuts off meat. He cuts meat; he cuts off for this child (a boy) this piece of meat; he cuts off for this (other) child (also a boy) this (other) piece of meat; while the woman cuts off meat for the little girl.

() The women do not eat (the meat of) the springbok's shoulder (7264') blades, because they show respect for the men's arrows, so that the men may quietly kill. For, when we miss our aim, the place is not nice; for we are wont to be ill when we miss our aim; when we shoot destruction to ourselves, when we are going to be ill. Therefore we become ill.

The springbok are in possession of (invisible) magic arrows (?). Therefore, we are ill on account of the springbok. Therefore, we do not () allow the little children to play upon the springbok skin. (7265') For the springbok is wont to get into our flesh, and we become ill. And the springbok is inside of us and we become ill on account of it. Therefore, we do not play tricks with springbok's bones; for we put the springbok's bones nicely away, while we feel that the

ha ॥ḡámki ǀḡáũä, ha 1ne ॥ḡámki kkwárreten ǀuhí
 ǁkhǒ ǀkwágen, au tói ǁgǒro; ha 1ne ॥ḡámki ssá,
 tǒro ǀuhí ǀhǒ ǀkwágen, au ǀkúkkō ḡu ǀkhá.

(7265) Hin ॥ḡámki ǁnāũ, hi ǀĩ wái, hin ॥ḡámki () ǀkǐ
 ǀhin ǀkǒä, au hi ǁkǎũēten ǀhin ǀkǒä; hin ǁan,
ḡúttēn ǀuhí ǁkhǒ ǁä, au ǀkúkkō ḡũ ǀkhā; hin ǁan
ḡúttēn ǀuhí ǁkhǒ ǁä, ǀ. Hin ssǎn ǀkuēń ǀē ॥ḡáuken,

(7266) au ǀkǒä, hin ǀkuēń ॥ḡáuken, () au ǀĩ ǀká,* hin
 ǀkuēń kǐ ǀé ॥ḡáuken au ǀkǒä, au ǀĩ ǀká, au hin
 kǒ-kǒä, au ǀĩ ǀká; hin ǀkǎn̄n ddà ǀgǒē au hi ǀká.

Hin ǁnāũ, ॥ḡáuken ē ǀkhúru,† he ssuēn ǀk'āũ, hin
 (7267) ॥ḡámki hhō ǀĩ; hin () kǒä ǀhókēn,‡ ē ॥ḡáuken ǁnā
 ǀĩ; hin ǁan ǀuhí ǁkhǒ ǀĩ, au ǀkúkkō ḡũ ǀkhā.

Hin ॥ḡámki ǁnāũ, ǀkǎōkenka § ǀkwágen, e ǀkáuken
 ǀoñ ǀĩ, hin ॥ḡámki, ǀkǎn̄nǀkǎn̄n ǁkéké hi; hin ǁan ǀuhí
 (7268) ǁkhǒ hi, au ǀkúkkō ḡũ () ǀkhā.

Hin ǁnāũ, ǁgǎitēnta ǀkwágen, hin ǁnāũ, au hi
 kkwárreten hi, hin ǀkù hi, au ǁnēin; au hin ta,

ǀénǀén wáita ǀkwágen; tā, i ǀkù ákkēn wáita ǀkwágen, au
 ǀtēn tátti ē, wai ǀké ta ǀgwain̄n ǀ. Wáitēn ॥ḡáúki ǀkǐ tchuen̄,
 ē ǀkókēn-ddé; hé ta ǁnau, ǀĩ ǀkhéya ǀ, i ǀlkēn ttǐn̄.

(7266') * ǀká ē ǀkwāi.

† ॥ḡáuken ē ssuēn ǀk'āũ, ǀĩ ǀkugǎn̄ é.

(7267) ‡ Hin ǀku-g 1ne ǁkāũ tā wái au ǀhókēn.

(7267') § Wáika ǀkwágen.

as follows, he also boils, he also gnaws, putting the bones upon an ostrich breastbone; he also comes to pour down the bones opposite to the entrance of the other one's hut.

They also do thus when they cut up a springbok, they also () take out the stomach, as they, cutting (7265) open (the springbok), take out the stomach; they go to shake out the contents of the stomach opposite to the entrance of the other one's hut; they go to shake out the contents of the stomach there (upon the other one's heap of bones). They [having washed it well] come to lade blood into the stomach, they dip up blood () with their hand,* they lade blood (7266) into the stomach with their hand, while they turn with their hand (holding the right hand like a scoop); they holding, form a tortoise [shell] with their hand. With regard to the blood which has spilt,† that which lies upon the earth, they also take it up (with the earth on which it lies), () together with the bushes‡ (7267) upon which there is blood; they go to put them down opposite to the entrance of the other man's hut (the hut of the man who killed the springbok).

With regard to the *lkāōken* bones,§ from which the children (breaking them) eat out the marrow, they also collect them together; they go to put them down opposite to the entrance of the other one's () hut. (7268)

With regard to the shoulder blade bones, when they have gnawed them, they put them away in the springbok is wont to get into our flesh. The springbok also possesses things which are magic sticks; if they stand in us, we, being pierced, fall dead.

* One hand.

† It is blood which lies (*lit.* "sits") upon the ground.

‡ They lay the springbok on the bushes.

§ Springbok's bones.

(7266')

(7267)

(7267')

!kuiñ!kuiñ ǂáu sse ǂáouñ hĩ; au hiñ tátti, !kúkkō
ssañ ttāñ-ǂ.

- (7269) Hiñ !kí ǁā !kúkkō !khǎ!khǎ; āu () hiñ ta,
!kúkkōka !khwá, sse ǁá ǀōñ hĩ; tā, !kúkkō ǂ !khā.
wái. Hé tiken ē, hi !kí ǁā !kúkkō ǂ, !khǎ!khǎ.
ǁgaítaken ē, hi kkwárreten hi; hiñ !kù hi au ǁnēñta

- (7270) ǁkhouǀǁkhou, () hiñ ē, hi !kí lē hi, ĩ.

Hiñ !kāu !kam wái !ǂǂ, hiñ !kí ǁā !kúkkō ǂ hĩ;
au hiñ !ne !ǂǂǂ wái ǁǂkóē, hiñ !ne kkwárreten
hĩ-ta !kwágen, hiñ kóǎ !khwiten, he hĩ ta !kuǀ láiti

- (7271) sse () !kù hĩ, !kuǀ láiti sse !kuákken, !kuákka ha
ǂ ǁhǒǁhǒ, ha sse ǁá !kǂ ǂ tchueñ, au há kkuóbbo
!kam ǁā !kúkkō; ha !ne ǁañ, ǂ !kúkkō ǂ hĩ; au !kuǀ

- (7272) láiti !kuákka ha ǂ, wái ttúka ǁhǒǁhǒ. () !kuǀ láiti
!ne !kuákka ha ǂ hĩ; hañ !ne ttuérre hĩ, ha !ne lē
té hĩ, au ǁhǒ, he, ha !ne !kam ǁā !kúkkō.

Hĩ !ne ǁañ, ǂ !kúkkō hĩ; he !kúkkō (!kúkkō !há)

- (7273) !ne ǁǂámki ǂ ha ǂ, ttǒ, he !kīya; hañ !ne () ǁǂámki
!kou ǁǂkē ǁhára, au ttǒ; au !kúkkókēn tátti ē, ha
ǂ !kúkkō ǁhǒǁhǒ.

- Hé tiken ē, !kuǀ gwaí !ne ǁǂámki ǂ !kúkkō ǂ,
(7274) ha-há-ka () ǁhǒǁhǒ, há ā gwaí, há-ka ǁhǒǁhǒ.

* In a paper published in the *Westminster Review* (New Series, No. cvii, July, 1878, ii, “The Mythology and Religious Worship of the Ancient Japanese”), it is stated that the Japanese used the shoulder blade of a deer for the purpose of divination; and that Pallas found a similar practice among the Kirghiz, by whom the shoulder blade of a sheep was employed.

[In Staffordshire, also, sixty years ago, the shoulder blade bone of a sheep was believed to possess the power of foretelling the future.—ED.]

hut;* because they desire that the dogs may not crunch them; while they feel that the other man (who shot the springbok) would miss his aim.

They take to the other man (who shot the springbok) the upper bones of the fore legs, while () they (7269) intend that the other man's child shall go (and) eat out the marrow from them; for the other man was the one who killed the springbok. Therefore they take to the other man the upper bones of the fore leg. The shoulder blade bones which they gnaw, they put away in the sticks of the hut, () they are those into (7270) which they put them.

They cut off the back of the springbok's neck, they take it to the other man (who killed the springbok); while they boil the springbok's back, they gnaw its bones, together with the tail, which they wish the wife () to put away, that the wife may, rubbing, (7271) make soft for him bags, that he may go to get things, when he bartering goes to another man; he goes to give them to another man, when the wife has rubbed, making soft for him, springbok skin bags. () The (7272) wife rubs, making them soft for him; he folds them up, he lays them into (his own) bag, and he goes to the other man.

They (the man and his wife) go, to give them to the other man; and the other person (that is, the other man's wife) also gives her (the first man's wife) *ttô*,† which is red; she () also gives some (7273) *llhára* with the *ttô*, because the other one (the first man's wife) gave the other bags.

Then, the man also gives to the other man his own () bags,—he who is the man, his own bags. And the (7274)

† For a little further information regarding *ttô* and *llhára* see IX.—237.

He !kúkkō !ne !ǂamki ǎ ha ǎ, !nwā; áu han tátti,
 ha ka !kúkkō sse !kuī ha, au !nwā, !gǎo!gǎo, !kúkkō
 (7275) sse !kuī ha á, au !gǎo!gǎo. Hé tíken ē, !kúkkō ()
 !ne !kuī ha, au !gǎo!gǎo.

TREATMENT OF BONES BY THE
 NARRATOR'S GRANDFATHER, TSÁTSI.

(7270') Hín ē, n !kóinyǎn ā, ōǎ !úháiten !khá!kháka
 !kwágen, hín tau kóǎ !gǎiten, hín tau kóǎ wái
 !khúruken; au hín tátti, i !ǂká !ké ta !khō ttwī,
 au i !ǂǎ-ǎ, au !kuín!kuín ya hí wái !khú!khúruken,
 i !ǂká !khó ttwī; i ǂáuki !ne !kí, tí ē, í ta !kuēi
 ǂwǎ, ǎ, au i !kóǒ, au í !ǂǎ-ǎ.

(7271') () Hé tíken ē, i ta ǂum̄ lē i !ǂká au ttōǎ
 (ttǔ ā !kuǎkka, ha !kuǎn é); he !kuí !āiti !ne !khúí
 hhó ha, ha !ne ǂum̄-mǎ hí hǎ, í !ne !kí lé i !ǂká,
 ǎ; hé ē, i !ne !kóǒ, ǎ; au í táttí, i !kǎ !ne létā.
 í !ne !ǂǎ-ǎ, au í !gǎ wái. Hín ē, i !ǂká ka !khó
 ttwī, ǎ i !ǂǎ létā !khúiten, au wái !nóeya tá í,

(7272') au () wáiten tátti, wái !ké ǂauki !kwáitentē, au
 í !kāka. Hé tíken ē, wái gwai á, ha ka !ku í ttái
 !hín tí é, ha !ku ttái !ké sse í, i !ku ssǎ !ǂǎ. Ha !ku
 !kùǂe !ē, ha !ku !lá ttén, au í !ku létā !khúiten ā,
 i ddǒǎ ddá ha.

other man also gives him arrows; because he (the man who brought the bags) wishes that the other man may give him in exchange poisoned arrows, that the other man may give him in exchange poison (*i.e.* poisoned arrows). Therefore, the other man () (7275) gives him in exchange poison.

TREATMENT OF BONES BY THE NARRATOR'S GRANDFATHER, TSÁTSI.

Thus my grandfather (*Tsátsi*) was one who put (7270') away (in the sticks of the hut) the upper bones of the fore leg, and the shoulder blades, and the springbok's *||khúruken*; because the first finger (of our right hand) is apt to get a wound when we are shooting, if the dogs eat the springboks' *||khǔ||khúruken*, our first finger has a wound; we do not know how to manage with it, when we pull the string as we are shooting.

() Therefore, we sew our first finger into a (7271') cover (?) (it is skin which has been rubbed and made soft), which the wife cuts out, she sews it for us; we put our finger into it; and then we pull the (bow-) string, while we feel that our finger is inside. We are shooting, when we lie in wait for the springbok. Then it is that our finger gets a wound, when we shoot, lying in the screen of bushes, while the springbok come up to us as we lie, because () the springbok (7272') are not a little numerous, when we have gone by night (among them, making a shelter behind which to shoot). Therefore, this male springbok,—he comes out from this place, he walks, coming up to us,—we shall shoot (him). He runs away, he goes to lie down (to die), while we lie inside the screen of bushes which we have made.

HOW THE FATHER-IN-LAW OF THE NARRATOR TREATED BONES.

(7272') llkhábbo llkuáñ lku ā, óä lūháiten h́erru-ĩ au
(7277) !kwágen; hé tíken ē, ñ ssiñ lku-g lne () ĩya, au
ñ tátti, ñ lhañ léya hĩ.

Ń lku-g lne lūháiten !kwágen, ā-ā !kuĩñ!kuĩñ
llgáitenta !kwágen, au ñ tátti, ñ ɔpuáilhi llkhábbo
ā ssiñ ĩya. Hé tíken ē, llgóö-ka-!kuĩ lne ĩya.

VII.—164. L.

TACTICS IN SPRINGBOK HUNTING.

(*Given in December, 1878, by lhan-†kass'ō, from personal observation.*)

(8067) !kuĩ ā ā [5.], han lkĩ !χuĩ!χuĩ. Hé tíken ē, ha
lne llkén !hō !χuĩ ē !kuĩya, au tĩ ē ā [6.], au han

(8068) ka, hĩ ssiñ lne llkhóä !kuĩ ā () !khē, wai ssiñ lne
llkoēn !hóä hĩ, au wai ggaūwa !kóäken. Tá, wai
ssañ !χuonni !kou ttiñ ha, au há lne !kītā,* !k'ě-
kkuiten wai, wai kōä ssañ !χuonni !kou ttiñ ha,

(8069) au tĩ ē, () ha ssiñ llkhóuken !khē hĩ. Han lne

(8068') * llkuāñ ssuāi wai, wai sse !kúχe lé !k'ě-kuiten. Han ɔ'auki
ttañ ɔpu !kúχe llā, ta, ha bābbā-ĩ wai ta !χwé-lnā, au han ka,

(8069') wai sse ɔ'auki !kā hō ssē !kuĩ ā () ssañ tā tĩ ɔpuórru-ě.

HOW THE FATHER-IN-LAW OF THE NARRATOR TREATED BONES.

"Dream" was the one who threw bones upon (7272') a heap; therefore, I () did so, while I felt that (7277) I had married into them (*i.e.* into the family).

I threw the bones upon a heap, (and) gave the shoulder blade bones to the dogs, while I felt that my father-in-law, "Dream," was the one who did thus. Therefore, "Smoke's Man" (the son of "Dream") does the same.

VII.—164. *L.*

TACTICS IN SPRINGBOK HUNTING.

This man [who stands at 5], he has ostrich feathers (8067) upon sticks.* Therefore, he sticks (into the little bushes) a large stick with ostrich feathers (upon it) here [at 6], because he wants it to look like a man who () stands, so that the springbok may see it, (8068) when they go towards the (lesser) feather brushes. For, the springbok would (otherwise), turning back, pass behind him, when he was driving † the springbok for the other people, the springbok would, turning back, pass behind him, at the place where () he (8069)

* The !*xu*!*xu*!*xu* are three in number; of these he sticks two (8067') (a longer and a shorter) into the ground at 6 and 7; the smallest of the three he holds in his hand, waving it over his head to make the springbok afraid of him. He had been calling the springbok; but is now silent; because the springbok have come into the curve of the feather brushes.

† (He) drives the springbok, that they may run in among the (8068') other people. He does not a little run along, for, he passes the foremost springbok, while he desires that the springbok may not pass by on one side of the man who () came to lie on this side. (8069')

- !kítēn !k'ũĩ hĩ. Hé tíkēn ē, ha lne !lkēñ !hǝ !ǵuĩ,
ĩ [6.]. Hañ lne !lañ, !ǵámki !lkēñ !hǝ !ǵuĩ-᠎ᠠ᠋᠋᠋᠋᠋᠋᠋
ē !uérri [7.]; au hañ ka, ha sse !lnāũ !ǵuĩ-᠎ᠠ᠋᠋᠋᠋᠋᠋᠋
(8070) ē #ēñni-᠎ᠠ᠋᠋᠋᠋᠋᠋᠋, () hiñ ē, ha lne ss'uāi wai, ĩ; au
hañ ka, !ǵwé-lnā sse !kúǵe, !kōũ !khě, !kúǵe !kōũ
!khě !kuĩ a !kōũ tā [9.]; hañ ā, há kǎ, !ǵwé-lnā
(8071) sse !kúǵe !khé ha.* Hé tíkēn ē, wai lne !lnāũ, ()
há !kuĩ, ha lne !ǵĩ wai a !kuñ ss'o !ǵwé-lnā, waiĩtēn
lne !kì ákkēn, au waiĩtēn tátti, wai ā ssĩn !kuñ
ss'ō !kǔkkó, ha ĩ kkũĩ, hañ !gérri, au wai ā ssĩn
(8072) !kuñ ss'o hǎ-hǎ, hañ lne () ĩ kkũĩ, au hiñ tá tĩ ē,
hi !lkǝǝ !kì, au !kǔkkó ttú !kǝno, hiñ kǝǎ !gérre,
ha Ǵáuki !ǵwǎ !khě!khě.
- (8070') * 8. !kuĩ ā tā !gōũkēn; !kuĩ a tá !uhóbbakēn. Ha tá !lhāi ā
!ná !kíya.

had stood, calling them. He runs forward from it. Therefore, he sticks in a feather brush at it [at 6]. He goes, also to stick in a little feather brush, which is short [at 7]; while he intends, with the little feather brush which is very small () to drive the (8070) springbok, as he wishes that the foremost one may run, passing through, may run passing by the man who lies between [at 9]; he is the one to whom he (the man who drives the springbok) intends the foremost to run.* Therefore, the springbok do thus, when () this man shoots the springbok which follows (8071) the leading one, they divide nicely; because, the springbok which was following the other turns aside, it darts aside, while the springbok which had been following it () turns aside [in an opposite direction], (8072) while they, springing aside, divide at the noise of the arrow on the other one's skin, that and (the noise of) the feathers, which went so quickly.

* [At 8 is] the man who lies . . . ; the man who lies to (8070') leeward. He lies . . . "with a red head".



Row of sticks with feathers tied upon them, used in springbok-hunting, to turn the game. The lines represent the Bushmen lying in wait for them.

1. From this direction the herd of springbok comes.
2. Here they go towards the row of sticks with feathers tied upon them.

3. Here stands a woman, who throws up dust into the air.

4. This man, whose sticks they are, lies at their head.

5 } See VIII.—23. pp. 8067-8072.

6 }

7 }

8 }

9 }

!hañ+kass'ō, Dec., 1878.



BUSHMAN CHILDREN.
Photographed at Salt River in 1884.

VIII. *Personal History.*

VIII.—88.

B.

"KABBO'S CAPTURE AND JOURNEY TO CAPE TOWN.

FIRST ACCOUNT.

(Given in May, 1871.)

- (242) N̄ lhín tī ē ǎ, n̄ ssā, ǎu n̄ lhín n̄-n̄-gǎ !ǰōē, ǎu
n̄ hǎ lkí whāl. lkōǰāitāgen lnē hō n̄-n̄; hǎn lnē
(243) lhín n̄ lkūn̄lkūn̄. () Ssiten̄ kúǎ n̄ ǰpuōn̄, hín
kúǎ, n̄ ǰpuǎǰǎi lhǎ; ssiten̄ lnē ln̄uǎn̄ǎ, ǎu ssiten̄
lhín̄ lgwé úi kōrōhí, ǎu kōrōhíyāken̄ !khéi. Ssiten̄
lhín̄, lkām̄ llā Gauǰǎu; ssiten̄ lnē llǎn̄ kǎkǎ hǎ;
ssiten̄ lnē lnēlnēlnē hǎ.

- Ssiten̄ lnē létā ttōrōnk-gǎ lnēin̄. Ssiten̄ lnē lkí
lēyǎ ssí !kwǎ!kwāken̄ ǎu ǰhō. !kuǎrraken̄ lnē ssā
(244) ssi, ǎu ssí !kwǎ!kwākāken̄ létā ǰhō; () ssiten̄ lnē
lkūī lkōitā ǎu ǰhō. !kuǎrraken̄ lnē ssān̄ lkí lē hī
!kwǎ!kwāken̄ ǎu ǰhō; hín̄ lnē ǰpuóin̄, ǎu hī
!kwǎ!kwākāken̄ létā ǰhō. Hín̄ lnē létā ttǰrein̄-tǎ
lnēin̄. Au ssiten̄ hǎ lkí Gauǰǎu-kǎ !gei, !kuǎrraken̄
lnē ssān̄ hī hī. Ssi-ta-kūken̄ lnē hī hī, ssiten̄ kúǎ
!kuǎrra.

- (245) Ssiten̄ lnē ttāī; ssiten̄ lnē dǎgō hī !gei, () ǎu
ssiten̄ lkām̄ ssā Tōtōriyǎ; * ssí lhǎn̄-gū, hín̄ dǎgō
hī hī-tǎ !gei, ǎu hín̄ lkām̄ ssā Tōtōriyā.

- Ssiten̄ lnē ssān̄ hērrī-í !kǎuōken̄ ǎu Tōtōriyā, ǎu
ssiten̄ tábbǎ !ǰǎrrā. Ssiten̄ lnē !kái !kǎuōken̄, ǎu
ssí !kǎt!kǎtten̄ǰū; ssiten̄ lnē hērrī-í !kǎuōken̄ !két-
(246) !kétten̄. Ssiten̄ lnē llǎǎ, () ssiten̄ lnē ttábbǎ !ǎu.

* Victoria West.

VIII.—88.
B.

||KABBO'S CAPTURE AND JOURNEY
TO CAPE TOWN.

FIRST ACCOUNT.

I came from that place, I came (here), when I came (242) from my place, when I was eating a springbok. The Kafir took me; he bound my arms. () We (that is, (243) I) and my son, with my daughter's husband, we were three, when we were bound opposite to (?) the wagon, while the wagon stood still. We went away bound to the Magistrate; we went to talk with him; we remained with him.

We were in the jail. We put our legs into the stocks. The Korannas came to us, when our legs were in the stocks; () we were stretched out (?) in (244) the stocks. The Korannas came to put their legs into the stocks; they slept, while their legs were in the stocks. They were in the house of ordure (?). While we were eating the Magistrate's sheep, the Korannas came to eat it. We all ate it, we and the Korannas.

We went; we ate sheep on the way, () while we (245) were coming to Victoria; our wives ate their sheep on the way, as they came to Victoria.

We came to roll stones at Victoria, while we worked at the road. We lifted stones with our chests; we rolled great stones. We again () worked (246)

- Ssítēn Ině Ikaṁmāin ʔāu, āu ʔāuwaken ʔuhishō
 ○hōken.* Ssítēn Ině Ikaṁmāin ʔāu; ssítēn Ině
 Ikaū kōrōhé āu ʔāu; ssítēn Ině hērri-í ha. Iké-
 kuítaken Ině ttāi llā. Ssítēn Ině hērri-í kōrōhé
 Ikwākwāken; ssítēn Ině hērri-í, ssítēn Ině Ikañ
 (247) () ttōrō ʔhō ʔāu; ssítēn Ině hērri-ā kī Ikoī hā.
 Ssítēn ʔḡā, ssítēn Ikaū hā-hā, ssítēn kuā Ikuarra.
 Ikuarra-kuítaken Ikaṁmānyā ○hōken. Iké-kuítaken
 Inā Ikuarra; hīn ʔḡām Ikaṁmānyā ʔāu, āu ʔāun
 ʔuhishō ○hōken. Hīn ʔḡā, hīn shān Ikaū-ī ○hōken
 āu ʔāu.
- (248) Ssítēn Ině ʔḡā, ssítēn Ině lhiñ () shī IkuñIkuñ
 āu kōrōhé IkuñIkuñ; ssítēn ttāi llā, āu ssítēn
 Ikañ-nā āu kōrōhé IkuñIkuñ, āu ssítēn Ikaṁ ssā
 “Beauför”,† āu Ikoēnyān tā lí. Ssítēn Ině ssañ
 kuārrē hī-hī āu ʔḡārā. Ssítēn Ině Ikēi tábaccā āu
 Gaūʔāu; ssítēn Ině daükō ʔuhī āu Igei-tā Ikwāgen.
 Ssítēn Ině ssañ lē Beauför-gā ttron. Ikoāgen kau
 (249) ssī, āu ssítēn lētā () Beauför-ga ttronk.
- Ssítēn Ině Ikaḡen kō lhiñ ssī IkuñIkuñ; ssítēn
 Ině lhiñ. Ssítēn Ině Inwōmañ Ikoā; ssítēn Ině
 Inwōmañ Ikaū Ikoā, āu Ikuerrī. Ssítēn Ině ttāi
 ʔuhi-ssīn ʔḡārā, āu ssítēn Ikuñ shō kōrōhé, āu
 kōrōhīn Iḡā ʔḡwē. Ssítēn Ině ttāi Ikuñ shō kōrōhé,
 āu ssítēn lhiñyā, āu ssítēn lhiñ Ikaṁ shā Sē-tā-Ikoā.
 (250) () Ssítēn dāgō hī Igei, āu ssítēn Ikaṁ ssā Sē-tā-Ikoā;
 ssī ssī ssā ttāba hī.

* This is explained to be “something like a barrow”, carried by many Bushmen together.

† The narrator meant Beaufort West here.

with earth. We carried earth, while the earth was upon the handbarrow. We carried earth; we loaded the wagon with earth; we pushed it. Other people walked along. We were pushing the wagon's wheels; we were pushing; we poured () down the earth; (247) we pushed it back. We again loaded it, we and the Korannas. Other Korannas were carrying the handbarrow. Other people (*i.e.* Bushmen) were with the Korannas; they were also carrying earth; while the earth was upon the handbarrow. They again came to load the handbarrow with earth.

We again had () our arms bound to the wagon (248) chain; we walked along, while we were fastened to the wagon chain, as we came to Beaufort, while the sun was hot. They (our arms) were set free in the road. We got tobacco from the Magistrate; we smoked, going along, with sheeps' bones. We came into Beaufort jail. The rain fell upon us, while we were in () Beaufort jail. (249)

Early (the next) morning, our arms were made fast, we were bound. We splashed into the water; we splashed, passing through the water in the river bed. We walked upon the road, as we followed the wagon, while the wagon went first. We walked, following the wagon, being bound, until we, being bound, came to the Breakwater. () On the way, (250) we ate sheep as we came to the Breakwater; we came (and) worked at it.

- (249') () *lhū* *lně* *lkī* *!kēin-nă* *ssī* *lí-tă* *kōrōhě*, *ău* *llgā*.
Ssīten *lně* *!kágēn* *kō* *!lkóǎ* *ssīn* *lí*; *lí-tă* *kōrōhīn* *lně*
!kūχě *tī* *!kām* *ssă* *ssī* *ău* *Căp*. *Ssīten* *lně* *ssăn* *lē*
Căp-gă *trōnk-gă* *llneín*, *ău* *ssīten* *!lkūwă*, *ssīten* *kúă*
!kuarra; *ssīten* *lně* *Opuoin* *ttēn* *ău* *!lkuoónă*.

SECOND ACCOUNT.

(Given in May and June, 1871.)

- (266) *N* *lhan' ē* *ă*; *n-n* *ā* *ă*; *n* *Opuon' ā* *ă*; *n* *Opuon'*
lhan' ē *ă*, *ău* *han* *!kauwă* *!kwă* *ă* *†énni-Opuă*;
n *Opuăχaiten* *ē* *ă*, *ău* *hăn* *!χam* *!kauwă* *!kwă*
ă *†énni-Opuă*; *n* *Opuăχai* *lhan' ā* *ă*; *ssīten* *!kū*
!kūēi-ū. *Hě* *tī* *hīn* *ē*, *!koχaiten* *!kū* *hō* *sī*, *ău*
(267) *ssīten* *!kū* *!kūēi-ū*, *ău* *ssīten* *χauki* *!koaiyă*; ()
!kōχaitaken *!kū* *hō* *ssī*, *ău* *ssīten* *χauki* *!koaiyă*.
Ssīten *!kū* *llan' lē* *ssīn* *kōrōhī*; *!kōχaitaken* *!kū* *!kē*
ttai *ssī-ssī*, *ău* *ssīten* *lē* *shō* *kōrōhī*. *Ssī* *lhangúken*
!χam *lē* *shō* *kōrōhī*. *Hīn* *lně* *llan' lhin'* *ău* *kōrōhī*;
hīn *lne* *ttai* *ău* *hī* *!nwă!nwă*. *Kōrōhīn* *lně* *llan' !khē*;
ssīten *lhin'* *ău* *kōrōhī*; *ssīten* *lně* *ttēn*, *ău* *ssī* *!ham*
(268) *bbū* *lē* *lí*. () *Ssīten* *lně* *!lkă* *!lkô* *!gei-Opuă-gă* *ă*;
n *Opuon' lhan' !lkă* *tē* *whai*, *ă* *n* *!kă* *hă*, *ă* *n-gă*
!nwă. *Ssīten* *lně* *lūhī*; *ssīten* *lně* *ttēn*. *!gauēten*
lně *kwai*; *ssīten* *lně* *!kí* *!kēi* *lí*; *ssīten* *lně*
!kágēnkô *lūhī*.
Hě *tī* *hīn* *ē*, *ssīten* *lně* *ūi* *hī*, *ssīten* *lně* *!kām* *llă*
Gauχau; *ău* *ssīten* *lně* *!kūχě* *llă*, *ssīten* *lūhī* *shō*
(269) *!χara*, *ău* *ssī* *lhangúken* *lně* () *ttai* *llă*, *ău* *hī*
!nwă!nwă. *Ssīten* *lně* *!kú* *!kūχě* *χū* *úi* *hī*, *ău* *ssīten*
!kū-g *lně* *!lkōaken* *!kūχě* *χú* *úi* *hī*.

() A white man took us to meet the train in the (249') night. We early sat in the train ; the train ran, bringing us to the Cape. We came into the Cape prison house when we were tired, we and the Korannas ; we lay down to sleep at noon.

SECOND ACCOUNT.

My wife was there ; I was there ; my son was (266) there ; my son's wife was there, while she carried a little child (on her back) ; my daughter was there, while she also carried a little child ; my daughter's husband was there ; we were like this (in number). Therefore, the Kafirs* took (*lit.* "lifted") us, when we were like this, while we were not numerous ; () (267) the Kafirs took us, while we were not numerous.

We went to sit in the wagon ; the Kafirs took us away, as we sat in the wagon. Our wives also sat in the wagon. They got out of the wagon ; they walked upon their feet. The wagon stood still ; we got out of the wagon ; we lay down, when we had first made a fire. () We roasted lamb's flesh ; my (268) son's wife roasted a springbok, which I had killed with my arrow. We smoked ; we lay down. The day broke ; we made a fire ; we smoked early in the morning.

Then, we left them, we went away to the Magistrate ; while we (who were in the wagon) ran along, we were upon the road, while our wives () walked (269) along upon their feet. We ran, leaving them, while we altogether ran, leaving them.

* Kafir police are probably meant here.

- Hé tí hín ē, ssítē inē llān †kákā Gauḍāu;
 Gauḍāuken inē †kákā ssí. Ikóǵáitaken inē íkí llá
 ssí āu trónk-gǎ lléin * āu llgā. Ssítē inē llān íkí
 lé ssí !kwǎ!kwāken āu Ǿhó; lǵú-kōwāken lkaú tē
 (270) Ǿhó-kō āu ssí !kwǎ!kwāken. () Ssítē inē Ǿpuóin,
 āu ssí !kwǎ!kwākāken létā Ǿhó. Igauētē inē kwāi,
 āu ssí !kwǎ!kwākāken létā Ǿhó. Ssítē inē !kāgenkō,
 íkí lhin sshí !kwǎ!kwāken āu Ǿhó, ssítē inē hí en;
 ssítē inē llǵā, ssítē íkí lé ssí !kwǎ!kwāken āu
 Ǿhó; ssítē inē ssuēn, āu ssí !kwǎ!kwākāken létā
 (271) Ǿhó. () Ssítē inē ttēn, ssítē inē Ǿpuóm, āu
 ssí !kwǎ!kwākāken llkóitā Ǿhó. Ssítē inē kkǵān
 lhin, ssítē inē lǵhī, āu ssí !kwǎ!kwākāken llkóitā
 Ǿhó. !ké-tēn inē !ǵáúǵá !géi-tā en, āu ssí !kwǎ-
 !kwākāken létā Ǿhó.

- Gauḍāuken inē ssán íkí lhin ssí !kwǎ!kwāken āu
 Ǿhó, āu hán táttí ē, há gǎ ssí ssí suén áken, ssí
 ssí hā, āu hán táttí ē, há-gǎ !géi ē, ssí hā íkí hí.
 (272) () Káttēnyǎn ssán hā hí ssí, āu Gauḍau-ga !géi,
 āu ssítē hā, íkí hí; hín kóǵá, !kukó, Kkǵbbí-ddāu;
 hín kóǵá !kwǎrrǎ-gǎ-lk(e)owík(e)ow.

Hín inē llǵā, hín íkí lé hí !kwǎ!kwāken āu Ǿhó;
 hín inē Ǿpuóin, āu hí !kwǎ!kwākāken létā Ǿhó.
 !kuǎrrǎ-kuítáken inē llǵām ssā, hín inē ssán lé
 lléin-kō, trronk-gǎ lléin-kō.

* The word "tronk" means in the Dutch language a trunk,
 and in Cape Dutch a prison.

Then we went to talk with the Magistrate; the Magistrate talked with us. The Kafirs took us away to the jail at night. We went to put our legs into the stocks; another white man laid another (piece of) wood upon our legs. () We slept, while our legs (270) were in the stocks. The day broke, while our legs were in the stocks. We early took out our legs from the stocks, we ate meat; we again put our legs into the stocks; we sat, while our legs were in the stocks. () We lay down, we slept, while our legs (271) were inside the stocks. We arose, we smoked, while our legs were inside the stocks. The people boiled sheep's flesh, while our legs were in the stocks.

The Magistrate came to take our legs out of the stocks, because he wished that we might sit comfortably, that we might eat; for, it was his sheep that we were eating. () *Káttēñ* ("Piet Rooi") came (and) (272) ate with us of the Magistrate's sheep, while we were eating it; also another man, *Kkábbi-ddáú*; also *!kwárra-gǎ-lk(e)ówlk(e)ów*.

They again put their legs into the stocks; they slept, while their legs were in the stocks. Other Korannas also came, they came into another house, another "jail's house."

VIII.—89.
B."KABBO'S JOURNEY IN THE RAILWAY
TRAIN.

(355) N̄ shin ʔkákā hā, tī ē lī-ta korohī tōāi-ī.
N̄ ss'oēn̄ ák'ā lī-ta kórōhī. Ss'iten̄ ss'in̄ !kū̄ !koi
ss'o, ss'iten̄ kūā kwóbbō.

(356) () Núiyan̄ ss'in̄ lkē-ī n̄-n̄ !kū̄; hañ lne !lgwēten̄
kī lē n̄, au hañ táttī ē n̄ shañ !áiten̄ tīn̄, hē tī hīn̄
ē hā !lgwēten̄ kī lē n̄ í. N̄ lnē !ā ss'in̄ kwóbbō;
hā ǰúken̄ ss'in̄ lhōākā; ha ttúken̄ !ǰām̄ lhōākā, tā
hī lkū̄ lhōākā.

(357) lhūn̄ lkū̄ e ǰu ss'in̄ !kīyā, () āu hīn̄ táttī ē hī
āken̄. Kwóbbōken̄ táttī ē hā lkū̄ ɖ'ōī, hē tī
hīn̄ ē ha ttú lhōākā ī, au hañ táttī ē hā ǰū̄
lhōākā ī.

Kwóbbōwāken̄ ss'in̄ tóttō n̄-n̄: "Áken̄ lhīn̄ tē
dē?" N̄ ss'in̄ ʔkāken̄ kwóbbō: "N̄ l'hīn̄ tī é ā."

(358) Kwóbbōwāken̄ tótō n̄: "Hī lkēn̄ tē dá?" () N̄
ʔkāka kwóbbō: "N̄-kā !ǰóē e !ǰārā-!lkām̄."

VIII.—93.
B.

"KÁBBO'S INTENDED RETURN HOME.

(Given in July and August, 1873.)

(2874) Áken̄ ʔēñnā, tī ē, n̄ !kā sshō āu !ǰóē-sshō-!kū̄,*
ssē !ǰuōnnīyā kkē, n̄ ssē !kúiten̄ n̄-kā !ǰóē. N̄ ssē

(2874') * The narrator says, that the moon's other name is !ǰóē-sshō-!kū̄,
and also that the sun's other name is the same.

!ǰóē-sshō-!kū̄ means (!akúnta says) "The man who knows all
the places."

VIII.—89.
B.

||KABBO'S JOURNEY IN THE RAILWAY
TRAIN.*

I have said to thee that the train (fire wagon) is (355) nice. I sat nicely in the train. We two sat in (it), we (I) and a black man.

() A woman did seize my arm; she drew me (356) inside, because I should have fallen, therefore she drew me in. I sat beside a black man; his face was black; his mouth (was) also black; for they are black.

White men are those whose faces are red, () for (357) they are handsome. The black man he is ugly, thus his mouth is black, for his face is black.

The black man then asked me: "Where dost thou come from?" I said to the black man: "I come from this place." The black man asked me: "What is its name?" () I said to the black man: "My (358) place is the Bitterpits."

VIII.—93.
B.

||KÁBBO'S INTENDED RETURN HOME.

Thou knowest that I sit waiting for the moon to (2874) turn back for me, that I may return to my place.

* From Mowbray to Cape Town and back.

- ttumm-ă !ké-tă-kũ, kă kkō-kkōmmĩ, ă kă lně
 (2875) !hauě hĩ; ñ ssě ttumm-ă hĩ-kă () kkō-kkōmmĩ,
 tĩ ē, hĩ lkuě-ddă; hĩn ttumm-ĩ !ǵóě-tă tĩ-kkō-kă
 Sswă-kă-!ké-kă kkō-kkōmmĩ, ĩ. Hé ē, hĩ lkuě-ddă,
 hĩn ttumm-ĩ, ĩ; ă !ǵóě-sshō-!kuĩ-kkō, wă-g lně
 (2876) !kărră-kă, ñ ssě !kărră ssĩn, ñ ssĩn () sshō kkō
 ttumm-ă, kkō-kkōmmĩ ē kkăń, ssě ttăń, hé ě,
 kkō-kkōmmĩ ē !hĩn !lkhwě-ten. Hé ē, ñ ssě lnĩ
 kkōmm, ĩ (ău hĩ-hĩ); ău kă tăttĩ ē, hĩ !gwēten
 (2877) !hĩn !lkhwě-ten; ău !ǵóě-sshō-!kuĩ yă-g lně ttă ()
 !kă!kăiten; ău kă tăttĩ ē, ñ ddốă lně !lkốă-ken
 !hauě; ñ ssĩn lně ddốă #kăkken#kăkken hĩ, ñ
 !kăgen ttúken.

- Tă, ñ !kũ ttăbbă lnă, !ké-tă-!kăgen-kă ttăbbă-kă
 (2878) !nėĩn. N !kăgen ttúken ē, () ttumm-ĩ !lkhwěten-kă
 kkō-kkōmmĩ, hě !gwēten; hĩn ttumm-ĩ !ǵóēten-
 !ǵóēten-kkuĩten-kă kkō-kkōmmĩ. Tă, ñ !kũ lnă;
 ñ ǵăũkĩ !kĩ kkō-kkōmmĩ; ău ñ tăttĩ ē, ñ ǵăũkĩ
 (2879) !hauě, ñ ssĩn lně !kĩ () kkō-kkōmmĩ ē !gwēten;
 ău ñ tăttĩ ē, !ǵóě-kkō-kă !ké !kũ ē ă; hě ǵăũkĩ
 !kĩ ñ-kă kkō-kkōmmĩ. Hĩn ǵăũkĩ #kăkken ñ-kă
 #kăkken#kăkken; tă, hĩ !kũ !hauě hĩ !kăgen; ău
 (2880) hĩn ttă tĩ ē, ttăbbă-kă !ké !kũ ě, () hé !kũ ttăbbă
 !kĩ !nėĩ!nėĩ. Hĩn !kũ ttăbbă hhă; hhă ssě !kõn-ă
 hĩ; hĩ ssăñ lnĩ hhă ē áken; hé ě, hhă !kăñ.

- Sswă-kă-!kéten !kũ !ėĺė, hĩ !kăgen-kă !nėĩ!nėĩ;
 (2881) hĩ ssĩn !ũhĩ!ũhĩ !kaun-ssĩn hĩ. () Hé tĩ hĩn ē,

hĩ lkĩ kkõ-kkõmmĩ ĭ; ăũ hĩn tǎttĩ, hĩ lkě ǭhăũě,
ăũ hĩn tǎttĩ ē, ǭhĩlũhĩ-tǎ ǭkě ẽ.

- Ń ǭnăũ tĩ ē, ń lkũ ǭně ǭkǎ ǭǭě-sshõ-ǭkuĩ ǭně ssě
ǭǭõnnĩyǎ kkě; ń ǭně ssě ǭkõǎǭkõǎ ǭkě ǭkõ.*
(2882) () Tă, ń ttúkkõ ǭně †ĩ, tĩ ē, ń ssĩn ǭně lkũ ĭ ǭnõũ
ǭǭě-sshõ-ǭkuĩ; ń ssě-g ǭně †kǎkkǎ ń-kǎ Găũǎũ,
tĩ ē, ń ǭkuǎn ǭně ttǎn, hǎ ǭkē, hǎ ǭně ẽ, ń ǭně
(2883) ssě ddõǎ ǭkhwěǭkhwě ssĩn, ń ǭkăgen ttúken; ()
hé ē, ttǎttǎi ǭkam ǭhõ hĩ ǭkăgen. Hĩn ttum̄-ĩ
hĩ; tă, ń ǭkuǎn ǭně †ĩ, ǭhăũǭhăũ; † ń ǭně ddõǎ
ǭhăũ-ǎ; ń ǭně ddõǎ †kǎkken hĩ ń ǭkăgen ttúken;
(2884) tă, ń lkũ ttǎbbǎ ǭnǎ, hĩ kõǎ ǭkě-tǎ ǭkăgen; () hé
ń ǎũkĩ †kǎkken†kǎkken hĩ hĩ; tă, hĩ lkũ ĭ ǭkēten
ń ăũ ttǎbbǎ.

- Ń ssĩn ǭhămm ǭně ssuēn kkuērre ń ǭkũnǭkũn;
ǭk'ũ ǭně ssě ǭhĩn, ĭ; ăũ hĩ tǎttĩ ē, ń lkũ-g ǭně sshõ.
(2885) Ń lkũ-g ǭně ĭ, () ttum̄mă ǭgăũě kkum̄m, hǎ ń kǎ
ttũ hǎ; ăũ kǎ ǭně ǭkǎǭkǎ sshõ, ă; hǎ ssě-g ǭně
ǭgwēten ǭē ń ǭnũttũ. Hé † ē, ń ǭně ttum̄-ĩ, ăũ
(2886) ń ǭnũǭnũttũ-kǎ kũ; ăũ kǎ tǎttĩ ē, () ń ǭně sshõ
†g(e)õũ. Ń kkõǎ ǭně ǭkǎ ń ttss'ĩ; ăũ kǎ ǭně
tum̄mă, ǭhĩ ǭhõǎ ăũ ǭǎrrǎ; ăũ kǎ tǎttĩ ē, ń lkě
ssĩn ǭgwēten ǭhĩ hhõǎ ǭǎrrǎ; hĩn ǭgwēten ǭkam
(2887) ǭǎ ń-kǎ ǭǭě; ń ssě ǭǎ ssuēn hĩ; () ń ssĩn
ttum̄mttum̄m kĩ ǭuǎ ǭě; ăũ ń ǭnõǎ ǭkũ, ē ń ssĩn
ǭǎ, ĭ; ăũ kǎ tǎttĩ ē, kkõmm ǭkuǎn ẽ ǭkhwě. Hǎ
(2881') * ǭkuĩten ǭnăũ, hǎ ssě ǭǭõnnĩ, hǎn ǭkõǎ ǭkõ ǭhõ, hǎn ǭkõǎ
ǭkõrõ ǭhõ.
(2883') † ǭhăũǭhăũ ă ǭkwāi, "one visit."
ǭhăũǭhăũ ē ǭkwāiyǎ, "many visits."
(2885') † ǭkě-tǎ kõ-kkõmmĩ.

they are used to visit; for smoking's people they are. As regards myself(?) I am waiting that the moon may turn back for me; that I may set my feet forward in the path.* () For, I verily(?) (2882) think that I must only await the moon; that I may tell my Master (*lit.* chief), that I feel this is the time when I should sit among my fellow men, () (2883) who walking meet their like. They are listening to them; for, I do think of visits; (that) I ought to visit; (that) I ought to talk with my fellow men; for, I work here, together with women; () (2884) and I do not talk with them; for, they merely send me to work.

I must first sit a little, cooling my arms; that the fatigue may go out of them; because I sit. I do merely () listen, watching for a story, which (2885) I want to hear; while I sit waiting for it; that it may float into my ear.† These are those to which I am listening with all my ears; while I feel that () I sit silent. I must wait (listening) behind (2886) me,‡ while I listen along the road; while I feel that my name floats along the road; they (my three names)§ float along to my place; I will go to sit at it; () that I may listening turn backwards (2887) (with my ears) to my feet's heels, on which I went; while I feel that a story is the wind. It (the story)

* When a man intends to turn back, he steps turning (?) round, (2881') he steps going backwards.

† The people's stories. (2885')

‡ ᐃᐱᐅᐅᐅ explains that, when one has travelled along a road, (2886') and goes and sits down, one waits for a story to travel to one, following one along the same road.

§ "Jantje," ᐅᐅᐅᐅᐅᐅ, and ᐃᐱᐅᐅᐅ.

- (2888) *llkuḡān* kǎ *lgwēē-tēn* *lkaḡm* *llē llḡān-kkō*. Hé ē,
 () *l*ikēyǎ *lkū-g* *lnē llkóě* *hhó* hé *lkě*; () *āu* hí *ḡaúki*
lnī *lki* *llā*, *ī* *ēnēn*. Tā, *ī* *lkě* *lkū* ē *lgwētēn* *lkě-ā*
!ḡóě ā *!ḡárrā*. *lkaḡkenlkaḡkǎ-ken* *lkū* *l*khaú *ttā*.
lkuī *l*kén *lkū* *llnūn* *hhóā* *lkaḡkenlkaḡken* *ttssī*; *
 (2889) () hé, há *l*kúǐ-tēn *llā*, *í*. *Āu* hǎn *tǎttī* ē, *!ḡárrā*
ā *l*kuēǐ *lkā*, hǎn *ttā*; hé ē, *l*kuǐ *!uhí* *sshō* *hī*.
!ḡárrā-ken *lkū* *lkě* *ttā*, há-kǎ *!ḡóě*, *āu* *!ḡárrā-ken*
 (2890) *tǎttī* ē, *!ḡárrā* *lkū* *l*kam *ttā*. *lkě* ē () *llān-nǎ* *!ḡóě-*
kkō, *hī* *lnuúttuken* *lkū* *ttum* *llkam* *!hō* *llā* *l*kúǐ-
tēn-kǎ *l*kuǐ *lkě*; hé, há *lnē* *l*kúǐ-tēn *llā*, *í*. Há *ssē-g*
lnē *†kérre* *!ḡóě*. Tā, *!ḡóě* *llkuḡān* *sshō-g* *lnē* kǎ
 (2891) *ḡhóken* *áken*; *āu* () *hīn* *tǎttī* ē, *hī* *lnē* *dd(e)ouwǎ*;
āu *!ḡóě-sshō-lkuítēn* *ḡaúki* *llḡkoén* *hī*, há *ssīn* *ttāi*
llná *hī*. Tá, há *lkū-g* *lnē* *ssǎn* *llná* *!ḡóě* ā *!ḡárrā*;
há-hǎ-kǎ *!ḡóě* *ḡaúki* *é*. Tá, há *lkū-g* *llnáu*, *tī* ē,
 (2892) () *lk'ē* ē *lki* *ssā* há, *āu* *lk'ē-tǎ* *!ḡóě*, há *ssē* *!hamm*
ssā *†kamḡpuǎ* *ttǎbbǎ* *llǎllná* *hī*. Hǎn *llkuḡān* ā *†*
!ḡóě, *tī* ē, há *llkuḡān* ā *ssē* *l*kúǐ-tēn.
 Hǎn *lkū* *ī*, *lká* *lki* *!ḡuóúnnī* *!ḡóě-sshō-lkuǐ*; *!ḡóě-*
 (2893) *sshō-lkuǐ* () *ssē* *ttāi* *llnwǎrritēn*, há *ssē* *l*kúǐ-tēn,
há *ssē-g* *lnē* *†kérre* *l*khwǎ *ttú*; hé, há *ssīn* *ḡwēǐ*
hī. Há *ssē-g* *lnē* *ttǎbbǎ* *ákkēn* *llnēn* *ttssórrōken*,
āu há *tǎttī* ē, há *lnē* *l*kam *llḡkēyǎ* há-kǎ *l*kaúken,
 (2894) *hī* *ssē-g* *lnē* () *ttǎbbǎ* *ákkǎ* há *l*khwǎ; tá, há *lkū*
ssīn *ttāi* *ḡú* *óǎ* *!ḡóě*; *āu* *lkě* ē *!ḡárrā*, *hīn* *lkū* *é*,
lnē *ttāi* *llná* *!ḡóě*. Hé-tǎ *!ḡóě* *ḡaúki* *é*; *tā* *llkábbō*

(2888') * In the plural, *lkaḡkenlkaḡken* *ttss'í-tssí*. In speaking of
 peoples' backs in the plural, *llkábbō* explains that the Bushmen
 say *ttssétt-ttssēnḡū*.

is wont to float along to another place. Then, our names do pass through those people; () while (2888) they do not perceive our bodies go along. For, our names are those which, floating, reach a different place. The mountains lie between (the two different roads). A man's name passes behind the mountains' back; () those (names) with which he returning (2889) goes along. While he (the man) feels that the road is that which lies thus; and the man is upon it. The road is around his place, because the road curves. The people who () dwell at another place, (2890) their ear does listening go to meet the returning man's names; those with which he returns.* He will examine the place. For, the trees of the place seem to be handsome; because () they have grown (2891) tall; while the man of the place (ᐃᐱᐱᐅᐅᐅ) has not seen them, that he might walk among them. For, he came to live at a different place; his place it is not. For, it was so with him that () people (2892) were those who brought him to the people's place, that he should first come to work for a little while at it. He is the one who thinks of (his) place, that he must be the one to return.

He only awaits the return of the moon; that the moon () may go round, that he may return (home), (2893) that he may examine the water pits; those at which he drank. He will work, putting the old hut in order, while he feels that he has gathered his children together, that they may () work, (2894) putting the water in order for him; for, he did go away, leaving the place, while strangers were those who walked at the place. Their place it is not; for ᐃᐱᐱᐅᐅᐅ's father's father's place it was.

* ᐃᐱᐱᐅᐅᐅ explains that the people know all the man's names. (2890')

- (2895) oă, oă-kă !χóě lkū é. Hé ē, !kăbbō oă () ssîn
 !nē !līyă hĩ; ă !kăbbō oă oă-g !nē !kūkă, !kăbbō
 oă-ken ē, !nē !līyă hĩ. Hé ē, !kăbbō oă !nē
 !kūken, !kăbbō !kân ē !nē !lī !χóě; !kăbbō !kân
 (2896) !nē !kūken, () !kăbbōken !nē !lī !χóě.* Hé ē,
 !kăbbō !nē !hân !kérri-ten !kō !lā, !kūóbbă-ân ă
 !χóě, ă hân tătĩ ē, hă !nē !kū !kwāi; hé tĩ hĩn ē,
 (2897) hă !kūân !nē !kérri-ten ssîn, hĩ hă !hă, () ă !χóě,
 ă hân tătĩ ē, hă-kă !kăuken !kū-g !nē !hă!hă
 sshō. Hă ăpuōnddē-tă !kăukăken !kū-g !nē !kăkken,
 hĩn !kū-g !nē !lī, hĩn !kanĩ hĩ hĩ, ă hĩn tătĩ ē,
 (2898) () hĩ !nē !kăkken !kūăkken.

- Hé tĩ hĩn ē, hĩ !kūân !nē !hō!hōă hĩ !né!néi;
 ă hĩn tătĩ ē, hĩ !kū-g !nē !tăbbă hĩ !né!néi; hĩn
 !kū-g !nē !tăbbă ákken hĩ-kă !né!néi; ă !n-kă
 (2899) !né!nyân !kū-g !nē !kwāi, () !khōu !khē; ă hĩn
 !nē !lā!lān, !χĩ !khē. ă hĩn tătĩ ē, !nē !kă-kă
 !khwă, mmāĩ hĩ !hân, hĩn !nē !kăti !hân!hân ssîn;
 hé tĩ hĩn ē, hĩ !kăχăi-tă !khwă !nē mmāĩ, hân
 (2900) kkĩ; ă hân tătĩ ē, () hă !hân !tăiyă ă !n-n;
 hân ā, !nē !kân, !kwă!kwă ssā !n-n; ă hân tătĩ ē,
 (7215) * !kéten !né ta, “Blauwputs” á, ă hĩn tătĩ ē, há-ka !kăugen
 !hōăka, tá, !kăkăgen !ké !kú é.
 (7216) !kăbbo-ka !χóētēn é !găbō; () he, ha !nē !kóăken kokôă,
 hân !līyă ki !lā !χóě; hé tĩken ē, ha !nē !ki !khũ-ttēn, hĩn kóă
 !χăũ-ka-!khōă. Hân !nē !ki !χgóbbeten; he, ha !nē !kóăken
 (7217) !līyă ki !lā, hân () !nē !kĩ !lūn.
 Hé tĩken ē, ha !nē !kénya !kă-ttũ, ĩ. Ha !nē !kén tă ăpuă
 á. Hé tĩken ē, ttói !nē !lā, ă ha ăpuă; ă hĩn tătĩ ē, !nē
 ăpuă!hĩ-ka ăpuă !ke ăăki ta ssîn ákken !kă hĩ.

And then *Ἰκαββῶ's* father () did possess it; when (2895)
Ἰκαββῶ's father's father died, *Ἰκαββῶ's* father was
the one who possessed it. And when *Ἰκαββῶ's*
father died, *Ἰκαββῶ's* elder brother was the one
who possessed the place; *Ἰκαββῶ's* elder brother
died, () (then) *Ἰκαββῶ* possessed the place.* And (2896)
then *Ἰκαββῶ* married when grown up, bringing
Ἰκυόββα-ἄν to the place, because he felt that he
was alone; therefore, he grew old with his wife
() at the place, while he felt that his children (2897)
were married. His children's† children talked,
they, by themselves, fed themselves; while they
felt that () they talked with understanding. (2898)

Therefore, they (*Wkabbo's* children) placed huts for themselves; while they felt that they made huts for themselves; they made their huts nicely; while my hut stood alone, () in the middle; while they (2899) (my children) dwelt on either side. Because my elder brother's child (*Betje*) married first, they (my own children) married afterwards; therefore, their cousin's child grew up first; while she (the cousin) felt that () she married, leaving me; she (2900) who, from afar, travelling came to me; because

* *lhan'kass'o* (son-in-law of *lkábbo*) gave in July, 1878, the following description of *lkábbo's* place, *lgúbo*, or "Blauwputs." (7215)

People (that is Bastards) call it "Blauwputs", while they feel
that its rocks are black; for, they are slate. (7216)

Ilkábbo's place is Ilgúbo; () and he altogether went round, he, possessing, went along at the place; thus, he possessed !khú-ttēn and !ḡáú-ka-!kḡoā. He possessed !ḡúóbbeten (a certain water pool); and, he, altogether possessing, went along, he possessed !uū.

Therefore, he dug out (at) $\text{ll}\bar{k}\bar{g}\text{-}t\bar{t}\bar{u}$ [the name of a place near $\text{llg}\bar{u}\bar{b}o$]. He dug, making a (deep) pitfall (for game), there. Therefore, an ostrich was slaughtered at that pitfall, because my father-in-law's pitfalls were surpassingly good ones.

† The word *Opuōnddē* here means both *Ikábbō's* son and daughter.

