

BUSHMAN FOLKLORE
BY
THE LATE W. H. I. BLEEK, PH. D.
AND
L. C. LLOYD



Introduction by Geo. M^cCall Theal, Litt., D. LLD.

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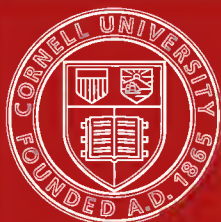
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SPECIMENS
OF
BUSHMAN FOLKLORE

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.

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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 *l*, 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 *∩* instead of the previously used *∩* for the “gentle croaking sound in the throat”.

l indicates the dental click.

! „ „ cerebral click.

ll „ „ lateral click.

‡ „ „ palatal click.

⊙ „ „ labial click.

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

ʔ „ a strong croaking sound in the throat.

∩ „ a gentle croaking sound in the throat.

~ „ 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.
- ñ 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!kunta (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.

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

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

!han+kass'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.

Díä!kwāin gives fifteen pieces, which are in the Katkop dialect, which Dr. Bleek found to vary slightly from that spoken by *!kábbo* and *!alkunta*. He came from the Katkop Mountains, north of Calvinia (about 200 miles to the west of the homes of *!alkunta* 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 *Díä!kwāin's*) contributes three pieces, also in the Katkop dialect. She remained at Mowbray from June 13th, 1874, to January 13th, 1875.

!xáken-aí, 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*, *Díä!kwāin*, his sister, *!kwéiten ta !kēn*, *!han+kass'ō*, and *!xáken-aí* will be seen among the illustrations; from which, by an unfortunate oversight, that of *!alkunta* 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 *Dǎ*. 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

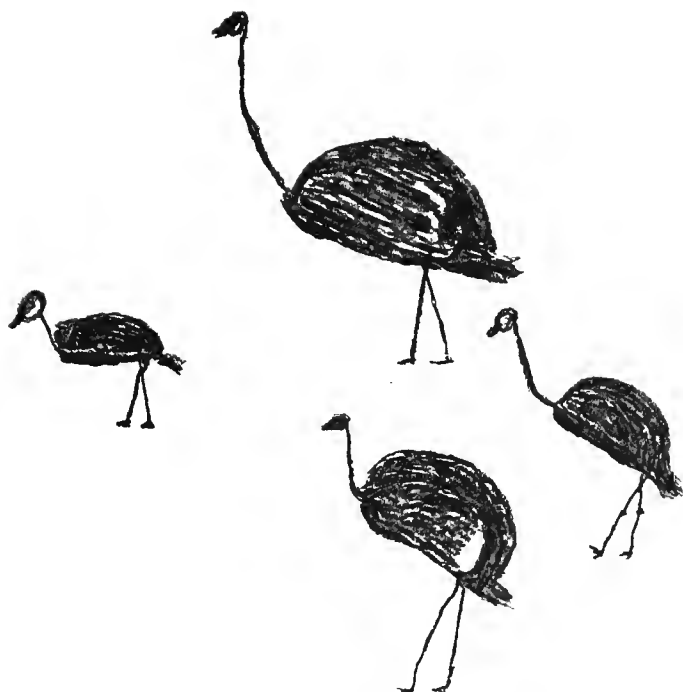
“ by Mr. George Stevens, on the 12th of December,
 “ 1881, and D₃ was replaced in Mr. Stevens’ kind
 “ care on the 29th of March, 1884. The language
 “ spoken by these lads (the two elder of whom,
 “ coming from a distance of fifty miles or so apart,
 “ differed slightly, dialectically, from each other)
 “ 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, *ll*.
 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!kwāin* 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!kwāin*'s reply to his question. (See illustration thirty-three.) The same Bushman also told me, on a later occasion, that his father, *χāä-ttiñ*, had himself chipped pictures of gemsbok, quaggas, ostriches, etc., at a place named *!kañn*, where these animals used to drink before the coming of the Boers. Some other drawings made by *Diä!kwāin*, as well as a few by *!han+kass'ō*, and the *!kuñ* 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).



Kwā-kkwāra gwāi.
Male.

Otis afra, Lin.



Kwā-kkwāra lāityi.
Female.
Dā!kwāin, 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 *Diäkwān*, 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 *han+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 *han+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, !gǎǎnǎ, which, singing, named the Stars	78
What the Stars say, and a Prayer to a Star	80
!kó-g!nyǎin-tára, wife of the Dawn's-Heart Star, Jupiter	84

IIIa. *Other Myths.*

The Son of the Wind	100
#kǎgára 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>!gǎũnũ</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>!kǎbbo's</i> Song on the Loss of his Tobacco Pouch	234
The Broken String	236
The Song of <i>!nǎ!numma-!kwitēn</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>!ǎǎbbiten</i> <i>!ǎǎbbiten</i>	254
A Lion's Story	258
The Man who found a Lion in a Cave	260
Certain Hunting Observances, called <i>!nǎnna-ssě</i>	270
<i>!nǎnna-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 Ttǎ	374
How Ttǎ 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 !xúé are many	404
Various Transformations of !xúé, !xúé as !nǎxane . . .	404
Further Changes of form	404
!xúé as a !guyi Tree and as a Fly	406

	PAGE
l ^x yé 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 l ^x ú (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 !lkábbo, Dr. Bleek's old Bushman Teacher	<i>Frontispiece.</i>
<i>From a Painting by W. Schröder.</i>	
2. Coloured Portrait of !hanþkass'ō	<i>To precede page 1</i>
<i>From a Painting by W. Schröder.</i>	
3. Photograph of Dǎ!kwān	<i>To face page 42</i>
4. Photograph of !kweiten ta !lkēn, sister to Dǎ!kwān	" " 70
5. Photograph of Bushman Men and Women, including !xáken-añ, who is fifth in the group	" " 98
<i>Taken at Salt River in 1884.</i>	
6. Photograph of a Bushman.	" " 120
<i>From the Breakwater.</i>	
7. Pencil Drawing by !hanþkass'ō, showing the ravines and homes of the children in the story of Dǎ!xérreten, 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 !hanþkass'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,
Taámme, !úma, and Dǃ *To face page 402*
15. Group of Bushmen *a*. (*See Appendix, page 437.*)
Photographed at the Breakwater Convict Station about 1871.
- 15*a*. Key to Group *a*.

(1) !hañkum, "Marcus."	(20) Rietfontein.
(2) Khauru, "Soopie."	(26) Strontbergen.
(3) !herri-ĩ, "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) !ǃoë, "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. !gǃiñ-!gǃiñ. (*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 !gǃiñ-!gǃiñ, 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 !hañǃkass'ō.

26. Porcupines and Mierkats. A Jackal supposed to be chasing the latter.
Drawn by |han+kass'ō.
27. Porcupines, Anteater, and Birds called †nèrru. (*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 |khǎù (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|kwā[~]n.
32. Male and Female Gemsbok.
Drawn by Diä|kwā[~]n.
33. Family of Ostriches. (*See Preface, page xiv.*)
Drawn by Diä|kwā[~]n.
- 33a. Bustards Male and Female. (*See page 233.*)
Drawn by Diä|kwā[~]n.
34. Lizards of the Genus *Agama*. (*See page 215.*)
Drawn by Diä|kwā[~]n.
35. Male and Female Mantis.
Drawn by Diä|kwā[~]n.
36. Ix^ué. (*See page 405.*)
Drawn by !nánni.
37. Ix^ué as the plant !náǎxane. (*See page 405.*)
Drawn by !nánni.
38. Ix^ué as a tree by day and himself by night.
Drawn by !nánni.
39. Ix^ué as a llgui-tree. (*See page 407.*)
Drawn by !nánni.
40. Ix^ué as a |ku^u-tree.
Drawn by !nánni.
41. Ix^ué as a |kǎ^u-a.
Drawn by !nánni.
42. Ix^ué as an Elephant.
Drawn by Tǎh^ume.

43. The Igué-tree, with a hollow in which rain-water has collected. (*See pages 432 and 433.*)
Drawn by Inánni.
44. A little child asleep in the shade of a tree.
Drawn by Inánni.
45. Igañ!gañni or Igañ!gañnishe.
Drawn by Inánni.
46. A Grave (the body is placed in a hole at the side).
Drawn by Inánni.
47. Pieces of Wood shaped by the Ikuñ, used by them for Divining. (*Full size.*)
Drawn by Herr H. Werdelmann.
- 47a. Firesticks (used for rubbing fire).
Drawn by Inánni.
48. Igoñllná (an edible root).
Drawn by Tammé.
49. Ihúru. A ground-plant.
Apparently drawn by Tammé.
50. Beast of Prey, Fish, and Tree.
Drawn by Tammé.

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 they³ 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.



Wan-kass'ō

From a painting by W. SCHRÖDER

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

1. *The Mantis.*

I.—13.
B.

IKÁGGĚN DI IK'WÁ.

- (2281) Ikággen Iku ā Ikórruwa Ikáuken, hañ di Ik'wá, hañ IkeiIkēi Ik'wá ā Ikúka. Hañ Ikúken ddauddáu Iuhítin Ikáuken, au Ikáukaken Ikwā̃ Ila; au hán ka,
 (2282) Ikáuken () se lá ha au Ikúrru, au Ikáukaken Jáuki Iki Igwátten.

- Ikáuka Ine Iní ha, au hañ Igou!góuwa ttá ha, au ha
 (2283) IkeiIkéiyan í u. Ikáukaken #kákka hĩ () Ikággen:
 “Ik'wá kan Ikè tá, ha Ikúka.” Ikáukaken Ikwé-ĩ:
 “Í, sita Ik'wá; si se há ā Ikérri.” Hin IkwéIkwé hho
 (2284) IkúttēIkúttē,* hin Iḡāo Ikággen. Ikággen () ttúwán
 IkárokēIkárokē sūtten I'hin hĩ au Ikáuken
 IkaIka. Hin #kákka hĩ Ikággen: “Ikánn Iwiyakí
 au Ik'wá ttú.” Ikwákōgen #kakken: “Ik'wá ttú kan
 Inōn n̄.”

- (2285) () Ha Ikáχaitēn #kákken: “Hé ti, hĩ tañ ē, Ik'wá
 Jáuki Iki ttwí í, au Ié ē Iḡá hā; tá Ik'wá Ikhóá Iēi,
 ha Ikúken. Tā Ik'wá Ikwāñ Iúwa, Ik'wágen Jáuki
 (2286) () Iki IḡāIḡága ttwí.”

Ha Ikáχaitēn Iḡóá hho Ik'wá Iḡai, hañ Iko Iā hĩ.

* Hin Ikwé au Ikaúkkó.

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 (*ikūz*, 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.

- (2287) !k'wá ||gáitēn ||é, hiñ úi; hiñ ss'ōēñ akken, au hiñ
 ||ā hī; hiñ úi, hiñ !kōnn akken ||kó hī au ○hó. Hañ
 !kaú hho !k'wá ||gáikō, hañ ||káu ||ko hī au ○hó. Hiñ
 (2288) úi, hiñ ss'ōēñ ○ho ā tt'áin; au hiñ tátti, ○hó ()
 ||kén-í hī.

Ha ||káχaikōgen !kaú !kam !k'wá ttékō. Hiñ
 †kákken, ti ē: “!k'wá ā a, ha en-én dōä !ne ddarra-
 ken*; he ʔōä ē, hī †kó-í, í.”

- (2289) Hiñ dí !kámmeñ; !kúkōgen () †kákka !kúkō:
 “!káo !kwá !k'wá !khóu, ||já○ua se !kámmeñ !k'wá
 !ná; tá, ||káχai !kè ssho, ha se χwáin tti !k'wá ||kóē,
 (2290) ha ā !kuíla () !kérri. Tá i !kú ss'e !kámmeñ !χwóñri;
 ta i !kú san lá hho !k'wá ā a. Ha en-én ddárraken;
 (2288') * !káuken ddōä í †χōä, ti ē: “!k'wáka én !ne ddárraken.”
 !k'wáka ényān !ne ||ké||kēya !k'wá ʔáuki e; tā, !k'wáka én !ne
 ||ké||kēya !kuíta én, hiñ ddárraken.

- !kuíta āñ ||nau !kúkō !χí ha, !gāókaken !é ha en-én, !éten !ne
 !kaú !kwá haka á, au hiñ !kaú !hiñ úi !gāókaken-ka ttwí ttú. !éten
 (2289') !ne ||kó ||ā !kuíta á; hiñ sshó-ko ddárraken, au á-ka ttikókken ()
 ddárraken !étā ha en-én,—hé, ha !kí-sshō, í,—hé, !é !kaú !kwá hī.
 Hiñ ē, !ne ddárraken !étā 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-kūgen tta lí, au hiñ tátti,
 hī !ku !áuwa. Ti ē, ha !kúkēn kwokwoñ-a, í, hiñ ē, ha en-én !né
 (2290') tta lūāñ. Au hiñ tátti, hī ʔāō, () ha en-én-yañ !ne !kwá. Hé
 ti hiñ ē, ha en-én !ne !kúkēn, 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.

háka áka !kárrōken ssútten l'hin hí au i !ká. láttā
hī lne llé, hin lkaín ákki."

(2291) Hin () !kámmeṇ hho !kággeṇ-ka éṇ; hin #kákka
!kwá: " !kámmeṇya !k'wā lná, óá sse llā llká !hóá hū
hī." !kwán ḡhwáin !k'wā lná, haṇ !kéké ha llkáḡukēṇ :

(2292) " !kaín hhūi ñ; ddé () !k'wá lnā ḡauki ḡwí." Ha
llkáḡukaken !kaín hho há.

Hin táí !kú llā, hin !kúitēṇ. !k'wá lnán llkóé, au
(2293) !kággeṇ lnán !gé, hī !khé !áú. () !kwán hhōi hī,
!k'wā lnán !kám ūi !háú au !k'wá ts'ḡáu. !k'wá lnán
kwéitenkwéiten, haṇ #kákkeṇ kwéitenkwéita !kwá:

(2294') " #kwá-wwe! #háú kaṇ #áuñ #khé ñ ts'ḡáu. !kám
óá-ki #háú; #háú kaṇ #khé #háñ-a ñ ts'ḡáu." *

(2294) () !kwán ddáitēṇ; !kákken ts'únn !kwá. !kwán
!kárrūñ, ha llkáḡaitēṇ ddáitēṇ há. Ha llkáḡaitēṇ

(2295) !kéké há: " Táí () ss'áú !kúss'ā; í !kúitēṇ."

!kwán kkūi: " !k'wá ā, ha lná kaṇ dōá #kákken."

Ha llkáḡaitēṇ !kéké ha: " llkhweillkhwéita !kúss'ā;

(2296) i táí. Á-ḡau ddáinddáinya () ss'ā au !k'wā lná?"

!kwán #kákka ha llkáḡai: " !k'wá kaṇ ts'únn ñ au
!k'wá ts'ḡáu; !k'wágeṇ sin ká, ñ !kám ú !háú au ha

(2294') * Mantis speech, translated into common Bushman thus: " !khwá-
wwe! !háú kaṇ !áuñ !khé ñ ts'ḡáu. !kám óá-ki !háú; !háú kaṇ
!khé !háñ-a ñ ts'ḡáu."

its flesh snatches itself out of our hand. *lāttā!** 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'a^háu. Hé () ɽóä ē, !k'wā Iná ||koëñ||koënya
Inúnta n ts'ê^hu."

!kwán ddáiten !k'wā Iná, !k'wágen ddábba-í. !kwán
(2298) #kákka ha !káχai: " !k'wā Iná () kan ɽóä dóä !áuwa;
tá hi !ku Ine ddábba-í."

!kwán ttaittáiya-tti kuerrē !há^h; !kwán !kū tí
(2299) !k'wā Iná. !kákaken !kè !kwá, han () !lín ha Iná.
Han !kè !kwá: " !lín n Iná! * Inú #kuí⊙uáwwē, † !lá-ki
au n Iná!."

Ha !káχukaken !kú!kūtí !kággen en-én. !kággen-
(2300) ka () ényañ #hau#háu ||kè, hin kkúí #uá#uá au
!kággen ||kóë. !kággen Inán kkúí #uáku !aun !khé
(2301) !kággen !khóu. !kággen () !khóugen kkúí #uáku
!aun !khé !kággen !já. !kággen !ján kkúí #uáku
!khé !kággen ||kóë. !kággen ttén #háu úss'a, † hin
(2302) kkúí #uákussín () !kággen ||kóë. Ha ttékōgen
!kúχe úss'ā; au hin bbái, hin kkúí #uákussín !kággen
(2303) ||kóë ka tíkkō. !kággen !káχuken !kúχe () úss'ā,
hin kkúí #uákussín !kággen !já !káχu. !kággen
!gáiyaken !kúχe úss'ā, hin kkúí #uákussín !kággen
(2299') * Ha !ku f !húí au ha Iná.

† Mantis's pronunciation of " !nú !kúí⊙uáwwē."

Sswá-ka ||káo||káō.

Au Sswá-ka-!kpi !ɽwáinya !kúkō, hin ē, ha ka " !nú !kpi"
(!ké||kéya !nússa !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||kéya !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 !kui'ŋya wvō*. The cursing of the Flat Bushmen. When a Flat Bushman is angry with another, then it is that he is wont to say *!nā !kui'*, resembling *!nāssa !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) 11nə ɪntu. ɪkággen 11gáikōgen () ɪkúχe úss'ā, au hiñ tátti ē, ɪkággen ɪáũn!áũn ɪku kōā ɸuáɸuá, au hiñ bbáí.

(2305) ɪkáukaken ɪnáũnko ɪkúχe 11ā; hañ ɪku () ɪʔáttēn-ɪʔáttēn ūī, au hañ bbáí ɪkáuken,—au hañ ɪku 11ne ɸúrru,—au ha 11nán 11ne kuórrēkuórrē,—au hañ tátti,

(2306) ha ɪku 11ne e () ɪkuí. Hé ti hiñ ē, ha ɪku 11ne ɪkán-ɪkán au ɪkú!kú, au hañ ɪku 11ne búttēn ʒa au ha 11gáí.

Hañ 11koén, ti ē, ɪkáuken ɪku ɪkéí 11ā 11néiñ; hañ

(2307) () wwí ɪkhé, hañ búttēnbúttēn kúí 11gwáí au ɪkú(i)rrí.

Hañ 11ai ɪkám̃mi!kám̃mi kkérre ɪkhé ɪkú(i)rrí; hañ

11án kkán ɪkhwáin ttíñ. Hañ í ɪkúítēn ɪ'hín 11néiñ

(2308) () 11ʒáχu ē ɪχarra; hañ ɪkúítēn ɪkó ɪhó ss'ā 11néiñ.

ɪkáukaken ɸákken, ti ē: “Si tán 11an dóä 11ní ttē

(2309) ɪk'wá ā ɪkúka. Ha ɪk'wá, hañ ā, si lá () ha au 11kúttēn!kúttēn; háka en ddárraken. ɪk'wá-ka enyáñ ɪku ɪkárroken!kárroken ssúttēn ɪ'hín hí au sí 11ka!11ká.

(2310) Hín ɪku 11í, hiñ () ɪkánn!kánn ákken 11kó hí au ɪhóken ē áken; au ɪk'wágen tátti ē, ɪk'wá 11ná ɸóä sse ddáuko kwéitenkwéiten. Au ɪkwā á sshō, hañ

(2311) ɪkám̃menya hí, () hiñ ɸákkenɸákka 11nūñ ɪkhē ɪkwá ts'ínχu.”

ɪkwáñ ɸákka ha óä: “Íbbo-wwē! A kañ ss'ó

ka, ɪk'wá 11ná ɸáu ɪku ɸákka-ke? Au ɪk'wá 11nán

(2312) tátti ē, () hí ɸóä ɪku 11ne 11koén ɪkí 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 óá ha ǀhǃǃ au ha ts'aǃǃ. Tā, ǀhǃǃ ǀáun ttā ha ts'aǃǃ.”

(2313) () Ha óaken ǀkákka-hi: “Ú-bbā, siñ ss'e ǀku ǀǃ, ǀá hho ǀkóin ǀkággen, au hañ ǀkúken ddauddǃǃ ǀuhittā ú?”

(2314) ǀkáuaken ǀkákken: “Si () tañ tatti ē, ǀk'wá ǀkei-ǀkēi ǀkuǃǃ ǀna, ǀk'wágen ǀkuǃǃ ǀki ǀkúki. ǀk'wágen ā ǃǃki ǀki ǀnwá-ka ttwí; au ǀk'wágen tátti ē, ǀk'wá

(2315) ǃǃā () sse ǀkákken. Hé ti hiñ ē, ǀk'wá ǀne ssǃǃ ǀkúǃe si, au sítǃ ka ǀkó-u ǀk'wá en-én. ǀk'wá en-

(2316) ényǃ ǀku ǀne ǀhauǀháu-í, au hiñ ǀhauǀháu () ǀkǃǃ ǀǃé, hi se ǀgǃǃ, hi se ǀgǃǃ ǀgǃǃǀkǃǃ ǀǃé au ǀk'wá ǀǃkóé. ǀk'wá ǀǃkóétǃ ǀǃǃam ǀkótǃ.

(2317) “Hé ti hiñ ē, ǀk'wá ǀku ǀne ǀkúǃe () úss'a, au ha en-énǃǃ ǀne ǀkíya, au hañ ǃǃki ǀne ǀki ǀkúken (ǀkúken ē, ha siñ ǀkittā í), au hañ ǀne ǀkátǃǃ ǀhóǃ kkúǃ ǃwǃǃ ǀkuí.

(2318) “Hé ti hiñ () ē, hā ǀne ǀǃkoén ti ē, si ǀku ǀne ǀkéiss'a ǀnéin, hañ ǀku ǀne wwí ǀkhé. Hañ ǀku ǀne ǀkwórreǀkwórre ǀhó ǀkuǀkú, au hā ǀne ǀkátǃǃǀkátǃǃ

(2319) () ǀkóǃ ǀkhé ǀā, au ǀóin ǀne ǀkēi ǀuhissǃo ha ǀnóǃǀnóǃǃǃ, au hañ ǀkátǃǃǀkátǃǃ bbáya ǀkú(i)rri ǀkǃǃ-é, há se ǀnún hho ǀkǃǃ ǀkèta, ha tsí.”

(2320) Ha ókǃǃǃ () ǀkákka ǀkáuken: “U kǃǃ ǀku é, ǀhañ ǀá ǀkíǀkí ǀkóin ǀkǃǃǃǃ. Hañ í ā siñ ǀkwa-ǀkwǃǃǃ ǀhiñ ss'ā tí í é.”

(2321) ǀkáuaken ǀkákka hi () ókǃǃ: “Ha ǀkwañ siñ ǀkókóǃ, hañ ǀǃí-ā. Hañ ǀkwéitǃǃ ǃwǃǃ, 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 !koēñ () ti ē, si lku lne !ké tau !kéi ss'a !néĩn.

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

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

(2324) “() Au ha en-ényañ lne !ku!kúχe !kǎnn !kē au ha !kōē, hĩn lku !gúi kūi !ká!ká. Hañ lku !kúχe

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

(2326) “Hé ti hĩn ē, () ha lku lne kkūi !gwǎi au !kú(i)rrī, —au hañ ka, ha se !gei!géiten kerrē !khé !kú(i)rrī. Hé ti hĩn ē, ha lne !kwē !ká, hañ !kóka !kéi !'hĩn

(2327) ss'a, () au si lne ttā ss'o au !'ú; au hañ tátti ē, hā lne !khwi!khwísiten. Au hañ tátti, !éitakū lne !koēñ

(2328) ha, au siten siñ !kǎmmen ss'a ha ttéttē, () au hañ !hañ !kúken !uhítēn ssi; au hañ ka, si se ttā-ā !'ú ē a, au !kwá ā a, hañ siñ !kǎmmenya ha !ná,—hañ !koēñ

(2329) †ná !hóá. Hañ !kei!kéiya, ha () !kúka; hañ lne dábba-í; hañ lne kañ †kákken†kákka-tā. Hañ †kákken, au hañ !gúi ha en-én; hā !nǎn †kakken, au

(2330) hañ !gúi ha en-én. () Ha !nǎn †kákka !kei ss'a ha !kōē; hĩn ss'ǎn !guǎnn !(k)auñ !khé, hĩn !kóttēn.

“Hañ !kúχe ú-ss'ā; hañ !kē, ss'ǎn !khwi!khwísiten sshō, au siten siñ !á !kí ha au !kúttēn!kúttēn.

(2331) () !áttā, ha lku !hañ !kúken ddáuddāu !uhítēn-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). *á-ttā!* he went feigning death to lie in front of us, that we might do so, we run.

- “Hé ʷú, hin̄ lku ē, si tǎ-í hí; hé, si lili ssósōken,
(2332) í. () Hé ti hin̄ ē, si ʷáuki san̄ ʷkǎ; tá, si lku
ʷkóáken̄ ʷnā ʷnéin̄.”

I.—5. L.

!GAǞUNU-TSAǞǞǞ, !HÚ!HÚ, HE !KÁGGĒN.

(Related, in 1878, by !han̄+kass'ō, who heard it from his mother,
!ǵábbi-an̄.)

- (6978) !gaǞunu-tsaǞǞǞ* ʷkǎn̄ hǎ óǎ +ǵamma ha óǎ á !khwǎ-
!khwǎiten̄; ha óǎ sse ʷkháro-ǎ !k'é ē !kǎ!kǎ !uhí!uhí
(6979) !khé !kúken̄!kúken̄. Han̄ hǎ ine +ǵamma () !ké ʷa
hi, au hin̄ há-ǎ ʷá. Hé tǵken̄ é, !hú!hú ā, kan̄ há-a,
ʷǵí hǎ, han̄ e ʷǵetten̄ ʷuǎ, han̄ ā, !gaǞunu-tsaǞǞǞ ine
!ké ssa ha. Hé tǵken̄ ē, ha hǎ ine tútú !gaǞunu-tsaǞǞǞ,
(6980) í. He () !gaǞunu-tsaǞǞǞ lku-g ine +kákka ha á, tí
é, ha ddǎ +ǵamma ha óǎ á !khwǎ!khwǎiten̄; ha óǎ
sse ʷkháro-ǎ !k'é e !kǎ!kǎ !uhí!uhí !khé !kúken̄-
!kúken̄. Hé tǵken̄ ē, ha hǎ ine kúí †: “Hal, ine ssá
(6981) () tumma !kū á a.” He !kúkkō hǎ ine kúí:

“!ham̄ ʷléten̄-ʷléten̄

³Kan̄ ttum̄,

!kú á kè.

!ham̄ ʷléten̄-ʷléten̄

³Kan̄ ttum̄,

!kú á kè.”

(6978') * !kággen̄ ʷpuón̄ ʷkǎn̄ ē !gaǞunu-tsaǞǞǞ.

(6981') † N̄ ssin̄ lku +kákken̄ n̄-n̄ ka +kákken̄+kákken̄, au káken̄ tátti ē,
!hú!hú ka +kákken̄+kákken̄ ʷáuki ʷwí.

"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.}

!GĀ^ˊUNU-TSĀ^ˊXA^ˊŪ (THE SON OF THE MANTIS),
THE BABOONS, AND THE MANTIS.

!gā^ˊunu-tsa^ˊxa^ˊŭ * 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 !gā^ˊunu-tsa^ˊxa^ˊŭ came. Then he questioned !gā^ˊunu-tsa^ˊxa^ˊŭ. And () !gā^ˊunu-tsa^ˊxa^ˊŭ (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."

* !gā^ˊunu-tsa^ˊxa^ˊŭ 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 há ine kúí: “!khū
 (6982) á há ǵa té da?” He () !khwā hā ine kúí: “N̄ kañ
 ddōā †ǵamma ibo á !khwā!khwāiten, ibo sse !kháro-ǵ
 !k'é, ē !káu!káu !uhí!uhí !khé !kúken!kúken.” Hé
 (6983) tiken ē !hú!hú há ine kúí: () “!ne !k'éya !kóin, !ké
 ké, ha ine ssa ttú !khwá á.” Hé tiken ē !hú!hú há
 ine kúí: “Hāi, ine ssā ttú !kū á á.” Hé tiken ē
 !kúkkō há ine kúí:

“!hām̄m !létē-!létē
 Kañ ttum̄m,
 !khwá á kē.”

- (6984) () He, ha hā ine !khé ssā, hañ há ine kúí: “!khwá
 á ǵá té da?” He !kúkkō há ine kúí: “!khwá á, ha
 kañ ka, hañ !k'é, ha !kátta ha óá á !khwā!khwāiten,
 (6985) ha óá sse !kháro-ǵ !ké ē !káu!káu () !uhí!uhí !khé
 !kúken!kúken.” He !hú!hú á a, há ine kúí: “!ne !k'éya
 !kóin !ké kē, ha ine ssa ttú !khwá á.” Hé tiken ē,
 !hú!hú á a, há ine kúí: “!kū-wwé !uhá, ine ssā
 (6986) ttum̄m-á !khwá á.” Hé tiken ē, !kúkkō () há ine kúí:

“!hām̄m !létē-!létē *
 Kañ ttum̄m,
 !khwá ā kē.”

- He ha hā ine !khé ssā. Hañ há ine kúí: “!khwá
 á, ha ǵa té da?” † He !kúkkō há ine kúí: !khwá
 (6987) ā kañ ka hañ !k'é, ha !kátta ha óá () á !khwā-
 !khwāiten, ha óá sse !kharro-ǵ !k'é ē !káu!káu !uhí!uhí
 !khé, !kúken!kúken. ‡ Hé tiken ē, !hú!hú ā, há ine
 (6986') * According to the narrator, the above should be, in Baboons'
 manner of speaking, as follows:

“!hām̄m !létē-!létē
 Kañ ttum̄m,
 !khū à kē.”

† “!khū á há ǵa té da?”

‡ “!khū á, há kañ ka, hañ !kē, ha !kátta ha óá á !khwā-
 !khwāiten, ha óá sse !kháro-ǵ !ké 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 !lkuāñ é; ákən !lkuāñ sse !kəya !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:

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

- (6989) Hañ !ké !la () !k'ě kkuítən, i. Hañ há !ne kúí:
“!khwá á há á té da?” He !kúkkō a há !ne kúí:
“!khwá á, ha kañ ka, hañ !ké, ha !káta * ha óá á
!khwá!khwáitən, ha óá sse !khárro-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 !lkuāñ é. Ákən !lkuāñ sse
arrúko !kəya !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:

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

- (6992) He, ha há !ne !ké !la !k'ě kkuítən, hañ há !ne ()
kúí: “!khwá á á té da?” He !kúkkō há !ne kúí:
“!khwá á, ha kañ ka, hañ !ké, ha !káta ha óá á,
!khwá!khwáitən, ha óá sse !khárro-ā !k'ě ē !káu!káu,
!uhí!uhí !khé hī !kúken!kúken.”

- (6993) () Hé tíkən ē, ha !hú!hú,—ha tátti ē, ha há á !hú!hú

- (6989') * Ha ddá !kétā ha ○puón, ha ○puón sse !lá, ddá ha á tēyēn.
N !lkuāñ †í, ti é, !khwá!khwáitən !lkuāñ é. Ha !lkuāñ ka ha
○puón !lá ddá ha á hī, ha sse ssá tábba hī, ha sse ddá !hú!hú lá.

- (6990') † In Baboons' language as follows:—“Ohò, !-í !lkuāñ é. Ákən
!lkuāñ sse arrúko !kəya !kóin !ké kè, ha sse ssá, ttumm !khú á á.”

- (6991') ‡ “!kú wwé, !uhá, !ne ssá ttumm-ā !khú á.”

§ “!hām !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 há !ne kúí, au !kúkkókən ka ha
 kkú: “!khwá á kañ ka, hañ ǀkéké, ha !kátta ha óä ä,
 (6994) !khwǎ!khwáiten,” () hé tíkən ē, !kúkkó há !ne kúí:
 “Tsa ra, i-í !hamm é; í !kuǀǀn é. Úkən !kuǀǀn sse
 !gwǎǎ !khwá.”

Hé tíkən ē, hí há !ne !gwǎǎ !gǎunu-tsaǂǎu, í; hi
 (6995) !ne !gwǎ ssi, !ná!náka !ná. () He !kúkkó !ne !gwǎ
 kúí !kaǎyu !hiñ !gǎunu-tsaǂǎu tsaǂǎu; he !khwá tsaǂǎu
 há !ne !kuǎǎ !kǎ, hiñ !kǎbbukən !ā. Hé tíkən ē, !hú-
 (6996) !hú á, há !ne kúí: “ǀ ka !khumǀ! ǀ ka () !khumǀ!”
 Hé tíkən ē, hí há !ku-g !ne !khó !khumǀ,* au !khwǎñ
 !ku-g !ne !kúka, !khwǎñ !ku-g !ne tá. Hiñ há !ku-g
 !ne kúí:

“He ǀ ǂkaǎwa hí,
 Dékən ta !khumǀ é.
 (6997) () He ǀ ǂkaǎwa hí,
 Ddekən ta !khumǀ é.
 He ǀ ǂkaǎwa hí.”

!k'é kkuítaken !né ta:

“ǀ ǀǂkén ta !khumǀ é,
 He ǀ ǂkaǎwa hí,
 ǀ ǀǂkén ta !khumǀ é,
 (6998) () He ǀ ǂkaǎwa hí,”

au hí há !khumǀma !ná, au !khwá tsaǂǎu.

!kǎkkakən há !ku !ká !ki !khwá. Hé tíkən ē, !kǎgǎn
 há !ne ttèn, í, au !kuǎǎñña. Hé tíkən ē, !kǎgǎn ha

(6996') * !kuǀǀn !khumǀ-í:

“ǀ ka !!khuǎmǀ,
 ǀ ka !!khuǎmǀ é,
 He ǀ !!kaǎwa hí.
 ǀ !!kén ta !!khuǎmǀ é,
 He ǀ !!kaǎwa hí,
 ǀ !!kén ta !!khuǎmǀ,
 He ǀ !!kaǎwa hí.”

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 () lkhwá, ī; tí ē, lhúhú ē lkhá lkhwá; hĩ Ine dđí lkhúm au lkhwā tsaxǎu; hań Ine lla lhúhú, au lhúhúken lkhúmma lna, au lkhwā tsaxǎu.

- Hé tiken ē, ha há Iku-g Ine úi, ī. Hań há Iku-g
(7000) Ine hò () lkhwái, hań Iku-g Ine luhái lǎ lkhwái; hań há Iku-g Ine kúí: lnačka lkhé lǎ,* lnačka lkhé lǎ, au han tátti é, ha há ka ssin ī ya, ha há ka lnačka lkhé lǎ. Hé tiken ē, há há lnaú, hań lkhái lhin ssā,
(7001) () hań Iku Iní lhúhú ka l'ǎu, au lhúhúken lkhúmma lna, au lkhwā tsaxǎu. Hé tiken ē, lkággen há Ine ŵwá, ī, au tí ē, lhúhú lkuǎn ŵǎ lǎ lǎ lǎ, hin lkhá
(7002) lkhwá. Hé tiken ē, hi lkhúmma () lna, au lkhwā tsaxǎu. Hé tiken ē, ha há lnaú, hań lkhái lhin ssā, hań Iní lhúhú ka l'ǎu, au lhúhúken lkhúmma lna, au lkhwā tsaxǎu. Hé tiken ē, ha há Ine ŵwá, ī.
(7003) He, ha () há Ine ańtau lkam úi ha ttú; hań Ine lúm kúí ákken llwēi, ha tsaxáiten au lkhwéten; au hań ka lhúhú ssan ŵáuki Iní lkhwetā lna ha tsaxáiten;
(7004) tí ē, ha ŵǎ ssin ŵwá () ssā, hin ē, ha tsaxáiten lkí lkhwéten; ha sse lla, lkhúmma, hĩ lhúhú, au ha tsaxáitā ŵáuki lkí lkhwéten.

- Hé tiken ē, ha há Iku-g Ine l'áttē, lǎ ssa lhúhú,
(7005) au lhúhúken Ine lú ha; () au hin tátti, hi lā ā.† Hé tiken ē, ha há lnaú, lhúhúken kkú ssin, hi lú ha,

- (7000') * lna lkuǎn é, lna ē lǎ lkhwái; hin Iku lnačken, au hin tátti ē, hi dǎrraken lkhóetā. Hé tiken ē, há Iné ta: "lnáčka lkhí lǎ; lnačka lkhí lǎ."

- (7005') † Hin ŵáuki lkwéiten lna Iní ha; hé tí hin 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 ttē !lkhwāi ;
 (7006) hañ iku !kī !hiñ !nuiñ, hañ iku !lkhó !nuiñ, hañ () iku
 !kañn, !nōō !hiñ !nábbe, ā ha ssin lé !hóá ha, au !lhò,
 hañ iku ttórokenttóroken !nábbe, hañ hā iku !lkhúerriten
 !khum̄m. Hañ hā iku !kéké !húlhú, tsá ā !húlhú lú ha
 (7007) ā, au !húlhúken ṽaúki () !lkhúerriten !khum̄m, !húlhú
 sse !k'áita ha ā.

- Hé tíkēn ē, !húlhú hā !ne !kwe!kwélla hi !kágēn, au
 hiñ tátti, hi !kíya, tsá ā, ha !kuēidā ā. Hé tíkēn ē,
 (7008) ha hā ka !kū !kékā !khum̄m, au !khum̄m () wa iku
 i !lkhōūwa !húlhú kkō, au !húlhú ā, ha iku !k'áita
 !kúkkō !khum̄m. Hé tíkēn ē, !khwá tsáǵáú hā !nāú,
 !khwá tsáǵáúken tátti ē, hi kúí +ká, au ha óā !kwāi,
 (7009) () hiñ hā iku-g !ne ṽúwa ttin̄ ; !húlhúken hā iku-g
 !ne !kilíya ttān hī. Hé tíkēn ē, !húlhú a !kwāi, hā
 !kū á !ne !kékē hī ; hañ !ne !k'áita !kúkkō hī. Hé tíkēn
 (7010) ē, !kággen hā iku-g () !ne i ssúken !hiñ ti ē, !kákaken
 iku-g !ne !kékē !khwá tsáǵáú, !kákaken hā iku-g !ne
 kúí !ǵábbu !kam̄ !khwá tsáǵáú. Hé tíkēn ē, !kággen
 iku-g !ne ttórokenttóroken !khwá tsáǵáú, i ; hañ !ne
 (7011) () !lhuǵbbaken !khwá tsáǵáú au ha !kára!kára-ttú.
 Hé tíkēn ē, ha hā !ne !k'áita !húlhú !khwá tsáǵáú,
 !khwá tsáǵáúken hā !ne iku !ka!ten, !khwá tsáǵáúken
 (7012) hā !ne iku ṽúwa !á ttin̄ !gwáǵu ; () !húlhúken hā
 iku-g !ne !lkoénya ki !á ttin̄ hī, au hiñ hā !kū-g !né
 ṽúwa !á ttin̄ !gwáǵu. He !khwá tsáǵáú hā !ne iku
 !hañ kan̄ !gwé !khé !lkhwāi ; hiñ !ne iku !lkhóá hī
 (7013) !khábbuken () !kha! !hiñ !lkhwāi, au hiñ lé !khé,
 !lkhwāi ta !lhò.*

- (7013') * Ha !lkuān !hiñ, !á !lkhóá !lhò-Opúá, au !lkhwāi ; hé tíkēn ē,
 hā !né ē, !lkhwāi ta !lhò ; au han tátti ē, !lhò-Opúá ā !hiñ !á

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 lne llañ, llgáué hī. Ikákkakən
lne llǎm̄ ki llgáué hī, au lhúlhúkən lne llgáué hī.
(7014) Hé tíkən ē, lhúlhú ka kù, hǎ lku-g lne () llkóākən
llgáué lkhwá tsǎǎú. Hín hǎ ka: “lne lǎúǎ ñ llén
lkhumm̄.”* lhúlhú á ka lkhumm̄ é, hañ hǎ ka: “lne
lǎúǎ ke lkhumm̄.”† Ikákkakən hǎ ka: “lne llǎkoén
(7065) yǔ, ñ kañ ʔáúki ddǒǎ lkǐ lkhumm̄.” () lhúlhúkən
hǎ ka: “lne lǎúǎ ñ llén lkhumm̄.” lhúlhú á ka
lkhumm̄ é, hañ hǎ ka: “lne lǎúǎ ke lkhumm̄.”
(7066) Hé tíkən ē, lhúlhú hǎ lne kúǐ, () lkággen ǔtten
llhò; tā, lkhumm̄ ss'o lǎ lkhé llhò. He lkággen hǎ
lne kúǐ: “lne llǎkoen yǔ, lne llǎkoen yǔ, lkhumm̄
kañ ʔáúki lǎ lkhé llhò. lne llǎkoen yǔ;” au hañ hǎ
(7067) lkeñ-na, au lkhwá () tsǎǎú, hañ ǔtten, lkóro lhóǎ
llhò. Hañ hǎ ka: “lne llǎkoen yǔ, lne llǎkoen yǔ,
lkhumm̄ kañ ʔáúki ddǒǎ lǎ lkhé llhò.”

- Hé tíkən ē, lhúlhú á, hǎ lne kúǐ: “lne lgwǎ lkóǐn̄.”
(7068) Hé ti hín ē, lkúkkō () hǎ lne kúǐ: “lne lǎúǎ ñ llén
lkhumm̄;” au hañ hǎ kúǐ lnupp, au lkággen lná.
Hé tíkən ē, lkággen hǎ lne kúǐ: “Ñ kañ ʔáúki ddǒǎ
lkǐ lkhumm̄,” au hañ hǎ kúǐ lnupp, au lhúlhú lná.
(7069) Hé tíkən ē, () hi ta kù, hǎ lku-g lne llkóākən lgwǎǐ
lkággen; Ikákkakən hǎ lgwǎǐ hī. Hé tíkən ē,
Ikákkakən lne tā lkhwǐ, Ikákkakən hǎ lne kúǐ:
(7070) “Auuuu! lkwa ka lkáuken-ggú! u koǎ llá, () lkáu-

- llkhóǎ au llkhwǎǐ, ha é; ha ssin lne llǎarakən tá lhóu á; hañ á,
(7014') ha lne llhín lǎ () llkhóǎ hǎ, au llkhwǎǐ. Ha llhò, hañ á, lkhwá
tsǎǎú lne lǎ lkhé ya. Há llhò, hañ á, ha lne ñnábbe tá lhóu, á.

* “lne lǎúwa ñ llén lkhumm̄.”

† “lne lǎúwa ké lkhumm̄.”

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.

- !D'èrri-ggú! u kōā llá," au !hú!húkən hắ !ne ll̥koén̥ya, kǐ ll̥kaɪtən ha; au hañ hắ !ne ll̥khóu ll̥kaɪtən, au hañ !ne ll̥khóuwa !khoā. Hé t́kən ē, ha hắ !ne kúí, ʔáp-pu (7071) ssin !khoá, i; () au hañ hắ !ne kúí: "Ì lké, ttén !khwaítən!khwaítən, !kuí há i !kà!" Hé t́kən ē, ha hắ !ne ttái !hin llā au !khoá; hañ hắ !ne ssuén; hañ (7072) !ne !kǎñ lè !lhò; hañ !ne !kǐ !hin !khwá tsáχǎu; () hañ hắ !ne ttái úí, au hañ !kǎñ-nǎ hi; hǎñ !ne ttái, !ké llā !khoá kǎ !kǎññun-a-ssé,* hañ hắ !ne ssuén. Hañ hắ !ne kúí: "Oh wwì ho!" au ha !kǐ lè !khwā (7073) tsáχǎu au !khoá. () "A kōá !ku !khwétən ssin !hin, a sse !ku ddĩ ku ll̥khó, ti ē, á ssin !kuē, i." † Hé t́kən ē, ha hắ !ne ttái úí, i; hañ !ne llāñ hhó !nuin, (7074) hañ !ne ʔgañmi té hǐ; hañ !ne hhó ll̥khwāi, hañ () !ne !uhaí !hó ll̥khwāi; hě, ha hắ !ne !kuēi !kǐ, hañ !kúitən llā, au hañ !ne !kúitən, !kě llā !nein.

- Hé t́kən ē, !ní-ᵒpuá hắ !ne kúí: " !kúru kōá !kuēi (7075) !kǎ, au ñ !kóin, !kággen, ha !kággen ll̥khóá aũ () tuituɪtən ā?" Hé t́kən ē, !kággen hắ !ne kúí: " !hú!hú !kuǎñ ddóä é, !khá ᵒpuáᵒpuáiddĩ, !gǎñnu-tsaχǎu; ñ !kuǎñ ddóä !ku llā, au hin !khumma llā,

(7072') * !khé !kuǎñ é; !khé ē !kǎu !khē !khoá !nā tssĩ; hin ē, !χǎu ka !k'ě tá !kǎññun-a-ssé, i.

(7073') † Ha !kuǎñ ka, !khwā sse !k'ou, ha sse !k'ou !uǎ ssé.

ggú! * 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: "Í lké, ttén !khwaiten!khwaiten, !kuí há ī lkā!" † 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: "Oh wwl 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, *!gāunu-tsaχāu*; I went [the Mantis speaks very sadly and slowly here], as they were

* The meaning of *!kau !Yèrri-ggú* 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 bank; it is that which the Bushmen call *!kañhuni-a-ssé*. (7072')

§ 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 ɔpuǎɔpuǎiddi tsaʒǎu; n̄ () llkuañ lne llañ, lkhumǎ hí hí. Hé tíkɛn é, ɔpuǎɔpuǎiddi tsaʒǎu lku-g lne llgwí-ssin̄, i. Hé tíkɛn ē, lhúlhú lné ta, n̄
(7077) ā lkí hí; lhúlhúkɛn lne ddĩĩ n̄; hé tí híñ ē, n̄ lne () ddĩĩ hí, i; he, n̄ lne lkuēĩ lkí, n̄ lne llkhóu ssá.”

Hé tíkɛn ē, lkuañmañ-a hǎ lne kúĩ: “N̄ kañ ka, a #kákka lkóin̄, tssǎ ra ʒá ā, lkóin̄ ta lkú lé llé lk'é ē

- (7078) lʒárra?” () Hé tíkɛn ē, lkággen hǎ lne kúĩ: “A koǎ ka, llkǎin̄ ʒǎu llkuañ lkú é, á n̄ lé lla lhúlhú ā?” au ha ʒáuki #kákka lkuañmañ-a ggú, tí ē, ha ssá, lkí lé lkhwǎ tsaʒǎu au lkhóǎ.

- (7079) () Hé tíkɛn ē, ha hǎ lku lne llañ, au hañ ʒáuki lléllé lkhóǎ. Hé tíkɛn ē, ha hǎ lne llá, i, au hañ lne llá, hǎ llkoén, tí é, ha ssin̄ lkí lé lkhwǎ tsaʒǎu, i.

- (7080) He, ha hǎ lne llkhó kkañma, () au hañ ka, há ssin̄ ʒáuki lkóroka ssā. Hé tíkɛn ē, ha hǎ lne kkañm̄ ssā. He lkhwǎ ha lne ttúĩ hǎ, au hañ ʒáuki kkañm̄ ssā au

- (7081) llkhwèten; he lkhwǎ lku-g lne ssúkɛn úĩ, hañ () lne kúĩ llóbbi-ttú lé lkhóǎ. Hé tíkɛn ē, lkággen hǎ lne ʒwé-i, i, au hañ llkǎin̄. He ha hǎ lne lku lkúiten, llkóaken lkúiten.

Hé tíkɛn ē, lkhwǎ hǎ lku-g lne kkì, i; hañ lku-g

- (7082) lne ddĩ () kúĩ llkhó, tí é, ha ssin̄ lkuē, i. Hé tíkɛn ē, lkággen hǎ lne ssá, i; au hañ ssá llkoén; he, ha hǎ lne lkuēĩ lkí, hañ ttái ssā. Hañ hǎ llañ, au hañ

- (7083) ttái tau llkoén̄ya ssá, hañ lne louúwi () lkhwǎ, au lkhwǎn lne lkára ss'ō. Hé tíkɛn ē, lkhwǎ hǎ lne ttúĩ ha, au hañ lʒóroka ssá; lkhwǎn lne #hóu úĩ, lkhwǎn lne lé lkhóǎ. He, ha hǎ lne lku llkoén, lkhé, lkhé,

- (7084) lkhé, hañ () lne lku lʒoóni. Hañ hǎ lne lku llá;

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 iku 11ań ddá !khwá 11uhī, hiń kòä 11kóroko.
 Han̄ ine iku 1kù tchueń; hé tíkẹn ē, ha hă iku-g ine
 (7085) 1é 11khǒ 11uhī, hiń kòä 11kóroko; han̄ hă iku-g ine ()
 1kuēi 1kǐ, han̄ 11á; han̄ iku-g ine 1kuēi 1kǐ, han̄ ssá;
 han̄ iku-g ine 11khǒ kań-mă. He, ha hă 11nău, han̄
 kkańm̄ ssá, han̄ 1ouwi 1khwán 1kára tá, au 1khwán
 (7086) ine tań 1kára 1gwé tá 1khoá. Hé tíkẹn ē, ha () hă
 ine kkańm̄, 1ké ssa 1khwá. He 1khwán iku-g ine
 ttúi hă, au ha óákẹn kkańm̄ ssá. He 1kággen hă
 11nău, au 1khwán ka 1khwá sse ũ, 1kákkakẹn hă 1hău
 (7087) 1k'ũ ssá, han̄ kúi 11nǐpp, au 1khwá. () He, ha hă
 ine 11uhóbbakẹn 1kǐkǐ 1khwá, au ha 1kw'ăi; han̄ hă
 ine 11uhóbbakẹn 1khwá, han̄ hă ka: "Tsá ra ǎă á,
 a-g ine 1hămmi n̄ á? Á óä kan̄ ddóä e n̄; n̄ á
 (7088) 1kággen, n̄ ddóä á; n̄ 1puon̄ ddóä e á, ákẹn e ()
 1găunu-tsaǎu; n̄ e 1kággen, n̄ á 1puon̄ ă á; a óákẹn
 ē n̄-n̄." He 1khwá hă ine ssuèn, 1; he, ha hă ine 1kǐ
 1hǐn̄ 11uhī, han̄ ine 1kǐ 1hǐn̄ 11kóroko. Han̄ ine 11uhíya
 (7089) 1khwá; han̄ ine 11kórokóä () 1khwá; han̄ ine 11uhíya
 1khwá. Hé tíkẹn ē, ha hă ine 1khaũ 1hǒ 1khwá; hiń
 ine 1kuēi 1kǐ, hiń 1kúiten̄ 11ă; hiń ine 1kúiten̄ 1ké 11a
 11nein̄.

- Hé ti hiń ē, 1nǐ-1puá hă ine kú: "1kùru kǒăă, ssá
 (7090) () hi 1kággen?" He 1kuańmań-a hă ine kú:
 "Tsára a 1hămm ssin̄ túi, ti ē, 1kóin̄ ssin̄ ta, hă hă
 11á 1húlu, au hiń 1khuń-mă 11nă, au 1khwá tsaǎu?
 (7091) au tǐ ē, 1kóin̄ ya 1kuă ddóä iku 1úwa () 1gwé tin̄
 1; ha 1puon̄ 1kuań 1kē ssá, hí ha!" He, hi hă ine
 1kúiten̄, 1ké ssá 11nein̄, 1. Hé tíkẹn ē, 1nǐ-1puá hă
 1né tá, han̄ 1ké: "Tsára n̄ 1kóin̄ 1kággen ssin̄ 1hămm

kaross (or apron), that and a *Ikóroko*.* He put the things aside; then he put the front kaross (into a bag), that and the *Ikóroko*; 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 () *!gāūnu-tsaχāū*; 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 *Ikóroko*. He put the front kaross on to the child; he put the *Ikóroko* 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 *Ikuanman-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, lhuílu é () ikhá !khwá, au tí é, !khwá !ku-g lne á ?” Hé ti hiñ ē, !kággen hă lne ta : “ A koă ɽău !hamm ɪkoénya, hañ ɽăuki ɽwă !nău!năuă, au han tátti é, ñ òă ssăñ !kă !ho ha tsaxău, au !khôá ;
- (7093) () au ñ ka, ñ ssin ɪkoén, tí ē, tí !nũ ɽăuki sse kkũ í-ya kě ; hé tiken ē, ñ óă ssăñ !kă !ho ha tsaxău, au !khôá. Hañ !ku !hiñ !khôá ; hé ti hiñ ē, a ɪkoen,
- (7094) ha ɽăuki ɽwă () !nău!năuă. Hé tiken ē, ñ !kú ka, ñ ssin #kamɔpua, !kuaññin!kuaññin !kĩ!kĩ ya ; ñ sse ɪkoén, tí é, ha !nũ ɽăuki sse lé kkú ka !lĩlĩ.”

I.—7.

B.

!GŌ KA KUMM.*

(Dictated, in 1875, in the Katkop dialect, by !kwéitən ta !kēn ; who heard it from her mother, #kamme-an.)

- (4055) !k'e a !hann!hann † ttā ; ha ttañ ; hě hă !ăuwĩ !kui ā !ké !ă hă !lneín ; hă ssin !hañ-nă ttin.
- Hă kkúĩ !kui ămm !kaɽwă hă ā, hă !kua!kuañ ;
- (4056) tā, hě ttañ. !kui !kaɽwă () hă á, ī. Hě, hă !kũ-g !ně !kóăken !kaná ɪwěĩ ǒ !kui, ī. !kui ɪkă!kă !kũ-g !ně !kóăken !ɽwăkken #nuóbboken, ī.
- !xă, hă !ăuwĩ !kui kkō, a !hañ ssă. Hě hă !xám,
- (4057) () kũ-kkúĩ, hañ ɪkē : “ !ně ămm !kaɽwă kkĩ.”
- Hě !kui ā ɪkă!kă ssin !ɽwăkken #nuóbboka 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 ɪkʷǎɪɪkʷǎnn, haɪ ɪχēi hə ɪkǎɪkǎ, ɪkúkó χá ssē
 mĩ hē, tĩ ē, he ɪwǎkkɛn tɪɪɔbboka, i. Hē hə kkúɪ:
 (4058) “ ɪ n̄ ɪkáu wwé, ǎmm ɪkǎɪ ɪ ɪkǎχai; tā, () ɪkǎɪkǎro
 ɪkʷǎn lā, ǒ ɪ ɪkǎχaitɛn ɪkōu ttā. A ss'e-g ɪnē ɪχǎm
 ɪkǎɪ ɪ ɪkǎχai, ā.” Hǎn ɪχēi hə ɪkǎɪkǎ, ɪkúkó χá
 ssē mĩ hē.

ɪlgō ɪné kǎ: “ ɪkǎɪkǎɪ ɪkĩ lē, ǒ n̄ ɪkʷǎɪɪkʷǎnn.”
 (4059) () Hē, hə ɪkǎɪ ɪkĩ lē hə ɪkǎɪkǎ, ǒ ɪlgō ɪkʷǎɪɪkʷǎnn;
 hə ɪlgōgɛn kkúɪ ttchótto ɪkō hə ɪnā, ǒ hə ɪkʷǎɪɪkʷǎnn;
 ǒ hə ɪkǎɪkǎkɛn ɪkũ ɪkō-ɪkóākɛn lē-ttĩn hə ɪkʷǎ-
 ɪkʷǎnn; hə hə ɪkũɪkũ ɪhō ɪlgō, i; ǒ hǎn kǎ, hǎn tɪ,
 (4060) hə ssē ɪkũ ɪkĩ ɪlgō. () Hē, ɪlgō ɪkũ ɪkǎnn ɪwĩ, ā.

ɪkúkókɛn ɪkũ-g ɪnē ɪkĩ ɪhĩnya hə ɪkǎɪkǎ, hə hə
 kúɪ: “ Tǎ tĩ é, n̄ ssĩn ɪχǎm ttā hē;” he hə ɪnēya
 ɪkúko hə ɪkǎɪkǎ, i; hə ɪkúkókɛn ɪkǎɪkǎ ɪkũ-g
 (4061) ɪnē ɪkóākɛn lē-ttĩn ɪlgō ɪkʷǎɪɪkʷǎnn. () Hē hə ɪkũ
 úɪ, hǎn ɪkũ ɪkúitɛn ɪnein, i. Hē ɪkúkó ɪkũ-g ɪnē
 ɪkũɪkũ ɪhō ɪkĩɪkĩ ɪlgō; o hǎn ɪnē ɪkúitɛn ɪlā; hə hə
 kúɪ, ɪkúkó ɪχǎm ttā tĩ ē hə ssĩn ttā hē. Tĩ ttwaitɛn

* 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) () ʒáukī ē, hǎ ssīn lē-tǎ hě. lkē, hǎn !kúiṭen 11ā ;
!ké 11ǎ 11nein.

!k'ě kkúī : “ Tírre kǎ, ǎ ssīn 11nǎ hě ? ” Hě hǎ
kǔ-kkúiṭen 11kē, 11gō ddóǎ ā hǎ 11kǎ!11kǎ ssīn lē-tǎ

- (4063) hǎ 11kǔǎ!11kǔǎn̄n ; () tíḳen ē, hǎ ǎǎ kǎ !kúiṭen, i.
!k'ě kkúī : “ A kǎ ǎ 11géb̄bi ? ǎǎḳen-ggǔ ǎǎ ʒáukī ǎ
11khōū ǎ ? 11gō kǎn kǎ 11kweiṭen ʒhwoń hǎ ssě 11kūkī,
ǎ hǎ ddau-ddaū i.”
-

(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.”



Dfā!kwām.

II. *Sun and Moon.*

II.—15.
B.

THE CHILDREN ARE SENT TO THROW
THE SLEEPING SUN INTO THE SKY.

- (487) !kaukaken ẽ !x̣uerrī hóä !lkóĩĩ!ŋkátten-ttũ, au
!lkóĩĩ!ŋkátten-ttũ wáken ɔpuoin ttā.

!kaukaken tátti ē, hă x̣ōä ā #kákka; hé tĩ hiń ē,
!kaukaken lně ||ā !lkóĩĩ, ī; au !lkóĩĩ yǎn #x̣īyǎ, au
tĩ ē, !lkóĩĩ tā hĩ, ɔpuoin tā hĩ.

- (488) Inútarra kóken ǎ #kákka !kúkō, ā; hē tĩ hiń ē, ()
!kúkōken lně #kákka !kúkō kǎ !kauken,* ī. Inútarra
kóken #kákka !kúkō, tĩ é, !kúkō kǎ !kauken ssě ||ā
!x̣uerrī hó !lkóĩĩ!ŋkátten-ttũ, hĩ ssě heǎruki !lkāiten
!lkóĩĩ!ŋkátten-ttũ, ||x̣é ssĩ !lkówa hĩ, !lkóĩĩ ssĩ #x̣ī
!x̣ōē tā kū; au !lkóĩĩ yǎn tátti ē, !lkóĩĩ lně ttā̄, hǎn
lně ttā̄ !gwǎx̣ũ kǎ kū, hǎn lně #x̣īyǎ tikentiken kǎ
kū; he tĩ hiń ē, hǎn lně #x̣īyǎ !kǎũ ka kú, ī; au hǎn

- (489') tátti ē, () !kauken lně é dátta hǎ; hiń tátti ē, Inútarrǎ
ā, #kákka !kúkō ā, hē tĩ hiń ē, !kúkóken lně #kákken:
“!kauken wé! U kuǎn ssǎn !kě!ké !lkóĩĩ, !lkóĩĩ ssě
ɔpuoin, tēn, tā, ī ddóä ɣǎǎ. U ssě ttuṁɔpuǎ !x̣uerrī
hó hǎ, au hǎ ɔpuoin, ttā; ũ ssě !kěǎ hǎ, au ũ kǎ kú,
ũ kǎ kú, úken !kǎi hóä hǎ; ũ ssě hérrúkĩ !lkāiten hǎ

- (488') * Inútarrǎ kōgen ā, #kǎkkǎ !kúkō, !kúkō ssě #kǎkkǎ !kúkō kǎ
!kauken; tā, hǎ ɣaukĩ !kĩ !kauken kǎ ttúken ɔpuonni; tā, !kúkō
ā, !kĩ !kauken kǎ ttúken ɔpuonni ē ||kuǎkkǎ, hē ē, ssě ||kuǎkken
ákken, au hĩ lně ||ā hǎ !kóĩĩ.

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-armpit, while the Sun-armpit 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-armpit, that they should throw up the Sun-armpit, 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 !gwǎǵu.” Hin !kuēda, hin #kákken, Inútarraken !kuēdǎ, han #kákka !kúkō; hé tǐ hin ē, !kúkóken !kuēdǎ, !kúkóken #kákka hǎ, han ||ǵám Inē !kuēda, han #kákka hǎ kǎ !kauken. !kúkóken #kákka hǎ: “Kumman á ǎ, há ñ #kákka há hǎ, ū kōǵ ssǎn !ké!ké !lkóin.”

!kaukaken Inē ttǎi ssǎ, !kaukaken ttǎi llá; Inútarraken #kákken: “U kkuǎn ssǎn llā ssuīn, au ú ||ǵkoenyǎ (490') hǎ, () tǐ ē, hǎ ||ǵkoen, tá, ū kuǵ ssǎn ssuīn, au ũ !ké!ké hǎ;” hé tǐ hin ē, !kauken Inē llān ssuīn, au !kaukaken Inē !ké!ké hǎ; hǎn Inē ttēn, hǎn Inē !kǐ !lkāiten hǎ !kóttēn-ttú, hǎ !kátentttúken Inē !ǵǐ !kǎu, au hǎn ttǎ. Hé tǐ hin ē, !kauken Inē hǎrrū !ǎ !hó hǎ au !gwǎǵǔ, au hin tátti, Inútarra ǎ #kákka hǐ. Inútarraken #kákka !kauken: “!kauken wé llā, ú kuǵ ssǎn #kákka há, au ú hǎrrūkǐ !lkāiten hǎ.” Inútarraken #kákka !kauken: “!kauken wé llā! U kuǵ ssǎn #kákka há, tǐ ē, hǎ !kǔ !lkóaken ssé dí !lkóin, hǎ ssé !kǔ-g Inē ttǎi !kǔ llé, au hǎn tátti ē, hǎ !kǔ-g Inē !lkóaken ē !lkóin, ā ttǎ lǐ; hé tǐ hin ē, ||ǵē Inē !lkó, i, (491') au hǎn Inē ttǎ lǐ, !kā !hóǎ hǎ au !gwǎǵú; () hǎn Inē ttǎ lǐ, au hǎn Inē !ǎ !khé !gwǎǵú.”

Inútarraken á #kákka !kauken á; au hǎn tátti é hǎ Inā !kúita; !kaukaken ttumm-i hǎ, hin ttumm-i hǐ tá máma, hǐ ǵǎ; hǎ ǵǎaken Inē #kákka hǐ ā, tǐ ē, Inútarra !kuēdǎ, han #kákken, i. Hé tǐ hin ē, hǐ Inē !kuēdǎ, hin #i. Hé tǐ hin ē, hǐ Inē llān' ssuēn, i. !khwá

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

!kérri-○puá lně #kákka !kúkó, hě tí hin' ē, hī lně !lañ
 (492') ssuēñ, au hin' !kě!ké hă ; hin' lně !lañ ssuēñ. () Hin'
 lně ttā₃ ũ !lā, hin' lně !xuoŕrī hă, hin' lně !khē, hin' lně
 !koen hă, hin' lně ttā₃ !kũ !lā ; hin' lně !xuoŕrī !kē !lā
 hă, hin' lně !kěĩ hă, hí tă kúgē lně !kěĩ hă, !kěyă
 hó hă, hin' lně !kai-kĩ !kaĩtē hă, au han' tă ĩ. Hé
 tí hin' ē, hin' lně hěrrúki !kaĩtē hă, ĩ, au han' ttă ĩ ;
 hin' lně #kákka hă, au han' ttă ĩ : “ !kóĩn wé ! A
 kōā !kōāken !Dĩ !khé, ă kōā ttā₃ !lā, ă kōā !Dĩ !khē,
 au ā tta ĩ.”

!núttarraken lne #kákken, hī kan' !lkhóă herrúki
 !kaĩta hă, han' !lkhóă !Dĩ !á !khē. Hin' ĩ-dă, hin'
 #kákken, hin' !kuēdă, hin' #kákken. Hă !han' lně
 #kákken : “ !kóĩn!kátten-ttũ kan' !kē !Dĩ !á !khē, hă
 !kauken hěrrúki !kaĩtă hă ; hă ssin' ttă, han' !kěĩtă,
 hă ssin' ○puoinyă ; hě tí hin' ē, !kauken hěrrúki
 !kaĩtă hă ĩ.”

!kaukaken lne !kúĩtē ssā. Hě tí hin' ē, !kauken
 (493') () lně ssañ #kákken ĩ : “ !kēñ ā ă, han' !kěă hă, ĩ
 !xam' !kěĩ hă ; ĩ !kă-○puaken lně !kěĩ hă, ĩ !kă-
 ○puā kōken lně !xam' !kěĩ hă ; !kēñ á ă, hă !kă○puā
 kōken !xam' !kěĩ hă. N' lně #kákken : ‘U kuñ !kanñ
 !wēĩ ă.’ N' lně !kuēdă, n' #kákken ; n' lně #kákken :
 ‘Hěrrúkĩ !kaĩtau hă !’ Hé tí hin' ē, !kauken lně hěrrúkĩ
 !kaĩtē hă, ĩ. N' #kákka !kauken : ‘ !kanñ !wēĩ yũ,
 au !kóĩn !’ N' #kákka !kauken : ‘Hěrrúkĩ !kai-tau
 !kóĩn !’ Hé tí hin' ē, !kauken lně hěrrúkĩ !kaĩtă
 !kóĩn, ĩ ; hă !kóĩn !kóĩn ; au hin' tátti ē, !núttarra ă
 #kákka.”

!lhwá !kérri-○puaken lně #kákken, au han' tátti
 ē, há ā ǁárrō ; !kúkōken !xam' ē ǁáuddōro, hin'

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 ʔauʔárooken kǎ lkāolkāo, hiñ lañ hěrrūki lkāiten
 (494') lkūilʔkátten-ttū. Hiñ ssañ #kákken, () ʔāoddōrōken
 #kákken, ʔāoddōrōken #kákā hǎ lkóitě: “N lkóitě
 wé! ssí tañ hěrrūki lkāita hǎ, ssiten lně #kákka ha,
 tī ē, hǎ ssě lkóāken dĩ lkóin, ā ttā lĩ; tá ssí ʔāo.
 Ssiten lně #kákken: ‘N lkóin lkūilʔkátten-ttū wé!
 A-g lnǎlnǎ tĩ; ǎ dĩ lkóin á ttā lĩ; llǎē ssě lkówǎ
 ssí; ǎ ssě #ǎĩ lkaũ kǎ kũ; lkaũ kǎ kũ ssě dĩ kũ ttā lĩ,
 au lkuonǎ; ǎ ssě lkóāken dĩ kũ ttā lĩ. Hě tĩ hiñ
 ē, ǎ ssin lkóāken #ǎĩ, hō llá llgā, ī; ǎ ssin ttāĩ ssǎ,
 llgāgen ttāĩ llā.’”

lkóin yañ ttāĩ ssǎ, llgāgen ttāĩ llā, lkóin yañ
 ttāĩ ssǎ, lkóin yañ lē, llgāgen ttāĩ ssǎ, lkau-
 lkárooken ttāĩ ssǎ au llgā; !gauēten khwāi,* lkóin
 yañ lhiñ ssǎ, llgāgen ttāĩ llā, lkóin yañ ttāĩ ssǎ.
 lkau!károoken lhiñ ssǎ, lkau!károoken #ǎĩ llgā, llgāgen
 ttāĩ ũ llǎ; lkau!károoken lhiñ ssǎ; lkau!károoken #ǎĩ
 (494) hō llā llgā; () hǎñ ttāĩ llā, hǎñ #ǎiyǎ llgā, hañ lē.
 lkóin yañ lhiñ ssǎ, lkóin yañ !ǎhǎ tĩ llā llgā, lkóin
 yañ lkí llā lkau!káro, lkau!károoken lně lkhē, lkóin
 yañ lkeinyǎ hǎ, au lkóin tǎ !gwǎra, au hañ lkhē;
 hě tĩ hiñ ē, hañ lně !wákken, ī. Hě tĩ hiñ ē, hañ
 lně #kákken: “lkóin wé! luhíyǎ !kauken lkuérri.”
 Hě tĩ hiñ ē, lkóin lně luhíyǎ !kauken lkuérri, ī;
 (495) lkóin yañ lně ī, ī. () Hě tĩ hiñ ē, lkóin lně #kákken,
 tĩ ē, lkóin ssě luhíyǎ !kauken lkuérri, au lkóin yañ
 !humǎ hǎ; lkóin yañ lně luhíyǎ !kauken lkuérri; hě
 tĩ hiñ ē, lkau!károoken lně dúrru úĩ, hañ lně dúrru
 lkúiten, au hañ lně dúrru llā; hě tĩ hiñ ē, lkóin lně

* The narrator explained here that the word *khwāi* 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

- luhī, au han tátti ē, llkóin luhīyǎ !kauken ǎ lkuerrī,
 au llkóin lně !hum̄m hǎ; hé tī hin' ē, llkóin lně luhī
 (496) au lkuerrī; () au llkóin yañ táttī, llkóin lně !hum̄m
 hǎ; hé tī hin' ē, llkóin lně luhī, ī; hañ lně dúrru úǐ,
 hañ lně ddúrru !kúiten; hañ lně llǎ, hañ lně llá dí
 !kau!kárro kó, hǎ-g #úrru; hañ llǎ, hañ !kauwīh, hañ
 lně llǎ, hañ lně !kauwīh, au han tátti ē, hǎ lkū
 !kúken dau-daū. Hé tī hin' ē, hañ lně dí !kau!kárro
 (497) llkāñ; au han tátti ē, hañ llǎ, () hañ llóé !hó lkóǎ;
 hañ lně llkhōū !kwī; au han tátti ē, hañ lně e !kau-
 !kárro ǎ #úrru; hé tī hin' ē, hañ lně !kwīyǎ; hañ lně
 ttā ssā, au hāñ !kau-wǎ. Hañ lně ttā llá au llgā, han
 tátti, há ǎ !kau!kárro ǎ ttā au llgā, au han tátti,
 !kúken lkū ǎ; hé tī hin' ē, hañ lkū ttā au llgā.

- llkóin yañ á, !kau kǎ kú #ǎyǎ, llkóin yañ á, !ké
 (498) ttā au tíken #kā, !kauñ () #kā; !kétē lnī ǎhóken,
 hin' llkoen !ké kúiten; hin' llkoen ǎñ, ǎ hī hī hī;
 hin' llǎmki llkoen whāi, hin' llǎmki !uhátten whāi,
 au llkuónǎ; hin' llǎmki !uhátten ttóǐ, au hin' tátti
 llkóin #ǎyǎ; hin' llǎm !uhátten ttóǐ, au llkuónǎ; hin'
 !ǎǎ whāi au llkuónǎ, au hin' tátti, llkóin #ǎya, hin'
 lně llkoen whāi; hin' llǎm !ǎorri !khwāi; hin' llǎm
 (499) () !ǎorri !ǎau, au hin' tátti tí tā kú #ǎyǎ; hin'
 llǎm ǎánnügū hī lkaḡen, au hin' tátti ē, llkóin #ǎyǎ,
 !kauñ llǎm #ǎya, llkóin yañ #ǎya !kharra. 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.

!ḫám !kwā au !kūónna; hiñ !ḫǎĩ au !kūónna, hiñ
!huín, au !kūónnǎ; hiñ !nĩ whai, au !kūónnǎ; hiñ
!nē !uhátten whai; hiñ !nē !gǎ tíñ; hiñ tátti ē, hĩ
!kóitā !kúiten; hiñ !ḫérriya !kúiten kǎ !kaũ, hiñ
!nē ttén, au whaaten ttāĩ 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') !ḫwé-!nā-ssho !ké !kũ ē, ssĩn mmāĩ, hĩn !nǎ !k'ǎũ.
Hé tĩ hĩn ē, hĩ tā !kauken !kũ ē !nē tábbǎ !kóin.
Hé tĩ hĩn ē, !ké ē !nē !nǎ, hĩ-hĩ tā !ḫóē, hĩn ē !nē
!kákken tĩ ē, !kauken ē ttábbǎ kĩ !kātā !kóin, au
hĩn tátti ē, hĩ ḫóáken-ggú ē !kábbēyǎ, tĩ ē, hĩ ssē
!herrúki !kātā hĩ !kóin; !kóin ssē !kárraka hĩ !k'ǎũ;
hĩ ssē ttǎǎ !kóin tā !kárraken!kárraken, hĩ ssē ddǒǎ-g
!nē !kárra-!kárra ssĩn.

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 lně llneillnēi hī tā !k'ǎũ. Hé tī hīn ē, Sswā-kǎ-!ké lně llǎllǎ hī tā !kaukēn, au !χwé-lná-sshō !kē tā kōkoōmī.
- (3155') llkōiñ yǎn ssīñ ē !kuĩ, hǎn #kákken; hī tā kūgēn #kákken, hīn !kúkkō !kau!kárō. Hé tī hīn ē, hī ssīñ llñǎ !k'ǎũ; au hīn táttī ē, hī #kákken. Hīn ʔaukī lně #kákken, au hī lně llñǎ !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 Dǎ!kwǎin.)

- (5159) I kkǎñ llñǎu, !kǎ!kauúru !kǎ̃tyĩ !kou ttīñ-ssǎ, itēn llñǎu, ō !kukkō !kēyǎ hī !kǎ!kauúru, itēn lně !kwé llǎ,
- (5160) tī ē, () !kukkō !kēyǎ hī !kǎ!kauúru, i, hē, í lně llñǎu, itēn kǎ i !kwé llē, itēn lně lnī !kǎ!kauúru, hē, i-g lně
- (5161) llñǎu, ō í kǎ lnī hǎ ē, itēn lně () !kunñ !hǎñ i tsǎχaitēn, ō i !kǎ!kǎ, itēn lně kkūi: “!kǎbbī-ǎ !ké! * !kǎ ñ χú, !kē ǎ! A ssē ákkē ǎ χú !kē ǎ!
- (5162) () A ssē !kǎ ñ χú !kē ǎ! Hē ʔaukī ttǎ #hǎnnūwǎ. A ssē ákkē á χú, ē, á kǎ llñǎu, ā !kūká, ǎ !kū llǎ, ǎ
- (5163) !kou ttīñ ssē; () ō i ʔaukī ssīñ lnī á, ǎ !kū llǎ a, ttēn ssē; ñ ssē llǎm, !kēllké ǎ-ǎ. Tǎ, !kēi !kē, ǎ
- (5164) !kwaitēn ddōǎ !kī hǎ, !kē ǎ, () há, á kǎ !kū llǎ ǎ !kou ttīñ ssē, ō i ʔaukī ssīñ lnī á; ō !nǎũ ddōǎ #kákka
- (5165) hǎ ǎ, tī ē, ǎ ssīñ kwǎñ !kū !kwēi !kwē!kwē. () Aken

* The meaning of !kǎbbī-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-ǎ 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)

!kɥǎn ò #kákǎ, tĩ ē, ssí ssě kwǎn, ||ǎm ||ǎ ssí !k'au
!kum ssě, ǒ ssí !kūǎ.”