- ñ-ñ ā ʔaissē kkīyā hā-hā. Hā óǎ-ken ʔaúki ā ʔaisséyā hā. Tā, hā óǎ lkū lkūken, ǵū óǎ hā.
 (2901) Ñ lkū ā, Inē llāñ, !kōē lkām hā, () āu hā ǵóǎ ā-g Inē lkātī lkūken; ñ Inē lkī ssā hā, āu ñ-kā llēñ. Au ñ táttī, ñ ʔaúki llkōēñ lkī lkūkā hā óǎ, ñ ʔaúki Inē llǵām llkōēñ tī lkūken hā ǵóǎ;
 (2902) tā, hā ǵóǎ lkū llǵā, () hañ lkūken ǵū úi hā; ñ lkū-g Inē ī, ttūi kkom̄.

- Hé ē, ñ Inē †ǵámmā hā, āu ñ táttī ē, ñ !naunkkō lkū é ʔauddorō, hé ñ lkū ǵērreýā āu !kúǵé !ǵǎ-āñ.
 (2903) Hé, ñ llkuāñ †í, tī ē, hā llkuāñ ssē () lkū lnī há ē llkwāiyā, hé ñ á hā ā hī. Hāñ hī hī. Hāñ há hī ñ-kā !khwā ē* !naunkkō !kwāi. Hé ē, hī ssē lkū !kú kkī, lhīñ ũ ñ-ñ; āu hī táttī ē, hī !kū, hī
 (2904) ñ !khwāi. Tā, ñ llkuāñ () tta lkákken!kákken āu !kúǵé; ñ llkuāñ ttāñ ñ ssīñ !kú!kúǵé lkēi tehueñ.

Hīñ ē, ñ llkuāñ kā !kúǵé lkēā lóǎ, ñ llkwā lkī

- (2903') * To illustrate and explain the ē used here, the narrator tells me that one woman says to another: Ñ-kā !khwā kkāñ ē ā, hē !naunkkō !kwāi.

- (2901') † The father was killed by some one who was angry with him, while he himself was not angry; he had been visiting at another house, and had slept five nights away from home. A man who was at the place where his wife lived, gave the child food, but it still cried after its own father. The man was angry with the father, because he had stayed away from his wife, llkábbō says, and because the child still cried for him. And, when the father had returned, and was sleeping by the side of his wife, in his own hut, the man came behind the hut in the very early morning, and stabbed him as he slept, with a Kafir assegai, which had been bought at Wittberg. As he lay dead in the hut, the rest (including his wife) left him, by the advice of the murderer.

- (2902') ‡ The mother died afterwards of some internal sickness; she was not buried, because, at the time of her death, she only

I was the one who feeding, brought her up. Her father was not the one who had fed her. For, her father died, leaving her. I was the one who went (and) fetched her, () when her mother had just (2901) died; I brought her to my home. As I felt that I had not seen her father die,† I also did not see her mother die; for, her mother too, () died,‡ (2902) leaving her; I only heard the story.

And then I went to fetch her (Betje), while I felt that I was still a young man, and I was fleet in running to shoot. And I thought that she would () get plenty of food, which I should give her. (2903) She (would) eat it. She (would) eat with my (own) child, which was still (an only) one. And then they would both grow, going out from me (to play near the hut); because they both ate my game ("shot things"). For, I was () fresh for running; (2904) I felt that I could, running, catch things.

Then, I used to run (and) catch a hare, I brought had a younger sister with her, who was suffering from the same illness. The latter went away with difficulty, taking the dead mother's child to a relative's hut, not near at hand. From the relative's hut, the fire of *Hkábbo's* dwelling could be seen at night. She proceeded thither with the child, and was met by him midway. Before he got the child, he had seen the dead mother's bones lying at her hut, her body having just been eaten by jackals. *Hkábbo* had gone off from his home in haste, hearing that the wife's sister was ill, and fearing that she might die on the way, and the child, yet living and playing about, might be devoured by jackals. He left his own home early one morning, and in the evening reached the spot where the mother's bones lay. He made a hut at a little distance, and slept there one night, and the next () morning went to (2903') fetch the child at the relation's hut; but the sister met him with it on the road. He slept at the newly-made hut, to which he returned with the child, for one more night, and then went back to his own home.

- ssē hǎ, ǎu n-kǎ llneĩn, ǎu hǎ létā n̄-kǎ llhō; ǎu
 (2905) llkóĩn () nā ttǎ lǐ. ǎu n̄ tǎttǐ ē, n̄ ǎ ǎũkǐ lnā
 whāi. Tā, n̄ lkū lnā lóǎ. N̄ llkuǎn kǎ lǎ hǎ
 llkáokēn. N̄ llkwā lē llkō kkíssē hǎ ǎu llneĩn.
 (2906) N̄ lhá llkwā ssǎ ttúrrǔ hǎ, ǎu llneĩn. Hǎ lnē ()
 lǎũǎ hǎ ǎu llkōǎ; ssǐ ssē llámǎ lǎbbǎ. N̄ ǎ ssǎn
 llhan̄n lóǎ ǎu llgǎuē, n̄ ǎ ssē hhittǎ ttĩn, ǎu
 Ohókēn-kǎ llkǎnn. N̄ ǎ ssē lǎ hǎ hǎ, llkáukǎ ssē
 hhǎ. Tā, whāiyǎ ttāiyǎ. Hé tǐ hĩn ē, n̄ lkū-g
 (2907) lnē () lǎ-ĩ lóǎ, n̄ ssĩn llkúllkǔǎ llkúken hĩ, ǎu
 llkóĩn, ǎu hĩ lnē llkúǎyǎ llkóē ttĩn llkuónnǎ-kǎ
 llkóĩn. Hĩ lkū-g lnē llká llkūken au llkóĩn; ǎu
 (2908) kǎ-ken hĩ, tǐ ē, lóǎ llkuǎn ǎũkǐ () ǎwē; tā, hǎ
 kǎ lkū há lkǐ Ohókēn llkókēn, ǎu hǎ ǎũkǐ ǎwǎ
 kǐ lē llkhwā, ǎu Ohókēn llkókēn ē hǎ ǎũn hĩ.
 Hé tǐ hĩn ē, hǎ kǎ lkū llkóĩn kkĩ lnǎ, ǎu ha ǎũkǐ
 (2909) ǎwē. Há lkū llenn̄, () llkóē sshō llkuónnǎ; ǎu hǎ
 tǎttǐ ē, hǎ ǎũkǐ llkuǎkkǎ llkhwā ttǔ, hǎ ssē-g lnē
 lǎ; hǎ ssē-g lnē llā ǎwǎ. Tā, hǎ kǎ lkū llkállká
 llkóē sshō llkóĩn.
 (2910) Hé tǐ hĩn ē, n̄ () llkúǎ hǎ, ǎu llkóĩn, llkóĩn ssē
 llká llkūǎ kkē hǎ, n̄ ssĩn há hǎ, llkūǎ ǎu llkóĩn;
 ǎu kǎ tǎttǐ ē, n̄ ǎ llkúǎyǎ hǎ, ǎu hǎn llham̄mǐ llā,
 (2911) ǎu n̄. Hǎn lkū-g lnē llham̄mǐ, llkūken ttē hǎ, ()
 ǎu llkóĩn; ǎu hǎn tǎttǐ ē, hǎ lkū llkōwǎ llkóē ttĩn
 llkóĩn; ǎu hǎn tǎttǐ, hǎ llkoēn n̄, ǎu n̄ llkuĩ ssĩn
 ssǎ hǎ. Hǎn ǎũkǐ lnē llkállká llkhē, hǎ ssĩn lnē
 (2912) ddānten-ĩ. Tā, hǎ lkū () llkúǎyǎ ttĩn, ǎu hǎn

it to my home, while it was in my bag, while the sun () was hot. I felt that I had not seen (2905) a springbok. For, I saw a hare. I used to shoot, sending up a bustard. I put it in(to the bag) (and) brought it home. My wife would come to pluck it, at home. She () boiled it in the pot; that we (2906) might drink soup. On the morrow I would hunt the hare, I would be peeping about in the shade of the bushes. I would shoot it up,* that the children might eat. For, the springbok were gone away. Therefore, I was () shooting hares, that (2907) I might chasing, cause them to die with the sun, when they had run about in the noonday's sun. They were "burnt dead" by the sun; while I remembered that the hare does not () drink; (2908) for it eats dry bushes, while it does not drink, putting in water upon the dry bushes which it crunches. Therefore, it remains thirsty there, while it does not drink. It dwells, () sitting in the (2909) summer (heat), because it does not understand water pans, so that it might go to the water, so that it might go to drink. For it waits, sitting in the sun.

Therefore, I () chase it, in the sun, that the (2910) sun may, burning, kill it for me, that I may eat it, dead from the sun; while I feel that I was the one who chased it, while it went along in fear of me. It, in fear, lay down to die () from the sun; (2911) because it had become dry (while running about) in the sun; because it saw me when I followed it. It did not stop to walk, that it might look backwards. For it () had run about, when it was tired. (2912)

* *i.e.*, make it spring up from its form and run away, falling (2906') down dead later.

llkūwā. Hǎn lkū llǎéllǎē, hǎn lkūken; ǎu hǎn lkū
 ddóǎ llkūǎeyǎ ttín. Hé tǐ hǐn ē, hǎ lkū-g lně
 lkūken ttēn llā; ǎu hǎn táttǐ ē, llkū lkū lkā hǎ;
 (2913) ǎu hǎn llkūǎeyǎ () llkóě ttín llkuónnǎ, ǎu hǎn táttǐ
 é, llkuónnǎ-kǎ llkóin é,* hé ttǎ lí. llkáun ttǎ lí, hé
 llká-ǐ hǎ lnwǎlnwǎ.

Hé tǐ hǐn ē, ń kǎ lkū-g lně llā hhō hǎ, ǎu hǎ
 (2914) lkūken ttā. ń lkū-g lně lě tté hǎ, () ǎu lnwā-kǎ
 llhō. ń ǎ ssē ttǎi ttǎu llkōen llgǎuě llǎ-kkō.
 Há ssē ũ lē llkóin; hǎ ssē llhammǐ llkóě hhō llkóin,
 áu kǎ llkūǎ llkuñ sshō hǎ. ń ǎ ssē ddǎukkō llká,

(2915) llkóin yǎ ssē llká lkūken hǎ. () ń ǎ ssē lkū llā
 hhó hǎ; ǎu há lkū-g lně lkūken ttā. ń ǎ ssē
 lkū-g lně sshó kō llkāu hǎ, hé ē, ń ǎ lně lē tté
 hǎ í. ń ǎ lně ǎí tǐ ē, llǎ-kkō wǎ sshō llǎn llgwé

(2916) sshō hǎ. () ń ǎ ssē llhamm llā ǎu llnein llǎllǎ.
 Tā, ha llkwǎ sshō llhǎn sshō. ń ǎ ssē ǎu llgǎuě
 llǎ llǎtǐ, ń ǎ ssē llǎm llkūǎ hǎ; ǎu kǎ-g lně llkuā

(2917) ttǎ llhō. ń ǎ ssē llkúǎ hǎ, () ǎu ń ēnēn. ń ǎ
 ssē llkūǎ ttssǎu, tá, ń ǎ ttǎn, ń á ssē llkóin.

ń ǎ ssǎn llǎ llnein. Tā, llkáukǎ sshō llkwēnyǎ.
 Tā, ń llhǎ llkuǎn kǎ llkēten hǐ ǎu llkhwǎ; ǎu hǎ ǎí
 (2918) tǐ ē, ń ǎ ttǎiyǎ () llkóě ttín llkóin, ǎu llkóin yǎ ttǎ
 lí; ǎu ń ǎí, tǐ ē, llkū llssǎn lkā kkē llkáuken.

(2913')

* llkóbo explains that this é is equal to ē ǎ.

It seemed as if it were about(?) to die; because it had been obliged to run about. Therefore, it went to lie down to die; because fatigue had killed it; while it had run () about in the heat; for, (2913) (it) was the summer sun, which was hot. The ground was hot which was burning its feet.

Therefore, I used to go to pick it up, as it lay dead. I laid it in () the arrows' bag. I must, (2914) going along, look for another hare. It would spring up (running) into the sun; it would, being afraid, run through the sun, while I ran following it. I must, going along, wait, so that the sun might, burning, kill it. () I would go to pick it (2915) up, when it lay dead. I would sitting, break its (four) legs, and then I should put it in. I thought that another hare would probably dwell opposite to it. () I must first go to seek round in the (2916) neighbourhood of the form. For it seemed to be married. I must, seeking around, look for the female hare, that I might also chase it, when I had unloosened (and) laid down the bag. I must chase it, () with my body. I must run very fast, (2917) feeling that I should become thirsty.

I shall go to drink at home.* For the children will have probably fetched † water. For, my wife (was) used to send them to the water, thinking that I had walked () about in the sun when the sun was (2918) hot; because I thought that *!kūi* ‡ would kill the

* Water which is in an ostrich eggshell. (2917)

† In the ostrich eggshells, and probably also in a springbok's (2917') stomach.

‡ Also called "gambro"; a vegetable food eaten by Bushmen; which is injurious if used as the chief nourishment in winter, causing severe pain in the head and singing in the ears.

- !khwá ssē #kam^opuā kkaū, hé ē, ñ ssāñ lnē !gōā-ĩ, āu kā !gōā llgāuē ttōĩ ā * kā !kuāra!kuāra, llkóē
 (2919) hhō ɓká; () hā ssē ddaūkkō ɓwāɓwā hhō !khwā. Ñ ā ssē !uhátten !kai ɓká. Ñ ā ssē !xuórrĩ hā, āu ɓká llkaiē. Ñ ā ssē !gā llkóē ttĩn ɓká; ñ ssĩn !ḡā llkóē ttĩn ɓká. Tā, llgū-kā ttōĩ kā !kuāra-
 (2920) !kuāra luā sse; hā ssē ddaūkkō () ɓwāɓwā hhō !khwā llkāñ.

- Hé tĩ hĩn ē, ñ lkū ssĩn lnē !kā!kā sshō āu Soñdag ē, ñ llā tĩ† ē hĩ, ĩ. Hé ñ llḡá!ḡá lkĩ ā ĩ. Ñ ɓaũkĩ lnē !kāññā, ñ !ká !kaũ!karrō-kkō,
 (2921) tá, hā !kaũ!karrō, hā á, há-g ñ () ssĩn #kākka hā hā. Hé tĩ hĩn ē, ñ ssĩn kā, hā lnē sse lkwēĩ lkĩ; hā lnē ssē !xuóñniyā kkē. Tā, ñ lkū-g lnē ssĩn !kā!ká sshō, āu !kũ!kũ, ē, ñ ssĩn !kũ!kũ kĩ ttāi
 (2922) hĩ; hé ē, luēriyā, āu !ḡárrā. () Tā, llkōĩn ssē llā, llkā llwĩ. Hé ē, !kaũ lnē ddi kũĩ ttā lĩ; āu kā lkū !naunkkō llā, āu kkāmmāñ. Ñ kōā lkū-g lnē !kurrūkā llā, āu !kaũwā lnē ttā lĩ. Tā, !ḡárrā-
 (2923) ^opuā ɓaũkĩ á. Tá, !ḡárrā !kerrĩ é; () hā !ḡōwā. Ñ ssĩn lkū-g lnē llē ñ-kā !ḡóē, āu ^ohókā lkū-g lnē llkōwā. Tā, ñ lkū ssē ttāi, llkō ^ohókēñ !kaũtēnttū, āu kā !naunkkō !gāuōkēñ lkĩ llā !ḡárrā.

- (2924) Hé ē, llhāu ssē ārrōkō lē ssĩ ĩ; () āu kā lnē sshō, ñ-kā !ḡóē. Tā, ñ ɓaũkĩ ssē ttāi, !ḡóētēñ-!ḡóētēñ ē !ḡárrā; tā, ñ ssĩn llā, ñ-kā !ḡóē; hé ñ !kwĩyā ñ-kā Gāuɓāu ā, hĩ lkē; hāñ lnē #ēññā

(2918') * The narrator explained that, *ttōĩ ā*, here, means "an ostrich and its wife". *Ttōĩ ē* would, he said, have meant "many ostriches".

(2920') † = *tĩ ē ā*, *hĩ ĩ*.

children for me. The rain must first fall, and then, I should be looking around, while I looked around, seeking for (a pair of) ostriches which are wont to seek the water along the "Har Rivier", () that (2919) they may, going along, drink the water. I must, going round in front, descend into the "Har Rivier". I must (in a stooping position) steal up to them in the inside of the river bed. I must lie (on the front of my body) in the river bed ; that I might shoot, lying in the river bed. For, the western ostriches do, seeking water, come back ; that they may, going along, () drink the new water. (2920)

Therefore, I must sit waiting for the Sundays on which I remain here, on which I continue to teach thee. I do not again await another moon, for this moon is the one about which I () told thee. There- (2921) fore, I desired that it should do thus, that it should return for me. For I have sat waiting for the boots, that I must put on to walk in ; which are strong for the road. () For, the sun will go along, burning (2922) strongly. And then, the earth becomes hot, while I still am going along halfway. I must go together with the warm sun, while the ground is hot. For, a little road it is not. For, it is a great road ; () (2923) it is long. I should reach my place, when the trees are dry. For, I shall walk, letting the flowers become dry while I still follow the path.

Then, autumn will quickly be (upon) us there ; * () when I am sitting at my (own) place. For, I (2924) shall not go to other places ; for, I must remain at my (own) place, the name of which I have told my Master ; he knows it ; he knows, (having) put it

* When he is sitting at his own place.

(2923')

- (2925) hĩ; hǎn lně #ēññ lkóǎ hĩ. Hé ē, () ñ lkě #kā sshō hĩ. Hĩñ ē, ñ !ká!kā sshō hĩ, ǎu #kábbū; hé ē, hǎ ssē lkēten kĩ llé #kábbū ǎu ñ ñ ĩ; ǎu hǎ lkũ lkētǎ #kábbū ǎu korōhĩ; há ā, !kúχē tĩ llā kkē #kábbū, ĩ. Áu hǎ #ĩ, tĩ ē, ñ ǎúki lǔrrūwǎ; ñ ēñēñ yǎ ssĩn kkwē lkóǎ, tĩ ē, ñ ssĩn llǎ hǎ, ĩ; ǎu kǎ táttĩ ē, ñ lně !χǎ hhĩ ñ. Tǎ, kkōĩñ ā, ñ (2926') llhĩnyǎ á, ǎu kkōĩñ-tǎ há, () hé ñ kkōĩñ !kuñ !kóǎ !gēi, ĩ. Hé tĩ hĩñ ē, ñ ssĩn llǎllnĩ hǎ, ñ ssĩn lnĩ #kábbū ǎu hǎ-hǎ; ñ ssĩn llĩ hǎ. Ñ ssĩn llĩ ñ, !χǎ, ǎissē ñ, ǎu kǎ táttĩ ē, ñ ǎúki lně hhĩ, ñ lkāgen-kǎ há. Tǎ, ñ lkũ-g lně hĩ ñ !khwǎĩ.

Tǎ, #kábbū ā kǎ !kóǎssē lnúǎ, hǎn ā, í tǎ lká whǎi ē ttǎi lkóě hhóǎ ǎǎo, ĩ-g lně llā, hǎ lkóě llǎllnǎ ǎǎo. Ĩ-g lně !kauĩn kĩ lkóě ttĩn ǎǎo. Há ǎ !uerrĩyǎ, ǎu !khwé. Hǎn lkĩ !kauĩn !kuĩ, ǎu ǎǎo llkǎĩē.

VIII.—166.

HOW !HAN#KASS'Ō'S PET LEVERET WAS KILLED.

(Related, in July, 1878, by !han#kass'ō, to explain how the story of "The Death of the !khǎu" was told him.)

- (7206') !χǎbbi-ǎñ-ǎñ lne lkhá ke lǎ-ǎpuǎ, he, ñ á lne ssǎ, !kanñ !kam ha, ǎu kǎ ka hi kwan llgǎuē lǎ-ka !kauken; tá, hí ē lkhá kǎ lǎ-ǎpuǎ. Hé, ha lne

down. And thus () my name is plain (beside) it. (2925)
 It is there that I sit waiting for the gun; and then,
 he will send the gun to me there; while he sends
 the gun in a cart; that which running, takes me the
 gun. While he thinks, that I have not forgotten; that
 my body may be quiet, as it was when I was with
 him; while I feel that I shoot, feeding myself. For,
 starvation was that on account of which I was bound,—
 starvation's food,—() when I starving turned back (2926')
 from following the sheep. Therefore, I lived with
 him, that I might get a gun from him; that I might
 possess it. That I might myself shoot, feeding
 myself, while I do not eat my companions' food.
 For, I eat my (own) game.

For, a gun is that which takes care of an old man;
 it is that with which we kill the springbok which
 go through the cold (wind); we go to eat, in the cold
 (wind). We do, satisfied with food, lie down (in
 our huts) in the cold (wind). It (the gun) is strong
 against the wind. It satisfies a man with food in
 the very middle of the cold.

VIII.—166.
L.

HOW ǀHAN†KASS'Ō'S PET LEVERET WAS
 KILLED.

ǀǂábbi-*an** killed (my) leveret for me, and I came (7206')
 crying to her, because I wanted them † therefore to
 seek for (other) leverets; for they were those who
 had killed (my) leveret for me. And she soothed

* The narrator's mother.

† *i.e.* his mother and his maternal grandmother †*kaḡm*.

ddáttén n, ǐ. Hé tíkən ē, ha lne #kákka ke, tí ē,
!kháũ há óä ka:

(7207')

() “Tā,
N̄ kwań tań kań llā,
!k'āũ lhiń,
!gúru-lā-ka !kaō.

“Tā,
N̄ kwań tań kań llā,
!k'āũ lhiń,
!ǵé-!khwāi-ta !kaō.”

(7208') () Tsātsitən ā, kań lké-ǎ lkamă lǒä-᠎apuă, au
!kōũǵu; he, ha lne lkí ssa ha, au hań !kaũwa,
hań lne ssāń àkke ha. He, n̄ lne llgwítən ā; n̄ lne
!hō!hō ha, hań lne !kùǵe; n̄ lne llǵamki !kùǵe
ha. He, n̄ á lne llá, lkě-ǐ ha, he, n̄ á lne ssá !hō
(7209') ha. Ha lne llǵá, ha !kùǵe; he, n̄ á lne () llǵá,
n̄ á !kùǵe, lkě-ǐ ha; he, n̄ á lne llá lkě-ǐ ha, n̄
á lne ssá !hō ha. Ha lne llǵá, há !kùǵe; he, n̄ á
lne llǵá, n̄ ā !kùǵe ha. He, n̄ á lne llǵá, n̄ ā
lkě-ǐ ha; he, n̄ á lne llǵá, n̄ ā lkě-ǐ ha; he n̄ á lne
ssā !hō ha.

!ǵábbi-ań-ań ka, n̄ ǵù ũ lǒä-᠎apuă-ka llgwítən,
(7210') n̄ () !khá ha, n̄ llká té ha. N̄ ǵáuki ta, n̄ !khá
lǒä-᠎apuă. Hań ka, n̄ ǵù ũ lǒä-᠎apuă-ka llgwítən,
n̄ !khá ha, n̄ ssiń llká té ha. N̄ ǵáuki ta n̄ !khá
lǒä-᠎apuă; au n̄ tátti ē, ha ǵáuki ǵwǎ twaitən llkā
ha, au ha tt'ǒitt'ǒĩ, tt'ǒitt'ǒĩ llā. Hań !ku ǐ ǵuă,
au ha tt'ǒitt'ǒĩ llā, hań ǵáuki ǵwǎ ttwaitən llkā ha;
he ha lne llā ssuēn.

me, about it. Therefore, she told me that the lizard had formerly said:

() "For, (7207')
I therefore intend to go,
Passing through,
gúru-lná's pass.

"For,
I therefore intend to go,
Passing through,
!ǵé-!khwāi's pass."

() *Tsātsi** was the one who caught hold of (and) (7208') took up a leveret on the hunting-ground; and, he brought it (home) alive, he came (and) gave it to me. And I played with it; I set it down, it ran; I also ran after it. And I went to catch it, and, I came to set it down. It again ran; and I () again ran to (7209') catch it; and I went catching hold of it, I came to set it down. Again, it ran; and, I again ran after it. And I again caught hold of it; and again, I caught hold of it; and I came to set it down.

!ǵábbi-añ wished that I (should) leave off playing with the leveret, that I () (should) kill it, that I (7210') (should) lay it to roast. I was not willing to kill the leveret. She wished me to leave off playing with the leveret, that I (should) kill it, that I might lay it to roast. I was not willing to kill the leveret, because I felt that nothing acted as prettily as it did, when it was gently running, gently running along. It did in this manner (showing the motion of its ears), while it was gently running along, nothing acted as prettily as it did; and it went to sit down.

* The narrator's maternal grandfather.

- (7211') () Hé ti hiń ē, hi lne kúí, n lkueń, tā, n̄ ā ka
ańtau lhiń au lkhōā, au n̄ ǂaúki llá llgwíten llkhóě
llnállnǎ lkhōā. Hé tíken ē, n lne lkueń, ī; au n̄
llhiń lǂó lǒä-ǂpuǎ. He, n lne lkueń; hé tíken ē,
hiń lne lkhā ke lǒä-ǂpuǎ, au káken llǎ lkhōā.
- (7212') () Hiń lne lkhā ke lǒä-ǂpuǎ; hé ē, n lne ssǎn
ǂwǎ, ī; au n̄ lkú ka, hi kkwēya ke lǒä-ǂpuǎ.
Tā, hi ǂǒä ddǒä ddátten n; hiń kúí, n lkueń, au
- (7213') hiń ǂǒä ka, hi ssi lne lkhā ke lǒä-ǂpuǎ, ā n̄ ()
ddǒä ssiń lkú ka, n̄ ssiń lkū kkwēya ha, au ha
kkwē, lkaúwa. Hiń lku lkhā ke ha. Hé tíken ē,
n lne ssǎn ǂwǎ, ī. Hiń lné ta, i ǂaúki ta llǂǎ
i lnĩ lǒä-ǂpuǎ-kkō; au n̄ lné ta, hi llǒáüya ke
- (7214') lǒä-ka lkaúken, () hiń lné ta, i ǂaúki ta llǂǎ, i lnĩ
lǒä-ǂpuǎ-kkō.

Hé ti hiń ē, hi lne ddátten lké tē llā n̄, au
lkhǎü; au hiń ta, n̄ ssiń kkwē, ttumǎ lkiłkí
hi, au ká lkǎm óä n̄ ttú, n̄ ssiń kkwē, ttumma
lkiłkí hi.*

VIII.—175.

L.

THE THUNDERSTORM.

(Related, in December, 1875, in the Katkop dialect, by Dǎlkwǎin.)

- (5623) N̄ kǎn llǎu, lkhwā kkaúwǎ ssi ǒ llǎ, n̄ llǎu,
ǒ lkhwā kkaú, n̄ ttēn kǒ llǎ, llkēllkē llkun̄. Hě
- (7214) * Hań ka, n̄ ǂaúki sse llgwíten au ǎ; tă, i ǂaúki ta llgwíten
au ǎ; tă, i ta llká ttē ǎ. Tā, lǒä-ǂpuǎ ǂaúki ta ttámǂpuǎ
llkúwa; hé ti hiń ē, i ta lkhǎ hǎ, i llká tté ya, au i ǂaúki
llgwíten ǎ.

() Then they told me to fetch water ; for I was (7211') one who quickly came away from the water, while I did not go to play at the water. Therefore, I went to fetch water, when I had tied up the leveret. And I went to fetch water ; then, they killed (my) leveret for me, while I was at the water. () They killed (7212') (my) leveret for me ; and then I came (and) cried, about it ; because I had thought that they would let (my) leveret alone. For, they must have been deceiving me ; they told me to fetch water, while they must have intended that they would kill (my) leveret for me, which I () had meant to let alone, so that (7213') it might live (on) in peace. They had killed it for me. Therefore, I came (and) cried, on account of it. They said, that we should not again get another leveret ; when I wanted them to seek some leverets for me, () they said, we should not again get (7214') another leveret.

Therefore, they soothing calmed (?) me with the (story of the) lizard ; while they wished that I might quietly listen to them ; when I had shut my mouth, I might quietly listen to them.*

VIII.—175.
L.

THE THUNDERSTORM.

When the rain fell upon us at night, I did thus, (5623) while the rain fell, I lay, playing the “goura”,† like

* She (my mother) said (to me), that I should not play with (7214) meat ; for we do not play with meat ; for we lay meat to roast. For the leveret is not a little fat ; therefore, we kill it, we lay it to roast, while we do not play with it.

† A description of this musical instrument will be found on p. 109 of “The Native Races of South Africa”, by the late Mr. G. W. Stow (London, 1905), and a picture of it in the preceding plate (fig. 8).

- (5625) máma kũ-kkũĩ-ten ɬkēyǎ kě, () ń ɩnǒ ɽǎũ ɩɬkōēn, tĩ ē, ɩkhwā ɩkuēĩ ɽókēn bbāiten-ĩ, ī; hě ń ɩkēlɩkē ɩkun̄n; ń ɩnǒ ɽǎũ ɬēn-na, tĩ ē, ɩkun̄n ẽ ɩkuĩ ā kǎ
- (5626) ɩnaũ, ɩk'é yǎ ɬkwāiyǎ hǎ, hǎn kǎ ɩnaũ, () hǎ ɩwāinyǎ ɩk'é, hǎ-g ɩnē ɩkēyǎ ɩk'é ā, tĩ ē, ɩk'é ɩkhóǎ kǎn ɬĩ, ɩkhwā kǎ hǎ ssē kkaũ; tǎ ɩkhwā kǎ ɩkhwā ssē ǎmm ɩkhē, ǒ ɩkhwā ɽǎuki kkaũ.
- (5627) ɩkhwāgen kǎ () ɩkēĩ ɩlōu, ɩkhwā ɩkhē; ǒ ɩkun̄n ǎ ɩkēyǎ, tĩ ē, ɩkhwā ɽǎuki ssē kkaũ.

- ń ɩnaũ, máma ɩkē ń, ń ɽǎuki ttũĩ máma, tǎ, ń ɩkũ ttēn kǒ ɩhǎ, ɩkēlɩkē ɩkun̄n. Hě máma
- (5628) ɬgōu, ī; () ǒ mǎmǎn ɩkōēn tĩ ē, ń ɽǎuki ɽwǎn ń ttũĩ mǎmǎ. Hě máma ɩkũ ttā, ī; ń ɩkũ ttēn kǒ ɩhǎ.

- Hě ɩkhwā ɩkũ ɩnaũ, ǒ ń ttēn ko ɩhǎ, ɩkhwāgen
- (5720) ǎmm ɽwǎn, ɩkhwā ɬĩ lē ssĩ tsǎǎiten. () Hě ɩkhwā ɩnaũ, ssiten kǎn ɬĩ, ɩkhwā kǎ ɩkhwā bbāiten, he tĩ ɩkũ ddĩ kũĩ ttǎn-ttǎn ɩkhwā ɩkǎnn ɩhǎn ssĩ
- (5721) tsǎǎiten, ǒ ɬĩ () kǎ lē ssĩ tsǎǎiten ẽ; ssiten ttǎn ssĩ tehun̄ntehun̄n ɩkhē, ǒ ssiten ttā, tĩ ē, tĩ ɩkũ ddĩ kũĩ tǎ ɩgā, ā ɩkann ɩhǎn ssĩ tsǎǎiten. Hě
- (5722) ɩkhwā () ɩnaũ, ǒ ssĩ ɽǎuki ɩkann ɩkann ɩhĩn, ssĩ tsǎǎiten, ɩkhwāgen ǎ ssĩ tehūēn ē, ssĩ tsǎǎiten ɩkũ ddĩ kũĩ ttǎn, hě ɩkāinyǎ, ī; hě ɩkhwā bbāiten,
- (5723) ī, ǒ ssĩ tsǎǎityǎn ttǎn hě () ɩkāinyǎ.

Hě ɩkhwā bbāiten ɩkĩ ɩkhǎ ɩhĩn ɩā, ǒ ssĩ; hě ɩkhwā ɩnaũ ɩkaũ ā ɩhĩ ɩkhē ssĩ ɩnēin ɩkhā, ɩkhwā bbāiten ɩkĩ hǎ, ī.

- (5724) Hě máma kkũĩ: () “ń ń ń ń ń!”* Hě táta

(5724')

* An exclamation of suffering or pain.

||*kunn̄*.* And mamma said to me, () did I not see (5625) how the rain was lightening; that I did like ||*kunn̄*; did I not know that ||*kunn̄* was a person who used, if people scolded him, he used, () (when) he was (5626) angry with the people, to say to the people, about it, that the people seemed to think that the rain would fall; but (on the contrary) the rain would stand still, while the rain did not fall. The rain used () (5627) really to stop; when ||*kunn̄* had said that the rain would not fall.

When mamma rebuked me, I did not listen to her, for, I lay, playing the “goura”, like ||*kunn̄*. And mamma became silent; () when she saw that I did (5628) not seem as if I heard her. And mamma lay down; I lay, playing the “goura”.

And the rain did thus, as I lay, playing the “goura”, the rain first seemed to shine into our eyes. () And the rain did thus, (when) we were thinking (5720) that it was going to lighten and it seemed as if the rain were closing our eyes, when it was the light () (5721) that entered our eyes; we stood shutting our eyes, while we felt as if darkness kept our eyes closed. And () when we had not (yet) opened our eyes, the (5722) rain gave us things on account of which our eyes seemed as if they were green; and the rain lightened, while our eyes felt () green. (5723)

And the rain, lightening, went over us; and the rain did as follows to a stone which stood outside, in front of our hut, the rain, lightening, shivered it.

And mamma exclaimed: () “Ñ ñ ñ ñ ñ!” And (5724) father questioned mamma, as to what was the matter

* ||*kunn̄* or “Coos Groot-Oog” was a rain sorcerer, who lived at !*khāi* !*kū* (also called “Evvicass Pits”, on account of a tree which stands by the Pits).

- ttüttū máma ǒ tī ē, ts'á-ddě lnǒ ā ddī yǎ; !khwā-kǎ
 hhóuītenhhouīten lnǒ lnǎ hǎ, hě hǎ lǐlǐn? Hě
 (5725) máma !kēyǎ táta ǎ, tī ē, () tī ttǎn, !khwā !kanǎn
 ttǎerri hó hǎ ttū; hě tǐken ē, hǎ lǐlǐn, ī. Hě
 máma kǔ-kkúiten !kē, ssī !kuǎn kǎ, ssī ssě !kūken
 (5726) ttǐn; ssí-kǎ ddiddī ē, () ssī ʔáuki ka ssī kwǎn
 !hum̄ hǎ, ǒ há !kēyǎ ssī, ǒ kkum̄-Ōpuǎ ā ǎǎnǐ.
 Ssítēn !kuǎn kǎ, ssī ssě-g lně !kōen, ǒ ssī ʔáuki
 ddóǎ ʔwǎn ssī ttūi, ǒ há !kēyǎ ssī.
 (5727) () N̄ !kuǎn !nau, ǒ máma !kē n̄, n̄ ǰū ttū
 !hǎ, !kē!kē !kun̄, n̄ !kuǎn ʔáuki kǎ n̄ ttú; n̄
 !kuǎn á !kōen, tī ē, !khwā !kuǎn ā, kǎ hǎ !khǎ
 ssī, ǒ n̄-kǎ ddiddī.

with her ; had the rush of the storm* reached her, that she exclaimed as if in pain? And mamma told father about it, that () the thing seemed as if the (5725) rain were tearing off her skin ; therefore, she had exclaimed with pain. And mamma said that we had wished to fall dead ; it was our fault that () we (5726) had not been willing to obey her when she rebuked us about a very little thing. We had wanted to see (what would happen) when we did not appear to hear when she rebuked us.

() I had acted thus, when mamma told me to (5727) leave off playing the “goura”,—like *ṅkunn̄*,—I would not listen ; I was the one who saw that the rain had intended to kill us, on account of my doings.

* The narrator compares this to the wind from a cannon ball. (5724')



A BUSHMAN WOMAN WITH DIGGING-STICK.

Photographed at Salt River in 1884.

IX. *Customs and Superstitions.*

IX.—97.
*B.*CUTTING OFF THE TOP OF THE LITTLE
FINGER, AND PIERCING EARS AND
NOSE.*(Given in July, 1871.)*

- (357) !kwá gwái-Ōpuákēn ǎ lkaūwǎ hǎ ǀká ē ǎ. !kwá laītiken ǎ lkaūwǎ hǎ ǀká ē ǎ, ǎu hǎn táttǐ ē, hǎ ē láttǐ-Ōpuá, hé tǐ hiń ē, hǎ lkaūwǎ hǎ ǀkún láitǐ-kǎ hǎ ǀká, ǐ; ǎu hǎn táttǐ ē, hǎ ǀká láitǐ ē ǎ.
- (358) !kwá gwái-Ōpuákēn táttǐ ē, () hǎ ē !kwá gwái-Ōpuá, hé tǐ hiń ē, hǎ lkaūwǎ hǎ ǀká ē ǎ, hǎ ǀkún gwái, tá hǐ ǀká* ǎu hǎ ǀká. !kwá gwái-kōkēn, ǀáukǐ lkaūwǎ hǎ ǀká; !kwá láitǐ-kōwákēn ǀáukǐ lkaūwǎ hǎ ǀká.
- (359) () Hé tǐ hiń ē, !kwá gwái lkaūwǎ hǎ ǀkún ē ǎ, hǐ kǎ hǎ ǀká† ǐ; hé tǐ hiń ē, hǎn ǀnē kōkóǎ ǎu hǎ ǀká, ǎu hǎn ǀnē !kǎn-nǎ ǀnwá, hǎn ǀnē kōkóǎ ǎu hǎ ǀká ē ǎ, ǎu hǎn ǀnē !kǎn-nǎ ǀhǎu.
- (360) () !kuǐ gwái-kōkēn ǀkéinyǎ hǎ ǀnuńtǔ ē ǎ; hǎn ǀǰám ǀkéinyǎ hǎ ǀnuńtǔ ē ǎ. !kuǐ láitǐ-kōkēn ǀkéinyǎ hǎ ǀnuńtǔ ē ǎ, ǎu hǎn táttǐ ē, hǎ ǀkún
- (361) láitǐ ē ǎ; hǎ ǀǰám ǀkéinyǎ hǎ ǀnuńtǔ ē ǎ, () ǎu hǎn táttǐ ē, hǎ ǀkún gwái ē ǎ; hǎ ǀǰám ǀkéinyǎ hǎ ǀnuńtǔ.
- !kuǐ láitǐ-kōkēn ǀáukǐ ǀkéinyǎ hǎ ǀnuńtǔ; ǎu hǎn táttǐ é !kuǐ láitǐ-ko ǀǰǎhǐ; !kuǐ láitǐ-kōkēn ǎ ǀkéinyǎ hǎ ǀnuńtǔ, hǎ ǎkǐ.

* This word should probably have been written ǀǰǎ here.

† Probably ǀǰǎ.

IX.—97.
B.CUTTING OFF THE TOP OF THE LITTLE
FINGER, AND PIERCING EARS AND
NOSE.

A little boy has this hand cut.* A female child (357)
has this hand cut,† because she is a little girl,
therefore, she has the hand of her female arm cut;
because this is her female hand. The little boy feels
that () he is a little boy, therefore, he has this hand (358)
cut, his male arm, for, they shoot with this hand.
Another boy does not have his hand cut; another
girl does not have her hand cut.

() Thus, the boy has this arm cut, with which (359)
they intend him to shoot; therefore, he turns this
(the right) hand, when he grasps the arrow, he turns
this (the left) hand, when he grasps the bow.

() Another man has this (the right) ear pierced; (360)
he also has that (the left) ear pierced. Another
woman has this (the left) ear pierced, because she
feels that her female arm is here (*i.e.* on this side);
she also has this (the right) ear pierced, () because (361)
she feels that her male arm is here; she also has her
nose pierced.

Another woman does not have her nose pierced,
because the other woman is ugly; the other woman
who has had her nose pierced, is handsome.

* Showing the top joint of the little finger of the right hand. (357')

† Showing the top joint of the little finger of the left hand.

IX.—177.
*L.*CUTTING OFF THE TOP OF THE LITTLE
FINGER.

SECOND ACCOUNT.

(Information given, in March, 1884, by l̥ááken-án.)(10404) Ha óä l̥kwaíyau, a l̥kau l̥kam ha ɔpuáχai,
Káuēten-án l̥hána.

N̥ l̥han á, l̥kau l̥kam l̥kábbe-tú * l̥ká.

IX.—99.
B.

BUSHMAN PRESENTIMENTS.

(Given in February and March, 1873.)(2531) l̥χám-kā-l̥ké-tā l̥gwē, ē l̥létā hĩ éñ-éñ. Hĩn
†kákken, hĩn ddárraken, hĩn l̥kí ssĩ ddárraken-
ddárraken hĩ éñ-éñ. Hĩn ||χũ hĩ; l̥kuít̥en l̥kũ(2532) ||kóāken kkwē, ǎu hān táttĩ ē, () hā éñ-éñ
ddárraken. ||kábbōwāken ā ||khwāiyā, há ā, l̥kerrũ;
l̥kammmān ā l̥kēĩ ||āu; há ā, l̥χám-kā-l̥kuĩ tā l̥nĩ(10403) * l̥kábbe-tú, or “Willem Streep”, was a son of the informant,
l̥χáken-án, an old Bushman woman who was with us for a short
time in 1884.(10404') * l̥χáken-án further explained that the joint is cut off with reed.
It is thought to make children live to grow up. It is done before
they suck at all.† The above piece of Bushman native literature is described by
Dr. Bleek as follows: “99. Bushman Presentiments.—They feel in
their bodies that certain events are going to happen. There is
a kind of beating of the flesh, which tells them things. Those
who are stupid, do not understand these teachings; they disobey
them, and get into trouble,—such as being killed by a lion, etc.—

IX.—177.
*L.*CUTTING OFF THE TOP OF THE LITTLE
FINGER.

SECOND ACCOUNT.

Her father, *!kwaĩyǎu*, was the one who cut off (10404) the upper joint of his daughter *Kauēten-an*'s little finger.*

My husband was the one who cut off (the upper joint of) *!kábbe-tǔ*'s ("Willem Streep's") finger.

IX.—99.
B.

BUSHMAN PRESENTIMENTS.†

The Bushmen's letters ‡ are in their bodies. They (2531) (the letters) speak, they move, they make their (the Bushmen's) bodies move. They (the Bushmen) order the others to be silent; a man is altogether still, when he feels that () his body is tapping (2532) (inside). A dream speaks falsely, it is (a thing) which deceives. The presentiment is that which speaks the truth; it is that by means of which the Bushman gets (or perceives) meat, when it has tapped.

The beatings tell those who understand them, which way they are not to go, and which arrow they had better not use, and also warn them, when many people are coming to the house on a wagon. They inform people where they can find the person of whom they are in search, *i.e.*, which way they must go to seek him successfully." ("A Brief Account of Bushman Folk-lore and other Texts." By W. H. I. Bleek, Ph.D. Cape Town, 1875. pp. 17 and 18.)

† The word *!gwē* was used by the Bushmen to denote both letters and books. *!kábbo* explained that the beatings in their bodies, here described, are the Bushman's "letters", and resemble the letters which take a message or an account of what happens in another place.

ā á *; āu hā † ä ddárrakä. ǀǀám-kä-ǀkéten ǀnǀ ǀnǀ,
 (2533) ǀkǀ ssā ǀk'ě, āu hā-hā. () ǀǀám-kä-ǀkéten ǀkāmǀ,
 ǀkǀ ssā ǀké-kuǀten.

ǀǀám-kä-ǀkuǀten ǀnāu ttwǀ ttss'órō-kēn, hān ǀkāmǀ
 ttwǀ ǀkhwaǀten, āu ǀkāmǀmān tāttǀ ē, ǀkuǀ ttāǀ
 ssǀ ddárrakēnddárrakēn hā ēn-ēn. ǀkúkogēn ǀnē
 (2534) ǀkāmǀ () ǀkúkō, ā ssā; hān †kǀkkǀ ǀkǀūken:
 “ǀgōǎ ǀgǀuě yyū ǀkōǐn, tā, ǀkōǐn ttā ssā; hǐn ē,
 n ǀkāmǀ, hā ēn-ēn-kä ttwǀ ttss'órō-kēn ǀkhwaǀten.”

ǀkǀūkǀkēn ǀgōǎ-ǐ; ǀkǀūkǀkēn ǀnǀ, ǀkuǀten ssā. Hǐn
 (2535) () †kǀkkǀ hā ōǎ: “ǀkuǀ ttān ǀké ssā.” Hā ōǀkēn
 †kǀkkǀ hǐ: “ǀkōǐn ttān ǀké ssā; hā hā ssǐn ssē
 ssē n-n; hā á, n ssǐn ǀkāmǀmā ǀkǀ ssā hā-hā; āu
 (2536) hā-hā-kä ttwǀ ttss'órō-kēn ǀkhwaǀten. N () ǀkuǀǀn
 kā, ũ ssē-g ǀnē ǀkōēn; āu hā ǀkuǀǀn ǀkēǐ ǀlāu, hān
 ǀnē ǀkē ssā. Tā, ú kā †nwǎǐ, n-kā ǀkāmǀ; hē kā
 ǀkū ǀkēǐ ǀlāu.”

Hān ǀkāmǀ hā ǀkǀūǀkǀū; hān †kǀkkǀ ǀkǀūken:
 (2537) () “Whāi kǀǀn ttā ssā, tā n ǀkāmǀ †hǎ†hǎǐn.
 ǀkǀ tteú ǀkǀǀ † ǀkē ǀkhé, ú ssē ǀgōǎ-ǎ, tǀkēntǀkēn-kǀ-
 kū. Tá, n ǀkāmǀ, whāi-tǎ ǀkāmǀ.” ǀkúkóken

(2538) ǀhúmm hā: “N kǀǀn kā, ǀkǀūken ǐ; tā, () whāi

(2532') * á = áu hā-hā.

† hā = hā-hā.

(2537') † The Brinkkop has two names, ǀǀāu and ǀkǀǀ, the narrator
 says. But, there appear to be two mountains, a round-topped
 one, and a high one.

The Bushmen perceive people coming by means of it.

() The Bushmen feel a tapping (when) other people (2533) are * coming.

With regard to an old wound, a Bushman feels a tapping at the wound's place, while the tapping feels that the man (who has the old wound) walks, moving his body. The one man feels () the other (2534) man who comes; he says to the children: "Look ye around, for grandfather, for grandfather seems to be coming; this is why I feel the place of his body's old wound." The children look around; the children perceive the man coming. They () say to their (2535) father: "A man is coming yonder." Their father says to them: "Grandfather (his own father) comes yonder; he would come to me; he was the one whose coming I felt at the place of his old wound. I () (2536) wanted you to see that he is really coming. For ye contradict my presentiment, which speaks truly."

He feels a tapping (at) his ribs; he says to the children: () "The springbok seem to be coming, (2537) for I feel the black hair (on the sides of the springbok). Climb ye the Brinkkop standing yonder, that ye may look around at all the places. For I feel the springbok sensation." The other man agrees with him: "I think (that) the children (should) do so;

* The Bushman, when an ostrich is coming and is scratching (2533') the back of its neck with its foot, feels the tapping in the lower part of the back of his own neck; at the same place where the ostrich is scratching.

The springbok, when coming, scratches itself with its horns, and with its foot; then the Bushman feels the tapping.

() When a woman who had gone away is returning to the (2534') house, the man who is sitting there, feels on his shoulders the thong with which the woman's child is slung over her shoulders; he feels the sensation there.

- kă !kúrrükă ssā; tá, ॥ǵāu ikē !khē, hă !kuǵān !ǵōwă; hĩ ssē ॥ʒkoēn Igăppem !kó !k'āũ. Hé ē, hĩ ssĩn ॥ʒkoēn !k'āũ-kă-kũ, i. Hĩ ssĩn kkwǵān
- (2539) ॥ʒkoēn !năttēn!năttēn () Ǫhóken !kă!lkăttēnddē*; tá, whāi tă ttăi dāmmă !kóētă Ǫhóken !kă!lkăttēnddē. Tá, Ǫhókă !ʒkwāiyă. !kuĩrri!kuĩrritēn ॥ǵām !nă.
- (2540) Hé ē, whāi tă ssă, hă lē ttĩn hĩ. Tá, () !kuĩrri!kuĩrri !kuǵān kkérrūwă. Tá, ń kă !kuēĩ ttă, ń ă !ʒkāmm ń !kuē!kuēētēn; āu ॥ǵāukă ssē ddērrĩ hĩ. Tá, ń iké tă !ʒkāmm ॥ǵāukēn; āu kă ssē !kă
- (2541) whāi. Tă, ń sshó kō () !ʒkāmm!ʒkāmm !nũnttē āu ń ttss'ĩnǵũ, hé ॥ǵāukēn kă ddērrĩ hĩ; āu kă !uhāiyă whāi. Whāi !kú !nē !nũ!nũ ttĩn ń ttss'ĩ-ǵũ." !kúkóken !húmm hă: "Ī ń !kă."†

* * * * *

- (2554) Hé tĩ hĩn ē, í kă () !ké!ké, ĩ; āu !ʒkāmm-mă !kuēită, āu ĩ !ʒkāmmă !kĩ ssă tchueń, āu tchueńyă !nē ttăi !kō ssă, āu !nēĩn. Í-g !nē !ʒkāmĩ, ĩ !nwă-
- (2555) !nwă, āu í !ʒkāmm whāi !nwă !ǵórróken; () hé whāiyă ttăi ssĩ !ǵórróken!ǵórróken Ǫhóken, ĩ. Í !kuēĩ tă, ĩ !ʒkāmm ĩ !nă; āu í ssē ॥ʒkāu whāi !ké!lkéi. Ī !ʒkāmm ĩ ǵũ, āu whāi !kĩttũ-kă !hóăken-
- (2556) !hóăken; ĩ !ʒkāmĩ ĩ () tsăǵăitēn, āu whāi tsăǵăitēn-tă !uē!uē. Ttóitēn á, í tă !ʒkāmm !kămm;

(2539') * ॥kāiē "inside", ॥kă!lkăttēnddē "insides".

† As Section IX is a long one, about twelve pages of the original MS. have been omitted here. They refer chiefly to tactics in hunting, and habits of the animals hunted.

for () the springbok come in the sun ; for the Brink- (2538)
 kop standing yonder is high ; they shall look down
 upon the ground. And then they can see the whole
 ground. They can therefore (?) look inside () the (2539)
 trees ; for the springbok are wont to go hidden inside
 the trees. For the trees are numerous. The little
 river beds are also there. They are those to which the
 springbok are wont to come (in order) to eat in them.
 For, () the little river beds have become green.* (2540)
 For I am wont to feel thus, I feel a sensation in the
 calves of my legs when the springbok's blood is going
 to run down them. For I always feel blood, when
 I am about to kill springbok. For I sit () feeling (2541)
 a sensation behind my back, which the blood is wont
 to run down, when I am carrying a springbok. The
 springbok hair lies behind my back." The other
 agrees with him (saying) : " Yes, my brother."

* * * * *

Therefore, we are wont () to wait (quietly) ; when (2554)
 the sensation is like this, when we are feeling the
 things come, while the things come near the house.
 We have a sensation in our feet, as we feel the
 rustling of the feet of the springbok with which the
 () springbok come, making the bushes rustle. We (2555)
 feel in this manner, we have a sensation in our heads,
 when we are about to chop the springbok's horns.
 We have a sensation in our face, on account of the
 blackness of the stripe on the face of the springbok ; †
 we feel a sensation in our () eyes, on account of the (2556)
 black marks on the eyes of the springbok. The
 ostrich is one, for whom we feel the sensation of

* *i.e.*, the grass and the little bushes of the river bed. (2540')

† A black stripe that comes down in the centre of the forehead, (2555')
 and terminates at the end of the nose.

ǎu hǎ ttai̯ ttāu lkuai̯iten lka̯mm̄; ǎu llgū wǎ é; ǎu llkōin̄ yǎ lkuēittā; há ttā lí.

- (2557) Hé tǐ hǐn̄ ē, () tchuēn̄ kǎ lnē bbāi̯ í í. Hǐ lkū-g lnē ttai̯ lgwě hǎ llé lnēin̄. Hé tǐ hǐn̄ ē, í kǎ-g lnē lkāgen̄ kkaū lkaū tchuēn̄ lnwǎ; ǎu í-g lnē
 (2558) lkāgen̄ kkaū lhan̄n̄ llā. Tá, tchuēn̄ ē, () hǐ llkwāiyǎ, hǐ lké kǎ kka̯m̄opuǎ. ttai̯ ssǎ; ǎu í-g lnē llgaúǎ lnēin̄-tǎ lk'ǎn̄n̄*; ǎu hǐ kǐ, tǐ ē, í sshō opuoin̄ ttēn̄-ǎ ǎu llkuoin̄nǎ-kǎ opuoin̄. ǎu í lkēi̯
 (2559) llāu, í () opuoin̄ ttēn̄-ǎ, ǎu llkuoin̄nǎ-kǎ opuoin̄. Hé tǐ hǐn̄ ē, í ǎuk̄i̯ tǎ opuoin̄opuoin̄ ttin̄ ǎu llkuoin̄nǎ; ǎu í lkuēittā, í llkamm̄. Tá, í lké tǎ-g
 (2560) lnē llkamm̄, ǎu tchuēnyǎ lnē ttai̯; ǎu () í-g lnē llkammǎ lkǐ ssǎ tchuēn̄; ǎu tchuēnyǎ ttai̯ ssǐ ddǎrrakenddǎrraken̄ hǐ llkwǎllkwāgen̄. I-g lnē llkamm̄ í llkǎllkǎttū; hē llǎuk̄en̄ kǎ ttss'ǎmm̄-ǎ
 (2561) hǐ; ǎu í-g lnē lkamm̄ain̄ llā. () Hé tǐ hǐn̄ ē, í lnē llkamm̄, í.

- Hé tǐ hǐn̄ ē, lkaūken̄-opuoin̄nǐ ǎuk̄i̯ ttā llgaúǎ-llgaúǎ lētǎ lnēin̄, í; hǐ lkū kkān̄, llgaúǎ llkaū
 (2562) sshō; hǐ ssē llkwān̄ í; ǎu hǐ lnā tchuēn̄, () ǎu tchuēnyǎ ttai̯yǎ hhē tǐ. Hǐ ssē llkwān̄ mmúmmū í; tǎ, í lké tǎ, ssuēn̄ssuēn̄ tǐ kkān̄, llkōen̄ lkǐ hǐ; ǎu hǐ kkān̄ llkaū sshō. Hé tǐ hǐn̄ ē, í tǎ-g lnē
 (2563) kǎkkǎ í () lkāgen̄, tǐ ē, lkaūkǎ llkōǎ lnā tchuēn̄. Hǐn̄ ē, hǐ lnē llkwān̄. Hǐ lnē lnē hhē tǐ †; ǎu hǐ lnē, tǐ ē, tchuēnyǎ ttai̯ lkēi̯ ttā hǐ; ǎu lkaūoken̄
 (2564) lkaūkǎ lkuēi̯-ú, hǐ llkallkam̄-mǎ. () Í sse ǎrrōkō
 (2558') * lnēin̄ llkǎi̯-tǎ lk'ǎn̄n̄, "the shade of the inside of the hut."
 (2563') † Tǐ ē llkwāi, hē tǐ, "one place, this place," the narrator explains.

a louse;* as it walks, scratching the louse; when it is spring,† when the sun feels thus, it is warm.

Then it is that () the things go from us. They (2557) go along, passing opposite to the hut. Therefore, we early cross the things' spoor, when we early go to hunt. For, the things which () are numerous (2558) are used to come first, when we are lying in the shade of the hut; because they think that we are probably lying asleep in the noonday's sleep. For we really () lie down to sleep the noonday's sleep. (2559) But we do not lie sleeping at noon, when we feel this sensation. For we are used to feel like this when the things are walking; when () we have felt the (2560) things coming, as they walk, moving their legs. We feel a sensation in the hollows under our knees, upon which blood drops, as we go along, carrying (the game). () Therefore, we feel this sensation there. (2561)

Therefore, the little boys do not lie in the shade inside the hut; they lie in the shade above yonder, so that they may beckon to us, when they have perceived the things, () when the things walk at (2562) that place. They will beckon, making us see; for we are wont, sitting at a distance, to watch them, as they sit above yonder. Therefore, we say to each () other, that the children appear to have seen (2563) things. For, they beckon. They point to that place, while they point to the place towards (?) which the things are walking, where the Brinkkop mountains lie thus spread out (?). () So we may quickly chase (2564)

* An insect which bites the ostrich, a black insect; an "ostrich (2556') louse" as the Bushmen describe it.

† ||*kabbo* explains that ||*gū* means "de bloem tijd".

bbāi tchuēn, āu lkaó á, hā lkaṃ ttā; hā tchuēnyā
 ttāiyā hā. Tchuēnyā ttāi luhí-ttā, tchuēn ā hā *;
 í ssē arrōkō llnūn hō hā; āu hā lnaunkō ttēn
 (2565) lhiñyā. Í ssē !khē ākken āu () tchuēn, í ssē ʔauki
 !χuórrī !ā !khē tchuēn; í ssē !χuórrī luhí !khē
 tchuēn, tí ē, !χwē-lnā ña ttāi !kēi !khē hī.

IX.—104.
 B.

DOINGS AND PRAYERS WHEN CANOPUS †
 AND SIRIUS COME OUT.

(Given in October, 1873.)

(3348) !χam-kā-!kéten lnī lkuáttēn-!kōugen, hīn #kákka

(3349) !khwā: “lnákkī ʔhō !ké; () ñ !kwē !hō hā, ñ !ká
 !kóittē, tā, !kóittē lkaṃmenya llē; !kóittē ssāñ
 !karrakā hī; tā, hā kā ʔaōwā lhiñ ssā; !kóin ssē
 !kākā ‡ !kōā hī !kóittē tsaχāu.”

(3350) !kúttoken lhiñ ssā; !kéten () !kēyā hī lkāgen:
 “!kúttāu kǎn !ké ssā;” hīn #kákka hī lkāgen:
 “Ũ kkóā ssē lkā hī !kúttāu.” Hīn #kákka hī
 lkāgen: “!kú ddi χā ā lnā !kúttāu?” !kúkōken

(3351) #kákka !kúkkō: “Í () !kā kā-g lnā !kúttāu.”

(2564') * ā hā = au ha-ha.

† Four names given by the Bushmen for Canopus are as follows:
 !kēissē; !kuáttēn-!kōugen; llēkōāggū; llē-tā-!kuáttēn-!kōugen.

‡ It is possible that !kākā should have been written
 !kākā, here.

the things at the hill which lies across, to which the things are walking. The things walk, putting themselves in front of it; * we will quickly pass behind it, while it still lies away (from the springbok). We will stand nicely (ready) for () the things, that we (2565) may not steal up abreast† of the things, (but) that we may steal up in front of the things, at the place‡ to which the leader goes.

IX.—104.
B.

DOINGS AND PRAYERS WHEN CANOPUS
AND SIRIUS COME OUT.

The Bushmen perceive Canopus, they say to a (3348) child: "Give me yonder piece of wood, () that (3349) I may put (the end of) it (in the fire), that I may point (it) burning (towards) grandmother, for, grandmother carries Bushman rice; grandmother shall make a little warmth for us; for she coldly comes out; the sun § shall warm grandmother's eye for us."

Sirius comes out; the people () call out to one (3350) another: "Sirius comes yonder;" they say to one another: "Ye must burn (a stick) for us (towards) Sirius." They say to one another: "Who was it who saw Sirius?" One man says to the other: "Our () brother saw Sirius." The other man says to him: (3351)

* That is, putting their faces towards the mountain. (2564')

† That is, not at the side of the game as it goes along, but right (2565') in front of its path.

‡ The Bushmen are at the back of the hill, waiting for the springbok to cross it, coming to the place where they (the Bushmen) are.

§ The sun is a little warm, when this star appears in winter. (3349')

!kúkōken #kákka hə: “Ñ kā lná !kúttāu.”

!kúkōken #kákka hə: “Ñ kǎ́n kǎ, ǎ ssě llkā hí

!kúttāu; llkóĩn ssě lkǎĩlkǎĩ lhā hí; !kúttāu ssě

(3352) ʔǎũkĩ ʔǎwǎ () lhĩn ssě.” !kúkōken #kákka hə

Opuón: “Hó ssā kkĩ Ohó !kwā lkē, n !kwé lhó

hĩ, n llká !kóittě; !kóittě ssě lkō, llkēllkē !kúkkō

llkóǎ-ggũ.”

!khwán hhó ssā hə Ohó !kwā, hǎn !kwé lhó hí.

(3353) () Hǎn llkǎ !kēn !kúttāu*; hǎn #kákka !kúttāu

ssě ddábbǎ llkēllkē llkóǎ-ggũ. Hǎn !kúttēn; hǎn

!kúttēn llkóǎ-ggũ, hǎn !kúttǎ !kúttāu; hǎn llne

hĩ ǎu lí; hí ssě ddábbǎ llkēllkē hí lkāgen. Hǎn

(3354) !gǎbbetēn tí () !kēn lí ǐ. Hǎn llgũ-ttĩn !nuĩn.

Hǎn kkóǎn lhĩn, hǎn ssuēn; ǎu hǎn ʔǎũkĩ !kǎnnǎ

hǎn ttā; ǎu hǎn táttĩ, hə ttábbǎ kkĩ lē !kúttāu,

(3355) ǎu llkóĩn-tǎ lkárrakenlkárraken; !kúttāu ssǎn ()

lkárrǎkǎ lhĩn ssě.

!ké-tǎ-lkākaken !kágen kkaũ lɔkua llǎē; hĩn ttǎi

lkárrǎ ttě hí llgǎi.

* In some instances, the second syllable of the word *!kúttāu* was pronounced as between *au* and *o*. These are here distinguished by an *o* underneath them.

"I saw Sirius." * The other man says to him: "I wish thee to burn (a stick) for us (towards) Sirius; that the sun may shining come out for us; that Sirius may not coldly () come out." The other man (3352) (the one who saw Sirius) says to his son: "Bring me the (small) piece of wood yonder, that I may put (the end of) it (in the fire), that I may burn (it) towards grandmother; that grandmother may ascend the sky, like the other one, Canopus."

The child brings him the piece of wood, he (the father) holds (the end of) it in (the fire). () He (3353) points (it) burning towards Sirius; he says that Sirius shall twinkle like Canopus. He sings; he sings (about) Canopus, he sings (about) Sirius; he points to them with fire,† that they may twinkle like each other. He throws () fire at them. He covers (3354) himself up entirely (including his head) in (his) kaross and lies down.

He arises, he sits down; while he does not again lie down; because he feels that he has worked, putting Sirius into the sun's warmth; so that Sirius may () (3355) warmly come out.

The women go out early to seek for Bushman rice; they walk, sunning their shoulder blades.‡

* ʘkóä-ggû, "Canopus," and |kúttāu, "Sirius," are both female (3351') stars, ʘkábbo says.

† With the stick that he had held in the fire, moving it up and down quickly.

‡ They take one arm out of their kaross, thereby exposing one (3355') shoulder blade to the sun.

IX.—182.
L.

THE MAKING OF CLAY POTS.

(Dictated, in 1878, by Ihañ-kass'ō, from personal observation.)

(8054) Ikágen Ikuḡāñ kǎ Iku Iken, hhō ù I'k'āu ē Ikaū tā, hhó ù hĩ; he, hí Ině í, Iken Ihin I'k'āu *

(8055) ē Ikhóē Iná. Hě hí Ine Ikhúí hĩ; hi Ine Iě () Ikhō hĩ, au Ihò. He hi Ine Iḡwí ttē hĩ, hi Ine Iki Ikuüten hĩ.

He, hí Ine Ináu, hí Ikuüten Iā, hi Ine ttāi tǎu ttúrru Ikē, hĩ ì ttúrru Ikē-ta-ttūken; hi Ine Ihin hĩ. He hi Ine Iki Iā hi, au Inein.

(8056) He () hi Ine I'k'aiten Ikoā, † I'k'aiten kúí nnāi-nnain ‡ hĩ. He, hi Ine I'k'aiten Ikē, hi Ine Iḡám-ki I'k'aiten ddí kúí nnainnain Ikē. He, hí Ine Ikhóē ttē Iké au I'k'āu; he hí Ine IkaIka I'k'āu. He

(8057) () hĩ Ine IkaIka I'k'āu, he hí Ine ddí kúí ákken Iwēi I'k'āu, he hí Ine tterri § I'k'āu, í. He, hí Ine

(8055') * I'k'āu Ikelkēya Ikaūōken ē Iki tchueñ ē Ikhóā hĩ kakaíten. Hin ē, I'k'āu ē I'k'ē ddí Ikoā, í, hi Iki tchueñ ē Ikhóā hĩ. I'k'āu Ine Ikiya.

(8056') I'k'āuñ Ikiya, I'k'āu ē, I'k'ē Iēllé hĩ, hin IkenIken hō, í. Hin Iné ta: Ikoā-ttú, í; au hin tátti ē, hi Iken, ddā Ikhā-ttú, í. Hé ti hin ē, hi Iné ta: Ikoā-ttú, í.

† I'k'āu ē, hi ddí Ikoā, í.

(8058') I'k'āu Ikuḡāñ é; hin Iku Ikwōa; I'k'eten Iku-g Ine I'k'aiten, hin Ikwōa. He, hi Ine hhùruken hĩ; hhùruken Ihin, I'k'āu ē tt'ānyā. He, hí Ine ttórottóro Ihō Iā, I'k'āu ē Iuérriya. Hin Ináu, I'k'āu ē tt'ánya, hi Ine ttórottóro Iuhí Ikhō Iā hĩ, au Iki.

(8056') † I'k'aiten ddí kúí Ikhō Iuhí. Ikuḡāñ Iuhí Ikhóā hĩ au Iki.

(8057') § Hĩ Ikuḡāñ tábba hĩ; hĩ Ikuḡāñ tábba, ddí Ikoā, ā.

IX.—182._{L.}

THE MAKING OF CLAY POTS.

The women dig, removing the earth which lies (8054) above, lifting it away; and they only dig out the earth * which is inside there. And they scoop it out; they put it into () the bag. And they sling (8055) it (the earth) over their [left] shoulder, they take it home.

And, as they return, they go along plucking grass, they only pluck the male grass; they bind it together. And they take it to the hut.

And () they pound the pot (clay),† pound (it), (8056) making it soft.‡ And they pound the grass, they also pound, making the grass soft. And they put the grass into the earth; and they make the earth wet. And () they make the earth wet, and they (8057) make the earth very nice indeed, and they mould §

* The earth resembles stones which contain things which seem (8055') to glitter. Hence, the earth of which the people make a pot contains things which are like them (*i.e.*, like the said glittering particles). The earth is red.

The earth to which the people go, to dig it out, is red. They (8056') call it "a pot's hole", because they dig, making a stick's hole, there. Therefore, they call it "a pot's hole".

† The earth of which they make the pot.

It is earth; it is dry; the people pound it (when) it is dry. (8058') And they sift it, sift out the earth which is soft. And they pour down the earth which is hard [to be pounded again at another time]. With regard to the soft earth, they pour it out upon a skin [a whole skin, which has no holes in it, a springbok skin].

‡ Pound, making it like sand. (They) put it upon a skin. (8056')

§ They work it; they work, making a pot of it. (8057')

- 11nāu, hi ddá !kōǎ !khwī-lú, hi 1ne !kann!kann !kwā
 (8058) hhō †gwāi, hi 1ne ttórokenttóróken () †gwāi. Hi
 1ne !kann!kann, tté 1la †gwāi. He, hī 1ne †ǎánu
 kúí ákken 1wēǎ †gwāi; hi 1ne ttérriya ki 1kaĩten
 !kōǎ. He hi 1ne †ǎánu ha, †ǎánu ha, †ǎánu
 (8059) ha, ddí kúí ákken 1wēǎ () ha, hín 1ne !kauāken
 !hō 1lá ha.* He, hi 1ne ddí !kōǎ-ōpuǎ ā †éni, há
 hā ǎúki ákken 1ká ha. Hi 1ne !guǐ !kōǎ au ssuén,
 au hí ta, !kōǎ sse ǎúki !k'árraken. Hé tǐken ē,
 (8060) hi () 1ne !guǐ !kōǎ au ssuén, au !kōǎ !nauńko
 !káǎ, au !kōǎ !kǎgen 1kò, !kōǎ lí-ttúken !nauńko
 !káǎ; au hí ta, !kōǎ sse 1kò, au !kōǎ !kí ssuén.
 (8061) He, hí 1ne !kauāken !hō 1lá !kōǎ; hi 1ne ddí ()
 !kōǎ-ōpuǎ; hi 1ne ddí kúí ákken 1wēǎ hǎ. Hi 1ne
 !kauāken !kā !hō 1lá !kōǎ-ōpuǎ au !kōǎ !kérri; he
 hi 1ne hhó ssa, †gwāi-kǎ tǐ-kkō; hi 1ne 1ǎámki
 1kǎ1kǎ hi. Hí 1ne téri hǐ; hi 1ne téri kúí ákken
 (8062) 1wēǎ () hǐ; hi 1ne !hō 1ā hǐ. Hi 1ne 1ǎámki
 ddí !kōǎ-ōpuǎ-kkō, !kōǎ-ōpuǎ a kkíya. He, hí 1ne
 !kauāken !hō 1lá ha. Hí 1ne 1nāu, !kōǎ 1ne 1kò,
 (8063) hí 1ne 1ǎámki ddí !khoũ,† hi 1ne 1ǎúí hi; hi ()
 1ne 1ǎúí hǐ, hi 1ne 1ǎú kúí nnainnain hǐ. Hi 1ne
 !gommm 1khóë 1khō hǐ au !kōǎ; he hi 1ne kkù 1ē

(8059') * 1kuan ka, ha sse 1kò.

(8062') † !khoũ tsaǎaiten 1kuan !hóaka; !k'éten 1né ta, !khoũ ttǎí,
 ǐ, au !k'éten tátti, hi hín !khoũ lú.

the earth. And, when they have made the lower part of the pot, they, holding, break off the clay, they rub () the clay between their hands. They (8058) put the clay down (in a circle). And they smooth * the clay very nicely indeed; they moulding, raise (the sides of) the pot. And they smooth it, smooth it, smooth it, make () it very nice indeed, they set (8059) it down to dry (in the sun).† And they make a little pot which is small, beautiful beyond comparison. They anoint the pot with fat, while they wish the pot not to split. Therefore, they () anoint the pot with fat, (8060) while the pot is still damp, when the pot has just newly dried, the pot's inner part (the inner layers, not the inside) being still damp; because they wish the pot to dry when it has fat upon it (inside and out). And they set the pot (in the sun) to dry; they make () a little pot; they make it very nicely indeed. (8061) They set the little pot to dry (in the sun) by the side of the large pot; and they take the other part of the clay; they make it also wet. They mould it; they mould it very nicely indeed; () they set it down. (8062) They also make another little pot, a little pot which is larger (*lit.* "grown"). And they set it to dry (in the sun). When the pot dries, they also prepare gum;‡ they pound it (between stones); they () (8063) pound it, they pound, making it fine. They take it up in their hand (and) put it into the pot; and they

* This is done with a piece of bone called *!kũũ* or *!ũũ*. (See IX.—185, and also illustration.)

† (They) wish that it may become dry.

(8059')

‡ The berries (*lit.* "the eyes") of the "Doorn Boom" are black (*i.e.* "black gum"). The people call them the dung of the "Doorn Boom", because they come out of the stem of the *!khou* tree.

(8062')

A white gum, called *!gũũ*, seems also to be found on this tree.

!khoā. Hi ine lkū, au hiñ tátti ē, !khōu ē †ā†appem,*
hé !kél!kéya !kwāē.

(8064) He, hí ine !lnāu, wái () yǎ !lná, !kuǐ gwái ine
!khá wai, hi ine !kuén lē wai !gāu, au !kōā, he
!kuǐ gwái inē !kǐ !kùiten ||ǵáuken; ha ine !kǐ ||ā
||ǵáuken au !neñ.

(8065) He !kuǐ láiti ine ||á () kkù lē ||ǵáuken au !kōā
!kāñ. He, ha ine !ǵǎūā ||ǵáuken; he, há ine !lnāu,
||ǵáuka !kā, ha ine !kǐ !hiñ !kōā, au lǐ, há ine !keñn
!hiñ ||ǵáuken, au !kōā, he, ha ine !hó !kōā, ī; au há

(8066) ka, () ||ǵáuka ssé kkū sswēi.

He, há † ine ||ǵá, há !kam ssa !kōā, he ha ine
kkù lē !khoā, ha ine !ǵǎūā ā.

He, hi Ǵáuki ||ǵamki !k'áiten,‡ au !kōā !kāñ ā

(8067) !ká !khé, au hí ta, ha sse Ǵáuki () !kǐ.

(8064') * Hiñ ine dérri !kōā-ka tí ē !lnùn, au hiñ ka, hé !khōu, hǐ
sse kkū †ā†app, au !kōā-ka tí ē !lnùn.

(8066') † !kuǐ gwáiya !ku tábba !kǐ wái-ta !nwā, ggaúru !kǐ hi.
!kuǐ láiti !ku ttérri !kǐ !kwoñ!kwoñ.

(8066') † i.e. !k'áiten !kwāken.

!ǵam-ka-!k'éten iya, au hiñ tátti, hi Ǵáuki !kǐ !kō. Hi !kyañ
(8067') !kōu !hóā !kwá, au !kōū ā !khē () !k'āu, au hí ine !kañ-na
!kōu a !kǐ ha !kēĩ, hi ine !k'áiten ā; !k'áiten, !kǐ !kwá; au hiñ
tátti ē, hí ta, hi sse !ǵǎūā ha, hǐ sse kkwárreten ha.

pour in water [into the new pot]. It [the gum] boils, while they feel that gum is that which adheres,* it resembles *!kwāyē*.

And, if springbok () are at hand, a man kills (8064) a springbok, they pour the springbok's blood into (its) stomach, and the man brings back the blood; he takes the blood home.

And the wife goes () to pour the blood into the (8065) new pot. And she boils the blood; and, when the blood is cooked, she takes the pot off the fire, she takes the blood out of the pot (with a springbok horn spoon), and she sets the pot down; because she wishes () the blood [*i.e.*, the blood remaining in the (8066) pot] to dry.

And she † again takes the pot, and she pours water into (it), she boils meat.

And, also, they do not strike with a stone, ‡ when a new pot is on the fire, because they wish it not () (8067) to split.

* They smear the pot outside [with gum taken out with the (8064') spoon, made from springbok horn, with which they stir the gum which is boiling inside], while they wish this gum to adhere to the outside of the pot.

† A man works at springbok's arrows, making them straight. (8066') A woman moulds pots.

!han†kass'ō further stated that his wife, *Ssyóbbā-!kēn*, had been taught to make pots by *Kkōv-án* (an elder sister of her mother, *!kyábbā-án*), and also by *!χū-án* (another elder female relative on the maternal side).

‡ To break bones (with a stone). The Bushmen do this because (8066') they do not possess an axe. They place a bone upon a stone which stands upon () the ground, while they hold a stone which has (8067') a sharp edge, they strike with it; strike, dividing the bone; because they intend to boil it, that they may gnaw it.

IX.—184.
_{L.}

THE IKHŪ.*

(Given in January, 1878, by Ihañ+kass'ō.)

(6083) Ikū Ikhúken ē ā; Ikhúken-ka tī ē, Ikkōu Ikhé ha tsīnχu. Ikhúken IúkenIúkaken Inē ē ā, hé ē Iken-Ikēn ss'o tū.

(6084) N̄ Yaúki ðénā tī ē, whāi-ta () Ikuérri† Inū é. Inábbaken Ikuān ā ā, Ohóken Ikuān é.

Íten Ikū Inuāi Ikañn Iŵke lí ā. Hé tī hīn ē, lítē Inē Iká káũñ há-ka tī é ā. Hīn Inē Ikhōu Ihóaken.

IX.—185.
_{L.}

!ĀŪ.

(Given in January, 1878, by Ihañ+kass'ō.)

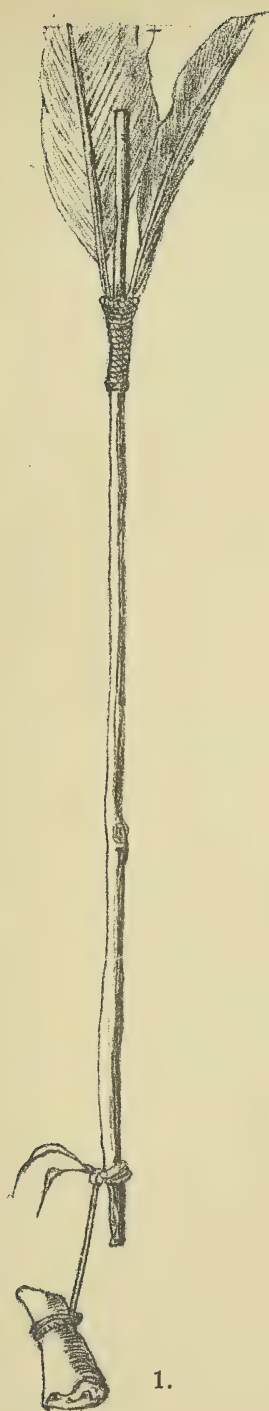
(6082) !kwáken Ikuān é; !káũ!káũ é; !χám-ka-Ikuítē Ikū e dā ha.‡ Hān Ikū-g Inē tábba hā; hān Iku Ikkūmm hā, ō !guára.

Ikúitē Iku ē, í hī hī.

(6083') * !k'é-ta túken kan ē !koúwi hī.

(6084') † Hān Ikkóē !khe ā, hān Ikkōuta !kwá. Hān Ikkānya.

(6082') ‡ Ha Ikuān ddi, !káũ!káũ ē !k'ū, au !guára.



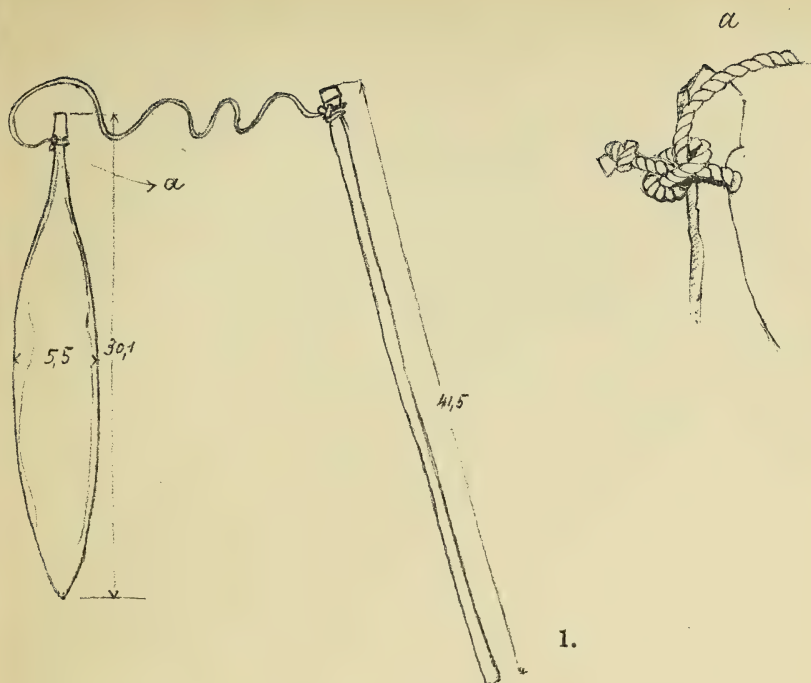
1.



2.

1. Plaything, made by the !kun. 2. The !khu, or Bushman Soup Spoon.
(Nearly half-size.)





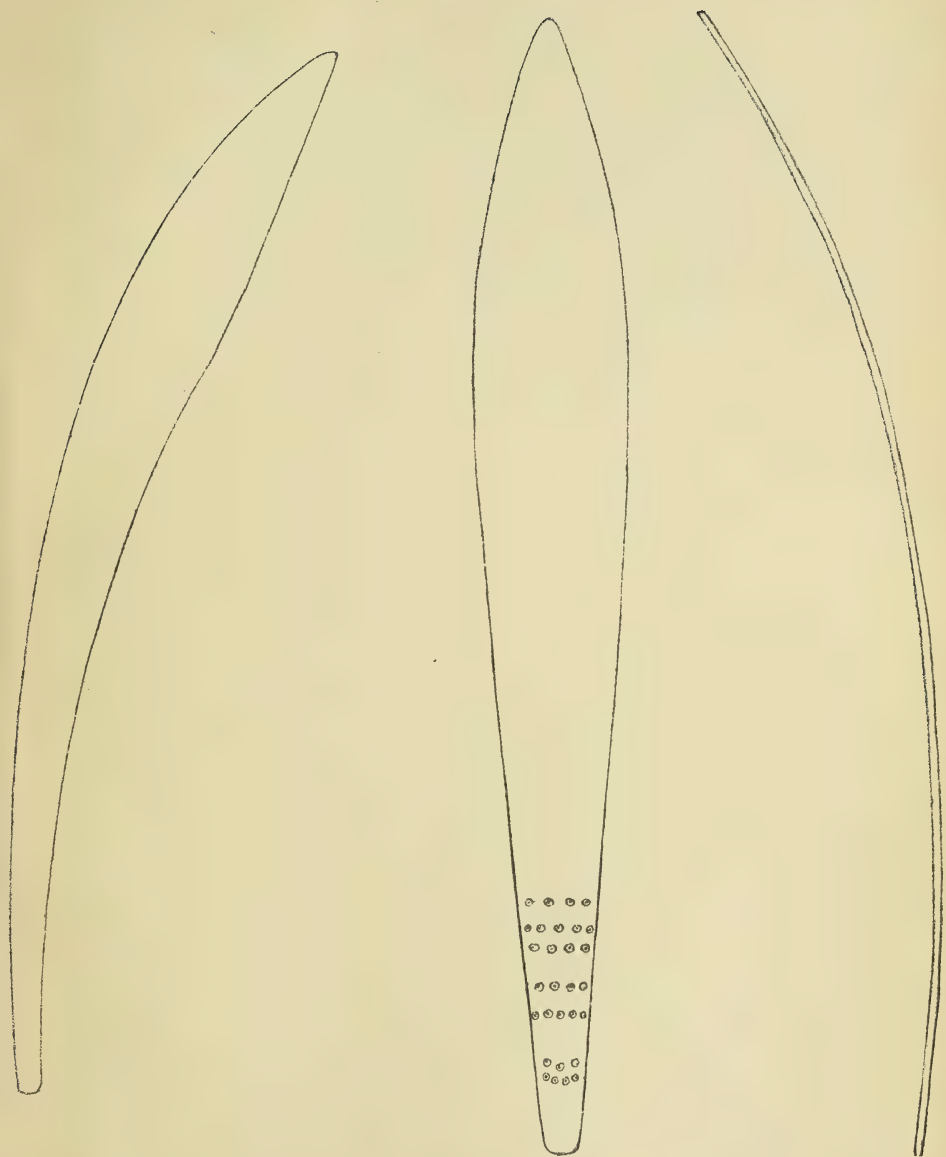
1.

Length of string in Fig. 1 = 48 cm., in Fig. 2 = 54 cm. Thickness of wood about 3-4 mm. The edges are sharpened.



2.

Instruments similar to *lgōm-lgōm*, made by the *!kun*.



A shaped rib bone called *lāu*, used for eating certain food.
($\frac{2}{3}$ of actual size.)



1. Arrow made by the !*kun*. (½ size.) 2. Bushman Arrow. (⅓ actual size.)

a. Section showing red marks by which the arrows are recognised by Bushmen.



!kw'ā gwāi, male hartebeest.

!hān+kass'ō, March 2nd, 1879.



!kyin gwāi, male steinbok.



!kyin wāiti, female steinbok.

!hān+kass'ō, Feb. 28th, 1879.



!khwai wāiti, female gemsbok.

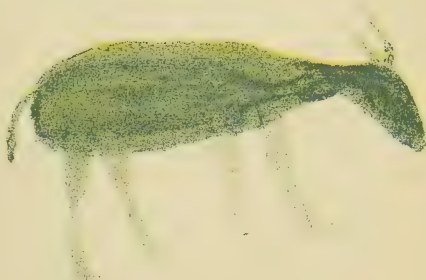


!khwai gwai, male gemsbok.

!hān+kass'ō, Feb. 28th, 1879.

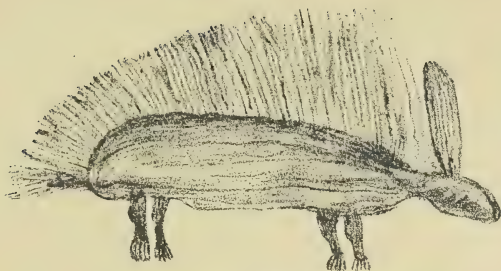


Wai wāiti, female springbok.



Wai gwāi, male springbok.

!hān+kass'ō, Jan. 20th, 1879.



1.



2.

1. Ixó gwāi, male porcupine. 2. Ixó lāiti, female porcupine.
Ihndā-kass'ō, Nov. 24th, 1878.



3.



1.



2.

4.



Ikžo, Suricata Zenick, or "Mierkat."

1 and 2, males; 3, a female.

4, a jackal which chases them.

Ihndā-kass'ō, Oct. 2nd, 1878.

IX.—184.
L.

THE BUSHMAN SOUP SPOON.*†

The hair of the Proteles is here, that part of the (6083) hair which is on the top of its back.‡ The roots of the hair are here, those which stick into the skin.

I do not know whether it is springbok's () (6084) paxwax § [which binds the hair on the stick]. This is the (wood of the) "Driedoorn"; it (the "Driedoorn") is a bush.

We scratch the fire together with it (*i.e.*, with the handle of the brush). Therefore, the fire burns, blackening this part of it. It becomes black.

IX.—185.
L.

THE SHAPED RIB BONE.||

A bone (it) is; a rib (it) is; a Bushman is the one (6082) who makes it.¶ He works it; he shapes it with a knife.

"Kambro" is that which we eat (with) it.

* Among some Bushman implements given to Dr. Bleek by a friend, was the brush of which a picture appears in the illustrations. ||*kábbo* recognized this at once as a Bushman "soup spoon"; and showed us, with immense pleasure, in what manner the Bushmen eat soup with it, and how well it can be used to take up the fat on the top of the soup, if rolled round in it.

† The men are those who bind (*i.e.*, make) them. (6083')

‡ Really along its back, the narrator explains.

§ It is in the flesh; it lies upon the bone. It is yellow. (6084')

|| See illustration.

¶ He works two ribs, with a knife. (6082')

IX.—190.
L.THE BUSHMAN DRUM AND DANCING
RATTLES.*(Given in January, 1878, by Ihan+kass'ō.)*

- (6127) Hi !kuañ !hĩn, !kauñ !khõ !hõ, õ !koǎ ttú.* He
ē, hi !ne !hĩn !khõ !nũĩ, ĩ. He, hĩn !ne +kē, kúĩ
(6128) ta !kwĩ, !koǎ ǎũǎũ, () ĩ; ǎũ hĩn tǎ !koǎ ssē ǎwǎ,
ǎũ hĩ !nē !kaúken !koǎ.

- !k'ě-ta ttúken ssē !hĩn!hĩn !kaũ !khõ whāi !nuñtu,
õ hĩ !noǎ!noǎ †; hi ssē !k'õǎ, ǎũ whāi !nuñtuken !ne
(6129) ǎwǎ; !kǎ () ti ē, whāi !nuñtu !kuǎñ !kuẽĩ ũ,
ǎ, !ká tĩ ē, ssĩ tǎ !kériten, ĩ. Whái !nu!nuñtuken
ē; ssiten !né ta !kériten, ĩ. Hĩn !kuǎñ ǎwǎ, áken;
(6130) ǎũ ssi !hĩn !kaũ !khóǎ, ssi !noǎ. () Hĩn !kuañ
ǎwǎ áken, ǎũ ssi !hĩn !kaũ !khóǎ ssĩ !noǎ. Hĩn
!kuañ ǎwǎ áken, hĩn !kuañ ssákenssáken, ǎũ ssi
!nē !k'õǎ; ǎũ ssiten !ne !hĩn !kaũ !khóǎ ssi !noǎ.
(6131) !koǎ ā !k'ě-ta !kāgen () !kaúka, hǎn !kuañ ǎwǎ
áken. Hé ti hĩn ē, !k'ě-ta ttúken !kuañ !k'õǎ áken,
ĩ; ǎũ hĩn tátti ē, !koǎ ā !k'ě-ta !kāgen !kaúka, !kuañ
(6132) ǎwǎ áken. !kériten ē !k'ě-ta ttúken !hĩn!hĩn ()
!kaũ !khóǎ õ hĩ !noǎ!noǎ !kuañ ǎwǎ áken; ǎũ hǎn
tátti ē, !kuĩ !āiti ā tába ttwāĩ, ha !kuañ ǎ tába hĩ.
Hé ti hĩn ē, hĩ !kuañ ǎwǎ ttwāĩ, ĩ; ǎũ hĩn tátti
(6133) ē, hi !kuañ () áken. Hé ti hĩn ē, hĩ !kuañ ǎwǎ
ttwāĩ, ĩ; ǎũ hĩn tátti ē, hi !kuañ áken.

- (6127') * Whái-ta !hò. Hĩn !ku-g !ne !kǎ!kǎ whái !xóũǎũ, whái
ttē-ta ttũ; hĩn ē, hĩ !ne !nǎũ, hĩ !ne !ká, hĩn !ne !hĩn !k'ǎũñ
!khõ hĩ, au !koǎ ttũ; he hĩ !ne tǎtǎ !koǎ, ĩ.

- (6128') † Hi !noǎ!noǎ !nǎ!nǎ tssĩ.

IX.—190.
*L.*THE BUSHMAN DRUM AND DANCING
RATTLES.*

They tie, putting the bag over the pot's (drum's) (6127) mouth.† Then they tie on the sinew. And they pull the drum's surface tight (); for they wish that (6128) the drum may sound, when they beat the drum.

The men will tie springbok ears upon their feet;‡ they will dance, while the springbok ears sound, as () springbok ears are wont to do, like what we call (6129) dancing rattles. Springbok ears (they) are; we call them dancing rattles. They sound well, when we have tied (them) on to our feet. () They sound (6130) well, when we have tied (them) on to our feet. They sound well, they rattle as we dance, when we have tied (them) on to our feet. The drum which the women () beat sounds well. Therefore, the men (6131) dance well on account of it, while they feel that the drum, which the women beat, sounds well. The dancing rattles which the men tie () upon their feet (6132) sound well, because a woman who works nicely is the one who has worked them. Therefore, they sound nicely, because they are () good. Therefore, (6133) they sound nicely, because they are good.

* For a drawing of the dancing rattles see illustration.

† A springbok's bag. They wet the skin of the springbok's (6127') thigh; then, when it is wet, they tie it over the pot's mouth; and they try the drum.

‡ Their insteps.

(6128')

HOW THE DANCING RATTLES ARE PREPARED.

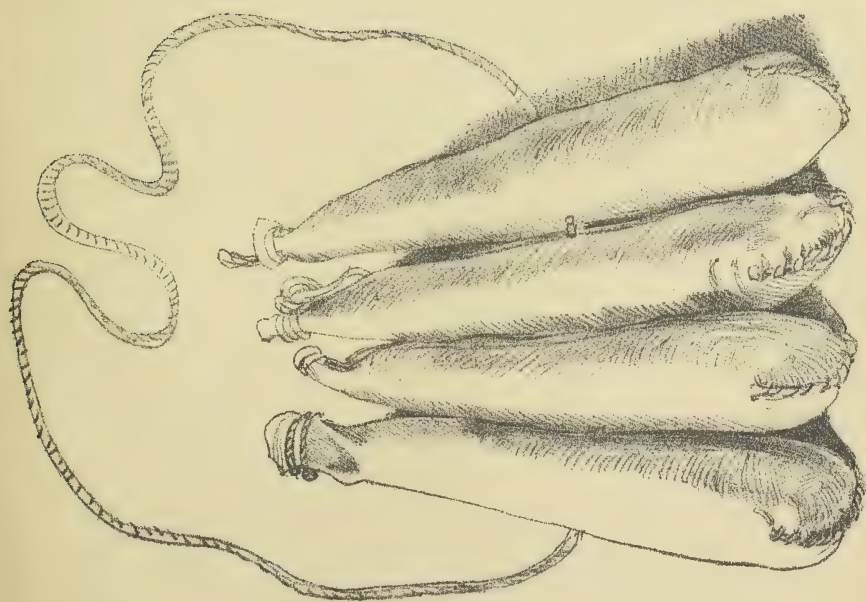
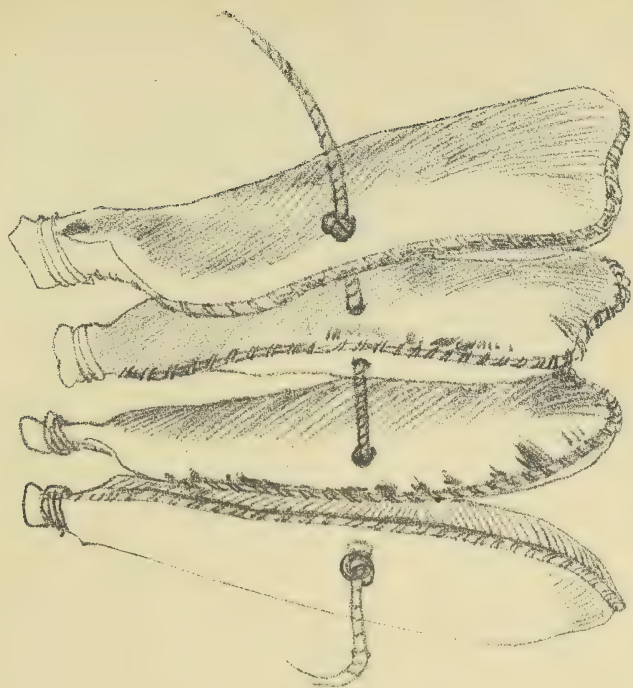
- (6133) !kũĩ lāiti !kuaṅ hō úi whai !nuṅtu-ka ttũ* ; he ē, hā ine #um̄m whai !nuṅtu-ka !koṅ, āu hāñ !kũ-g
- (6134) !ně !khō úi whai !nuṅtu-ka ttũ ; () au ha !nuṅtu-ka !koṅwan ē, ha ine #um̄m hĩ. Hé ē, hā ine #um̄m hi, hē ē, ha ine !gōmm̄ !kĩ lē !k'āũ ē tt'áinya, ī.
- (6135) He ē, hi !ně !ken̄ !kuēn, !kĩ lē !k'āũ, ī ; āu hiñ () tā, whai !nuṅtũ sse !kō ; hĩ sse !kĩ lē !kérri tsaχaiten, o hi !ki !hĩñ óä !k'āũ. He ē, hi ine !hĩñ !khō !núi-Opuā, au whai !nuṅtu lemm̄-ka tĩ-Opuā, he
- (6136) ssiñ () bbōken̄ !khē, āu hĩñ !ně !hĩñ!hĩñ !hāñ !kérri tsaχaiten, !kérri tsāχaiten sse ʼauki !hĩñ, āu whai !nuṅtũ. Hē, hĩñ !ně !ken̄!ken̄ !khōu !khō,
- (6137) whai !nuṅnuṅtũ, ī ; hē hĩ ine () !kĩ!kĩ lē, ttwattwāinta !kaúken, ē, !k'ě-ta ttúka sse !hĩñ!hĩñ laũ !kaũ !khō whai !nuṅnuṅtũ, au hi !noä!noä.

IX.—191.
*L.*THE USE OF THE !GÓÏÑ!GÓÏÑ, FOLLOWED
BY AN ACCOUNT OF A BUSHMAN
DANCE.*(Given in January, 1878, by !hañ#kass'ō.)*

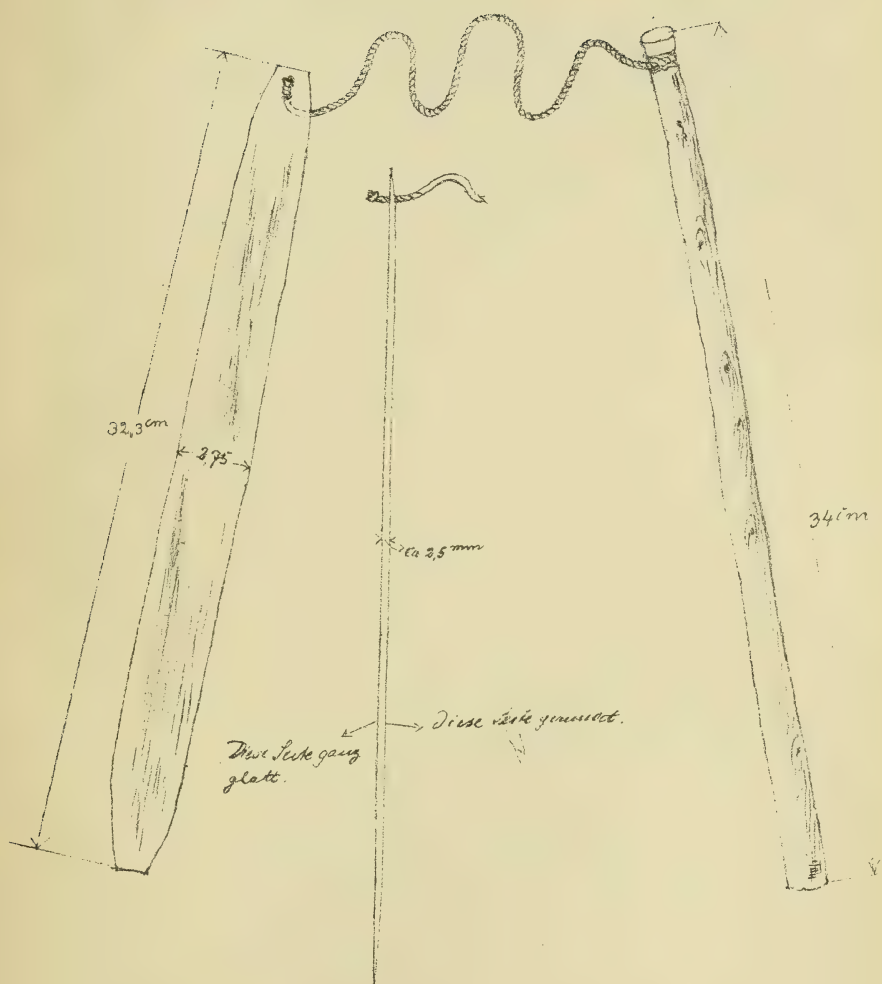
- (6108) !k'ě !kuaṅ !kaúken̄ !góïñ!góïñ, !khoū sse ttēnya † !k'ě, !khoū sse !elēya !k'ě kuiten̄ ă !kwēten̄!kwēten̄,
- (6133') * Tũ ā !kĩ !kúken.
- (6108') † !khōu !kwāi.

prepared and filled, are tied, in fours or fives, on to the top of each foot (on the instep), letting the men's toes appear below them.

- (6108') § To become abundant.



BUSHMAN DANCING-RATTLES.
(*Half-size.*)



Length of the (once-twisted) string = 40.5 cm.

IGÓIN-IGÓIN.

HOW THE DANCING RATTLES ARE PREPARED.

A woman takes off the skin * of the springbok's (6133) ear; and then, she sews the inner skin of the springbok's ear, when she has laid aside the (hairy) skin of the springbok's ear; () for it is the inner skin of (6134) its ear which she sews. And she sews it, and she scoops up with her hand, putting soft earth into it. And they dig, lading in earth, because they () wish (6135) that the springbok ears may dry; that they may put in *||kérrī* † berries when they have taken out the earth. And then they tie on a small piece of sinew at the tip of the springbok ear, which was () open, (6136) while they tie shutting in the *||kérrī* berries, so that the *||kérrī* berries may not come out of the springbok ear. And they pierce through the springbok ears; and they () put in little threads, which the men are (6137) to tie, fastening the springbok ears on their feet.‡

 IX.—191.
 L.

 THE USE OF THE *!GŌÏÑ!GŌÏÑ*, FOLLOWED
 BY AN ACCOUNT OF A BUSHMAN
 DANCE.

The people beat the *!gōïñ!gōïñ*, (in order) that the (6108) bees may become abundant § for the people, (in order)

* The hairy skin. (6133')

† The top of this plant is described as being like that of a pumpkin. Its seeds are black, and small. They are found underneath the flower, which is red. The root is roasted and eaten by the Bushmen. The seeds are also eaten, unroasted; being, when dry, pounded fine by the women with stones, and mixed with "Kambro" in order to moisten them for eating. (6135')

‡ The narrator explains that the springbok ears, when thus (6137')

!k'e ssē-g lně hā !khōu. Hé ti hin' ē, !k'e !kauken
 (6109) () !gōĩn!gōĩn, ī; ǝ !k'étēn tá tī ē, !k'ě-tā !khōu
 sse !lēya !k'ě-kuĩten ā !kwétēn!kwétēn; !k'ě sse !ā
 !khōu; hī sse !kū !khōu ā !hó!hó.

(6110) Hě !k'étēn lně !kaĩmain !khōu, ī. He () !k'ě
 lně !kaĩmain ti !kuĩten !khōu ǝ !nēĩn, ī. Hě !k'ě
 !kū !kī !ā !kágēn !khōu, ǝ !nēĩn, ī. Hé ti hin' ē,
 !kágēn !ā !khě ǝ !kaĩ, ī, ǝ !nēĩn. Hé ti hin' ē,

(6111) !k'ě-tā () ttúken !kī !ā !kágēn !khōu ǝ !nēĩn, ī;
 !kágēn ssē !ā hā; āu hin' tátti ē, !kágēn ddóā
 !kaĩ-a ǝ !nēĩn; āu hin' tā, !kágēn sse !hóā hi
 !koā*; hi sse !k'ōā, au !kákaken lně !kǎũenyā. Tā,
 hi ʼauki !lgwĩten, āu hin' tátti hi !kaĩ-a.

(6112) () Hě hī lně !k'ōā, ī; āu !kāka !hóā hě ā !koā.
 Hé tiken ē, !kágēn !kuān lně !hóā hi !koā; hin'
 !kuān lně !k'ōā. !k'ě-ta ttúkaken !kuān ē lně !k'ōā,

(6113) o !kákaken !ne () !hāuwa, hě tátti, hi !kóēta !k'ě-ta
 ttúken, o !k'ě-ta ttúkaken lně ē, !k'ōā; ǝ !kuĩ !aĩtī
 ā !kwāi, hāĩ lně ā !kauken !koā; ǝ !k'ě-ta !kágēn

(6114) ē !kwāiya, hin' () ē lně !kóēta !k'ě-ta ttúken; āu
 hin' tátti, !k'ě-ta ttúken !kwāiya, he !k'ōā.

Hé ti hin' ē, !lóĩn !kuān lně !hĩn, ǝ hin' !k'ōā
 (6115) !nā, āu hin' tátti ē, hī !kuān !kǎũenyā. () Hé ti
 hin' ē, !lóĩn lně !hĩn, ǝ hin' !k'ōā !nā; āu hin' tátti
 ē, !kágēn !kuān lně !kǎũenyā. Hé ti hin' ē, !lóĩn

(6111') * !kágēn ssē !lgwíta hě, o !kákaken !ne !kǎũenyā, !kágēn sse
 !!χām !hóā he !gōō, hi ssē !gumm.

that the bees may go into the other people's places, that the people may eat honey. Therefore, the people beat () the *!gôîn!gôîn*, when they desire that the (6109) people's bees may go into the other people's places, so that the people may cut honey, that they may put honey away into bags.

And the people carry honey. And () the people, (6110) carrying, bring the honey home. And the people take honey to the women at home. For, the women are dying of hunger, at home. Therefore, the men () take honey to the women at home; that the women (6111) may go to eat, for they feel that the women have been hungry at home; while they wish that the women may make* a drum for them, so that they may dance, when the women are satisfied with food. For they do not frolic when they are hungry.

() And they dance, when the women have made (6112) a drum for them. Therefore, the women make a drum for them; they dance. The men are those who dance, while the women () sit down, because they clap their (6113) hands for the men when the men are those who dance; while one woman is the one who beats the drum; while many women are those () who clap (6114) their hands for the men; because they feel that many men are dancing.

Then, the sun rises, while they are dancing there, while they feel that they are satisfied with food.

() Then, the sun rises, while they are dancing there, (6115) while they feel that the women are satisfied with food. Therefore, the sun shines upon the backs of

* That the women may play for them, when the women are (6111') satisfied with food; that the women may also arrange the (game of) *!gôô* for them, that they may roar.

- ině ikāĩ ikó shō hĩ ɪkōũɪlkóutenttũ; * ǝ ikákaken
 (6116) ině ikĩ () ɪkōǎ-ka ɪk'ǎũ. Hé ti hiń ē, ttúken ině
 †kítē†kítē ǝ ɪk'ǎũ, ǝ ɪkōǎ-ka ɪk'ǎũ ině ɪuhítā
 ɪkāgen ǰũ, ɪkā ti ē, ɪkāgen ɪkē ɪhāuwa ti ē; hé
 ti hiń ē, ɪkōǎ-ka ɪk'ǎũ ině ɪuhítā ɪkāgen ǰũ, ī. Hiń
 (6117) tátti ē, hi ɽauki () ttāmɔpua ɪk'óǎ, tā, hi ɪkũ
 ɪk'óǎ ɪwĩ. Hé ti hiń ē, hi ɪnoǎ-ka ɪk'ǎũ ině
 ɪuhítĩ ɪkágen ǰũ, ī; ǎũ hiń tátti ē, hi ɪkuǎń ɪk'óǎ
 (6118) ɪwĩ. Hé ti hiń ē, hĩ () ɪkĩkĩ hi ɪnoǎ-ka ɪk'ǎũ,
 ī, hē kōĩtē ɪhiń he ɪnoǎɪnoǎ, hiń kōĩtē ɪā lé hi;
 ǝ hiń ɪk'óǎ ɪkhē. Hiń ɪkũ ɪk'óǎ ɪkhē tā; ǝ ɪkákaken
 (6119) ině ē ɪhāuwa, () o ɪk'ē-ta ttúkaken ině ē ɪk'óǎ
 ɪkhē tā.

- Hé ti hiń ē, hĩ ině ɔpuoin kĩ lē ɪlōĩ, † ī; ǝ hiń
 tátti ē, hi ɪkuǎń ɪwǎ, ǝ hiń ddóǎ ɪk'óǎ ɪnǎ;
 (6120) ǝ ɪk'ē-ta ɪkákaken ině ɪkā () ɪkōǎ, ī. Hé ti hiń ē,
 hi ɪkũ-g ině ɔpuoin, kĩ lē ɪlōĩ, ī; ǝ hiń tátti ē, hi
 ɪkuǎń ɪwǎ, ǝ hiń ddóǎ ɪk'óǎ ɪnǎ. Hé ti hiń ē,
 (6121) hĩ ɪkũ-g ině ɔpuoin kĩ lē ɪlōĩ, ī, au hiń tátti ē, ()
 hi ɪkuǎń ɪwǎ, o hiń dóǎ ɪk'óǎ ɪnǎ. Tíkē ɪkũ-g
 ině tss'ítē, ǝ hiń dóǎ ɔpuoin ɪnǎ; ǎũ hiń tátti ē,
 hĩ ɪkuǎń ɪwǎ, ǝ hiń dóǎ ɪk'óǎ ɪnǎ.
 (6122) Hé ti hiń ē, ɪgauē ɪkũ ā, () hi ině ɪkētē ɪkáuken
 ǝ ɪkhoǎ, ā, ɪkáuken ssē-g ině ɪkuénya hĩ, hĩ ssē
 ɽwǎ; tā, hi ddóǎ ɪkuǎń ɪlōĩnyǎ. Hé ti hiń ē,
 ɪkáuken ɪkuǎń ině ɪkágen kǎũ ɪkuénya hĩ, ǝ ɪgauē-
 (6123) túken; hi sse ssǎ ɽwǎ. () Tā, hĩ ɪkuǎń ddóǎ

(6115') * ɪk'ē-ta túken ɪkuǎń ē, ɪlōĩ ɪkā ɪkò ssĩ hi ɪkóũɪlkóutenttũ.

(6119') † Hiń ɪku-g ině ɔpuoin au ɪkuǎńĩnǎ, au hiń tátti, ɪkágen
 ɪku ɪhińya hi ā ɪkōǎ, au ɪlōĩ ɪku ɪkátĩ lē.

their heads ; * while the women get () the dust of (6116) the drum. Then the men are covered (?) with dust, while the dust of the drum lies upon the women's faces, because the women are accustomed to sit down there ; therefore, the dust of the drum lies upon the women's faces. Because they (the men) do not () (6117) dance a little, for they dance very much. Therefore, their foot's dust covers the women's faces ; because they have danced strongly. Therefore, they () get (6118) their foot's dust, which rises up from their feet, it rises up among them, as they stand dancing. They dance, standing around, while the women are those who sit down, () while the men are those who dance, (6119) standing around.

Therefore they sleep, letting the sun set ; † because they are tired when they have been dancing there ; while the women leave off () drumming. Therefore (6120) they sleep, letting the sun set ; because they are tired when they have been dancing there. Therefore, they sleep, letting the sun set ; because () they are (6121) tired when they have been dancing there. The place becomes dark, as they sleep there, because they are tired, when they have danced there.

Therefore, morning is (the time) when () they (6122) send the children to the water, that the children may dip up (water) for them, that they may drink ; for they are thirsty. Therefore, the children go early to dip up (water) for them, at the break of day, so that they may come to drink. () For they are (6123)

* The men are those, on the backs of whose heads the sun (6115') shines (*literally*, upon " the holes above the nape of their neck ").

† They sleep at noon, because the women had bound on the (6119') drum for them, when the sun had just set.

- llōinyā. Hīn llnāu, ti ē, hī llkuāñ dōā llūwa. Hé ti hīn ē, hī ʔauki llkhóā hi llkuāñ ē, sse lkēten lkaúken ǝ lkhōā; ǝ hīn lham̄m tá ti ē, hi ddóā lkū lnaúngo llūwā. Hé ti hīn ē, hi ʔauki llkhóā,
- (6124) hi llkuāñ ē sse lkēten lkaúken ǝ lkhōā. () Au hīn tátti ē, hī ddóā lku lnaúngo lhām̄m ǝpuóin llná; aũ hīn tátti ē, hī ddóā lkū lnaúngo llūwa. Hé ti hīn ē, hi ʔauki llkhóā hē ē sse lkēten lkaúken ǝ lkhōā.
- (6125) () Hé ti hīn ē, hi llnāu, hi lnē lkhō, ī, hīn lnē lkēten lkaúken ǝ lkhōā, ī; aũ hīn tátti ē, hī llkuāñ ǝpuóin, kkālyā hī. Hé ti hīn ē, hi lnē lkhō, ī.
- (6126) Hé ē, () hi lnē lkēten lkaúken ǝ lkhōā, ī. Hīn lnē kákka lkaúken, hīn lnē kúí, hīn kákka lkaúken, lkaúken kōā sse ańtau lkí ssa hī lkhōā, hī sse aróko
- (6127) ssá ʔwā. Tā, () hi ddóā llōinya.

IX.—197.

L.

PREPARATION OF THE FEATHER BRUSHES
USED IN SPRINGBOK HUNTING.

(Given in December, 1878, by lhan+kass'ō, from personal observation.*)

- (8073) Hī llkuāñ lku lkōũlkōũ llkhō lkóāken, kām+kām llkhō ttōi lkhũ, au lnábba. Hīn llkhōũ lkwāi; he hí lne lkáu lkaōken ē lkíya, hi lne lyaúwi † lkóāken-ka
- (8074) () ǝhóken. He, hi lne ddí wái llnwaintũ-ka ttũ; hi lne lkāũlkāũ lē, ttuāttuain, ‡ he hí lne lkũ lkóāken.
- (8073') * N llkygñ ka ssin llkoeñ, n lkóin à lkōwi lkóāken.
† ddi llkhōũ lkí hī.
- (8074') ‡ “Réme” llkuāñ é. lhaũlhaũ-ka lkaúken llkuāñ é. lkuàra llkuāñ ka, lʔā, ī.

thirsty. They are aware that they are tired. Therefore, it does not seem as if they will be those to send the children to the water; for they feel at first that they are still tired. Therefore, it does not seem as if they will be those to send the children to the water. () Because they are still sleeping there for (6124) a while; because they are still tired. Therefore, they do not seem as if they will be those to send the children to the water. () Therefore, when they (6125) awake, they send the children to the water; when they feel that they have had their sleep out. Therefore, they awake. And then () they send the (6126) children to the water. They speak to the children, they thus say to the children, that the children must quickly bring them water, that they may quickly come to drink. For () they are thirsty. (6127)

IX.—197.
L.

PREPARATION OF THE FEATHER BRUSHES
USED IN SPRINGBOK HUNTING.*

They roll the feather brushes, binding the ostrich (8073) feathers (the body feathers) upon the “Driedoorn” stick. They become numerous; and they (the Bushmen) pound red stones,† they paint‡ the feather brush () sticks. And they make ready the (dried) (8074) skin of a springbok’s chest; they thread little thongs§

* I used to see my grandfather (*Tsátsi*) roll the feather brushes. (8073’)

† The red stones here meant, are $\|k\tilde{a}$; not $tt\acute{o}$. At the “Philadelphia Exhibition,” in November, 1875, *Diä!kwān* recognized red hæmatite as $\|k\tilde{a}$.