- (5166) !nǎũ !kɥǎn ddǒǎ ā, !kwěĩ () kkǒǎ. Hǎ kũ-kkũ,
hǎ !kē, hǎ ǎukĩ kǎ hǎ ssě #gōũ, tā, hǎ ǎǒǎ ǎukĩ
(5167) kǎ hǎ ssě ||ǎ hǎ !kǎũ !kum ssě; tā, () hǎ ǎǒǎ
!kóǎkēn !kūkēn. Hě tĩkēn ē, hǎ ssě ǎwǎ !lwěĩ, ǒ
hǎ ǎǒǎ.
(5168) !kǎ!kǎuruken kũ-kũiten !kēyǎ !nǎũ ā, () !nǎũ ǎũ
ttũ ǎwǎ; tā, hǎ ǎǒǎ ǎukĩ !kóǎkēn !kūkēn. Tā, hǎ
ǎǒǎ !kũ kǎ, hǎ ssě ||ǎ hǎ !kōũ !kum ssě. !nǎũn !nē
(5168½) kũ-kũiten !kē, () hǎ ǎukĩ kǎ hǎ ssě #gōũ; tā, hǎ
!kũ #ēn-nǎ, tĩ ē, hǎ ǎǒǎ ǎukĩ kǎ hǎ ssě ||ǎ hǎ !kōũ
!kum ssě. Tā, hǎ !kóǎkēn !kūkēn.
(5169) () Hě !kǎ!kǎuru !kwaiǎ, i; tĩ ē, !nǎũ kwǎn !kwěĩ
kkũ, ǒ hǎn ǎu !hum hǎ. Hě hǎ !gwǎ !kĩ !nǎũ
(5170) ttũ, i; () hé hǎ !nǎũ, hǎn !gwǎ !nǎũ ttũ, hǎn kkũ:
“!kui ā, hǎ ttũ ē ā, hǎ ttũ kkē ssĩn !kóǎkēn !kwěĩ
(5171) ũ, ǒ hǎ kkĩ-ssā ē !nǎũ; hǎn kǎ hǎ ssĩn () !kóǎkēn
!kammainyǎ ttwĩ, ǒ hǎ ttũ; hǎ ssě kwǎn !kũ ssūken
ũ, hǎ ssě kwǎn !kũ !kóũ!kōũ-ǎ !khé !é. !kuiǎ!kuiǎ
(5172) ssě kwǎn !kũ !khaukǎ; hé ssě () kwǎn !nǎũ, hé !kǎ-ā
hǎ, hě ssě kwǎn !kũ !kan ttǎéttǎé, * hǎ ssě !kũ
!kóǎkēn !kūkēn.
(5173) “Hě ē, !k'ē, hě ssě kwǎn !kũ !kóǎkēn () !kūkēn
ttǎ, ǒ hě !kūka.† Tā, hǎ ǎukĩ kǎ hǎ !hum n, ǒ-g n
!kēyǎ hǎ ā, tĩ ē, hǎ ǎukĩ ssě ǎwǎ, ǒ hǎ ǎǒǎ; tā,
(5172') * Or, tssí, ttǎu-é-ttǎuēten hǎ.
(5173') † !k'ē ssě kwǎn !nǎũ, hě !kūǎ, hé ssě !kóǎkēn !kūkēn ttǎ; ǒ
hě ǎukĩ ||ǎ, hě !kōũ !kum ssě. Tā, !nǎũ !kɥǎn ā, !kwěĩ kkũ,
hǎ #kákēn; hǎ !kē, tĩ ē, hǎ ǎǒǎ ǎukĩ kǎ hǎ ssě ||ǎ hǎ !kōũ
!kum ssě.

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 ǰóǎ ká hă ssě () ||ǰǎ hă !k'au; hăñ lně #kákka kě, tĩ ē, hă ǰóǎ ɽaukĩ ká hă ssě ||ǰǎ hă !k'au !kuṁ ssě. Hě tĩkən ē, hă ká hă ssě ||kóǎkən ddĩ !nǎũ.
 (5175) Hě ē, () !k'é, hě ssě kwǎñ !kũ ||kóǎkən !kũkən. Tā, hă !kuǎñ ā, #kákka, tĩ ē hă ǰóǎ ɽaukĩ ká hă ssě ||ǰǎ
 (5176) hă !k'au !kuṁ ssě. N̄ !kuǎñ () #kákka hă ā, tĩ ē, hě kǐē ssě ||ǰām ||ké||ké n-n; tĩ ē, n̄ ká ddĩ hě; hě-g n̄ ká !naũ, ǝ ká !kũkǎ, n̄ ||ǰǎ n̄ !k'au !kuṁ ssě. Hăñ
 (5177) lně () #nwǎĩ n̄, ǝ kǎñ kǎñ #kákka hă ā."

- Hě tĩkən ē, máma-ggũ #kákka kě, tĩ ē, !nǎũ hǎ òǎ
 (5178) ẽ !kuĩ; tĩ ē, hă !kwéĩ kōǎ, i, hĩñ ē, () !kǎ!kauuru ||kǎuwǎ hă, i, há ssě ||kóǎkən ddĩ !nǎũ. Máma-ggũkən kǎñ ||kēyǎ kě, tĩ ē, !nǎũ !kĩ !kuĩ tǎ ā, ǝ hă
 (5179) ||kǎtten-ttũ; hě tĩkən ē, ssĩ kǎ () !naũ, ssĩ !khā !nǎũ, ǝ ssĩ kǎ ssĩ ssě hǎ !nǎũ, ssĩtən kǎ !kĩ !hĩñ !kwǎĩ !kē, ẽ !kuĩ tǎ ā, ssĩ !ǰūgən, ǰū ttũ hă; ǝ ssĩtən ttā ||kǎ tĩ
 (5180) ē, () hă á, !nǎũ, hă kǎ ā ɽaukĩ ẽ. Tā, ||kē ā, hă òǎ ẽ !kuĩ ā, há kǎ ā ẽ.

- Hě tĩkən ē, máma-ggũ ɽaukĩ kǎ ssĩ hĩ, hă ā-⊙puá;
 (5181) ǝ hĩñ ttā () ||kǎ tĩ ē, ā á, !nǎũ !kũ ǝ ẽ !kuĩ ā, há kǎ ā !kũ ẽ. Máma-ggũkən kǎñ ||kēyǎ ssĩ ā, ssĩ-g !nǝ

* The meaning of ||kǎtten-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-ttū* *; 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 *lkwqĩĩ* to be "biltong flesh" (*i.e.*, lean meat that can be cut into strips and sun-dried, making "biltong").

- (5182) ʔau ttā, tī ē, ssī kā kkaúruken, ǝ ssī hā () hā à-ᵒpuá, ǝ ssiten ttā lkā tī ē, !kuī tā à lkū é; hē ʔaukī ē !nāũ kā ā; tā ā ā !nauńkko !nā !nāũ, hā é; ǝ
- (5183) hān ttā lkā tī ē, !nāũ ǝā ē !kuī. () Hē tiken ē, hā !nauńkko !nā !nāũ, ī; ǝ !nāũ kā ddī-dditen !kuān ē, !kā!kaúru !kkaúwā ī ī; í ssē kwāń lkū !kóāken
- (5184) !kūken. Tā, ī ssīń ssē () kwāń !naū, ī !kūka, iten ssīń ssē kwāń !ǰā ī !k'au !kum ssē; !nāũn !kuān ddǝ ā, ʔaukī !hum-mā !kā!kaúru, ǝ !kā!kaúruken
- (5185) ká hā kákka () hā ā; hān !nē !nwāi !kā!kaúru.

Hē tiken ē, !kā!kaúru !nē kū-kkūi, hān !kē: “U

- (5186) ē !k'é, ũ kǝǝ ssē kwāń !naū, ũ !kūka, ũ kwāń lkū () !kóāken !kūken tchú-ru ssīń. Tā, n !kuāń ssīń kákken, tī ē, ũ kwāń lkū !naū, ũ !kūka, ũ kwāń
- (5187) lkū !ǰā ũ kǝǝ !hīń, ũ ʔaukī !kóāken () !kūken. Tā, n kā !naū, ǝ ká !kūka, n !ǰā n !k'au !kum ssē. N !kuāń ssīń kā, ú ē !k'é, ũ ssīń !ǰam !kélkényā n-n; (5188) ddí tiken kā ddí hē; () hē-g n ʔaukī tā !kóāken !kūken ttā. U ē !k'éten, !kuāń ē, ddā hā ddí; hē tiken ē, n !kuāń ssīń kī, tī ē, n à hū !kēi. !nāũn lkū
- (5189) !naū, ǝ kāń kāń () kákka hā ā,—ǝ kāń !kuāń ttā lkā tī ē, n !kuāń kēn-nā, tī ē, !nāũ ǰā ʔaukī !kóāken !kūken, tā, hā lkū ᵒpuoin,—!nāũn !nē ā, kákka kē,
- (5190) tī ē, hā () ǰā ʔaukī ᵒpuoin; tā hā ǰā !kóāken !kūken. Hē tiken !kuāń ē, n !kwaiń, ī; ǝ kāń lkū
- (5191) ssīń kā, !nāũ lkū kkū: ‘Ī, máma kāń !kuāń lkū () ᵒpuoin.’”

Tā, hē tī, hē ē, hā !nē !kwaiń !nāũ, ī; tī ē, !nāũ kwāń lkū !kwēi kkūi, ǝ !nāũn ʔau kkūi: “ī, máma

- (5192) kāń !kuāń lkū ᵒpuoin ttā; hān ká hā ssē () !kātyi kǝǝ !hīń.” Ō !nāũ wā ǝā !humma !kā!kaúru, hīń

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 !kǔ !ké!kéyǎ !kǎ!kaúru ;
 (5193) tā, !kǎ!kaúru !kuǎn hǎ oǎ () !kwéí-ddǎ, tí ē, í ʔaukǐ
 ssě kwǎń !kóǎken !kūken. !nǎũ kǎ ddí-ddítēn !kuǎń
 ē, !kǎ!kaúru !ně !ǎkǎu í, í ; hě í tā !ně !kóǎken
 (5194) !kūken, í ; ǒ () kkuǎm á, !nǎũ !kuǎn ā, †kákka hǎ.
 Há kumǎ, hǎn !kuǎn á, í kǎ !kóǎken !kūken ttǎ
 (5195) ā ; ǒ !nǎũ kǎ ddí-ddí ; hě hǎ !kuǎn ā, ʔaukǐ ()
 !humma !kǎ!kaúru ; ǒ !kǎ!kaúruken kǎ hǎ †kákka hǎ
 ā ; hǎn !ně †nwǎi !kǎ!kaúru, ǒ !kǎ!kaúruken kǎ hǎ
 !kēyǎ hǎ ā.
 (5196) !kǎ!kaúru !ně () kǔ-kúitēn !kē, hǎ kǎ hǎ ssín
 !uhí!uhí-ttín †kǎ ; !kǒē-ttaũ wǎ ssín ē, tssí-í hǎ, ǒ
 tí ē, hǎ ttén-ttén hě ; hǎ ʔaukǐ ssín !lan!lanú ssín
 (5196½) ǒhǒken ; tā, hǎ () kwǎń !kǔ !uhí-tǎ †kǎ ; ǒ hǎ
 ʔaukǐ tā ǒhǒ. Há kwǎń !kǔ !uhí!uhí-ttín †kǎ.
 Hě tiken ē, !nǎũ kǎ !nǎu, há ssūken ūí, há ttǎuko
 (5197) !nǎ!nábbi-tēn ; ǒ há () !nǎ!nábbi-tēn ttǎ-ttátten
 !kǒē-ttau, ǒ hǎ !nǎ, ē !kǒē-ttau !hǐnyǎ hě ; ǒ hǎn
 ttǎ !kǎ tí ē, !kǒē-ttau !ně !hǐn !kauń-ǎ ā !nǎ. Hě
 (5198) tiken ē, hǎ () !nǎ!nábbitēn, !kǒē-ttau kkuítēn ssě
 ttǎ-ttát-tǎ hǎ 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 Dīā!kwāin, who
heard it from his mother, †kāmē-ān.)

(5643) Ssitēn ʔauki sse ʔkoen !kǎ!kauru, ǝ ssī !χā ʔpuāi;
tā, ssi lkū ʔkoen, !k'ō !hóā ssī !nā; ǝ ssitēn ʔauki
(5644) !kwě!kwé !ā !khǝ, ǝ () !gwāχū; ǝ ssitēn !hūmmī
!kǎ!kauru kǎ †χī. Hīn ē, ssī !hūmmī hě. Tā,
máma-ggú !kī †kákka ssī ā, tī ē, !kǎ!kauru ʔauki
ě !lēin !kuī, ǝ i ʔkoen hǎ.

(5645) Tā, hǎ !nāu, () i ʔkoen hǎ, ǝ i !χā ʔpuāi,
!khétēn-!khétān ssān hī ʔpuāi, ǝ ʔpuāi yā !kūken
tā, ǝ i ʔkoen !kǎ!kauru. ʔpuāitēn !nāu, há χā

(5646) !kūka, !kǎ!kauru () !khū kǎn ē !kī !k'auī ʔpuāi.
Tā, máma-ggú !kī †kákka ssī ā, tī ē, !kǎ!kauru
!khúgen !kē, ssī kǎ ʔkoen hě, hē !kō ss'ō ʔhǝ, hē

(5647) tā !khó () !khōu !kī. Hīn ē, !kǎu-ssīn ʔpuāi;
ʔpuāitēn kkǝān !hīn, ǝ hē !kǎu-ssīnyā ʔpuāi. Hīn
!nē !kī ssērritēn-ssērritēn !gǝōken ē, i !χā ʔpuāi, i;

(5648) () hē ʔpuāi !kū-g !nē kkǝān !hīn, hǎn !kū-g !nē ttāi,
ǝ hǎn ʔauki !nē ddi !gǝōken; ǝ hǎn kī !kuān ssīn
ʔwǎn, hǎ ssē !kūken. !kǎ!kauru !khú kǎn !kū ē, !kī

(5649) () ttwaita. Hē, hǎ !kū-g !nē !k'auwī, i.

Hē tīken ē, máma-ggú ʔaukī kǎ ssī !góā-i, ssī χā
ssē ʔkoen, tchueñ ē, !nā !gwāχū; o máma-ggúken
(5650) kǎn ʔkēyā ssī ā, () tī ē, !kǎ!kauru !nāu, ssī
ʔkoenyā hǎ, ʔpuāi ā, ssī !χā 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.

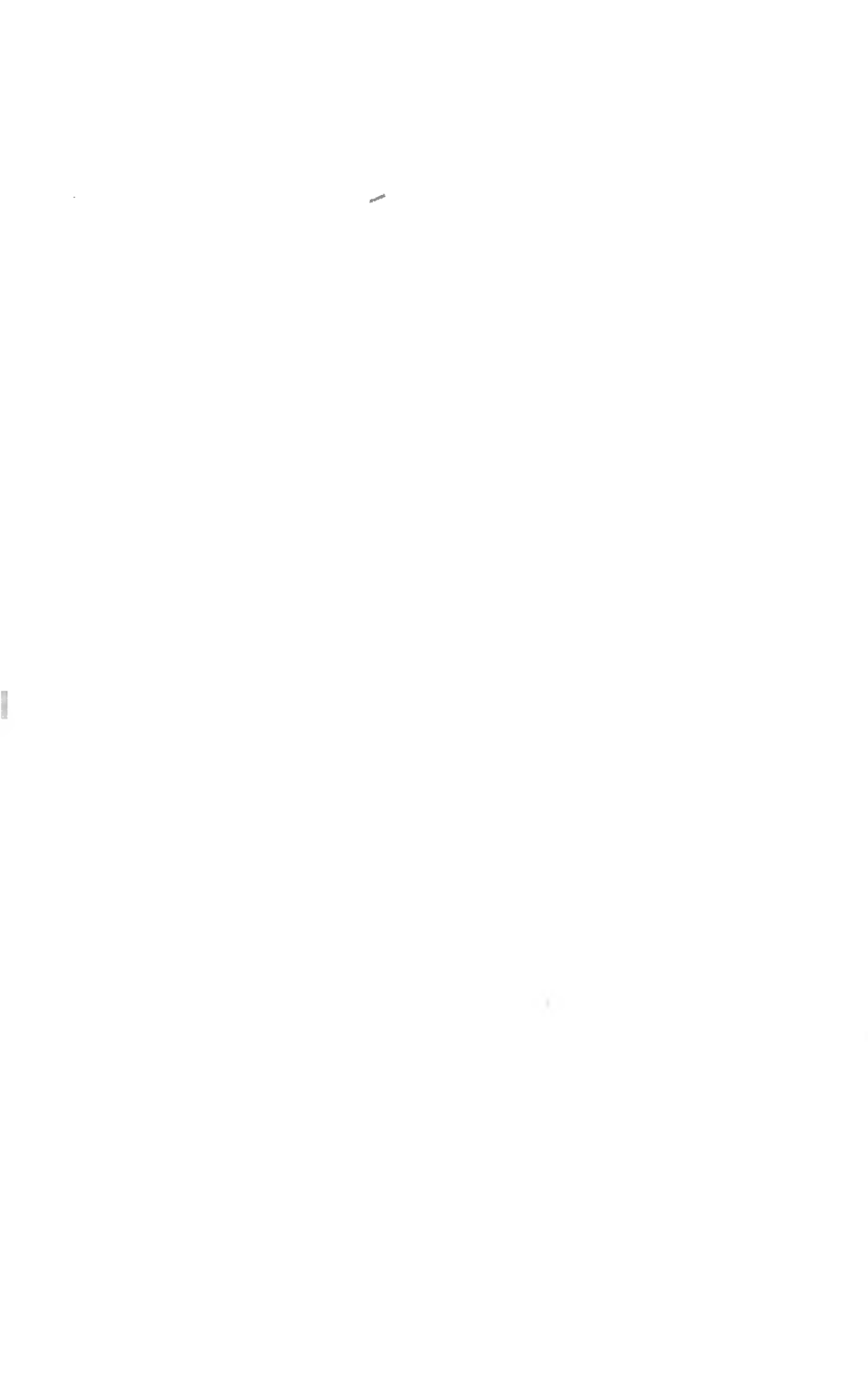
For, if () we look at him, when we have shot (5645) game, the beasts of prey will eat the game, when the game lies dying, if we look at the Moon. When the game does not die, the Moon's () water is that (5646) which causes the game to live. For, our mothers used to tell us about it, that, the Moon's water 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 ʒwǎǎn !ká!kauru. Máma-ggúken ǃkéyǎ ssí ā, tí
 (5651) ē, ssí-g ǎǎ ʒau ǃkoen, !ká!kauru kǎ ttǎǎ? () há
 ʒauki ǃkǎǃkēm ǎǎ, tí ǃpwúrru-é, tā, !gauē tā ǃkǔ
 !khwāi, ǎ há ttaukǎ ttǎǎ. ǃpuaiten ssín ǃǎm í yǎ,
 (5652) ǎ ssí ǃkoenyǎ !ká!kauru. !gauētén ǃkǔ () ssé
 !khwāi, ǎ ǃpuāi yǎ ttaukǎ ttǎǎ; ǎ há ǃkǎǃkǎ
 !ká!kauru, ā ssí ssín ǃkoenyǎ há. Hé tǃken ē, ssí
 !húmǃ há, ssí ǃkoen !ká!kauru; ǎ ssítén ttǎ ǃkǎ
 (5653) tí ē, () máma-ggú ǃkǎ ǃkéyǎ ssí ā, tí ē, ǃpuāi kǎ há
 ssé ǎǎ ǃkǎ ǃkǎǃ ǎǎ ssí, ǎ tí ē, !khwā ʒauki ǎǎ há.
 (5654) Ssí kǎǃ ǎǎ ǎǎ ǃkǎǃ, ǎ ǃk'ǎǎ, ǎ há ddúǎ-ddúǎ-ssé ()
 ǃkǎ ǃkǎǃ ǎǎ ssí, ǎ tí ē, !khwā ʒauki ǎǎ há.
-

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 ǂǂǂǂ ǂ ǂkákǂǂ kě, tǂ ē, ǂkǂǂǂ kǂǂǂǂ ǂhǂn ; hǂn ǂkǂ ǂǂǂǂ hǂ ǂkǂǂǂǂ au ǂkǂǂǂ ; hǂn ǂkǂǂ kǂ ǂkǂǂǂǂ ǂkǂǂǂ au ǂgwǂǂǂǂ. Hǂn ǂkákǂǂ ǂkǂǂǂ : “ǂkǂǂǂ é ǂǂ, hǂ
(2506) kǂkwǂǂǂ sǂǂ ǂkǂǂǂ-kǂǂ dǂǂǂ ǂkǂ. () Hǂ sǂǂǂ kǂkwǂǂǂ ǂnǂ ǂkǂǂǂǂǂ ǂǂ tǂǂ ǂgwǂǂǂǂ, ǂkǂǂǂǂǂǂ sǂǂ ǂkhé ǂǂǂ tǂǂǂ ǂkǂ, au ǂkǂǂǂǂǂ ǂnǂ é ǂkǂ, au hǂ sǂǂǂ é ǂkǂǂǂ.”
Hǂn ǂkǂǂǂǂ dǂǂǂ ǂkǂ. ǂkǂ sǂǂǂ ǂnǂ ǂnǂwǂǂǂǂǂ hǂ ǂkǂǂǂǂǂ
(2507) ǂkǂǂǂǂǂ ; au ǂkǂǂǂǂ () tǂǂǂǂ ē, ǂkǂ tǂǂǂ ǂnǂwǂǂǂǂǂ ;
au ǂkǂǂǂǂǂǂǂ ǂgwéǂǂǂǂ ǂǂ ; hé tǂ hǂn ē, ǂkǂ tǂǂǂǂǂǂǂ
ǂǂ hǂ ǂkǂǂǂǂǂǂǂ. ǂkǂǂǂǂ ǂnǂǂ tǂ ē, ǂkǂ kǂǂǂ ǂkhé
(2508) ǂk'ǂǂ, ǂ ; ǂkǂǂǂǂ ǂkǂǂǂ ǂnǂwǂǂǂǂǂ () ǂǂhǂ, au ǂkǂǂǂǂ
kǂ, ǂkǂ sǂǂ ǂkǂǂǂ ǂkhéǂkhé, au ǂkǂǂǂǂ tǂǂǂǂ ē, ǂkǂǂǂǂǂǂǂ
ǂkǂǂǂǂǂ ǂnǂ kǂǂǂǂ ǂǂǂǂǂǂ ; au ǂkǂǂǂǂǂǂǂǂ tǂǂǂǂ,
(2509) ǂkǂǂǂ ǂ ǂǂǂǂǂǂǂǂ ; hǂn ǂnǂ () ǂǂǂ sǂǂǂ hǂ-hǂ kǂ
ǂǂǂǂǂ ; ǂkǂǂǂǂǂǂǂǂ ǂnǂ ǂǂǂǂǂǂǂ ; au hǂn ǂnǂ
ǂkǂǂǂǂ ǂǂǂǂǂ ; hǂ sǂǂǂǂ ǂnǂ tǂǂǂ ǂkǂǂǂ, au ǂkǂ wǂǂ-g
ǂnǂ tǂǂǂ ǂkǂǂǂ. ǂkǂǂǂǂǂǂǂ sǂǂǂǂ ǂnǂ ǂǂǂǂǂ ǂkhé

* This story was related to ǂkǂǂǂ by his mother, ǂkǂǂǂǂ.

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 (!*χwē-lnā-sshō-lk'ē*) and the 'first' girl; and to have acted ill. She was finally shot by her husband. These !*χwē-lnā-sshō-lk'ē* are said to have been stupid, and not to have understood things well.

(2510) ttín ákken. () Hī ssē-g lně lgwēē-tēn luhí ssín hī lnwá, hě, hī lkwaitēn lgwētēnlgwētēn lkēĩ hī. Au hīn tátti, hī lkú ě lkuǎlkuǎtten, ē lkō.

lkōgēn lně ttēn-ssā, lkō lkhwaitēn, hě lkuílá lkaũ
(2511) kī lkaītā lkúĩ, ĩ, () hā ssē-g lně lkō ákken; hā ssín lně ttēnyā llā, āu hā tátti ē, hā lkú luhíttā lgwāǵũ.

Hā ssín lně ttēn, lnwǎrritā llā, au han tátti ē, lkuǎlkuǎtten llǵám lnwǎrrī-tēn. Hīn lnwǎrrī-tēn luhí

(2512) hhóá () lgwǎǵũ. lgwǎǵuken lkú ttā; lkuǎlkuǎttā-ken lkú ē, ttāĩ llā; au hīn tátti ē, hī lgwētēn. Hī ssín lélé; hī ssín llǵā, hī lhínlhín ssā; hī ssín lgwētēn-

(2513) lgwētēn lkēĩ hī lnwá. Hīn lkhaũ lkúĩ-tēn, au () lkóĩn lhín ssā. lkóĩn yǎn lē, hīn lkhē #ā ttín; au hīn tátti ē, hī ssín lnwǎrrī-tēn lkuńsshō lkóĩn.

llgāgēn lně lhín ssā; hīn lně lkhaũ lkĩ; au hīn
(2514) ssín lhamm lkúĩ-tā. Hīn lně tátti, () hī lně lkhē #kā ttín; hī ssē-g lně lgwētēn; au hīn tátti, llgā-g lně ě. Hīn ē, lké lně lkāgēn ĩ; āu hīn tátti ē, lk'āũ lně #ká#kákā. Au hīn tátti, lkuǎlkuǎtten ttámᵀpuǎ

(2515) #ǵīyǎ. llgāgēn lná () lk'āũ. lkōgēn ttámᵀpuǎ lkōēyǎ; āu hīn tátti ē, lkúĩ lkuǎn ě. Hé tĩ hīn ē, hī ttámᵀpuǎ lkōēyǎ, ĩ. Āu hīn tátti ē, lkuílá ǎ #kákā, lkō ssín kkwoń lkōēyǎ lké ā, lké ssē lkāgēn

(2516) lkúĩ-tēn, () au llgā ttss'ummā. Tā, lk'āũ ǵaukĩ ssín lkōēyǎ, āu lkō ǵaukĩ lná. Hīn kóá lkuǎlkuǎtten.

lkuíláken #ĩ, tĩ ē, hā ssán lkhaũ kī lkaītēn lhuín

() 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 *!hūin*, in order that the *!hūin* roots

- (2517) ẽn-ẽn, !hũin ẽn-ẽn ssẽ ddĩ !kuǃ!kuǃtten; () hé tí hĩn ē, !kuǃ!kuǃtten !kĩyǎ, i; ǎũ hĩn táttĩ ē, !hũin ẽn-ẽn !kũ ẽ.

Hǎn !hǎmm #kam̩pua̩ !kaũ !kǎ ttẽ !kũĩ, ǎũ !gwǎǎũ, hǎ ssẽ !nẽ !kǎttĩ !kaũ kĩ !kǎiten !hũin ẽn-ẽn; au hǎn

- (2518) táttĩ ē, () hǎ !kwǎinyǎ hǎ ǎǎ, tí ē, hǎ ǎǎ ǎaukĩ á hǎ !hũin ẽn-ẽn ē !kwǎiyǎ, hǎ ssẽ há !lwẽĩ; tá, hǎ !kũ !nǎ !nẽin. Hǎn ǎaukĩ !lẽĩ, hǎn ǎ !kuǎ; hǎ

- (2519) ssĩn !nẽ !lẽĩ, hǎ kkom̩-mǎ hǎ !hũin; () hǎ ssĩn !nẽ !kĩlkĩ-ssǎ hǎ-hǎ á hĩ; hǎ ssĩn !nẽ hĩ; tá, hǎ !kañ-ǎ; ǎũ hǎn !khauken ttǎ, !nẽin. Hǎ ǎǎ-kengguken !kũ ē, ttǎ. Hé ē, !kuǎ. Hĩn !kĩlkĩ-ssǎ hĩ !hũin; hĩ

- (2520) ssĩn hĩ. () Hǎn !kũ !etǎ há kǎ !nẽin-Opua̩, hẽ, hǎ ǎǎ ttǎbbǎ !hǎ hǎ ǎ hĩ. Hǎ kǎ !khǎ-ken !kũ !gũ !khẽ; ǎũ hĩn táttĩ ē, hǎ ǎaukĩ !naun̩kkǒ !kén. Hé, hǎ !kũ

- (2521) !naun̩kkǒ !nǎ !nẽin. Hǎ ǎǎ-ken !kũ ǎ, () !kĩlkĩ-ssǎ hǎ hǎ. Hǎ ssĩn !kũ hǎhǎ !etǎ !nẽin-Opua̩; ǎũ hǎ ǎǎ-ken #ĩ, tí ē, hǎ ǎaukĩ hĩ ǎũǎũrrũ-ken !khwǎi.

- (2522) Tǎ, hǎ !kũ hĩ hǎ ǎ ǎ !núǎ, hǎ !khwǎi. () Au hǎn #ĩ, tí ē, ǎũǎũrrũ-ken !kǎ!kǎ ssǎn ddĩ kku tá sser̩riten. Hé ē, !nwǎ !nẽ ddĩ kũ tá sser̩rĩ-ten. !gwǎrrǎ ǎ !kaun̩ sshǒ, hǎn !nẽ ǎǎ; ǎũ !gwǎrrǎ-ken

- (2517') * She threw up a scented root (eaten by some Bushmen) called !hũin, which became stars; the red (or old) !hũin making red stars, the white (or young) !hũin 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 !kũissĩ [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 !*huyin* roots.*

She first gently threw up wood ashes into the sky, that she might presently throw up !*huyin* roots; while she felt that () she was angry with her mother, (2518) because her mother had not given her many !*huyin* 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 (?) !*huyin* 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 !*huyin*, 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 mē ʔāō; () au lhoukən táttĩ ē, hă ʔkáʔká ē ʔāō. Au !kuǀǀǀǀǀ-ken #ĩ hă !kĩ, ē hă há kĩ lē hĩ, ǎu whāi ǎn-ǎn; hă !kĩ-tən kkań lē lhou, lhou
- (2524) !kaĩ-ǎ mē ddĩ kkuǀ tǎ sserĩ-tən; hǎn !kuē-dǎ, hǎn () #ĩ. Hé tĩ hĩn ē, hă !hammĩ ʔǎuʔǎurrũ-ken !khwǎi, ĩ. Hă ǎǎ-ken ā, hă !kwǎi hĩ, ǎu hă-hă. Au hǎn táttĩ ē, hă ssĩn ttǎbbǎ hă ǎǎ ʔkáʔká; hă ssĩn ttǎbbǎ kĩ !hĩn !á, hă !kĩ.

III.—28. L.

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

(Related, in 1875, by Dǎ!kwǎin.)*

- (5576) !gaunũ, han hǎ ǎǎ ǎ !kuǎttən !kərri; hé tiken ē, hă !ké ǎ !gaunũ, ĩ; ǎ han ttǎ !kǎ tĩ ē, hă !kĩ hǎ ā,
- (5577) !kwiten!kwityǎ !kuǎ!kuǎttən !ké!kēi, ǎ hǎn () ttǎ !kǎ tĩ ē, hă !kĩ ǎ !kərri. Hé tiken ē, hă !kwiten-!kwiten !kuǎ!kuǎttən !ké!kēi, ĩ. Hé tiken ē !kuǎ!kuǎttən !kĩ hǎ !ké!kēi, ĩ; ǎ hĩn ttǎ !kǎ tĩ ē, !gaunũ
- (5578) !kĩ ā !kwĩya hǎ !ké!kēi. Han () hǎ !kùttən, ǎ hă !kwĩ !kuǎ!kuǎttən !ké!kēi. Hǎn kǎ: “!ǎwhāi,” ǎ !kuǎ!kuǎttən ē #ēnnttau; hĩn ē, hă ddǎ hǎ ā !ǎwhāi; hǎ kǎ !nǎ!nǎn, hĩn ē, ǎ !ǎwhāi.
- (5576') * “N !kóin !ǎūgenddiken ā ǎǎ #kǎkkǎ ké !kuǎttən ka kkuṁṁ.”

(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.

!gāunū,* he was formerly a great Star; therefore, his (5576) name is !gāunū; 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 !gāunū was the one who called their names. He () formerly (5578) sang, while he uttered the Stars' names. He said "||χwhāi" † to (some) Stars which are very small; they are those of which he made ||χwhāi; their small, fine ones are those which are ||χwhāi.

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

† The stars ||χwhāi lāti and ||χwhāi-᠎apyā 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. ||χwhāi gwāi was behind a tree and too low to be distinguished.

- (5579) Hé tiken () ē, ǁgǁuǁǁū ǁnǁu, hē ǁkuǁǁkuǁǁtǁā ssuēn-ssuēn ǁǁuǁǁnǁyǁā, hǁn ǁǁuǁki tǁ hǁ ssē ǁnǁǁnǁǁ ǁkǁūǁǁ ;
 (5580) tǁ, hǁ tēn-na, tǁ ē, ǁgǁuē ē, ǁ ǁǁwhǁi yǁ () ttēn ǁǁuǁǁnǁyǁā. Hǁn ǁkǁ ǁkǁūitēn ; tǁ, hǁ ǁkǁ ǁǁkoēn, hē ǁkuǁǁkuǁǁtēn ; hǁn ē, hǁ ǁkǁǁ-ssē hē ; ǁ hǁn ttǁ ǁkǁ tǁ ē, hǁ tēn-nǁ, tǁ ē, ǁgǁuē tǁ ǁkuǁǁkuǁǁtēn ē.

III.—27. L.

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

(Related, in May, 1879, by ǁhǁnǁkass'ō.)

- (8447) Hi ǁkuǁn ka, hi ssin ǁǁǁmǁki ǁnǁnǁ tchuen. Hé tiken ē, hi ǁné ta, ǁkuǁtēn sse ǁkǁǁ hi ǁ, ē hǁ ǁǁkuǁ
 (8448) ǁǁuǁki ttǁmǁpuǁ ttǁn, i ; ǁkuǁtēn () sse á hi á ǁkuǁtēn ǁ, ǁkuǁtēn ǁ, e ǁkuǁtēn ddí ǁǁǁǁǁǁǁǁǁ-dǁí,* i. Tǁ, ǁkuǁtēn ǁǁuǁki tsérre ; ǁkuǁttǁkēn ǁkhǁǁ ha ǁkǁ hǁ. Hé tiken ē, hi ǁné ta, ǁkuǁtēn sse á hi á
 (8449) ǁkuǁtēn () ǁ, hǁ ssin ǁǁkuǁ ǁǁuǁki ttǁn.
 ǁkuǁǁkuǁǁtēn ǁkuǁn kǁ kǁ : “ Tsǁu ! Tsǁu ! ” hé tiken ē ǁǁǁm-kǁ-ǁk'é tǁ kǁ, ǁkuǁǁkuǁǁtǁ ǁǁkǁo á hi
 (8450) wái () tsǁǁǁitēn ; ǁkuǁǁkuǁǁtǁ kǁ : “ Tsǁu ! ” hi ta : “ Tsǁu ! Tsǁu ! ”
 N-n ā ssin ttumm-i hǁ. N títu n ǁkǁǁn, tǁ ē, tss'é de ǁnu ē ǁkuǁǁda. N ǁkǁǁn yǁn ǁne tǁkǁkǁ ke, tǁ ē,
 (8451) ǁkuǁǁkuǁǁtēn () é, ē ǁkuǁǁda. ǁkuǁǁkuǁǁtēn é tǁ : “ Tsǁu ! ” au hi ǁǁkǁo á ǁk'é wái tsǁǁǁitēn. Hé tiken ē, n ǁnǁu, n ǁne kǁ, n ǁne ttumm-i hǁ. ǁkuǁ-

(8447')

* ǁǁǁu, 'rich' ; pl. ǁǁǁuēn.

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 ʘwhā 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) lkuáttá lné ta: "Tsǎu! Tsǎu!" () llkuánnān ā hĩ
lǔké ā.

Ŋ llkuān tátti, n lku tēn-tēn hĩ n lkoín, n ā lne ss'ó,
hĩ n lkoín, au há kuerre luhĩ ss'ó. Hé tíken ē, n
(8453) () lne tutù ha, au tchuén ē lkuēída. Hań lné ta,
lkuǎllkuáttēn ē lkuēída; he llkáo á lk'ě wái tsǎǎiten.*

Ŋ lkoín llkuān ka ssin #kákken, au llkóägǔ, au
(8454) () llkóägǔ wa lkāti lhin; ha lné ta: "A koǎ sse
ákke a lĩ, é a ddĩ lǔōugen-ddĩ lĩ, a sse lká n lĩ, n lĩ ē
n llkuǎ ǎ'uki ta lkhělkhé, lĩ. Ŋ ssin llǎmki lkaũin,
(8455) hĩ á. () Tā, n ddǎ llkań-ǎ. Tā, a llkhóǎ lkaũenya;
hin' ē, a ǎ'uki tserre. Tā, n llkań-a. ǎ sse ákke ǎ
lkaũtu, é a lkaũenya, lĩ. ǎ sse lkěǎ n lkaũtu, a sse
(8456) llǎmki llkań. () Áken llǎmki ákke a llkũ, a sse
lká n llkũ ē n ǎ'uki lkhĩ, lĩ. Tá, n ddǎ ttǎn-lĩ. Á
sse ákke a llkũ. Tá, n llnaũ, n llkũ ē a, n ttǎn-lĩ, lĩ."

(8457) () Ha llkuān lkú ka, lnwá ssin lkhělkhéya ha wái;
hin' ē, ha ka lkuáttēn á ha á, lkuáttēn llkũ, au lkuáttá
lne lkěĩ ha llkũ, é ha ttǎn-lĩ, lĩ.

(8458) Ha llkuān lku lne lkām úĩ ha () ttú, hań lku
lhin; hań ssuén; au hǎn tátti, ha lkú ka, ha sse ssó
ko lkoũ lnwá.

(8453') * Ŋ llkuān #1, tí ē, wái ta kũ llkuān lku 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!NUIŃ-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-ań, and her mother, †kqámł.)