‡ Paint them red.

§ Thongs (they) are. The “children of thongs” (they) are. (8074’) The Korannas call them !yā.

Hi ine !kù !kóäken; hi ine !kén !kuāin,* hi ine !kē !kuāin, hí ine !kan !koū ttě !kóäken, au (8075) !kuāin-ta !gōō, () au !kuāin-ta !gōōwa ine kkōiten lé !kóäken.

(8083½) () Mmáí, hi !kén, † ddī !khá-ttū-⊙puá; hi ine !khóē !khó í tsaǵaiten á. He, hí ine !koū !hō !kuāin, au í tsaǵaiten; au hí ta, !kuāinya ssin kkwē kkōiten, au !kuāin ǵáuki mmemmeñniñ; tā, !kuāin ssāñ bbù lé !kóäken, au líya mmemmeñniñ, au hí mmemmeñniña, au hí !kā.

Hi !kuān !kan !kō !koū !khóā, wái ttū, hi ine !kù !hóā !kō, au tí ē, !kóäken-ka !kwá!kwágen !ná (8083½ hĩ, au hí tā, () !gōōwā ssin í !hiñ, au ttóí !khú.
rev.)

TAKEN FROM IX.—198.

L.

THE MARKING OF ARROWS.

(Given in March, 1879, by !hanǵkass'ō, from personal observation.)

(8289) !ǵám-ka-!k'ē !kuān ē, †kétten ‡ !nwā, § au hiñ ta,

(8290) hí ssin mmù †enñ !nwā, au () hí !ǵá-ĩ wái, au tí e !kwā. He, hí !nāu, hi ine !kē-ĩ wái !noá, hí ine

(8074') * !wā-kāu (the name of a little thorny plant, somewhat like juniper). Ha lúken ē, !k'ē ta !kuān, í, au hiñ tátti, hi ǵauki ttām⊙puá !nā. Hé tiken ē, !k'ē kkōiten hí au !kóäken. !k'eten !né ta !kuān, í, au !wā-kāu !ú ē léta !k'āu.

(8083½') † !k'ē-ta ttúken !kū !kén au !khāiten ē ǵáuki !k' !kwéten; hiñ !ku ē, !k'ē-ta ttúken !kén, í.

(8289) † †kétten (which is the same in the singular and plural) is also the name of the mark on the arrows made with !kwā and ttō.

(8289') § !nwā-ka-kù.

into (it); and they put away the feather brushes. They put away the feather brushes; they dig up *||kuḡin*,* they roast (the stem of) the *||kuḡin*, they lay the feather brushes over the *||kuḡin*'s smoke, () while (8075) the *||kuḡin*'s smoke ascends into the feather brushes.

() First, they dig † [with a stick pointed with (8083½) horn], making a little hole; they put live coals into it. And they put *||kuḡin* upon the live coals, while they wish that the *||kuḡin* may smoke quietly, and not flame up; for the *||kuḡin* would set the feather brushes on fire, if the fire were to flame up, if they (the stems) flamed up, when roasted.

They (the Bushmen) put the springbok skin ‡ over (the fire); they put a stone upon the place where the feather brush sticks are, for they intend () that (8083¾) the smoke should only go out through the ostrich feathers.

TAKEN FROM IX.—198.
L.

THE MARKING OF ARROWS.

The Bushmen are those who mark arrows, § while (8289) they wish that they may recognize the arrows, when () they are shooting springbok at one place. And, (8290) when they are following the springbok spoor, when

* Its stem is that which the people call *||kuḡin*, because it (8074') does not a little smell. Therefore, the people smoke the feather brushes with it. The people call the stem of the *!ṽwā-kan*, which is in the earth, *||kuḡin*.

† Men dig with sticks which have no digging-stick stones (8083½') (upon them); they are those with which men dig.

‡ They turn the skin, into which the feather brushes have been put, upside down, over the hole into which the live embers and the *||kuḡin* were put.

§ All the arrows.

(8289')

- !nāu, hi !ne ttāi tǎu hōhō !nwā, hi !ne mmù tēin !nwā. Hīn !né tǎ: “Á-ka !nwā kañ !khóǎ é, ta, (8291) hí-ta tǎkétten !ku !kuēi () ũ.” !kúkkō ǎ há !ne kúu: “Ì, ñ-ka !nwā kañ !ké.” Hi !ne !ǎá, hí !ā, hó !nwā á. !kúkkō ǎ há !ne kúu: “Ñ-ka !nwā !ké !khóǎ !ké; tá, hi-ta tǎkétten !ku !kuēi ũ.”
- (8292) () !kwǎě* !kuǎñ é, hī ddì tǎkétten, ì. Hi !ne !khōě ttě ttò, he hi !ne !kǎiten !wké ttò, au !kwǎě; he !kwǎě !ne !khōu !kì, ì; hé ē, hi tǎkétten !nwā, ì.

THE ADHESIVE SUBSTANCE USED BY THE BUSHMEN IN
MAKING ARROWS.

(Given in January, 1878, by !han†kass’ò.)

- (6088) !kwǎiten !kuǎñ é; !kuǎri !kíten é. Hǎn !ke-
!kēya “pompoen”, hǎn kuérrekuérre. Ha !kíten
(6089) !kū !kúita; hǎn !kě!kēya !khóǎ. Ha () !kíten
ǎúki ttām⊙pua !kúita; hī-ta !kúiten!kúitaken !ke-
!kēya !khwaiten. Hīn !né é !gǎuöken.

- Ssiten !ku ǎhǎñña !hó ǎ; he ē, ssiten !né !kǎñ
(6090) !kuñ !ho !gōě, ì; () ö ssiten kǎ, há !kí ssě !uhí
ssin !gōě; ssi ssě dí !kwǎi, ì. He ssi !kū-g !né
kuñkuñ, ddi kúu tǎ lí hī; he ssi !ku-g !né !k’ǎiti,
(6091) o hin !né tǎ lí. He ē, ssi-g () !ne !k’ǎiten ǎáo
hī, í. He ssi !ne í !kéi, ö !nábba; ssiten !ne íkwa,
ì ö !nábba; ö ssiten ddí kúu kuérrekuérre há;
o ssiten tǎ, ti ē, ssi ta ssi se ddí whai-tǎ !guǎtten-ta
!kaúken.

(8292’)

* Hi !kuǎñ ka Harpís, ì.

they are going along picking up the arrows they recognize the arrows. They say: "Thy arrow it seems to be, for, their mark is like () this." Another (8291) man says: "Yes, my arrow is yonder." They again go to pick up this arrow. The other man says: "My arrow seems to be yonder; for their mark is like this."

*kwǎě** is that with which they make the marks. (8292) They put *tṭ* into (it), and they pound the *tṭ* together with the *kwǎě*; and the *kwǎě* becomes red on account of it; then, they mark the arrows with it.

THE ADHESIVE SUBSTANCE USED BY THE BUSHMEN IN MAKING ARROWS.

It is *kwǎě*†; it is *kuárri* juice. It is like a (6088) pumpkin, it is round. Its juice is white; it is like water. Its () juice is not a little white; its white- (6089) ness resembles milk. It is poison.

We make an incision(?) (and) set it (the *kuárri*) down; and then we hold a tortoise (shell) underneath it; () because we wish its juice to be upon the (6090) tortoise (shell), that we may make *kwǎě* of it. And we warm (it) by the fire, making it hot; and we beat (?) it, when it is hot. Then, we () beat (?), (6091) cooling it. And we take it up in this manner,‡ with a "Driedoorn" stick; we do in this manner to it, with the "Driedoorn" stick, as we make it round; while we think that we intend to make little spring-bok arrows.

* They (the farmers) call it "Harpís." (Probably harpui, (8292')
* * * "resin.")

† The later spelling of this word has been followed in the translation, as probably more correct.

‡ The narrator here imitated the manner of taking up the (6091') *kwǎě* by means of rolling it upon a stick.

IX.—210.

L.

MODE OF GETTING RID OF THE EVIL
INFLUENCE OF BAD DREAMS.*(Given in August, 1875, in the Katkop dialect, by Dǎ!kwǎin.)*

- (5161') N ǰǎǎ, hǎ kǎn kǎ ssín llnāu, hǎ kǎ hǎ ssě ǰkyǎ,
hǎ llnāu, há kǎ hǎ ssě ttǎ, hǎ lkām lkau, hǎ llnāu,
hǎ lkōmm ǰhō ǰkau, ǰ lǐ-tǎ ǰkǔ!kúiten, hǎ kkú:
(5162') “ǰkǎbbi-ǎ ǰkě!” o hǎ () kǎ tchuén ǰkǔ!kǔǐn ē, há
ssín ǰkhǎbbō-ǎ ǰkǐ hě, há kǎ, hě ssě ǰkǎǎ-ken ǰkhōē
llnǎllná ǰ; ǰ hě ǰǎuki ttǎ, hǐ hǎ. Tǎ, hǎ llnāu,
há ǰǎ ǰkwěi ǰkwělkwǎ, hǎ ddǐ, hǐn kǐē ssě ttǎ,
hǐ hǎ. Hě tǐ ē, hǎ ttǎ hě, hě kkō lně ǰǎuki áken;
(5163') ǰ hǎ ǰén-nǎ, tǐ ē, hǎ ssín () ǰkhǎbbō-ǎ tchuén
ǰkǔ!kǔǐn, hě ǰǎukǐ áken. Hě tǐken ē, hǎ ǰkwěi
ǰkwǎn, ddǐ, ǐ; ǰ hǎn ttǎ ǰkǎ tǐ ē, hǎ-g llnāu, hǎ
ttǎ, hǐǎ ǰkhǎbbō ā, hǎ ssín ǰkhǎbbō-ǎ hǎ, há kǎ
ttǎ ǰǎuki ssín ǰwǎ ǰhǎnnǔwǎ.
ǰǰē ē, hǎ ǰkén hě, hǐn ǰǎuki ssín ǰkwǎǎǰkwǎ hǎ
(5164') ā, ǰ hē ttǎ ǰkǎ tǐ ē, hǎ () ǰkǔ ǰkhǎbbō-ǎ ǰkǎǎken.
Hě tǐken ē, ǰǰē ǰǎukǐ kǎ ǰǰēyǎ ǰwǎ máma ā, ǐ;
ǰ ǰǰēten ttǎ ǰkǎ tǐ ē, máma ǰkǔ ǰkhǎbbō-ǎ ǰkǎǎken;
hě tǐken ē, ǰǰē ǰkwěi ǰǎ, ǐ.

IX.—211.

L.

CONCERNING TWO APPARITIONS.

(Related in January, 1876, in the Katkop dialect, by Dǎ!kwǎin.)

- (5810) Ssǐ kkǎn llnāu ǰkhǎ ǰn ǰhǎ, ǰ kkuérrekkuérre-ttúken.
Ssítē lně llnāu, ǰ ssítē kǎ ssǐ llnāu kkuítē ha-hǎ,

IX.—210.
L.

MODE OF GETTING RID OF THE EVIL
INFLUENCE OF BAD DREAMS.

My mother used to do in this manner, when she (5161') intended to go out to seek for food, when she was about to start, she took a stone; (and) as she plunged the stone into the ashes of the fire, she exclaimed: "Rider(?) yonder!" while she () (5162') wished that the evil things, about which she had been dreaming, should altogether remain in the fire; instead of going out with her. For, if she did not act in this manner, they would go out with her. That place to which she went would not be nice; while she knew that she had () (5163') dreamt of evil things which were not nice. Therefore, she acted in this manner; because she was aware that, if she went out with the dream which she had dreamt, her going out would not be fortunate.

The Bushman rice which she dug would not be favourable to her, because it was aware that she () (5164') had dreamt evil things. Therefore, the Bushman rice would not be favourable to mamma; while the Bushman rice was aware that mamma had dreamt evil things; therefore, the Bushman rice would act in this manner about it.

IX.—211.
L.

CONCERNING TWO APPARITIONS.

We buried my wife in the afternoon. When we (5810) had finished burying her, we () returned to the (5811)

- (5811) ssítēn () Ině !kúitēn ñ Ilkáχai Whāi-ttũ-ggũ Iněin,
ē hě òä Ihĩn hě. Hĩn ssān Ināu hĩ ñ, ǝ-g ñ Ihá;
- (5812) hě ssĩ ttāi !uhĩ hǝ llā () !k'ou, ĩ.
Hě ssĩ laūwi tss'ā ā !khǝ !khwā-⊙puā, ǝ hān
!uhĩ ss'ō !k'ou, ǝ hān !khóä hā !kwĩkwĩ !kaū tā,
ǝ hā !kwā!kwāgen.
- (5813) Hě ñ Ilkáχai Whāi-ttũ kũkkũi, hān () ttũttũ ssĩ:
“!kōēn yyũ! Tss'ā ddě χā !kē, !uhĩ ss'ō !k'ou?
Hā !khǝ !khwā-⊙puā.” Hě !kweitēn-tā-!kēn kũkkũi,
hān ttũttũ ssĩ: “Ině !kōēn yyũ! Tss'ā ddĩn ā,
(5814) hā tss'ā, hā !kũ () !kēĩ !lōugen !kwāiyā !kuĩ ā?
Hān !khǝ hā !khĩyā, !khĩ ā Ddiā!kwāin Ihá sĩn
!khĩyā hā.” Hě, ñ Ilkáχai Whāi-ttũ kũkkũi, hān
(5815) !kē: “Ī, ñ !χā-⊙puā wwé! () Tĩ kkan !kēĩ
!lōugen !khǝ, tĩ ē, !kā Ihā kǎ ssĩn !kuēĩ-ũ, ĩ.” Hān
Ināu, ssĩ ttāi llā, hān !khóä hā ssó kǝ !kōēn, tĩ
ē, ssĩ Ihĩn hě.
- (5816) Hě !kũ-ān kũkkũi, hān !kē: () “!k'ē !kē!kēritēn
kǎn kǎ ssĩn !kǎkka kē, tĩ ē, !nũ !k'ē hhā kǎ Ināu,
!kē ā hě !nĩ !kuĩ ā, hĩn hā kǎ ā !kuĩ !uhĩ ssĩn ĩ,
(5817) ĩ Inĩ hā. Úken !kuān !ēn-na, tĩ ē, hā () ttũko
!kuān ssĩn !kĩ !khwā-⊙puā ā !ēnĩ, hě tiken !kuān
ē, ũ !kũ ssē á hi, ĩ ssē !kōēn tss'ā á !uhĩ ss'ō
!k'ou wā á, hā !kũ !kwāĩ kwǝkkwān-ā !kuĩ, hā Inān
(5818) !kũ Inā, () ũ !kuĩ.” Hě ñ kũkkũi, ñ !kē:
“!kam⊙puā! N kǎn ssē Ināu, ǝ kā !χuōnĩ !kam
ssā n-kǎ Iněin, ñ ssē !kōēn, tĩ ē, ñ Inǝ ssē !χā ñ
ssā Inĩ hā, ǝ há ss'ō.”
(5819) Hě () ssĩ llā hě Iněin, ĩ. Hě ssĩ laū Ināllnā, ĩ,
ǝ !kē-kǎ ti-⊙puā. Hě ñ kũkkũi, ñ !kēyā hě ā,

home of my sister, *Whā-ttū*,* and the other people, whence they had come forth. They had come to bury my wife with me; and we went away, crossing over () the salt pan. (5812)

And we perceived a thing which looked like a little child, as it sat upon the salt pan, seeming as if it sat with its legs crossed over each other.

And my sister, *Whā-ttū*, spoke, she () questioned (5813) us: "Look ye! What thing sits yonder upon the salt pan? It is like a little child." And *!kwēiten-tā-llkēn* [another sister] spoke, she asked us: "Look ye! Why is it that this thing is () truly like (5814) a person? It seems as if it had on the cap which *Ddiā!kwāin*'s wife used to wear." And my sister, *Whā-ttū*, spoke, she answered: "Yes, O my younger sister! () The thing truly resembles that which (5815) brother's wife was like." It did thus as we went along, it seemed as if it sat looking (towards) the place from which we came out.

And *llkū-ān* spoke, she said: () "The old people (5816) used to tell me, that the angry people were wont to act thus, at the time when they took a person away, they used to allow the person to be in front of us, (so that) we might see it. Ye know that she () really had a very little child, therefore, ye (5817) should allow us to look at the thing which sits upon this salt pan; it strongly resembles a person, its head is there, () like a person." And I spoke, (5818) I said: "Wait! I will do thus, as I return to my home, I will see, whether I shall again perceive it, as it sits."

And () we went to their home. And we talked (5819) there, for a little while. And I spoke, I said to

* *Whā-ttū* means "Springbok Skin".

- hě 11khóá kǎn ʔí, ń ʔáũ tǎń, ń kǎn 1kúiten; tā
 (5820) 11kóĩn lē. Hě ń 11kuǎn () 1nē 1kúiten, 1. ń 11kuǎn
 1nē ʔí, tí ē, ń kǎn 1lé, 11kā, tí ē, ssĩ ssĩn 1kuẽĩ
 1kuǎn, ssā, 1; ń ssē ttaúko 11ʔkóẽn, tí ē, ń 1nó ssē
 (5821) 11ǵǎ, ń 1nĩ hǎ, ỏ hǎ ss'ỏ. ń 11kuǎn 1nē ttaúko ()
 11ʔkóẽn, tí ē, hǎ ssĩn ss'ỏ hế; ỏ kǎn ʔí, tí ē, ỏ hó
 1kũ ss'ỏ ssĩn ế. ń 1nē 11ʔkóẽn, tí ē, ń ʔáuki 1nē 1nĩ
 hǎ, ỏ tí ē, hǎ ssĩn ss'ỏ hế. Hế, ń 1nē 11kuǎn 1hum̄m,
 (5822) tí ē, () tss'ǎ ǎ 1ǵarra, ha ỏǎ 1kũ ssĩn ế.

- Tā, máma-ggũ kǎ ʔkǎkkǎ kế, tí ē, ỉ hǎ 11nāũ,
 1gíten ē ʔnĩ ỉ, iten hǎ 11nāũ, 11ʔkế ā, hế kiế ssē
 (5823) 11kóǎkẹn 1nē 1kĩ ttāi ỉ ǎ, () hǎ 11ʔkẹten ā, ỉ 1kế-
 kkō hǎ 1nē 1uhĩ ssĩn ỉ, ỏ hǎn kǎ, ỉ ssē 1nĩ hǎ, ỏ hǎn
 ttā 11kǎ tí ē, ha 1naúko ʔí ỉ. Hế tíkẹn ē, hǎ
 (5824) 11gỏ * 1naúnkỏ kiế 11ʔkóẽn ỉ, ỏ hǎn ttā () 11kǎ tí
 ē, hǎ 1kĩ 11kuǎn ʔáuki kǎ hǎ ttāi ǵũ ttũ ỉ; tā, hǎ
 1gē ỏ ỉ. Hế tíkẹn ē, ỉ 1naúko 1nĩ hǎ, 1.

- ń 11ǵǎi 1hǎ, † Mǎnssegn ‡ 1nē ʔkǎkkǎ ssĩ ǎ, tí ē,
 (5825) hǎ hǎ () 11nāũ, ỏ hǎn 1hǎn-ǎ ttĩn, hǎn hǎ 11nāũ,
 hǎn ttāi 1ā, hǎn hǎ 1áuwĩ 1khwǎ-ỏpuǎ, ỏ hǎn
 hhĩtyǎ § ỏ ỏ hó 11ǵǎǵu. Hế, hǎ hǎ kukkũĩ, hǎn
 (5826) ʔí: 'ń-kǎ 1khwǎ ǵǎ ē () ss'ỏ ssĩn 1kũǵe 1gǎũka ń ?

- (5823') * Hǎ-kǎ tí ē, hǎ 1naúko ʔí ỉ, hĩn ē, hǎ ssǎn 1uhĩ ssĩn ỉ, 1;
 ỏ 11ʔkế ā 1gíten 11ǵarra 1kĩ ttāi hǎ, ǎ, hǎ 11ʔkẹten ā, ha 1kuẽĩ
 1kuǎn ddĩ, ǎ. Tǎ, mǎmaggũ 1kĩ ʔkǎkka kế, tí ē, o ỉ 1kũkẹn,
 ỉ 11kế11kếyǎ tí ē, 1nũ-1k'ē ddǎ hế; hế tá 1kwǎyǎ hi ǎ, tss'ǎ
 ā 1ǵarra.

- (5824') † ń 11ǵǎi 1hǎ is, the narrator explains, an abbreviation of
 ń 11kǎǵǎi 1hǎ.

‡ ń 11kǎǵǎi 1ā-kkũm̄m 1hǎn ē, ʔkǎkka ssĩ ǎ, tí ē, hǎ 1nǎ
 1khwǎ ā 1kũ 1hǎm̄mĩ hǎ. Hǎn 1kũ kǎ hǎ 1kũǵe 1hĩn.

- (5825') § hhikǎ or hhĩtyǎ is, Dǎ1kwǎn says, = hhĩten hǎ-hǎ.

them that they appeared to think that I did not wish to return (home); for the sun was setting. And I () returned on account of it. I thought (5820) that I would go in the same manner as we had come; that I might, going along, look whether I should again perceive it, as it sat. Going along, I () looked at the place, where it had sat; because (5821) I thought that it might have been a bush. I saw that I did not perceive it, at the place where it had sat. And I agreed that () it must have been (5822) a different kind of thing.

For my mothers used to tell me that, when the sorcerers are those who take us away, at the time when they intend to take us quite away, () that (5823) is the time when our friend is in front of us, while he desires that we may perceive him, because he feels that he still thinks of us. Therefore, his outer skin* still looks at us, because he feels () that (5824) he does not want to go away (and) leave us; for he insists upon coming to us. Therefore, we still perceive him on account of it.

My sister's husband, *Mānsse*,† told us about it, that it had () happened to him, when he was hunting (5825) about, as he was going along, he espied a little child, peeping at him by the side of a bush. And he thought: 'Can it be my child who () seems to (5826)

* That part of him (with) which he still thinks of us, is that (5823') with which he comes before us, at the time when the sorcerers are taking him away; that is the time when he acts in this manner. For, my mother and the others used to tell me, that (when we die) we do as the *lnū* people do; they change(?) themselves into a different thing.

† My sister, *lā-kkum̄m*'s husband it was who told us, that he (5824') had perceived a child who was afraid of him. It wanted to run away.

Hăn Ině ss'ô llgũ !k'ũĩ, ồ hăn ss'ô ssĩn !gāũkă n̄.
 Hẽ Mănsse hă kukkũĩ, hăn #ĩ, 'Ákkě n̄ ttāĩ lkō
 (5827) llẽ, n̄ ssẽ lḷkōẽn !khwă ā ă, tĩ ē, () !khwă ddẽ
 ln̄ ẽ.'

Hẽ Mănsse hă lḷkōẽn, tĩ ē, !khwă hă llnāũ, !khwă
 lḷkōẽn, tĩ ē, hă ttāĩ lkam̄ llā !khwă, hă ssẽ lḷkōẽn
 !khwă ā ẽ, hăn hă lḷkōẽn, tĩ ē, !khwă hă ɣwăn
 (5828) () hă !ham̄mĩ hă. !khwăn hă ssuẽn-ă llnũn hhõ
 Ồhõ; !khwăn hă !k'auru-ĩ; tiken hă ɣwăn hă kă
 hă !kũxẽ lhin̄. Hẽ hă hă !kuăn ttāĩ !hin̄ llā, ồ hă;

(5829) hẽ !khwă hă () kkốăn lhin̄, i. Hăn ttāĩ !k'auru-ă
 lhin̄; han hă ɣwăn hă kă hă !kũxẽ lhin̄.

Hẽ Mănsse hă lḷkōẽn, tĩ ē, tss'ă ddẽ ln̄ ā !khwă
 (5830) ɣaũki lnẽ kă hă ssẽ hă ă; hẽ !khwă lkũ () ɣwăn
 hă !ham̄mĩ hă. Hẽ hă hă kkuñnĩn-ĩ !khwă, i; ồ
 !khwă lḷkōẽn !khẽ ă. Hăn hă !kuăn lḷkōẽn, tĩ ē,
 !khwă látti-Ồpuă !kuăn ẽ; hăn hă lḷkōẽn, tĩ ē,

(5831) !khwă !kuăn () !kwăĩyă !kuĩ. Hăn llnāũ, tiken-
 tiken-kkuĩten,* hăn ɣaũki !kwăĩyă !kuĩ; hăn hă
 lkũ-g lnẽ kukkũĩ, hăn #ĩ, hăn lkũ ssẽ ɣũ ttũ !khwă.

(5832) Tă, !khwă ā lkũ !ham̄mĩ hă, () há lkũ á ă.
 Hẽ ha hă lkũ ttāĩ, ồ !khwăn !khẽ kô !k'auru-ĩ.
 Hẽ !khwă hă lḷkōẽn, tĩ ē, hă ttāĩ ɣũ ttũĩ hă;
 hăn hă !k'ũ ssă, hăn ssuẽn.

(5831') * Hăn llnāũ, lḷkẽ-kkô, ồ hă lḷkōẽn hă, hăn ɣaũki !kwăĩyă
 !kuĩ; tă, hă lkũ ḷxarra-ssẽ !kwăĩyă, tss'ă ā ḷxarra. Hăn !kuăn
 lkhõ !kuĩ, ồ tĩ-kkô.

have run after me? It seems to have lost its way, while it seems to have followed me.' And *Mänsse* thought: 'Allow me to walk nearer, that I may look at this child (to see) () what child (it) be.' (5827)

And *Mänsse* saw that the child acted in this manner, when the child saw that he was going up to it, that he might see what child it was, he saw that the child appeared as if () it feared him. The (5828) child sat behind the bush; the child looked from side to side; it seemed as if it wanted to run away. And he walked, going near to it; and the child () (5829) arose, on account of it. It walked away, looking from side to side; it seemed as if it wanted to run away.

And *Mänsse* looked (to see) why it was that the child did not wish him to come to it; and the child () seemed to be afraid of him. And he examined the (5830) child; as the child stood looking at him. He saw that it was a little girl; he saw that the child () (5831) was like a person. In other parts* (of it) it was not like a person; he thought that he would let the child alone. For a child who was afraid of him () was here. And he walked on, while the child (5832) stood looking from side to side. And (as) the child saw that he went away from it, it came forward (near the bush), it sat down.

* At one time, when he looked at it, it was not like a person; (5831') for, it was different looking, a different thing. The other part of it resembled a person.

IX.—228.
L.THE JACKAL'S HEART NOT TO BE
EATEN.*

(Dictated, in September, 1878, by Ihañkass'ō, from his maternal grandfather, Tssátssī.)

(7457) Hĩ Ikuāñ tátti ē, !khwā-Ōpuā Iké ta dđĩ Ikérre, hé ti hiñ ē, !khwā-Ōpuā Ŷáuki ta hĩ kóro lĩĩ, au hiñ tátti ē, kóro Ŷáuki ttāmŌpuā !hām̃m̃, tā, kóro

(7458) () ka Iku !kùǵe Ihiñ.

!kaúeyáken ā, !khwā-Ōpuā ka há ha lĩ, há a Ŷáuki !hām̃m̃, tā, !khwā-Ōpuā Iké-g Ine dđĩ lĩ-ssā, au kóro lĩ, hañ Ŷáuki Ine !gáuko !hām̃m̃.

(7459) Hé tíken ē, i Ŷáuki ka-g Ine à !khwā-Ōpuā () kóro lĩ, au íten tátti ē, kóro Iké ta Iku !kùǵe ũ lĩé, au ha Ŷáuki Inĩ í; au há Iku ì tòä í !noä !ǵóroken, ha Iku !kùǵe ũ, au ha Ŷáuki !kwé sse.

Note added by the Narrator.

(7457') Ha Iku ssiñ Ilañma !kuĩñ!kuĩñ au Igáppem-ttũ, he Igáppem-ttũ wa-g Ine á ha !kuĩñ. He há Ine Iké-ĩ !kuĩñ, ha Ine Ihiñ !kuĩñ, ĩ; he ha Ine Ikĩ ttái !kuĩñ, au ha !kaññā au !hōũ ā, ha Ihiñya !kuĩñ á. Há !hām̃ma Iku IhiñIhiñ !hō !kuĩñ; he, há Ilañ, (7458') !kuĩñya Ine Ikhāĩ () ha-ha !hōũ, ha Ine !khōũ-ĩ !kuĩñ, he !kuĩñyā Ine Ikhā-ĩ kóro.

Há Ine Ŷáo kóro ttũ; he, ñ !kóëttúkā Ine Ikuákken kóro ttüttũ; hĩ Ikuákken hĩ, hĩ tūm̃m̃ hĩ.

* In this piece of native literature several words occur of which the meaning is not yet clear to the translator.

IX.—228.
*L.*THE JACKAL'S HEART NOT TO BE
EATEN.

They (the Bushmen) feel that a little child is wont (7457) to be timid; therefore, the little child does not eat jackals' hearts; because the jackal is not a little afraid; for the jackal () runs away. (7458)

The leopard is the one whose heart the little child eats; it which is not afraid; for, a little child becomes a coward from the jackal's heart, it fears immoderately (?).

Therefore, we do not give to a little child () the (7459) jackal's heart; because we feel that the jackal is used to run away, when it has not (even) seen us; when it has only heard our foot rustle, it runs away, while it does not look towards (us).

Note added by the Narrator.

He (my grandfather, *Tssátssi*) had bought dogs (7457') from *lgáppem-ttű*, and *lgáppem-ttű* gave him a dog. And he took hold of the dog, he tied the dog up; and he took the dog away; holding the thong with which he had tied up the dog. He at first kept the dog tied up; and, when the dog had slipped () (7458') his thong(?), he put it upon the scent(?), and the dog killed jackals.

He (my grandfather) skinned the jackals; and my grandmothers dressed the jackals' skins; they dressed them, they sewed them.

Há !hábbisse, ha !kaúken kóro, hiñ !'uá, ha !kĩlkĩ ssā hĩ, ha !'āo hĩ.

He, ha !ne ddà !gáppem-ttū á !nuĩn, kóro-kā !nuĩn, au ha !ne !nwā !'uā-ka !nuĩn, !'uā ttū.

(7459') He, ha !ne !kĩ !lā, !gáppem-ttu á !nuĩn, kóro-ka !nuĩn, () au há tátti ē, !gáppem-ttūwā ā, á ha ā !kuĩn. Hé tíken ē, ha !ne ddà !gáppem-ttu á !nuĩn; au ha ddà !gáppem-ttū ā !kuĩn !lkhĩ; hé tíken ē, ha !ne à !gáppem-ttū á !nuĩn, he !gáppem-ttū ā !ne !!xamki ā ha á !koā, au ha lúka ñ !kóin á, kóro-ka !nuĩn. He, ñ !kóinyā !ne !kúiten, ī.

(7460) Hé tíken ē, ñ !kóin ta ssin !naū, au há !ne !!xauā !kĩ kóro, ha !né ta: () “Áken ss'ó kā, i ta hĩ kóro !lĩ, tā, i !ké ta ddĩ !l-ssa.” Hé tíken ē, ssi !'aúki ssin hĩ kóro !lĩ, ī.

Tā, ñ !kóin !ké !'aúki ssin hĩ kóro, han ka ssin !ku ī !!xauā ha ○puónddē kóro.

TAKEN FROM IX.—237._{L.}

!HÁRA AND TTÒ.

(Given in August, 1878, by !han!kass'ō.)

(7273') !hára !kuān ē !ké !hóaka; !k'éten ttāmm-ī hi !nañ, ī; au ttògen !ne !kìya, he !k'é !'aúĩ hi eñeñ, ī, āu hi !kaū hĩ; hi !ne !kaū hĩ, !kaū hĩ, !kaū hĩ, hi !ne !'aúĩ hi eñeñ, ī. Hi !ne !kaū !hára, hi !ne ttāmm hi !nā, au hi mājĩ hi !kaū ttò; * hi !ne mājĩ hi

* The Dutch name, used for ttò, appears to be “Rooi Klip” or “Roode Klip”. A Koranna gave the name !nōu for it.

He again (?) killed (?) a jackal and an *Otocyon Lalandii*, he brought them (home), he skinned them.

And he made a kaross for *lgáppem-ttũ*, a jackals' kaross, while he put on the *Otocyon* kaross, the *Otocyon* skin.

And he took the kaross to *lgáppem-ttu*, the jackals' kaross, () while he felt that *lgáppem-ttũ* was the (7459') one who had given him the dog. Therefore, he made a kaross for *lgáppem-ttu*; while he made for *lgáppem-ttũ* an equivalent(?) for the dog; therefore, he gave the kaross to *lgáppem-ttũ*, and *lgáppem-ttũ* also gave him a pot, while he rewarded(?) my grandfather for the jackals' kaross. And my grandfather returned home.

Then my grandfather used to act in this manner, when he was boiling a jackal, he said: () "Thou (7460) dost seem to think that we eat jackals' hearts? for, we become cowards (if we do so)." Therefore, we did not eat the jackals' hearts.

For, my grandfather used not to eat the jackal; he only boiled the jackal for his sons.

IX.—237.
L.

ἸΗΑΡΑ AND ΤΤÒ.

Ἰhára * is black; the people [having mixed it with (7273' fat)] anoint their heads with it; while *ttò* is red, and the people rub their bodies with it, when they have pounded it; they pound it, pound it, pound it, they rub their bodies with it. They pound *Ἰhára*, they anoint their heads, when they have first

* A certain stone which is said to be both hard and soft.

!D'áuĩ hi e'én, au ttò. He, hi ine !kaũ !lhára, ã,
 (7274') hi ine ttám̃ hi lnā. () Hi ine ttám̃ kúĩ ákķen
 !wěĩ hĩ lnā, au hĩ ta, hi lná !khũ wá sse !khóě.
 He, hi ine !kũĩ, ã; au hĩ tátti, hi ttám̃-ĩ hi lnā;
 au hĩ ta, !khúka sse !kũ !khóě, hi lnā sse ddĩ kũ
 !khó ɽu'erriten, au !hóäken!hóäken, au hi lnā ɽũ
 ttám̃○puä !hóäka.

He hi ine !kũiten, au hi ine !hiĩ !kúkkó, au hĩ
 tátti, hi ine !kũiten hi-ta !néĩ; au hĩ #kákka
 !kúkkó à, !kúkkó sse ddá hi á !lhára, hiĩ kóä ttò.
 (7275') Tā, ha !ḡámki () !á, !áiti sse !á !kuákka ha
 !hó!hó; !hó!hó ē, ha sse !ḡámki !kĩ ssa !kúkkó
 hĩ; au !kúkkó á sse !ḡámki !kũwa ha á !lhára,
 au !kúkkó wa !ḡöä !lhára. He !kúkkó ine ssá,
 !kũwa ha !lhára; au ha !ḡámki !kuákķen, !kũ
 !kĩyā !kúkkó á !hó!hó; au ha #kákka !kúkkó à,
 !kúkkó kōā ssā !ḡámki !kĩ ssā ha à !lhára, hiĩ
 ttò; tá, ha ā ssĩ !ā !kúkkó, he ha ɽ'úki ssā ine
 (7276') ssé !kúkkó, () tá, !kúkkó ā ssā ine !é ha; !kúkkó
 sse !á, !kà !hó!hó; au !kúkkówā !kĩ !á hā ttò.
 Hé tíken ē, !kúkkó ka-g ine !ḡámki ã; ha ine !kĩ
 !ā !kúkkó, ttò, hiĩ !lhára.

!lhára !kuān wāwāten; hé tíken ē, i lná ka
 !D'arrāken, ã; au hĩ tátti, hi wāwāten; hi ine
 !D'arrāken. Hé tíken ē, !ḡám-ka-!k'ě tá kă, āũ
 !nú!nútatta #kákķen !nā, “Há !kuĩ, há e !kăo, áu

pounded the *ttò*; they first rub their bodies with *ttò*. And they pound ||hára, they anoint their heads. () They anoint their heads very nicely, while they (7274') wish that their head's hair may descend (*i.e.*, grow long). And it becomes abundant on account of it; because they have anointed their heads, wishing that the hair may grow downwards, that their heads may become black with blackness, while their heads are not a little black.

And they return, when they come away from the other man, while they return to their home; when they have told the other person (the woman) about it, that the other person shall prepare [more] ||hára for them, as well as *ttò*. For he (the man) also () goes, (his) wife will go to dress bags for him, (7275') bags which he will also bring to the other man; while the other (man's wife) will also put aside ||hára for him, when the other (man) collects ||hára. And the other (man) comes to put aside ||hára for him; while she [the wife of the man who brought the bags] also dresses (and) puts away bags for the other; for, she has told the other (woman) that the other must also bring her ||hára and *ttò*; for she has been to the other, and she will not be coming (soon again) to the other, () for, the other (7276') must go to her; the other must go to receive the bags, when the other takes *ttò* to her. Therefore, the other one also does so; she takes to the other *ttò* and ||hára.

||hára sparkles; therefore, our heads shimmer, on account of it; while they feel that they sparkle, they shimmer. Therefore, the Bushmen are wont to say, when the old women are talking there: "That man, he is a handsome young man, on account of his

ha lnā ē, hĩ ʔaũ ákķen llká hĩ, au llhára; hĩ-ta
lhóáķenlhóáķen.” Hi lné ta, “lkáo” á, “Ha lnàn
(7277') () ʔaũki ákķen llká hĩ; ta, ha lná llkhóá lkhĩ.”

○hó llkuān ẽ, he lná ssĩ-ta !ǵóě, hiń lně ẽ lkhĩ,
hiń lkuĩya, ○hó !kérřitēn llkuān ẽ; hiń ʔaũki
ttām○puā !kwaiya, au ssĩ-ta !ǵóě, hiń kóá !kérri,
hiń lkhĩ.

HOW TTÒ IS OBTAINED.

(7275) Ttò llkuān lná !kóũ, ttò ttũ; !k'éten llkuān ka,
ttò ttũ !kā ss'o !kóũ, !k'éten lné ta, ttò ttũ, ĩ.

(7276) !k'éten !hammi hĩ, au () !k'éten tátti ē, !k'é lké
lná hĩ (!gĩten). Hiń lne ddá llněĩ, ĩ. Hé tíķen ē,
!k'é há ka, !kaũ ttò, hĩ ʔaũ hĩ, au hí lne !ǵóä ttò.
He hi há lne llnáũ, au hĩ llá ttò, hi há lne !kaĩten-ĩ

(7279) () ttò ttũ, au hí tă, !gíta sse !ǵē, hí sse llá kkwē,
ddĩ !kĩlkĩ ttò, au hiń tátti ē, !gĩten lkě lléina ttò
ttũ. Hé tíķen ē, hĩ há ka !kělkēm !kaũöķen, hi

(7280) lne !kaĩten-ă ttò ttũ, au hí () ta, !gíta ssē !ǵē, hi
sse llá kkwē,* ddĩ !kĩlkĩ ttò. He, hí lne llā, ddĩ
!kĩlkĩ ttò, ttò; hi lne llǵamki ddĩ llhára,† hĩ
lne !kù llhára, hiń kóä ttò; he hí lne !kũiten.

(7280') * Tá, hi ssān ttānttān, au !gītā llkoén hi.

† llhára ttũ llkuān lku llǵamki !ǵára sse ss'ō; ttò ttũwáķen
lku llǵamki !ǵára sse ss'ō.

head, which is surpassingly beautiful with the ʘhára's blackness." They say, "Handsome young man" to him, "His head () is surpassingly (7277') beautiful; for, his head is like the ʘkhì tree."*

It is a tree which is in our country; it is the ʘkhì tree; it is large; (it) is a great tree. They are not a little abundant in our country: the ʘkérri tree and the ʘkhì.

HOW TTÒ IS OBTAINED.

Ttò is in the mountain, the ttò mine; the people (7275) say that the ttò mine is on the side of the mountain, the people say 'ttò mine' to it.

The people are afraid of it [that is, of the sorcerers who live by the mine], because () the people are (7276) aware that people are there (sorcerers). They (the sorcerers) make a house† there. Therefore, the people who intend to pound ttò, rub themselves when they (go to) collect ttò. And when they go to the ttò, they throw stones at () the ttò mine, (7279) when they wish the sorcerers to hide themselves, that they may go undisturbed to work at the ttò, while they feel that the sorcerers dwell at the ttò mine. Therefore, they take up stones, they throw stones at the ttò mine, when they () wish the (7280) sorcerers to hide themselves, that they may go in peace‡ to work at the ttò. And they go to work at the ttò, ttò, ttò. They also get ʘhára;§ they put away the ʘhára and the ttò, and they return home.

* The ʘkhì tree bears berries; and has no thorns.

† The narrator thinks that their houses are small holes, like (7276) mouseholes.

‡ For, they would be ill, if the sorcerers saw them. (7280')

§ The ʘhára mine [literally, "mouth" or "opening"] is in a different place; the ttò mine is also in a different place.

IX.—240.
L.SIGNS MADE BY BUSHMEN IN ORDER
TO SHOW THE DIRECTION IN WHICH
THEY HAVE GONE.

(Given, in April, 1879, by Ihañ+kass'ō, from his mother, Ix'ábbi-añ,
and from personal observation.)

- (8374) Hiñ iku lñaũ, au !kũ-kkō ttāi'ya, !kúkoken Ŷáu'ki
Iné ta ha !kùitē, hiñ ine !kùru,* au hi !koá, he
hi ine !kólkó !hō !kē,† au !kùru!kùru, he !kũ-kō
(8375) () lñaũ, ha ine !kùitē, há ine ssá !kó hĩ, au
lneĩn. Ha ine ||ŵkoén lneĩn, ha ine ||ŵkoén, ||ŵkoén,
há ine lnĩ !kē !kō !khē. He, ha ine ||ā !kē, há ine
(8376) ||ŵkoén !ké. Ha () ine ||xamki lnĩ !ké ā, ha
kañ !khē.

He, há ine kúĩ: “!k'ě tañ Ŷóä !koá !kam̃ ||a
!khoá-ttu ẽ.” He, há iku-g ine !kam̃ ||a !khoā, au
há ||ā, ||ŵkoén ||gaüē !k'ě, tĩ ē, !k'ě lnũ ||á lleĩna

- (8377) () há !khoá.

He, ha ine ||kāitē ||ā !khoá-ka !káo;‡ ha ine
||kōu ssin, há sse ss'o ko ||ŵkōén, ||ŵkoén ||gaüē
lneĩlneĩ. He, há ine lnĩ lneĩlneĩ, au lneĩlneĩya

- (8378) kañ !kùitē !khē. Ha ine () ||ŵkoén ss'ō, ĭ; ĭya §
ine kkóitē lhin lneĩlneĩ, || au há ||ŵkoen ss'o. Hé,
há ine kúĩ: “lneĩn ||kuāñ ddóä ā kañ!” He há

- (8374') * Hi ||kuāñ !kùru !hō hi !noá, au !k'āũ.
† ||kuāñ lkenl!kén lē !ké au ○hókēn.
(8377') ‡ !káo ||kuāñ ẽ, ā !khoā lnún ss'o hā.
(8378') § !itenliten ||kuāñ kkóitē, hí-ka kù.
|| ĭ ||kuāñ iku !uhĩ ss'o.

IX.—240.
L.SIGNS MADE BY BUSHMEN IN ORDER TO
SHOW IN WHICH DIRECTION THEY
HAVE GONE.

They (the Bushmen) are accustomed to act thus, (8374) when another man has gone away (and) does not return, they push their foot along the ground,* if they travel away; and they place grass† near the marks (they have made); and the other man () (8375) does thus, when he returns, he comes (and) misses them at the house. He looks at the house, he looks (and) looks, he perceives the grass standing upright. And he goes to the grass, he looks at the grass. He () also perceives the grass which stands (8376) yonder.‡

And he exclaims: "The people must have travelled away to the water pool there." And he goes to the water, while he goes, looking (and) seeking for the people, (to see) whether the people have gone to dwell at () that water. (8377)

And, he goes, ascending the water's hill; § he sits upon (it), that he may, sitting, look, look seeking for the huts. And he perceives the huts, as the huts stand white yonder. He () sits, looking at (8378) them; the (smoke of the) fire || rises from the huts, ¶ as he sits looking. And he exclaims: "The

* They push their foot along the ground. (8374')

† (They) stick grass into the bushes.

‡ There are four pieces of grass, at a distance from each other, (8376') in the direction of the place to which the people have gone.

§ (It) is a hill, behind which the water is. (8377')

|| All the fires smoke. (8378')

¶ The fire is outside.

ine ūi, ha ine lkam̄ llā llneĩn, he ha ine !kúit̄en !khé
(8379) () llā llneĩn.

He !k'ě-kuítā ine kúĩ: "I llkā llkuḡān ddóä lké
ssā, ta, ha ā ka lkuēĩ ḡuǎ há ttáĩ; ta, !ḡōē-ss'o-!kuĩ
llkuḡān é, ha t̄enna !khoā. Ha ssān lku lkuēĩ lkĩ,
(8380) au ha !uhá !kò llneĩn. () Ha koḡ ssān lkũ lkam̄
sse !khoá, ē ha lku t̄enna hĩ. Tā, ú ssin̄ ka, ha
sse llgwĩ !k'ũ,* au n̄ ka, n̄ !ḡké, í tañ lkũ sse !koá.

(8381) Úken ssin̄ ta, ha sse llgwĩ !k'ũ, au n̄ ka () i tañ
lkũ sse !koá, i koā kĩ ḡáuki t̄kákka ha ā, tĩ ē, i ssān
!koá; tā, !khoā ē ūi. Hé tiken e, i ine !koá, ĩ."

(8382) I llkuḡān ka llḡam̄ki lkō† ራhōken. Í ine ká, í
llkhollkhó hĩ, hi lná kkérrukā ine !kuñ létā, au ራhó

(8383) lú wa-g ine ě llkoū llná. He () í ine llḡǎ, í llā
kan̄ !hó ራhó á. He, í ine !kúru !hó, au í tátti
i ḡáuki sse llḡǎ i llá !hó ራhó-kò; au í tátti, i lku-g
ine llkóäken !koá llā.

(8384) Hé tiken ē, !kũ-kkó ka llnáũ, au há ine () !kúit̄en
ssā, ha ine !kò llneĩn. Ha ine llḡkoēn, he, há ine

(8380') * !ḡam̄-ka-!k'éten ē ta, "llgwĩ !k'ũ," au lhù ē lné ta,
"verdwaal."

(8382') † llkuḡān llkén lé ha au !k'aū.

N̄ llkuḡān tátti, n̄ ká ssin̄ llḡkoēn n̄ !kóinya lkō.

house must be yonder!" And he arises, he goes to the house, and, returning, arrives () at home. (8379)

And the other people exclaim: "Our brother must be (the one who) comes yonder; for, he is the one who walks in this manner; for, a man of the place (he) is, he knows the water. He would do thus, when he came past (and) missed the house. () He (8380) would come to the water which he knew. For, ye did say that he would lose his way,* when I said that we should travel away. Ye did say that he would lose his way, when I wished () that we (8381) should travel away, although we had not told him about it that we should travel away; for, the water was gone. Therefore, we travelled away on account of it."

() We are used also to reverse branches.† We (8382) thus place them, their green top is underneath, while the stump of the branch is uppermost. And () (8383) we again, we go yonder to place that branch. And we draw our foot along the ground (making a mark), while we feel that we shall not again go to place another branch; because we altogether travel away.‡

Therefore, the other man is wont to do thus, when he () returns home (and) misses the house. (8384)

* The Bushmen are those who say, *llgwí !k'ũ*, while the white (8380') men are those who say, "verdwaal" (*i.e. verdwalen*, "to lose one's way").

† Pierce it into the ground. (8382')

I feel that I used to see my grandfather reverse (branches).

‡ Four branches (and sometimes five) are said to be used; the (8383') first is placed opposite to the house, the next about fifty yards distant, the next a little further than that distance, the next rather more than double the previous distance, and, then, no more. At the last stick, the foot is drawn along the ground in the direction of the place to which they go, from the last stick; which leans in the same direction.

- lnĩ ʘhó; he, há lne kúí: “!k’ē llkuāñ ʘóä !koā
 !khoá-ttũ é, tā, hĩ ē, hi lkō !khé !hóä, au tí ē !khoā
 (8385) ss’ó hĩ. N̄ sse () !k’āi !khoā, n̄ ssin̄ llā, ll̄kōen
 llgáüē !k’ē !noá, au !khoā, au tí ē, hĩ ss’o llān̄ !kuá *
 hĩ, hin̄ lne !ǰũ!ǰũ !hin̄ hĩ.” He, há lne lkam̄ llā
 !khoā, ha lne !k’āi llā !khoā. He, há lne llā ll̄kóen
 (8386) () !khoá, ha lne lnĩ !k’ē !noá-ka !guára, ha lne
 lkē-í hĩ,† ha lne !gāüōken̄ hĩ, !gāüōken̄ ki !ké llā
 hĩ au llneín.

A BUSHMAN, BECOMING FAINT FROM
 THE SUN’S HEAT WHEN RETURNING
 HOME, THROWS EARTH INTO THE
 AIR, SO THAT THOSE AT HOME
 MAY SEE THE DUST AND COME TO
 HELP HIM.‡

(Given in November, 1878, by Ihan̄+kass’ō, from his mother,
 !ǰābbi-an̄, and from personal observation.)

- (7961) !kuí llkuāñ ka llnaũ, há ggāuwa llneín, hã llnaũ,
 (7962) au () ha tă, tí ē, ha ʘauki ttan̄, há sse lne llē
 llneín, ha lne llkoū, au há ka, llneín-ta !k’ē sse
 lnĩ !k’āũ.
 He !kuí ā, ha !gōä-ì,§ !kwǎ!kwǎ !khé, ha !gōä-ì,
 (7963) au ha tă, tí ē, llkóin̄ yã ʘauki (). ttam̄ ʘpuã tă lí,
 (8385’) * ll̄kuá!ll̄kuān̄ !ku !ǰárra; !kuääken̄ !ku !ǰárra, llēn̄ ssin̄ hé ti.
 (8386’) † !k’ē !noá-ka !guára é llā.
 (7961’) ‡ !kúken̄ !kũ é, !kuí ta llkoū, ā.
 (7962’) § !kuí !há llkuāñ é; au há tátti ē, gwáiya ʘauki !kúita; tă,
 há !ku ll̄kóen, tí ē, !k’ē-ta-kúwa !ku !kúita.

He looks (about), and he espies a branch; and he exclaims: "The folk must have travelled away to that little pool, for, this is why they have reversed (a branch), pointing in the direction of the place where the water is. I will () go down(?) to the (8385) water, that I may go to look for the people's foot-prints at the water, at the place to which they seem to have gone to make a house,* (from which) they go to the water." And he goes to the water, he goes down(?) to the water. And he goes to look at () the water, he espies the people's foot- (8386) path, he takes it,† he follows it, follows it along to the house.

A BUSHMAN, BECOMING FAINT FROM THE SUN'S HEAT WHEN RETURNING HOME, THROWS EARTH INTO THE AIR, SO THAT THOSE AT HOME MAY SEE THE DUST AND COME TO HELP HIM.‡

A man is wont, when returning home, when () (7961) he feels as if he should not reach home, he throws (7962) up earth (into the air), because he wishes that the people at home may perceive the dust.

And the person who is looking out,§ standing up to look out,—because she feels that the sun is not () a little hot,—she stands up, she looks (7963)

* Seeking for food (to dig up) is one thing; making a house is (8385') different: "to dwell at a place."

† The people's footpath is that which goes along. (8386')

‡ Dying is that on account of which a person throws up earth (7961') (into the air).

§ (It) is the man's wife; while she feels that (her) husband (7962') has not returned; for, she sees that all the (other) people have returned home.

ha ine !kwǎ!kwǎi !khé, ha ine !gōǎ-ĩ.* He, há
!lnaũ, ha !gōǎ-ǎ !khé, ha ine !nĩ !k'ǎũ, há ine kúí:
“!kuĩ tań ā, !lkou !nǎ!”

- (7964) He !k'é ine !kùǵe, !kùǵe !hin tóukę† !nēĩ, au
hĩ kōǎ: () “Ha !ĩ !kě ē, ha !lkou, !ĩ. Úkę sse
ańtau !kúǵe !lé, u sse !lá, arrúko á ha á !khoā, tā,
ha !ĩ é; !lkōĩn ē !khĩ ha; ha !lĩn é; u sse arrúko
!lā, á ha á, !khoā.” Au !k'é tátti, !k'ě-ta-kùwǎ !ké
(7965) () !ku !kúǵe !kam !lā !kuĩ. Hi ine !lá, kkébbi‡
!kkuerre !kuĩ, au !khoā.

He, ha ine !kam⊙puǎ ssuēn, § hhò úĩ !hō ā ǵú;
tā, !lkōĩn-ta !hō !ké !ku ttań !lā.

- (7966) !k'ě-ta-!káğę-ka dđĩ-dđĩ Ǵáuki é, tā, !k'ě-ta-
tùkę-ka dđĩ-dđĩ !ku é.

- Hĩ !kuań tátti ē, hi !kūǵe || tehueń, !kūǵe wái;
(7967) he hí ine !lnaũ, hi tátti () ē, hi !k'ũwa, au

- (7963') * Au há tátti ē, !núǴōwǎ ā ka: “!kōéyǎ, a kan Ǵáuki ta
!kwǎ!kwǎi !khé, a ssĩn !gōǎ !lǵuē !há. !lkōĩnyǎn túko Ǵáuki
ta !khé!khé, tā, !lkōĩn !ku ssĩn !kù n, au n ttǵi ssā, au ti é;
ũ !ǵaúē Ǵáũ !ku ssĩn !nauńko é, !lkōĩn ssĩn !kũ !kù n.”

† Au hĩ tátti, hí !kwǎiya.

- (7965') ‡ *Kébbi* (with the raised tone) means “to lift up the head
to look over”; *kébbi*, “to pour (as water).”

§ Hań !ku tā, au ha !ĩ.

- (7966') || !kuań !lnǎũ wái; !kūǵe wái ā i !ǵá ha. Wái a ttuĩya,
(7967') hí !né ta: ttuĩ-ssǎ ā () (*pl.* ttuĩtenttuĩten-ssǎ). Wái a Ǵáuki
ttuĩya, hi !né ta: wái !kōũ!kōũ, ā.

- (7966') !k'é e !ǵiĩya !lkōĩn, hĩn e !kúǵe wái, e !kōũ!kōũka; hi ine
!kūǵe hĩ, !lkhóē !hō hi au !lkōĩn, he wái ine !kwǎkę, !ĩ.
He, hi ine !kĩ !hań wái, !lkāĩ kĩ !kǵm !lā wái, au !nēĩn.

around.* And, as she stands looking around, she perceives the dust, she exclaims: "A person seems to be throwing up earth there!"

And the people run, run out† of the house, exclaiming: () "His heart is that on account of (7964) which he throws up earth. Ye must run quickly, that ye may go to give him water quickly; for, (it) is his heart; the sun is killing him; (it) is his heart; ye must quickly go to give him water." While the people feel that all the people () run (7965) to the man. They go, pouring (water), to cool the man with water.

And he first sits up,‡ to remove the darkness from his face; for, the sun's darkness resembles night.

These are not women's doings; for, men's doings (7966) they are.

They (the Bushmen) feel that they chase § things, chase the springbok; and it happens thus when () (7967) they are tired by running, the sun is killing them

* While she feels that the old man (her father) was the one (7963') who said: "My child!(?) thou art not standing up that thou mightst look around seeking for (thy) husband. The sun is really(?) very hot, for it did scorch me as I walked hither; as if it were not still morning, the sun did scorch me."

† While they feel that they are numerous.

‡ He was lying down, on account of his heart. (7965')

§ (To) run after a (wounded) springbok, to run after a springbok (7966') which we have shot. A wounded springbok they call: "a wounded thing(?)." () A springbok, which is not wounded, they call: (7967') "a living springbok."

People who are strong to bear the sun('s heat), they are those (7966') who chase the living (i.e. unwounded) springbok; they run after them through the sun, and the springbok vomit on account of it. And they turn the springbok, chasing, take the springbok to the house.

- !kū̃ḡe, !lkōĩnya lne !khī hĩ, au hi !lk'úwa. Hé ē, hi lne !lá !ḡóäken, au !lk'ũ !ḡámki é. !lk'ũ-g lne !hiĩ, he hí lne kkũerre. Hé ē, hi lne !lá !ḡóäken, (7968) ī; au hí k̄ā !lá () kkũerre, au hí ssĩ !ḡamma tā !ĩ; au hí tátti, hi !naũko !khūka. Hé ti hiĩ ē, hi lne !lá !ḡóäken, ī; au hi ḡáuki lne taĩ, hí ssē !lē !lneĩn; hé tíken ē, hi lne !lā ssuēn, ī; hi lne (7969) !lkou; !lkou () !lneĩn-ta !k'é, au hí ta !lneĩn-ta !k'é ya ssē !nĩ !k'au.

IX.—253.

L.

DEATH.

(Given in January, 1876, in the Katkop dialect, by Dialekwaĩn.)

- (5776) !kũatt̄en kkaĩn !lnāu, !ḡké ā ī !ĩ tt̄att̄en !kūĩ ā, hā !ḡkēten ā, !kũatt̄en !ḡam̄ tt̄att̄en !kūĩ ā; ǝ (5777) !kũatt̄aken tt̄ā !k̄ā tí ē, ī !ĩ () !khé !ḡũóĩnĩ. Hé tíken ē, !kũatt̄en tt̄att̄en !kūĩ, ī. Tā, !kũatt̄en !kĩ #ēn-na !ḡké ā ī !kūken ā. !kũatt̄aken #k̄akka !k'é- (5778) kkũtt̄en ē ḡáuki () #ēn-na, tí ē, ī !kūka.

Hé tíken ē, !k'é k̄ā !lnāu, hē !nā !kũatt̄en, ǝ !kũatt̄ā !kūĩ, hē kũ-kkũ, hē !ḡké: “!ḡkōēnyyũ, tss'á ddĩn

- (5779) ā, !kũatt̄en !kūĩ ā? Í kkaĩn () óä ssē tt̄ú kkũmm; tā, !kũatt̄en tt̄att̄en !kūĩ. Tĩ ē ḡáuki āken, hiĩ !lkhõā ddĩ tt̄ĩnyā, tí ē !ḡáarra; tā, !kũatt̄en #k̄akka hĩ, tí ē, tí !kō!kōĩn ddĩ tt̄ĩnyā, tí ē !ḡáarra.”

when they are tired. Then, they go staggering along, also (from) fatigue. The fatigue goes out, and they become cool. Then, they go staggering along, while they go along () becoming cool, when (7968) they were previously hot; while they feel that they still perspire. Therefore, they go along staggering, while they do not feel as if they should reach home; therefore, they go to sit down; they throw up earth (into the air); throw up earth for () the people (7969) at home, while they wish that the people at home may perceive the dust.

IX.—253.
L.

DEATH.

The star does in this manner, at the time when (5776) our heart falls down, that is the time when the star also falls down; while the star feels that our heart () falls over.* Therefore, the star falls down on (5777) account of it. For the stars know the time at which we die. The star tells the other people who do not () know that we have died. (5778)

Therefore, the people act thus, when they have seen a star, when a star has fallen down, they say: "Behold ye! Why is it that the star falls down? We () shall hear news; for a star falls down. (5779) Something which is not good appears to have occurred at another place; for the star tells us, that a bad thing has happened at another place."

* As when something which has been standing upright, falls (5777') over on to its side.

- (5780) () !hīn, hă llnāu, ǝ lkuǻttā ssīn !kōä, hă ssě, hă llnāu, hă l!khōu l!kaū h!óä í, hă l!kérri.* !k'ě kǻ-kkǻ, hě l!kē: “Úken ǻu tóä !hīn, ǝ lkuǻttēn
- (5781) ssīn !kūi? () Hǻn l!kuǻñ ssǻn !kákka hǻ, tǻ ē, í-kǻ !kuǻ l!kūka.” !k'ě kǻ-kkǻ, hě l!kē, !hīn k!ǻn ǻúki ǝ tss'á ā d!āu-d!āu, tā, hă ǻúki kǻ hă ssě
- (5782) ssě í llněin, ǝ () há ǻǻ #ěñ-nǻ; tǻ, tǻ ē, hă #ěñ-nǻ, ī, hě ē, hă ssā í-tǻ llněin, ī; ǝ hǻn kǻ, hă ssě ssǻ l!kēyǻ hǻ ā, tǻ ē, í-kǻ !kuǻ l!kūkǻ.
- (5783) Hě tǻken ē, () máma-ggǻ kǻ ssīn llnāu, hě tt!ä !hīn, ǝ !hīnyǻ l!khōu l!kaū hǝ llā ssǻ, hě kǻ-kkǻ, hě l!kē: “Á kǻn kǻ, ǻ ssě llǻ !kum̄m !khě, #kǻ
- (5784) !kǻ () ttǻī, tā, nǻ #ěñ-nǻ, tǻ ē, ǻ l!kuǻñ ssǻn #kákka kě;” ǝ máma-ggúken l!kē, tǻ ē, k!um̄m ā, hă ssǻn #kák!ǻ, hă !kú ssě lē l!kī-tǻ !khwā, tǻ
- (5785) ē, l!kuǻl!kuǻttēn !khě, l!kóē tā () !khwā, ī. Hě tǻken ē, há-kǻ kǻ-k!um̄mi ssě llǻ lē hě. Tā, máma-ggǻ ǻúki #kǻuwǻ hě ssě ttú k!um̄m ā, hă ssǻn
- (5786) #kák!ǻ; tā, hě #ěñ-nǻ, tǻ ē, !hīn llnāu, () ll!kē ā, !kuǻ l!kūken ā, há ll!kētēn ā, hă ssǻ í, ā, hǻn #kákka hǻ ā, tǻ ē, !kuǻ l!kūkǻ. Tǻ, máma-ggǻ !kǻ
- (5780') * ǻǻ! or ǻǻǻ! is the bird's cry, which it repeats twice.

() The hammerkop* acts in this manner, when (5780) a star has fallen, it comes; when it flies over us, it cries.† The people say: “Did ye not hear the hammerkop, when the star fell? () It came to tell (5781) us that our person is dead.” The people speak, they say that the hammerkop is not a thing which deceives, for it would not come to our home, if () (5782) it did not know; for, when it knows, then it comes to our home; because it intends to come and tell us about it, namely, that our person has died.

Therefore, () mother and the others used,—if they (5783) heard a hammerkop, when it flew, going over us,—to say: “Do thou go (and) plunge in, * * () *, (5784) for I know that which thou camest to tell me”; while mother and the others said that the story, which it came to tell, should go into the Orange River’s water, where the stars stand in () the water. (5785) That is the place where its stories should go in. For mother and the others did not want to hear the story which it came to tell; for they knew that the hammerkop does in this manner () at the (5786) time when a man dies, that is the time at which it comes to us, it tells us about it, that the man has died. For, mother and the others used to say,

* Of this bird, the *Scopus umbretta*, or *Hammerkop*, the following description is given in “The Birds of South Africa” by E. L. Layard, Cape Town, 1867, p. 312.

‘The “*Hammerkop*” (literally, Hammerhead) is found throughout the colony, and all the way to the Zambezi, frequenting ponds, marshes, rivers, and lakes. It is a strange, weird bird, flitting about with great activity in the dusk of the evening, and preying upon frogs, small fish, &c. At times, when two or three are feeding in the same small pool, they will execute a singular dance, skipping round one another, opening and closing their wings, and performing strange antics.’

† *Yák!* or *Yäák!* is the bird’s cry, which it repeats twice. (5780’)

- (5787) kkañ ɬkē, ɬhĩn ẽ tss'ă ā, lkũ lnă !khwā ā, () ɪ
 ɬkoẽn tehueń-tă-kũ ă. Hẽ tiken ẽ, hă ɬẽn-nă,
 tĩ ẽ ddă, ɪ; ỏ hănn ttă lkă tĩ ẽ, hă lkũ lnă !khwā
 (5788) ā, hă lkho !k'ou, ɪten ɬkoẽn tehueń-kă-kkũ ()
 ă; tehueń ẽ lnă !gwăxũ, ɪten ɬkoẽn hẽ, ỏ !khwā,
 ỏ ɪ !kau !khẽ, !khwā ttũ !xăũ. ɪten ɬkoẽn,
 tehueń-tă-kkũ, !kuă!kuăttaken lkho lítenlíten ẽ
 lkălkă !khẽ.
- (5789) () ɪten lnau ɬgă ẽ, ɪten lnau !kukkō kkañ ttai
 ɬuhă, ɪten ɬkoẽn hă, ỏ hă ttai lkhoẽ hĩa !khwā.
 Tiken lkũ lkho !kuõnnă ẽ, ỏ hă ttai lnă !khwā.
 (5790) ɪten lkũ ɬkoẽn () ɬkă hă. Tiken lkũ lkho
 !kuõnnă ā, ɪ ɬkoẽn, hănn ttai ɬă ă. Hẽ tiken
 ẽ, máma-ggũ ɬkē, tĩ ẽ, ɬhĩn lnau, hă lnă, !kuĩ ā
 lkũkă, ỏ !khwā, hă lnau, !khwétyănn kki ssă ẽ,
 (5791) () hă lnau, hă ɬẽn-nă, tĩ ẽ, ỉ ẽ lké-kkō ẽ, hă
 lkhou ɬhĩn hă !khwā, hă lkhou !kam ɬẽ ỉ, ỏ hănn
 kă, hă ssẽ ɬă ɬkákka hĩ ă, tĩ ẽ, ỉ-kă !kuĩ lkũkă.
 (5792) Hẽ kō () !kuăttaken lkũ ẽ, ɬkákka hĩ ă, ỏ ɪ
 ɬăuki ttũ kkum̄; tă, hẽ lkũ ẽ, ɬkákka hĩ ă, hẽ,
 ỉ-g lnẽ lnau, ỉ ssĩn ttóă ɬhĩn, ɪten lnẽ ɬxam̄ lnĩ
 (5793) !kuăttten, ɪten lnẽ lkũ ɬhau () ɪten ttũ kkum̄,
 ỏ ỉ ăm̄ mmăĩ, ỉ lnĩ hẽ; hẽ ỉ lnẽ ttũ kkum̄, ỉ;
 ỏ hẽ ssĩn !kuẽĩ !kuẽ, hẽ ddi, ỏ ỉ.
 Tă, máma-ggũ lkĩ ɬkákka ssĩ ă, tĩ ẽ, !khwĩ-lkăgen
 (5794) ẽ !khwā () ɬxăũ hẽ; hẽ !khwĩ-lkăkănn lnă hă
 !khwā, hẽ !khwā ɬxăũwă hẽ; !khwĩ-lkăgen ẽ, !khwā
 ɬăityẽ. !khwăgen lnẽ bbăĩten lkhi hẽ; hĩn lnẽ
 (5795) ddi !kuăttten, ỏ hẽ () !kwăĩ lkĩ !xũõnnĩyă. Hĩn
 lnẽ lkũ ddi !kuăttĩ. Tă, máma-ggũ lkĩ ɬkákka ssĩ-
 ssĩ ă, tĩ ẽ, !kuĩlă lnau, !khwā ɬxăũwă hă, hănn

that the hammerkop is a thing which lives at that water in which () we see all things. Therefore, (5787) it knows what has happened; while it is aware that it lives at the water which is like a pool, in which we see all things; () the things which are (5788) in the sky we see in the water, while we stand by the water's edge. We see all things, the stars look like fires which burn.

() When it is night, when another man walks (5789) across, we see him, as he walks passing the water. It seems as if it were noonday, when he walks by the water. We see him () clearly. The place (5790) seems as if it were midday as we see him walking along. Therefore, mother and the others said, that, when the hammerkop has espied in the water a person who has died, even though it be at a distance, () when it knows that (he) is our relative, (5791) it flies away from this water, it flies to us, because it intends to go to tell us about it, that our relative has died. (It) and () the star are those who tell (5792) us about it when we have not heard the news; for they are those who tell us about it, and when we have heard the hammerkop, we also perceive the star, we afterwards () hear the news, when we (5793) have just perceived them; and we hear the news, when they have acted in this manner towards us.

For, mother and the others used to tell us about it, that girls are those whom the Rain () carries (5794) off; and the girls remain at that water, to which the Rain had taken them, girls with whom the Rain is angry. The Rain lightens, killing them; they become stars, while their () appearance has (5795) been changed. They become stars. For, mother and the others used to tell us about it, that a girl,

(5796) dđĩ kũĩ ɪkhõ ɔhõ () ɪkwẽiten-ttũ * ē ɪkāgɛn
ɪkhóẽ ɪkhẽ ɪkhwā.

Í ē ɽauki ʈẽñ-nǎ, íten kíẽ ssẽ ɪnaũ, ǝ ī ɪnǎ hẽ,
ǝ hé ɪkhóẽ ɪkhẽ ɪkhwā, ǝ ī ɪɪkóẽn, tí ē, hé-kǎ
(5797) ákɛn ɪkuẽĩ-ũ, í; () íten kũ-kkũĩ, íten ʈĩ, ‘ñ kkǎñ
kǎñ ɪǎ ɪkām ɔhõ ɪkwẽiten-ttũ ē kíẽ ɪkhóẽ ɪkhẽ
ɪkhwā. Tǎ, hẽ ɽauki ttāmssẽ ákɛn.’ Mǎma-ggúkɛn

(5798) ʈkákka ssĩ-ssĩ ǎ, tí ē, () ɔhõ ɪkwẽiten-ttũ ɪkũ
ɪnaũ, ǝ hǎ ɪɪkóẽn, tí ē, ssĩ ɪkām ɪǎ hǎ, hǎñ ɪkũ
ɪlgwĩ-ssĩñ ɪkhwā ɪkǎĩẽ. Íten ɪnẽ ssĩñ kǎ, í ʈĩ, ‘ɔhõ

(5799) ɪkwẽiten-ttũ ē () ssĩñ ɪkhé, tí é ǎ, hẽ kǎ ddẽ?
Tss’ǎ dđĩñ ǎ, ñ ɽauki ɪnĩ hẽ ǎ, ǝ tí ē, hẽ ɪkuǎñ
ssĩñ ɪkũ ɪkhẽ, tí é ǎ?’ Hǎñ ɪkũ ttchóǎkɛn ɪkhóẽ-

(5800) ssĩñ ɪkhwā, ǝ hǎ () ɪɪkóẽn, tí ē, í ɪkām ɪǎ hǎ;
íten ɽauki ssẽ ɪnĩ hǎ, tǎ, hǎ ɪkũ ɪē ɪkhwā.

Hẽ tíkɛn ē, mǎma-ggũ ɪkɛyǎ ssĩ ǎ, ssĩ kkōũ
(5801) ɽauki ssẽ ɪkām ɪē ɔhõ ɪkwẽiten-ttũ () é ssĩ
ɪɪkóẽn hẽ, hĩñ ɪkhóẽ ɪkhẽ ɪkhwā, ǝ ssĩ kí ɪɪkóẽn,
hé-kǎ ákɛn. Tǎ, ɪkhwĩ-ɪkāgɛn ē ɪkhwā ʈhǎuwǎ, hẽ

(5802) é, hẽ ɪkhõ ɔhõkɛn ɪkǎuĩten-ttũ; () tǎ, ɪkhwā-kǎ
ɪkāgɛn ɪkũ é, hẽ ssĩ ɪkũ ɪɪkóẽn, ǰũ ttúĩ hẽ.
Tǎ, ssĩ ɪǰám ɪkélkẽ hẽ, tí ē, hẽ dđǎ hẽ.

(5803) Hẽ tíkɛn ē, mǎma-ggũ ɪnaũ, hé-kǎ () ɪǰám-kǎ-
ɪǎityĩ, hĩñ ɽauki kǎ hẽ ssẽ ǎ hẽ ssẽ ttǎĩ-ǎ ttĩñ, ǝ
ɪkhwā kkaũ-ǎ ssǎ; tǎ, hẽ ɪkĩ ɪhǎmmĩ, tí ē, ɪkhwā

(5804) ɪǰám kǎ ɪkhwā ssẽ bbǎĩten ɪkhǎ hẽ. () Tǎ, ɪkhwā
ɪkĩ ɪkũ ẽ, tss’ǎ ǎ ɪkũ ɪnaũ, hǎ kkaũ ɪkhẽ hẽ tí,

(5795’) * ʈkǎm̃mẽ-ǎñ ǰóǎ ɪǎbbẽ-ttũ, hǎñ ǎ hhǣ òǎ ʈkákka mǎma ǎ,
ǝ ɔhõ ɪkwẽiten-ttũ ē ɪkāgɛn ɪkhóẽ ɪkhẽ ɪkhwā, hǎñ ɪkɛyǎ
mǎma ǎ, tí ē, mǎma ɪkhóǎ kǎñ ʈĩ, mǎma ɽǎũ ssẽ ɪǰám dđĩ

(5796’) ɔhõ ɪkwẽiten-ttũ, ǝ () mǎma ɽauki ɪhǎmmĩ ɪkhwā.

when the Rain has carried her off, becomes like () (5796) a flower* which grows in the water.

We who do not know are apt(?) to do thus when we perceive them, as they stand in the water, when we see that they are so beautiful; () we (5797) think, 'I will go (and) take the flowers which are standing in the water. For they are not a little beautiful.' Mother and the others said to us about it, that () the flower—when it saw that we went (5798) towards it,—would disappear in the water. We should think, 'The flowers which () were standing (5799) here, where are they? Why is it that I do not perceive them at the place where they stood, here?' It would disappear in the water, when it () saw (5800) that we went towards it; we should not perceive it, for it would go into the water.

Therefore, mother and the others said to us about it, that we ought not to go to the flowers () which (5801) we see standing in the water, even if we see their beauty. For, they are girls whom the Rain has taken away, they resemble flowers; () for (they) (5802) are the water's wives, and we look at them, leaving them alone. For we (should) also be like them (in) what they do.

Therefore, mother and the others do in this manner with regard to their () Bushman women, they are (5803) not willing to allow them to walk about, when the Rain comes; for they are afraid that the Rain also intends, lightening, to kill them. () For the Rain (5804) is a thing which does in this manner when it rains

* *‡kǎm̃mē-ān's* mother, *lǎbbē-ttū*, was the one who formerly told (5795') mamma about the flower which grows in the water; she said to mamma about it, that mamma seemed to think that she would not also become a flower, if () she did not fear the Rain. (5796')

- hǎn lkũ !khōũ ĭ !kwā̃, hǎn lkũ bbā̃tēn lkĩ lhĩn,
 (5805) ǒ tĩ ē, hǎ kkāñ () kkaũ !khé hě. Hǎn lkũ kǎn
 bbā̃tēn lkhĩ ĭ, ǒ hé tĩ; hě tíkēn ē, máma-ggũ
 †kákkǎ ssĩ ā̃, ssĩ ssě llnāũ, !khwā kkaũ-ā̃ lkĩ llā ǒ
 (5806) ssĩ, ssĩ () ttā̃ !khóē hhóā !khwā, ssĩ ssě llnāũ, ssĩ
 llkōēn tĩ ē, !khwā bbā̃tēn, ǒ !gwā̃ǰũ, ssĩ ssě
 órō-kǒ !kwé llē, tĩ ē, !khwā bbā̃tēn, ĭ; !khwā ā̃
 (5807) ssĩñ kǎ, hǎ () !ǰē-ā̃ kǒ lkhǎ ssĩ. Hǎ ssě llnāũ,
 (ǒ) hǎ !kweítā kĩ ssĩñ ggāũwǎ ssĩ, ssĩ ssě !kwé llē,
 ssĩ ssě llkōēn lkĩ !ǰuónnĩyǎ ssĩ ā̃, hǎ !kweítēn;
 (5808) tā, ssĩ () tsǎǰǎũ lkĩ llǰám †ǰĩ llkellkēyǎ hǎ
 !kweítēn. Hě tíkēn ē, tĩ llǰám Ƴwǎn hǎ !hǎmmĩ
 ssĩ tsǎǰǎũ, ǒ hǎn ttā̃ llkǎ tĩ ē, ĭ lkũ ǒrōko !kwé
 (5809) llā hǎ. Hě tíkēn ē, hǎ lně () llkōũ hhó ĭ, ĭ;
 ǒ hǎn ttā̃ llkǎ tĩ ē, hǎ lkĩ !Ƴuérřitēn ĭ tsǎǰǎũ ē †ǰĩ
 !uhĩ-ssĩñ hǎ. Hě tíkēn ē, hǎ !khaũ lhĩn ĭ, ĭ; hǎn
 llǎñ kǎn ssuēn !k'āũ, ǒ hǎ Ƴáukĩ lkhǎ ĭ.

THE RELATIONS OF WIND, MOON, AND CLOUD TO HUMAN BEINGS AFTER DEATH.

(Given in August, 1875, in the Katkop dialect, by Dǎ!kwǎ̃in, who
 heard it from his parents and observed it himself.)

- (5147) !khwé ttāñ llnāũ, ĭ lkūken, í-kǎ !khwé-tēn tehũ;
 tā, ĭ ē !kuĩ, ĭ lkĩ !khwé; íten kǎ lkuāgen, ǒ ĭ lkūkǎ.
 (5148) Hě tíkēn ē, !khwé kǎ llnāũ, () ĭ lkūkǎ, !khwé ddĩ
 !k'āũ, ǒ hā kǎ, hǎ ssě tehũ, hhō ttũ, ĭ !noǎ, ē,
 ĭ ssĩñ ttā̃-ā̃ ttĩñ, ĭ; ǒ íten Ƴáukĩ !naúnkkǒ ttē lkǎ,

here, it smells our scent, it lightens out of the place where it () rains. It lightens, killing us at (5805) this place; therefore, mother and the others told us about it, that when the Rain falls upon us (and) we () walk passing through the Rain, if we see (5806) that the Rain lightens in the sky we must quickly look towards the place where the Rain lightens; the Rain, which intended () to kill us by stealth. (5807) It will do in this manner, even if its thunderbolts* have come near us, (if) we look towards (the place where it has lightened), we look, making its thunderbolts turn back from us; for our () eye also shines (5808) like its thunderbolts. Therefore, it also appears to fear our eye, when it feels that we quickly look towards it. Therefore, it () passes over us on (5809) account of it; while it feels that it respects our eye which shines upon it. Therefore, it goes over us; it goes to sit on the ground yonder, while it does not kill us.

THE RELATIONS OF WIND, MOON, AND CLOUD TO HUMAN BEINGS AFTER DEATH.

The wind does thus when we die, our (own) wind (5147) blows; for we, who are human beings, we possess wind; we make clouds, when we die. Therefore, the wind does thus when () we die, the wind (5148) makes dust, because it intends to blow, taking away our footprints, with which we had walked about while we still had nothing the matter with

* Black, pointed, shining stones, which only come from the (5807') sky when it lightens. They disturb the ground where they fall. They are called !*khwa* !*kwéiten* (the Rain's thunderbolts).

- (5149) hē, i ɪnoǎn̄ ē, () ɪkhwé kǎ hǎ tchú hhō ttú hē, hē kǎ ssǎn̄ †kā tā. Tā, tī ssǎn̄ ɪlkhó, i ɪnaunkkō ɪk'áuwǎ. Hē tiken ē, ɪkhwé kǎ hǎ tchú, ɪkam̄ ttú, i ɪnoǎ, i.
- (5150) () Hē tiken ē, i ɪkwǎ * ɪlnāu, i ɪkūken, hīn ɪuhí-ssīn ɪgwǎχǔ; hīn ɪkām̄, ɪuhí-sshō ɪgwǎχǔ, o i ɪkūkǎ.
- (5151) Hē tiken ē, máma kǎ ssīn ɪlnāu, () ɪkǎɪkárro wā ttēn ssā, ɪkǎɪkárro wā ɪkórro ɪkhē. Máma kǔ-kkú, hǎ ɪkē: “ɪkǎɪkárro kǎn ɪkǎmmǎinyǎ ɪk'é
- (5152) ē ɪkūkǎ.† Tā, ú ɪkú ē, ɪkōēn, tī ē, () hǎ ɪkuéi ɪkuǎn, ttā, i; hē hǎ ɪkórro ttā, o hǎn ttā ɪkǎ tī ē, hǎ ɪkǎmmǎin ɪkhā hǎ, o ɪk'é ē ɪkūkǎ. Hē tiken
- (5153) ē, () hǎ ɪkórro ttā, i. Hǎn ɪaúki ē ɪk'áurú; tā, hǎ ɪkú ē ɪkōáken-kǎ ɪkǎɪkárro. Úken kǎ, ú ssē ttú kkum̄, o ɪkǎɪkárro ɪkuéi ɪkuǎn, ttā. ɪkuíten
- (5154) () ɪkuǎn ā ɪkūkǎ, hǎ ɪkǎɪkárro ɪkǎmmǎinyǎ hǎ. Hē tiken ē, ú ɪkuǎn kǎ, ũ ssǎn̄ ttú, tī ē, kīē ddā, o ɪkǎɪkárro ɪkuéi ũ.”
- (5155) I () ɪnā-ɪkhú, hīn kīē ssīn ɪlkhó ɪkuāgen, o i ɪkūkǎ, tī ē, i ɪkuéi ɪóken ɪkuāgen, i. Hē tchueńyǎn
- (5156) ē, ɪkwǎiyǎ ɪkuāgen; () hē, i kǎn †i, ɪkuāgen é.
- (5150') * Máma hǎn kǎn †kákka ké, i ɪlnāu, i ɪlgaúǎ ssīn, o tiken ɪaúki ttē kō, ttā lí, o tiken ttāmsse ttā lí, iten ɪnē ttā, tī ē, ɪkuǎnnǎ ttān, hǎ ttā lí. Iten ɪnē kǔ-kkūi, iten †i, 'Ákké
- (5151') n̄ ǎmm̄ ɪlgaúǎ ɪkhō ssīn ɪhó; tā, () ɪk'óin̄ tsaχǎu ɪaúki ttāmsse ttā lí; n̄ ssē ǎmm̄ ɪlgaúǎ ssīn.' Iten ɪkuāgen, i ɪnuǎn̄-ǎn̄ ɪhín; o tī ē, i ɪlgaúǎ ssīn, o tiken ɪaúki ttā lí. Hē tiken ē, i ɪkuāgen, i. Tā, tī ē, ɪkuǎnna kwōkkwǎn é, i, hīn ē, i ɪlgaúǎ ssīn, i.

† The narrator says that his mother heard this from her own mother.

us; and our footprints, which () the wind intends (5149) to blow away, would (otherwise still) lie plainly visible. For, the thing would seem as if we still lived. Therefore, the wind intends to blow, taking away our footprints.

() And, our gall,* when we die, sits in the sky; (5150) it sits green in the sky, when we are dead.

Therefore, mother was wont to do thus when () (5151) the moon lying down came, (when) the moon stood hollow. Mother spoke, she said: "The moon is carrying people who are dead. For, ye are those who see that () it lies in this manner; and it lies (5152) hollow, because it is killing itself (by) carrying people who are dead. This is why () it lies (5153) hollow. It is not a *llk'aurũ*; for, it is a moon of badness(?).† Ye may (expect to) hear something, when the moon lies in this manner. A person () (5154) is the one who has died, he whom the moon carries. Therefore, ye may (expect to) hear what has happened, when the moon is like this."

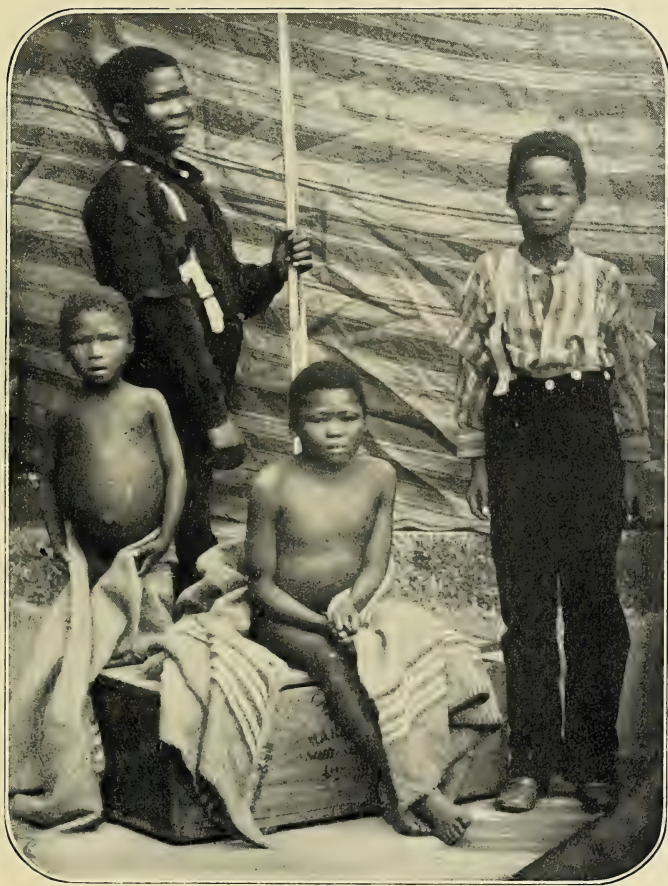
() The hair of our head will resemble clouds, (5155) when we die, when we in this manner make clouds. These things are those which resemble clouds; () (5156) and we think that (they) are clouds. We, who do

* Mother, she used to tell me, that it (thus) happens to us (5150') if we sit in the shade when the place is not particularly warm, when it is (only) moderately warm, (and) we feel that the summer seems as if it would be hot. We think: 'Allow me to sit for a little in the shade under the bush; for () the sun's eye is (5151') not a little hot; I will sit a little while in the shade;' (then) we make clouds; our liver goes out from the place where we are sitting in the shade, if the place is not hot. Therefore, we make clouds on account of it. For, when it is really summer, then we (may) sit in the shade.

† Possibly, "of threatening."

- Ī ē ʔáuki ʔěñ-nǎ, ítẹn ē lkuéĩ-ddákẹn ʔĩ, tĩ ē,
 lkuāgẹn é. Ī ē ʔěñ-nǎ, ítẹn llnǎú, ī llʔkóenya, tĩ
 (5157) ē, hě lkuéĩ-ú, ĩ, () ítẹn ʔěñ-nǎ, tĩ ē, lkuĩ-kǎ
 lkuāgẹn é; hǎ lnā-lkhǔ é. Ī ē ʔěñ-nǎ, ítẹn ē
 lkuéĩ kkūi, ítẹn ʔĩ; ǒ ítẹn ttā, llkǎ tĩ ē, ĩ lkĩ
 (5158) mmū ʔěñn, lkuāgẹn, () tĩ ē, lkuāgẹn lkuéĩ ʔókẹn,
 lkuāgẹn, ĩ.
-

not know, we are those who think in this manner, that (they) are clouds. We, who know, when we see that they are like this, () we know that (they) (5157) are a person's clouds; (that they) are the hair of his head. We, who know, we are those who think thus, while we feel that we seeing recognize the clouds, () how the clouds do in this manner form (5158) themselves.



Inanni, Tamme, Iúma, and Dā.

APPENDIX.

A FEW !KUN̄ TEXTS.

I. ỊẸ̀ÚÉ.

THE DOINGS OF ỊẸ̀ÚÉ ARE MANY.

(Given 18th March, 1880, by Ịnańni.)

- (9402') ỊẸ̀ÚÉ tába ti Ẹ̀khì; ta Ịkúá úwa Ịne-é, ta Ẹ̀khì; ta m ba bá Kárù ti Ịkọ́á me ỊẸ̀ÚÉ tába, ta ỊẸ̀ÚÉ tába ti Ẹ̀khì.
-

VARIOUS TRANSFORMATIONS OF ỊẸ̀ÚÉ.

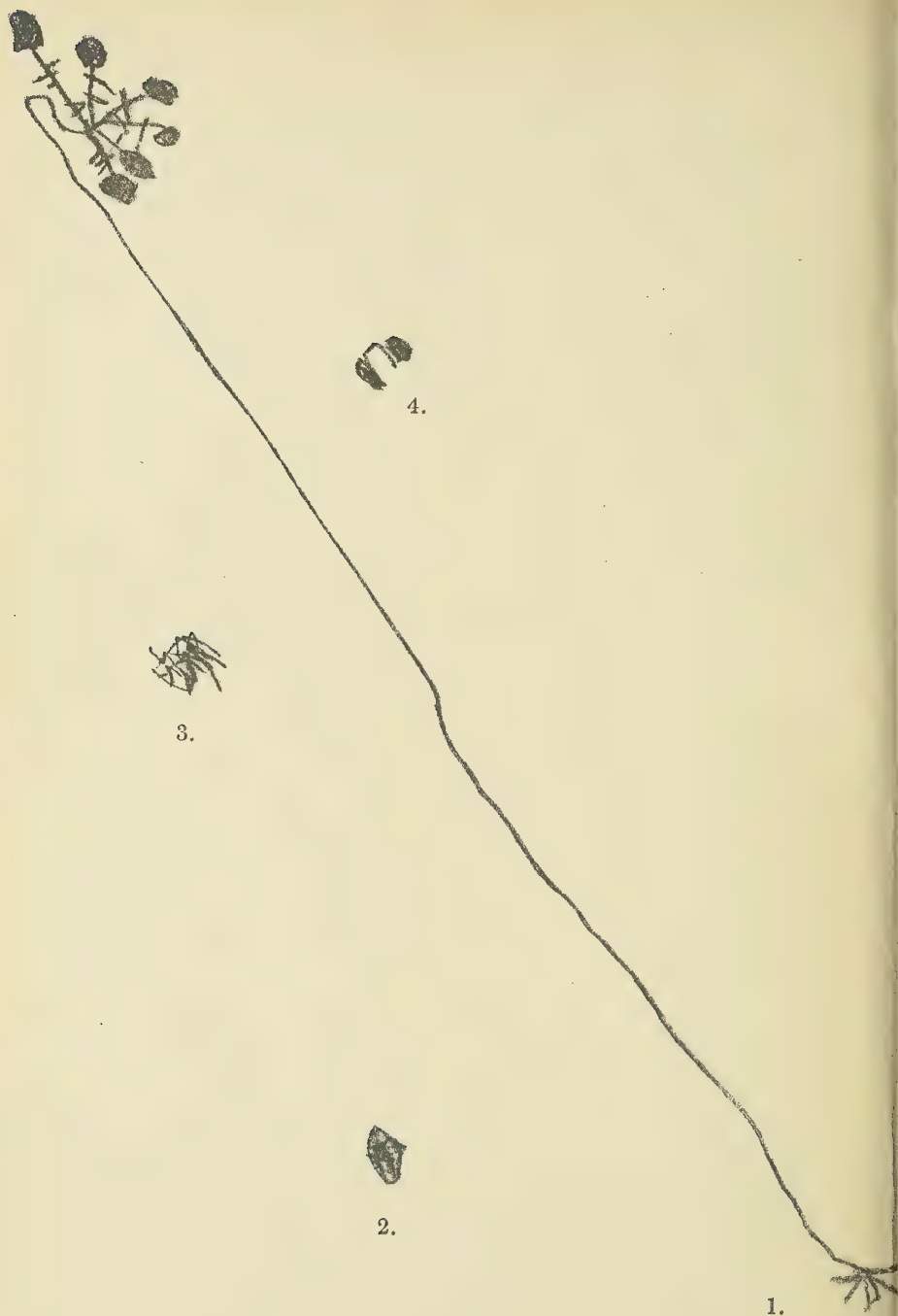
1. ỊẸ̀ÚÉ AS ỊNÁẸ̀ANE.

(Given in March and April, 1880, by Ịnańni, from his paternal grandfather, Kárù.)

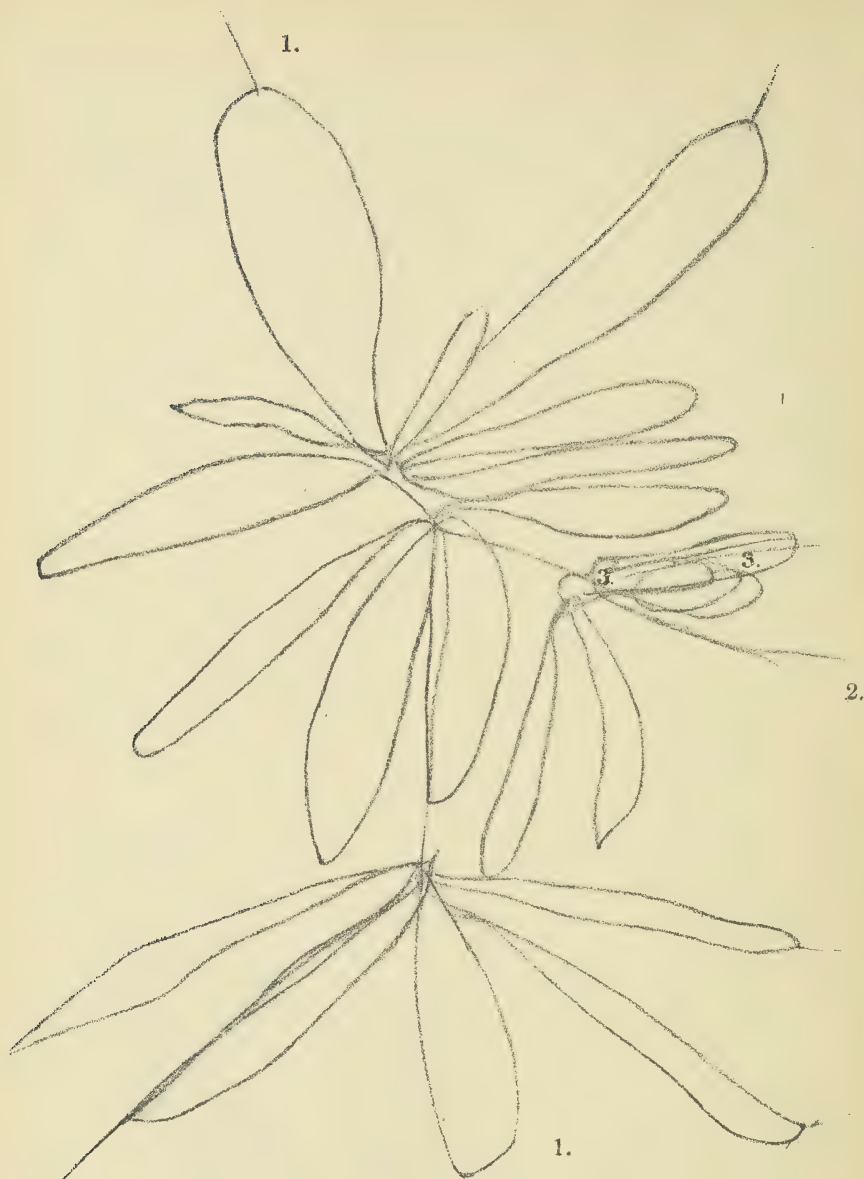
- (9348') Ịkám ti Ịgí, ỊẸ̀ÚÉ ti é ỊnáẸ̀ane; tsába ti mím ỊẸ̀ÚÉ; ỊẸ̀ÚÉ e ỊnáẸ̀ane. Ịkám ti Ẹ̀naú, ỊẸ̀ÚÉ ti e ỊẸ̀ÚÉ; ta ti shù, tá ti tsá. Ịgú Ịnǐ, ta ỊẸ̀ÚÉ shù, ti tsá; kúé-ssin ti dzhó; ta Ịkám Ịgí, ta ỊẸ̀ÚÉ e ỊnáẸ̀ane tańki, ỊnáẸ̀ane Ịnǔ Ịne Ịlá, é Ịkań. Ta Ịgú Ịnǐ, ỊẸ̀ÚÉ Ịkúá e Ịkań, tá e ỊẸ̀ÚÉ, ta shù.
-

2. FURTHER CHANGES OF FORM.

- (9381) Ịkám Ịgí, ta ỊẸ̀ÚÉ e duí; * ta Ịkám Ẹ̀naú, ta ỊẸ̀ÚÉ
 (9382) e Dáma, ta shù; ta Ịkám Ịgí, ta ỊẸ̀ÚÉ e ỊẸ̀ÚÉ, ()
 ta Ịu Ịnuérre tańki, tá e sháò; † ta Ịkám Ẹ̀naú,
 (9876') * Duí gó dzhaó; ha Ịné-ssin Ịkań; Ịkám tańki, ha Ịné-ssin
 Ịnuńma, ha Ịné-ssin ti Ịgá.
 (9382') † Sháò e Ịkań Ịnu Ẹ̀gá-ń, Ịkellkéya Ịkufí.

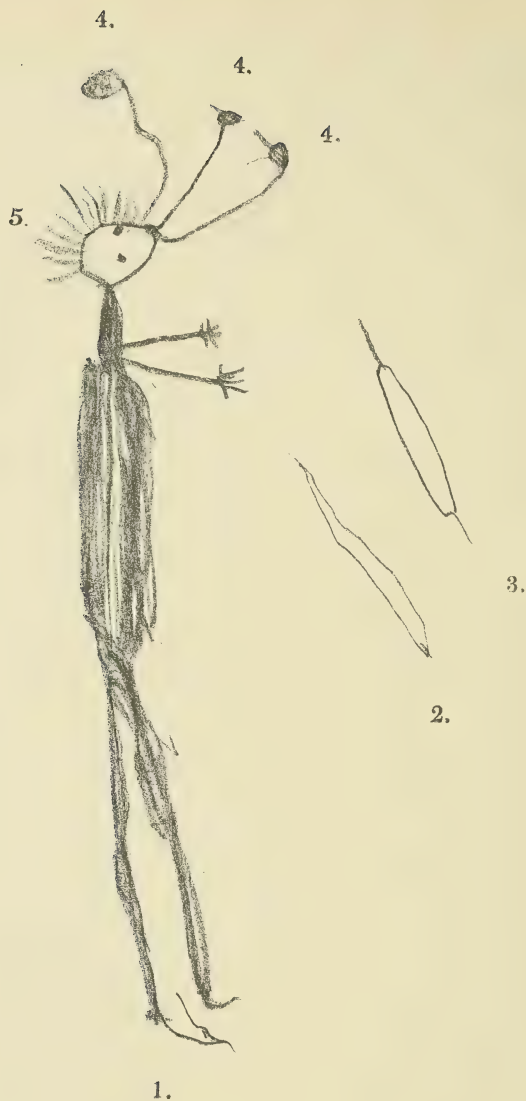


1. 'X_ue as a tree by day, and himself by night. 2. 'X_ue tui.
 3. 'X_ue dāā. 'X_ue's fire. 4. 'X_ue tchū. 'X_ue's hut.
 Inanni, March, 1880.



1. $\text{I}^{\text{X}}\text{ue}$ as $\text{In}^{\text{a}}\text{X}^{\text{a}}\text{ne}$, $\text{Y}^{\text{a}} \text{In}^{\text{a}}\text{X}^{\text{a}}\text{ne}$, ground $\text{In}^{\text{a}}\text{X}^{\text{a}}\text{ne}$.
2. The place at which $\text{I}^{\text{X}}\text{ue}$ went into the earth when he became a $\text{In}^{\text{a}}\text{X}^{\text{a}}\text{ne}$.
3. A spot where water had been.

Inanni, Sept., 1880.



1. ! $\dot{x}u\acute{e}$.

2. (! $\dot{x}u\acute{e}$! $\dot{n}a\dot{h}$ $\dot{t}a\dot{e}ma$.
 ! $\dot{x}u\acute{e}$'s little bow.

3. ! $\dot{k}uru$, quiver.

4. ! $\dot{n}\dot{d}\dot{x}ane$, which grew out of his teeth.

5. { $\ddot{x}ne\ddot{x}n\acute{e}bbi$! $\dot{y}uisi\dot{h}$.
 { wood pigeon's feathers.

!nanni, *Marok* 1st, 1880.

THE DOINGS OF !XUÉ ARE MANY.

The works of !X_ué are many, and were not one, (9402') but many; and my father's father, *Káru*, told me about !X_ué's doings, for !X_ué's works are numerous.

VARIOUS TRANSFORMATIONS OF !XUÉ.

1. !XUÉ AS !NÁXANE.

(When) the sun rose, !X_ué was !náxane; the birds (9348') ate !X_ué; !X_ué was !náxane. The sun set, (and) !X_ué was !X_ué; and lay down and slept. The night fell, and !X_ué lay down, (he) slept; the place was dark; and the sun rose, and !X_ué was another (kind of) !náxane, a large (kind of) !náxane, which is a tree. And the night fell, (and) !X_ué was not a tree, and was !X_ué, and lay down.

2. FURTHER CHANGES OF FORM.

The sun rose, and !X_ué was a *dyi*;* and the sun (9381) set, and !X_ué was an Omuherreró, and lay down; and the sun rose, and !X_ué was !X_ué, () and went (9382) into another country, and was a *sháò*;† and the sun

* The flower of the *dyi* is light-coloured; its fruit is green; (9876') another day, (when) its fruit has ripened, its fruit is red.

† The *sháò* is a tall tree, like the !*kuñi* (palm?). (9382')

ta lẏué e Góba, ta shù; ta lkaṃ lǵí, ta lẏué e lṇáẏane.*

3. lẏUÉ AS A llGUÍ TREE AND AS A FLY.

(9392) lkaṃ ṡnaú, ta lẏué e lẏué, ta shúwa ṡá, ta ti tsá, úwǎ lne-é, tá ti shúwa ṡá, ta ti tsá. Ta lkaṃ lǵí, ta lẏué saú, ta kóó ta lṇú, ta ssiṇ lkaṃ, lkaṃ tséma, tá e llguí, tá e lkaṇ.

(9393) Ta, ha zaú ssiṇ llguí, ta () llkúǎ tshá llguí, ta sé ti gú llguí lné, ta llguí kuaṇna; ta lẏué e dzoǎ-dzoǎ. Tá ha zaú lkaúwa ha le kuě ṡá, tá ti tchiṇ-a llguí, ta llkè. Ta lẏué e dzoǎ-dzoǎ, ta llkúwa llē.† Ta ha

(9394) zaú lkaúwa lè kuě ṡá, tá ti tchiṇ-a () llguí.‡

4. lẏUÉ AS WATER AND AS OTHER THINGS. IN HIS OWN FORM, HE RUBS FIRE AND DIES.

(9404) lẏué e llguí; ta llguí e lkaṇ llkhó-ǎ. Ta ṡnēṡnēbbi ti mím lkúí lné-ssiṇ. Ta lẏué e góru, ta shúwa

(9382') * lṇáẏane shù ṡá; lṇáẏane taṅki ti e lkaṇ; lṇáẏane ti ṡkhi. lkaṇ lṇáẏane lné-ssiṇ dzhāo. lkaṇ lṇáẏane lné-ssiṇ lnu lne llá; ta ṡá lṇáẏane lné-ssiṇ tséme, ta ti llkéllkéya lkúí lné-ssiṇ, ti lǵá, ti tséme, ta ṡkhi.

(9393') † Ta ha llkúwa góò, ta gó llkoǎ. lle lkú e góò.

(9395') ‡ llguí e lkaṇ. Djú ti mm llguí, llguí lné-ssiṇ. Djú lkúá lúwa llguí kuě ṡó, ta lṇú ti mím luhá llguí. llguí ti ṡéi llkhú-ssiṇ.



!xué a !guí.

!xué is a *!guí*-tree.

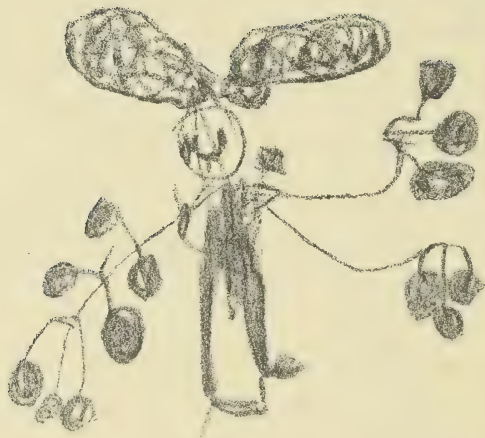
(The *!guí* is a tree about the size of a loquat-tree, bearing edible fruit, which is eaten raw.)

!nanni, March 17th, 1880.



l'xué o l'kué. l'xué is a l'kué-tree.

!nanni, Feb. 29th, 1880.



!x̣yé e !kǎn'-a, tá e !kǎn' tséma yǎm; ta !kiä e !x̣yé.

!x̣yé is a !kǎn'-a, a little food-bearing tree, for he is not !x̣yé.

!nann, May 19th, 1880.



1 { $\text{!}\dot{\text{x}}\dot{\text{y}}\acute{\text{e}} \text{ o } \text{!}\dot{\text{x}}\acute{\text{o}}.$
 { $\text{!}\dot{\text{x}}\dot{\text{y}}\acute{\text{e}}$ is an elephant.

2. His tusks.

3 { $\text{Ha dzaú ssiñ ha, ta kòá, ta tába}$
 yím.
 { His wife sees him, and is afraid.
 She prepares food.

4 { $\text{Ha dzaú ñnè-gím ha kye } \text{!gaúru.}$
 { His wife beats him with a knob-
 kerry.

5. ñllká' (the name of a certain large food tree).

6. The wife's hands are !kan' -a fruit; the ñllká' tree grows out of her head.

7. The wife's long great toes.

set, and !*ǂué* was a Makoba, and lay down; and the sun rose, and !*ǂué* was a !*nǃǂane*.*

3. !*ǂUÉ* AS A !*GUÍ* TREE AND AS A FLY.

The sun set, and !*ǂué* was !*ǂué*, and lay upon (9392) the ground, and slept, was alone, and lay upon the ground and slept. And the sun rose, and !*ǂué* awoke and . . . and stood up, and saw the sun,—a little sun,—and was !*guí*, and was a tree.

And his wife saw the !*guí*, and () went to the (9393) !*guí*, and went to take hold of a !*guí* fruit, and the !*guí* vanished; and !*ǂué* was a fly. And his wife laid herself upon the earth, and cried about the !*guí*, and died. And !*ǂué* was a fly, and settled upon the grass.† And his wife lay down upon the earth, and cried about () the !*guí*.‡ (9394)

4. !*ǂUÉ* AS WATER AND AS OTHER THINGS. IN HIS OWN FORM, HE RUBS FIRE AND DIES.

!*ǂué* was water; and the water was (in) the (9404) shadow of the tree. And the wood pigeons ate

* (One kind of) !*nǃǂane* lies upon the earth; another (kind of) (9382') !*nǃǂane* is a tree. The !*nǃǂane* are numerous. The fruit of the tree !*nǃǂane* is yellowish. The fruit of the tree !*nǃǂane* is large; and the ground !*nǃǂane* fruit is small, and resembles the !*kú* fruit, is red, is small, and abundant.

† And he settled upon the grass, and the grass broke. The (9393') name of the grass is *gód*.

‡ The !*guí* is a tree. People eat the !*guí*, the !*guí* fruit. (9395') People do not put the !*guí* into a pot, but eat it raw. The !*guí* has thorns.

lkúí ɬkóro. Ta ssiń ꞥneꞥnèbbi, tá e llgú.* Ta
 (9405) ꞥneꞥnèbbi ssiń llgú, ta () kaúwa llgú ɬá. Ta lǵué
 tába llé lnũ lne llá, llkellkéya llnoā, ta ka gú
 ꞥněꞥnèbbi. Ta ꞥněꞥnèbbi lgé ti mím llgú, ta llé †
 kō ó, ta lné ꞥneꞥnèbbi tsĩ, ta ꞥneꞥnèbbi ti tchiń;
 ta ꞥneꞥnèbbi tańki lkā ù.

Ta lǵué e lǵué, ta saú, ta gú ꞥněꞥnèbbi, ta ti
 (9406) suā ꞥněꞥnèbbi ɬuĩ-ssiń, ta shǵué ꞥněꞥnèbbi ()
 ɬuĩ-ssiń, ta shúwa ɬá. Ta llgú kyońna, ta há
 e lǵué; ta shǵué ꞥneꞥnèbbi ɬuĩ, ta shúwa ɬá.
 Ta saú ꞥneꞥnèbbi tań-a, ta shú. Ta shushú, ta
 saú, ta lgé lǵá ꞥneꞥnèbbi tań-a, kye dā-á.

(9407) Tá ti mím ꞥněꞥnèbbi, ta s'á Dáma, () ta saú.
 Ta llkōā shá Dáma, ta Dáma ssiń ha. Ta ha
 kam-mă ɬá. Dáma lge ɬáru ha, ɬáru ha, lkúā
 ssiń ha. Tá e tséma, ta e lnũ-érre; ‡ ta Dáma

(9408) llgō dāba ssiń lnũ-érre llkúwa lkań, ta () há ssiń

(9404') * lkúā e llgú lnũ lně llā, tá e llgú tséma, ɬá llgú.

(9405') † lǵué e llé (e gò), ta tséma, ta lné ꞥneꞥnèbbi. llé lnũ lne
 llá, e llnoā, ta gú ꞥněꞥnèbbi; tá e lǵué.

(9407') ‡ Tsába tséma.

the fruit of the *lkũĩ*. And *lǎué* was a lizard,* and lay in the dead leaves of the *lkũĩ*. And (he) saw the wood pigeons, and was water.† And the wood pigeons saw the water, and () settled upon the (9405) water's edge. And *lǎué* worked large grass, like reeds, and it took hold of a wood pigeon. And the wood pigeons came to drink (lit. to eat) water, and the grass‡ came near, and bit the wood pigeon's bill, and the wood pigeon cried out; and the other wood pigeons flew away.

And *lǎué* was *lǎué*, and rose up, and took hold of the wood pigeon, and plucked out the wood pigeon's feathers, and put the wood pigeon's () (9406) feathers in his head, and lay upon the ground. And the water vanished, and he was *lǎué*; and put the wood pigeon's feathers in his head, and lay upon the ground. And (he) put the wood pigeon's body into the hot embers, and lay down. And continued to lie down, and arose, and went to take out the wood pigeon's body from the fire.

And (he) ate the wood pigeon, and heard *Ovahereró*, () and arose. And went to the *Ovahereró*, and the (9407) *Ovahereró* saw him. And he hid himself on the ground. The *Ovahereró* came to search for him, to search for him, (and) did not see him. For (he) was little, and was a *lnǎ-érre*;§ and a little *Omuhereró* boy saw the *lnǎ-érre* upon a bush, and

* This lizard (called also *ggóru* and *ngóru* by my !kun informants (9007) and *lhũĩ-Opúá* by *!hanþkass'ō*) appears to be the common Gecko.

† (He) was not a large (piece of) water, but (?) was a little (9404') water, a water hole.

‡ *lǎué* was a grass which is (called) *gō*, and (is) small; and bit (9405') the wood pigeon. Large grass, which is (called) reeds, took hold of the wood pigeon; and was *lǎué*.

§ A (certain) little bird.

(9407')

Dáma, tá ti tchiñ.* Tá ka é !k'ú Igă llgú, (ta ti shá ʔá). Ta ha kye: “Yé-he! Yé-he! Yé-he!” Ta Dáma sǎ-á; ta ʔáru ha, ʔáru ha, ʔáru ha, ta lkúä ssiñ ha, ta !ka ù.

(9409) () Ta llkõä † !ká shá ha tái !nyérre, ta ssiñ ha bá, ta lkúä e lnũ-érre, tá e !xué, ta !!kè.‡ Ta ha bá ú ha, ta lge ssiñ ha, ta há !!kè. Ta ha bá llqoa ù; tá ha lkúä !!kè, tá e !xué, ta saú. Ha dzoñ ha bá: “M bá woō!” ta ha bá dzoñ ha, ta kye: “Me !!há woō!” ta ha dzoñ ha bá kye kà lně-ē, tá ti tchiñ: “†nõ! †nõ!” ta shá ha tái !nyérre.

(9410) Ta () ha bá ssiñ ha, ta ti !xúérri ha. Ta ha sǎ-ǎ ha bá. Ta ssiñ ha bá, ta !!kè; tá e góru, ta shù, shùwa ʔá.

Ta ha bá ssiñ ha, ta kye: “Mě !!há !xué é, tá (9411) lkúä e djú tañki, tá e me !!hǎ; () ta ssiñ mě, ta !!kè. Tá ti †nù !kañ dǎ-ǎ, ta ssiñ me, ta !!kè; ta lkúä e djú tañki, ta e me !!hǎ, tá e !xué. Ta ná ti ù me !nyérre, ta lkúä ssiñ me !!há, ta

(9408') * Ta llkõä tchiñ: “Tsuáí! tsuáí! tsuáí!” Dáma dába ssiñ ha, ta há e lnũ-érre.

!xué e lnũ-érre, tá ti tchiñ. Ha lkúä e lnũ-érre lně-é; tá e lnũ-érre †khì.

(9409') † Ha lkúä e lnũ-érre †khì, tá e lnũ-érre lně-ē, ta ù ha tái !nyérre.

‡ Ha llkuúna !nqé tséma, loù lnõü, loù-dé lnõö.

() he saw the Ovahereró, and cried out.* And (9408) was the Bushman's eye water and fell upon the ground. And he said: "Yé-he! Yé-he! Yé-he!" And the Omuhereró heard, and sought for him, sought for him, sought for him, and did not see him, and (he, !ǁué) flew away.

() And (he, !ǁué) † flew, coming to his mother's (9409) country, and saw his father, and was not a !nǔ-érre, but was !ǁué, and died.‡ And his father went to him, and came to look at him, and he was dead. And his father went away, and he was not dead, and was !ǁué, and rose up. He called to his father: "My father! O!" and his father called to him, and said: "My child! O!" and he called to his father once, and cried out: "ǁnǎ! ǁnǎ!" and came to his mother's country.

And () his father saw him and stealthily (9410) approached him. And he heard his father. And (he) saw his father, and died; and was a lizard, and lay down, lay down upon the ground.