- (8393) Hī !lkuāń !χkuā !hāken,* hín !ne !lkén-ĩ !hāken.
Hín há !ne !χāiya tĩń, au !hāken āu hi !lkén-ĩ !hāken.
(8394) He, hi há !ne !naũ, !hāken ka ssuèñssuèñ () yań ka
lē, hín !ne !kann!kańn !χkē, hín !ne !χai !hāken ka
ssuèñssuèñ, au !kōũχu.

- He gwāi † há !ne hōhō ha !χkárrai!χkár-ra-ttú ka
(8395) †yańńa, hań há !ne !khóě tẽ hĩ () au !hāken. He,
hi † !ku !ne à !kó-g!nuĩń-tára à !hāgen. He !kó-g-
!nuĩń-tára há !ne kúĩ, hań †kákka há !χă-⊙puă:
“A kań !kú sse tã !hāken é; ń ssin !kú a há hĩ.
(8396) () Tã, á á ssan !kĩlki !khwã. § Tá, !hāken é, hĩ !χkuāĩ
Ŷaúki tã †hańńuwa.”

Hé tĩken ē, !kó-g!nuĩń-tára há !ku !naũ, ha há ss'o

- (6790') * !hākaken !kél!kéya “*riðe*”; hĩ ta ssuèñssuèñ yań !ne !lkhōũ
!χě. !hākaken !kú é hã ka tchucẽ; hań Ŷaúki áken !kã há, au
há e !hāken !kán.
(8394') † !gwāi !āiti.
(8395') † !gwāi-gũ !kuāń é, hín kóro-ggũ, hín !k'ò-ggũ, !hóè-ggũ.
(8396') § !kó-g!nuĩń-tára ka !khwã !kuāń é. !gáuë-!ĩń ā !kùken !hóá
!āiti ā !khwã, au !huĩń.

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". !hāken 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 !huin (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, !kǎũ!kǎmmin * há !ku !ĩ hiñ () !hũũu.†
!nuĩn yañ ||ǎmki kuérre, !nuĩn yañ ||ǎmki ssuén.
!kuábba ákən ||ǎmki kkuérre !hiñ, !kuábba ákən
!ku ssuén. !kũ!kũkən ||ǎmki kuérre. Hé tíkən ē,
(8398) há há () !ku-g !ne !kǎn úĩ, ‡ hañ !ku-g !ne !kuēĩ !kĩ,
hañ !k'átten !là. Ha ||ǎ-Ōpuákən há !ku-g !ne
!kérriya !kuñ létā ha.§ Hañ há !ku-g !ne !là; hañ
(8399) !ku-g !ne !lañ !è !nwā. () Hañ há !ku-g !ne !lañ
!khöëssin !nwā.

- Ha ||ǎ-Ōpuákən há !ne kúĩ: “!kó-g!nuĩn-tára wé!
ǎ ǎ ǎ'auki sse !hamm à !khwā kkwákən?” He,
(8400) ha há !ne kúĩ: “A !kuǎñ () sse !kĩ sse ha, há
sse kkwákən, ñ ssin !kóäkən †kákka hà, au ñ !khou-
!khougen !naunko !khě!khéya.” Hé tíkən ē, ha há
(8401) !né ta, hañ †kákka ha () ||ǎ-Ōpuá: “A koǎ ssin
aróko !kĩ!kĩ ssa !khwā, au ñ !naunko †enna, he, a ssan
!kĩ sse !khwā au !gáuē.”

- Ha ||ǎ-Ōpuákən !ne !kũiten, hiñ kóá !gwāĩ, au
(8402) !gwāin !kuotta () !kǎũ!kǎmmin, hiñ !ne !kũiten, au
!gáuē-lĩ-gúkən || !ku !lná !hañ. !gáuē-lĩn !ku-g !ne
!kũiten ssā, au !khwāñ !ku ǎwā !lnā, au ha !kōũki-
Ōpuákən !kũ ā !kĩ !khwā.
(8403) () Hañ há !ne ssā, hañ há !ne kúĩ: “Tssā ra á
!kó-g!nuĩn-tára ǎũ ddóá !kōĩ au !khwā, au !khwā

(8397') * !kam (pl. !kǎũ!kǎmmin).

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

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

§ Au hañ ka ha !kúǎ !kěĩ ha !kǎǎi.

(8402') || N' !kuǎñ †ĩ, tĩ ē, ha !kuǎñ !lná !k'ě kkuiten. N' !kuǎñ †ĩ,
tĩ ē, kóro !houken-ggũ !kuǎñ ss'o óá ē; hí tau !k'ou!k'ou-ggũ, hí tau
!k'ou!k'ou-ggũ, hiñ tōĩ-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.

- ddōā ʔwā llná? ” Igwāin hā ʔáuki †kákken. ǀǂé-ddé-
- (8404) ʔóeyàken hā ddátten ǀkǀ ǀkhwā. Hañ () ǀne ǀkà; ha ǀkǀǂǂai ǀhañ ǀne ǀhañ, he, ha ǀne ǀk'ou ǀkhwā. Ha ǀne ǀkām ǀla ha ǀkǀǂǂai; ha hǂ ǀne ttǂǂ, ǀkhé ǀā ǀnwā.
- (8405) Ha hǂ ǀne kúǀ: “ǀkó-gǀnuǀn-tára wwé! () ǀnà ǀkhwā kkwáken.” He, ha ǀkǀǂǂai hǂ ǀne ssúken ǀhǀn ǀnwā; ha ǀkǀǂǂai ǀne ǀkǂǂǂǂǂǂ ǀkǀ, ha ǀkǂǂǂǂǂǂ ssā; ha ǀkǀǂǂǂǂǂǂ hǂ
- (8406) ǀne ǀkǂǂǂǂǂǂ, ha ǀne ǀkǂǂǂǂǂǂ, à ha () ǀkǀǂǂǂǂǂǂ ǀkhwā. Ha hǂ ǀné ta: “ǀ Ñ kǂǂ ǀku á.” He, ha ǀkǀǂǂǂǂǂǂ hǂ ǀne à ǀkhwā ǀne kkwáken. Ha hǂ ǀné ta: “A kǂǂǂ ssǂn
- (8407) aróko ǀkǂ sse ǀkhwā, au ñ ǀnauǂko †enna; tá, () ñ tañ ñ ǀkhǂǂǂǂǂǂǂǂ sse ǀk'ǂǂǂǂǂǂ.” He, ha ǀǂǂǂǂǂǂǂǂ hǂ ǀne ǀk'ou ǀkhwā, ha ǀne ǀkǂǂǂǂǂǂ; au ha ǀkǀǂǂǂǂǂ ǀne ǀla ǀè ǀnwā.
- (8408) He, ha hǂ ǀnau ǀkǂǂǂǂǂǂǂǂ, ha () ǀne ǀkām ǀla ha ǀkǀǂǂǂǂǂǂ; au hañ tátti, ha ǀkǀǂǂǂǂǂǂ ā ssǂn ǀkǂǂǂǂǂǂ kǂǂ, hǂ á; ha ǀkǀǂǂǂǂǂǂ tá: “A kǂǂǂ ssǂn aróko ǀkǂ sse ǀkhwā,
- (8409) tá, ñ tañ ñ ssǂn †ǀ-ǀkām-u, au ǂ, au kǂ tátti, () ñ ʔáuki ǀne †enna.” He, ha ǀǂǂǂǂǂǂǂǂ hǂ ǀne ǀkǂǂǂǂǂǂ ǀkhwā au ǀkǂǂǂǂǂǂǂǂ, ha ǀne ǀā ha ǀkǀǂǂǂǂǂǂ, ha hǂ ǀne ǀkhé ssā. Ha hǂ ǀne kúǀ: “ǀkó-gǀnuǀn-tára wwé!
- (8410) ǀnà ǀkhwā () kkwáken.” Ha ǀkǀǂǂǂǂǂǂ hǂ ǀne ssúken ǀhǀn ǀnwā; hǂ ǀne ǀkǂǂǂǂǂǂ ǀkhé ǀla ha ǀǂǂǂǂǂǂǂǂǂ. He, ha ǀne ǀkǂǂǂǂǂǂ ha ǀǂǂǂǂǂǂǂǂǂ. Ha ǀǂǂǂǂǂǂǂǂ hǂ kǂ: “ǀ Ñ
- (8411) kǂǂ ǀkǂ á, () ñ kǂǂ ǀku á.” Ha hǂ ǀne à ǀkhwā ǀne kkwáken. Ha hǂ ǀné ta: “A kǂǂ aróko ssǂ ssǂ, tá, ñ tañ ñ ssǂn †ǀ-ǀkām-ǂ ā ǂ, ñ kǂǂ ʔáuki kǂǂǂǂǂǂ

!χ̄é-ddé-γōē* 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!nuñ-tára! () let the child (8405) suck." And her elder sister 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 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!nuñ-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!nuñ-tára was !χ̄é-ddé-γōē. (6547') She was a !χwé-llná-ss'ō-!kui (one of the early race).

(8412) Ine #ī ũ.” () Ha ॥ǰá-○puá Ine ɪkùit̪en, au há Ine ɪlā, lè ɪnwā.

Ha ॥ǰá-○puá há Ine ɪlnāũ, ɪgauë, ha Ine ɪkām ɪla ha ɪkǎǰai; ha há Ine ttáĩ, ssǎ, ssǎ, ssǎ, ssǎ, há Ine ɪkhé
 (8413) ssā. He, ha há () Iné kúí: “ɪkó-gɪnuĩn-tára wwé! Inà ɪkhwā kkwáken.” He ha ɪkǎǰai há Ine ssùken ɪhĩn ɪnwā, ha há Ine ɪkúǰe ɪkhé ssa ha ॥ǰá-○puá, ha Ine ɪkéĩ ha ॥ǰá-○puá. Ha ॥ǰá-○puá há Ine ɪlkōō, ǎ
 (8414) ha ɪkhwā. Ha ॥ǰá-○puá () há ka: “N̄ kan̄ ɪkū á.” Hé t̪iken ē, ha há Iné kǎ, ha #kákka ɪa ॥ǰá-○puá: “A kōá ɽaúki kkèttau Ine ssē ssé n̄; tá, n̄ ɽaúki
 (8415) kkèttau Ine tan̄ n̄ #enna.” He, ha ॥ǰá-○puá () há Ine ɪkùit̪en, ī.

He, hi Ine ɪlan̄ ɪhó ɪkù,* ī. Hĩn̄ Ine ɪlgwít̪en. ɪk'e ta túkaken Ine ɪlgwít̪en hí hĩ, au ɪkākaken ē Ine ɪkōēt̪en, au ɪk'é ta túkaken ē Ine ɪgábba, au ɪk'é ta
 (8416) ɪkākaken () ē Ine ɪkōēta hĩ. Hé t̪iken ē, ɪgauë-lĩ há Ine ɪgábba, ɪkhé ɪla ha ɪkóuki-○puá, han̄ Ine ɪkéĩ-ɪkhō á ɪkóuki-○puá. Hé t̪iken ē, ha ɪkóuki-○puá há Ine
 (8417) kúí, ɪkām̄m̄-ssĩ. Han̄ há Ine () kúí: “Ine ɪkóuki! u ɪhóuken-ggũ, ɪgwāĩ lé-tára-ggũ † Ine sse ɪkōēta hù.”

Hé t̪iken ē, ɪgauë-lĩ há ɪku-g Ine ɪkúǰe ɪkhé ɪla

(8415') * Hi ɪkug̃n̄ ka s̄in̄ ɪku #kákken, t̄ĩ ē, hi úken-ggũ wa há Ine ɪhó ɪkù, ɪlgwít̪en; hi ǰóaken-ggũ wá Ine ē ɪkōēt̪en, ɪkōēta túken; túká Ine ɪgábba.

(8417') † Han̄ ɪkú ka ɪgwāĩ ɪé-tára, au ɪɽuain̄; ɪɽuain̄ yan̄ ā, ha ka ɪgwāĩ ɪé-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!nyñ-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'ò* (8415') has not himself seen, but has heard of from *Tuāi-ah* and *†kqñmì*, two of *Tsátsi'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 !ě-tára* from anger; anger was that on account (8417') of which she said *!gwāi !ě-tára*.

- (8418) !gwāĩ ; hañ !ku-g !ne tté ssā †kén,* hañ !ku-g !ne ()
 !kén, tĩ ē, !gwāĩ ssiñ ss'ó † hĩ, au !gwāĩñ !ku-g !ne
 ssùkẹn ihĩñ, hañ !ku-g !ne !k'óä, !ká !khǒ, au !ĩ, au
 hañ ssùkẹn ihĩñ !lā ; au !kǎũ!kǎmmĩñ !ku-g !ne ss'ō,
 (8419) au tĩ ē, ha () ssiñ ddǒä ss'ō hĩ, he ha ssiñ ddǒä
 !kǒtta hĩ. Hañ !ku-g !ne ssùkẹn ihĩñ !lā, au hĩñ
 !ku-g !ne ss'ō.

- He !gauē-ĩ há !ku !ne !kē ha !kouki-⊙puǎ, tss'ára
 (8420) !nũ á, ha !kouki-⊙puǎ †áuki ddǒä ssiñ !ne () arróko
 †kákka ha á ; hǎñ ddǒä !ǵéya !kĩ ha, au !gwāĩ ; u hé
 tĩ hi †ǎũ ē, ha ddǒä !lǎkoén, tĩ ē, !áiti ddǒä tss'etss'é
 ssiñ ha, hañ †áuki ddǒä !khě!khě ssiñ ya. Hañ ddǒä
 (8421) tss'etss'é ssiñ () ha ; !áitiken ssiñ !khě!khě ssiñ ha.
 !kuĩ a !ǵára, hañ ddǒä !ku ā ā, há ddǒä tss'etss'é
 ssiñ hǎ.† He, hañ há !né ta, ha !kouki-⊙puǎ ddǒä
 (8422) sse ańtau !kĩ !khě !hǒ ha, au tĩ ē !áiti ss'ō () ddǒä
 !nǎ hĩ. Ha !kouki-⊙puǎken há ka : “ A !kuǎñ sse
 !kà, tí sse †kā ; § tā, a ss'ó ka, !há kkéttau !khóä
 tĩ ē, ha ssiñ !kué, !ĩ. Í sse !lé !há, au !k'óĩñ ya !há.”

(8417') * !kuǎñ !k'óä !khǒ !lā.

(8418') † Ha !kuǎñ !khóē-ss'ō !neĩñ, au !hǎmmi. Hé tiken ē, ha !ne
 !kĩ!kĩ ihĩñ úĩ !kǎũ!kǎmmi au ha !ǵuǒ!ǵuǒrretẹn, au hañ ka, ha
 ssiñ !ku-g !ne kwé ss'ò ; au hañ tátti, ha !ku !ne ǵù úĩ tchueñ.
 Ha !kuǎñ !kĩ, tĩ ē, !k'é !ku-g !ne !hó !kù, hé tiken ē, ha †áuki !ne
 !lā !kù, !ĩ, au hañ tátti, ha ddǒä !ku !kǎmmĩnya !kó-g!nuiñ-tára
 ka tchueñ.

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

(8422') § Au hǎñ tátti, !lgā !ku 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!nyín-tára's* things.

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

§ Because it was night.

(8422')

- (8423) Hé tíkēn ē, () ha há lne llnāũ lgaúē, hañ há lne kúí, ha l!kóuki-Ōpuá ddóä sse arróko á hĩ ttáí. Hé tíkēn ē, ha l!kóuki-Ōpuá há lne kúí: “I ddóä sse
- (8424) ssuāi lkam búrrí, i sse lkí llē búrrí au lhá.” () Hé tíkēn ē, hĩ há lne ssuāi lkam búrrí, ī. Hĩ lne ssuāi tĩ llā búrrí, ssuāi tĩ llā búrrí; hĩ lne lkí lkhē llā búrrí au lñwā. He, hĩ lne ssuāi lhō búrrí, ī.*
- (8425) l!xé-ddé-ŷóētēn há lne l!kē ha () llkáxai lhá, hañ há lne kúí, ha llkáxai lhá sse llñũ lkhē ha tssĩ; l!k'ē kúitēn kōā lne l!khē, llñũ ta ha llkáxai lhá tssĩ, au há lne ā, l!k'á lkhē búrrí. Hé tíkēn ē, ha há lne
- (8426) () kúí: “l!kó-g!nuiñ-tára wwē! lnā l!khwā kkwākēn.” Hé tíkēn ē, ha llkáxai há lku-g lne ssũkēn lhiñ lñwā, hañ lku-g lne l!kúē l!kí, hañ l!kúxē ssā. Hañ há
- (8427) lne llnāũ, hañ l!kúxeya ha ll!xá-Ōpuá, () hañ lne lñĩ búrrí, hañ lne llkhōũ llkuá lkhē llā, au búrrí. Hañ há lne l!kēĩ búrrí. l!gaúē-lĩ lne l!kēĩ lāiti, au lāitikēn l!kēĩ búrrí; au ha l!kóuki-Ōpuá, l!xé-ddé-ŷóētēn ll!xamki
- (8428) l!kēĩ () lāiti. l!k'ē ta kùgēn lku-g lne llkóākēn l!kēĩ ha. l!k'ē kúitakēn l!kēlkēĩ búrrí; hiñ llkaúētēn búrrí, hiñ lku l!kou!kóu l!kí lhiñ llā, hiñ l!xum̃m l!kó-g!nuiñ-tára
- (8429) () au llā. Hiñ l!kann l!nōñũ lkúkēn.† Hé tíkēn ē, ha há lne llnāũ, hañ lne ssuēn, hañ há lne kúí: “U kōä sse túrutúru l!kaũn lhō lkúkēn au ñ l!nu!nuñtũ lēlem̃mi;

(8424') * Hĩ llkuāñ lkā, búrrí ssē l!khē.

(8429') † lkúkēn ē ha ssĩn ddĩ l!kú-g!nuiñ, ī.

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.*

!ḡé-ddé-ḡóě† 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!nuĩn-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, !ḡé-ddé-ḡóě, 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!nuĩn-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')

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

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

(8429')

(8430) tá, hĩ é () ñ ssa túi, i; tá, ñ ʔaúki tañ ñ ssa túi.”
 Hé tíken ē, túken há ine túrutúru !k'auñ !hǒ !kúkēn
 au ha !nu!nuúntū !lēm̃mi, hé !kúkēn, hĩ ē kǎ ine

(8431) i ũ,* ā !nu!nuúntū !lēm̃mi, () !kǎu!kǎuñ !khé hĩ.

Hé tíken ē, !gaúē-lĩ há ka ssiñ !ku !nǎu, ha ine
 !kùiten ssā,† ha há !ku-g ine !lkeñ léya, ha há !lkeñ
 ssi ttǎiya, au !guára, au há ine !kùiten ssā. Ha

(8432) tsǎǎita há !ku-g () ine !gátten!gátten, au ha ttǎi
 ssā; hĩ !ku-g ine !lkhóǎ !tēn!tēn. !k'é há !ku ine
 !hañmiya kǐ ssá ha, ǎu ha tsǎǎiten; au hĩ tá ti ē,
 ha tsǎǎita há !ku-g ine !lkhóǎ !tēn!tēn, au há ine
 ttǎi ssā. Kóro-ggu há !ku ine !hañmiya, kǐ ssá ha,
 au ha !kùiten 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 !né ta, ha ʔaúki ssā túi, au !kúkēn ka kù wa !kǒ!kǒǎ ā
 !nu!nuúntū. Hé tíken ē, gwaí sse kwē !kúken kúiten ā !nu!nuúntū.

(8431') † Hañ !kweiten !ku ine iya, au !gwǎi-ggú ē ddi !ʔwǎinya ha
 i, hĩ !kúwa !ati.

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.

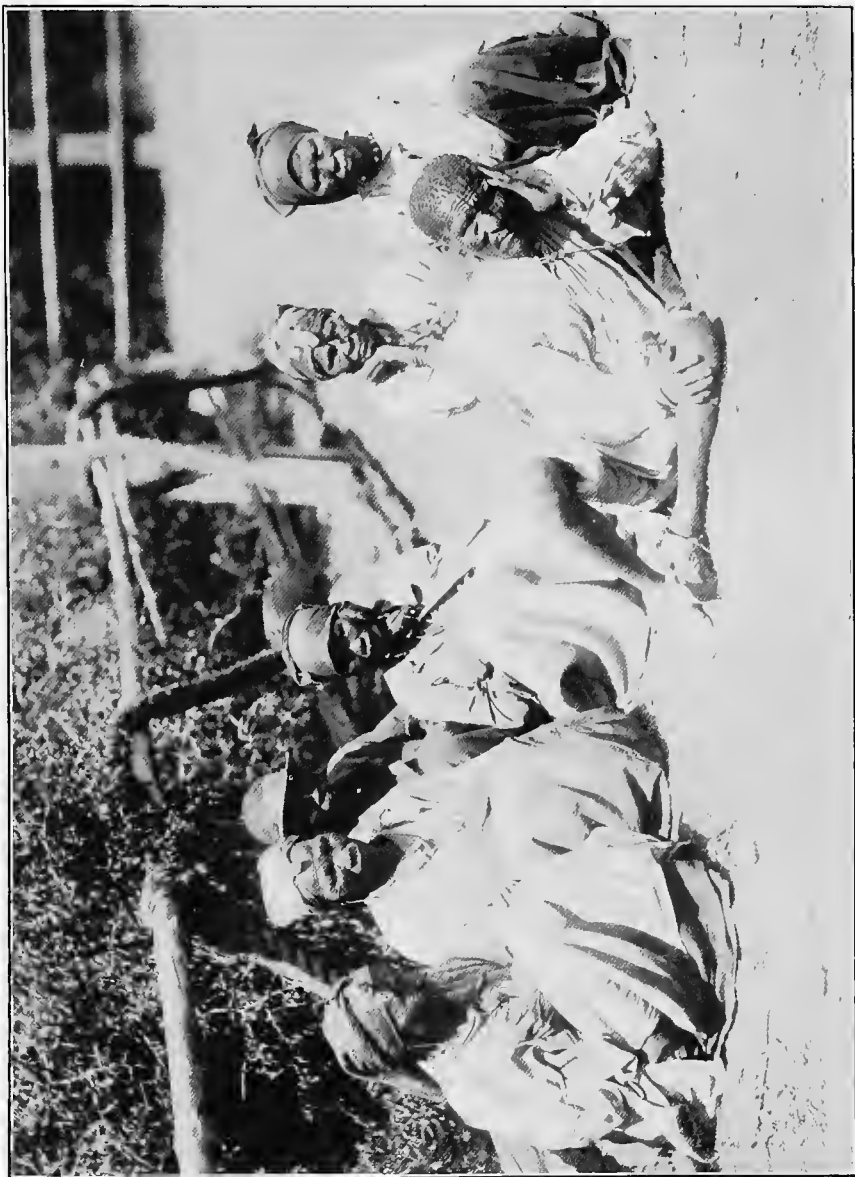
Dawn's-Heart Star, and, when she is grown up, he spits her out again. She then herself becomes another (female) Dawn's-Heart, and spits out another Dawn's-Heart-child, which follows the male and female Dawn's-Heart. The mother of the latter, the first-mentioned Dawn's-Heart's wife, was the Lynx, who 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 (*Ikúissi*), 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. *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-ań.)

- (6687) !khwě tań há òă !ku †gōūwa. He, há !ne !lgébbita *
!nā-ka-tí. Hań há !ne kúí: “!nā-ka-tí wwě! ttaũ
(6688) hō!” He !nā-ka-tí () há !ne kúí: “!ken wwě!
ttaũ hō!” au !nā-ka-tíkēn tátti, ha †aúki †eń-na ha
!kě. Hé ti hiń ē, !nā-ka-tí ta: “!kén wwě! ttaũ
(6689) ho!” Há ā !khwě, hań á ka: “!nā-ka-tí () wwě!
ttaũ ho!”

- Hé tíkēn ē, !nā-ka-tí há !ne !lań ttuttũ ha †óă au
!kúkō !kě. Hań há !ne kúí: “Ítaũ wwě! !ne ddóă
!kwīya ke, !kén á kě, ha !kě; tā, !kén ddóă !kwī n
(6690) !kě; () n †aúki ddóă !kwī !kén !kě; n ssiń kwan !ne
!kwī !kén !kě, au kā !lgébbita ha. Tā, n †aúki ddóă
!kwī !kén !kě; n ssiń kwan !ne !kwī ha !kě, au kā-g
(6691) !ne !lgébbita ha.” () Hé ti hiń ē, ha †óă há !ne kúí:

- (6687') * !!kuań !lgébbita ha au !!kuárrí. N̄ !!kuań †í, ti ē, !!kuárrí
!!kuań sshō óă é; tā, !!kuárrí !!kuań ē, ssi-g !ne !lgébbiten-ĩ, i, au
(6688') ssiťen !né ta, ssi ssiń !xă !!koen í, () o !kui ā ká !xă ttwā-ĩ
o !k'é kúťen. Hé tíkēn ē, ssi ta !lgébbiten-ĩ, au !!kuárrí.

!!kuárriten !ku !!nā ssi ta !xóě. Hiń !ku !hāūwa, !kũ !kbé tā.
Hé tíkēn ē, !xō hí hí. Ssiťen †aúki hí hí; tā, !gaúōkēn !kě !kũ 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) !kūárrì to him. I think that it must have (6687') been !kūárrì; for, !kūárrì 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 !kūárrì.

!kūárrì 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 !hāñ+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 ruficornis*. 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 kan ʔaúki sse !kwīya hà lké lkě. Tā, a lku sse
 #kam̄pua; óä sse #kam̄pua ||x̣ōuwa hi lneiñ,* óä
 (6692) sse #kam̄pua () ||x̣ōu ||wēi lneiñ. Hé ē, ñ lne
 !kwīya ha lké lkě, ī. Hé ē, a ssá lne lñaũ, au ka
 !kwīya ha à lké lkě, a koā ssa lne lñaũ, au ñ ā !kwīya
 (6693) ha ā lké lkě, a koā () ssan̄ lñaũ, au kā !kwīya ha à
 lké lkě, a koā ssan̄ lku kũ, !uhun̄in̄ yũ !khé, a koā
 lku !kūxe lneiñ; ā ssē lku ssā lē lneiñ; au a tátti ē,
 (6694) !khwě () lku ssan̄ ttchũ ki ttaī á.”

- Hé ti hin̄ ē, !khwā há lku-g lne llā, hin̄ lku-g lne
 llan̄ llgēbbita lneiñl̄, ī. Hé tíken ē, há há lne ||x̣ā,
 (6695) han̄ llā ha x̣óä, han̄ () lne ||x̣ā, han̄ lne llan̄ ttüttũ
 ha x̣óä, au !kúkkō lkě.

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

- Hé tíken ē, !ná-ka-tí há lne llā, ī. Han̄ há lne lku llan̄
 (6697) llgēbbita lneiñl̄, au han̄ ʔaúki !kwī !kúkkō () lkě, au
 han̄ tátti ē, ha x̣óä ā ssiñ lkuēida há. Han̄ ka: “A
 koā ʔaúki ssan̄ !ham̄maḱi, !kwī lké lkě. A koā ssa
 (6698) !ham̄ma lku #gōuwa; lké koā lku á () !kwī lkí, ā lkě.
 Hé tíken ē, a ssan̄ lñaũ, aũ a !kwīya lké lkě, a koā
 ssan̄ lku-g lne !kūxe lneiñ; aũ ā tátti ē, !khwě lku
 ssan̄ ttchũ ki ttaī á.”

- (6699) Hé tíken () ē, !ná-ka-tí há lne llā, ī; hin̄ lne lku
 llan̄ llgēbbita lneiñl̄, au !kúkkōken lku ā !kwīya lkě.

- (6691') * Hi !kyañ lkí lneiñ, han̄ lñaũ, ti ē, lneiñ #aṇi. Hi !kyañ
 ss'ó óä lkí !k̄ā ka lneiñ.

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 (*inā-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-!kuan'-!kuan'* it is; *!gāu-!gāubu-tī* it is. He is *lérriten-!kuan'-!kuan'*; he () is *!gāu-!gāubu-tī*, he is *lérriten-!kuan'-!kuan'*." (6696)

Therefore, *inā-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, () *inā-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 #kam̐puă ||χōū ||gwí
 (6700) au ||nein̐. He, () ha ine ||kōēn, tí 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 ||nein̐.
- (6701) Hé tíken ē, ha hă ||naū, ha ine () ||kōēn, tí ē,
 ha óä ine ||χōū ||gwī au ||nein̐, hin̐ ē, ha hă ine kúí :
 “Ttaū hó ! lérriten-!kuan̐-!kuan̐ wwé ! ttaū hó ! !gāū-
 !gāubu-tí wwé ! ttaū hó !” He, ha hă !ku-g ine kúí,
 (6702) !uhun̐n̐n̐ () ũ !khé, han̐ !ku-g ine !kūχe ||nein̐ ; au
 !kúkkōken hă ine tt'ūāra ||ā, hě !kúkkō hă ine ttàtten̐
 (6703) !k'ūī, ī. Han̐ hă ine #náissi ||χēn̐||χēn̐ !uhíta () !kōū.
 Hé ti hin̐ ē, !k'é tă ||néin̐néi, hă !ku-g ine !uān̐na,
 !khwétēn̐ hă !ku-g ine ttchū !χwāī, hī ta ○hóken̐,
 hin̐ kóä ||néin̐néi, au !k'éten̐ hă ŋ'auki ine lóuwi, au
 (6704) () !k'āū. Hé tíken ē, ha χóä hă ine !hin̐ ssa au
 ||nein̐ ; * ha χóāken̐ hă ine ssān̐, !kann̐ hhó ha ; ha
 χóāken̐ hă ine !kan̐n̐ !kw'āī !hó ha. He, ha hă ine
 (6705) ddwāitēn̐, ha kkwē ttin̐. () Ha χóāken̐ hă ine
 !kan̐n̐ !kw'āī !hó ha. Hé tíken ē, !khwé hă ine kúí,
 ss'up, ī ; au !khwé ssin̐ !ham̐m ||naū ha tā, !k'āūn̐ !k'ūī.
 (6706) Hé ti hin̐ ē, ssí e !χām̐-ka-!k'é, ssí () tă-g ine tă :
 “!khwé ||kuan̐ tă tă ; tă, ha ŋ'auki ttām̐puă ttchūī.
- (6704') * Ha ka ||nein̐ yan̐ !ku !khé, au han tátti hī-hí e !khwé.

the one who uttered his (*!ná-ka-tí's*) name. While he (*!ná-ka-tí*) 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-tí*! 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 vlel.* 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, hín ē, ha ka l!kòwa, i, āu
há !khē; tā, ha tā tā, āu hā l!kūētā. Ha l!nūān ā
(6707) l!kē, au ha tā; tā, () ha l!nūān kwan l!kē. N' ssin'
ta, ha t!tchū-t!tchū t!tēnya hì, i ssān t!tāi; i ssān l!kāiten
ti l!kē kīē, i ssān l!l!kōēn, l!kǎ l!kē, l!nūn !khé. Tā,
i ddóā ssin !khwēten l!kī wai au tī é a. Hé t!kēn
(6708) () ē, wai ddóā !ké l!l! l!kǎ l!kē, l!nūn !khē. Tā, i
ʔaúki ddóā t!tām⊙puā l!ǎā wai au tī é; tā, i ddóā
l!ǎ ki lēya l!kōin, au wai, au tī ē ā."

!KHWĒ.

- (6709) !khwēten* há óā e !kūi. Han l!ku-g lne ddí
l!gerriten-ti.† He, ha l!ku-g lne l!ǎouī, au han ʔaúki
(6710) lne ddā, ti ē, ha há óā t!tāi; tā, ha l!ku-g () lne
l!ǎouī, he, ha l!ku-g lne l!nā !kōū. Hé t!kēn ē, ha
l!ku-g lne l!ǎouī. Han há óā e !kūi. Hé t!kēn ē,
ha há óā l!gēbbiten-ī; han l!kuan l!ǎā; au han tátti
(6711) ē, há e !kūi. Han l!ku-g lne () ddí l!gerriten-ti; hé
ē, ha l!ku-g lne l!ǎouī, he ha l!ku-g lne l!ēnna !kōū ka
!kū. He, ha l!ku-g lne l!hīnl!hīn hī, han l!ku-g lne
(6712) l!ǎouwa tin, he () há lne !kūiten, i. He, há lne ssā,
⊙puoin hī; he, ha lne !kágēn kǎu !kō l!hīn hī; há lne
(6709') * !khwē-⊙puā l!kugn tchūi, au !khwē-⊙puāken tátti ē, ha
úken-ggú l!kugn ss'ó óā tchūi; tā, hi l!kugn !kū ē !khwē. Hé
t!kēn ē, hi l!kugn tchūi. Tā, !k'ē ē ʔaúki †kákka ke !khwē
ǎōaken-ggú; tā, hī !ku i †kákka ke !khwē-⊙puā.
(6695') † !khwē l!kuan há óā e !kūi; han l!ku-g lne ddí l!gerriten-ti.
Hé t!kēn ē, ha l!ku-g lne l!ǎūkēn lēta !ǎi. Ha ttū ē, ssiten l!né
ta !ǎi 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.

- ||χ_{ou} ttāi, ||χ_a, ha ||χ_{ou} ttāi. He, há ine ||χ_ā, ha
 (6713) !kúitēn, au han tátti () ē, ha !kuañ ʔkuã. He há
 ine hā, ttiñ, ttiñ, ttiñ, ttiñ, ha ine ||χ_ā, ha !kúitēn.
 He, ha ine ||χ_ā, ha ssā ʔpuoiñ hĩ.

Added by Ihañ+kass'ō.

- ||g_óō-ka-!kuĩ !kuañ iku ā, óā #kákka ke !khwě, au
 (6714) han iku ī lnā, ha () ka lhū, Jacob Kotzé.* Han
 !kuañ ka !χ_óē ā, ha óā lnā !khwě ā, há ẽ Haarfontein; †
 au !χ_amka ha !kēñ ine é #kōāχ_ā; au ha !kě ē, lhū
 e-g ine !kwī hĩ, hiñ ine ē Haarfontein.
 (6715) ||g_óō-ka-!kuĩ () ine lnĩ !khwě, au Haarfontein ta
 !kou. Hé tíkēn ē, ha há ine !k'āitēn-ĩ !khwě, au han
 ka !k_uerrelk_uerre é. He !khwě h_a iku-g ine !kwī, ī.
 (6716) Hé tíkēn ē, !khwě h_a () ʔáuki ine ttāmʔpuā tchuí;
 !khwétēn iku-g ine !kam !k'āũ, au han há kā, !k'āitēn-
 ā !khwě. !khwétēn iku-g ine !kam !k'āũ, au !khwétēn
 (6717) há kā, ||χ_{ou} ũ. !khwétēn han lē !kou ka !kù, ()
 he !khwě h_a iku-g ine !kwī; !khwétēn ʔáuki ine
 ttāmʔpuā tchuí.

He, ha iku-g ine !hāmĩ !kam lla lnēñ; han iku-g

- (6714') * Jacob Kotzéten e !k_uára. Han óā lnā "Hartus Kloof".
 † Haarfontein ta !kaúókákēn 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 †kōāǃǃ; 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-!kūǃ, or "Witbooi Tooren", was the son of †khabbo (6713') ("Oud Jantje Tooren") and his wife, †kūǃbba-aǃ ("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 Bastaard. 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, lkùiten ssin llnēin, au han ʔauki Ine () lkóĩ au lgeĩ. lgeiten lku-g Ine lĩ, lgeiten lkúiten ssā, au hañ lku-g Ine lkùiten ss'ō; au han tátti, ha ʔauki Ine
- (6719) Inĩ lgeĩ, au lk'aũ. Hé tíken ē, ha lku-g Ine () llañ lkùiten ss'ō; au hañ ka, lk'aũ sse kkũ llgwāiya hã á, hañ lku-g Ine lkùiten ss'ō, lkùiten lkó ss'o llnēin ta llχōũllχōũ, au han tátti, ha kkuĩ ss'ō; au han tátti, i
- (6720) ʔáo. () Hé tíken ē, ha Ine lkùiten ss'ō, au han tátti, ha kkuĩ ss'ō. He, ha Ine lhōũ, hañ Ine úĩ, hañ Ine llχarra, luhĩ llkhō ssā lgeĩ,* au lhórro, au han tátti,
- (6721) llkóin Ine lē. Hé tíken () ē, ha lku-g Ine llχā, hañ llañ lkùiten ssin, au hañ ka, ha χóā sse lku ā-g Ine lkĩ ssā, ha ā hã.† Hé tíken ē, ha lkũ ssañ lkùiten ssin,
- (6722) au ha luhĩ llkhó ssā lgeĩ () au lhórro. Hañ lku-g Ine llañ, lkùiten ssin llnēin, au ha χóā ā tábba lluā,‡ hañ lku ā sse-g Ine lkĩ llā ha há. Hé tíken ē, ha lku-g Ine lkùiten ss'ō, au hañ kã, ha sse lku ttēn.
- (6723) Hé tíken () ē, ha χóā lku-g Ine tábbatábba, ha χóaken lku-g Ine lkĩ lla ha, ā hã. Hé tíken ē, ha
- (6720') * lgeĩ llkugān ka lkũ luhĩ lkhē, tí ē #kā, lkuára ka lgeĩ. Hé ti hiñ ē, "wachter" ka-g Ine llnēin ss'o lgeĩ llχāχu ē, kórohĩ Ine i lkhē lgeĩ llχāχu ē, au lgeiten Ine lkhōũ lkhē.
- (6721') † Ha llkugān lku óā e lkhwā.
- (6722') ‡ Tábba lluā lhũ, lkuára.

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'ōā is the name for "Va'rland" sheep, or "Moff".

!gōi 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, han iku-g ine ttèn ;
 (6724) au han tátti ē, Bastaard ike () llkuḡn ḡaúki lƙōu
 ákƙen há. Sillaken ā óä lƙōu ákƙen há,—Jacob
 Kotzé lhá,—au han tátti ē, lḡám-ka-lƙuĩ, lkě é ; han
 †kákƙen lḡám. Íten tă lkũ lƙāũĩn ḡù u há, ē ha á hĩ
 hĩ. N̄ óä lnā ha. Silla, Jácob Kotzé, hiñ ē, n̄ óä
 lnā hĩ.