And his father saw him, and said: "It is my child, !ǁué! for it is not another person, but is my child; () and (he) saw me, and died. And (9411) (he) was rubbing sticks (to make) fire; and saw me, and died; and is not another person, but is my child, and is !ǁué. For, I went (?) away to my country, and did not see my child; and to-day,

* And (he) cried: "Tsuáĩ! tsuáĩ! tsuáĩ!" (Two) Ovahereró (9408') children saw him; for he was a !nǔ-érre.

!ǁué was a !nǔ-érre, and cried out. He was not one !nǔ-érre; but was many !nǔ-érre.

† He was [now] not many !nǔ-érre, but was one !nǔ-érre, and (9409') went to his mother's country.

‡ He carried over his shoulder a little bag, the skin of an antelope, a female antelope's skin.

- (9412) lkaṃ e, ná ti ssiṇ me !!hǎ, () ta me !!hǎ ti ṭnù dǎ-ǎ, lkaṇ tséma dǎ-ǎ; * ta me !!hǎ ti ṭnù, ta ssiṇ me, ta !!kè. Tá e lǵué; ta lkúä e djú taṅki, tá e lǵué. Ná ti koḡ me !!hǎ, ta me !!hǎ ti !!kè.
- (9413) Ná ti ù me !nyérre; () ta me !nyérre ṭǵá, ta llnuē ṭkhi, ná ti ù me !nyérre, lkúä ssiṇ me !nyérre, me !nyérre ṭǵǎ. Ta lkaṃma é, ná ti ssiṇ me !!hǎ, ta me !!hǎ e lǵué, tá ti tábbā dǎ-ǎ, lkaṇ tséma
- (9414) dǎ-ǎ, tá ti mím tshána, () ta ṭnù dǎ-ǎ, ta ha llnaüssiṇ kwì, ta há ti tchiṇ, ta ssiṇ me, ta !!kè; ta ná è lǵé-ln'ù, ta me !!hǎ lǵué ssiṇ me, ta !!kè; ta ná ti koḡ me !!hǎ. Ná ti ù me !nyérre, me !nyérre ka e ṭǵǎ.
- (9415) “Ta me !!hǎ e dju () taṅki; n̄ ā ssiṇ me !!hǎ. Ta shǵué ṭnēṭnèbbi !Ḍwí; ta me !!hǎ ssiṇ me, me lné kuē ṭnēṭnèbbi !Ḍwí, ṭnēṭnèbbi !Ḍwí ṭkhi, ta há e ṭnēṭnèbbi sá. Ta lkaṃ é, ná ti koḡ me !!hǎ,
- (9416) () tá ti ú me !nyérre.”
- Ta ù ha !nyérre; ha !nyérre !kú e llnōā; tá e !num, !num lnu lne llá. Ta há ti ù ha !nyérre.
- (9412') * lkaṇ !kú e ln'au-lkuṃm; tá e lkaṇ sǎ; dǎ-ǎ lkaṇ ṭgǎǎn; tséma ta ṇṭgǎǎn, llkellkéya llnōā. lkaṇ taṅki ti shu Ḍǎ; ta há ti llǵuṇ-a lkaṇ taṅki kye llé; ha ti ṭnúru dǎ-ǎ, dǎ-ǎ ti ṭnaúwa llé; ta, há ti gú dǎ-ǎ, há ti dshú dǎ-ǎ.

I saw my child, () and my child was rubbing fire, (9412) little sticks' fire;* and my child rubbed fire, and saw me, and died. And is !*χ*_u*é*; and is not another person, but is !*χ*_u*é*. I am afraid of my child, for my child is dead.

"I go to my country; () and my country is far (9413) away, and (during) many moons I go to my country, (and) do not see my country; my country is far distant. And, to-day, I see my child, for my child is !*χ*_u*é*, and makes fire, little sticks' fire, and eats *tshāna*,† () and rubs fire, and his hands hurt (him), (9414) and he cries, and sees me, and dies; for I am !*χ*_é-!n'ù, and my child, !*χ*_u*é*, sees me, and dies; and I am afraid of my child. I go away to my country, my country that(?) is far distant.

"And my child is another person; () I see my (9415) child. And (I) wear in my head wood pigeons' feathers; and my child saw me, my head with wood pigeons' feathers, many wood pigeon feathers, for they(?) were two wood pigeons. And, to-day, I am afraid of my child, () and (I) go to my (own) (9416) country."

And (he) went to his (own) country; the name of his country is !n_o*ā*; it is a mountain, a large mountain. And he went away to his (own) country.

* The tree's name was !n'áú-!kum̃m; and (he had) two sticks; (9412') the fire stick (*i.e.*, the one which he held in his hands) was long, small, and long, like a reed. The other (fire) stick lay on the ground; for he had laid (it) the other stick upon grass; he rubbed fire, the fire fell upon the grass; and he took up the fire (*i.e.*, the grass), he blew the fire.

† *Tshāna* is the name of a tall fruit-bearing tree. The fruit (9406') of it is eaten raw.

II. *Moon.*

PRAYER TO THE YOUNG MOON.*

(Given in June, 1880, by Inánni, who heard it from his father,
Ŷá-llné.)

(9436)

!kǎ!kárushé!
Hái !ka!kárushé!
Hái hǎi,
!kǎ!kárushé!
!ka!kárushe oŶwí mi!
Hǎi hǎi,
!kǎ!kárushe!
OŶwí me ḳue tshì.
Hái hǎi!

(9436')

() lkam̄ ti l̄gí,
Má ti oŶwí mi,
Ná ti um̄m tshí.
Má ti oŶwí mi ḳue tshí tséma,
Ná ti um̄m.
Hái hǎi,
!kǎ!kárushe!

(9450') * É ti ssín̄ ll̄nuái, é ti oŶwí !kǎ!kǎrrishē, é ti dzoń̄ lóu
ll̄gó !khú.

ll̄nuái tséma, é ti oŶwí !ka!kǎrrishe; zaú ti oŶwí !kǎ!kǎrribe.

PRAYER TO THE YOUNG MOON.*

Young Moon! (9436)
 Hail, Young Moon!
 Hail, hail,
 Young Moon!
 Young Moon! speak to me!
 Hail, hail,
 Young Moon!
 Tell me of something.
 Hail, hail!
 () When the sun rises, (9436')
 Thou must speak to me,
 That I may eat something.
 Thou must speak to me about a little thing,
 That I may eat.
 Hail, hail,
 Young Moon!

* When (?) we see the moon [*!nanni* elsewhere explained], we (9450') say *!kă!kărrishē*; we sound the male antelope's horn.

We call the small moon *!kă!kărrishe*; (but) women call (it) *!kă!kărribe*.

IX. *Customs and Superstitions.*

THE TREATMENT OF THIEVES.

(Given in 1881, by Inánni, from his paternal grandfather, Kárù.)

(9848) !kuñ zaú ti tchá, ha bá sa ha táï !kúä kuóna, e ti gú ha, e ti lá ha kue ha táï, sá ha bá; ta ssiñ #khì ti ù, ssiñ !nuérre. Ha tchá-tshi, e ti gú ha,

(9849) e ti () !ká, e ti lá dzhú tañki, !ká lá dzhú tañki, kue dzhú tañki tshí. Ta ti oʻwí dzhú tañki: “Me zau tchá i tshí ka é a; i tshi dzhá ka é, me zaú tchá. Ta, n a lá me zaú kue ha bá sã ha táï.

(9849')() Ta me zau tchá tshi dzhá ka é.”

Ta dzhu tañki ti sã-á, tá ti llná: “Ñ-ñ; !kuñ a zaú.” Ta, é ti sã-á, ti llná: “Ñ-ñ; n a !kúï sã-á i, ta !kúï !kuñ me zaú; ta me zaú to ù, ta lgeya ha bá sá ha táï; ta #xá; ta lúwa ha !nuérre, ta n a !kúï !kuñ me zaú.”

Ta dzhú tañki ti tchiñ, ta é ti sã-á; ta e Ðá ti kwí, ta é ti ù; é ti oʻwí dzhú tañki: “M ù, lgě, (9850') n a !kuñ me zaú, () !kuñ me #kuñm, !kuñ me lúisau; !kuñ me ttχũñ-lgañma.”

(9850) () !kañ lne-é zaú gúwa tshí, e ti ssiñ tshí, e ti gú tshi. Zaú ti oʻwí é: “Me !káo, ssiñ me tshí dzhá ka é, n a tchá.”* Ta é sãá; ta é kue:

(9850')

* !kuñ-de !kúï kqá.

THE TREATMENT OF THIEVES.

If a !*kuñ* woman steals, her father and her mother (9848) being (still) there, we take hold of her, we give her to her mother and her father; and they all go away from their place. Her stolen thing, we take it, we () run, we give (it) to the other person, run to give (9849) to the other person the other person's thing. And we say to the other person: "My wife stole your thing which is here; your nice thing here, my wife stole. And I have given (back) my wife to her father and her mother. () For, my wife stole the (9849') nice thing here."

And the other person hears, and objects (saying): "No; kill thy wife." And, we hear, (and) object (saying): "No; I do not listen to you, and will not kill my wife; for, my wife has gone away, has gone to her father and her mother; and is far away; and has gone to her country; and I will not kill my wife."

And the others cry, and we hear; and our hearts ache, and we go away; we say to the other people: "We go away; come, that I may kill my wife, () (9850') kill my father-in-law, kill my mother-in-law, kill my" *

() On the day that the woman took the thing, (9850) we see the thing, we take the thing. The woman says to us: "My husband, look at my nice thing, here, which I stole." † And we hear; and we say:

* Another relation.

† A !*kuñ* woman is not afraid.

(9850')

- (9851) “Me zau, na a tshi n a ssiñ.” () Ta dzhuára ha;
 ta ha ti gú, ta ti lá é. Ta é ti gú, ta lúwa e !nué;
 ta há ti tchiñ: “Ná me tshí, yé-hě! Me !káo! ná
 me tshí, yé-hě!” Ta, é ti llná: “Ñ-ñ; me záu,
 (9852) n a () lkúí sǎ-ǎ ǎ; ta dzhú dúre ti !kuñ mě; ta
 na ti lá dzhú dúre kye dzhu dúre tshí. Me záu,
 n a lkúí sǎ-ǎ ǎ, ta má ti shuára mě.”
-

- (9853) Záu ti tchá dzhu tañki tshí, ha ti débbi ha !káo,
 ha !káo ti ssiñ dzhú tañki tshí, ha !Dá ti kwi, ta
 (9854) ha ti !kuñ ha; () ha ti !kuñ ára ha záu.*

Dzhú tañki ti oʻwí ha: “Ñ-ñ; té !kuñ ára
 a záu.” Ta, ha ti llná: “Ñ-ñ; n a llná tchá; ta
 me !Dá kwí; ta n a !kuñ me záu; lne té oʻwí mě;
 lkaní ma é i kǒá mě.”

- (9855) Záu-dába, zau táí ti lkè, záu dába e dába lně-é,
 ha ti géya dzhú tañki tchú. lkaní tañki, ha ti tchá,
 dzhú dúre é ha lú ssiñ tchú ti gú ha, ti lá ha
 (9856) dzhú tañki, dzhú () tañki ti !kuñ ára ha, ta ti
 (9854') * lkoú ha tǎá !kuñ ha záu; ha tǎá !kuñ ha záu kye lnúbbo.

"My wife, give me thy thing, that I may look (at it)." () And (we) persuade her; and she takes (9851) (it) and gives (it) to us. And we take (it), and put (it) into our bag; and she cries (saying): "Give me my thing, oh dear! My husband! give me my thing, oh dear!" And we refuse (saying): "No, my wife, I will () not listen to thee; for, (9852) the other person would kill me; and I will give the other person the other person's thing. My wife! I will not listen to thee, for thou dost (try to) persuade me (in vain)." *

If a woman steals another person's thing, (and) (9853) returns to her husband, (and) her husband sees the other person's thing, his heart aches, and he kills her; () he altogether kills his wife.† (9854)

Another man (*i.e.*, his father) says to him: "No; do not quite kill thy wife."‡ And, he objects (saying): "No; I object to stealing; and my heart aches; and I will kill my wife; leave off talking to me; to-day ye must fear me."

A female child, if her mother is dead and the (9855) female child is an only child, goes to another person's hut. Another day, if she steals, the other person into whose hut she went (to live) takes her, (and) gives her to the other person, the other () (from (9856)

* Should the father be dead, and the mother alive, the woman, (9852') who stole, is still taken and given back to the latter. And, should she be an old offender, the mother is said to give her, through a son, to another person, to be burned to death.

† He shoots with an arrow, killing his wife; he shoots, killing (9854') his wife with a |núbbo (a particular kind of arrow).

‡ Meaning, that he may beat her.

lúwa ha kye tchú, ta ti kú-ù, llké ya kye dǎ-ǎ, ta há ti llké ára, ta dzhú tañki ti débbi tchú.

(9857) Tá ti oʻwí dzhú, () dzhú é, he lá ssin kye záuwa é he tchá, sa !kuñ záu, sa ti oʻwí: “É kú-ù !kuñ záu kye dǎ-ǎ, lúwa zau kye tchú, ta kú-ù

(9858) !kuñ záu. Iné tē lkaowa () e kye záu.” Ta, dzhu tañki ti llná: “Ñ-ñ; e lkúĩ llné í; ta, é ti llná; ta záu e* dóǎ ti tchá; ta é lkúĩ llné í; ta é ti sǎ-ǎ, ta e !ʻá ti dzhá.”

(9859) llgóö ti tchá, e ti !kuñ, é ti tǵá !kuñ-a llkou,† ta lkúĩ lúwa dǎ-ǎ; ta ti !kuñ ára kye llkou. Zau lne-é, é ti kú-ù, kú-ù lúwa dǎ-ǎ.

(9860) Dába ti tchá, e ti llné luhá dába;‡ ta lkúĩ !kuñ dába.

lkam tañki, dába ti !kan, dába ti tchá, é ti llná,
(9861) e ti !kuñ dába;§ lá dzhu dúre () kye dába, ta sá ti !kuñ ára há.

(9858') * E kǒá ha !kú, ta lkúĩ oʻwí ha !kú; oʻwí luhá ha. É ti kǒá dzhú e, e !kuñ, kyé ha llgañ-a.

(9859') † llkou ‡khi, lkúá e llkou lne-é; dzhú ‡khi llkou; dzhú ‡khi ti tǵá ha.

(9860') ‡ Ta ti kǒá dába tsēma tchá.

§ Ta ti kǒá ha !kú, ta ti oʻwí ha !kú kye dába. Dzhu e, é !kuñ ára, é ti kǒá ssin !kú; é ti lkúĩ oʻwí ssin !kú.

whom she stole), the other people kill her altogether; (they) put her into a hut, and burn, killing her with fire; and she dies altogether; and the other people return home.

They say to the people, () to the people who gave (9857) them the girl who stole, they (who) killed the girl, they say: "We have burning, killed the girl with fire, put the girl into a hut, and burning killed the girl. Leave off reproaching () us about the (9858) girl." And the other people object (saying): "No; we are not scolding you; for, we object (to stealing); for this* girl stole; and we do not scold you; for, we hear, and our hearts are glad."

If a man steals, we kill (him), we shoot, killing (9859) him (with) arrows,† and do not put him into the fire; but, kill him altogether with arrows. It is only a woman (whom) we burn, burn, putting (her) into the fire.

If a child steals, we merely scold the child;‡ and (9860) do not kill the child.

Another day, when the child has grown up, if it steals, we object, we kill the child;§ give () the (9861) child to other persons, and they kill it altogether.

* We fear her name, and do not utter her name; (but) merely (9858') mention her.

We fear the people whom we kill, on account of their spirits.

† Many arrows, not a single arrow; the arrows of many persons; (9859') many persons shoot at him.

‡ For, we respect the stealing of a little child.

(9860')

§ We fear its name, and call it "child". Those persons whom we kill altogether, we fear their names; we do not utter their names.

- Zaú tańki, ti lú e tchú, ha dába ti tchá é tshí, e umm, ha dába ti umm, e ti ssiń; é ti gú ha, ta (9862) ti gú ha táí, ta ti lá dzhú tańki* kye () sá, dzhu tańki ti lúwa sá kye dǎ-ǎ, ta ti ku-ú, ku-ú llkǒ-ǎ sá, kye dǎ-ǎ; débbi ti oʻwí é: “É ku-ú llkǒ-ǎ dzhu sá kye dǎ-ǎ.” É ti sǎ-ǎ, é ti kye: “N̄; (9863) e llná tchá.” Tá ti () †gum̄m.† Ta sá ti kye: “É ku-ú dzhú sá; i té llné é.” É ɖǎ ti dzhá,‡ ta é ti gé. Ta ti oʻwí ssiń: “É m llkǎ llná tchá, ta koá tchá; ta lkúí tchá.” Ta, sá § ti sǎ-ǎ, ta (9864) () ti kye: “N̄.” ||

- Ta é ti lá ssiń ka lǎ́ó llgóö tsaú, ta sá ti ú ssiń tchú. Ta, lkám tańki, sá ti lá Góba. Ta Góba ti lá ssiń kye gómi llgóö lně-é, sa wa-†ná; ta sá ti (9865) lá é; ta é ti !kuń; () ta umm ára, ta ssiń débbi ssiń tchú, ta é oʻwí dzhá ssiń: “I débbi i tchú, lá e kye wá-†ná; lne té lá e kye gómi lně-é; e llná tchí lně-é; e lkúí umm tchí lně-é; ta e ti umm tchí sá.” Ta sá ti sǎ-ǎ, ta ti zǎń; ta sa débbi ssiń tchú.

Ta, é umm ára gómi; ta sá oʻwí é: “I umm

(9861') * lkúä e dzhú dúre, ta e é dzhú tańki.

(9863') † lkúä e é †khì, ta e é lně-é, ta oʻwí ka.

‡ E †khì ɖǎ-ssin ti dzhá.

§ Ssin †khì.

(9864') || Dzhú tańki †khì ti sǎ-ǎ lhpíya, ta dzhú lně-é ti zǎń, ta kye: “N̄.”

If another woman comes into our hut (and) her child steals a thing of ours, (if) her child eats our food, (and) we see, we take it, and we take its mother, we give () them to other people,* (and) (9862) the other people put them into the fire, and burn, burn, killing them with fire; (and) return (and) say to us: "We have, burning, killed the two people with fire." We hear; we say: "Yes; we object to stealing." And (we) are () silent.† And they (9863) say: "We have burnt the two persons; ye must not scold (us)." Our hearts are glad,‡ and we sing. And (we) say to them: "We . . . object to stealing; and fear stealing; and do not steal." And those§ (who killed the woman) hear; and () (one) (9864) says: "Yes." ||

And we give them a male elephant's tusk; and they go away to their home. And, another day, they give (it) to the Makoba. And the Makoba give them one bull, with Indian Hemp; and they give to us; and we kill, () and eat (it) up; and (9865) they return to their home; and we speak nicely to them (saying): "Return ye to your dwelling; give us Indian Hemp; do not give us the bull alone; we object to one thing (only); we do not eat one thing; for, we eat two things." And they hear, and assent (to us); and they return to their home.

And we eat up the bull; and they say to us:

* (They) are not strangers, but, are our other people (of the (9861') same place).

† It is not many of us, but, one of us (who) speaks to him (9863') (to the other person).

‡ Our many hearts are glad.

§ They (are) many.

|| Many other people listen, displeased; and one person assents, (9864') and says: "Yes."

- (9866) gǒmi; lá e kuě !ǰó () tsaú.” Ta, é ti sǎ-ǎ; ta e !ǰá ti dzhá. lkaṃ ti lǵí, ta é débbi é tchú.*
Ta lǵé oʻwí dzhú taṃki, e géya e tchú, e dzhuwa,
(9867) e oʻwí ssiṃ: “M lá dzhu kuě !ǰó () tsaú.”
Ta dzhú taṃki ẽ é dzhú ti sǎ-ǎ; ta é ti lá ssiṃ
kuě wá-ṭná.
-

THE !ǰÚ.†

(Given in August, 1880, by !naṃni, from his paternal grandfather, Káru, and from personal observation.)

- (9573) !kuṃ zaú ti koá tshísi é, lkúí gú. llǵóö ti gú.
!kuṃ dába tséma e zaú-ma lkúí gú tshí ẽ; tá ti
(9574) koā. Tá ha táí ti oʻwí ha: “Tshí é, a koā ()
m táí.” Ta dába ti sǎ-ǎ, ti koá tshí; ta dába
llǵó-ma lkúä koá tshí, ti gú tshi, ti teṃne, teṃne
ha bá kuě tshí.

- Ta ha bá ti llniṃ-a ‡ tshí kuě ǰǎ, ta lkúí ssiṃ
(9575) tshí, ha ti () ù. Ta ha bá ti llná: “Ú m bá.” §
(9866') * E ɯmṃ toá gǒmi, ta lu ssiṃ tchú, ǰáru wá-ṭná; ta sá lá
e kuě wá-ṭná.
(9576') † !kaṃ !kú e !kē, tá e ɯmṃ !khá; lkúä e !kaṃ lḡhá. !kaṃ
lne-ẽ, é ti tába tshí.
(9574') ‡ Tshí lne-é ná ti oʻwí llniṃ; tshí ɸkhí ná ti oʻwí llniṃ-a.
(9575') § Dzuáiya ha llhǎ, ta ha llhǎ e llǵó-ma.

“Ye have eaten up the bull; give us an elephant’s () tusk.” And we hear; and our hearts are glad. (9866)
 The sun arises, and we return to our dwelling.*
 And come, telling the other people who are at our dwelling—our people—we say to them: “Give ye an elephant’s () tusk to the people.” And the (9867)
 others, who are our people, hear; and we give them Indian Hemp.

THE FOUR PIECES OF WOOD CALLED !XÚ,† USED FOR DIVINING PURPOSES.

The !kun women respect these things, (they) do (9573)
 not take hold (of them). Men take hold (of them).
 A small !kun child, who is a little girl, does not
 take hold of this thing; for (she) respects (it). For,
 her mother says to her: “This thing, thou must
 respect, () my mother.” And the child listens, (9574)
 (and) respects the thing; but a little male child
 does not fear the thing, (and) takes hold of the
 thing, (and) carries, carries the thing to his father.

And his father puts down ‡ the thing upon the
 ground, and (the child) does not see (or look at)
 the thing, he goes () away. For his father objects (9575)

* When we have eaten up the bull, (we) go to their dwelling, (9866’)
 to seek Indian Hemp; and they give us Indian Hemp.

† The !XÚ is a set of four pieces of wood, two “male” and two (9547’)
 “female”. () Spoons are also made from the wood of the same (9580’)
 tree. The narrator described it as follows:—

The name of the tree is !kē; and (it) is a food tree; (it) is not (9576’)
 a mere tree. (It is) one tree, (from) which we make the thing
 (i.e., the set of !XÚ).

By the Makoba, the !XÚ is called !nulnum. Their name for the
 fruit of the !kē tree is *kanzyüi*.

‡ (When putting down) one thing, I say !niñ; (when putting (9574’)
 down) several things, I say !niñ-a.

Dába sí, ta !ká ú, Igéya ha táí, oʻwí ha táí:
 “M táí, ná llgú.” Ta dába !ká Igé oʻwí ha táí:
 “lá m bá kye llgú.”

- (9576) Ta ha táí #é () llgú kye !nó; umm !nóö; ta lá
 ha llhá kye llgú; ta ha llhá lke llgú, ti teñne ha
 bá kye llgú. Ta llgú #naú, ta shā ʻá; ta ha ssiñ,
 tă ti tchiñ: “M bá! llgú shá éhe! M bá! llgú
 (9577) shá éhě!” Ta ha bá sā-á ha, ta !ká Igě () gú
 ha. Ta ti llherri ha llhá, !ǵí !kañ tséma, ta llherri
 ha llhá; ta !kañ tséma e shána. Tá ha llhá oʻwí
 é: “M bá, té #něämme me, yéhe! M bá, té
 (9578) #něämme me, yéhe! M bá, te () llherri me, yéhe!
 M bá, té llherri me, yéhe!”

Ta dzhu* gú ha, ha táí Igé gú ha: “M tai,
 me llhá, yéhe! M táí, me llhá, yéhe! M táí, me
 !káo ti llherri me llhá, yéhe!”

- (9579) () Ha bá lge gú !kúru, ta n!ǵá llkaū, ta lúwa
 ha llkaú kye ha llaú; ta dzhú ti !k'óu. Ta ha
 ssiñ llhá ha zaú kye llkaū; ta ha llkaū e !núbbo,
 tá ẽ llǵi.† Tá ha zaú tchiñ, ta !né llkaū. Ta ti
 (9580) tchiñ; ta ha lúü-sau tchiñ: “() M táí, me #kum

(9578')

* !kúá e llngí, ta e zaú-ssiñ.

(9579')

† llkaū sá, ha ssiñ llhá ha zaú.

(to his looking on, and says): "Go, my father!"*
 The child laughs, and runs off, goes to his mother,
 (and) says to his mother: "My mother! give water."
 For the child ran, coming (and) saying to his mother:
 "Give my father water."

And his mother took () water (from the pot) with (9576)
 a gourd (?), the skin of food; and gave her child
 water; and her child carried the (vessel of) water
 in his hands, carried water to his father. And the
 water (vessel) fell, and (the water) poured upon
 the ground; and he (the boy) saw, and cried out:
 "My father! the water pours down, oh dear!
 My father! the water pours down, oh dear!"
 And his father heard him, and ran, coming () to (9577)
 take hold of him. And (he) beat his child, broke
 off a little stick, and beat his child; and the little
 stick was a *shána*. And his son's speech was this (?):
 "My father! leave off beating me! oh dear! My
 father! leave off beating me! oh dear! My father!
 leave off () striking me! oh dear! My father! (9578)
 leave off striking me! oh dear!"

And the people† took hold of him, his mother
 came to take hold of him (saying): "My mother!
 my child! oh dear! My mother! my child! oh
 dear! My mother! my husband is striking my child,
 oh dear!"

() His (the child's) father came and took (his) (9579)
 quiver, and drew out an arrow, and put his arrow
 upon his bow; and the people (*i.e.*, the women)
 called out. For, he took aim at his wife with (two)
 arrows; for his arrows were a *lnúbbó*, and a *ll̥xi*‡

* (He) caressed (?) his child; for his child was a little boy. (9575')

† (They) were not men, but were women. (9578')

‡ He aimed at his wife with two arrows (one after the other). (9579')

ssin lla me #ché kue llaú sá, yéhě!” Ta lkaúwa lé, ta shù ǎ, ta ti tchiñ; ta dzhu lge gú ha, ta oŵí ha: “líná tchiñ.”

Ta ha lla: “Ñ ñ! me #kum sin lla me #ché kue llaú sá; yéhě!” Ta dzhú gú wa; ta ha lkúä sä-ä dzhú, ta lla.

#KAO ǎ.

(Given by Tamme in 1880.)

(9298) lku ti #kaowa lnum kue ǎ. M ba tái ti #kaowa lnum kue ǎ. Há ti oŵí: “#naúwa llgú! #naúwa llgú!” Ta tchi ti #naúwa llgú.

llgó ti lkúä #kaowa lnum ǎ. Záu ti #kaowa lnum ǎ.

(9299) () M ba tái ẽ ñ-líná. M tái bá e Tamme tséma; ta m tái tái ti e lkáro-lín’á. M bá bã bá ti ẽ Tamme lnũ lně llá.

SNAKES, LIZARDS, AND A CERTAIN SMALL ANTELOPE, WHEN SEEN NEAR GRAVES, TO BE RESPECTED.

(Given 25th October, 1881, by lnanni, from his paternal grandfather, Kárù.)

(9957) #ín-a e ttumma lkóro, e lkúĩ lkuñ, ta e e lnú-ĩ, e llké, llkéya #ín-a.* Ta, e lkúĩ lkuñ; ta ti kóá.

(9957’) * E tañki, e llgóö, ha llké, há tí e #ín-a; ta ha #ín-a ti e llgañ-a. #ín-a lné ha, há llké, há e #ín-a.

Záu llké luhá, záu kyoóna #ín-a. #ín-a lné zau, záu llké, zau e #ín-a. Zau llké luhá, ha llgañ-a e llgañ-a luhá.

(9958’) llgóö ti llké, ha tañki e llgañ-a luhá, ha tañki ti e #ín-a; ti tumma ha ǎ; ta ha llgañ-a luhá ti ú.

!ǎó lkuñ ha, ti e #ín-a lně-é; ta ti e #né-ko, tá ti dzhó; ta lkúä e #ín-a tañki; ta ha lǎ ti kwí.

And his wife cried, and avoided the arrow. And (she) cried; and his wife's mother cried: () "My (9580) mother! my son-in-law takes aim at my daughter with two arrows, oh dear!" And (she) fell down, and lay upon the ground, and cried; and the people (many other women) came (and) took hold of her, and said to her: "Do not cry!" And she refused (saying): "No! my son-in-law aims at my daughter with two arrows, oh dear!" And the people took hold of her; and she would not listen to the people, and refused.

TO BEAT THE GROUND (WITH A STONE).

The !kuñ beat a stone upon the ground. My (9298) father's mother beat a stone upon the ground. She said: "Fall into the water! Fall into the water!" And the thing (the lightning?) fell into the water.

A man does not beat a stone upon the ground. A woman beats a stone upon the ground.

() My (*Tamme's*) father's mother was Ñ-llná. (9299) My mother's father was Little *Tamme*; and my mother's mother was !káro-lln'á. My father's father's father was Great *Tamme*.

SNAKES, LIZARDS, AND A CERTAIN SMALL ANTELOPE, WHEN SEEN NEAR GRAVES, TO BE RESPECTED.

A snake which is near a grave, we do not kill, (9957) for, (it) is our other person, our dead person, the

(9958) Ta lkám ðkhì, é ti ssiñ ha, e () lkúí !kuñ, ssiñ ta ti llná.

lkám tañki, e ssiñ tsǵǵǵ, e !nábba tsǵǵǵ, tsǵǵǵ lgéya e tañki ǵǵ, e ti kǵá tsǵǵǵ, lkúí !kuñ tsǵǵǵ, ti llná tsǵǵǵ.

(9959) () E ssiñ lóu, lóu tuńma e tañki !nuérre, !nuérre é, he e tañki lkéya, e ti kǵá lóu; ta lóu lkúǵ e lóu luhá. Ha lkumím ti lkǵǵ tsēma, ha e dzhu e lkéya, tá e lǵań-a lóu. Tá ti e lóu lǵǵǵ; ta lkúǵ e lóu dé.

A CERTAIN SNAKE, WHICH, BY LYING UPON ITS BACK, ANNOUNCES A DEATH IN THE FAMILY; AND WHICH MUST NOT, UNDER THESE CIRCUMSTANCES, BE KILLED.

(Given 24th October, 1881, by !nańni, from his paternal grandfather, Kárù, and from personal observation.)

(9952) llhǵǵ, e !nuérre llě ðǵǵ-a. E ðně-ańm ha, ha ti é ha !ǵù, ha ti lá e kǵe ha !ǵù; é ti kǵá ha, tá

(9957') * (When) our "other one", (who) is a man, dies, he becomes(?) a snake; and his snake is a spirit. A snake bites him, he dies, he is a snake.

When a woman just dies, the woman has no snake. If a snake bites a woman, (and) the woman dies, the woman is a snake. If a woman merely dies, her spirit is a mere spirit.

(9958') When a man dies, his "other" is a mere spirit; his "other" is a snake; near his earth (grave?); and his mere spirit goes away.

If an elephant kills him, (he) becomes(?) one (kind of) snake; (he) is a ðné-ko, and is black; he is not a different kind of snake; for, his heart aches.

dead person's snake.* And we do not kill (it); for (we) respect it. And (if, during) many days, we see it, we () do not kill (it); looking (at it), (we) (9958) let it alone.

Another day, (if) we see a lizard, we follow the lizard's spoor; (if) the lizard has gone to the earth (grave?) of our other person, we respect the lizard, (we) do not kill the lizard, (we) let the lizard alone.

(When) () we see an antelope,† an antelope (9959) (which is) near our other person's place, that place where our other person has died, we respect the antelope; for, the antelope is not a mere antelope. Its legs(?) seem(?) small, it is the person who has died, and is a spirit antelope. It is a male antelope; it is not a female antelope.

A CERTAIN SNAKE, WHICH, BY LYING UPON ITS BACK, ANNOUNCES A DEATH IN THE FAMILY; AND WHICH MUST NOT, UNDER THESE CIRCUMSTANCES, BE KILLED.

The *!hĩĩ* ‡ (is) a serpent of our country. (If, when) (9952) we strike it, it does in this manner with its belly,§ it

† At the Cape Town Museum, a very small kind of buck (9301') (the name of which the Curator did not know) was recognized as the *!ou* by my informants. It had been, I believe, brought from Damaraland or its neighbourhood.

With regard to the above belief, it may also be mentioned that, on one occasion, I saw a snake close to the coping of a burial place; and showed it to *!nahni*, expecting him to destroy it. He merely looked at it in rather a strange way, and allowed it to depart uninjured; saying something about its being near a grave; which, at the time, I did not clearly understand.—Ed.

‡ A long, light-coloured snake, which does not bite, and is timid. (9952')

§ That is, turns the under side of its body upwards. (9952)

ti ù, ta ti dēbbi tchú, ka lkúí lkuñ* ha. Ta ti llná; ta ha ti shù, shú, shú, tsaú, ù ára.

- (9953) Ta lkam tañki, e ssiñ ha, () ha lkúí lá e kye ha lgù, e ti ñe-ám ha, é ti lkuñ ára ha, ta ti llxun ára, lkúä llké (lkúä umm).†

lkam tañki, ha ssiñ é, e shá ha, shá ha, shá ha, lgéya ha; ha lá e kye ha lgù; e koá, é lkúä lkuñ

- (9954) () hă, e ti lká ù.

lkam tañki, e ssiñ ha, ha ówa llgú,—lkan llgú,—e t'umma ha, e ñín e shiñ llgú, é ssiñ ha tañ-a, ha ówa llgú, ha ti ssiñ ě, ha ti sháko ù llgú, ta ti shú

- (9955) Ǻ, e () ti ñín e ñe-ám ha, ha ti lá ha lgù kye é, e ti shé, é ti ù, ta ha lně-ě ti shù.

Ta zaú ti lgé, zau ssiñ ha, ta ti kuárre ñó, ta ti llxun; ta ha ti shé;‡ ta ti shúwa ha lgù kye

- (9956) Ǻ. Ta zau ti lkuñ ha, () ti llxun ha.

Dzhu tañki ti llké, e lkúä sǻ-ǻ ssiñ ñnuá,‡ e ssiñ llhín, ti lá ha lgù kye é, e ti koá llhín, tá ti tchín.

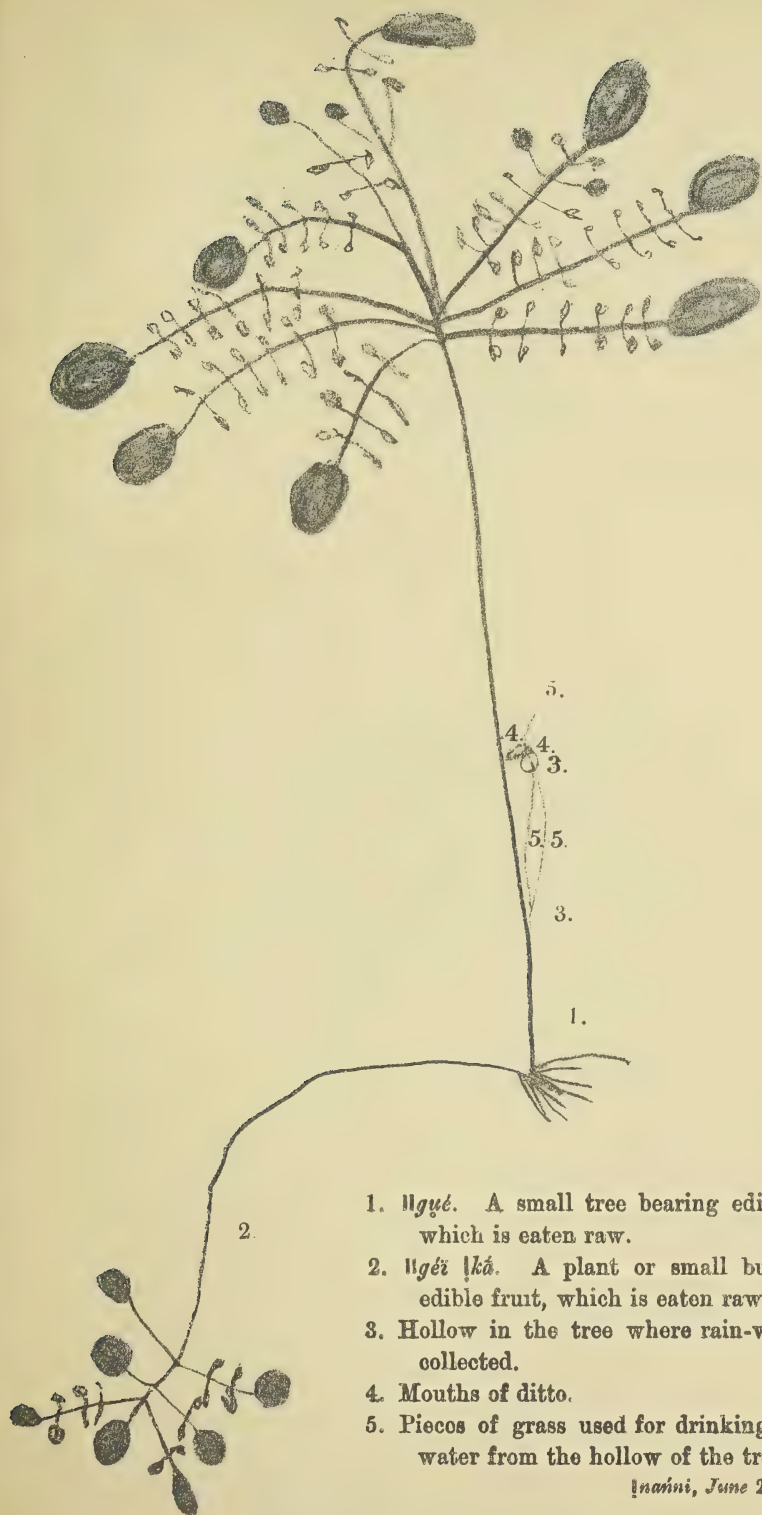
- (9952') * Ta ti oŵí dzhú e, he géya tchúwa, tá ti kye: “N a ssiñ llhín, ta ñe-ám llhín, ta llhín llná, ta lá me kye ha lgù; ta n a koá llhín, ta lkúä lkuñ llhín, ta lká ù.” Ta zaússiñ ñkhi ti sǻ-ǻ, ti tchín.

- (9953') † Ta lkam tañki, ha shu dzhá, é ti sbǵó ha, ta ti lnú-árra ha llkhá, ta ti llké ha lnóö; lá Góba kye ha lnóö.

- (9955') ‡ Ha ti ssiñ zaú, ha ti é ha lgù. Ha ti ssiñ zaú ñó, ha ti koá; ta zaú ti tábba ñó kye lná ñkhi; ta llkhu dzhá; ka ñǻ ñgǻǻ.

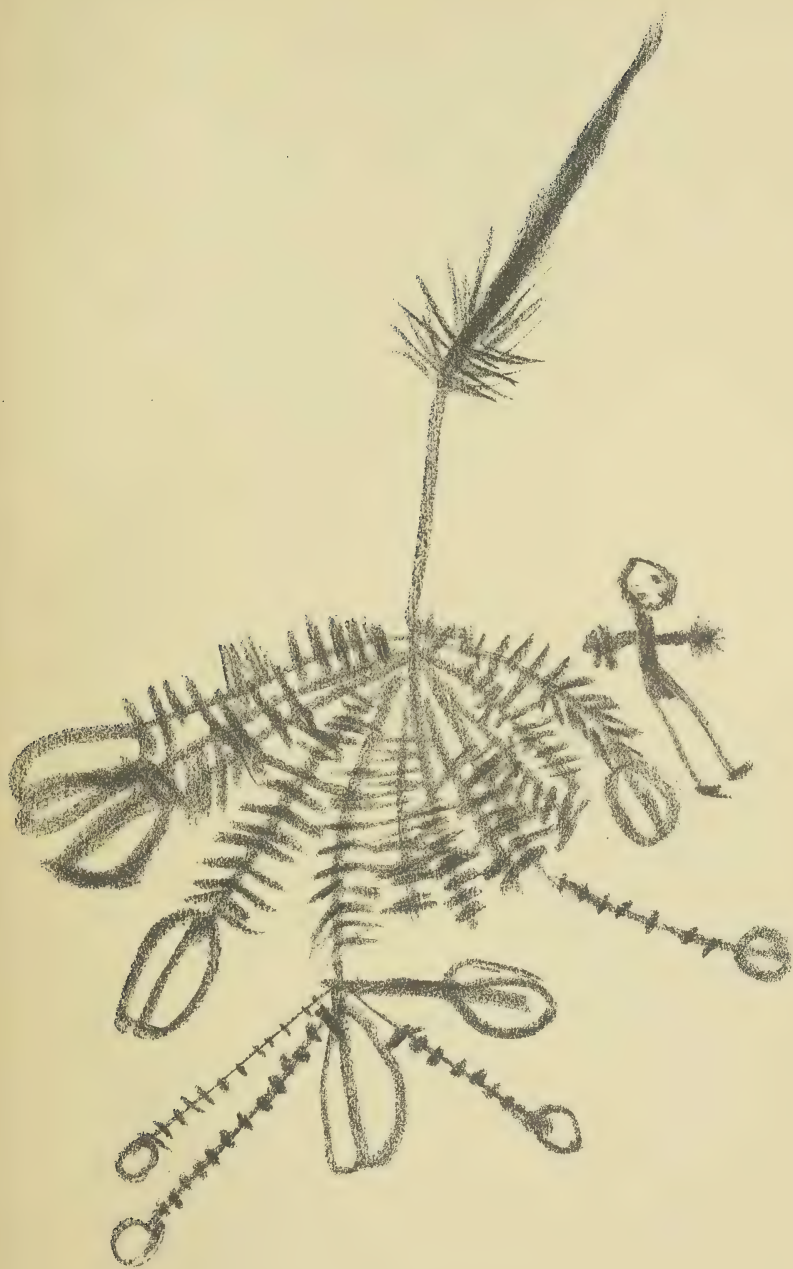
- (9952') * And (we) tell the people who are at home, and say: “I saw a llhín, and struck the llhín; and the llhín objected, and gave me its belly; and I was afraid of the llhín, and did not kill the llhín, but ran away.” And many women hear, (and) cry.

- (9953') † And, another day, (when) it lies nicely [not turning up its belly at us, in a hollow manner, while it lies on its back], we skin



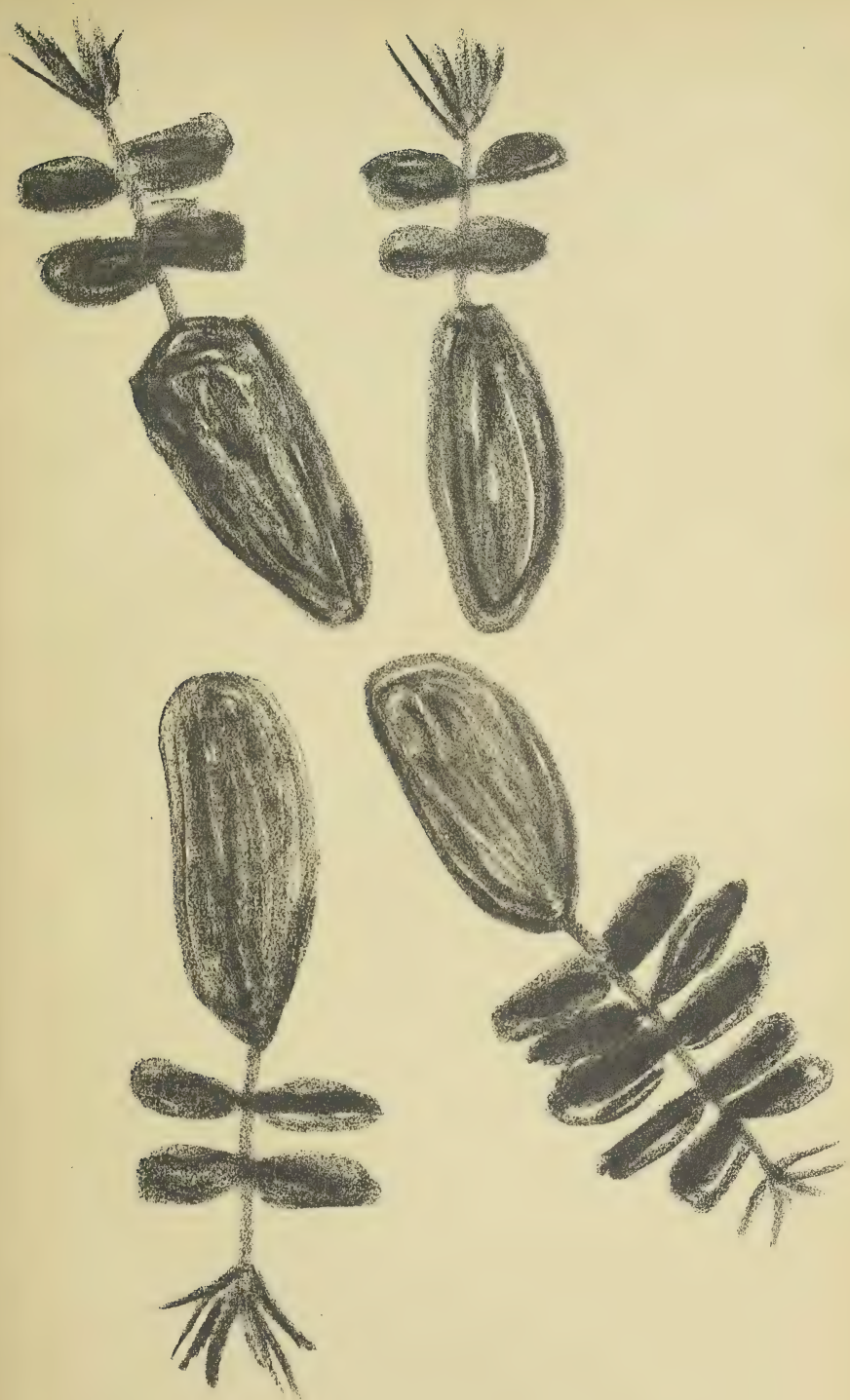
1. Ngyé. A small tree bearing edible fruit, which is eaten raw.
2. Ngér ká. A plant or small bush, with edible fruit, which is eaten raw.
3. Hollow in the tree where rain-water has collected.
4. Mouths of ditto.
5. Pieces of grass used for drinking out the water from the hollow of the tree.

!naíni, June 25th, 1880.



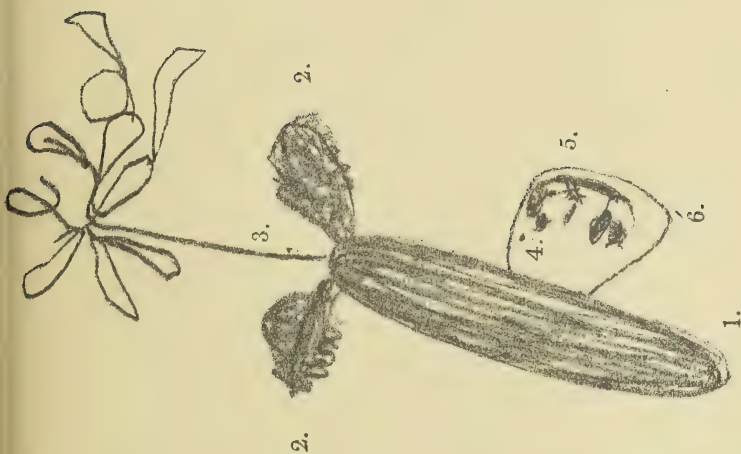
A little child asleep during the heat of the sun, in the shade of a tree (l'u).

Inami, Jan. 25th, 1880.



{ *gān* *gāhni* } Found in the "Benza" country.
 { *gān* *gannisho* } (The fruit is boiled and eaten.)

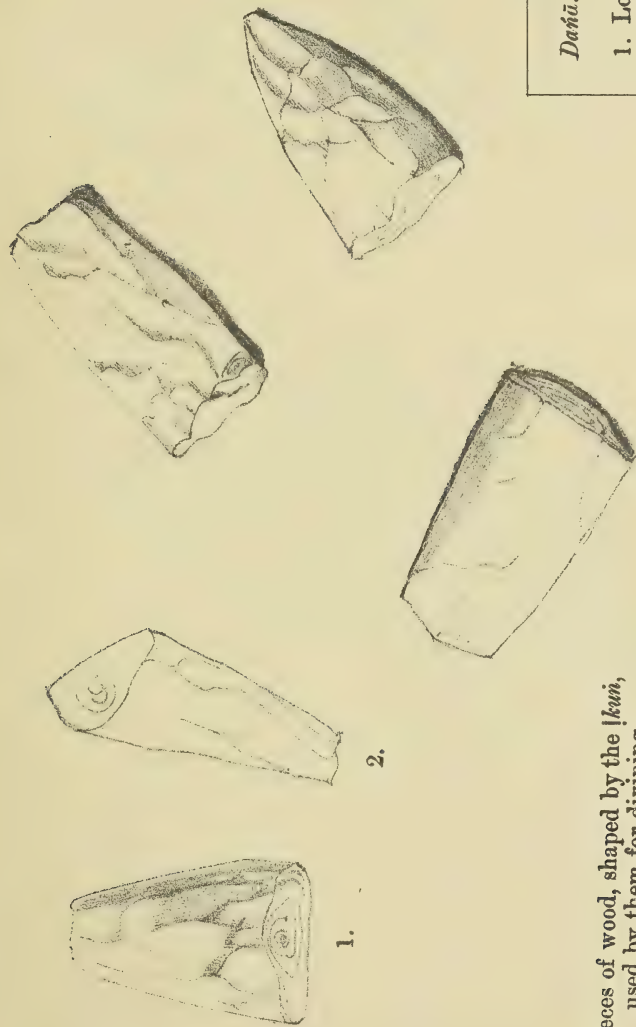
!nanni, Dec. 13th, 1879.



- 1 { *Ikóro*. 2 { *Yá*. 3 { *Ikáñ*. the name of the tree, the berries and gum of which are eaten).
 { grave. { earth. { tree.
 4 { *Inyé*. 5 { *Iké*. the dead person.
 { bag (the dead man's bag which is placed underneath his head).
 6 { *Ngáábe*. the little chamber or hole at the side of the grave, where the body is placed.

Inami. July 30th, 1880.





Pieces of wood, shaped by the *!kun*,
used by them for divining.
1 and 2. Two views of same piece
of wood. (*Full size.*)

Dañü. Firesticks (sticks used for
rubbing fire).

1. Log, or large piece of wood, laid
upon dry grass.
2. Stick for making fire, one end of
which is laid upon the large
piece of wood.
3. Sharpened perpendicular stick,
which is rubbed in the other.

!nanni, April 18th, 1880.

The plant climbs or lies on the ground; it has long branches and a small white flower.

1. *gōillnā*, a root eaten by the *!kun* generally, as food.

(It appears also to be eaten as the *sole* food of those who have shot an eland, until the animal is dead.) *Tamara, June 11th. 1881.*

1.



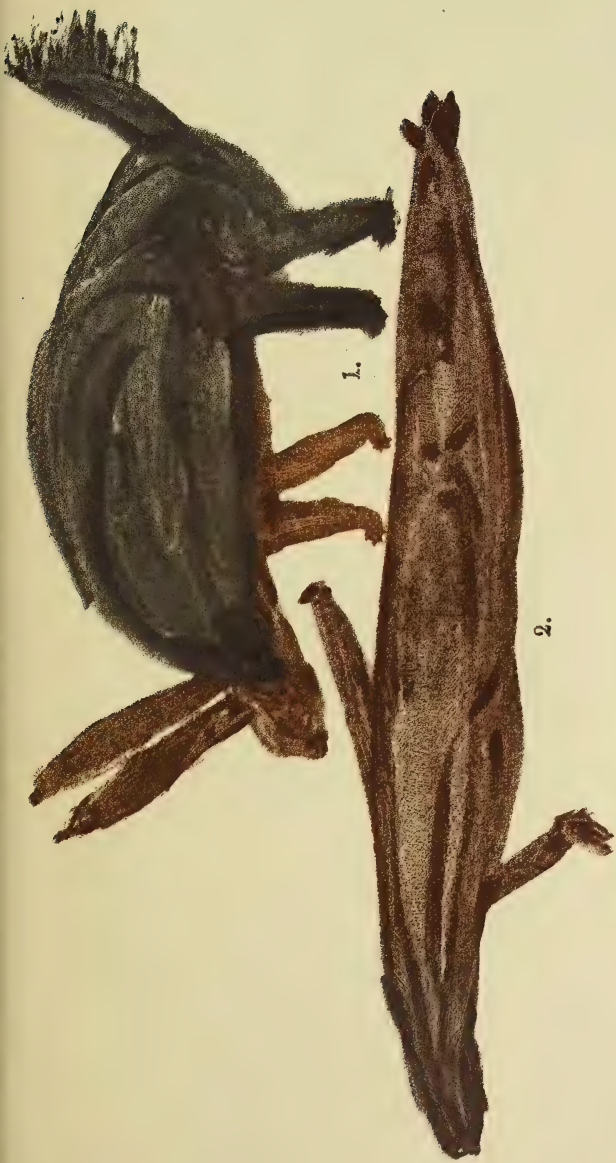


1. *Wkuru*.

A ground-plant, with a white flower (2), which smells badly.

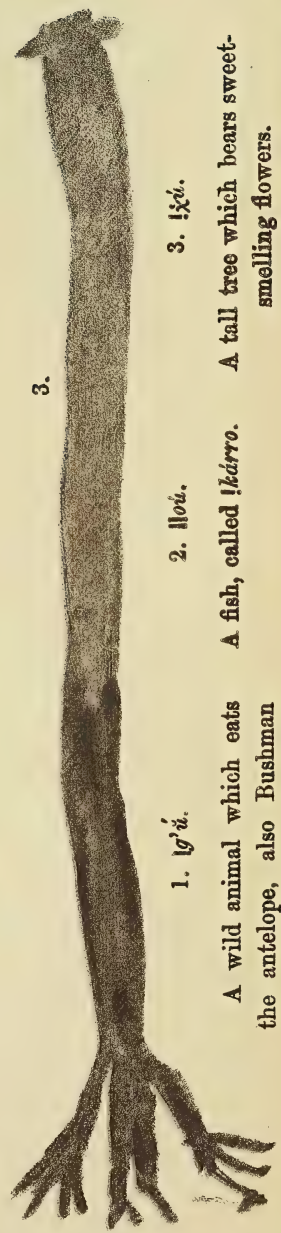
3.

The root is very large, and is sometimes used as a cooking-pot by the *Wkuru*, in the absence of a pot. It is eaten by elephants and the *Wkuru* (the eland), but not by the *Wkuru*.



1.

2.



3.

1. ǀg'ú.

2. ǀl'ó.

3. ǀx'ó.

A wild animal which eats
the antelope, also Bushman
women and old men.

A fish, called ǀkárro.

A tall tree which bears sweet-
smelling flowers.



gives us its belly, we fear it, and go away, and return home; while (we) do not kill * it. For (we) let (it) alone; and it lies, lies, lies; arises, (and) goes away altogether.

And, another day, (if) we see it (and) () it does (9953) not give us its belly, we beat it, we kill it altogether, and throw (it) altogether away; (we) do not keep (it) [do not eat it].†

Another day, (when) it sees us, (as) we approach it, approach it, approach it, (and) reach it, (and) it gives us its belly, we are afraid, we do not kill () it, we run away. (9954)

Another day, we see it, (when) it is in the water—tree water‡—we are near it, we think that we will drink water, we see its body, (when) it is in the water, (and) it sees us, it quickly (?) goes out of the water, and lies upon the ground. We () think (9955) that we will strike it, (and) it gives us its belly, we turn back, we go away, and it alone lies (there).

And (if) a woman comes (and) the woman sees it, (she) unloosens (her) skin necklace, and (gently) lays (it) down; and it turns,§ and lays its belly upon the earth. And the woman kills it, and () throws (9956) it away.

(If) another person dies, (and) we have not heard his news,|| (and) we see the ʘhĩñ turning its belly towards us, we are afraid of the ʘhĩñ, and cry.

it, and throw away its flesh; and keep its skin; give the Makoba its skin.

‡ Namely, that which is in the hollow of a tree. (9954)

§ It sees the woman, it does thus with its belly. It sees the woman's skin necklace, it is afraid; for the woman has worked the necklace with plenty of fat; and (it) smells good; its scent being powerful (*lit.* "long", *i.e.*, reaching a long way). (9955')

|| The words ʘnumm and ʘnyá both mean "news", "tidings". (9956')

DR. BLEEK'S REPORT, ETC., REGARDING PHOTOGRAPHS
SENT TO ENGLAND BY GOVERNMENT DECEMBER 23,
1871.*

NOTES TO ACCOMPANY THE PHOTOGRAPHS.

Of the ten Natives photographed by Messrs. Lawrence and Selkirk, in conformity with Professor Huxley's instructions, five are Bushmen, two Damaras, one a Koranna, one a Colonial Hottentot, and one a Kafir. In this set of photographs there are, therefore, represented the three distinct races of men (and families of language) extant in South Africa; *viz.*, the *Bântu* (in the Kafir and the Damara), the *Hottentot*, and the *Bushman*. It is to be regretted that no Betshuâna (Basuto, Barolong, Mahaua, &c.) were within our reach, as, in that case, the three nations of the Bântu race which live nearest to the Cape Colony would have been represented. The Betshuâna are a nation quite distinct from the Kafirs, although nearer akin to them than the Kafirs are to the Damara (Ovahereró) or other more northern nations. Whilst the Kafirs and Damaras, like the Hottentots, live in bee-hive shaped huts, the dwellings of the Betshuâna are of a more pretentious character; and, upon the whole, the Betshuâna have reached a higher degree of aboriginal civilization than their neighbours and next cousins, the Kafirs.

To characterize the three native races of South Africa shortly:

The *Bântu* (Kafirs, Betshuâna, Damara, and all other negroes dwelling to the South of the Equator) are agricultural and pastoral polygamists, mostly living under hereditary chiefs, addicted to ancestor

[* Copied from Draught Report.]

worship, speaking euphonious polysyllabic Prefix-pronominal languages, eminently prosaic in their ideas and literature, and possessing a decimal system of counting which is however very clumsy in its application.

The *Hottentots* or *Khoi khoi* (Namaqua, Koranna, as well as many other tribes now extinct) are a pastoral nation, occasionally polygamous, ruled by hereditary chiefs, worshipping in former days the moon, speaking a clicking monosyllabic Sex-denoting language, poetical in their ideas, with a traditionary literature full of myths and fables, and with a decimal system of counting which is of easier application than the Bântu one.

The *Bushmen* are a hunting race, strictly monogamous, without chiefs, worshipping moon, sun, and stars, speaking a most harsh clicking and guttural monosyllabic language (which is not now but may possibly once have been Sex-denoting), poetical in their ideas, with an extensive mythological traditionary literature, and with a binal system of counting, which has however no names for numbers beyond the third.

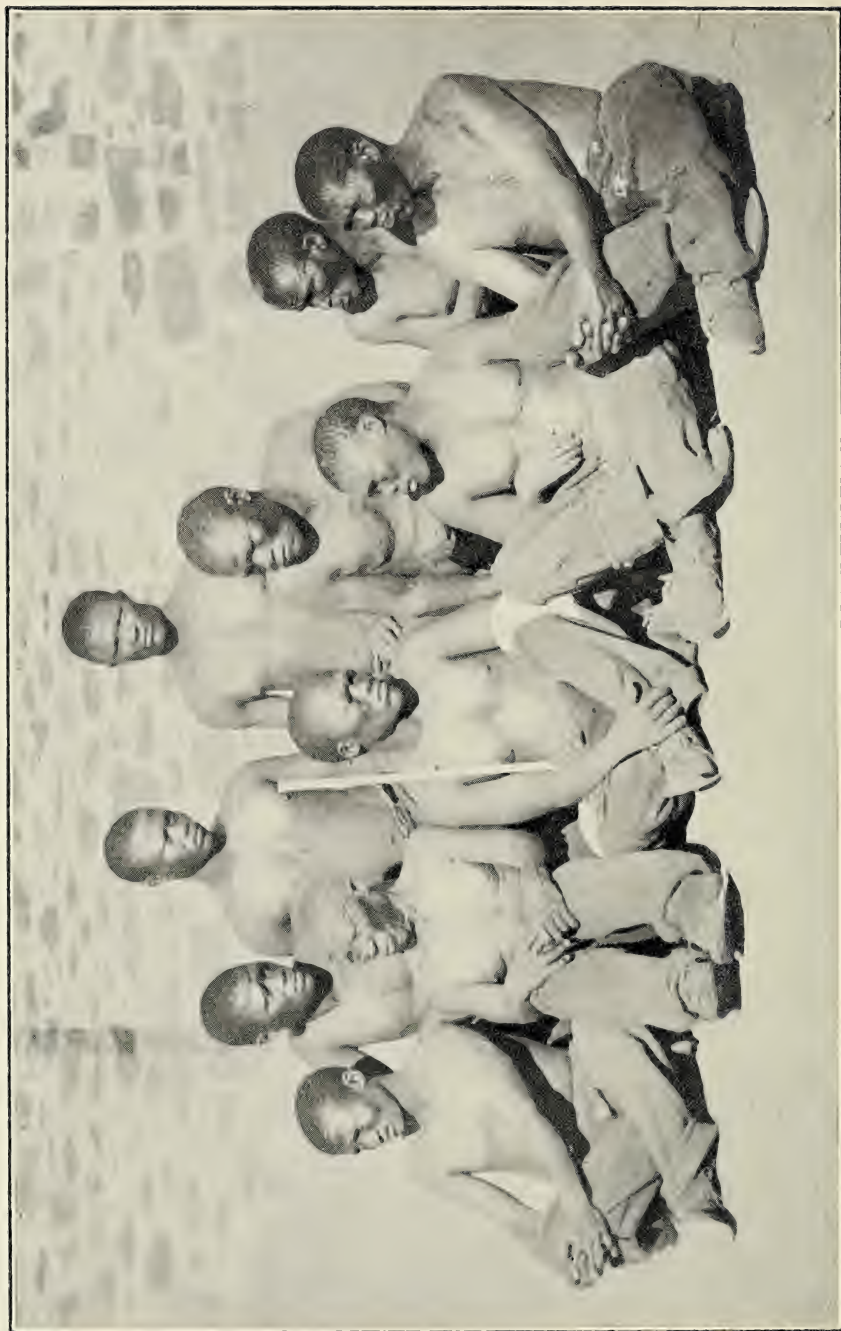
It is possible that the Bushmen and Hottentots were originally one race, and that their languages are of common descent; but in any case they must have had a separate existence for many thousands of years; and until their relationship has been proved (which is not yet the case) it will be most in accordance with scientific principles to consider them as distinct races, with languages which have no traceable relationship with each other.

That in physical appearance both Bushmen and Hottentots are nearer akin to each other than either of them is to the Kafir and Negro, is well known.

As regards the difference in appearance between Hottentots and Bushmen, I will only remark that it is so marked as, in rare instances only, to leave one in doubt regarding the nationality of an individual of either nation. The Bushman ear deserves particular notice in this respect. Its smallness and the almost absence of an outer lobe distinguish it very strikingly from that of the Koranna, at all events, the only Hottentot tribe which is represented by many individuals at the Breakwater Convict Station. Once standing in the middle of a group of Korannas, I mustered them for the purpose of selecting a suitable subject to be photographed,—I remarked one with a Bushman ear, and with a conformation of head unlike that of the Korannas. I said at once “You are no Koranna? you are a Bushman.” “Yes,” he answered, “but I was brought up among the Korannas since I was a little child.”

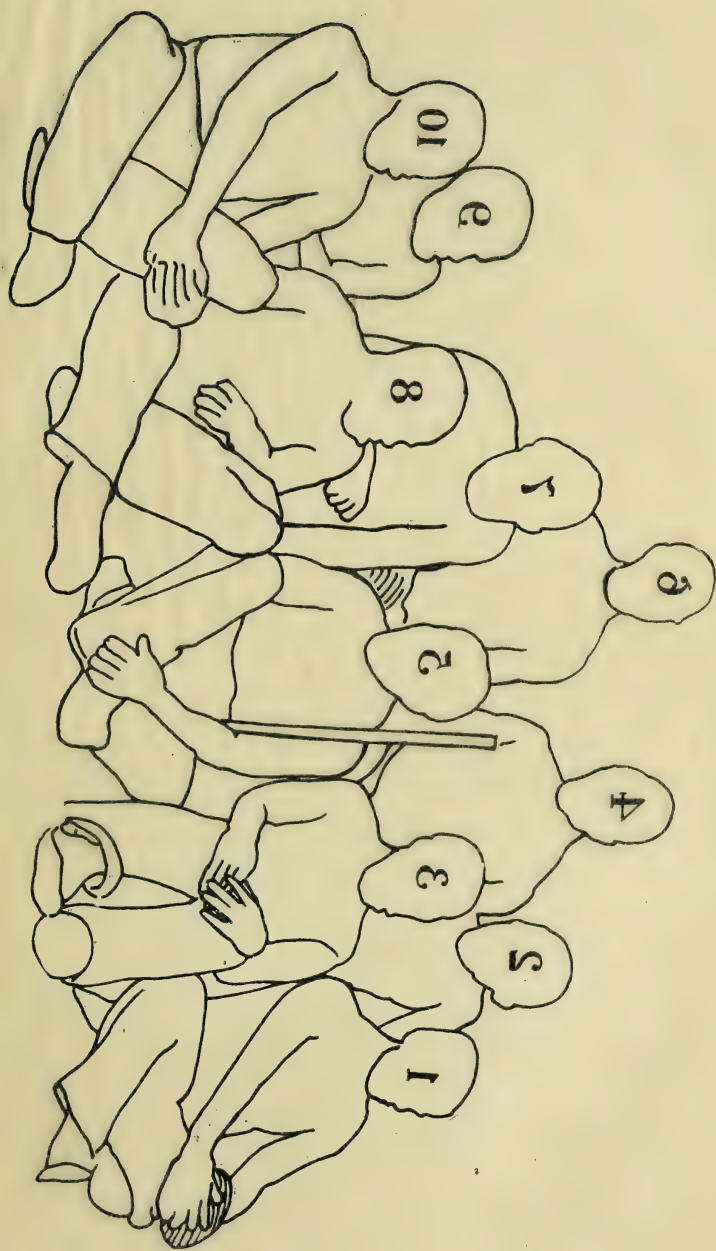
The Bushmen represented here, belong mostly to the Strontbergen (Lat. 30° South, Long. 22° East of Greenwich) and to the near neighbourhood of these mountains, or to the country intervening between them and Kenhart, particularly to the Hartebeest River. A few only had been living at greater distances to the West of the Strontbergen. Those from other localities may be somewhat different in their physical appearance; but, as far as I have been able to ascertain, all real Bushmen * speak the same language with dialectical variations.

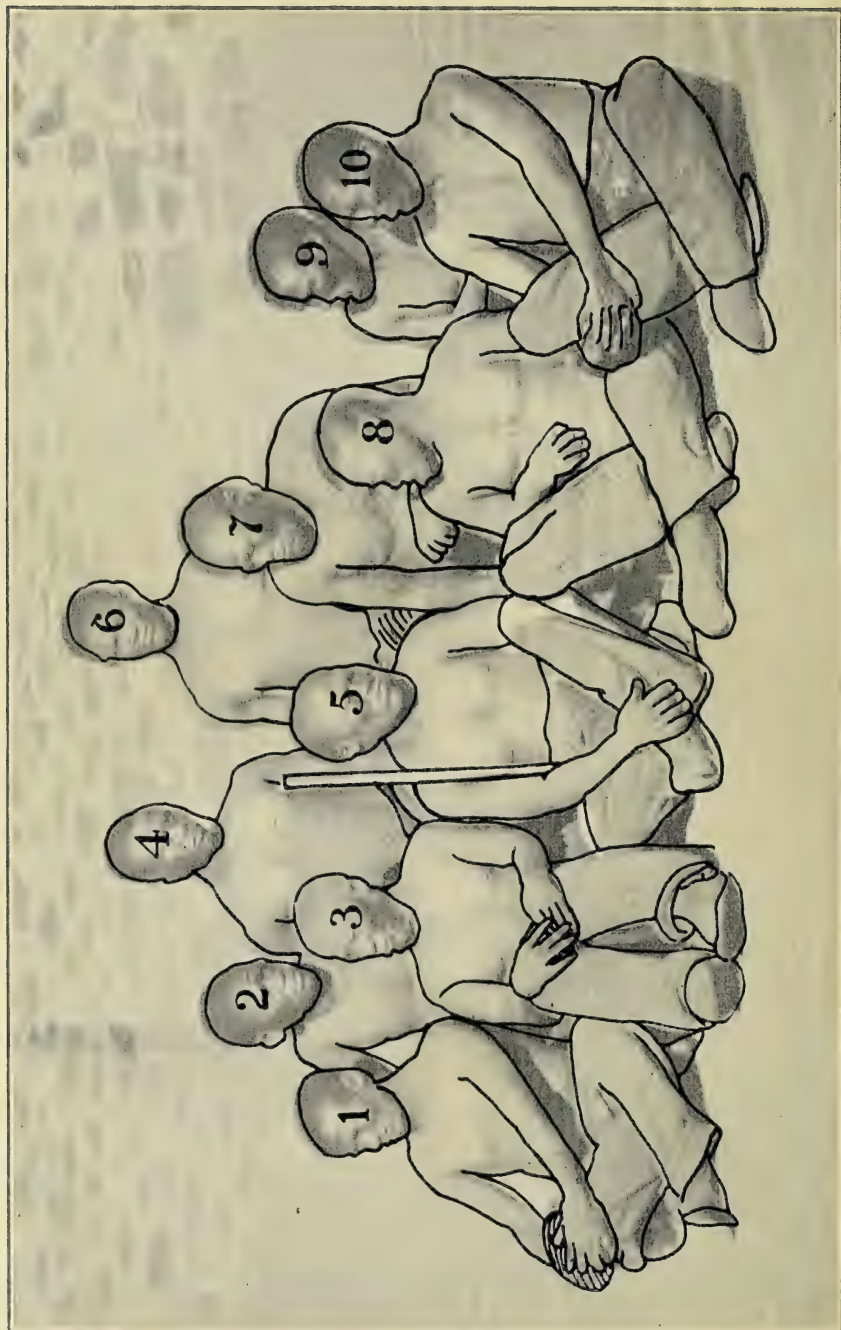
* There are some so-called Bushmen, who are merely impoverished individuals of other nations (Koranna, Betshuâna, &c.) who having lost their cattle have entered on the life of Bushmen. These, of course, do neither physically, nor in language, and ideas, belong to the Bushman nation.



BUSHMEN. *a.*

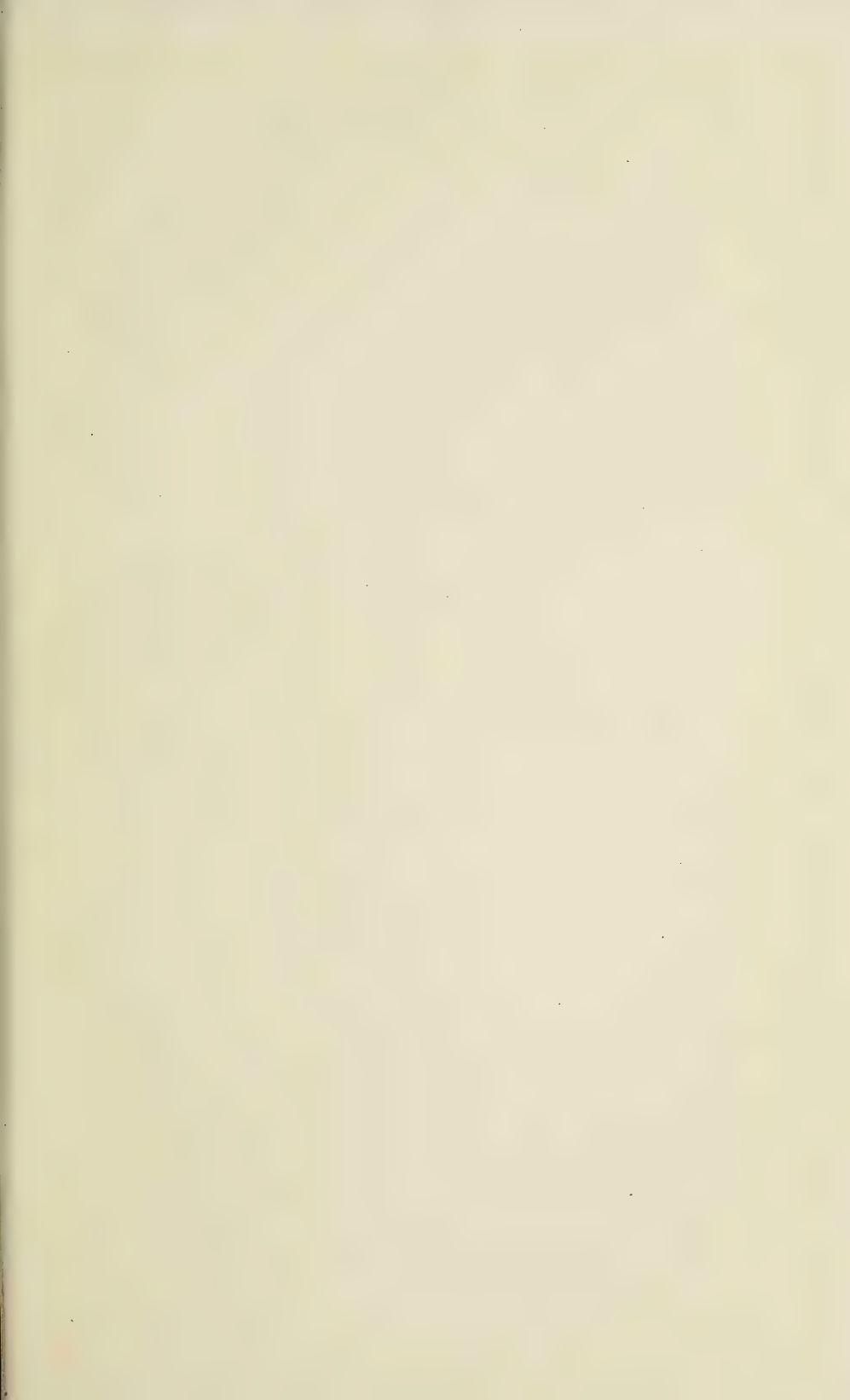
Photographed at the Breakwater Convict Station, Cape Town, about 1871.

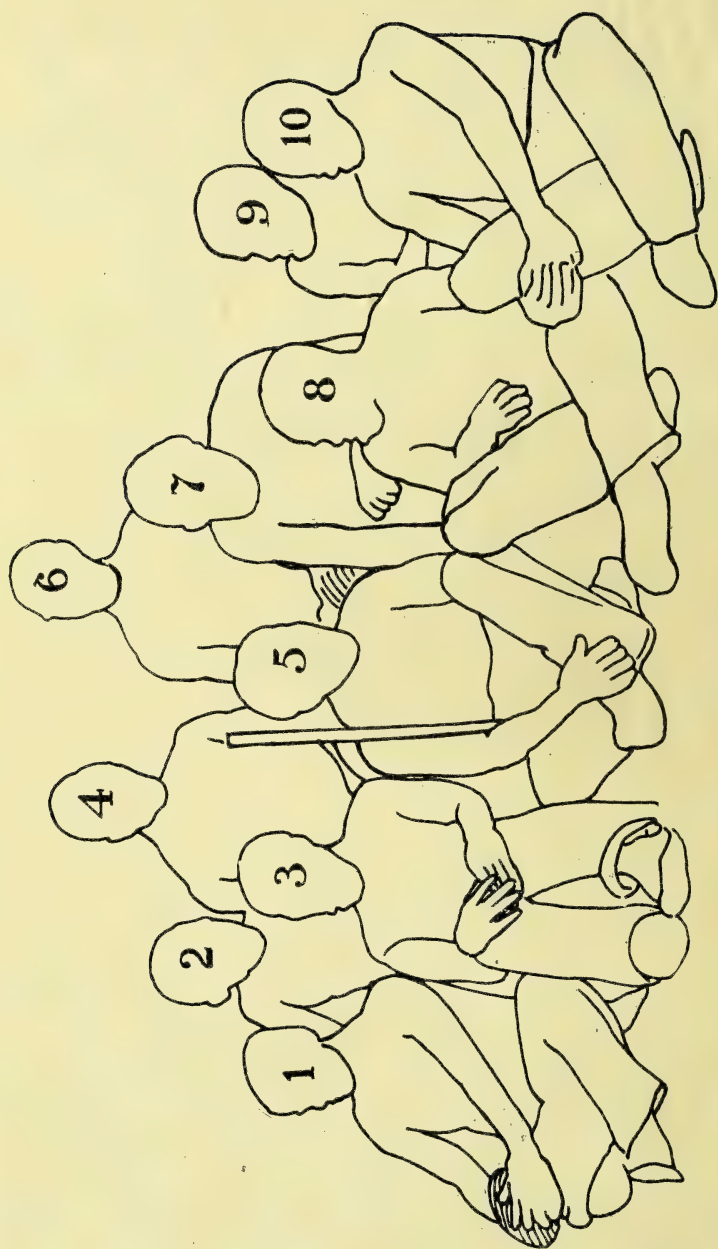




KEYSTONE GROUP ^a

Photographed at the Federal Water Convert Station, Cape Town, about 1871





KEY TO GROUP *a*.



BUSHMEN. *b.*
Same men as the preceding



Ilkábbo.



Ilkábbo.

Photographed at the Breakwater, 1871.

To the anthropologist it will be of interest to know exactly the kind of relationship or blood sanguinity which exists between the different Bushmen here photographed. To illustrate this clearly, I have added as full tables of their ancestors as I could ascertain.* These genealogical tables have been tested, and I have no doubt that in almost every instance they are reliable. Their very existence will, no doubt, help to set aside many erroneous ideas entertained regarding this nation, and its social relations, or rather its alleged want of regular social relations.

Besides the five Bushmen photographed according to Professor Huxley's directions, by Messrs. Lawrence and Selkirk, an excellent photograph has been taken by them of a group of ten Bushmen at the Breakwater. Amongst these a very old man is particularly worthy of attention (fig. 3 Oud Toontje) who is the father of the Bushman (II. No. 5-10 Coos Toontje) whose photograph was used as a sample enclosed in the circular, and who is himself again represented in fig. 9 of the Group. Also fig. 1 of the Group pictures one of the young Bushmen who has also been photographed according to Professor Huxley's directions, *viz.* (V. No. 19-22), Marcus. In this way a standard of measurement is supplied to the Group, of which several other members stand in some relationship to one or another of the Bushmen individually photographed. The same remark applies to three other Bushmen photographed by Mr. Barnard,—which although not in complete

[* It is much to be regretted that the genealogical tables, together with the whole of the photographs here referred to by Dr. Bleek, could not be reproduced with this Report.]

accordance with Professor Huxley's directions (they were partly done before their receipt) are yet sufficiently near to help in illustrating the characteristics of this remarkable race. For most of the remarks on the mental and bodily characteristics of the Natives represented in the Group I am indebted to the kindness of the Rev. G. H. R. Fisk, Chaplain at the Breakwater Convict Station.

On the suggestion of His Excellency Sir Henry Barkly, K.C.B., a few measurements (round the chest, &c.) have been added, where they still could be supplied. These measurements had not been mentioned in Professor Huxley's circular letter, and so had not been taken at first. This will explain their being wanting in several instances.

Regarding the pronunciation of the unusual signs which had to be employed in writing the Bushman names, the following remarks will be sufficient:—

T indicates the dental click

‡ „ „ palatal click

! „ „ cerebral click

|| „ „ lateral click

⊙ „ „ labial click

χ „ an aspirated guttural, like German *ch*

Ɔ „ a strong croaking sound in the throat

⋈ „ a gentle croaking sound in the throat

~ „ the nasal pronunciation of a syllable.

It is to be regretted that no females could as yet be photographed; as without them the collection is for anthropological purposes very incomplete. But upon the whole the photographs here given must only be considered as a first attempt which will shew what can be done here. A complete collection would not only require that females and children

should be included; but also that several of the nations as yet wholly unrepresented, as Betschuâna, Fingus, Zulus, Namaqua, should be added; and some others of whom only one individual is represented here (as Koranna and Kafir) should be portrayed in several individuals of different ages and sexes.

AN UNDATED MANUSCRIPT FRAGMENT FOUND AMONG
DR. BLEEK'S PAPERS, APPARENTLY WRITTEN
BETWEEN 1870 AND 1873.

If I am to state in a few words my present impressions regarding the affinity of Bushman and Hottentot, it is that they stand to each other pretty much in the same relation as French and German. As these two languages which are both descendants of the common Aryan stock, have become quite unlike each other in almost every feature, thus also Hottentot and Bushman, though at a remote period of some thousands of years branched off from a common stock.

CAPE OF GOOD HOPE.

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, 1873.

MOWBRAY, 15th 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 had incurred in this inquiry, up to the end of the year 1871, 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 1872, 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 £35 less than I had calculated that it would be, namely, £64 18s. To this sum is to be added £16 for expenses already incurred during the present year, to the 31st of March, making in all about £80 18s. 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 Natal the sum of £200 per annum was granted for several years to the Rev. H. Callaway, M.D., 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.

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 traveller, Dr. H. Lichtenstein. These were, probably, mainly obtained from those missionaries who at the beginning of this century were working among the Bushmen, some of them in connection with the London Missionary Society, and others sent out by a Dutch Society. In the original edition of Lichtenstein's book of Travels, these vocabularies stand by the side of his Koranna Hottentot vocabularies and phrases, on about eight pages octavo.

2. In 1857, I tested Lichtenstein's vocabulary, by

[* Mr. C. Brownlee, M.L.A., was at that time Secretary for Native Affairs.]

examining a few Bushmen and Bushwomen from the neighbourhoods of Colesberg and Burghersdorp, who were at that time at Robben Island, and in the Cape Town Gaol 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 No. 36 of Sir George Grey's Library.

3. In 1858, the Rev. C. F. Wuras 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 1859, but it did not return with him in 1860, nor did it arrive here with the main bulk of his library in 1863. It is probably now at Kauwau, New Zealand; but Sir George has promised to send us either the manuscript itself, or a copy of it.

4. In 1861, the Rev. G. Krönlein sent a few words and sentences of another (Transgariepian) 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 Achterveld, who were transferred for this purpose, by the order of His Excellency Sir P. E. Wodehouse, from the Breakwater to the Town Prison. The words and sentences then collected (mainly from

the lips of the elder of these two men) fill about sixty-six pages quarto; whilst an English index to these phrases occupies forty-eight pages folio, and an alphabetical vocabulary of those Bushman words, which contain no click, is on twenty-five further pages folio. Some remarks upon the language, based upon these materials, are to be found in my paper on "The Bushman Language," pp. 269-284 of "The Cape and its People," Cape Town, 1869.

6. In 1870, the presence of twenty-eight Bushmen at the Breakwater afforded an unprecedentedly rare opportunity of obtaining good instructors in the language. On the recommendation of the Rev. G. Fisk, the best-behaved 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 numerous tales and fables which are met with in 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 men (or other Bushmen) is necessary for several years; at least four;—two and a half of which have already expired. And soon after the arrival

of the elder Bushman, I took steps to ascertain the whereabouts 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 ere long one or both of the Bushmen will leave me.

7. What has been written down from the lips of the Bushmen, consists of more than four thousand columns (half pages quarto) of text, besides a dozen genealogical tables, and other genealogical, geographical, and astrological, &c., notices. 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 B refer to texts collected by myself, and those under L to collections made for me.*

* * * * *

8. The above texts are, to a great extent, already accompanied by as literal an English translation as could yet be achieved. The further process of translation will be materially facilitated by the dictionaries in course of preparation. An English-Bushman Vocabulary of 142 pages, and a Bushman-English one of 600 pages folio contain the results of the earlier studies, which are now being greatly modified and corrected by our better knowledge of the language. Of the texts, more than a dozen stories are as yet unfinished, and in the course of dictation, although some of them already extend over more than some hundreds of pages.

9. The main importance of this Bushman literature

[* The list of texts collected, given by Dr. Bleek in the above report, was later embodied by him in one sent in in 1875, and is, therefore, for reasons of space, omitted here.]

lies in the mythological character of the stories under I.-III., in which animals and heavenly objects are personified. In this characteristic the Bushman literature shows a marked difference from that of the Bântu nations (Kafirs, Betsuâna, Damara, &c.) who have legends, but, strictly speaking, no mythologies. The Bushman literature most nearly resembles that of their neighbours the Hottentots, and also that of the most primitive mythological stages of other more northern nations, whose languages either are sex-denoting, or may have branched off from the Sex-denoting languages, losing the sex-denoting characteristics. To this latter class of languages the Bushman also seems to belong, and (in contradistinction to the Hottentot, in which the gender of the nouns is everywhere clearly marked by the endings and maintained by the concord), it has no genders which have any reference to the distinctions of sex. If it ever were sex-denoting, it has now lost those signs of gender which so clearly mark the grammatical gender in Hottentot. Instead of eight different forms for each pronoun, as in Hottentot (masculine singular, feminine singular, common singular, masculine plural, feminine plural, common plural, masculine dual, and common dual),—the Bushman has only two forms, one which is only used in the singular (*ha* “he, she, it,” *ā*, “which, who, that”) and another which is mainly used for the plural (*hi* “they,” *ē*, “which, who, that”). I say purposely “mainly used for the plural,” for, curiously enough, the plural form is frequently employed in Bushman, where we should use the singular, and where, in fact, the singular is indicated by the Bushman himself, by the addition

of the first numeral, or some other clearly singular form. The fact seems to be that there are in Bushman two classes of nouns in the singular, viz., one which has the forms *ha* and *ā*, &c., for its corresponding pronouns, and the other with the forms *hi* and *ē*;—whilst the plural of both classes has only the one form for each pronoun,—this 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 corresponding endings. Thus Hottentot nouns terminating in -B or -P (masc. sing.) generally have in the plural the ending -KU (masc. plur.), and in the dual the ending -KHA (masc. dual). Likewise nouns ending in -s (fem. sing.) usually exchange this in the plural for the termination -TI (fem. plur.), and in the dual for -RA (comm. dual). The common singular termination -I similarly gives place in the plural to the ending -N or -IN (comm. plur.), and in the dual to the ending -RA (comm. 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 forms of the plural of the nouns, and from fifty to sixty different ways of forming the plural occur, at the least, in this language. It seems as if the most original form here were a reduplication of the noun, and that

* This is the only trace as yet found of that division of the nouns into classes which is effected by the concord.

this reduplication (more or less abbreviated), together with the use of certain other particles or variations of the stem of the noun, has given rise to the great multiplicity of the forms.

With these striking grammatical differences, both languages possess many obvious traits in common. The vocative *e.g.* is formed in Bushman with the ending *-we*, and in Hottentot by a terminal *-e* added to the pronoun of the second person.

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

The relative form of the verb (corresponding to the Kafir one in *-ela*) is in Hottentot formed by the suffix *-ba*, and in Bushman by the suffix *-a*.

The reduplication 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 at 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 correspondence 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.

INDEX *

A.

- ABOUT: 150-42.
 ABUNDANCE: 81, 83, 233.
 ACCOUNT OF, ON: 148-19.
 ACCUSATIVE CASE, EXAMPLES OF: 144
 and 145-1c. and 5., 146-6.
 ADJECTIVES, PLURAL OF: 153-87.
 ADVENTURES WITH ANIMALS: 255 to
 269.
 ADVERBS WITH THE FORM OF VERBS:
 152-65.
 AFTERNOON: 365.
 AFTERWARDS: 152-65.
 AGAIN, DO: 152-65.
Agama, LIZARD OF THE GENUS: 215,
 217, 319 (*see illustrations*).
 AIM, THE MISSING OF ONE'S: 83,
 277, 281.
 ALONG: 149-35 and 36.
 ALTAIR: 79.
 ALTERATIVE CASE, EXAMPLES OF:
 145-1c. and 5.
 ANCIENT JAPANESE, MYTHOLOGY OF:
 280.
 ANCIENT RACE, THE YOUNG MAN OF
 THE, WHO WAS CARRIED OFF BY
 A LION, WHEN ASLEEP IN THE
 FIELD: 175 to 191 (*see also*
Early Race, and First Bushmen).
 AND: 146-11.
 ANGER: 91, 149-40, 167, 169, 199,
 213, 308.
 ANGRY PEOPLE: 367.
 ANIMAL FABLES: 121 to 172.
 ANIMALS AND THEIR HABITS: 243
 to 255;
 adventures with them, 255 to 269.
 ANKLET: 87.
 ANOINTING:
 with a person's scent, 35;
 with the contents of the stomach,
 95;
 with perspiration, 27;
 compared with rubbing, 197;
 with fat, 345;
 with *||hára*, 375 to 379.
 ANTS' EGGS (*see Bushman rice*): 98.
 APPARITIONS, CONCERNING TWO: 365
 to 371.
 AQUILAE, ALPHA AND GAMMA: 79.
 ARM: 13, 15, 83, 291, 293, 299, 303;
 fending with the, 115;
 Decayed, 125;
 declension of, 150-50;
 male and female, 329.
 ARMPIT:
 perspiration of, 27, 85;
 of sun, 45 to 51, 55.
 AROUND: 151-53.
 ARROW, ARROWS (*see illustrations*):
 wound, 5, 13;
 of Mantis, 25;
 heads, 227;
 to sharpen an, 83;
 of Dawn's-Heart Star, 97;
 declension of, 152-72;
 of Mason Wasp, 171;
 grow out of spring, 203, 205;
 influenced by various things, 77,
 79, 273, 277;
 springbok have magic, 277;
 poisoned, 5, 283;
 noise of, 287;
 used by *||kábbó*, 295;
 bag for, 313;
 held in right hand, 329;
 made by men, 347;
 adhesive substance used in
 making, 363;
 The Marking of, 361 and 363.
 ASCEND, TO: 149-32.
 ASHES:
 stars made of, 73 to 77;
 of fire, 365.

* The *!kui* texts and Dr. Bleek's papers, given in the Appendix, are not included in this Index.

ASSEGAI: 93, 97, 98, 189, 308.
 AUTUMN: 315.
 AUXILIARY VERB: 150-43., 152-64.,
 155-94.
 AWARE, BE: 150-44.
 AWAY: 146-9., 148-22., 152-66.
 AXE: 347.

B.

BABOON, BABOONS:
 the Mantis, his son, !gāūnu-
 tsā^āū, and the, 17 to 37;
 speech of, 17;
 songs of, 17 to 23;
 a root eaten by, 76;
 and ||^āabbiten ||^āabbiten, The,
 255 to 259;
 name of leader, 257.

BACK:
 of mantis as hartebeest, 5, 9, 13,
 15;
 declension of, 151-63;
 of head, hollow at the, 11, 177,
 357;
 top of the, 349;
 of neck, 281, 333;
 kaross of, 209, 211;
 sensation in, before killing spring-
 bok, 335.

BACKBONE: 51, 53.

BAG: 27, 29, 31, 207, 209, 225, 281,
 311, 313, 343, 351, 355, 377.

BALL:
 game of, played by baboons, 23
 to 29, 33, 257;
 rolled by the son of the Wind,
 101, 103;
 used as an adjective, 154-87.

BANK, OF WATER: 31, 139, 151-63.

BARROW: 293.

BARTER: 375, 377.

BASK IN THE SUN, TO: 150-52.

BASTAARDS: 109 to 113, 307.

BAT AND THE PORCUPINE, HABITS
 OF THE: 247 to 253.

BE AWARE OF, 150-44;
 equal to, identical, 151-57;
 in, 152-74.

BEAST OF PREY: 67, 87, 239, 247.

BEAT, TO: 153-86.

BEATING OF THE FLESH: 330 and 331.

BEAUFORT (WEST): 293.

BEAUTY: 395.

BECAUSE: 148-19, 151-55.

BECOME, TO: 150-46.

BED: 227;
 of river, 11, 13, 107, 217, 293,
 315, 335.

BEES: 353, 355.

BELLY: 153-79.

BERGBUSHMEN: 144-1a.

BERRY: 225, 227, 345, 353.

BIG: 154-87.

BIGNESS: 257.

BILL: 213.

BILTONG FLESH: 60, 61, 163.

BIRDS:
 the blue crane, 85, 224, 225, 227
 (see *illustrations*);
 the black crow, 85;
 the bustard or knorhaan, 153-86,
 233, 311 (see *illustrations*);
 the ostrich, 53, 87, 127 to 137,
 137 to 145, 145-3, 147-18,
 149-30, 151-60, 153-75, 213,
 261, 275 to 279, 285, 307,
 314, 315, 333 to 337, 359,
 361;
 the vulture, 155 to 163;
 the *Saxicola Castor*, 255;
 the !kuerrelkuerre, 109;
 the †kāgara, 113;
 the †nèrru, 207 to 215 (see *illus-*
tration);
 the wind is a, 107, 109;
 little, 209, 213, 255;
 the Hammerkop, 391, 393.

"BIRDS OF SOUTH AFRICA," 391.

BITTERPITS: 299.

BLACK: 151-59, 299, 335, 337,
 117, 213, 375 to 379;
 Crow, the, 85.

BLAUWPUTS: 307.

BLOOD: 115, 137, 148-21, 279,
 335, 337, 347.

BLOSSOMS (?) : 153-83.

BLOW, TO: 148-29.

- BLUE CRANE, THE: 85, 224, 225,
227 (*see illustrations*).
- BODY: 15, 148-26., 153-86., 157,
171, 305, 309, 313, 317, 331,
333, 375, 377.
- BONE, BONES: 139, 141, 149-40.,
161, 309, 347;
The Treatment of, 275 to 285;
used for smoking, 293;
The Shaped Rib-, 345, 349.
- BOOKS: 331.
- BOOT (*see also Shoe*): 315.
- BOW (*for shooting*): 19, 27, 79, 97,
171, 273, 329.
- BOY: 133, 277, 329, 337.
- BRACELET: 87, 93.
- BRANCH: 383, 385.
- BREAK, TO: 149-40.
- BREAKWATER CONVICT STATION, THE:
293.
- BREAST: 139, 153-79, 171.
- BREASTBONE: 139, 141, 153-80.,
274 to 279.
- BREATH: 193, 269.
- BRINKKOP:
Bushmen, 146-8.;
mountain, 332 to 337.
- BROKEN STRING, THE: 237.
- BROTHER: 9, 49, 150-41., 205,
307, 335, 339, 367, 383.
- BROTHER-IN-LAW: 113-117, 233.
- BRUSH, BRUSHES: 27, 285, 287;
used in Springbok Hunting,
Preparation of the Feather,
359, 361.
- BUCHU: 117, 195, 197.
- BULB: 231.
- BULL, A WOMAN OF THE EARLY
RACE AND THE RAIN: 193 to
199.
- BULLROARER (*see !gôrn!gôrn*): 353,
355.
- BURDENS: 5, 113.
- BURIAL, MENTION OF: 308, 365, 367.
- BUSH, BUSHES: 3, 5, 11, 19, 53,
65, 67, 139, 153-83. and 85.,
165, 215, 245, 251, 263, 275,
279, 285, 311, 335, 349, 369,
371, 381, 399;
house of, 55;
screen of, 103, 105, 109, 111,
185, 283.
- BUSHMAN, BUSHMEN:
parsing of name for, 144-1a.;
different kinds of, 9, 54, 55, 57,
128, 129, 144-1a., 146-8.,
227, 301;
of Early Race (First), 37, 54, 55,
57, 73, 89, 155, 163, 175, 193,
205, 207, 215, 224, 239;
language, 9, 113, 144-1a., 301;
letters, 331;
"Folk-lore and other Texts,
A Brief Account of," 96, 331;
"A Glimpse into the Mythology
of the Maluti," 19;
names of places, 109, 307, 323,
332;
ownership of land, 307;
mode of treating bones, 275 to
285;
implements of, 3, 227, 345, 347,
349;
beds of, 227, 259;
musical instruments of, 321 to
325, 351 to 357;
Women, A Song sung by !gâûñû
and by, 231;
Presentiments, 331 to 339;
Soup Spoon, The, 349 (*see
illustration*);
Dance, An Account of a, 353 to
359;
Guiding Signs of, 381 to 385;
Dust signals of, 385 to 389.
- BUSHMAN RICE:
dried by the sun, 45, 47, 51;
resemblance to !haken, 85;
eaten by Lynx, 98;
sought for and dug out, 199, 201,
207 to 211, 341;
preserved in ostrich eggshell,
261;
carried by Canopus, 339;
influenced by dreams, 365.
- BUSTARD (*knorhaan*): 153-86., 311;
The Song of the, 233;
- BUTCHER-BIRD, THE: 113.

- C.
 CAAMA FOX, THE SONG OF THE: 223, 225.
 CALF: 199.
 CALL:
 of ostrich, 129;
 of bustard, 233;
 of springbok, 245.
 CANOPUS:
 prayer to, 83;
 and Sirius (*song*), 231, 233;
 names for, 338;
 and Sirius come out, Doings and Prayers when, 339, 341.
 CAP: 367.
 CAPE, THE: 295.
 "CAPE MONTHLY MAGAZINE," ARTICLE IN THE: 19.
 CAPE TOWN, *Ilkábbo's* CAPTURE AND JOURNEY TO: 291 to 297.
 CARRY, TO: 146-8.
 CART (*see also Wagon*): 317.
 CASES FOUND IN BUSHMAN: 145-1c. and 5., 146-6.
Castor, THE *Saxicola*, AND THE WILD CAT: 255.
 CAT, THE *Saxicola Castor* AND THE WILD: 255.
 CAT'S SONG, THE: 221, 223.
 CAUSATIVE VERBS: 151-61., 152-71., 153-76. and 78., 155-93.
 CAVE, THE MAN WHO FOUND A LION IN A: 261 to 269.
 CERTAIN HUNTING OBSERVANCES CALLED *!náanna-ssé*: 271 to 285.
 CHAIN, BUSHMEN FASTENED TO A: 293.
 CHEST: 9, 129, 153-79., 165, 291, 359.
 CHILD, CHILDREN:
 and Mantis, 3 to 17;
 of the Moon, 39, 51, 53;
 The Sun and the, 45 to 55;
 "Hartebeest's," 29;
 of Dawn's Heart, 85 to 98;
 feeding of, 127, 277 to 281;
 used as diminutive, 148-27;
 similar words to, 149-40, 153-86;
 of the ostrich, 145.
Dáí-ǵérreten, the Lioness, and the, 163 to 169 (*see illustration*);
 thrown to lion, 187 to 191;
 holding, carrying, and laying down a, 193, 195, 295, 333;
 of the Water, 199 to 203;
 of the springbok, 235;
 who cry, eaten by *!nū!numma-!kwiten*: 239, 241;
 of the baboons, 257;
 a, saves sleeping parents from a lion, 259, 261;
 not to play on springbok skin, 277;
 of *Ilkábbo*, 305 to 309;
 sent to fetch water and sticks, 17 to 23, 313, 339, 341, 357, 359;
 sent to look out, 333, 337;
 have their little fingers cut, 329, 331;
 apparitions of, 367 to 371;
 may not eat the jackal's heart, 373, 375.
 CLASSIFICATION OF NOUNS: 147-15.
 CLAW: 141.
 CLAY POTS:
 The Making of, 343 to 347;
 use of, as drums, 351.
 CLIFFS: 255, 259.
 CLOUDS: 113 to 119, 201;
 The Relations of, to Human Beings after Death, 397 to 401.
 COALS, LIVE: 361.
 COLD: 317, 339, 341.
 COLOURS MENTIONED BY BUSHMEN:
 47, 75 to 77, 117, 151-59., 198, 213, 227, 239, 281, 287, 299, 307, 323, 335, 337, 343, 359, 363.
 COME, TO: 148-28, 149-36. and 38., 155-94.
 COMPANION, COMRADE: 49, 101, 103, 119, 135.
 CONJUNCTIONS: 146-11., 148-19., 151-55., 152-69.

CONSCIOUS, BE: 150-44.
 CONSONANTS, CHANGE OF, IN PAR-
 TICLES: 144-1*b*. and *c*., 152-67.
 CONSORT, A: 146-12.
 CONTENTS OF THE STOMACH: 95, 279.
 COOKING, MENTION OF: 61, 85, 123,
 133, 155, 157, 185, 201, 225,
 295, 311, 321, 347, 375.
 COUGH: 245.
 COUNTRY OF BUSHMEN: 55, 379.
 COUSIN: 307.
 COVER OF FINGER: 283.
 COWARD: 375.
 CRANE, THE BLUE: 85, 224, 225,
 227 (*see illustrations*).
 CROSSER OF THE SPOOR: 223.
 CROW, THE BLACK: 85.
 CURSING, 9, 155, 161, 169.
 CUSTOMS AND SUPERSTITIONS: 327 to
 401.
 CUTTING OFF THE TOP OF THE LITTLE
 FINGER: 329, 331.

D.

DANCES:
 the *!kà*, 91, 93;
 the *!gôô* or *†gèbbi-gu*, 129, 131,
 355.
 An Account of a Bushman; 355
 to 359.
 DANCING RATTLES: 351, 353 (*see
 illustrations*).
 DARK, DARKNESS: 51, 75, 143, 263,
 273, 323, 357, 387.
 DAUGHTER: 15, 203, 211, 213, 291,
 295, 307, 331.
 DAWN: 81.
 DAWN'S-HEART STAR, JUPITER, *!kó-
 g!múintára*, Wife of the: 85
 to 98.
 DAY: 51, 69, 265, 267, 269, 271,
 273, 295, 297.
 DAYBREAK: 73, 357.
 DEATH:
 feigned by the Mantis, 3, 13, 15;
 of the Mantis' son, 23;
 The Origin of (Hare and Moon),
 57 to 65;

of *!hāunu*, 117;
 of lion, killed by hyena, 123 to
 127;
 of ostrich, killed by lion, 135;
 of ostrich, killed by a Bushman,
 137;
 of the Mason Wasp's Wife, 172;
 feigned to deceive a lion, 175 to
 179;
 of young man and lion, 191;
 of the Lizard, 215 to 217, 316;
 of the hyena, 229;
 of a Rain-sorcerer, 236;
 of jackal, killed by leopard,
 245;
 of lion, burnt by a child, 261;
 man's escape from, 267;
 caused by magic arrows of spring-
 bok, 279;
 of *!lkábbô's* relations, 307 to 309;
 of hares from heat, 311, 313;
 of a pet leveret, 319 to 321;
 beliefs concerning, 389 to 397;
 Relations of Wind, Moon, and
 Cloud to Human Beings after,
 397 to 401.

DECAY:

of hands in the neck of the
 tortoise, 37 to 41;
 of the ostrich's nail, 129, 135.

"DECAYED ARM": 125.

DECLENSION, EXAMPLES OF:

of nouns: 144-1*c*., 145-3. and
 5., 146-10. and 12., 147-14.,
 148-26. and 27., 149-40.,
 150-48. and 50., 151-60., 62.
 and 63., 152-72., 153-79. 80.
 and 85., 154-88.;
 of pronouns, 146-6.;
 of adjectives, 153-87.

DEER: 280.

DESTRUCTION: 169, 277;

DIALECTS OF:

Bergbushmen, 144-1*a*.;
 Brinkkop Bushmen, 146-8;
 Flat-Bushmen, 9, 144-1*a*., 146-8;
 Katkop Bushmen, native litera-
 ture in the dialect of the, 36 to
 40, 56 to 68, 78, 80, 126 to 136,

- 174 to 190, 198 to 204, 230, 236, 246 to 252, 254 to 274, 320 to 324, 364 to 370, 388 to 400.
- Dǎlkwǎin* (see *illustrations*):
 relations of: 66, 79, 126, 174, 230, 236, 246, 254, 260, 270, 365, 367, 369, 398;
 native literature given by, 56 to 68, 78 to 80, 126 to 136, 174 to 190, 230, 236, 246 to 253, 254 to 258, 260 to 274, 320 to 324, 364 to 370, 388 to 400.
- DIGGING:
 of *lhaken*, 85;
 -stick, 97, 361 (see *illustrations*);
 of *khǎssè*, 185;
 of Bushman Rice, 207, 209;
 of bulbs, 231;
 of clay, 343.
- DIMINUTIVES: 148-27., 149-30., 151-60.
- DIRECTION: 163, 181, 183, 253, 385.
- DISH: 275, 277.
- DISTANCE: 265, 273, 275, 301, 337, 393.
- DIVINATION BY MEANS OF SHOULDER BLADE: 280.
- Dǎi-ǎérreten*, THE LIONESS AND THE CHILDREN: 163 to 169 (see *illustration*).
- DOG, 59, 81, 223, 225, 281, 283, 285, 373, 375.
- DOINGS: 65, 325, 387;
 of the Springbok, 245, 247;
 and Prayers, when Canopus and Sirius come out, 339, 341.
- DOOR, DOORWAY: 76, 195, 229, 275.
- DOORBOOM: 345.
- DOWN: 149-38.
- DREAM:
 of Mantis, 25;
 as name of a man, 54, 285;
 speaks falsely, 331;
 Mode of getting rid of the evil influence of bad, 365.
- DRESS:
 of children, 15, 35;
 of Mantis, 27;
 of a woman, 87, 93, 195, 209, 213, 341, 367.
- DRIEDOORN: 349, 359, 363.
- DRUM, THE: 351, 355, 357.
- DRY, TO: 151-61.
- DUAL: 147-12., 314.
- DUNG: 345.
- DUST: 25, 105, 109, 111, 151-54., 357, 385 to 389, 397.
- DYING: 385.
- E.
- EAR, EARS: 95, 97, 195, 253, 303, 305, 351, 353;
 The Man who ordered his Wife to cut off his, 205;
 Piercing of the, 329.
- EARLY RACE OF PEOPLE: 37, 54, 55, 57, 73, 89, 155, 163, 175, 193, 205, 207, 215, 224, 227, 239.
- EARRING: 87.
- EARTH: 51 to 57, 73, 75, 143, 207, 209, 279, 293, 315, 343, 345, 353, 385 to 389.
- EAST, the: 119.
- EAT, TO: 148-25., 152-64.
- EDGE OF WATER: 139, 393.
- EGG, EGGS: 145-5., 239;
 of ostrich, 137, 141, 145;
 shell, 261, 313.
- ELBOW: 47.
- ENTER, TO: 149-39., 150-45.
- ENTRAILS: 209 to 213.
- ENTRANCE OF HUT (see also *Door*): 275, 277, 279.
- EUROPEANS, THE (see also *White men*): 109.
- EVIL INFLUENCE OF BAD DREAMS, MODE OF GETTING RID OF THE: 365.
- EXCLAMATIONS: 7, 9, 29, 31, 57, 159, 163, 169, 172, 211, 323, 365.
- EYE, EYES: 7, 9, 13, 15, 23 to 37,

81, 83, 97, 101, 123, 177,
179, 187, 251, 323, 335, 339,
345, 397, 399.

EYELASHES: 179.

F.

FABLES, ANIMAL: 121 to 172.

FACE: 57, 275, 299, 335, 357.

FALL, TO: 149-34, 36. and 38.

FAMINE: 235.

FAT: 37, 39, 345, 375.

FATHER: 11, 13, 17, 35, 77, 79,
91, 103, 105, 107, 203, 251,
253, 257, 305 to 309, 323,
325, 331, 333, 341, 387.

FATHER-IN-LAW: 285, 307.

FATIGUE: 15, 17, 225, 303, 313,
389.

FAULT: 325.

FEAR: 311.

FEATHER: 137 to 141, 147-14.,
149-30., 150-48., 151-58.,
213, 227;

brush, 27;

brushes, used in springbok
hunting, 285, 287, 359 to
361.

FEMALE: 141, 143, 329.

FIGHTING: 23, 29, 115 to 119, 131,
135, 145.

FINGER: 283;

Cutting of the Top of the Little,
329, 331.

FIRE: 5, 93, 97, 98, 233, 261,
267, 295, 349, 361 to 365,
393;

for cooking: 123, 125, 185,
347;

people found by their, 165, 167,
267, 309, 381;

-wagon (train), 295, 299;

pointed towards stars: 339, 341.

FIRST BUSHMEN (*see also Early
Race*): 55, 57, 205, 227.

FISTS: 23, 29, 59, 115.

FLAT BUSHMEN: 9, 54, 57, 144-1a.,
146-8., 301.

FLESH: 5 to 15, 60, 61, 63, 123,

125, 137, 141, 148-26., 152-
64., 201, 245, 271, 273, 277,
279, 295, 297;

beating of the, foretells events,
330, 331.

FLOUR: 255.

FLOWERS: 175, 231, 315, 395.

FOG: 193.

FOLK OF HOUSE: 185, 385.

FOLK-LORE AND OTHER TEXTS, A
BRIEF ACCOUNT OF BUSHMAN:
96, 331.

FOOD: 81, 111 to 113, 123, 125,
127, 155, 157, 163, 213, 245,
301, 309, 317;

eaten by Bushmen: 3, 53, 76,
77, 85, 98, 133, 135, 185,
225, 291, 295, 311, 313, 319,
321, 347, 355, 375;

eaten by new maidens, 77, 79,
199;

not to be eaten, 61, 77, 271,
273, 277, 373;

the seeking of, 85, 193, 199,
201, 207, 209, 211, 229, 247,
365, 385;

abundance of, 81, 83, 233.

FOOL: 41.

FOOLISH THINGS OR DOINGS: 205,
223.

FOOT, FEET: 105, 139, 145, 152-
72., 295, 303, 313, 333, 335,
351, 353, 357, 381, 383.

FOOTPATH: 385.

FOOTPRINT, FOOTSTEP (*see also
Spoor*): 75, 183, 385, 397,
399.

FOR: 151-55., 152-69.

FOREHEAD: 195, 255.

FORE LEGS, 281, 283.

FOREPART: 217.

FORM OF HARE: 313.

FOX, THE SONG OF THE CAAMA:
223, 225.

FRIEND: 369.

FROG: 9, 195.

FROGS' STORY, THE GIRL'S STORY;
THE: 199 to 205.

FUNGUS: 199.

G.

GALL: 149-40., 399.

GAMBROO (*see Kambro*): 3, 313.

GAME:

- hunted in summer, 53, 55;
- when shot, Moon not to be looked at, 67, 69;
- of young men not eaten by maidens, 77, 79;
- cutting up of, 3, 227;
- respect shown to, 271 to 283;
- pitfalls for, 307;
- eating of, 309, 317;
- mode of carrying, 335, 337.

GAMES:

- of ball, 23 to 29, 101 to 105;
- the *lkà*, 91, 93;
- the *lgōō* or *†gēbbi-ggū*: 129, 355.

GEMSBOK: 53, 163, 271, 273, 275 (*see illustrations*).GENITIVE PARTICLE: 144-1*b*., 145-1*c*., 3. and 5., 146-6. and 10., 147-12. and 14., 148-27., 149-40., 150-41., 151-60. 62. and 63., 152-72., 153-79. and 80., 154-88.

GET, TO: 150-47.

GIRL: 5, 95, 159, 189, 277, 371;

- of the Early Race, who made Stars, The, 73 to 79;
- 's Story; the Frog's Story, The, 199 to 205;
- has her left hand cut, 329, 331;
- changed by Rain into stars and flowers, 393, 395.

Go, TO: 148-22., 149-36. and 39., 150-51.

GOATS: 95, 227.

GOURA, THE: 321 to 325.

GRANDFATHER: 31, 33, 51, 81, 133, 135, 239, 261, 283, 305, 307, 333, 359, 373, 375, 383.

GRANDMOTHER: 51, 119, 207, 231, 339, 341, 373.

GRANDSON: 31, 33.

GRASS: 31, 215, 259, 261, 335, 343, 381;

- Bushmen, 9, 129, 227.

GREAT: 154-87.

GREEN: 198, 323, 335, 383, 399.

GROUND (*see also Earth, and Dust*): 7, 11, 39, 45, 47, 75, 97, 143, 144-1*a*., 151-54. and 63., 153-86., 209, 213, 215, 233, 313, 315, 335, 381, 383, 397.

GROW, TO: 155-93.

GUM: 345, 347.

GUN: 117, 259, 317.

H.

HAARFONTEIN: 109.

HABITS:

- Animals and their, 243 to 255;
- of the Bat and the Porcupine, 247 to 253.

HAEMATITE, RED: 359.

HAIR: 13, 95, 97, 147-14., 149-30., 150-43., 205, 261, 265, 269, 335, 349, 377, 399, 401.

HAMMERKOP: 391, 393.

HAND, HANDS: 3, 7, 37 to 41, 77, 79, 123, 157, 195, 273, 279, 285, 345, 353;

- clapping of, 91, 129, 355;
- cutting of, 329, 331.

HANDBARROW: 293.

HARDEN, TO: 153-78.

HARE, THE:

- and the Moon, Origin of Death, 57 to 65;
- part of the flesh not to be eaten, 61, 63;
- hunting of, 171, 309 to 313;
- treatment of bones of, 275;
- death of the leveret, 317 to 321.

HARM: 249, 253.

HAR RIVIER: 315.