IIIa.—35. _{L.}

†KÁGÁRA.*

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

- (8637) Hĩ llkuḡn há óä, †kḡágára há óä †ḡámma ha llḡá-Ɔpuá,
 han ine llañ †nì ha ; han ine llañ †nì ha, au lhaũnu ; †
 he, ha ine lkĩ lƙùita, au ha ḡóäƙen-ggũ.
 (8638) () lhaũnu ine luhátten ha lƙhwĩ, han há lnùn
 hóä lkḡo.

lƙuákaken ḡa ssuēn-ssuēn ssā ; lƙuḡgen ē ḡaúki
 ákƙen llká hĩ, hiñ lku ssuḡaitau ũ-ũ.

- (8639) †kḡágaraken ḡa ka : “ A ƙoá ttáĩ.” () Ha llḡá-
 Ɔpuáƙen ḡa ttáĩ tau llkuḡn tchueñ, gwai ta tchueñ.
 Han ḡa ka : “ A ƙoá ttáĩ ; tā lneĩn ḡaúki lhin̄.”

- (8637') * Kwáriten llkuḡn é ; ḡáni-Ɔpuáƙen lku é ; han ine llke||kéya
 kúru-llkḡitau.

† lƙuĩ llkuḡn é ; lƙhḡagen é. N̄ †ĩ, tĩ ē, lƙhḡa ka lḡĩḡa ss'o óä
 é. Ha lkě llké||kéya “ sloete ” ā í ta ssuḡai lhiñ ha, au í lnúnu, ē
 lƙerriya, he lḡám-kä-lƙ'é lné ta, lhaũ!hāũn, 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 !HĀŨNU, 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 !*hāunu* †; and he took (her) back to her parents.

() !*hāunu* 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 !*hāu*! *hāu*.

‡ To his younger sister.

(8638')

!hāunu hā !nùn hóá.

(8640) !kúákaken !ku ssuēn-ssuēn ssā, !kúákaken () !ku
!lgwī!lgwī ssin.

‡kágáráken há ka: “Á kóá ttáì, tā, ǎ !kú ǎ
!Ůkoen.” He, ha há !ne, tátti, !nein !ne !khōu !hín,
hañ há !ne kúí: “Ttáíya! Ttáíya!” Hañ há !ne !kā
(8641) () ha !ǎ-Ůpúá; ha !ǎ-Ůpúáken !ne !ǎ ssá ha.
Hañ há !ne kúí: “Tssédě ǎ ddóǎ é, a ddóǎ !kuǎn
hī?” *

Hé tíken ē, !hāunu hā !ne !khamma, í; † !ǎúkaken
(8642) !ne ttóro () !khě á !nulinútū; hañ !ne !ku !k’ǎuwi ha
!khwī. Ha !khwī !ne !kú kúí, !khábbe(t), ‡ á, ha
!khwī !ne !ǎmki !k’ǎuwi ha. Hañ !ne kúí, !khábbe(t),
(8643) á !khwī. Ha !khwīn () há !ne !ǎmki báttēn ha.
Hañ há ka: “A kóá ttáì !Ůkí !ká !khé ssa í; tā,
a !kuǎn !kú a !Ůkoen, !hán ǎúki á hì !Ůké; tā, ha
ǎúki !kwaí!kwaí báttēn.”

(8644) Hín há !uǎnta kí !lá () hī !kágēn. !hāunu ddóǎ ka,

(8641’) * Tchueñ ē !āiti !kāmmainya hī, hín hē !kél!kéya !khōá; hín e
!ǎ, héri-í ha; au hín tátti, hī ǎúki !uerríya, hín !ne !ǎ, !nùn
tā ha tsínǎu.

† !hānun ā !ǎuaken !ne !hín ā !nulinútū, au hañ kā, !khamma.
(8642’) () Hañ !khamma au há ka tchueñ, ē ‡kágára !ǎ, í.

‡ !kuǎn !ǎarra há !khwī.
!ǎarra!ǎarra !kuǎn é, au !k’é kúitēn !gwǎ-í hī !kágēn. !ǎarra-
(8644’) !ǎarra !kuǎn ā, hī ta ka () hī kúí, !khí á !kú, au hī !ǎarra
!kú-kkō !kú. Ha !kuǎn !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 !khabbe(*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 ʎuáñña ʎkam̃ #kágára. #kágaraken
 ā ʎáuki tá ʎkhaītēn, há ʎku ʎkhabbetēn ʎkhabbetēn ha
 (8645) ʎǎ-ŋpuá ʎhá, ʎhānu. () Ha ʎǎ-ŋpuá ʎhān ʎǎm̃ki
 báttēn-í ha; hañ báttēn-í ha ʎkhwī. Hé ti hiñ ē, ha
 há ʎku-g ʎne ʎk'āuwi ha ʎǎ-ŋpuá ʎhá, au ʎkhwéitēn
 (8646) ā ʎhóaka,* hañ ʎku-g ʎne () báttēn kúí sswérrikaũ
 ʎkam̃ há.

- Ha ʎǎ-ŋpuá ʎhān ʎkú-g ʎne ʎkueĩ ʎkĩ, hañ ttén ʎā;
 hañ há ʎku-g ʎne ʎkueĩ ʎkĩ, hañ ʎku-g ʎne ʎkueritēn
 (8647) ʎkbē,† au #kágaraken ʎne ʎhiñ () ha ʎnā,‡ au ʎúí, hañ
 ʎku-g ʎne ʎkùitēn ʎkhé ʎa ʎneiñ.

- Hañ ʎku-g ʎne ʎhāñ, ttén ʎneiñ, au ʎhānuñ há ʎku-g
 (8648) ʎne ʎkě!kéya tà;§ hañ ʎku-g ʎne ʎkueritēn ʎnā, au ()
 #kágaraken ʎku-g ʎne ʎhāñ tá, au ha ʎgúruwa hĩ au
 ssā, ssā, ssā, ssā, hañ ʎku-g ʎne tén.

- (8645') * ʎkhwéitēn ā ʎhóaka hañ ā ʎkbi í, há i ʎáuki ʎnĩ kĩ ssā ha; ha
 ʎku ʎkélkóya ʎkábbu, itēn ʎku í ʎkōō au ʎyágēn ka ʎkueritēn,
 au ʎkukóken ʎku-g ʎne tá, ʎkã tōuitēn ki tá.

- (8646') † Au ha ʎne tá.

- (8647') ‡ Ha ʎnā ʎkyañ tañ, ha ʎnā ʎkyañ ʎkĩ.

- § ʎǎm̃-ka-ʎk'ē, ʎkyañ kã ka, wái ā kañ ʎhāñ ʎyāʎyā-ä tà; hañ
 ʎáuki tá ha añtau ʎkùken.

() each other. !hāunu 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, !hāunu. () 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 !hāunu 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).

(8646')

(8647')

§ To thunder is !kúérriten; but the narrator explained that !kē!kēya tà 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*)".

Note by the Narrator.

(8643') N̄ !kóētúkā !né ta: “#kágára-ggú wà é, ǀú !kō !khé, hiń kóä !hāunu.”

Au !kuákā !ne !uerriya, he !kuágēn !ne !naū, āu !kuákā !ne !uerriya, he !kuákā !ne !ná tĩ é a, he !kuágēn !ne !kellkéya !kōū; hiń ē, !kuágēn !ne báttēn-ǀ, ǀ. He, n̄ !kóētúkēn !né ta: “#kágára é, hiń 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 ā llá !khā gā !nein, hé tī hiñ ē, hāñ !nē dātten !khā; ā hāñ tátti é, !khā !kwákka hā ā !khwī tā éñ; hé tī hiñ ē, !khāñ !nē ssā !gwāi tā !nein, ā !gwāin !ǵáúā !ná, ā !gwāi tā !koā; !gwāin (257') () !nē !ǵáúā ttóí tā éñ, í.

Hé tī hiñ ē, !gwāin !nē ā !khā ā !ǵábba, hé tī hiñ ē, !khāñ !nē !kéí !koā, í, ā !koāñ ttá lí, !gwāin !ǵám !kañna ā !koā ā hā !kǎ!kǎ; !gwāin !nē !kákken: “ !khāñ-ā! !nákkí ñ kú lē, ā ttú !kaiē, ā !ǵábba.” !gwāin !nē kú lē !khā ttú ā !ǵábba; hé tī hiñ ē, hāñ !ne !kí lē !koā ttú ā !khā !ná, ā !koāñ ttá lí; (258') !ǵábbaken !nē !káí !khā tsǵāiten; () !ǵábbaken !nē !ǵám !ká lē hā ttú !kai. Hé tī hiñ ē, hāñ !nē kkoññ !ǵábba ē tta lí, ā hā ddomm, hāñ !nē kkoññ !kūken hā, ā !ǵábba ē ttá lí, hāñ !nē !kūken, ā hā !nañ lētā !koā.

!gwāin !nē hó !gwāi ta !ká, !gwāin !nē !kauken-í hā ā !ká, ā hā !nañ lētā !koā, !gwāin !nē !kauken-í hā, !gwāin !nē !kauken !kí !koā; ā !gwāin tátti ē, !gwāi ā dátta hā, hé tī hiñ ē, hāñ !nē ssā !gwāi í.

- (259') !gwāin () !nē !kí hā, ā !ǵábba ē ttá lí; ā hāñ tátti ē, !koā ssñ !ká !khē lí, hāñ !nē !kí !hiñ !koā ā

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 ká hă ssĩ ɪkák ɪkúkɛn ɪkhă, ăũ
 ɪxábba kă lĩ; ăũ hăñ tátti ē, ɪkhă ssĩñ ɪkwákka hă,
 ăũ ɪxkwĩ tá en, hé tĩ hiñ ē, hăñ ɪnē dátten há ĩ, ăũ
 ttóĩ ta en; ăũ hăñ tátti ē, hă kă hă ssĩ ɪkĩ lé ɪkhăñ
 ɪnă, ăũ ɪkoă, hé tĩ hiñ ē, hă dátten hă ĩ; ăũ hăñ tátti
 (260') ē, () hă ɪkuñ ɪku ɪhăñ sshō ɪgwăĩ lăiti, hăñ ɪxăm
 ɪkũ ē ɪgwăĩ gwăĩ; hé tĩ hiñ ē, hă ɪkũ ē ɪwákken
 ɪkuñ ĩ.

ɪkhăñ ɪxăm ɪhăñ ssho ɪkhă lăiti, ăũ ɪkhăñ ē ɪkhă
 gwăĩ. ɪgwăĩñ ɪxăm ɪhăñ sshō ɪgwăĩ lăiti, ăũ ɪgwăĩñ
 ē ɪgwăĩ gwăĩ. ɪkăuētɛn ɪxăm ɪhăñ sshō ɪkăuē lăiti,
 (261') ăũ ɪkăuētɛn ē ɪkăuē gwăĩ. ɪkwăñxúkɛn () ɪhăñ
 sshō ɪkwăñxũ lăiti, ăũ ɪkwăñxúkɛn ē ɪkwăñxũ gwăĩ.

THE HYENA'S REVENGE.

Second Version.

- (362) ɪgwăĩñ ā ɪă ɪkhă gă ɪneĩn, hé tĩ hiñ ē, ɪkhăñ ɪnē
 ɪkwákken ɪgwăĩ, ĩ; hé tĩ hiñ ē ɪgwăĩñ ɪnē ɪwain ĩ;
 hé tĩ hiñ ē, ɪgwăĩñ ɪnē ddátten ɪkhă, ĩ, hă sĩ ɪxăm
 (363) ssĩ há gă ɪneĩn. () ɪgwăĩñ ɪnē ɪkákken: “ɪkhă wē!
 A kuă ssañ ɪxăm xănnügũ ñ gă ɪneĩn;” ăũ hăñ
 tátti ē, hă ddátten ɪkhă; hé tĩ hiñ ē, ɪkhăñ ɪnē
 (364) xănnügũ hă gă ɪneĩn, ĩ; hăñ ɪnē ɪhăñ, ddátten ()
 ɪkhă, ăũ ɪxábba.

ɪgwăĩñ ɪnē ɪkákken: “Ñ ka kũ lé ɪkwă 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) ǀxábba, n̄ ǁxám kū lé ǀkwā ā, ttú āu ǀxábba, n̄ ǁxám kū lé ǀkwā ttú āu ǀxábba; n̄ ǁxám kū lé n̄ ǀhá ttú () āu ǀxábba."

Hé tĩ hĩn̄ ē, hǎn̄ ǀnē kū lé ǀkhǎ ttú āu ǀxábbā, hǎn̄ ǀnē ǀkēi lē ǀkhǎn̄ ǀnā āu ǀkoǎ, āu hǎn̄ tátti ē, ha ǀkóǎkēn ǀkĩ lē ǀkhǎ ǀnā āu ǀkoǎ; hǎ ssĩ ǀkóǎkēn (366) ǀká ǀkhǎ, āu () ǀxábba kǎ ǀĩ; āu hǎn̄ tátti ē, hǎ ẽ ǀgwǎĩ ǎ ddátten̄ ǀké kkuĩten̄, hǎn̄ ǀkákken̄, hé tĩ hĩn̄ ē, hǎ ǀkákka ǀkhǎ, ǀ. ǀkhǎn̄ ǀnē ǁxám ǀkákken̄, hĩn̄ ǀkákka, hĩ ǀkāgen̄, hé tĩ hĩn̄ ē, ǀkhǎn̄ ǀnē ǀhum̄m̄ (367) ǀ, āu () hǎn̄ tátti ē, hǎ ǁxám ǀkũ ē ǀkhǎ ǎ ǀgēbbĩ, āu hǎn̄ tátti ē, hǎ ǀkũ ē ǀkhǎ ǎ ǀkĩ ǀk'ẽ; hǎn̄ ǁxám hĩ ǀk'ẽ. ǀgwǎin̄ ǁxám ǀkĩ ǀk'ẽ, āu ǀgwǎin̄ tátti, hǎ ǁxám hĩ ǀk'ẽ; hé tĩ hĩn̄ ē, ǀgwǎin̄ ǀnē ǀkǎmm̄ain̄ hō ǀnūtárra, ǀ.

(368) () Hé tĩ hĩn̄ ē, ǀgwǎin̄ ǀnē hó ǀká ǀ, hǎn̄ ǀnē ǀkǎukēn̄ táttēn̄ hó ǀkhǎ, āu ǀkhǎ ǀnǎn̄ lētā ǀkoǎ; hǎn̄ ǀnē ǀkuárri hǎ āu ǀká, āu hǎn̄ tátti ē, ǀkhǎn̄ ǀnē ǀkũka, āu ha ǀnǎn̄ lētā ǀkoǎ.

IV.—28a. B.

ǀKHǎ, HÉ-KKO TTŌĪ KA KUM̄M̄ ǀ.

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

(4320) Hē ǀkhǎ ǀkábbe,* tĩ ē, he ssē ddǎǎ ddátten̄ ttōī; tǎ, ǀkāgen̄ kǎ ǀkũ ǀnǎu ttōī, hĩn̄ ǀkũ ǀ ǀkuērre ttōī ǎ

(4320') * *Explanatory Note by the Narrator.*

ǀkhǎn̄ ẽ ǀkũ, ttōī-tēn̄ ǁxám ẽ ǀkũ, hǎ ǀkēten̄ ā ǀkhǎ ǀnǎyǎ ttōī ǀhátten̄-ttũ, ǎ; ǎ hĩn̄ ǀgum̄m̄ ǀgēbbĩ-ggũ. Hē tĩken̄

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 *!hátten-ttú*; when they called

- (4321) !gum̄m ttwáiten; () !kákaken ʔaúki !kuérre hē. Hē he lne ku-kkúí-ten ʔkē: “Ĭ kkā̄ ssē ttē !kī, ĩ ddátta?” Hē !lkhā̄ kkō kũ-kkúí, hān ʔkē: “Ĭ kǎn ddóǎ̄ ssē
- (4322) ʔkē !kágēn ssē ddí †gébbi-ggú,* () ĩ ssē ʔkōēn, tī ē, !kágēn ssē !ǎ̄ hē ddí tī ē, hē kǎ ddī hē; hē, hē !kũ ddóǎ̄ ĩ !ā̄ ttōi; ĩ ssē ʔkōēn kwō-kkwān, tī ē,
- (4324) !kēi !lāu !nũ ddóǎ̄ ā, !kágēn !ā̄ ttōi ā. Ĭ ssē () ʔkōēn, tī ē ttōi ssē !kuēi !kuē-!kuē, ĩ.” Hē !lkhā̄ kkō kũ-kkúí, hān ʔkē: “Ttsá ddē ǎ̄ ddóǎ̄ ā, ttōi ʔaúki ttum̄ssē !gum̄m ttwāi-ĩ ā?” Hē !lkhā̄ kkō kũ-kkúí,
- (4325) hān ʔkē: “Ttōi () kǎn !gum̄m ō hǎ ssō-ssōken; hē tīken ē, hǎ ddóm̄m !kuēddā, ĩ; hǎ !kǎ̄ ǎ̄ kǎ !kǎ̄, ĩ. Áken !lāu tī ē, a !gum̄m ō ā ttú; hē tīken ē, ā ʔaúki !gum̄m ákken, ĩ.”
- (4326) !lkhā̄ () kkō kũ-kkúí, hān ʔkē: “Ŭ kkóǎ̄ ssē ddí †gébbi-ggú, ú ssē !khǎ̄ ttōi, ũ ssē !kī !hīn ttōi ssō-ssōken, ũ ssē hǎ ĩ; hē ú ssē !gum̄m kũ !ǎ̄ ttōi, ĩ, ō ũ hǎ ttōi ssō-ssōken.”

ē, ttōi !kúrru !ʔwákkā ĩ, ō hīn ttā !kǎ tī ē, hǎ òā †nḡyǎ !lkhā̄ !uān-ttú. Hē tīken ē, hē !ʔwákkā, ĩ. Hē tīken ē, !k'ē-ten lne !lāu, ttwī !kē ss'ō ttōi !hǎ̄ttēn-ttú, hīn kǎ !lkhā̄ !kúrru é.

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

- (7978) Hi !kuǎn̄ !ku !gum̄m; !kákaken !kuǎn̄ !kōēta hī; hīn lne !gum̄m !kágēn. !kákaken e †nǎ; hīn lne !gum̄m. He !kuǎ̄ !āti,
- (7979) a hǎ lne !hīn !ā, ha lne !khē, au !k'ē kuǎ̄ten ē !kù, hí lne () !k'ũ !é ssa, !k'ē ta ttúken, au !k'ē ta ttúka lne !gum̄m. Hīn ʔaúki !gum̄m ttwáiten !kǎ hī, tā, hi ddóm̄m !ku !ǎ̄ ttōi kwōkkwān; au !kákaken lne e !kùttēn, au !k'ē ta ttúka lne !gum̄m.

went, 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-ggú*,* () 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-ggú*, that ye may kill the Ostrich, that ye may take out the Ostrich's lungs,

(in) the †*gébbi-ggú*. Therefore, the nail of the Ostrich decayed, while it felt that he (the Ostrich) had kicked the Lion's *yañ-ttū*. Therefore, it decayed. Therefore, the people, with regard to the soar yonder on the Ostrich's *Whátten-ttū*, they say that it is (from) the Lion's nail.

† The women of the Ostriches and of the Lions.

* *The Igóö or †gébbi-gú 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 ɪkhǎ̃ ɪnǎ kǔ-kkúǐ, hǐn ɪkē ɪkǎgen: “Ddǐ ɟgǎbbi-ggú.” Hé ssǎ ttumm̄, tǐ ē, ɪkēǐ ɪlǎu ɪnǔ ā ttóǐ ɪgumm̄ ttwǎi-ǐ ā.

Hē ɪkǎgen ɪkuǎ̃n ɪnǎ ddǐ ɟgǎbbi-ggú, ǐ; hē ɪkhǎ̃
(4328) ɪgumm̄, ǐ. () Ttóǐ-tǎn ɪnauǎkkǒ kǎn ɪnǎ, há kǎ ɪnǎin; ɪkhǎ̃ ɪgumm̄, ǐ; ɪkǎkaken ɟǎukǐ ɟwǎ ɟugen ɪkhǎ̃; ǒ hǐn tā ɪkǎ tǐ ē, ɪkhǎ̃ ɟǎukǐ ɪgumm̄ ttwǎi-ǐ;

(4329) tā, hē ɪkǔ ɪɪkǒen ǒ ɪkhǎ̃; () hē ttóǐ ɪkuǎ̃n ɪnǎ ssǎ, ǐ; hē ttóǐ ɪkuǎ̃n ɪnǎ kǔǐ ɪkǎ-ǔ ssǐn, ǐ. Hē ɪkǎgen kkǔǐ: “N̄ kǎn ddǒǎ̃ kǎ ɪkhǎ̃ ɪkǔēddǎ, há ɪgumm̄; tā, há kǎ ɪkǔ ɪɟwǎ̃n há ɪnum̄ tā há ɪǎnnǐ,
(4330) ǒ tǐ ē, ttóǐ tǎ () ɪk'óttǎn kǒ ɪgumm̄.”

Hē ɪkhǎ̃ kǔ-kkúǐ-tǎn ɪkē: “Ákken ɟǎu ddǒǎ̃ ɪɪkǒen, tǐ ē, ɪkǎgen ddǒǎ̃ ɪkǔēǐ ɟǒ, ǒ ttóǐ, ǐ; hē, hē ddǒǎ̃ ɪkǔ ǐ ɪnǎu ttóǐ, hǎn ɪkǔ ddǒǎ̃ ā, hē kkǒkǎ.
(4331) há, ǒ há () ddǒǎ̃ ɪkǐ ɪgumm̄ ttwǎitǎn ā ǎ. ɪkǎkaken ddǒǎ̃ ɪkǔ ǐ kkǒkǎ há.”

Hē ɪkhǎ̃ kkǒ ɪkwǎ̃j̃n, ǐ; tǐ ē, ttóǐ ɪkǔ ddǒǎ̃ ā ɪkǎgen
(4332) kkǒkǎ há; hē há ɟwǎ̃n há ɪkhǎ̃ ɪhǐn ɪnǎ, ǐ; () hē há ɪkǐ ttóǐ ɪhǎttǎn-ttǔ, ǐ; ɪkǐ ttǎ̃errǐ hē, ǐ. Hē, há kkúǐ-tǎn ɪkē: “Ttsǎ kǎ ɪgumm̄ ttwǎita ɟǎ é?”
ǒ hǎn ɟnǎ̃̃ ttóǐ ɪhǎttǎn-ttǔ. Hē ttóǐ ɪɟǎm̄ ɪkǎrrǎ-kǎn
(4333) ssǐn, ɪɟǔǒnnǐ, ǐ. () Hē ttóǐ ɪɟǎm̄ ɟnǎ̃̃, ttǎ̃errǐ há ɪuǎ̃n-ttǔ, ǐ; hē ttóǐ kǔ-kkúǐ-tǎn ɪkē: “ɪkǔǐ ǎ, há ɪuǎ̃n-ttǔ é, há-g ɪnǎ ɪkwǎ̃j̃n n̄, ǒ tǐ ē, há ɪkuǎ̃n ɪkǔ 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 *luañ-ttû*; and the Ostrich, speaking, said: "This person, it is his *luañ-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 !aǹnǐ, ǒ hā () !gum̄m; hē tǐkən
!kuǻǻ̃n ē, !kāgən ʔaúki !kuǻǻ̃rǝ hǎ, ǐ; ǒ !kākaken
!kuǻǻ̃n tā kǎ tǐ ē, hǎ ʔaúki !gum̄m #hǻǻ̃nǹwǻ !kāgən,
ǻ. Hē tǐkən !kuǻǻ̃n ē, !kāgən ʔaúki kké hē ddā hǎ ǻ,
(4335) () #gǝbbi-ggǻ, ǐ; !kākaken !kuǻǻ̃n tā, !kǎ tǐ ē, hǎ
ʔaúki !gum̄m kkúǐ !ǻwǻn̄ n̄, ǐ; hē !kuǻǻ̃n ē, !kāgən
ssǐn̄ ssǐn̄ !kuǻǻ̃rǝ hǎ, ǐ.”

- Hē tǐkən ē, n̄ !kōǐn̄ !nē kǻ-kkúǐ, hǻn̄ !kēyǻ ssǐ
(4336) ǻ, () ssǐ ssē !ǻǻ̃m̄ !kē!kē, tǐ ē, !khǻ̃ hǻ̃ ǻǻ ddā
ttōǐ ǻ hē, hé hǎ hǻ̃ ǻǻ !khǐ ttōǐ; hǻn̄ !nē hǐ ttōǐ
ssō-ssōkən, ǒ hǻn̄ kǎ, hǎ ssē !gum̄m kkǻ !ǻwǻn̄-
(4337) !ǻwǻn̄ ttōǐ. Hē tǐkən ē, () hǎ hǐ ssō-ssōkən, ǐ.

- N̄ !kōǐn̄ yǻn̄ !nē !ǻǻ̃m̄ ǻ ssǐ hǻ, ttōǐ ssō-ssōkən, ssǐ
ssē !ǻǻ̃m̄ !kē!kē ttōǐ; hē ssǐ-g !nē kǻ-kkúǐ, ssǐtən
(4338) ttǻttǻ ssǐ !kōǐn̄, tǐ ē, ssǐ-g !nǻ ʔǻǻ̃ ssē () !khǻugən
!kǐ !kǻ ttōǐ ssō-ssōkən; hē ssǐ !kōǐn̄ !nē kúǐ, hǻn̄
#kǻkkǻ ssǐ ǻ, ssǐ ʔaúki ssē !kǐ !kǻ ttōǐ ssō-ssōkən;
(4339) tā, ssǐ !kǻ !kuǻǻ̃ !kuǻǻ̃n̄, hǐ ttōǐ ssō-ssōkən, () !kǻ
!kǻn̄ hē. Tá, ssǐ ssǻn̄ !nǻu, ssǐ hǻ̃ ttōǐ ssō-ssōkən
ǒ hē !kǻ, ssǐtən ʔaúki ssǻn̄ !gum̄m kkǻ !ǻwǻn̄!ǻwǻn̄
ttōǐ, ǒ ssǐ hǻ̃ hē, ǒ hē !kǻ. Ssǐ !kōǐn̄ yǻn̄ !nē
(4340) kǻ-kkúǐ-tən () !kēyǻ ssǐ ǻ, ssǐ ʔaúki ssē !khwǻ̃
ttōǐ ssō-ssōkən, ssǐ !kú ssē kkō̄n̄ !hó hē, ǒ hé !kǻ
#urru. Tǻ, ssǐ ssǻn̄ !nǻu, ssǐ !khwǻ̃yǻ ttōǐ ssō-
(4341) ssōkən, ssǐtən ʔaúki ssǻn̄ !gum̄m kkǻ !ǻwǻn̄!ǻwǻn̄ ()
ttōǐ, ǒ ssǐ !khwǻ̃yǻ hē.

Hē, ssǐ kōǐn̄ !nē kǻ-kkúǐtən !kē: “Ú ssē !nē

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-ggû* (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 ttīn̄ ssē, n̄ ssē !khāu!khāu !kām, ǝ ttōi ssō-
 ssōkēn, n̄ ssē ǎ ǎ hū wē, ũ ssē kko₃nn̄-kko₃nn̄ () !hó
 hē." Hē ssi kũ-kkūi-tēn ǃkē: "N̄ !kōi₃n̄ wwē! Ssi
 ttān ǃa₃uki ssē hā ttōi₃ ssō-ssōkēn, ǝ hē !kā." Hē ssi
 !kōi₃n̄ kũ-kkūi hān ǃkākka ssi ā, ssi !ǃām kā ssi ssē
 (4343) !kē!kē () !khā; hā !ne hhā dā !kwā₃n̄ ttōi, ǝ ttōi
 kā !gum̄ ttwāiten. Ssitēn !ǃām kā ssi ssē !naū,
 ssi ttūi tī ē, ssi !kāgēn !gum̄ kúi !ǃwā ttwāiten
 (4344) !wēi₃yā, ssi kko₃g-g !nē !kwā₃n̄ ssi () !kāgēn, ǝ ssi-g
 !nē ttūi, tī ē, hē !gum̄ kúi !ǃwā ttwāiten !wēi₃yā;
 ssi kko₃g-g !nē ddā he ā, !ā, ǝ ssi ttā !kā tī ē, !kāgēn
 (4344½) ǃa₃uki !nē ǃwā ǃūgēn ssi. Hē tīkēn ē, ssi-g () !ne
 !kwā₃n̄, i. Ssitēn !nē ddā !kī-!kī hē; ǝ ssi-g !nē
 !kwā₃n̄ tī ē, !kāgēn ǃa₃uki !nē ǃwā ǃūgēn ssi.

Notes by the Narrator.

- (4320') !khān̄ ǝ !ku₃i, ttōi-tēn !ǃām ǝ !ku₃i, hā ǃkēten á
 !khā ǃnā₃yā ttōi !hátten-ttū, ā; ǝ hin̄ !gum̄ ǃgēbbi-
 ggū. Hē tīkēn ē, ttōi !kúrru !ǃwákkā i; ǝ hin̄ ttā
 !kā tī é, hā dā ǃnā₃yā !khā !uā₃n̄-ttū. Hē tīkēn é, hē
 !ǃwákkā, i. Hē tīkēn é, !k'ētēn !nē !naū, ttwī !kē
 ss'ō ttōi !hátten-ttū, hin̄ kā !khā !kúrru ǝ.
 (4335') ǃkē ā !khā ǃa₃uki !khā ttōi ā, ha kan̄ á, hē ddā
 ǃgēbbi-ggū ka !ā ā. Han̄ !ku-g !ne !haūgēn !khī
 ttōi; he ha !ne hhi ttōi, i; ǝ ǃkē !khān̄, han̄ !ku !ne
 ā, hā !nē hhi ttōi ā; hé ha-g !ne ddā hā ka ttss'á, ǝ
 ttōi; hé tīkēn ē, !k'ē !kē-!kérritēn kan̄ ǃkē, !khā ǝ
 (4336') ttss'á ā, ká hā ssē !naū, () ǝ hā !khā ttōi, hān̄ ǃa₃uki

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 *llhätten-ttû*; when they were calling the *†gébbi-ggû*. Therefore, the nail of the Ostrich decayed; while it felt that he had kicked the Lion's *ludñ-ttû*. Therefore, it decayed on account of it. Therefore, the people are used to say to the scar which is yonder upon the Ostrich's *llhätten-ttû*, 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-ggû*'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 ssē 11kóō (11gébbe) ǵū ttū ttóī; tā, hă ká hă ssē 11nāu, ī kkī-ssā 11ǵakkēn-í hă, hañ ǵaúki ká hă ssē 11kóō, ǵū ttū ttóī. Tā, hă ká hă ssē 11kwā-11kwá í, ǝ í kkī-ssā, 11ī, tī ē, í kă, ī 11hē 11kī ttāi hă.

IV.—34.

B.

THE RESURRECTION OF THE OSTRICH.

(Related by 11akúnta.)

- (1171) 11ǵám-ka-11kūiten 11kī tōī au tōī-ta 11kwíten; hañ 11ne
 1a 1b 1c 2 3 4 3 5 6 7
 11kámmin-ti-11ā tōī au 11náiñ. Hē e, ha 11hán 11ne hó
 8 9 3 4 10 11 6 12 7 13
- (1172) tōī-11kú, ē sin 11uhí-ssho () 11ūi, au 11hín 11kí 11ǵáuken;
 3 14 15 16 17 18 19 6 20 21
 hañ 11ne 11hañ 11kónn 11kó hī. Hín 11ne hī tōī éñ-éñ.
 6 7 22 23 24 6 6 7 25 3 26
 11gólgo-11uaken 11ne ss'ā hī-hī; hañ 11ne ts'ú-hhó
 27 7 28 6 6 7 29 13
- (1173) tōī-11kú. Tōī-11kú-11uā ā 11kī () 11ǵáuken, hañ 11ne
 3 14 3 14 30 16 20 21 6 7
 ts'ú-ki 11kāiten 11kúken-11uā au 11gwāǵu. 11kúken-
 29 31 32 14 27 4 33 14
 11uaken 11ne táttēn 11ā 11hín 11gwāǵu, hañ 11ne ttóřri-
 27 7 34 35 36 33 6 7 37
- (1174) ttóřriya () 11kóē, hañ 11ne 11ē 11khwā, hañ 11ne 11kà 11é-tiñ
 38 6 7 39 40 6 7 41 39 42
 11khwā, hañ 11ne 11ku 11náu, hañ 11lēta 11khwā, hañ 11ne dī
 40 6 7 43 44 6 39 45 40 6 7 46
- (1175) tōī éñ-éñ; hañ 11ne 11kí-11kí 11kúken, () hañ 11ne 11hó!ho
 3 26 6 7 47 48 6 7 49
 ha 11kú!kuñ, hañ 11ne 11kí-11kī ha 11kwa!kwāgen, au hañ
 6 50 6 7 47 6 40 19 6
 11ku 11lēta 11khwā. Hañ 11ne 11ku tāē 11hín 11khwā, hañ 11ne
 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) ⁵²Ikár⁵³ra () ⁴²Ikāo ⁴⁰tiñ ⁵⁴!khwà-ka-¹⁹!áú, ⁶au ⁵⁵han ⁶tatti, ⁶ha
⁵⁶!náuñko ⁵⁷é ³tōi-²⁷○uá. ⁶Ha ⁴⁸!kúken ⁴³!ku ¹⁵ē ⁵⁸!kóttēn; ¹⁹au
(1177) ⁶han ⁵⁵tatti ¹⁵ē, ⁶ha ¹⁴!kú ⁴³!ku ¹⁵ē ⁴⁸!kúken-ta-¹⁶!káuken. ²⁷Hin () ⁶
⁵⁹!hóāka; ¹⁹au ⁶hin ⁵⁵tatti, ³tōi-gwái-⁶⁰○uá ²⁷é. ⁵⁷Han ⁶!kúrru-
^{ken}!kúrruken ⁵³!kau-ta ⁴⁵!khwà-⁴⁰!nā-ts'í-ta ⁶²!áú, ⁶³ha ⁶⁴se ⁶
(1178) ⁶⁵!hāu ⁶ha ⁵¹tāē ⁶⁶ú, ¹⁹au ⁶ha ⁴⁸!kúken-ka-²⁷!káuka () ⁶⁷!kúrruka,
⁶ha ⁶⁴se ⁵¹tāē ⁶⁸!níní ⁶ha ⁴⁰!kwa!kwāgen. ⁶⁹Ta ⁶ha ⁴³!ku-ss'in
³⁹!ēta ⁴⁵!khwà; ⁴⁰ha ⁶se ⁶⁴tāē ⁵¹!kwáin!kwain ⁷¹ha ⁶!noá!noá, ⁷²au ¹⁹
(1179) ⁶ha ⁵⁵tatti ⁶ē, ⁷³há ⁶ka ⁷²ha ⁶⁴!noá!noá ⁷⁴se () ⁷⁵!uhítte ¹⁹!kwíten, ⁶au
⁶han ⁵⁵tatti ⁶hā ⁷²!noá ⁷!ne ⁷¹!kwain. ¹⁹Au ⁶han ⁵¹tāē ⁷⁶!xóá!xóá
(1180) ⁶ha ⁷²!noá!noá, ⁶han ⁷⁷tén-ten, ⁶ha ⁷⁸!ná!nā ⁶ha ⁷⁹!kāxu, () ⁶ha
⁸⁰!lgóro ⁶⁴se ⁴⁶di ⁴⁰!kwá. ⁶Han ⁵¹tāē-tāē ⁸¹ūi, ⁶⁶han ⁸²hī ⁶kárru-ka
²⁷!káuken, ¹⁹au ⁶han ⁵⁵tatti ³tōi-²⁷○uá ⁴³!ku ⁵⁷é. ⁶Ha ⁴³!ku ⁸⁴!hón
(1181) ⁸⁵○hōgen-ka ¹⁶!káuken ²⁷ē () ⁸⁶†én; ¹⁵au ⁸⁷han ¹⁹tatti ⁶tói-⁵⁵○uá
⁴³!ku ⁵⁷é. ⁶Ha ⁵⁸!kóttēn-²⁷○uá ³⁰!ku ⁴³ā ¹⁵dī ⁴⁶tói ³en-en, ²⁶ha ⁶!ku ⁴³ā
⁸³!kwé ²⁹ts'ú-¹³hóá ⁸⁹ha, ⁶au ¹⁹!kwéten ⁸⁸é ⁵⁷!lgó!lgō-²⁷○uá; ⁶han ⁹⁰†i
(1182) ⁹¹ti ¹⁵ē, () ⁶ha ¹⁶sin ⁹²!xérriya ⁶hī; ⁶han ⁹³kiki ⁶ha, ⁹⁴ha ⁶se ⁹⁴!hám-
⁹³kī, ⁶ha ⁶se ⁹³!kāti ⁶!ne ⁹⁴tén-tén-ya ⁹³!kam ⁶!lé ⁶ha-ka ⁹⁴!nain
(1183) ⁹³!khwéiten, ⁶hē ⁶ha ⁹³sin ⁹⁴!kūken () ⁹³tēnya ⁶hī, ⁹⁴ha ⁶se ⁹⁴!lá
⁹³!xérri ⁶!kóé ⁹⁴sin ⁹³!nain ⁹⁴ts'órroken, ⁹³au ⁹⁴han ⁹³!ne ⁹⁴†xámma
⁹³ha-ka ⁹⁴!kāgen. ⁹³Ha ⁹⁴se ⁹³!ne ⁹⁴!kém ⁹⁴!ā ⁹³!ko ⁹⁴tōi ⁹³!áitikō; ⁹⁴ā

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 sin̄ lku lkūka, () ha se lhañ sin̄ tōi-ta lkāgēn e !nóar^{na}ra. Āu hā tattī ē, ha !lgōrro lne é !kwá, hañ !gumm !ná!nā ha !áũ!áũ, ha !áũ!áũ se dí !kwákēn.
- (1185) () Hé ē, hañ lne !χérri ī, āu hā tátti ē, ha !lkwañ lne !ũñ!ũñ sin̄-na !kéi !ā !lnaiñ !khwéitēn ; hañ lne
- (1186) !gúmm !kuĩ tōi-ta lkāgēn, tōi-ta lkāgēn se lne () !lkāu ha. Hē ti hiñ é, ha !gúmm !kwī ī, ha se !nī tōi-ta lkaka ssá ha-ha ; hé ē, hañ lne !kēñ hī, ha se !ā
- (1187) !kaũ á lkāgēn ; tá ha sin̄ lku () lkūka ; ha lku lkūkēn χó-u ha-ha-ka lkāgēn. Ha se !koēñ ha-ka lkāgēn !kú, tā ha-ka lkāgēn !kú Ŷoá lne ākēn.
- (1188) Āu hañ !kwárrin!kwárrin () !ki ha éñ-ēñ, ha sin̄ lne ttá kkoēñ, āu hañ lne tǎē ss'á, āu hā tattī e, ha !kwá!kwāg' lne !kuĩ!kuĩtǎ, ha !noá!noādēyaken lne
- (1189) () !kuĩ!kuĩtǎ, hañ lne !kūwǎ !kúkēn !ké!kettēn, āu hañ lne tattī !lkótēn lne ē !kúkēn !ké!kettēn ; !kūkaken lne !nā, hiñ lku lne ē !kúkēn !khēigú. He
- (1190) ti hiñ ē () hañ lne !gúmm !kwēĩ, āu hañ tattī ē !áũ!áũ lne !kuĩ!kuĩtǎ. Hē ha lne é tōi !kérri, ī ; ha
- (1191) !kũ!kũn-ka !gaūaken lne !kó!kōka. Hañ lne #ī () tī ē, ha se !χérri, lkāgēn se !hó!ho !kwítēn ; tā ha !kú!lkutten !kwañ lne !úrriya, hiñ !kwañ tañ ha se
- (1192) !χérri ; tā ha !kwañ !kaũ kí ssā () lkāgēn āu !lnaiñ !khwaítēn. !kākaken !kwañ lne hā !khē. He ti hiñ ē, ha lku lne tǎĩ !k)ũĩ, hañ lku lne !χérri, āu tōi-ta
- (1193) !kākaken lku lne hā !nā. () Hañ !hámm lku !lañ !χérri !káuwaken !kō !lnaiñ, āu han tattī !kérri é, !lnaiñ !kǎĩ se !kō. Tōi-tǎ !kākaken lne sañ !koēñ
- (1194) !lnaiñ, tōi láiti ā !kwái () hañ lne tēñ táttǎ !lnaiñ, hañ lne tǎ ti ē !lnaiñ Ŷoá ákēn ; hañ !hámm lku !ũñ

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, aũ han tatti ē, !lnáin !lkāĩē !kā, aũ () !lnáinyān tatti !kwā !kāti kǎũ. He ti hiñ é, hĩ !hám̄m !gwē!gwētīn !lnáin ī, hiñ lún!lún !gwéssin
- (1196) !lnáin i. Hañ !ne sañ tēn !kwóbbo () kǎ sin !lnáin; hañ !ham̄m !ku tēn !kwóbbo kǎ ssētēn !lnáin, !lnáin !lkāĩē se !kúrrukēn, !āitikō se ssǎ !uhí !hó !kaui, aũ
- (1197) !lnáin () !lkāĩē-ya !lkōwa, tā !lnáinta !aũ !kǎ. Hañ !hám̄m !ku !lañ !gwētīn !lnáin. !āitikō ā !kwāi hañ
- (1198) !ǎ hañ ssǎ, hañ sañ !hó !aui !kǎnkō; () hañ !hám̄m !ku sañ !kain !lnáin, aũ hañ tatti e !kwítēn-ta !kaúkēn !kū !khē; hañ !ǎ hañ !ku !lañ lún !gwéssin !lnáin.
- (1199) !kāgēn-ka kūwakēn () ē !ne lūn !lnáin. Hañ !kāgēn kǎũ !átten !kám ss'a !kāgēn au !lnáin, hañ !ne sañ
- (1200) !ūǎe !kílkí !kāgēn aũ !lnáin; hí-takūgēn !ne () tāē !khé ss'a !lnáin. !āitikō ā !ǎarra hañ !ne !hó !aui!kō; hiñ !ǎ hiñ !kain !kílkí ha. Hañ ss'wēi !ki [or
- (1201) ss'wēi ki] tāē !kāgēn, hañ !ne !uhíttiñ () !lnáin. !kākaḡgēn !ne !kaui!kaurūkēn !khé ss'a ha au !lnáin; !kākaḡgēn !kǎnn h́hó há, hí kakūgēn !kǎin * !kwítēn.
- (1202) Hañ !ne tāē aũ hañ !ā hǎ. !kāgēn ē !kū () hiñ !ne tēn !lnáin; !āitikōgēn !ǎam tāē hĩ ha, hiñ !lán hǎ !naĩ!naĩ; hiñ lūn. !kāgēn ē !kú hiñ lū !lnáin. Hiñ
- (1203) !kāgēn kǎũ, !ū !kuītēn () ss'a, hiñ sañ !kāgēn kǎũ sañ !kǎnn hó !kāgēn ē !kū, hē sin tā !lnáin. !āiti ā sin !ná ha, hañ !hó !aui!kō; !kākagēn !ne tāē, !kāgēn
- (1204) () kǎ kū, aũ hañ !ne tēn, ha se !oēn !lnáin. Ha ssañ !ūǎe kóro, aũ hañ !i tĩ ē kóro ka sse !kwítēn,
- (1205) kóro ss'a herrí-ǎ !kwítēn. He ti hiñ ē, () ha !kǎnn

[* The word *!kǎin* 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)

- (1206) *!kwit̪en* í, *ǃũ* han *tatti* e, *ha-ga* *!áuken* *!lkwañ* e. He
ti *hiñ* e, *ha* *!χam* *!lkánn* *hĩ* *ĩ*, *ha* *se* *!kwár̪ra* *kóro*,
kóro *se* *χauki* *!kā* *ha* *!káuken*, () *ha* *se* *†nāi-a* *kóro*
ǃũ *ha* *!noá!noa*.

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-!ǃũ* 'Bushman ground, Bushman land', and in *hiñ* *†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-lē* 'Bergbushmen', sing. *!kāo-ss'o-!kui*, fem. *!kāo-ss'o-!kui-taiti*, pl. *!kāo-ss'o-lē-ta-!kāgen*. Similarly a *Ss'wā-ka-!kui* is also called *Ss'wá-ssō-!kui*, pl. *Ss'wá-ssō-lē*.
- 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-!kui̪ten* 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>!kuiten</i> 'man'.
Genitive	<i>!kuita</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)ēten</i> or <i>!éiten</i> 'men'.
Genitive	<i>!(k)ēta</i> 'men's'.
Vocative	<i>!(k)áuwè</i> 'O men!'
Alterative	<i>!(k)ēkuiten</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. *!káui* 'egg', which is thus declined :—

SINGULAR.

Accusative	<i>!káui</i> 'egg'.
Nominative	<i>!káuiten</i> 'egg'.
Genitive	<i>!káuita</i> 'egg's'.
Alterative	<i>!káuikō</i> 'another egg'.

PLURAL.

Accusative *!kwit̪en* 'eggs'.Nominative *!kwit̪en* 'eggs'.Genitive *!kwit̪enta* 'eggs'.Alternative *!kwit̪en-ku̪it̪en* 'other eggs'.

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

SINGULAR.

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

PLURAL.

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

7. *lne* verbal particle, for the indicative and the imperative.
8. *!kámmin̪* 'to carry', *!kámmin̪-ti* 'carries taking'. This is *!kámmin̪-ki* in Flat-Bushman dialect, whilst the Brinkkop Bushmen say *!kámmin̪-lki*.
9. *lla̪* 'away, thither'. Verbs of motion end generally either in *sha* 'towards, hither' or *lla̪*, just as such Hawaiian verbs end either in *mai* 'hither' or *aku* 'thither, away'.
10. *lla̪in̪* 'house, home', gen. *lla̪ainta* 'house's', pl. *lla̪a!lla̪in̪* 'houses', etc.
11. *hē e* conjunction 'and', really 'this (or then) it is'.
12. *!hãn̪* nominative of *!há* 'consort, wife, husband', the termination *-ken* after the very short vowel being usually contracted to *-n̪*; yet one hears also *!háken̪*. 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 láhá* 'my wife, or my husband'.

a láhá 'thy wife, or thy husband'.

ha láhá 'his wife, or her husband'.

llkábbó láhá 'Oud Jantje's wife'.

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

The verb 'to marry' is *láhān*.

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.

lkú 'hair, feathers' singular and plural (nom. 14.
lkúkēn) 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.

luhi 'inside', *luhi-ssho* 'sit inside'. 17.

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

19. ǎu the preposition above-mentioned (4) used as conjunction 'on account of, because'.
20. !kĩ 'to take, possess, have', not to be confounded with !kĩ 'to kill'. But the former is also sometimes long !kĩ.
21. !ǎúken 'blood'. This noun is always a plural in Bushman, *i.e.* it is represented by hĩ and ē.
22. !aĩ or !aken 'to go to' or 'to go and', always followed by one or more other verbs. This appears to be a form of the verb !ā 'to go away', of which another form is also !ē. The last form is likewise followed by another verb.
23. !kónn.
24. !kó 'to put down, to place'.
25. hĩ 'to eat', generally nasal hĩ̃. 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. !gólgo 'a whirlwind', !gólgo-ǎuá 'a little whirlwind'.
The ending -ǎuá forms diminutives in the singular, whilst in the plural this changes to -ka !káúken, *i.e.* the noun !káúken 'children' (plural of !khwā or !koa 'child') with the genitive particle attached to the preceding noun, as !gókēn!gokēn-ka !káúken 'little whirlwinds', literally 'whirlwind's children'. This renders it probable that the ending -ǎuá 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-Ōya '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 !kwā!kwāgen), nor with !kwá 'bone'
(nom. !kwākken, gen. !kwakka, pl. !kwāgen), nor
with !khwā, the perfect and subjunctive forms of
!khwi '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 !khwā !k'wā-!kwāka !kwá.

The child holding breaks hartebeest leg's bone.

broke?

or 'The child breaks the bone of the hartebeest leg'.

!khwā ā !khwāi hañ !kǎnn !khwá !k'wā
 Child which one it holding breaks hartebeest

ā !khwāi hǎ !kwa!kwāgen ka !kwāgen.
 which one its legs' bones.

or 'One child breaks the bones of the legs of one hartebeest'.

!khwāgen lēta !ṣoǎ.

'The water is in the pot'.

!khwā 'water' is always used with plural pronouns (hī, ē), as

!khwā ē lēta !ṣoǎ.

'The water which is in the pot'.

41. !kǎ 'to be wet', not to be confounded with !khá 'a stick' (nom. !khágen, gen. !khága, pl. !khāitē), 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. !náu '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 di (short vowel).
47. !kǎiki 'to get', reduplication of !ki (20).
48. !kúken 'feathers', here evidently not nominative, but merely plural (14).
49. !hó!ho 'put on'.
50. !kú 'arm, wing' (nom. !kūñ, pl. !kú!kūñ, ha !kú!kūñ 'his wings', etc.).
51. tǎē 'to walk, to go'.
52. !kǎrra 'to bask in the sun'.

||káo or ||kau 'be mounted, upon', !kárra ||káo tĩn 53.
'sitting be mounted around'.

!áu 'ground, dust' (nom. !áũn). 54.

tatti probably for ta tti ē 'lie at the place which', 55.

āu han ta tti or āũ han tatti ē 'for, because', etc.;
also au ha tatti ē in some positions (?).

!náũnko '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.

||kótten 'young feathers'. 58.

!hóaka 'black' (singular and plural). 59.

gwāi or -goāi 'male', usually only used as suffix. In 60.

the plural the noun affix -tuken is used affixed to
the preceding noun in the genitive. Thus tōi gwāi
'male ostrich' has in the plural tōi ta tuken. In
a similar manner the affix indicating the opposite
sex, !áiti 'female' (which is also used as an inde-
pendent noun), is in the plural exchanged for the
noun !kāgen 'mates, wives' with the genitive before
it. Thus tōi !áiti 'female ostrich', and tōi ta !kāgen
'female ostriches'. Regarding the plural of -oúá
(which affix is never now used as an independent
noun), which is also formed in a similar manner,
vide 27. Thus tōi-gwāi-oúá 'a little he ostrich'
has in the plural tōi-ta túken-ta !káuken 'little he
ostriches'.

!kúrruken!kúrruken 'to dry', v. tr. The reduplication 61.
seems, as in Hottentot, to imply, among other
meanings, also a transitive or causative meaning.

!ná 'head' (nom. !nán, gen. !nā-ka, pl. !nánán). 62.

ts'i 'back' (nom. . . . , gen. ts'i-ta). !khwā-!nā-ts'i-ta !āũ 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. !nīnī 'to unstiffen'.
69. ta 'for' (conjunction).
70. s'in.
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 *hī* '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. !uhítte 'in lie', i.e. 'lie in, be in'.

!kwiten = *tōi ta !kuken*, 'ostrich's veldschoen,' the skin 75.
covering its foot.

!χóā!χóā 'to strengthen', causative verb. 76.

tēn-tēn 'lying down', from *tā* 'to lie down'. 77.

!nā!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!kauúten-ttú* 'bellies'.

!górro 'breastbone' (nom. *!górroken*, gen. *!górroka*, 80.

pl. *!gótten!gotten*, *!gotten!gottaken*).

tāē-tāē 81.

i. 82.

!kárru 'bushes' (blossoms?). 83.

!hón 'to swallow'. 84.

○hó 'plant, tree, wood, anything vegetable' (nom. 85.

○hōken), pl. *○hōgen*.

!káuken 'children'; 86.

not to be confounded with

(*!koúken*) 'to beat', *!auken*.

!kāoken 'stone'.

(*!k*)*auuken* 'body', *!auuken* or *!ouken*.

!āú 'ground'.

!kāúken 'Knorhaan, *Otis Vigorsii*'.

!kaukaken *!kouken* *!kāúken* *!k(áu)uken au !āú*.

'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*;

!wittēn

!χōwa 'tall, high', pl. *!χó!χōka*;

!kúúya 'great, large, big, stout', pl. !kúü!kuúta;
 ʔáuki ts'érrē 'not small', pl. ʔauki ts'éttē;
 kórrē-kórrē 'round', pl. kórritten-kórrēten.

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. !kwéten, gen. !kwéta).

89. hōā perfect of hó 'to lift up'.

90. ‡i or ‡ē 'to think' (a Hottentot verb).

91. tū 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 !han†kass'ō, who had it from his mother,
!xábbi-an.)

(8351) !kuī ha óä ddá hi !lkáχai au !kuī; * hin̄ lne !lná ha.

Hf lne !ku !lnāu, hi !lkáχai !hā † !kí ssa wái, hi !ku

(8352) bbāi wai. He, ha () !lkáχai !hā, há lne !ŋkaō hĩ, ha
 há †kwāi hĩ.

He, ha † !lkaχai ha lne hò wái ttū, ha lne !kū hĩ.
 Ha !lkaχai há lne !xāüä wái ttū, ha !lkáχai lne
 wwára hĩ.

(8351') * !kuī !āitiken ā, hi ddá hi !lkáχai ā. !kuī !āiti !lkuān e !xwè-
 !lnā-ss'o !kuī.

† !xwè-!lnā-ss'o !kuīten !ku é.

(8352') † Ha !lkáχai !lkuān !ku !kwāi, hin̄ e !ŋkwāiya.

lχérri 'scratch'. 92.

lχérriya 'scratch at, scratch for', etc. *ti 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 () hĩ há ine !kělkě-ĩ * ttú ka tíkentíkẹn, †
hĩ !ku-g ine kkonkkon n̄ !khõ hĩ. Hi !káǵai !há
há #kwǎĩ hĩ, tĩ ē, hi ta !ǵǎ, hi há hĩ ha !káǵai,
(8354) au wái ttú, au () hĩ !kéd̄da ssin̄ há wái en̄-en̄, hĩ
!ǵǎ, hi há, hí ha !káǵai, au wái ttú.

He, hĩ há ine !ham̄mi hi !káǵai !há, hi há ine kòä,
(8355) hi ttái !lē tókẹn, hi ine !kueĩ !kĩ, hí ssuēn. He ()
hĩ há ine !ukoēn ha !káǵai !há, hi há ine !kaūru-ĩ ha
!káǵai !há.

Ha !káǵai !há há ine !han̄n. Ha há ine !ǵǎ, há
!ā !khĩ wái; ha ine !goū † ki ssā wái. Hi há ine
(8356) !ǵǎ, hi () ssá bbāi wái. Hi !káǵai !há há ine
#kwǎĩ hĩ. He, hi há ine !hin̄, hi !hoū. §

Hi !káǵai ine !kū wái ttú; há ine !ǵǎũ wái ttú.
(8357) Hi !káǵai ine ǎ á hĩ á, () ttú-ka tíkẹn-tíkẹn, hĩ ine
kkonkkon n̄ !khõ hĩ.

Hé tíkẹn ē, hi !káǵai !há, há ine !naũ, !gauē, hi
!káǵai !hǎn̄ há ine kúĩ, há !há ddóä ssē !nǎ hí há;
(8358) ha ssan̄ !kóäken kan̄ há au () !koūǵũ; tá, ha
!khoúkukẹn-Op̄uon̄ni || tă !kū bbāi wái. Hé tíkẹn ē,
!āiti sse !nǎ hí ha. Hé tíkẹn ē, !āiti !ku-g ine !nǎ
hĩ ha.

(8353') * N !kuḡn̄ †ĩ, tĩ ē, hĩ !kǎ!kǎ !kuḡn̄ é; au hi !nũ ss'õ óä
!k̄ !kělkě-ĩ tchuēn̄ í ttú; tā, hí !ku !khóũ.

† Ha !káǵaitẹn ā, há ka ssin̄ !nē á á hĩ, au wái ttú.

(8355') † !kuḡn̄ !kam̄main̄ya wāi.

(8356') § Au en̄ !ku !lgwíya; hi !ku há !lgwíya en̄.

(8358') || *Sing.* !kaúki-Op̄uá.

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. (8355')

§ When the meat was finished; they had eaten up the meat. (8356')

- Hé tíkən ē, hi * há ine llnāu, ha llkáχaitən ine
 (8359) ttáiya, () hin há ine lhin llnēin,† hin ine l!gwé ssin
 llnēin,‡ he, hi há ine l!kàbbe, i. Hin há ine kúí,
 l!kúkkō ā hañ há ine kúí: “Ā kañ sse l!kāiten, he,
 (8360) á-g ine ssañ #kákka ssi, () tí ē, tí ss'o l!kūē, i.” He
 l!kúkkō há ine kúí: “llkáχai-Ōpuā § kañ ā, sse ttāttā;
 hé ē, ha ine #kákka hì.” Hé ē, l!kūī ā, e l!kūī l!kūīā-
 Ōpuā, ha há ine ūī, hañ ine l!kāiten.
 (8361) () Hin há kã: “lkã hì, í ssē l!koén, tí ē l!χá-
 Ōpuā ssē l!kūēī lkī, i.” Hé tíkən ē, ha há ine kúí,
 #kùbbu ssin là l!gwāχu,|| hin ʔáuki ine kkéttau
 lní há.

(8362) Hin lku-g ine l!hāuwa; hin lku tā-ĩ () l!kē á hi
 l!χá-Ōpuā ssañ l!khóē ā. Hé tíkən ē, ha l!χá-Ōpuā
 há lku-g ine táttən l!k'ā lhin l!gwāχu, hañ lku ine
 l!khōu ssin hí ta kañmañ.

(8363) He hi há lku ine () kúí: “Ā! tí χã tē ũ?”
 He, ha l!χá-Ōpuā há ine kúí: “I l!ká ¶ ā kañ lku
 ssi l!kāiten, ha ssi lku l!koén. Tá, ti l!kuāñ l!khóā,

(8364) i kwan lní tss'á, au i l!k'ā () llná.”

Hé tíkən ē, ha l!káχai ā l!kūīā l!kèrri, ha há ine úí,
 hañ ine l!kāiten, hañ ine kúí, #kùbbu ssin là l!gwāχu.

(8358') * l!kūī.

(8359') † Hi l!káχai-ta llnēin, ā hi ssin llná hi l!káχai ā.

‡ Hi l!kuāñ tátti, hi lku ē l!k'ē.

(8360') § l!kūī látti-Ōpuā.

(8361') || The narrator thus explains the expression #kùbbu ssin là
 l!gwāχu = ʔáuki ine lní ha “did not perceive her”.

(8363') ¶ Ha l!káχaitən 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 tátten !k'á ihĩn, hañ lne lku !khōũ ssiñ
(8365) () !k'ě-kkuĩten-ta * kaĩmañ.

He !k'ě-kkuĩten há lne kúĩ: “Tĩ ǂǂ tē ũ?” He ha
há lne kúĩ: “Tĩ !kuañ ǂǂuki tē ũ; ta, tí lku
(8366) ssuassuàraken. Tiken lku áken !wěĩya; tā, ñ ()
lku !ǂkoén tí-ta kú; ǂhóken † lúkenlúken, ñ lku
!ǂkoén hĩ; tiken !kuañ !khóǎ i kwan iní wái, au wái
yà lkóta ǂhó; ta, tí lku áken !wěĩya.”

(8367) Hé tiken ē, hi há lku-g lne !kóáken () ũĩ, hí-ta
kù, hiñ lku-g lne !kaĩten !gwǂǂu, ‡ au hiñ tá, ha
!káǂai sse kwan há; tā, hi !káǂai !há †kwǂĩ hĩ.

Hé tiken e, hĩ há ka ssiñ !naũ, aũ hi loúwi hi
(8368) !káǂai !há ssā, () hĩ há há ssi !kákaken!kákaken. Hi
há kǎ: “U koá hĩ, u koá hĩ, u koá há ssi !kákaken-
!kákaken, ta, ha inũ !kuĩ ha !kē ssā, há ǂǂuki ssiñ ddǂǂ
(8369) !kĩ i.” He, hi há lne bbāi wái, hi há lne !khōũ ()
!k'ũĩ, !ǂuǂba !k'ũĩ, hi lne !kuẽĩ !kĩ, hí kan !khé !ā;
au ha !káǂai !há, há lne ssa, hò !kwágen.

Hi há !naũ, hĩ !ná wái, hi !khōẽ, he ha !káǂai lne
(8370) iní hĩ, ha !káǂai () lne !kaũken § !kam !ā hĩ. Hi
há hĩ, hĩ, hĩ !gǂǂ-ĩ; hĩ há ka: “U koá hĩ, ú ssiñ
!gǂǂ-ĩ, u ssañ !kĩ !kwiñǂǂ !káǂai, u ssañ kkwēya

(8365') * !kuĩ.

(8366') † ǂhóken !kě!kétten.

(8367') ‡ Au hiñ táttĩ, hi lku lne !kóáken ddĩ !kuĩ.

(8370') § !kuĩten lku ē, i !kaũken hĩ.

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')

- ॥káǵai lkuǵitēn,* āu u ॥koén, tí ē, ॥káǵai á ssā."
 (8371) () He, hi há lne loúwi hĩ ॥káǵai ssā, hi há lne kúí:
 "॥káǵaitēn túko ॥khōā iké ssā, u koǵ sse kwé en ya
 ॥nā wái ttú."† He, hi há lne kwē. He, hi há ॥nāu,
 (8372) hi ॥koén, () tí ē, hi ॥káǵai lne lkō ssa āu hĩ, hi lne
 kōā, hi ttái ॥e toúken.

Hi ॥káǵai há lne ta: "Óeyá! Tsá-rā u ddōā lne
 lkuēĩ ɣuā āu n ā, u n ā ssin ɬkwáĩ ũ?"

- (8373) He hi ॥káǵai () há lne ॥khē ssa wái, ha ‡ lne hò
 wái, ha lne ॥kùitēn, au lkuĩ lku lne ॥k'úĩ, hí lku-g
 lne ॥khōūwa ttin ॥ā, au hí lku lne ॥gáuwē wái-kō, a hí
 ta, ॥ǵā hĩ há há.

IV.—37. L.

DDÍ-ǵÉRRETEN, THE LIONESS, AND THE CHILDREN.

(Related, in January, 1879, by ॥hānɬkass'ō, who heard it from his
 maternal grandmother, ɬkǵámí, and, when older, from his mother,
 ॥ǵábbi-ān.)

- (8177) Ddí-ǵérretēn § ॥kuan há óā ॥nāu, ॥khā ॥kuáraken
 ॥nā ॥khōā, ॥kūenya, ॥hān lne ॥ān ॥kūen ॥nā; Ddí-

(8370') * En ॥kuan é; ॥kúǵitaken ē ॥kálkáta ॥khā ॥khá.

(8371') † Hi lku há ॥koé ttú.

(8373') ‡ Hi ॥káǵai, lkuĩ ॥káǵai.

(8177') § ॥ǵwē-॥nā-ss'ō ॥kúí kan ॥ku é.

Ha ॥nān há óā ॥kú ē ॥kōu.

॥ N ॥kuan ɬē, tí ē, ha ss'ō óā ॥kuen ॥kí ॥khwaí-ta ॥kōā; tá, ha
 ॥kuan ॥khí ॥khwaí.

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-ĶĒRRETEN, THE LIONESSE, AND THE CHILDREN.

Ddĭ-Ķērreten, || formerly, when the Lioness was at (8177) the water, dipping up, ¶ (when) she had gone to dip

* It is meat; the *lkuġiten* is that which lies along the front of (8370') the upper part of the spine.

The word *lkuġiten*, 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 *Diā!kwāin*, 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) ǀxérretaken tátti ē, ǁkhǎ̃ ā ǀkǎnnǀkǎnñ () ǁkēya ǀk'ě-ta ǀkaúken, au ǁkhǎ̃n tátti, ǁkhǎ̃ ẽ ǁòsa, ā ǁnwāintu; hé tǀken ē, ha ǁne ǀkǎnnǀkǎnñ ǁkē ǀk'ě-ta ǀkaúken,
 (8179) ǀkaúkā ssin ǁnǎ ha, ǀkaúkā ssin () ddā ha á; tá, há ẽ ǁòsa, hé ha ǁaúki ddǀ ǁgǀ tchueń.

- He tǀken ē, Ddǀ-ǀxérretaken ǁne ǁā ha ǁneĩn, au hań ǀkǔenya. Ddǀ-ǀxérretaken ǁne ǀkǔũ ttiñ hǎ, ā ǁneĩn,
 (8180) () Ddǀ-ǀxérretaken ǁne ǁā ǀkaúken, au ǁneĩn. Ddǀ-ǀxérretaken hǎ̃ ǁne ǁā ǁneĩn, ǀkhé ǁā ǀkaúken. Ddǀ-ǀxérretaken hǎ̃ ǁne ssuēn. He Ddǀ-ǀxérretaken hǎ̃ ǁne
 (8181) kkúĩ: () “ǀkaúken-ǀpuońddē wwé ss'ō! Ú-ka ǀk'ě-ta ǀtǎn ē, ǀkǔĩkǔ ǀkhéya, ǀkǔĩrri ā ǀkò ǀkhé ssā.” Hé tǀken ē, ǀkauken ē ǀkú, hi hǎ̃ ǁne úĩ, hiń ǁne ǀkam̃ ǁa,
 (8182) hí-ta () ǀk'ě.

- Ddǀ-ǀxérretaken hǎ̃ ǁne ǁǎ̃ hań kúĩ: “ǀkaúken-ǀpuońddē wwé ss'ō! Ú-ka ǀk'ě-ta ǀtǎn ē ǀkǔũ ǀkǔũ ǀkhéya ǀkǔĩrri ā ǀk'oũ ǀkhé.” He ǀkaúken ē hǎ̃ ǁne
 (8183) ǁkhǔũ ǁnuańńań, hiń () ǁne ǀkǔēĩ ǀkǐ, hiń ǁā, au hiń ǀkam̃ ǁā hí-ta ǀk'ě.

- He, ha hǎ̃ ǁne ǁǎ̃, hań kúĩ: “ǀkhwǎ-ǀpuǎ wwé ss'ō! Á-ka ǀk'ě-ta ǀtǎn ē, ǀkǔũ ǀkǔũ ǀkhéya ǀkǔĩrri ā
 (8184) ǀk'oũ ǀkhé ssā.” He () ǀkhwǎ hǎ̃ ǁne úĩ, hań ǁne ǀkǔēĩ ǀkǐ hań ǁā, au ǀkhwǎń ǀkam̃ ǁā hǎ-ka ǀk'ě.

Hań ǁǎ̃ hań kúĩ: “ǀkaúken-ǀpuońddē wwé ss'ō! Ú-ka ǀk'ě-ta ǀtǎn ē ǀkǔũ ǀkǔũ * ǀkhéya, ǀkǔĩrri †

(8184')

* Au hań tátti, ǁneĩn ǁkhóé ss'ō ǀkǔĩrri.

† Hań ǁǎ̃mki †kákken ǀkǔĩrri-kkō.

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).

(8185) ā () !k'ou !khé ssā." He !kaúken há !ne !khōu !kúken, hín !ne úi, hín !ne !kuēi !kí, hín !ā, au hín !kam !a hí-ta !k'é.

He, ha há !ne !ǵā han kúí: " !kaúken-Opuóndde

(8186) wwé ss'ō! () Ú-ka !k'é-ta lí kan é, !kǒlkǒ !khéya, !kuírri ā !kó !khé ssa." He !kaúken há !ne !khōu !kúken, hín !ne úi, hín !ne !kuēi !kí, hín !ā.

He, ha há !ne !ǵā han kúí: " !kaúken-Opuóndde

(8187) () wwé ss'ō! Ú-ka !k'é-ta lí kan é, !kǒlkǒ !khéya !kuírri ā !kó !khé ssa." He !kaúken ē !nyana, hi há !ne úi, hín !ne !kuēi !kí, hín !ā; au hín !kam !a hí-ta !k'é.

(8188) () He, ha há !ne !ǵā, han kúí: " !kaúken-Opuónddé, wwé ss'ō! * Ú-ka !k'é-ta lí kan é, !kǒlkǒ !khéya, !kuírri ā !kó !khé ssā." He !kaúken ē !kú, hi há !ne úi,

(8189) hín !ne () !kuēi !kí, hín !ā; au hín !kam !ā hí-ta !k'é; au Ddĩ-ǵérretaken há !ne !ká ss'ò, au !khā !kuára.

He !khā !kuára há !ne !hín !khóá, han há !ne !kuēi

(8190) !kí, han !kúiten ssā. Han há () ttáí-taú !koénnya ssá; han ǵáuki !ní !kaúken. He ha há !ne kúí: " Tss'á ra a !kaúken !kaúken !kaúken !kaúken, !kaúka

(8191) ǵá tté !ká ká? he !kaúken ǵáú ddá tí é, !kaúken () ka !lgwíten !ná? He ǵóá é !kuí a ss'ó !nein, ha !ná !ne !khóá Ddĩ-ǵérreten,† i."

He ha há !ne !há, i, au han ka ha !ní Ddĩ-ǵérreten.‡

(8188') * Há-ka !kaúkaken ǵáuki !ná; tá, !k'é-ta !kaúken !kú é, ha !kí hí.

(8191') † Hân !ku #ēna há.

‡ Au han tátti, ha ǵáuki !ní !kaúken.

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 *DāĪ-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 *DāĪ-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 those whom she had.

‡ She recognized him.

(8184')
(8188')
(8191')

- (8192) Hañ há ine kkúí: “Ddǐ-ǵérreten () ǁkuañ ddǒä á ss’ò!” Hañ há ine ttǎí ǁkhé ssā ǁnēin. Hañ há ine kúí: “ǁnē ǁǎwaki ǁkaúken.” He Ddǐ-ǵérreten há ine kúí: “ǀ-ǀ-ta ǁkaúken kwǎ öä ddǒä ǁnē é.”
- (8193) ǁkhǎ há ine () kúí: “Ǫǎǎ! ine ǵòä! a-g ine ǁǎwake á ǁkaúken!” Ddǐ-ǵérretaken há ine kúí: “ǀ-ǀ-ta ǁkaúken ǁkuañ ǵáuki öä ddǒä é.”

- He ǁkhǎ há iku-g ine ǁkēi ha ǁná. Hañ há iku ine
- (8194) kúí: * () “ǵábbabbu!” au ǁkúkkō ǁná. He ha há iku-g ine kúí: “Ouuuu! ǀ! ǀ! ǀ! ǀ! ñ ǁkēiǁkēi! Hē ti, hi kañ ǵǒä é, ǁnú ǁkui á, ha ǁnā gwaí ssañ
- (8195) ǁkhó ki ǁk’auñ ss’o ñ-ka ǁnēin!” () Au Ddǐ-ǵérretaken há ǁné ta: “Ñ ǁkuañ ǁkéya ha, tí é, ǀ-ǀ-ta ǁkaúken ǵáuki öä ddǒä é.” ǁkhǎ há kúí: “ǁá! Á kañ ǵǒä ddǒä á, ǁná gwaí ssañ ǁkhó ki ss’ò.” “ǀ-ǀ-ta ǁkaúken † () ǁkuañ ǵáuki öä ddǒä é.”

- He, ha há iku-g ine úi, hañ iku-g ine ǁkùiten; au ǁkhǎñ iku-g ine ǁaítēnǁaíta ss’ò há-ka ǁnēin; tí é,
- (8197) ha kwón ǁkū ssañ, () ǁkǐ ttǎíya ha ǁkaúken, ē ssín iku kkwēya áu ha; au hañ tátti, ha ssín iku ddǐ ákken ǁkǐ ǁkaúken, hañ ǵáuki ttám Ǫpuǎ kkōka ǁkaúken, au ha íya.

(8193’)

* ǁgaúnú ǁé á ǁná.

(8195’)

† Ddǐ-ǵérretaken á ǁkūēi ddǐ.

Ddī-ķērreṭen.^{*} She exclaimed: “*Ddī-ķērreṭen* () (8192) indeed(?) sits here!” She walked up to the house. She exclaimed: “Where are my children?” † And *Ddī-ķērreṭen* said: “Our children (they) are not.” And the Lioness () exclaimed: “Out on thee! (8193) leave off! thou must give me the children!” *Ddī-ķērreṭen* 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! my teeth! This must be why this cursed(?) man’s big head came to sit in front of my house!” () While *Ddī-ķērreṭen* 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 *ine lāuwaki ǵkauken* 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-ķērreṭen* 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-an.)

- (7098) Iḡābbaken!ḡābbaken † hañ há Ilnāu, au hañ ttái Ila, au laítiken ine ttái Ikuñss'o ha, laítiken há kúí: "N' Ihá wwé! Iḡā hōä kē, Iḡä á." He Iḡābbaken-
- (7099) Iḡābbaken () há ine ttē Ikhwāi, ī; Iḡābbaken-Iḡābbakaken há ine kúí: "Iḡä ḡā ddé?" He laíti há ine kúí: "Iḡä kañ á tā."

- He Iḡābbaken!ḡābbaken há ine Iki Ihiñ Iñwā, ī;
- (7100) Iḡābbaken!ḡābbakaken ine Ikuēi () Iki, hañ Iñammi Ila.† He laíti há ine kúí: "Inē Ikhōä Iñuín! Tsá ra ḡa á, a ḡāu ka ká, a Ikhō Iñuín?" Hé tíken ē, Iḡābbaken!ḡābbakaken ine ttáittáiya, tí kau kuérre
- (7101) Iñuín Iḡā; hañ ine Ikhō Iñuín. () Hé tíken ē, laíti há ine kúí: "A ḡāä ddḡä Ikuēi-ū? § Hé tíken ḡāä ē, a ḡáuki tā ká, a kwan Ikhō Iñuín, ī."

- Hé tíken ē, Iḡābbaken!ḡābbaken há Iku ine ttái,
- (7102) ttiñ Iḡuonni; hañ () Iku-g ine kakaúäken laíti, hañ Iku-g ine kúí, ttḡāu, ḡābbu ttē Iguára au laíti Ikaḡu. He laíti Iku-g ine Ikuū ttiñ, ī. Hé tíken ē, ha há
- (7103) ine kúí: "Yī n' hīhī! N' Ihá wē hī!" ú há ḡāu () Iku ā Iḡī laíti. Hañ ine ḡwā, tí ē, ha ḡāä Iku Ikuēi Iki, hañ Iku Iḡī laíti; laítiken Iku ine Ikuken.

- (7098') * Iḡābbaken!ḡābbaken Ikhōä †kákken-Ikhō-ttūnu.

† Ha Ikuḡāñ há óä e Ikuí; hé tíken ē, ha Ikuḡāñ Iki Ihou; hé tíken ē, ha Ikuḡāñ ine Iḡī laíti, au hañ ḡāu Iku Iḡā ho Ilnāu.

- (7100') † I Ikuḡāñ ka Ikuḡāñ Ila, au í ta, Iḡä ssin ine kkwē, Iḡé tā.

- (7101') § Ha Ikuḡāñ kkuḡriten gwái, au gwái Ikaúögen-ka tí e Ikhōu, he †hétten†hét-ta; hiñ ē, ha kkuḡriten gwāi, 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: "*Yí ū hīhī!* O my wife *hī!*" (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.

{ *m táí tchú é.*
My mother's hut it is.



{ *m bá tchú é.*
My father's hut it is.

{ *m |kúñ lnu-é, luma |lnè á tchú é.*
My grandfather's, the big luma's,
hut it is.



1.



6.

6.

{ *!kúshe |lnè á tchú é.*
The big grandmother's hut it is.