HARTEBEST (*see illustration*):

- The Mantis assumes the form of a, 3 to 17;
- 's Children, 29;
- declension of, 149-40;
- skins used to hide a youth in, 183, 185, 191.

HARTUS KLOOF: 109.

HAVE, TO: 148-20.

HAWAIIAN VERBS COMPARED WITH
BUSHMAN: 146-9.

HE: 146-6.

HEAD: 5 to 15, 23, 39, 47, 65, 91,
117, 123 to 127, 151-62. and
63., 163, 167, 169, 177, 179,
181, 205, 227, 233, 257, 287,
335, 357, 367, 375 to 379, 399,
401.

HEAP OF BONES: 275 to 279, 285.

HEART: 17, 81, 83, 185, 191, 387,
389;

Dawn's-, 85 to 98;

Jackal's, not to be eaten, 373,
375.

HEAT: 125, 127, 175, 311, 313.

HEAVEN: 149-33.

HEELS: 13, 17 to 21, 303.

HER: 146-6., 147-12.

HIGH: 153-87.

HILL: 13, 15, 113, 175, 179, 183,
185, 187, 217, 339, 381.

HINDER PART: 217.

HIS: 146-6., 147-12.

HISTORY, PERSONAL: 289 to 325.

HITHER: 146-9.

HOLE: 107, 109, 207, 247, 249,
253, 343, 361, 379.

HOLLOW:

at the back of the head, 177,
357;

under knees, 337.

HOME, *||kabbō's* INTENDED RETURN:
299 to 317.

HONEY: 67, 355.

HORN, HORNS: 3, 13, 199, 333,
335, 347.

HOTTENTOT:

similarities in language, 144-1b.,
151-61., 154-90. and 91.,
155-93;

food eaten by, 225.

HOUSE: 11, 13, 35, 54, 55, 115,
123, 125, 131, 137 to 143,
146-10., 147-15., 159, 165 to
169, 185, 201, 209, 211, 269,
291, 295, 297, 301, 333, 335,
379 to 387.

HOUSEHOLD WORK: 301.

HUMAN BEINGS: 397.

HUNGER FOR TOBACCO: 235.

HUNTING: 67, 69, 87, 89, 107, 155,
157, 171, 175, 309 to 313,
339.

in summer, 53, 55, 387;

ground, 81, 85, 157, 203, 319;

leopard, 125;

Animals and their Habits,

Adventures with them and,
243 to 287;

Observances called *!nānna-ssē*,
271 to 285;

Tactics in Springbok, 285 to 287;

Preparation of Feather Brushes
used in Springbok, 359 to 361.

HUSBAND: 49, 73, 87, 89, 95, 115,
117, 146-12., 171, 195, 291,
295, 331, 369, 385, 387;

The Vultures, their Elder Sister,
and her, 155 to 163;

The *!nèrru* and her, 207 to 213.

HUT: 37, 76, 77, 117, 185, 187,
189, 193, 201, 205, 213, 229,
241, 301, 305, 323, 336, 337,
343, 381;

shelter of, 103, 105, 109, 187;

opening of the, 195, 229, 275 to
279;

heap of bones of, 275 to 279;

bones hidden in the, 281, 283.

HYENA, the: 85, 87, 91, 93, 97, 98;
carries off the old woman, 127,
229;

's Revenge, 123 to 127.

I.

I: 152-64.

ICHNEUMON, THE YOUNG: 31, 35.

ILLNESS: 193, 199, 277, 308, 309,
313, 379.

IMPERATIVE MOOD: 146-7.

IN, INTO: 149-39., 150-40. 42.
and 45., 152-74.

INDICATIVE MOOD: 146-7.

INSECTS: 65, 76, 101, 171, 337.

INSIDE: 141, 147-17., 334, 336.

INSTEPS: 351.

INTELLIGENCE: 199.

INVALID: 165.

IT: 146-6., 152-72.

J

JACKAL, THE: 85, 87, 97, 98, 143, 145, 309;

The Leopard and, 245;

Heart of, not to be eaten, 373, 375.

JAIL: 291, 293, 297.

JAPANESE, "THE MYTHOLOGY AND RELIGIOUS WORSHIP OF THE ANCIENT," 280.

JOINT OF LITTLE FINGER CUT OFF: 329, 331.

JOURNEY:

to Cape Town, *!kábbo's* Capture and, 291 to 297.in the Railway Train, *!kábbo's*, 299.

JOY: 3, 57, 63.

JUICE: 363.

K.

KAFIR, KAFIRS: 291, 295, 297, 308.

KAMBRO, GAMBROO, OR GAMBRO: 3, 313, 349, 353.

KAROSS: 15, 27, 31, 35, 87, 171, 193, 195, 209 to 213, 341, 375.

KATKOP DIALECT, NATIVE LITERATURE IN THE: 36 to 40, 56 to 68, 78, 80, 126 to 136, 174 to 190, 198 to 204, 230, 236, 246 to 252, 254 to 274, 320 to 324, 364 to 370, 388 to 400.

KENHARDT: 197.

KID: 245, 247.

KILL, TO: 145-2., 148-20.

KORANNAS: 225, 291 to 297, 359.

KNEE: 107, 141, 337.

KNIFE: 3, 11, 15, 38, 51, 227, 349.

KNORHAAN OR BUSTARD: 153-86., 233, 311.

KOTZE, JACOB: 109, 113.

KRAAL: 111.

KRIEBOOM: 225, 257, 259.

KUDU: 53.

L.

LAMB: 295.

LAND: 144-1a.

LANGUAGE:

of baboons, 17, 18, 20, 28;

of Mantis, 6, 8;

of Bushmen, 9, 113, 144-1a., 301.

LARGE: 154-87.

LARVAE: 85, 98.

LAYARD: "THE BIRDS OF SOUTH AFRICA": 391.

LEADER OF SPRINGBOK HERD: 339.

LEATHER, THE MOON IS A PIECE OF: 38.

LEFT-HANDED, 11.

LEG: 137 to 141, 149-40., 281, 283, 291, 297, 313, 335, 337, 367.

LEGENDS: 173 to 217.

LEGLET: 87.

LEOPARD:

Heart of, may be eaten, 373;

the Hunting, 125;

Tortoise, The Story of the, 37 to 41;

and the Jackal, The, 245.

LETTERS: 331.

LEVERET WAS KILLED, How *!han-
kass'ō's* PET: 317 to 321.*Libellula, Palpares* AND: 171.

LIE, TO: 150-45., 151-55., 152-74., 153-77.

LIFT, TO: 147-13., 148-29., 154-89.

LIGHT: 323.

LIGHTNING: 323, 325, 393 to 397;
!kágara and *!hānu*, who fought each other with, 113 to 119.

LION, THE: 150-41.;

The Hyena's Revenge upon the, 123 to 127;

jealous of the Voice of the Ostrich, 127 to 137;

The Young Man who was carried off by a, 175 to 191;

LION, THE (*continued*):
 's Story, 259 to 261;
 in a Cave, The Man who found
 a, 261 to 269;
 sorcerer in form of a, 187, 236.
 LIONESS: 98, 125;
 and the Children; *Ddi-χérreten*,
 the, 163 to 169.
 LITTLE: 148-27., 151-60., 153-
 87;
 finger, 329, 331.
 LIVER: 399.
 LIZARD, THE DEATH OF THE: 215
 to 217, 316 to 321 (*see illustrations*).
 LOCUSTS: 76, 101.
 LOSS OF *Ikábbo's* TOBACCO POUCH,
 THE: 235, 237.
 LOUSE, THE: 337.
 LOVE, TO: 169.
 LUNGS: 129 to 135.
 LYNX, THE:
 the Wife of the Dawn's-Heart
 Star, 85 to 98;
 derides the cat, 221 to 223.

M.

MAD THINGS: 213.
 MAGICIAN (*see Sorcerer*).
 MAGISTRATE: 291 to 297 (*compare
 also Master*).
 MAIDENS, NEW: 76 to 79, 199.
 MAKING OF CLAY POTS, THE: 343
 to 347.
 MALE: 151-60., 247, 283, 329, 343.
 MALUTI BUSHMEN, A GLIMPSE INTO
 THE MYTHOLOGY OF THE: 19.
 MAMMA: 247, 249, 323, 325, 365,
 395.
 MAN, MEN: 145-1c.;
 of Early Race, 37, 54 to 57, 73,
 89, 155, 157, 163, 175, 193,
 205, 207, 215, 224, 227, 239;
 Sun, Moon, Star, Wind and Rain
 as, 38, 54, 57, 91, 107, 113,
 195, 298;
 animals who were, 59 to 63, 127
 to 135, 171, 215, 224, 233;

old, 13, 19, 21, 29, 49, 317, 387
 (*see also Grandfather*);
 young, 51, 77, 79, 309;
 The Young, carried off by a Lion,
 175 to 191;
 flesh of, 5, 330;
 mortality of, 59 to 65;
 cursed, 9, 161, 169;
 white, 255, 259, 295 to 299;
 black, 299;
 must not touch a springbok when
 shooting, 271 to 275;
 arrows of, influenced by what
 women eat, 77, 277;
 dances of, 91, 129, 351 to 357;
 work of, 231, 281, 301, 303,
 305, 347, 349, 355, 361, 377,
 387;
 have their ears pierced, 329;
 signal with dust, when faint, 385
 to 389.
 MANTIS, THE (*see illustrations*):
 stories about, 1 to 37;
 Assumes the Form of a Harte-
 beest, 3 to 17;
 pronunciation of, 6, 8, 9;
 The Son of, and the Baboons, 17
 to 37;
 is tricked by the Great Tortoise,
 36;
 a story of, found among Maluti
 Bushmen, 19;
 the Moon is a shoe of the, 38,
 53.
 MARKING OF ARROWS, THE: 361,
 363 (*see illustrations*).
 MARKS: 335, 381, 383.
 MARRIAGE:
 of animals, 125, 233;
 of *Ikábbo* and his children, 307.
 MARROW: 279, 281.
 MARRY, TO: 147-12.
 MASON WASP AND HIS WIFE, THE:
 171, 172.
 MASTER: 109, 111, 225, 303, 315.
 MAT: 103, 109, 183, 185, 203,
 205.
 MATE: 9, 39, 151-60., 159.
 MEAT (*see also Flesh*): 3, 53, 60 to

- 63, 137, 148-26., 157, 161,
163, 225, 239, 271 to 277,
297, 321, 331, 347.
- MIDDLE, MIDST: 159, 161, 171,
177, 197, 317.
- MILK: 363.
- MILKY WAY, THE: 73, 75, 251,
253.
- MINES: 379.
- MIST: 193.
- MODE OF GETTING RID OF THE IN-
FLUENCE OF BAD DREAMS: 365.
- MOODS OF VERB: 145-2., 146-7.,
148-25., 149-40.
- MOON:
Sun and, 43 to 69;
is a shoe of the Mantis, 38, 53;
is cut by the Sun, 38, 39, 51, 53;
prayer to, 57, 59;
and Hare, story of the Origin of
Death, 57 to 65;
not to be looked at when Game
has been shot, 67, 69;
turning back of, 299, 303, 305,
315;
names of, 298, 57 (*see* 365);
Relations of, to Human Beings
after Death, 397 to 399.
- MORNING: 87, 189, 263, 267, 293,
357, 387.
- MOTHER: 45, 47, 55, 59 to 63, 67,
69, 73, 77, 91, 101 to 105,
111, 113, 187, 191, 199, 201,
203, 211, 213, 245, 247, 251,
261, 309, 365, 369, 391 to
399.
- MOTION, VERBS OF: 146-9.
- MOUNTAIN: 107, 109, 119, 197,
215, 217, 305, 332, 337, 379.
- MOUNTED, BE: 151-53.
- MOUTH: 25, 59, 83, 123, 127 to
131, 157, 207, 239, 275, 299,
321, 351.
- MOWBRAY: 299.
- MUCUS: 113.
- MURDER OF *||kábbo's* BROTHER: 308.
- MUSICAL INSTRUMENTS: 321 to 325,
351 to 357 (*see illustrations*).
- MUST: 152-64., 155-94.
- MY: 147-12.
- MYTHOLOGY:
Mantis, 3 to 41;
Sun and Moon, 43 to 69;
Stars: 73 to 98;
Wind, etc., 101 to 119:
of the Maluti Bushmen, A Glimpse
into the, 19;
and Religious Worship of the
Ancient Japanese, 280.
- N.
- NAIL: 129, 135.
- NAME: 29, 101 to 105, 113, 205,
225, 247, 305, 315, 317.
- NAPE OF NECK: 11 and 12, 357.
- NECK: 5, 9, 15, 37, 39, 41, 197,
281, 333.
- NEIGHBOURHOOD: 313.
- NESTS: 215.
- NET: 117, 137, 147-18.
- NEWS (*see also Story*): 389, 393.
- NIGHT: 51, 53, 75, 93, 237, 251,
271, 273, 283, 295, 297, 321,
387, 393.
- NOISE: 33, 211, 237, 245, 253,
267, 287.
- NOMINATIVE CASE, EXAMPLES OF:
144-1c., 145-5., 146-6., 147-
14., 149-40., 150-41. and 50.,
151-54. and 62., 152-72.,
153-79. 80. and 85., 154-88.
- NOON: 23, 175, 185, 251, 295, 311,
337, 357, 393.
- NOSE: 113, 265.
- NOSTRIL: 115, 253.
- NOT: 154-87.
- NOUNS: 145-1c. and 5., 147-12.
and 15.
- NUMERALS:
one, 150-40., 155, 308, 209, 225;
two, 165, 167;
three, 165, 167, 291.
- O.
- OBSERVANCES, CALLED *!nānna-sšē*,
CERTAIN HUNTING: 271 to
285.

OLD :

man, 13, 19, 21, 29, 49, 77, 317,
387 (*see also Grandfather*);
people, 227, 273, 367;
woman, 45, 47, 49, 127;
woman's Song, The, 229.

ONE: 150-40., 155, 209, 225, 308.

OPENING OF HUT: 195, 229, 275 to
279.

ORANGE RIVER: 391.

ORIGIN OF DEATH, THE: 57 to 65.

ORNAMENTS: 87, 93.

ORPEN, MR. J. M.: 19.

OSTRICH, THE: 145-3., 151-60.,
153-75., 314 (*see illustrations*);

hunting and trapping of, 53, 307,
315;

parts of, eaten, 123, 125, 133,
135;

eggs and eggshells of, 141 to
145, 261, 313;

feathers of, 147-14., 149-30.,
213, 285, 359, 361;

sinew of, 147-18.;

breastbone of, used as dish, 275
to 279;

coming of, felt by Bushmen, 333
to 337;

The lion jealous of the voice of,
127 to 137;

The Resurrection of, 137 to
145.

Otocyon Lalandii, THE: 375.

OUT: 149-36., 347.

OX: 193.

P.

PAIN: 117.

PALLAS' DISCOVERY AMONG THE
KIRGHIZ: 280.

Palpares and *Libellula*: 171.

PAN, THE SALT: 367.

PAPA: 11.

PARENTS: 13, 41, 101, 107, 113,
257, 259, 261.

PARSING OF PART OF 'THE
RESURRECTION OF THE OSTRICH':
144 to 155.

PART: 217, 345, 369, 371.

PARTICLE :

genitive, 144-1b., 147-12., 148-
27., 152-67.;

omission of genitive, 147-12.
and 14.;

verbal for indicative and impera-
tive, 146-7.;

verbal for past perfect or plu-
perfect, 147-16., 152-67.;

verbal for auxiliaries, 150-43.,
155-94.

PASS, THE: 215, 319.

PAST, particle indicating: 147-16.

PATH: 53, 303, 315.

PAXWAX: 349.

PEACE: 249, 379.

PEOPLE: 17 to 21, 53, 55, 95, 97,
159, 161, 165, 183 to 191,
237, 263, 267 to 273, 301,
339, 367, 369, 375 to 391.

PERFECT TENSE, THE: 145-2., 147-
16., 148-25. and 28., 149-37.
and 40., 152-67., 154-89.,
155-92.

PERSPIRATION OF ARMPITS, 27, 85.

PETTICOAT: 87.

PICK UP, TO: 147-13., 154-89.

PIECE: 157, 257, 277, 339, 341.

PIERCING EARS AND NOSE: 329.

PIT OF WATER: 195, 305, 323.

PITFALL: 307.

PLACE, THE: 151-55., 154-91.,
155-92.

PLACE, TO: 148-24.

PLANT, THE: 153-85.

PLENTY, CONNECTED WITH STARS:
81, 83, 233.

PLUMAGE: 213.

PLUPERFECT, THE: 147-16.

PLURAL :

of nouns, 144-1a., 145-1c., 146-5.
and 10., 147-12. and 14., 148-

21. 26. and 27., 149-40., 150-
41. 48. and 50., 151-58. 60.

and 62., 152-72., 153-79. 80.
85. and 86., 154-87.;

of pronouns, 146-6., 147-15.,
149-30., 151-57.;

of diminutive, 148-27., 151-60.;

PLURAL (*continued*):

of verb 'to be', 151-57;

of adjectives, 151-59., 153-87.

POETRY: 219 to 241.

POISON: 67, 85, 98, 101, 271, 283, 363.

POOL: 217, 381, 385, 393.

PORCUPINE, THE:

time for returning home of, 81;

food of, 76, 101;

Habits of the Bat and, 247 to 253;

bones of, 275.

POSSESS, TO: 148-20.

POT, POTS: 123 to 127, 149-40., 155, 311, 351, 375;

The Making of Clay, 343 to 347.

POUCH FOR TOBACCO: 235, 237.

PRAYER:

to the Young Moon, 57, 59;

to a Star, 81, 83;

and Doings, when Canopus and Sirius come out, 339, 341.

PREPARATION OF FEATHER BRUSHES USED IN SPRINGBOK HUNTING, 359, 361.

PRESENTIMENTS, BUSHMAN: 331 to 339.

PRISON: 295.

PRONOUNS: 146-6., 147-12. and 15., 150-40., 151-55. and 57., 152-64. 65. and 72., 154-91., 155-94., 163.

PROTELES: 349.

PUMPKIN: 363.

PUT, TO: 148-24., 150-49.

Q.

QUAGGA, THE: 87, 123, 125.

QUARTZ: 227.

QUILL: 141.

QUIVER: 25, 27, 31, 171, 187.

R.

RACE OF MEN, THE EARLY: 37, 54, 55, 73, 89, 155, 163, 175, 193, 205, 207, 215, 224.

RAILWAY TRAIN, *Ikábbo's* JOURNEY IN THE: 299.RAIN: (*see also Water*) 149-40;

sorcerers, 113, 236, 237, 323;

falls, 143, 261, 263, 293, 315, 321, 323;

brings lightning, 323, 325, 393 to 397;

Bull, A Woman of the Early Race and the, 193 to 199;

changes girls into flowers or stars, 393, 395.

RATTLES, THE BUSHMAN DANCING: 351, 353 (*see illustrations*).

RAVINE: 165, 167.

RED: 343, 359, 281, 287, 76, 13.

REDUPLICATION, EXAMPLES OF:

in nouns, 146-10., 148-26. and 27., 149-40., 150-50., 151-62., 152-72., 153-79. and 80;

in verbs, 149-37., 150-47. and 49., 151-61., 152-68. and 71., 153-76. 77. 78. and 81., 155-93;

in pronouns, 146-6;

in adjectives, 153-87.

REEDS: 87, 89, 91, 95, 98, 205, 330.

RELATIVE PRONOUNS: 147-15., 150-40., 151-55. and 57., 154-91., 155-92., 314.

RELIGIOUS WORSHIP OF THE ANCIENT JAPANESE: 280.

RESIN: 363.

RESPECT SHOWN TO ANIMALS: 183, 271, 277.

RESURRECTION:

of the Mantis' son, 31 to 37;

of the Ostrich, 137 to 145;

of man, 59 to 65;

of game, 67.

RETURN HOME, *Ikábbo's* INTENDED: 299 to 317.

REVENGE, THE HYENA'S: 123 to 127.

RIB BONE, THE SHAPED: 345, 349 (*see illustrations*).

RIBS: 11, 141, 333.

RICE, BUSHMAN: 45, 47, 51, 85,

98, 199, 201, 207 to 211, 261,
339, 341, 365.
RICHES (*see Abundance*).
RIDER: 365, 57.
RIVER BED: 11, 13, 107, 217, 293,
315, 335.
RIVER, ORANGE: 391.
RIVIER, THE HÂR: 315.
ROAD: 291 to 295, 303, 305, 315.
ROCK: 229, 307.
ROOTS: 75 to 77, 97, 185, 215,
349.
ROUND: 150-42., 154-87.
RUSH OF THE STORM: 325.
RUSTLING OF FEET: 335, 373.

S.
SACK: 147-18., 209.
SALIVA: 79.
SALT PAN: 367.
SAND: 11, 217, 343.
Saxicola Castor AND THE WILD CAT,
THE: 255.
SCAR: 59, 135.
SCENT: 27, 35, 85, 193, 199, 249,
265, 269, 273, 275, 373,
397.
SCRATCH, TO: 155-92., 333, 337.
SCREEN OF BUSHES: 103, 185, 283.
SEASONS, NAMES OF THE: 51, 53, 55,
83, 311, 315, 337, 339.
SENSATION: 333 to 337.
SEX: 147-12., 151-60., 329.
SHADE: 225, 311, 336, 337, 399.
SHE: 146-6.
SHEEP: 111, 280, 291, 293, 297.
SHELL: 261, 313, 363.
SHELTER:
for hut, 103, 105, 109, 111, 185;
for shooting, 283.
SHEPHERD: 111.
SHINING: 67.
SHOES: 11, 13, 38, 53, 87, 139.
SHOOTING: 17 to 21, 53, 67, 73,
83, 171, 172, 187 to 191, 277,
283, 287, 311, 315, 317, 329,
361, 387.
SHORT: 153-87.

SHOULDER: 3, 5, 225, 227, 333,
343;
blade, 9, 11, 277 to 285, 341.
SIDE OF HILL: 165, 167, 217, 379.
SIGNS MADE BY BUSHMEN:
to show in which direction they
have gone, 381 to 385;
to call for help, 385 to 389.
SINEW: 147-18., 351, 353.
SIRIUS AND CANOPUS: 231, 233,
339, 341.
SISTER:
elder, 3, 5, 7, 39, 89, 91, 95,
155 to 163, 201, 211, 367,
369;
younger, 5, 85 to 91, 95 to 98,
113 to 117, 159, 367;
-in-law, 87, 91 to 95, 157.
SIT: 147-17., 151-53.
SKIN: 3, 87, 98, 107, 147-15., 153-
75., 155, 157, 163, 183, 185,
191, 205, 209, 213, 227, 277,
281, 283, 287, 325, 343, 349 to
353, 359, 361, 369, 373, 375.
SKY: 27, 45, 47, 53 to 57, 67, 73
to 77, 137, 149-33., 159, 161,
341, 393, 399.
SLATE: 307.
SLEEP: 175, 197, 249, 337, 357,
359.
SMALL: 153-87.
SMELL (*see Scent*).
SMOKE, SMOKING: 235, 237, 293
to 297, 301, 303, 361, 381;
SMOKE'S MAN: 109, 285.
SNEEZING: 115.
SOLE OF FOOT: 13.
SON: 341, 375;
of the Mantis, and the Baboons,
The, 17 to 37;
of the Wind, The, 101 to 107;
of *Ikábbo*, 109, 285, 291, 295,
307.
SONGS:
of baboons, 17 to 23;
of the *ñèrru*, 211;
of the Lizard, 215, 319;
The Cat's, 221, 223;
of the Caama Fox, 223, 225;

SONGS (*continued*):

- of the Blue Crane, 225, 227;
 - The Old Woman's, 229;
 - Sung by the Star *!gāunū* and by Bushmen Women, 231;
 - Sirius and Canopus, 231, 233;
 - of the Bustard, 233;
 - of the Springbok Mothers, 235;
 - !kabbo's*, on the Loss of his Tobacco Pouch, 235;
 - The Broken String, 237;
 - of *!nū!nūmma-!kwiten*, 239.
- SORCERERS: 113, 187, 189, 236, 237, 323, 369, 379.
- SOUND: 237, 241, 247.
- SOUP: 123 to 127, 311, 349.
- SPINE: 9, 163.
- SPLINTER: 15, 227.
- SPOON: 347, 349.
- SPOOR: 183, 223, 225, 265, 269, 337, 361.
- SPRING (*the season*): 337.
- SPRING (*of water*): 197, 201 to 205.
- SPRINGBOK:
- shooting, 53, 55, 109, 283, 317, 335, 339, 361, 363, 387;
 - Hunting, Tactics in, 285 to 287;
 - superstitions connected with, 77 to 83, 271 to 285, 333, 335;
 - Doings of the, 245, 247, 117, 107, 273, 311;
 - eating of, 155, 157, 161, 163, 245, 291, 295;
 - Mothers, Song of the, 235;
 - skin of, 209, 213, 227, 277, 281, 343, 351, 353, 359, 361;
 - other parts of, used by Bushmen, 279, 313, 347 to 353.
- STAFFORDSHIRE, BELIEF FOUND IN: 280.
- STAR, STARS: 71 to 98.
- The Girl of the Early Race who made, 73 to 79;
 - !gāunū*, who singing named the, 79, 81;
 - and porcupine, 81, 251, 253;
 - What they say, and a Prayer to a, 81, 83;
 - !kó-g!nuyintára*, wife of the

- Dawn's-Heart (Jupiter), 85 to 98;
 - identification of certain, 79;
 - Song sung by *!gāunū* and by Bushman women, 231;
 - Sirius and Canopus, 231, 233;
 - abundance attributed to, 81, 83, 233;
 - Doings and Prayers when Canopus and Sirius come out, 339, 341;
 - fall at death of a person, 389 to 393.
- STARVATION: 317.
- STEM: 161, 177, 197, 345, 361.
- STICKS: 17 to 23, 123, 127, 150-41., 177, 179, 229, 255, 257, 279, 281 to 285, 339, 341, 359, 361, 363;
- for digging, 77, 97, 207, 343, 361.
- STILL, YET: 151-56.
- STOCKS: 291, 297.
- STOMACH: 53, 63, 83, 279, 347;
- contents of the, 95, 279;
 - used to fetch water in, 163, 313.
- STONE, STONES: 109, 153-86., 163, 291, 323, 345, 347, 353, 359, 361, 365, 379;
- knives, 3, 11, 15, 227, 347;
 - of digging-sticks, 361.
- STORM, DESCRIPTION OF A: 321 to 325.
- STORY: 47, 57, 65, 127, 225, 301, 303, 309, 391;
- The Girl's Story; the Frog's, 199 to 205;
 - A Lion's, 259 to 261.
- STOUT: 154-87.
- STOW, NATIVE RACES OF SOUTH AFRICA: 321.
- STRANGER: 305.
- STRAP: 213.
- STRENGTHEN, TO: 152-71., 153-76.
- STRING: 171, 283;
- The Broken, 237.
- STRIPE ON THE FACE OF THE SPRINGBOK: 335.
- STRONG, TO BE: 152-71.
- STUFF: 107.

- STUMP: 383.
 SUBJUNCTIVE MOOD: 145-2., 148-25. and 28., 149-40., 152-67.
 SUMMER: 51 to 55, 83, 311, 313, 399.
 SUN: 13, 33, 35, 139, 150-52., 183, 293, 301, 311 to 315, 335 to 341, 385, 387, 399;
 and Moon, myths of, 43 to 69;
 cuts Moon, 38, 39, 51, 53;
 into the Sky, The Children are sent to throw the Sleeping, 45 to 57;
 and Stars, 73, 75;
 rises, 51, 93, 269, 273, 355;
 sets, 51, 107, 111, 191, 273, 357;
 other name of, 298, 301.
 SUNSET: 89.
 SURFACE: 351.
 SUPERSTITIONS, CUSTOMS AND: 327 to 401.
 SWALLOW, TO: 153-84.
- T.
- TACTICS IN SPRINGBOK HUNTING: 285 to 287 (*see illustrations*).
 TAIL: 131, 193, 281.
 TAKE, TO: 146-8., 147-13., 148-20., 149-31. and 32.
 TALL: 153-87.
 TAPPING OF THE FLESH: 333.
 TEARS: 25, 177, 187, 189.
 TEETH: 169, 225.
 TENSES OF VERB: 145-2., 147-16., 148-25. and 28., 149-37. and 40.
 THAT, IN ORDER THAT, 152-64., 154-91., 155-94.
 THEY: 146-6.
 THIGH: 5, 9, 351.
 THINK, TO: 150-44., 152-73., 154-90.
 THINKING-STRINGS: 87, 89.
 THIRST: 69, 175, 313.
 THIS: 146-11., 154-91.
 THITHER: 146-9.
 THONG: 7, 9, 13, 333, 359, 373.
 THORN: 175.
 THORN BUSH: 275.
 THREAD: 147-18., 353.
 THREE: 165, 167, 291.
 THROAT: 123, 129.
 THUNDER: 117.
 THUNDERBOLT: 397.
 THUNDERSTORM, THE: 321 to 325.
 THY: 147-12.
 TIME: 159, 181, 191, 249 to 253, 265, 357, 367, 369, 371, 389, 391.
 TINDERBOX-OWNER: 13.
 TIP OF EAR: 353.
 TOBACCO: 235, 237, 293.
 TOOTH (*see Teeth*).
 TOP: 165, 167, 179, 183, 187, 349, 383.
 TORTOISE: 279, 363;
 The Story of the Leopard, 37 to 41.
 TOWARDS: 146-9.
 TRAIN: 295, 299.
 TRANSFORMATION:
 of Mantis into a hartebeest, 3 to 17;
 of the Dawn's-Heart's wife into a lynx, 87 to 98;
 of a lizard into two mountains, 217;
 of a man into a bustard, 233;
 of girls into vultures, 155 to 163;
 of people into frogs, 195, 199, 203, 205;
 of girls into stars and flowers, 393, 395.
 TRANSITIVE VERBS: 151-61.
 TREATMENT OF BONES, ETC.: 275 to 285.
 TREE: 65, 153-85., 161, 175, 177, 195, 197, 225, 257, 259, 305, 315, 335, 345, 349, 379.
 TRICKS: 277.
 TRUTH: 331.
 Tsátsi: 81, 91, 238, 283, 319, 359, 373, 375.
 Ttō: 281, 359, 375 to 379.
 Two: 165, 167.

U.

UNCLE: 255.
 UNDERCUT: 163.
 UNDERSTANDING: 307.
 UNSTIFFEN, TO: 152-68.
 UPON: 151-53.

V.

VEGETABLE: 153-85.
 VELDSCHOEN: 139, 153-75.
 VERBS:
 moods and tenses of, 145-2.,
 146-7., 147-16., 148-25.,
 149-37. and 40., 154-89;
 of motion, endings of, 146-9;
 joining of, 146-8., 148-22. and
 29., 149-32. and 36;
 respective form of, 148-28., 155-
 92;
 auxiliary, 150-43., 152-64.,
 155-94;
 adverbs with form of, 152-65;
 causative or transitive, 151-61.,
 152-71., 153-76. and 78.,
 155-93;
 reduplication in, 149-37., 150-
 47. and 49., 151-61., 152-68.
 and 71., 153-76. 77. 78. and 81.

VERMIN: 65.

VICTORIA WEST: 291.

VISCERA: 275.

VISITING: 53, 301, 303.

VLEI: 105, 217.

VOCATIVE CASE: 145-1c., 165, 167.

VOICE OF THE OSTRICH, THE LION
 JEALOUS OF THE: 127 to 137.

VOWELS AFFECT CONSONANTS: 144-
 1b., 146-6.

VULTURES, THEIR ELDER SISTER,
 AND HER HUSBAND, THE: 155
 to 163.

W.

WAGON: 111, 291, 293, 295, 299.

WALK, TO: 150-51., 153-81.

WAR: 21.

WARMTH: 55, 339, 341.

WASP AND HIS WIFE, THE MASON:
 171, 172.

WATER (*see also Rain*): 149-40;
 resurrection of life in, 31 to 37,
 137, 139;
 of Moon, 67;
 bank of, 151-63;
 bringing, 359;
 dipping up of, 163, 165, 313,
 321, 357, 359;
 drinking of, 175, 177, 179, 311,
 313, 315, 387;
 pool, pan, pit, 195, 217, 305,
 307, 311, 381 to 385;
 children of the, 199 to 203;
 in river bed, 293;
 in clay pot, 347;
 stars and flowers stand in, 391
 to 395.

WAY, TO LOSE THE: 371, 383.

WET, TO BE: 150-41.

WHEEL: 293.

WHICH, RELATIVE PRONOUN: 147-
 15., 151-55. and 57., 152-72.,
 154-91., 155-92.

WHIRLWIND: 137, 139, 148-27.,
 201, 203.

WHITE: 47, 75, 227, 239, 363.

WHITE MEN: 255, 259, 295, 297,
 299.

WIFE: 115, 127, 137 to 143, 146-
 12., 151-60., 157, 185, 209,
 211, 213, 277, 281, 283, 291,
 295, 307, 308, 309, 365, 367,
 377, 385, 395;

of the Dawn's-Heart Star, The,
 85 to 98;

The Mason Wasp and his, 171,
 172;

The Man who ordered his, to cut
 off his Ears, 205.

WILD CAT, THE: 255.

WILDEBEEST: 87.

WIND, THE: 13, 139, 154-88., 253,
 301, 303, 317;

noise of, 211, 325;

The Son of the, 101 to 107;

is a bird, 107, 109;

Relation of, to Human Beings
 after Death, 397, 399.

WING: 137, 141, 143, 150-50.

WITTBERG : 308.

WOMAN, WOMEN : 147-12 ;
 The Old, and the Hyena, 127, 229 ;
 The Song of the Old, 229 ;
 Song sung by *!gāunū* and by
 Bushman, 231 ;
 of the Early Race and the Rain
 Bull, 193 to 199 ;
 old, talk to children, 45 to 49,
 67, 377 ;
 old, admire handsome young
 man, 377 and 379 ;
 is sister to the vultures, 155 ;
 the *†nerru* was a, 207 ;
 dress of, 87, 93, 341 ;
 dance or game of, 91, 129, 131,
 355 ;
 burn horns to pacify the Rain,
 199 ;
 seek food, 199, 201, 225 ;
 must avoid certain things, 277,
 395, 397 ;
 Work done by, 277, 281, 301,
 303, 343 to 347, 351 to 355,
 377 ;
 nurse and carry children, 87 to
 91, 295, 333 ;
 have ears and nose pierced, 329.
 WOOD (*see also Tree, and Bush*):
 15, 73, 75, 77, 153-85., 185,
 229, 297, 339, 341.
 WORK : 165, 301, 303.
 WOUND : 3, 5, 13, 31, 283, 333,
 387.
 WRIST : 93.

Y.

YET : 151-56.

YOUNG :
 feathers, 151-58 ;
 Man of Ancient Race carried off
 by a Lion, 175 to 191 ;
 men, 49, 51, 77, 79, 309, 377,
 379 ;
 woman courted by the Rain
 Bull, 193 to 199.
 YOUNGER BROTHER OR SISTER : 5,
 85 to 91, 95, 97, 98, 205,
 309, 367.

Z.

ZEBRA : 199.

ZWART-STORM TREE : 175, 177.

I

!a!kūnta, NATIVE LITERATURE GIVEN
 BY : 136 to 144, 228.

!han†kass'ō (*see illustration*) :

relations of, 16, 81, 84, 91, 100,
 109, 111, 112, 113, 154, 162,
 170, 192, 204, 206, 207, 214,
 231, 234, 238, 282, 285, 307,
 317, 319, 347, 359, 372 to
 375.

native literature given by, 16 to
 36, 80 to 96, 100 to 118, 154
 to 170, 192 to 198, 204 to
 216, 230 to 234, 238 to 240,
 244 to 246, 254, 274 to 286,
 316 to 320, 342 to 362, 372
 to 388.

!kuañman-a, SON-IN-LAW OF THE
 MANTIS : 33, 35.

!kwāē or *!kwǎē* : 347, 363.

!χāken-an, account given by : 330
 (*see illustration*).

!

!gāunū :

The great Star, which singing
 named the Stars, 79, 81 ;

A Song sung by, and also by
 Bushman women, 231 ;

-*tsaχāu* (the son of the Mantis),
 the Baboons, and the Mantis,
 17 to 37.

!gōin-!gōin, THE USE OF THE : 353,
 355, and *illustration*.

!hāunū, *†kǎgára* AND, WHO FOUGHT
 EACH OTHER WITH LIGHTNING :
 113 to 119.

!huin (a root) : 75 to 77, 85.

!kabb̥-ǎ : 57, 364.

!kó-g!nyin-tara (the lynx mother),
 STORY OF : 85 to 98.

!kūss̥ or *!kūss̥ē* (a root) : 76, 97,
 185.

!kwéiten ta ||kēn (*see illustration*):
 relations of, 36, 198, 258, 367;
 stories by: 36 to 40, 198 to 204,
 258 to 260.
 !nānna-ssē: 182;
 Certain Hunting Observances
 called, 271 to 275;
 Part II. Treatment of Bones,
 275 to 285.
 !nū!nūmma-!kwiten, The Song of:
 239, 241.

II

||hāra: 281, 375 to 379.
 ||kábbo (*see illustrations*):
 relations of, 72, 109, 291, 295,
 305, 307, 309;
 names of, 147-12., 303;
 's Song on the Loss of his
 Tobacco Pouch, 235, 237;
 's Capture and Journey to Cape
 Town, 291 to 297;

||kábbo (*continued*):
 's Journey in the Railway Train,
 299;
 's Intended Return Home, 299
 to 317;
 native literature contributed by,
 here given, 2 to 16, 44 to
 56, 72 to 78, 122 to 126, 220
 to 226, 244, 290 to 316, 328,
 330 to 340.
 ||χábbiten||χábbiten, THE BABOONS
 AND: 255 to 259.

‡

‡kágára AND !hāūnu, WHO FOUGHT
 EACH OTHER WITH LIGHTNING:
 113 to 119.
 ‡nèrru, THE, AND HER HUSBAND:
 207 to 213; as a bird, 213
 to 215.

The Native Races of South Africa

A History of the Intrusion of the Hottentots and Basutu into the Hunting Grounds of the Bushmen, the Aborigines of the Country, with numerous Illustrations. By GEORGE W. STOW, F.G.S., F.R.G.S. Edited by GEORGE MCCALL THEAL, Litt.D., LL.D., Author of Eight Volumes *History of South Africa*. Royal 8vo. 21s. net.

"In collecting and arranging the native traditions of the migrations he has established beyond question what has been generally accepted for some time. It is in his exhaustive and sympathetic study of the Bushmen that the chief value of the book lies. The common fallacies that they are naturally a race of untamable savages, incapable of friendliness or gratitude, prone to acts of incredible cruelty, living a bestial life without social order or any form of government, and utterly incapable of improvement, were, as he shows, drawn only from the Bushmen who had been driven to despair by ill-treatment. In their natural state they were a gay little people, fond of music and ceremonial dancing, passionately attached to their ancestral caves, which they decorated with commemorative paintings, not unfriendly to strangers who did not poach upon the hunting grounds which had been their undisputed property from the distant past."—*Times*.

"We can only recommend the work highly to all interested in ethnological points. In the descriptions of the social condition of the Bushmen we find things that remind us of French life as depicted by a Parisian journalist. What is said concerning the dances is of special interest to students of primitive culture. To such indeed there is scarcely a page without a message. The reproductions of the Bushmen paintings are marvellously interesting, and the illustrations of stone implements, Basutu wall decorations, musical instruments, weapons, pipes, and copper castings add greatly to the value of a work of singular interest."—*Notes and Queries*.

"The book is of uncommon interest to students of ethnology, and its value is greatly enhanced not merely by explicit statements of old tribal relationships and manners, but by illustrations which vividly portray not a little that is typical of races of men who seem destined to go to the wall in consequence of the inevitable march of modern progress."—*Standard*.

"This valuable work deals historically rather than descriptively with the native races, Bushmen, Hottentots, and Basutu, but for all that there is much information for the anthropologist, especially with regard to the Bushmen. An especially valuable feature is the map showing Mr. Stow's conclusions as to lines of tribal migration which, if criticizable in detail, is none the less of the highest importance. For the get-up of the work it is impossible to find anything but praise. Both print and illustrations are excellent and there is an index of over fifty pages; not only so, but in contrast with anthropological works issued by some firms the index has been prepared by some one who knew what was wanted."—*Folk Lore*.

"A volume, portly in size, well-printed and effectively illustrated, which, though not ideal in arrangement, must be of singular interest to anthropologists and folk-lorists. The most remarkable race—the Bushmen, their habits and weapons, social customs, beliefs, superstitions, methods of hunting, etc., are described and must be regarded as a contribution to

anthropology of permanent value. The remainder of the book, which deals with the intrusions of the Hottentots and Basutu, is of somewhat less importance, although like the earlier part of the volume, it abounds with new matter, most useful both to historical and anthropological students. Fresh light is thrown upon, among other things, problems connected with the mixture of races. The many illustrations add greatly to the usefulness of the book.”—*Antiquary*.

“In 1848 Mr. Stow set to work to gather together reliable information regarding the manners and customs and the early history of the various tribes inhabiting the country. The results of his researches are most ably set forth in this work, which is the most valuable and complete, so far as the Native races of South Africa are concerned, which has yet appeared. The illustrations of Bushman art add considerably to the general value and utility of the work.”—*Journal of Royal Colonial Institute*.

“The work is of great value. Nearly half of its 560 bulky pages deal exclusively with the Bushmen. The second half or more dealing with the Hottentot and Basutu encroachments is less satisfactory. But for all that the latter, scarcely less than the earlier chapters, abound in new and useful information for all who will take the pains to search it out.”—*Athenæum*.

“Mr. Stow’s work is valuable and interesting although it is by no means a complete history, or even an attempt at such, of the whole Basutu race. It is a sufficient apology for the Bushmen. It glances at every phase of his tribal life. It reproduces in excellently printed chromolithographs specimens of the various cave paintings to be met with where Bushmen have wandered, reproductions which one ventures to think are more representative of Bushman art than the copies presented by Dr. Bleek to the British Museum. It gives examples of Khoi Khoi folk tales; some of them new, others again extracts from the works of older writers, from whom Mr. Stow had borrowed wisely.”—*Speaker*.

“Mr. Stow’s work will live. It will be as a fruitful vineyard for those who follow, for it is packed with good things that were acquired with infinite patience in the course of his 36 years of residence in the country.”—*Yorkshire Post*.

“There can be no two opinions as to the value of the contents. It represents the results of many years of minute observation and laborious research into a world which is rapidly vanishing. The book is a storehouse of information on which every future student of South Africa will draw. A special word of praise must be given to the excellent index.”—*Manchester Guardian*.

“Mr. Stow’s work is a monument of patient and careful research made at a time when primitive customs had scarcely been touched by contact with the white man, and when the tracks of the great race movements were still comparatively clear. It is therefore one of the most valuable of recent additions to the study of ethnography.”—*Glasgow Herald*.

“By far the most complete work hitherto put before the public on this subject, the book is at the same time, and in spite of its bulk, of absorbing interest from cover to cover. The work will for all time be referred to as one of authority on its subject.”—*British South African Gazette*.

“This is a very important work which in some portions will probably rank as a classic on African ethnology. No such admirable picture has ever been drawn before of the Bushmen’s mode of life, his physical structure, beliefs, and surroundings. The book is one to which it is impossible to do full justice in a review. Would that there were more Stows in the African world to produce such splendid studies of vanishing and altering peoples.”—Sir H. H. Johnston in *Geographical Journal*.

History of South Africa

BY

GEORGE McCALL THEAL, Litt.D., LL.D.

The whole of the above work has now been re-arranged, and will be issued, with important additions to each volume, as follows:—

History and Ethnography of South Africa, 1505 to 1795

In three volumes, price 7s. 6d. each

- Vol. I. Description of the Bushmen, Hottentots, and Bantu, an account of the voyages round the Cape of Good Hope of the Portuguese, the French, the English, and the Dutch, and a history of the Portuguese in South Africa in early times.
- Vol. II. Foundation of the Cape Colony by the Dutch.
- Vol. III. Account of the Dutch, Portuguese, Hottentot, and Bantu.

History of South Africa since 1795

In five volumes, price 7s. 6d. each

- Vol. I. Cape Colony from 1795 to 1828, the Zulu wars of devastation and the formation of new Bantu communities.
- Vol. II. Cape Colony from 1828 to 1846, Natal from 1824 to 1845, and proceedings of the emigrant farmers in the territory between the Orange and Limpopo Rivers from 1836 to 1847.
- Vol. III. Cape Colony from 1846 to 1860, Natal from 1845 to 1857, British Kaffraria from 1847 to 1860, and the Orange River Sovereignty and the Transvaal Republic from 1847 to 1854.
- Vol. IV. The Orange Free State, the South African Republic, Zululand, Basutoland, Betshuanaland, and Matabeleland from 1854 to 1872.
- Vol. V. Cape Colony and Natal to 1872, Griqualand West to 1880, Great Namaqualand, Damaraland, Transkei, Tembuland, and Griqualand East to 1885, Pondoland and the Portuguese Territory to 1894.

Some Opinions of the Press on

The History and Ethnography of South Africa, 1505 to 1795

“Dr. Theal’s works are always full of the information required by the student in piecing together the threads of history and forming an idea of the people who made it. His several volumes cover most of the historical periods relating to South Africa of which any records exist, and it is only by penetrating zeal that he has unearthed these records and given them to us in a connected form. The chief interest in this volume centres in the collected light which the author throws upon the ethnography of the aboriginal races, more especially upon the Bushmen and Hottentots, for

they are practically dead races. It is assumed that the Bushmen migrated at a remote period to South Africa. Of their pursuits, conditions, customs, and characteristics much of interest will be found in the book. They were incapable of civilisation, yet possessed the singular faculty of mimicry and the power, inherited by no other tribe, of animal painting, of which remains are to be found on cave walls in most of the Colonies. Similarly the author traces the characteristics of the Hottentots—imaginative, musical, happy people, who were unable to rise beyond a low level and were doomed to be submerged in the flood of immigration by a higher caste. Concerning the Bantu Dr. Theal has much to say which other contemporary writers confirm from different aspects. He contributes, however, some entertaining features about the Ovaherero, of whom little is known.”—*Times*.

“It is impossible in a brief notice to give but a faint idea of the wealth of matter in this book. Dr. Theal has devoted his life to the collection of material for his various South African histories, and presents the results of years of research work in a well-ordered narrative. To the antiquary, the anthropologist, and the folk-lorist, the earlier chapters of the volume before us offer a wealth of material. The later chapters, being more purely historical, have a more limited interest; but those which deal with the life, the customs, games, weapons, implements, and lore and practice of every kind, of the aboriginal Bushmen, of the Hottentots, and of the various tribes of the Bantu, who are supposed to have migrated from the north, are of great and lasting scientific importance. The five chapters, especially, which treat of the Bantu race, of the movements of their tribes, of their religious ideas, traditional law, witchcraft, chants and musical instruments, marriage and other customs—some very horrible—folk-lore, industries, manufactures—they were workers in various metals—games, manners, and so forth, are all of extraordinary interest. Such work as Dr. Theal’s must be for the most part its own reward, but it earns the grateful thanks of scholars and students, and of all who can appreciate the value of such unselfish and unremitting labour and research as must have gone to the making of the volume before us.”—*Antiquary*.

“The book is of fascinating interest, not only to the historical student, but to anyone interested in the early stages of human development and thought. The book is one which should be included in the library of every South African, and everyone interested in South Africa.”—*African World*.

“This volume deals especially with the Portuguese in South Africa before the close of the seventeenth century from the year 1505 to 1700. The first chapters deal exclusively with the original inhabitants of Southern Africa, and a great deal of valuable information is rendered accessible regarding the original Bushmen who occupied the greater part of South Africa until a century or two before the discovery of the Cape of Good Hope by Europeans, when they were deprived of a considerable portion of it by the people, known to us as Hottentots and Bantu, who came down from the North.”—*Journal of the Royal Colonial Institute*.

“Dr. Theal’s great work on South Africa is well known. It is, indeed, in many aspects, a standard authority on the subject. The present volume gives an elaborate and scholarly account of the native races—Bushman, Hottentots, Bantu—together with the Arab and Persian settlements in S.E. Africa. The author’s profound and extensive learning is beyond question, and in these earlier volumes of the history of Africa, at least, there need be no doubt as to the historian’s impartiality.”—*Standard*.

“Of both Hottentots and Bushmen Dr. Theal gives an account which is hardly less valuable, though rather shorter, than those contained in that monumental work by the late Mr. G. W. Stow, which Dr. Theal himself so ably edited a few years since. Regarding the Bantu, the author commits

himself little beyond accepting their own statement that they came from the Far North, of which, indeed, there is abundant historic evidence. Of the various tribes, however, he gives a good account, and upon tribal customs and beliefs much light is thrown by the relation of numerous incidents and superstitions."—*South Africa*.

"Dr. Theal's fairness and accuracy as a historian have long been recognized, and in the present volume he makes acknowledgment of the encouragement and assistance which he received from prominent men at the Cape."—*Westminster Gazette*.

"This scholarly record of the settlement of South Africa prior to the British conquest should prove invaluable to the student and, we would add, to the writer of fiction who uses South African backgrounds."—*Natal Witness*.

"The story of the foundation of the Dutch power in South Africa has never before been told in so accessible and readable a form. Dr. Theal knows the subject as few men know it, and has produced a most interesting narrative."—*Antiquary*.

"Dr. Theal's histories of South Africa are of course classic, and this series is admirably appointed in every way."—*Glasgow Herald*.

"All that need be said of the book is that it is fully worthy of the knowledge and industry of Dr. Theal."—*Man*.

"The impending union of South Africa gives added value and interest to these annals of the past, which must always rank as of leading authority on this subject."—*Scotsman*.

"There is a great charm as well as exceptional utility about all Dr. Theal's work as an historiographer. Those who have been privileged to see Dr. Theal in his habit as he works, and to note his penetrative methods, will be the more appreciative of the finished product, as in such annals it reveals itself."—*African World*.

"It presents a narrative of events in great detail, and every page provides evidences of painstaking and diligent research and that indefatigable industry which characterizes the author, who, as Colonial historiographer and a former Keeper of the Archives of Cape Colony, has had every facility at hand for compiling an authoritative and notable work."—*Notts Guardian*.

Some Opinions of the Press on

The History of South Africa since 1795,

Vol. V

"There is no gainsaying the care with which Dr. Theal has collected and stated his facts or the fair-minded spirit in which he has sought to draw his conclusions. A valuable feature of the present work is the list of printed books and pamphlets containing information on South Africa in recent times, and a chronological list of events brought down to 1860, which between them occupy thirty pages."—*Scotsman*.

"A great deal of what Dr. Theal narrates is extraordinarily interesting. The chapters which are the most attractive are the first seven chronicling the domestic events of Cape Colony."—*Times*.

"Probably it will become recognized that the author's standpoint is really the South African one, and this being the case, his works are assured of a permanent and ever-growing appreciation in the country with which they deal, and where, despite Dr. Theal's international reputation, they should be most read."—*South Africa*.

Extract from the Appendix to Vol. III of

History and Ethnography of South Africa

NOTES ON BOOKS

Records of South-Eastern Africa, nine demy octavo volumes, each of over five hundred pages, published in London from 1898 to 1903. These may be seen in the great libraries of Europe and Canada, as well as in South Africa. They contain a large number of Portuguese records copied from the originals, extracts from old Portuguese histories, the whole of the African portion of the *Ethiopia Oriental* of Dos Santos, and much more, together with English translations of them all, and a number of documents and extracts from ancient books in French, Dutch, and English, with a copious index of the whole. These volumes had their origin in the following manner:

The Right Honourable Cecil John Rhodes was Prime Minister of the Cape Colony, and as such secretary for native affairs. I was chief clerk in the native affairs department, a portion of my duty consisting in preparing documents, condensing masses of correspondence, etc., etc., for the use of my head. One morning he asked me if I knew anything about Francisco Barreto's expedition into South Africa. I told him all that I knew of it, which was very little more than the short account given by De Couto. After a few questions on other subjects, he said I could be much more usefully employed in collecting information upon the past than in doing mere routine work in the office, and at once he issued instructions that I was to be detached for special duty. He asked me to go out to Groot Schuur that afternoon, when he would tell me what he wanted and would show me some books he had just received from England.

That afternoon I went to Groot Schuur, when Mr. Rhodes told me he wanted me first to get out a history of South Africa in Dutch, as he had promised some Members of Parliament to have that done. Next he wanted me to collect all the information that could be got upon Francisco Barreto's expedition, and lastly I was to try to find out something about the early movements of the Bantu tribes. I said that would take me to Europe, possibly to Cairo, and probably to Goa and East Africa. He merely replied, "well, there are plenty of steamers." Further instructions I had none. I asked him for them some days later, when he said "do the work, and do it as well as it can be done, that is all".

Before I could leave South Africa Sir Gordon Sprigg succeeded Mr. Rhodes as Prime Minister of the Cape Colony. He desired me to carry out the instructions I had received, and as I began to be afraid that I might not find anything, in which case people might say I was doing nothing for my salary, at my request he gave me the copying and publication of the early English colonial records in London. This then was the work that I relied upon to show that I was doing something, but the other was the real object of my mission to Europe.

The Yellow and Dark-skinned People of Africa, South of the Zambesi

A Description of the Bushmen, the Hottentots (and particularly the Bantu). With fifteen plates and numerous Folk-lore tales of these different people. By GEORGE MCCALL THEAL, Litt.D., LL.D. 8vo. 10s. 6d.

"The re-issue of Dr. Theal's history being now completed, he has brought together in a compact and handy form the ethnographical information previously scattered through his eight volumes. While doing this he has added so much as to make virtually a new book, for which all students will be grateful. Dr. Theal's industry, patience, and fairness are beyond all praise. The conceptions of agriculture, not as a drudgery imposed on women, but as their prerogative by virtue of discovery, and of a supposed mysterious connexion between their nature and the productiveness of the earth, focusses the facts in an entirely new light."—*Athenæum*.

"Although his account of the fast vanishing Bushmen and Hottentots is clearly and brightly written, he does not seem to have much that is new to say of them. In dealing with the various Bantu stocks, Dr. Theal possesses the great advantage of many years' personal acquaintance with them. This lends great vividness to his description of their manners, and allows him to speak as a first-hand authority in discussing the character of their minds."—*Westminster Gazette*.

"The subject is highly interesting, and a perusal of the work, which is illustrated throughout, is to be recommended to all who desire to become acquainted with the habits and peculiarities of peoples about whom few have more than a vague knowledge."—*African Journal of Commerce*.

"By using all the information at command, Dr. Theal has constructed a consecutive history of the changing peoples that have successively swept over the face of the country. The object of his work is to examine the evidence, to discuss the peculiarities of these several branches which in South Africa are represented by the Bushmen, the Hottentots, and the Bantu, of whom the last are incomparably the most important. The description of this race, the account of their folk-lore, the military organization, the amusements and occupations, make an interesting story."—*Protestant Evangelical Mission Record*.

"Dr. Theal's book is an exceedingly useful addition to the surprisingly small collection of literature on this important subject."—*United Empire*.

"Ethnographical and folk-lore students will be grateful for the labour which has thus collected and arranged so much valuable material. It is a storehouse of ethnographical and folk-lore detail. The book may be regarded as mainly a monograph on the Bantu people, such a monograph as only Dr. Theal could have written."—*Antiquary*.

"The thanks of ethnologists and those who are interested in the manners, customs, beliefs, and history of the races of South Africa are due to Dr. Theal for culling the chapters on ethnography from his monumental History of South Africa, and presenting them with the additional matter in a handy volume. This book is the best general account of the Bushmen, Hottentots, and Southern Bantu that we possess."—*Morning Post*.

"First of all it is a most agreeable book to read. Dr. Theal has quite the gift of descriptive writing. Next it is a book packed with reliable information, for Dr. Theal scarcely yields to Mr. Sidney Hartland in scientific equipment

for the study of the Bantu, and then all the facts are so admirably arranged, and the index is so exhaustive, that its facts can be used for the larger study of religion in a moment. We can imagine the joy with which Dr. J. G. Frazer will receive it. For many a day it will remain the standard authority on the South African natives."—*Expository Times*.

"Dr. Theal has written a book of absorbing interest. It is no exaggeration to say that Dr. Theal has written a book which will for long contain the last word on the South African native races."—*Academy*.

"The time of publication is opportune since the Union of British South Africa has vested in one Government the responsibility for administering the native races of the sub-continent. This volume is a storehouse of facts. Dr. Theal is an authority on Bantu folk-lore and gives specimens of this and of Hottentot and Bushman stories."—*Saturday Review*.

"As a general view of the native races, their migrations, customs, and mental activities, it may be commended as forming an excellent introduction to more detailed study."—*Folk Lore*.

LONDON :

GEORGE ALLEN & COMPANY, LTD.,

44 & 45 RATHBONE PLACE, OXFORD STREET, W.