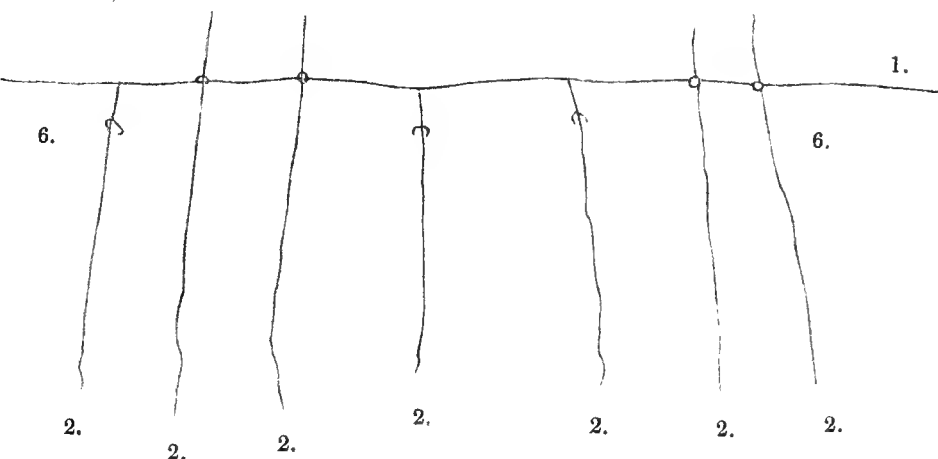


{ *!gú ka é, é ti shin.*
The water which we drink.



{ *Góba |gú, Góba |khumm.*
The Makoba's water.

luma, Oct. 3rd, 1881.



1.

6.

6.

2.

2.

2.

2.

2.

2.

2.

1. *|kōo*, hill. 2. *|khyirri!khyirri*, ravines. 3. *!khn̄ ka |nein̄*, house of the lioness. 4. *!kauken*, the children.



5.

5. *Dāi Xérretēn*. 6. *!kauken ka !k'ē ta |neñ |neñi*, the children's people's houses (at the upper part of the ravines).

!han-kass'ō, Jan. 26th, 1879.



2d.

1d.

3d.

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 *Díá!kwāin*, who had it from his mother, *†kam̃mē-āñ*.)

(4457) *!kuĩ ʔaūddóro ā hhā óǎ !hañn !kaĩtən !ā ||χāu ;*
hān !kū dđí kūĩ ttǎ ʔpuoin ; ǒ hān ssó kǒ !gǒǎĩ,

(4458) *hān !kū dđí kúĩ ttǎ ʔpuoiñ. () Hē hā hhā kū-kkūĩ,*
hān †ĩ, hā kā hā ssē ǎm̃m ttēn ; tǎ, hā ʔaúkĩ ttām̃ssē
dđí kūĩ ttǎ ʔpuoiñ. Tā, ttss'áddē !nū ā, dđí ha, ǒ

(4459) *!kōiñ-tǎ tǐ é? tǐ ē, () hā ʔaúkĩ ǎm̃m kā !kuẽĩ ttǎ.*

Hē hā ttēn, ĩ ; hē hā ʔpuoiñ, ĩ, ǒ !khāñ óǎ ttāĩ
ssā ; hān !χú̃ !ā, ǒ !kuōnnāñ !khā hā, hān !k'ōiñyǎ ;

(4460) *hē hā !ní () !kuĩtən ʔpuoiñ ttā ; hē hā hhō !kuĩ, ĩ.*

Hē !kuĩ !k'ábbē !hīñ, ĩ ; hē hā !áuwī, tǐ ē, !khā̃ óǎ
ā hhō wǎ. Hē hā kū-kkúĩ-tən †ĩ, hā ʔaúkĩ ssē

(4461) *dđāraken ; tā, () !khā̃ ssāñ ttssī !khá hā, ǒ hā*
dđārakǎ ; hān ǎm̃m ssē ||kōc̃ñ, tǐ ē !khā̃ kā hā
!kuẽĩ !kuẽ!kuẽ, ĩ ; tā, !khā̃ !kuāñ !kū !khō †ĩ, tǐ ē,
hā !kūkǎ.

(4462) *() Hē !khā̃ !kam̃mānyǎ ǒ !khwǎkk̃ĩ ; hē !khā̃*
!nāu-ttē yǎ, ĩ. Hē !khā̃ kū-kkúĩ-tən †ĩ, 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') *!kwéiten ta !kên* (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.

||kōĩnyǎ, hǎ hǎ !kuǐ; hǎn ǎm'm ssě !χ'ú, hǎ ssě ||ǎ
 (4463) ɽwǎ; () hǎ ssě ssǎ !haū hǎ hǎ, ǒ há ɽwǎ; tǎ, hǎ
 !kū ||k'ōĩnyǎ, hǎ hhǎ.

Hé hǎ !k'óǎ lē !kuǐ !nǎ, ǒ !kwǎgggen-kǎ !kaū, ī; hě
 (4464) hǎ ttǎi !kuǒńńi, ī. Hě !kuǐ !kan̄ () kkuǐ, gguǽrri
 ǎ, !nǎ. Hě ||khǎ !kwé ||ǎ, ī; tǐ ē, ttss'ǎ ddē !nũ ā,
 !kuǐ !nǎ !kū ddǎrraken ǎ, ǒ tǐ ē, hǎ ssín ǎm'm #ī, tǐ ē,

(4465) hǎ !k'óǎ ||kī !hóǎ !kuǐ !nǎ. () Hě ||khǎ kǔ-kkuǐ-tēn
 #ī, hǎ óǎ ɽauki ssǒ ddóǎ ttě ǎkka !kuǐ; tǎ, !kuǐ !kū-g
 !nē ttátten ūi. Hě hǎ ||χǎn, !k'óǎ ttchōō lē !kuǐ !nǎ,

(4466) ī, ǒ !kwǎgggen-kǎ !kaū, ī. () Hě hǎ tt'ǎtten !kuǐ
 tsǎχǎiten-kǎ !khwétǐ, ī. Hě !kuǐ ɽwǎ, ī; hǐn ē,
 hǎ tt'ǎtti !kuǐ tsǎχǎiten. Hě !kuǐ ttǎ, tǐ ē, ǒhǒ

(4467) ɽauki ttǎmssě ||kēn !khē hǎ ||khǎuru; hě !kuǐ ()
 ɽwǎnni hǎ !nǎ, ī; ǒ hǎn ||kōēn ||ɽ !hóǎ, ǒ ||khǎ,
 hǎn ɽwǎnni hǎ !nǎ. Hě ||khǎ ||kōēn, ttss'ǎ ā tǐ
 ddóǎ !kū ɽwǎn, !kuǐ ǎ ddǎrraken. Hě hǎ tt'ǎtten

(4468) () !kuǐ tsǎχǎiten-kǎ !khwé-tēn, ī. Hě ||khǎ kǔ-kkuǐ,
 hǎn #ī, hǎ kǎ hǎ !k'óǎ ttchōō kwǒ-kkwǎn !kuǐ !nǎ, hǎ

(4469) ssě ||kōēn kwǒ-kkwǎn, tǐ ē, hǎ !nũ () ddóǎ ā, ɽauki

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.

- ttě-ttě ákken !kuí. Tā, tí ddóǎ ikū ʔwǎń, !kuí ǎ
 ddárraken. Hě !kuí ʔkoen, tí ē, tí ʔwǎń ʔkhǎ ʔkī,
 (4470) tí ē, hǎ ikū ddóǎ !k'áuwǎ; hě () hǎ ʔáuki ině
 ddárraken, ĭ, ǒ Ǿhókən kki-ssǎń ʔkēń-ĭ hǎ. Hě ʔkhǎ
 ʔkuǎń ině ʔkoen, tí ē, tí-g ině ʔkhǒ, hǎ ʔkuǎń ttě
 (4471) ákka !kuí; tā, !kuí ʔkuǎń ʔáuki ině () ddárraken;
 hě hǎ ttāi !khé ʔā, ĭ; hě hǎ !kwé ʔā !kuí, ĭ, ǒ !kuíten
 ttchū-ttchúruka hǎ tsǎǎtyĩ; hǎń ʔkoen kī ʔkhǒě
 hhǒ, ǒ hǎ tsǎǎiten-kǎ ʔgérre; hǎń ʔkoen, tí ē,
 (4472) ʔkhǎ () !kuēĩ ʔǒ, ĭ. Hě ʔkhǎ ttāi, ĭ, ʔkāiten ʔā
 ʔǎu, ĭ; hě ʔkhǎ ttchóǎken, ĭ; ǒ !kuíten ttamssě !hǒ
 !ǎǎńni, hǎ inǎ, ǒ hǎń kǎ hǎ ʔkoen, tí ē, ʔkhǎ inũ
 (4473) !kéĩ ʔaügen, ttāi. () Hě hǎ ʔkoen, tí ē, ʔkhǎ ʔkhǒ,
 ʔkhǎ ttchóǎkĩ; hě hǎ ʔáwi, tí ē, ʔkhǎ ʔǎń, kkébbi,
 !khé ssā, ǒ ʔǎu inǎ ttss'ĩ; ǒ ʔkhǎń kǎń ĩ, tí ddóǎ
 (4474) ssĩń ikū () ʔwǎń !kuí ikū ddóǎ !k'áuwǎ; hé tíken ē,
 hǎ ǎmm kǎ hǎ, ʔǎ hǎ ʔkoen kwǒ-kkwǎń. Tā, tí
 (4475) ikū ttǎń !kuí !kú kǎ hǎ ũ; tā, hǎ ikū ddóǎ ĩ, tí ē, ()
 !kuí ddóǎ ikū !kúken ddaū-ddaū. Hě hǎ ʔkuǎń ině
 ʔkoen, tí ē, !kuí ʔkuǎń !nauńkkǒ ttā; hě hǎ kú-kkúĩ,
 (4476) hǎń ĩ, hǎ kǎ hǎ ssě orrúko !kúǎ () !khwā, hǎ ssě
 ʔwǎ; hǎ ssě ʔǎ hǎ kǎń orrúko !hĩń ssě, hǎ ssě
 ssǎ hhǎ. Tā, hǎ ʔkǎń-ǎ; hǎń ā ʔáuki ttamssě
 ʔk'ǎńyǎ; hé tíken ē, hǎ ǎmm kǎ hǎ ʔwǎ, hǎ
 (4477) () ssě ssǎ, !hāu hǎ hhǎ; ǒ hā ʔwǎ.

!kuíten ttēń kǒ ʔkoen yǎ, tí ē, hǎ !kuēĩ ʔǒ, ĭ;

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 ||ɔkōén tĩ ē, hǎ !nǎ-kǎ !k'ũ!k'ũ !χuǒñni
 (4478) ē, hǎ !k'ũ !χuǒñni, ī, () hě !kuǎñ ɽwǎñ hǎ !kóǎken
 ||ā. Hě !kuí kũ-kkúĩ-ten †ī, hǎ kǎ hǎ ssě ǎmm
 kkwē ttín, hǎ ssě ||ɔkōén, tĩ ē, !khǎ !nũ ɽǎu ssě
 (4479) ||ǎ hǎ kkébbi !khé ssě. Tǎ, () tssǎ ā !khwíyǎ
 hǎ é; hǎ kǎ hǎ ssě ddaū-ddaū hǎ; tí yǎ kkō ɽwǎñ,
 hǎ !kēĩ ||aūgen ttā; ǒ há kǎ, hǎ ssě kkǒǎñ !hín;
 (4480) tǎ, hǎ ddǒǎ ssín !kũ ɽwǎñ, hǎ ā, () ddǎrraken.
 Tǎ, hǎ ɽǎuki ddǒǎ †ēñ-nǎ tssǎ ā, !kuí ddǒǎ ssín
 !nāu, hǎ †ī, tĩ ē, hǎ !kuǎñ ttě ákkǎ !kuí, !kuíten
 (4481) ddǒǎ !kũ ttáttenttáttēn ūĩ. Hé tíken () ē, hǎ kǎ
 hǎ ssě orrúko !kúχě, hǎ ssě orrúkō ssě, hǎ ssě ssǎ
 ||ɔkōén, tĩ ē, !kuí !nũ !nauńkkō ttā. Hě !kuí !kuǎñ
 (4482) !ně ||ɔkōén, tĩ ē, āu !kuǎñ !ně ssuēñ, () ǒ há ɽǎuki
 ||ǎ hǎ kkébbi !khé ssě; hě tí !kuǎñ ɽwǎñ, hǎ
 !kóǎken ||ā. Hě !kuí kũ-kkúĩ-ten †ī, hǎ kǎ ha sse
 ǎmm †kam⊙puǎ dđĩ; tǎ, hǎ !kũ ssǎñ !khwéten
 (4483) !khǎ, () ǒ !khǎ !kũ !nauńkkō !nǎ tĩ é. Hē !kuí
 ||ɔkōén, tĩ ē, āu-⊙puǎ !kuǎñ !ně ssuēñ, hě hǎ ɽǎuki
 !ně !nĩ hǎ, ī; hě tí !kuǎñ ɽwǎñ, hǎ !kēĩ ||aūgen,
 ttáiyǎ.
 (4484) () Hé, hǎ !ně !kũ dđĩ ákka, ǒ tí !kē, hǎ ttā hě;
 hǎñ ɽǎuki !kũ kkǒǎñ !hín, hǎñ ttā; tǎ, hǎ !kũ
 (4485) kkǒǎñ !hín, hǎñ !kũ ǎmm ssūken tĩ ē !χǎrra, ()
 ǒ hǎñ kǎ !khǎ ɽǎuki ssě †ēñn, tĩ ē, hǎ ss'ǒ !kam
 ||ā hě. Hǎñ !kũ !nāu, hǎ !kuēĩ !kuǎ, há dđĩ, hǎñ

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) $!kũ \text{ } !kwē \text{ } tĩ \text{ } ssuēn' \text{ } tĩ \text{ } kō \text{ } !kūχě$, $ō \text{ } hǎn' \text{ } kǎ$, () $!khǣ$
 $χǎ \text{ } ssē \text{ } !khōu \text{ } !hĩn' \text{ } hǎ \text{ } !nwǎ$, $!khǣ \text{ } ʔáuki \text{ } ssē \text{ } †ēnm$,
 $tĩ \text{ } ē$, $hǎ \text{ } ss'ō \text{ } !kām \text{ } !lā \text{ } hě$; $!khǣ \text{ } ssē \text{ } !kũ \text{ } !nāu$, $ō \text{ } hā$
 $ssā$, $hǎ \text{ } ssē \text{ } ssǎ \text{ } !kũ \text{ } !gāuē \text{ } !kĩkĩ \text{ } hǎ$. $Hé \text{ } tĩkēn \text{ } ē$,
(4487) () $hǎ \text{ } kǎn \text{ } †ĩ$, $hǎ \text{ } ká \text{ } hǎ \text{ } !kwē \text{ } tĩ \text{ } ssuēn' \text{ } tĩ \text{ } kō \text{ } !kūχě$,
 $!khǣ \text{ } ʔáuki \text{ } ssē \text{ } !khōu \text{ } !hĩn' \text{ } hǎ \text{ } !nwǎ$; $hǎ \text{ } ssē \text{ } !kũ \text{ } ttāi$
 $!nēin'$; $tā$, $!khǣ \text{ } ká \text{ } hǎ \text{ } ssē \text{ } !nāu$, $ō \text{ } há \text{ } ssā$, $hǎn \text{ } ká$
(4488) $hǎ \text{ } ssē$ () $ssǎ \text{ } !gāuē \text{ } hǎ$. $Hé \text{ } tĩkēn \text{ } ē$, $hǎ \text{ } ʔáuki \text{ } ssē$
 $!kũ \text{ } !kūχě$, $!ké \text{ } lē \text{ } !nēin'$, $ĩ$; $tā$, $!khǣ \text{ } kǎ \text{ } hǎ \text{ } ssē \text{ } !nāu$,
 $ō \text{ } há \text{ } ssā \text{ } !kó \text{ } hǎ$, $!khǣn \text{ } kǎ \text{ } hǎ \text{ } ssē \text{ } !kǎǎ \text{ } hǎ \text{ } !nwǎ$;
(4489) $!khǣ \text{ } ssē \text{ } !gāuō-kēn \text{ } !gāuē \text{ } hǎ$, () $!khǣ \text{ } ssē \text{ } !kōēn$,
 $tĩ \text{ } ē$, $!khǣ \text{ } !nũ \text{ } ʔáu \text{ } ssē \text{ } !mĩ \text{ } hǎ$.

- $Hé \text{ } tĩkēn \text{ } ē$, $há \text{ } !kũ \text{ } !nāu$, $hǎn \text{ } !khǎi \text{ } !hĩn' \text{ } ssā \text{ } !χāu$,
 $hǎn \text{ } !kũ \text{ } !kēyǎ \text{ } !nēin'-tǎ \text{ } !k'ē \text{ } ā$, $tĩ \text{ } ē$, $hǎ \text{ } ttúkō \text{ } ddōǎ$
(4490) $ōǎ * \text{ } () \text{ } ō \text{ } !kōin' \text{ } yǎn \text{ } !kǎi \text{ } !khē$, $hǎn \text{ } ddōǎ \text{ } ōǎ$; $hě$
 $tĩkēn \text{ } ē$, $hě \text{ } kǐē \text{ } ssē \text{ } !kōēn \text{ } !kw'ā \text{ } ttū-ttũ \text{ } ē \text{ } !kwāiyǎ$,
 $hě \text{ } ssē \text{ } ttēmĩ \text{ } lē \text{ } hǎ$, $ĩ$; $tā$, $hǎ \text{ } ttúko \text{ } ddōǎ \text{ } ōǎ$, $ō \text{ } !kōin'$
(4491) $yǎn \text{ } !χōwǎ$. () $Hé \text{ } tĩkēn \text{ } ē$, $hǎ \text{ } †ĩ$, $tĩ \text{ } ē$, $!khǣ \text{ } ká \text{ } hǎ$
 $ssē \text{ } !nāu$, $ō \text{ } hā \text{ } !hǎ$, $tĩ \text{ } ē$, $hǎ \text{ } ssĩn' \text{ } !kām \text{ } !lā \text{ } hě$, $hǎ \text{ } kkōō$
 $!nē \text{ } ssǎ \text{ } !kō \text{ } hǎ$; $hǎn \text{ } ká \text{ } hǎ \text{ } ssē \text{ } !gāuē \text{ } !khwĩ \text{ } !hĩn' \text{ } hǎ$.
(4492) $Hé \text{ } tĩkēn \text{ } ē$, () $hǎ \text{ } ká \text{ } !k'ē \text{ } kkōō \text{ } ssē \text{ } ttēmĩ \text{ } lē \text{ } hǎ$, $ō$
 $!kw'ā \text{ } ttū-ttũ \text{ } ē \text{ } !kwāiyǎ$, $!khǣ \text{ } χǎ \text{ } ssē \text{ } ssǎ \text{ } !nĩ \text{ } hǎ$. $Tā$,
 $hě \text{ } ttúkō \text{ } !kũ \text{ } ē$, $†ēn-na$, $tĩ \text{ } ē$, $!khǣ \text{ } !kũ \text{ } é$, $ttssǎ \text{ } ā$, $kǎ$
(4493) $!kũ \text{ } !nāu$, () $ttss'ǎ \text{ } ā \text{ } há \text{ } ssĩn' \text{ } !khā \text{ } hǎ$, $hǎn \text{ } ʔáuki \text{ } tǎ$
 $χū \text{ } wǎ$, $ō \text{ } há \text{ } χǎ \text{ } hhǎ \text{ } hǎ$. $Hé \text{ } tĩkēn \text{ } ē$, $!k'ē \text{ } ssē \text{ } !nāu$,
 $kw'ā \text{ } ttū-ttũ$, $!k'ē \text{ } ssē \text{ } ttēmĩ \text{ } lē \text{ } hǎ$, $ĩ$; $hě \text{ } kō \text{ } !kǎ$;
(4489') * $ōǎ = hōǎ$.

$Hǎn \text{ } !nǎnna-ssē \text{ } !khǣ$; $hě \text{ } tĩkēn \text{ } ē$, $hǎ \text{ } !kūēĩ \text{ } kúĩ-tēn$, $!kēyǎ$
 $!k'ē \text{ } ā$, $ĩ$.

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 ssě ttēm̄mī lē hā, ī; !khā ʔáukī ssě iní hā.

Hē !k'ě !kuāñ ī, ī; !kétēn !kuāñ inē ttēm̄mī lē hā
ō !kā, hé kō !kw'ā ttū-ttū; hē, hē ttēm̄mī !kē hī

(4495) !kā, ī. () Tā, !kuī !kī !kuāñ ā !kuēĩ-ddā hē ā; hē
tíkēn !kuāñ ē, hē !kuāñ inē ttēm̄mī lē hā ō !kw'ā
ttū-ttū; ō hīn ttā !kā tī ē, hē ī-kā ʔāuddóro !kī é;

(4496) () há hē ʔáukī ttāñ !khā ssě hhā hā. Hē tíkēn e,
hē kíē !χē ā ákka, !khā ʔáukī ssě iní hā. Tā, !kuī

(4497) ʔāuddóro ā hē ʔáukī ttāmssē kkōkā hā, () há !kū é.

Hē tíkēn ē, hē ʔáukī ttāñ !khā ssě !kū hhā hā, ī; hē
hē !kē, tī ē, hē kíē ssě !χōū lē ʔāuddóro, ō !nēĩn-tā

(4498) !χōū!χōū,* !khā ssě !kū !naū () ō hā ssā, hā ssē
!kū ssā, !gaúē !kī!kī ʔāuddóro; hā ʔáukī ssē inĩ
ʔāuddóro, ō hā ssā; hā ssē !kū ssā, !gaúē !kī!kī hā.

(4499) Hē, !k'ě !kuā () !kúĩ-ssē, ī; hē hē !kén !kúĩ-ssē,
ī; hē hē !kī ssā !kúĩ-ssē, ī, ō !kuōónā-kā !kē, hé hē
!kaūgen !kúĩ-ssē, ī. Hē !χāmā-inúʔō !naū, hān

(4500) !kōgen !ā, () !ātyī ā, !ātyī ssē !kē, !kaū !khō, ō
!kúĩ-ssē, hā !āwī !khā, ō !khāñ !khāĩ !hīn ssā, tī ē,

(4501) ʔāuddóro ssīn !khāĩ !hīn ssā hē. Hē hā !kēyā ()

(4497')

* !nēĩn-tā !χōū!χōū.

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, ɬkoēñ ɬχāũ lkē ā, hă lnā ttss'ĩ, tĩ lkē, hă
(4502) ɽāuddóro, hă ssĩñ !khăĩ lhĩñ ssā hě, tĩ ē, () hě-g lně
!kuēĩ ũ, ĭ.”

Hě, ɽāuddóro χōă kũ-kkũĩ, hăñ ɬkē : “ Ũ kōō ssě
ɽáukĩ ā !khă ssě lē ssě lneĩñ ; ũ ssě lkũ !kou ttē yă,
ō hă ɽáukĩ ssě lneĩñ.”

(4503) () Hě, !k'e !uhāĩ !khwāĩ!khwāĩ, ĭ ; hě hě !kén !ā
!khă, ĭ ; hě hě !χăĩ !khă, ĭ ; !khăñ ɽáukĩ kă hă !kũkĩ,
ō !k'éten kkĩ-ssāñ !χăĩ yă.

(4504) Hě lnútárřa kkō kũ-kkũĩ, hăñ ɬkē : “ Ddōă ()
ăũwĩ !khă ā, !khwă, !khă ddōă ssě ttāyă hĩ ā.”
!khă kũ-kkũĩ, hăñ ɬkē, hă ɽáukĩ #kauwă !khwă ;

(4505) tă, hă lkũ #kauwă !kuĩ ā, hă ssĩñ () tt'ăita hă
tsăχăiten-kă !khwétyě ; hă lkũ ā, hă #kauwă hă.

Hě !k'e kũ-kkũĩten ɬkē : “ U χă ddōă ttē ɽógen
!χă-ĩ, ō !khă ? hě ũ ɽáukĩ ddōă kă ũ !khă !khă ? ”

(4506) () Hě lnúŵō kkō, kũ-kkũĩ, hăñ ɬkē : “ Ũ χă ɽăũ
ddōă ɬkoēñ, tĩ ē, !gĩχă ddōă é ? Hă ɽáukĩ tá hă
!kũken, ō ĭ !χăĩ yă ; tă, hă ddōă lkũ !gwărřa ō !kuĩ

(4507) ā, () hă ssĩñ bhōă hă.”

!k'é-ten !χūgen ā, !khă ā, !kauken ; !khăñ ɽáukĩ
#kauwă !kauken ē !k'e !χūgen á hă, á hě ; tă, hă lkũ
ɬkoēñ!koēñ, χū hě.

(4508) () !k'é-ten !χă-ĩ hă ; ō hă !găũě !kuĩ, hă ssě lnĩ
!kuĩ, !k'é-ten !χă-ĩ hă. !k'éten kăñ ɬkē : “ lně
ddōă !kĩ ssōũ ĭ hí ā, !guăttē-tă-!khăiten, ĭ-g lně ddōă

“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) !khā !kam () ttū !khā. " !kétən !χā-ī hā, hān ʔáuki
ʔwān !k'é !kuān !χā-ī hā ; hīn !kén-ī hā, ǝ !gūāttən-tā-
!khāiten, ǝ hīn kiē ssē !kén !khā hā. Hān ʔáuki
(4510) ʔwān !k'é !kuān !kén-ī () hā ; tā, hā !kū ddōā !gaūē
ʔáuddóro ; hān !kū !kē, tī ē, hā !kū #kāuwā ʔáuddóro
ā, hā ssīn tt'aitā hā tsāχāiten-kā !khwétən * ; há !kū
(4511) ā, hā () #kāuwā hā.

- Hān !gwāi !kúrūwā !k'é ā !nēi!nēi, ǝ hān !gwāi-ā
!gaūē ʔáuddóro. Hē !k'é kū-kkūi-tən !kē : " Ū χā
(4512) ʔāu ddōā !kōēn, tī ē, !khā () ʔáuki ddōā ká, hā hā
!kaúken ē, i ddōā ā-ā hā á hē ? " Hē !k'é kū-kkūi-tən
!kē : " Ū χā ʔāu ddōā !kōēn, tī ē, !gīχā !kuān
(4513) ddōā é ? " Hē () !k'é kū-kkūiten !kē : " !nē ddōā āu
!khā ā, !kuílā, i ssē !kōēn, tī ē, !khā !nū ʔāu ssē
ha hā, hā ssē ttāi. " !khān ʔáuki #kāuwā !kuílā ; tā,
(4514) () !khā !kū i #kāuwā !kuí, ā, hā ssīn ddōā hhóā hā ;
há !kū ā, hā #kāuwā hā.

- Hē !k'é kū-kkūi, hīn !kē, hē ʔáuki #ēn-nā tī ē,
(4515) hē ssē !kuēi () !kuē, hē ssē dđi !khā, i ; tā, !gaúē
!kuān ddōā ā, hē ssīn ddōā !χā !kī !khā ā ; !khān
(4516) ʔáuki ddōā kā, hā !kūki ; tā, hā ddōā !kū () !nāu,

* The word !khwétýē 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 !ǵǵ-ī hǎ, hǎn !kū ddóǎ ttāyǎ ttín. “Hě tiken
ē, ī Ǵáukǐ #ēñ-nǎ tǐ ē, í ssē-g lně !kuēī !kuē, ī dđí
(4517) !khǎ, ī. Tǎ, !kaúken ē, ī ǵ-ǵ !khǎ () á hě, !khǎn
!kū ddóǎ !gwǎrrǎ, ǒ !kuí ā, hǎ ssín ddóǎ hhōǎ hǎ.”

Hě !k'é kū-kküiten Ǵkē: “lně Ǵkē yū Ǵáuddóro
(4518) ǵóǎ ā, hǎ-g lně !lnāu, há () kkǐ-ssǎ !lkānyǎ Ǵáuddóro,
hǎ-g lně !kǐ !hǐn Ǵáuddóro, hǎ-g lně ā !khǎ ā Ǵáuddóro,
ǒ hǎ !ī-kǎ !khwǎ kkǐ ssǎ é. Tǎ, hǎ !lkuǎn !kū ā,
(4519) Ǵkōēn, () tǐ ē, !lkōīn !lkuǎn !ē, ǒ !khǎn Ǵē !kǐ í;
!khǎn Ǵáukǐ tǎ hǎ ttāī, ǵū ttū í; tǎ, hǎ !kū ddóǎ
!gwǎrrǎ, ǒ Ǵáuddóro.”

(4520) Hě Ǵáuddóro ǵóǎ !lkuǎn lně () kū-kküī, hǎn Ǵkē:
“Ū kǎn, !lkuǎn lně ssē ā !khǎ ā, n-kǎ !khwǎ, ú ssē
Ǵáukǐ ā !khǎ ssē hhǎ n-kǎ !khwǎ, !khǎ ssē ttāyǎ
(4521) ttín !ē, tǎ, ú ssē () !khǎ !lkāu ttē hǎ, ǒ n-kǎ !khwǎ;
hǎ ssē !kūken, !lkē!lkē, n-kǎ !khwǎ; hǎ ssē !kūken,
!lkāuttín n-kǎ !khwǎ.”

(4522) Hě !k'é !lkuǎn lně !lnāu, () ǒ Ǵáuddóro ǵóǎ-ken kǎ
hǎ !kuēī kkū, !k'éten lně !kǐ !hǐn Ǵáuddóro, ǒ !kw'ā
ttū-ttū ē, hě ssín ttemmǐ !ē ttǎ Ǵáuddóro, ī, hǐn

(4523) !lkuǎn lně ā () !khǎ ā Ǵáuddóro. Hě !khǎ lně ttss'ī
!khī Ǵáuddóro, í; !k'éten !lnāu, hǎ ttss'ǎ !kǐ, Ǵáuddóro,
!k'éten !ǵǵ-ī hǎ; !k'éten !lkén-ī hǎ; hě hǎ !lkuǎn lně

(4524) () ttss'ī !khī Ǵáuddóro, ī.

Hě !khǎ kū-kküī, hǎn Ǵkēyǎ !k'é ā, tǐ ē, Ǵkē ā
ā, hǎ !lkuǎn ā, hǎ lně ssē !kūken ā; tǎ, hǎ !lkuǎn !nǎ
(4525) !kuí ā, hǎ ssín () ddóǎ !lgāuē !kǐ hǎ; hǎn !lkuǎn lně
!nǎ hǎ!

Hě hǎ !lkuǎn lně !kūken, ī, ǒ !kuí-tēn Ǵǵǵ !kmūken
ttā; hǎn Ǵǵǵ !kūken ttā, hǐ !kuí.

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, Iḫábbi-añ.)

- (7434) Ikhōá kañ há òä Ihaíta Ikuílá, au Ikuílaken Iná Inēin ;
au hañ tátti, ha Iku Inauñko ttañ. Ikhōágen Ine Iku
(7435) Ikhōu ha, he Ikhōā Ine Iku Ihin, ī ; au tiken () há
Ine Ikórowā.* He, ha há Iné Iku Ikuēi Iki, hañ
Ihaiten ssā, au hañ Ihaíta Ikuílá, au Ikuílá Ikwāi.
Hañ há Ine Iku Ikuēi Iki, hañ Ik'átten ssā, au
(7436) Ikuílaken há tā, au hañ Ine Ikaññ Iuhitā () Ikhwá
au Inuñ ; hañ Ine tā.

He, ha há Ine Iku Ikhōu tā au Ikhōā Ikwāi, au
tiken Iné tā Ikañ,† au tiken tátti ē, ha ttúttū ē Ine
Iki Ihañ tí ; hé ‡ ē, ha Ine Ikhóé hó ssa hi, hin Ine
IkéIkéya Ikhum̄m.

- (7437) () He Ikuílá há Ine Iku tā ha, au hañ Iku-g Ine
Ikōu Ikhé ssā ; au hañ Ikábbe tá há. He Ikuílá há
Ine Iku Iōwi ha,§ au hañ ttái Iḫī ssā ha, au Inēin
(7435') * IkéIkéya Ikhum̄m. Ik'éten Iku Ikuēida, hin †kákka ke,
tí ē, Ikhōā ttúttū há ka Iki Ihañ tí, au há Ine Ikuá Ihin ; ha
Ine háā ttiñ, Ikhum̄m ā Ine ss'ō.
(7436') † Ikhōā Ikwāi Ikuāñ é. Ik'éten tátti, ha Ikwāi yaiki
ttwaiten Ika hĩ ; hin ē, Ik'é ta, hi tā Ikañ.
‡ Ha ttúttúgen ē, ha Ine Ikhóé hó ssa hĩ.
(7437') § Ha Ikuāñ Iku IkéIkéya xóro, au hañ tátti ē, Ikhōā enén
Ikū 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, when he came out to seek food; (while) he was eating about, the mist was "sitting" there. (7435')

† The Rain's scent it was. The people say that there is no scent as sweet, hence the people say that it is fragrant. (7436')

‡ 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 gwáí*) is meant here.

- (7441') Ik'éten ɛkákken, tí ē, lkhōā-ka xóro lku-g lne lhin, au há-ka tsáxuken, he tsáxuken lne llkò, ī; au han tátti ē, lkhōā lne lhin, lkhōā-ka xóro. Hé ti hin ē, tsáxuken lne llkò, ī.

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 () !khou !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 !kì
!kó ssin !é Ohó ú.” Hé ti hin̄ ē, ha há Ine !kì !kó
(7443) ssin () !a Ohó ú. !kuíláken há !koén ha ; !kuí-
láken Ine !gom̄m !hin̄ ssà, ha Ine !guru † ha. Hé
tíken ē, !khoā !ku-g Ine Opuōin, í.

- Hé tíken ē, ha há !naū, han̄ !koén tí ē, !khoā Ine
(7444) Opuōin, ha Ine !ku () !kaiten, han̄ Ine !ku kkwá ūí,
han̄ Ine !ku !kaiten, han̄ Ine !ku !nába !kaiten
!kuërriten-!kuërriten. He, ha há Ine !kú kan̄ !khōē,
han̄ Ine !ku !kuēí !kí, han̄ kkwá-kkwá !ā, au !khoágen
(7445) () !ku Opuōinya. Han̄ Ine !ku kan̄ kkwá-kkwá
!kùiten ; au !khoágen há Ine !ku !khō ā tss'í, au
!khoágen tátti, tí-g Ine kkuérre.

- Han̄ Ine !ku kkwáan̄ uí, han̄ Ine !ku ttāí úí ; han̄
(7446) Ine !ku ttāí !kam̄ !a () !khoā-ttū-!kaí, ē ddóá é, ha
!haiten̄ !hin̄ hí ; au han̄ ka han̄ ðí, !kuílá !kãna,
ha !kou ss'o ha. Han̄ Ine !ku úí, han̄ Ine !ku ttāí
!kam̄ !ā !khoā. Han̄ Ine !ku !lan̄ lè, au !kuíláken
(7447) () !ku !ā, han̄ Ine !ku !lan̄ !kē !kí !kí ssà ; au han̄

(7442') * Ohó ā !kuíya ha !kuān̄ é.

(7443') † !kuān̄ !gūgūóbbo ha.

Au tchpen̄ !kōwa, hin̄ !ku !guru hí. Hé ti hin̄ ē, hi !né ta, hi
!guru hí, í. Au tchpen̄ ya !ká, hí kqá !né ta, hi !gwi hí.

set me down at it." Therefore, the Rain trotted, () (7442) taking her straight to the *ikuèrriten-ikuèrriten*.^{*} And he trotted up to the *ikuèrriten-ikuèrriten*. 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 *ikuèrriten-ikuèrriten*. 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 *ikuèrriten-ikuèrriten* is, *han+kass'ō* says, *kuikyérrri*. 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 tne lkáinya,* au hañ há ka †kā † au lkhóu
lkwāi, hañ tne lku lgúru lkĩlkí ha, au hañ lgúru lkām
úĩ lkhóu lkwāi, aú ha.

- (7448) Inúlnútátten () ē ssĩn lkuā, hiñ ē tne ssān lkēĩ
lkóro, au hiñ ta, lkóro lkwāi sse llañ, lkhōā sse †aúki
huátten hi.†

V.—41.
B.

!KUIIA-GA KKUMM; !GĀ-KA KKUMM.

(Related, in December, 1874, by !kweítten ta lkēn, who heard it
from her mother, †kamě-āñ.)

- (3942) !kuííá, há óä !kóuken ttā; hañ ttā. Hañ †aúki tă
hhĩ há, há †óäken-ggú ā á há á hi. Hañ !kóuken ttā.
Hañ lkũ lkĩ !kwāka !kauken; hiñ ē, há hi hi.
(3943) () Há †óäken-ggúken †aúki †ēñna, tĩ ē, há íyā, ha
lkĩ !kwāka !kauken, i; hiñ ē, há hi hi; hañ †aúki
tă hi há †óäken-ggú tă á há á hi.
(3944) Há †óäken llañ. Hiñ lkuā †kē. () Hiñ kũĩ,

* The word *lkáinya* can mean 'yellow', 'green', 'light blue',
'bright', or 'shining'.

- (7447') † llañ.

Ha-ha lkwāi lkũ é, ē tañ lkhóu. lkhóu lkuān lku é !khōā-
ka tchueñ.

- (7448') † Ha-ka lkuākkaken ē ha ddi ákken !khōā, i, hé ē, !k'ě-ta
kũ lku-g tne lkoáaken !kōu!kōuūken, i; he óä sse lá !khé, ka
kũ ddi !gā.

she smelt strongly * of the scent of the *||khōū*; she was rubbing herself, while she rubbed, taking away the smell of the *||khōū* 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.

Her own scent it was which resembled (that of) the *||khōū*. (7447')
The *||khōū* (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.

§ *!kweiten ta ||kēn* has not seen these things herself, but she (3942') heard that they were beautiful, and striped like a *!hābba*, 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 Ɂkē, !khwā ɁnǎɁnǎ Ɂnēĩn, ī; !kʷáɁkən Ɂáuki
 Ɂēnǎ !khwā. Hě Ɂnútarrǎ kúĩ, hǎ Ɂkōēn, tchuēn
 ē, hǎ ɁkáɁai hĩ hĩ. Hě, hě á !khwá Ɂnēĩnēĩ Ɂnēĩn;
 (3945) hě hě Ɂkʷā, ī. Hĩn kífē, () !khwā ssē Ɂkōēn,
 tchuēn ē, hǎ ɁkáɁai hĩ hĩ.

ɁkáɁai Ɂhĩn, ī, ǎu !káukenkǎ Ɂnēĩn, !k'ǎ Ɂhwǎrra,
 ǎu hǎn kǎ, hǎ ssē Ɂkā !kwā-Ɂpuǎ Ɂǎ. !khwǎn Ɂtǎ
 (3946) Ɂnēĩn; ǎu hǎn Ɂáuki Ɂēnǎ () !khwā. Hě, hǎ Ɂǎn
 Ɂkĩ !kwā-Ɂpuǎ, hǎ Ɂkǎmmain-tĩ ssā !kwā-Ɂpuǎ ǒ
 Ɂnēĩn. !khwǎn Ɂkōēn; hě hǎ Ɂǎúǎ !kwā-Ɂpuǎka
 ēn; hě hǎ hĩ, ī; hě hǎ ttēn, ī; hě hǎ Ɂǎ, Ɂǎn ttēn;
 (3947) ǎu () hǎn Ɂkōēnyǎ. Hě, hǎ Ɂǎn ttēn, ī, ǎu hǎn táttĩ,
 hǎ há kkuǎtǎ. !khwǎn Ɂkōēnyǎ; hě hǎ ttēn, ī.

Hě, hǎ Ɂǎ !kúiten ssā, ī. !khwā Ɂkákka hǎ Ɂǎ,
 (3948) ī; tā, hǎ ɁkáɁai Ɂǎn Ɂkĩ tchá ǎ áken ǒ !kwā. () Hě,
 hǎ Ɂǎ kúĩ: “!kwā-Ɂpuǎ é.” Hě, hǎ Ɂǎ Ɂáuki
 Ɂkakken, ī; hǎn Ɂǎ, hǎ Ɂkʷā ttǎi, ǒ Ɂǎ.

Hě !khwā Ɂkū-g Ɂnǎu, hǎn Ɂkʷā ttĩn, Ɂkʷákaken
 (3949) Ɂkū Ɂhĩn ssā. Hě, hǎ kū-kúĩ, hǎn Ɂkē: () “Tĩ
 Ɂ Ɂáuki áken ǒ-g Ɂnēĩn; tā, Ɂgōllgō Ɂkū-g Ɂnē Ɂkĩ
 Ɂkǎm ssa, ǒ Ɂhwǎrra, ī. Tǎ, tí Ɂáuki ddĩ ákkǎ ǒ-g
 Ɂnēĩn. Hě tí hĩn ē, Ɂgōllgō Ɂkū-g Ɂnē Ɂkĩ Ɂkǎm Ɂa
 (3950) ǒ Ɂhwǎrra, ī.” () Tǎtĩ, hǎ ɁpuǎɁai Ɂkĩ !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. Tíkēn ē, llgōllgō lkū-g lnē lkí lkaṃ llā hī
 ǝ ḡhwárra, ī. Tī ē, ttí ʔáuki ddi ʔhañnuwa, ǎu
 llneín, ī, tā, hā Ǫpuáḡai lkweíten lkí lkwāka !kaúken.

- (3951) () Tíkēn é, llgōllgō lkí lkaṃ llā hē ǎu ḡhwárra, ī.
 Hín tátti, hā Ǫpuáḡai lkí lkwāka !kaúken; tíkēn é,
 llgōllgō lnē lkí lkaṃ llā hē ǎu ḡhwárra, ī; ǎu hān
 (3952) tátti, hā () lkí lkwāka !kaúken.

- !kuílá ǎ mmáíi, hā lē ḡhwárra; hē ē, hā lkū-g lnē
 ddi !gā, ī. Hā ḡoákēn-ggū, hín !hou, hín lē ḡhwárra;
 (3953) llgōllgō lkū-g lnē lkí ssā hē, ī; ǎu hān () lkweíten
 lkū létā ḡhwárra. Hān lkū-g lne ẹ !gā. Ha ḡoákēn-
 ggú ssān llḡám ā ké ddi !gā, ī; ǝ llgōllgō lkū-g lnē é,
 lkí ssā hē, ǎu hín llná !kauḡū; llgōllgō lkū-g lnē lkí
 (3954) ssā hē () ǝ ḡhwárra, ǎu hā Ǫpuáḡai lkweíten lkū
 lnē létā ḡhwárra. Hān lkū-g lnē ẹ !gā. Hē hā
 ḡoákēn-ggú lkū-g lnē !hou, hín ssā; llgōllgōgen lkū-g
 (3955) lnē é, lkí ssā hē, ī; ǎu hín lkū llná !kauḡū. ()
 ǎu hā Ǫpuáḡaiten lkū létā ḡhwárra; hān lku-g
 lnē é !gā.

- Hā óāken llḡám lkū-g lnē ssān ddi !gā; táti,
 llgōllgō lkí ssā hā ōǎ, ī, ǎu hān kǎn llná !kauḡū, ǎu
 (3956) ḡhwárra, tī ē, hā Ǫpuáḡai llná hī. () Hā ōākā
 !nwā, hē lkū-g lnē llkóǎ-kēn lk'āgen !hín ḡhwárra,
 ī; ǎu llgōllgō !kérri lkū-g lnē lkí ssā hē ǝ ḡhwárra.
 Hān lkū-g lnē llḡám ddi !gā llkóǎ-kēn; hé tau láityi,
 (3957) hān () llḡám lkū-g lnē ddi !gā; ǝ hān táti llgōllgō
 lkí ssā hē, ǝ ḡhwárra. Hī-tā tchwí-tchwí 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. Tehuēñ ikū lēyā hă ǵhwárra,
 (3958) hĩn táti, hě ikú ẹ !gā. () Hé ti hĩn lně ẹ, hě-tă
 tehuēñ lē ǵhwárřa, ĩ; āu hĩn táti, hě ikū-g lně ẹ !gā.
 !lkāgen lhĩn ǵhwárra, !kē!lkēyā !nwā; hě-tă tehuēñyān
 lně !k'āgen lhĩn ǵhwárra, ĩ.

V.—55.
L.

THE MAN WHO ORDERED HIS WIFE TO
 CUT OFF HIS EARS.

(Dictated, in 1878, by !hañ†kass'ō, who heard it from his mother,
 !ǵábbi-añ.*)

- (7095) Ha† !kuañ hă óā ka, !āiti !kaúlkaú hō, ha !nu!nuñtu,
 tā, ha !kǎ-᠐puǎ lnā ǵárřa !ku !᠑āo !há; † au ha
 !kǎ-᠐puǎ !hañ !ku ĩ !ǵũñ-ǎ ha !kǎ-᠐puǎ lnā.

- (7096) Hé ti hĩn ē, () !āiti hă !ne !kaúlkaú hó úi ha
 !nu!nuñtū; au !āitiken ta ha kkũ, ha ᠑áuki sse ĩ; hañ
 ā, !ne !kǎ ssiñ.

- Hé ti hĩn ē, !āiti !ne !kaúlkaú hō, ha !nu!nuñtu;
 (7097) he, ha hă !ne !kérri-ĩ, au ha () ttũ; au hă-hă, há
 ā, ka !āiti ĩ; tā, ha !kǎ-᠐puǎ lnā ǵárřa !ku !᠑āo !há;
 au ha !kǎ-᠐puǎken !ku ĩ !ǵũñ-ǎ, ha lnā; au !āitiken
 !ǵũñ, hō úi !kúken tssóroken.

- (7095') * The narrator thinks that his mother had this story from her
 father, Tsǣtsi; and he probably from his own mother, Ddérroku.

† N̄ !kuañ ā, ᠑áuki †eñ-nā ha !kě; tā, !k'ě !ké ē, ᠑áuki
 !kwīya kǎ ha !kě; tā, !ǵwé-!lnā-ss'ō-!kē, !ké !ku é; hě tiken ē, hi
 ssiñ ddĩ !kañ-ddĩ, ĩ.

‡ Hañ !ku ĩ †i, tĩ ē, ha !kǎ-᠐puǎ lnā-ka ttũ ē óā; au ha
 !kǎ-᠐puǎ lnā-ka !kúkaken !ku ē !ǵũñ óā.

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 !ken* says. Her mother told her this.

!xwé-!nā-ssé-!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, Iḵábbi-an'.*)

- (8507) Iḵwè-llnā-ss'o-!kuí ||kuāñ há óä Ihañ-a †nèrru.†
†nèrru ine Iku !kō!kō ‡ Ié ||khō ||ḵē, au ||hò, au
(8508) gwaíya Ikhá ||ḵē. Ha há ine ||á Ihañten ||ḵē; ()
hĩ ine !kùiten.

- Hĩ ine !kágen kau ||kuā, au !gauē, hiñ kóä gwāi;
au han tátti, ha Iku ī llná hĩ gwāi. Há a ||khuēten.§
Hé tíken ē, há ine llná hĩ gwāi. Hé tíken ē, ha
(8509) há ine ||kuā, () ī, au !gauē. Gwaí ine Ikhĩ ||ḵē;
ha ine Ié ||khō ||ḵē au ||hò. He gwaí ine ||ḵā, hañ
Ikhí ||ḵē-kō. Há ine Ié ||khōu ||khō ha, Ié ||khōu
(8510) ||khō ||ḵē, au !gauēta ||ḵē. Há () ine ||ḵā, há úi,
ha ine ||gauē ||ḵē-kō. Há ine ||ḵā, ha Iné Iní ||ḵē-
kō, ha ine ||khuēten ha. He, há ine ||ḵā, há Ikhĩ ha.

- (8524') * N †ĩ, tí ē, Iḵábbi-an' !kóite, !kóite, !kóite-kō ḵóá ss'ō ē, óä
!kuēĩ kú, hiñ †kákka hã.

- (8507') † †nèrru ||kuāñ há óä ē !kuí; hé ti hiñ ē, () !ḵwè-llnā-ss'ō-!kuí

- (8508') !kū ā Ihañ-a ha.

- (8507') ‡ Hiñ tátti, hi Ié!é ||khō ||ḵē, au ||ḵēten Iki !k'āũ, hiñ Iné ta,
hi !kō ||ḵē.

- (8508') § ||khuēten = ||kén.

- (8509') || !kuí gwaíiten ā Ié!é ||khō ||ḵē au ||hò; au !kui Iaitiken Iné ā,
!ká!kañna au ||hò, há ā ka, ha ssin ḵúttēn tí Ié ||ḵē. Ha ||kuāñ
Iku ||khóé ss'o ||khá-tú, au !kui Iaitiken ine ||kōũ ss'ō.



!xó^á gwāi, male porcupine.

!hán⁺kass'ō, Jan. 26th, 1879.



!xó^á pyá, young porcupine. ‡nčrru, birds.

!hán⁺kass'ō, Mowbray, June 26th, 1879.



!kúken-tē !āiti, female anteater.

!hán⁺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 l^xabbi-añ'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 !kō 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 lě !k'aũn !khǒ ha. Há ine lě !k'aũn !khǒ hǎ,
(8511) he () !hò-g* ine !k'aũn.

He, ha ine ūi, ha ine !gaúē !ǵē kō. Ha ine !nī
!ǵē kō; há ine !khuétēn ha. Há ine !khī ha. He
(8512) ha há ine kúí: “!náki !k'oũssi,† n̄ () !uhí !khǒ
!ǵē á.” He !aíti há ine kúí: ‡ “Ssi tañ ʔáuki
!kweítēn !kō, ssi tssí !nũín, ssí ē ʔnèrru !nēín.” §

He, ha há ine kúí: “Ákki, ákki á !k'oũssi, n̄ !uhí
(8513) !khǒ !ǵē.” He !aíti há ine kúí: “Á kañ () ddǵä
!kú sse !khóē !khǒ !ē !ǵē au !k'aũ; tā, ssi ʔáuki
!kweítēn !kō ssi tssí !nũín.” He, ha há ine kúí:
“Ákki ákki ā !k'oũssi, n̄ !uhí !khǒ !ǵē.” He !aíti
(8514) ha () ine kúí: “Á kañ ddǵä !kú sse !khóē !khǒ !ē
!ǵē, au !k'aũ, a sse ttũm !ǵē.”

He ha há ine kúí: “Ákke ā !nũín, n̄ !uhí !khǒ
(8515) !ǵē!” au hañ há !kárro tsùttēn hǒ ssā () !nũín.
!aíti !kũín!kũín ē ssín !uhí ss'ō !k'oũssi,|| hin há ine

(8511') * N̄ !kũãn †i, tī ē, waíta !hò !kũãn ss'ó óä é.

† !nũín-Op̃uonni hañ !ku é. Ttū ā !kwāi, hin !né ta !k'oũssi ā.

(8512') ‡ Hañ †ka†kakkēn.

§ N̄ !kũãn †i, tī ē, hí-ta !nēín !kũãn ss'ó óä !kwāya; tā,
hi !kũãn ine !kwāya; tā, hi !kũãn !naū, hí ine é ʔēʔēnn, hin
ʔáuki ttámOp̃uā !kwāya.

(8515') || N̄ ʔáuki ʔēnn ákka; tā, !k'é ē n̄ !kí hi, hí !kū ē !kūēidā; hin
tā, ʔnèrru !kũín!kũín há óä !uhí-ss'ō !k'oũssi.

(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'òussì*.

‡ 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 ine kúí: “ Û wwě! ñ lhá,
 (8516) wwě hĩ! Ñ kóǎ sse ine tē ikĩ? ” au laítikēn há ()
 ūĩ, laítikēn há Iné ta—

“ Ssí ē ɬnērru llnēĩn,
 Ssí tañ ɽáuki lkwēitēn !kǒǒ,
 Ssí tssí !nuĩn.
 Ssí e ɬnērru llnēĩn,
 Ssí tañ ɽáuki lkwēitēn !kǒǒ,
 Ssí tssí !nuĩn: ”

(8517) au hañ () há ine ttáĩ tau ddā ā lkuĩn!kuĩn. Hañ
 há Iné ta—†

“ Ssí ē ɬnērru llnēĩn,
 Ssí tañ ɽáuki lkwēitēn !kǒǒ
 Ssí tssí !nuĩn.”

(8518) Hé tíkēn ē, ha ǎǎ há ine llnāũ, hañ ss'ō,‡ () hañ
 há ine kúí: “ ||ǎkǒēnyǎ tĩ ē, l!káǎĩ ssiñ lǎkuǎ !khě
 ta hĩ, au !khwě !kauētēn ē !ǎwan !kuĩ; § tá, l!káǎukēn

(8519) lhoukēn ɽáuki ɽwǎ ɬhañnūwa. Á kuñ () ||ǎkǒēn,
 tĩ ē, !khwě !kauētēn ē !ǎwan !kuĩ !kěya !k'aũn llnǎ
 !khwě.” Hé, ha ɔpuǎǎai há ine !kwǎĩ !khě; ha
 ɔpuǎǎaitēn há ine ||ǎkǒēn. Hañ há ine kúí:

(8520) “ ɔpuǎǎai () l!kuǎn ā, lguǎ kaũ !khéya ssà.” Hé
 tíkēn ē, ha ǎǎ há ine kúí: “ Ñ l!kuǎn ka, ú sse Iné
 ||ǎkǒēn; l!káǎukēn lhoukēn || l!kuǎn ddǒǎ ddĩ l!kǒũ,

* Hañ !ku ss'ō.

(8517') † Hañ !kúttā llā, au ha l!kǎm lla llnēĩn.

‡ Ha l!kuǎn !ku ss'ō llnēĩn.

(8518') § Ha ɔpuǎǎaitēn ā, ha lǎké ha, ha-ka !kúttēn!kúttēn.

(8520') || Ñ l!kuǎn ɬĩ, tĩ ē, ha lku lǎké ha ɔpuǎǎai lhá.

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 Ꞥnèrru,
 We are not used to put earthy Bushman rice
 (Into) our back's kaross;
 We, who are of the house of Ꞥnèrru,
 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 Ꞥnèrru,
 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 Ꞥnèrru'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 ʔkā, hĩ ʔkuákka; () hiñ ʔhañʔhañ lē í, ũ hĩ ʔkuákka.”

Hé tíkē ē, ha há ʔne ʔkúʔe ʔkēñ ʔa ha ʔpuáʔai; hañ ʔne ʔlañ ʔkaññ ʔnwā ha ʔpuáʔai ʔk'óussi; * hañ
(8522) ʔkaññ ʔuhĩ ʔkhō () ha ʔpuáʔai ʔkuññʔkuññ, au ʔk'óussi, he ha ʔnē ʔhiñ ʔkwé ha ʔpuáʔai, hañ ʔne ʔkōũ ki ʔkhé ʔa ha ʔpuáʔai au ʔnēñ; hañ ʔne ʔlañ ʔkí lē ha ʔpuáʔai au há-ka ʔnēñ.

(8523) Hé tíkē () ē, ha há ʔku-g ʔne ʔgáʔaka,† au ha ʔpuáʔai; au ha ʔpuáʔai ʔhá ʔné ta, ha ssé ʔaĩti, hañ há ʔku-g ʔne ʔgáʔaka. Hé tíkē ē, ha ʔpuáʔai

(8524) ʔhañ ʔku-g ʔne ʔkùĩtē () ʔkañ ʔa há-ka ʔk'é, au ha há ʔku-g ʔné ta, ha ʔpuáʔai ʔhá ʔkú sse ʔkùĩtē; tā, hi ʔaũki ʔkuákka. Hé tíkē ē, ha ʔpuáʔai ʔhá há

(8525) ʔku-g ʔne ʔkùĩtē, () au hiñ ‡ ʔku-g ʔne ʔléñ ss'ō.

THE ‡NÈRRU, AS A BIRD.

(Described by ʔhañ‡kass'ō.)

(8525) ‡nèrru ʔnúnu kañ ʔku ʔuérri-ʔpuá. ‡nèrru gwaĩ-yáken ā, ʔkũ ʔkhóā tōĩ; hiñ ʔhóāka u tōĩ gwaĩ.

(8525½) ‡nèrru ʔaĩtiken ā ʔkũ ʔkùĩta, () u tōĩ ʔaĩti. Hé tíkē

(8521') * Ha ʔhóāka ʔk'óussi ʔkañ, ē ssiñ ʔku ss'ō, he, ha ssiñ ʔku ʔkùwa hĩ.

(8523') † ʔgáʔaka = ʔkwāā, “angry.”

(8525') ‡ ‡nèrru; ‡nèrru ē ʔkwāiya.

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 ʔkhóä tōĩ; au hĩn tátti, ʔnèrruka túkən
lhóäka, ʔnèrruka lkākakən ʔkùita.

Hi ʔkuañ iku hĩ tchueñ e ʔʔeññ ʔkweítən iku
hĩ hĩ, he, hi iku ttam̃ttam̃ hĩ, au ʔk'aũ.

V.—72.
L.

THE DEATH OF THE ʔKHÁÛ.

(Dictated, in July, 1878, by ʔhanʔkass'ō, who heard it from his
mother, ʔǎhbi-añ.)

(7206) ʔkháÛ ʔkuañ há òä ka—

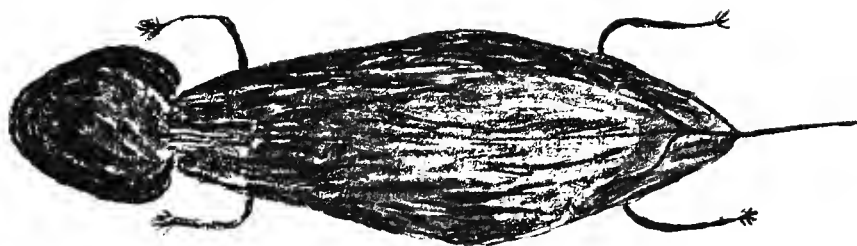
“ Tā,
N̄ kwan̄ tañ kañ ʔlā,
ʔk'aũ ʔhin̄,
ʔgúru-ʔnā ka ʔkaō.

“ Hé,
N̄ kwan̄ tañ kañ ʔlā,
ʔk'aũ ʔhin̄,
(7207) ʔǎé-ʔkhwaĩ ta ʔkaō.

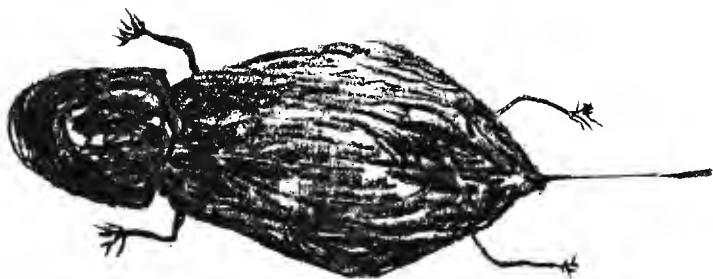
“ Tā,
N̄ kwan̄ tañ kañ ʔlā,
ʔk'aũ ʔhin̄,
ʔgúru-ʔnā ka ʔkaō.

“ Tā,
N̄ kwan̄ tañ kañ ʔlā,
ʔk'aũ ʔhin̄,
ʔǎé-ʔkhwaĩ ta ʔkaō.”

(7208) He, ha há ʔlnāu, au han̄ ʔk'aũ ʔhin̄, () ʔkaúgen ʔne
kúĩ, ʔʔábbu ʔkhó ha, au han̄ ka ha ʔk'aũ ʔhin̄; au
han̄ ʔkuañ ssō óä ka, ha ssúkən ʔk'aũ ʔhin̄, ʔkaũ ka



1.

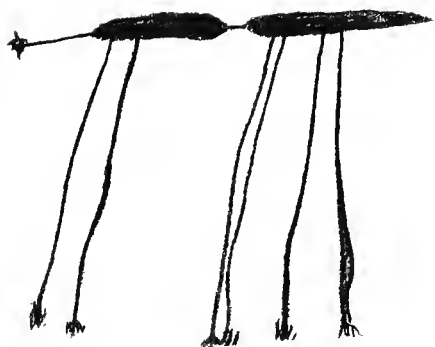


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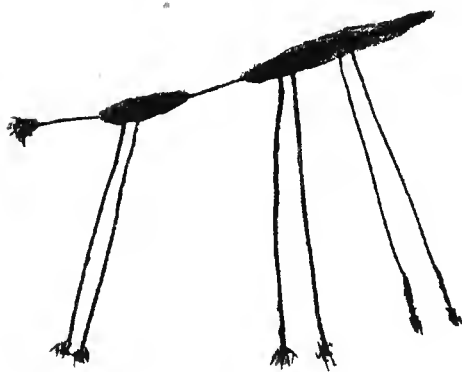
Lizards of the Genus *Agama*.

1. *!kháú gwáí*, male. 2. *!kháú íáítyí*, female.

Djá!kwǎin, Maroh, 1875.



2.



1.

1. *Ḳággen gwāi*, male mantis.
2. *Ḳággen 'aityi*, female mantis.

Diäḷkwēin, March, 1876.

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 !khǎú 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!hiñ.

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-nā*; while his hinder part fell over (and) stood still; it was that which became !*ǎé-!khwāi*.

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 !*kāugen-!kǎ!kǎ* (a certain pool), that he might come (and) live at it. For, I think that !*kāugen-!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-!kuarra* (a certain river), and he would go quite down, along (the river bed) to !*kāugen-!kǎ!kǎ*. () !*kāugen-!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.

||GWÁTTĒN-TǺ !KÚTTĒN!KÚTTĒN.

(3237)

Há hǎ hǎ,

Hǎ hǎ,

N̄ ā !kú!nuǐn †nō n̄,

N̄ ǎ hhǎ ǎu !kūǎ;

Tā, !kū!nuǐn !kū ā !kūǎ,

Há hǎ hǎ,

Hǎ hǎ.

N̄ ā !kū-g!nuǐn †nó n̄.

(3238)

() ǎ ǎ ǎ,

ǎ ǎ,

N̄ ǎ !kú!nuǐn †nó n̄,

N̄ ǎ, hhǎ ǎu ddǎ !kūǎ,

ǎ ǎ ǎ,

ǎ ǎ,

N̄ a kkúmuǐn †nó n̄,

Gwǎttāu * hhǎ ǎu ddǎ ǎ.

ǎ ǎ ǎ,

ǎ ǎ,

(3239)

() ||gwǎttĒn ǎ !kū!nuǐn †nó hǎ,

Hǎ ā, hhǎ ǎu ddǎ !kūǎ,

ǎ ǎ ǎ,

ǎ ǎ,

GwǎttĒn ā hhǎ ǎu ddǎ ǎ,

Hǎ ǎuki ddǎ khwíǎ.

(3238')

* The Cat has three names, viz., ||gwǎttĒn, ||gwǎttāu, and ǎ.

Here it "sings with the upper part of its mouth" (making ǎ).

ǎ hǎn táttǎ, hǎ !kǎ-kkō ē ǎ. "For, it feels that its other name is ǎ."

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 ᳵă, (3238)

ᳵă ᳵă,

I am the one whom the Lynx derides.
I am the one who could not run fast,

ᳵá ᳵă ᳵă,

ᳵă ᳵă,

I am the one whom the Lynx derides,

“The Cat could not run fast.”

ᳵá ᳵā ᳵă,

ᳵă ᳵă,

() The Cat is the one whom the Lynx derides, (3239)

“It is the one who could not run fast,”

ᳵá ᳵā ᳵă,

ᳵă 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 gébbitenḡbbiten;
 (3240) () Kā, kkú-gmuĩn kkũ ā kwákkă,
 Gwáttă-ken ṽaukĩ kwákkă.
 Gwáttă-ken kkwăñ * khwíyă.
 ṽă ṽă ṽă,
 ṽă ṽă.
 Gwáttēn ā kkú-gmuĩn kkákkēn hă.
 (3241) () Hă ā hhă ṽau ddôä !kũḡe,
 Há ssĩn ddôä khwíyă.
 Kā, kkú-gmuĩn kkũ ā khwíyă.
 Hágglă hággla hággla
 Hágglă hággla,
 (3241½) () Héggle héggle héggle,
 Héggli,
 Héggli héggli héggli
 Héggli ṽ!

 VI.—44.
 B.

THE SONG OF THE !GUITEN.†

- (2158) !kauöḡen, !kauöḡen,
 !kauöḡen, !kauöḡen !

(3240') * *kkwăñ* stands for *llkũñ* here.

(2158') † Singular !*guiten*, plural !*gu!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 ᳵᳵ ᳵᳵ,

ᳵᳵ ᳵᳵ.

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

Hágglä 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.

!kaūwa !guítē,*

!kaūwa !guítē!†

!kaūwa !guítī,

!kaūwa !guítī!

VI.—45.
B.

THE SONGS OF THE BLUE CRANE.‡

1. §

- (2155) !k'òka kkuṁm ē ha !kúttē hī; hañ !kúttē ha
!kūlnā, tí ē !gāra swēnya ha !kūlnā; hañ !kúttā llā—

“ !gāra !ku swēnya n !kūlnā,
!gāra kañ swēnya n !kūlnā,
!gāra hañ || swēnya n !kūlnā,

- (2158) * The narrator explains it is as if it said: “I cross another
!guítē's spoor” (i.e., one who had been there, and has gone away
hunting).

- (2159') † Hāñ !kúttē tí ē, !kuñ' sshō †ī tí ē, !kuñ' ssē !ká hā, āu
!kuñ'nyāñ ʒáukī ssē !ká hā; tā, hā ā !kaūwā !guítē !nwá
(!guítē-kkō !nwá). Hā !kū á, hā !kuñ' ʒáukī tā !ká hā; tā,
!kuñ' !kū ā, ká !kūken āu !kū; āu há !kū-g !nē llā !lgaúā ttā
‡g(e)ōū, āu hā ʒáukī ttāñ !kū; āu !kuñ'nyā !nē ddúrru !ḫūōññī,
āu !kuñ'tā !kuñ'.

‡ 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 !kwāī, hīñ !ḫwāīyā; hā !kēñ !kū !kwāī. !gāra
tsāḫáitaken !ḫwāīyā, !gāra !kēñ !kwāī. Tíkēñ !kél!kēyā hā
tsāḫáū !kwāī, hā tsāḫáiten ē !ḫwāīyā, hīñ é.



!k'ò |áiti, blue crane, female.

!k'ò gwáí, blue crane, male.

!hán-kass'ò, March 2nd, 1879.



Tóí |áiti, female ostrich.

!hán-kass'ò, Jan. 20th, 1879.



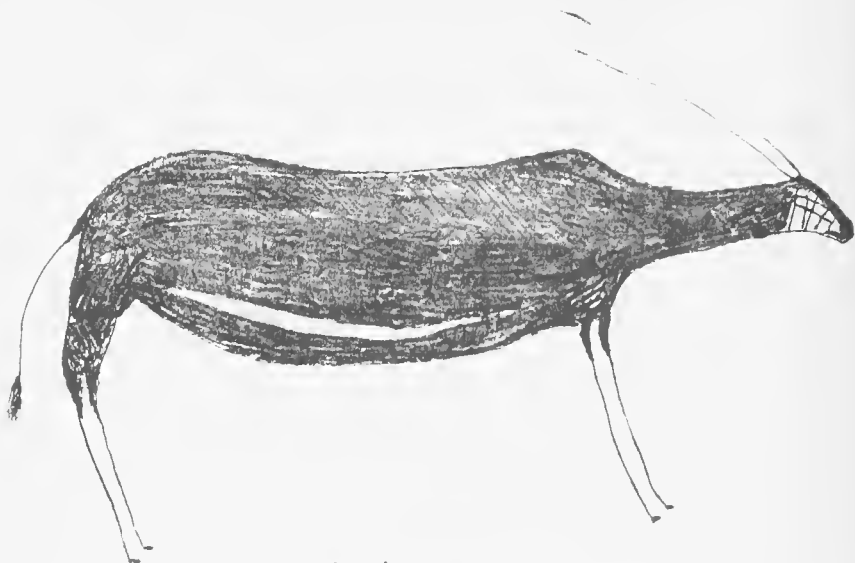
Il néi-Il néi. Huts (Bushman huts).
Ih áni þ kas' ó, Sept. 8th, 1878.



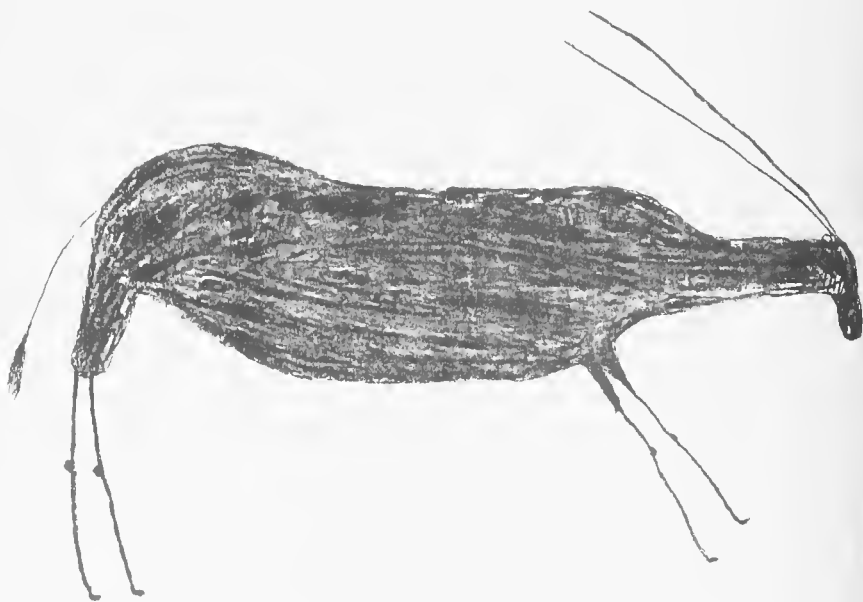


ikhwá ká xóro; or, water-bull.

(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.

Di!kwoḡin, 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.

1.

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 tsäxǎu*) *ā kwān*, "one *lgára* berry," and *lgára*
(or *lgára tsäxǎiten*) *ē kwānya*, "many *lgára* berries." The *lgára*
is a part of the *llnā*, 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 !lkū!na.

(2156)

() lgāra kañ kán !kè hhó,

rrú₅₅₅ kañ !kè hhó ;

lgāra kañ kán !kè hhó,

rrú₅₅₅ kañ !kè hhó,

kañ kán !kè hhó ;

lgāra rrú₅₅₅ kañ !kù hã.”

2.

(*When running away from a man.*)

(2157)

!kúrru ā !kúita,

!kúrru ā !kúita,

!kúrru ā !kúita !

3.

(*When walking slowly, leaving the place [walk of peace].*)

!kúrru !kúita,

!kúrru !kúita !

4.

(*When it flaps its wings.*)

!góu !i,

!góu !i,

Rrrru₅₅₅₅ rrra,

Rrru₅₅₅ rrra,

Rru₅₅ 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 rrú 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 rra,

Rrru rra,

Rru rra!

* Ilkábbo 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.

† Ilkábbo explains that the bird sings about its head, which is 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, Ilkábbo 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 lá!kúntā.)*

(158) Inútárrāken !kútten; !kút-tā llā, ttā kau !kútten;
 Inútárrāken ttā kau !kút-ta llā āu !gwāi—

“ !gwāitárrā,

!gwāitárrā,

!kāmmain!kāmmain ho Inútárrā au llkau;

Inútárrā ī kúkúí,

Hăn †kō shiñ shā;

Hăn kkoān ihin,

Hăn !kuárrē !gwāi,

!gwāi llē,

!gwāin lki !gwāi.”

Second Version.

(2160) !gwāitara,

!gwāitara,

!kāmmeñ!kāmmeñ hhó Inútara,

Au Inútara !uhítta llkau.

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 !GAŨNŨ,
AND ESPECIALLY BY BUSHMAN WOMEN.

(Dictated, in December, 1875, by Dǎ!kwāin, who heard it from his paternal grandmother, Ttuóbbō-ken !kaũkñ.)

- (5668) ǁgǎrraken *-!kwaítenttǔ ǰǎ ǁkhōũ bbérri-ssǐn?
‡kũ-ǰǎm † kǎn ǁkuǎn á ǁkhōũ bbérri-ssǐn.
- (5669) () Á ǰǎ ǁkhōũ bbérri-ssǐn?
‡kũ-ǰǎm kǎn ǁkuǎn á ǁkhōũ bbérri-ssǐn.

VI.—83.
L.

SIRIUS AND CANOPUS.

(Given, in June, 1879, by Ihán†kass'ō.)

- (8468) N !kóite Ttuǎi-añ ǁkuǎn !ku ā, ka ssiñ !kéya !kí
ǁkóä-gú. Há Iné ta—

“ !kùtten-!khōũ !
!kùtten-!khōũ !
Kañ dǎbba ǁká
ǁkōä-gú !

- (8469) () ǁkōä-gũ
Kañ dǎbba ǁká
!kùtten-!khōũ !
ǁkōä-gú
Kañ dǎbba ǁká
!kùtten-!khōũ !

(5661') * ǁgǎrraken !kú ǎ “úintjes”; !ǰǎm-ka-!k'éten ǁkén hǐ.

(8729') † The word ‡kũ-ǰǎm has the same form in the singular and plural.

VI.—82.
L.

A SONG SUNG BY THE STAR !GĀUNŪ,
AND ESPECIALLY BY BUSHMAN WOMEN.

Does the !gǎrraken * flower open? (5668)

The †kũ-ŋaŋ † is the one which opens.

() Dost thou open? (5669)

The †kũ-ŋaŋ is the one which opens.

VI.—83.
L.

SIRIUS AND CANOPUS.

My (step)grandmother, Ttūāi-āh, 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 !gǎrraken are bulbs; the Bushmen dig them out. (5661')

† *Dimorphotheca annua*, a daisy-like flower, in blossom at Mowbray in August, 1879. (8729')

!kùtten-!khōu
 Kan dābba Ilká
 !kōä-gú!"

(8470) au n !kóite ä tátti, () !χù * wa é.

VI.—91.
 L.

THE SONG OF THE KWA-KWÁRA.†

(*Related, in March, 1879, by Ihán†kass'ō.*)

(6139') N !kwí-○puă,
 !kă !hóä n !nā.
 N !kwí-○puă,
 N !kwí-○puă,
 !kă !hóä n '!nā.

(6139) Ö ssi !kü-g !ně !khwétēn hhó hä, ha !ku-g !ně
 !khōu !küi; hä !kü-g !ně: "Wára !khaū, wára

(6140) !khaū, wára !khaū, !khaū !khaū, !khaū, () wára
 !khaū, wára !khaū, !khaū, !khaū, !khaū, !khaū!"
 Han !nāu, ö ha !khē !k'āū, hān kă: "Ä wă, ä wă,
 ä wă, ä wă!" ö hä !khē !k'āū.

(8469') * Ssi !kyañ kă kă !χù, au há ä !kwāiya.

† *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 ʔkhāu, wára ʔkhāu, wára ʔkhāu, ʔkhāu ʔkhāu,*
ʔkhāu, () wára ʔkhāu, wára ʔkhāu, ʔkhāu, ʔkhāu, (6140)
ʔkhāu, ʔkhāu!” 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 ʔχǺ, 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 lhán+kass'ō, who heard it from his mother, l'xábbi-án, from her mother, kām̐m̐, and from his stepgrandmother, Ttuāi-án.)

(8561') Wái lluǎlluárraken há kǎ—

“Á-ǎ hñ,
Wái-Ōpuǎ wwě,
Ōpuoiñya kǐ.
Á-ǎ hñ,
Wái-Ōpuǎ wwě,
Ōpuoiñya kǐ.”

VI.—106._{L.}KÁBBO'S SONG ON THE LOSS OF HIS
TOBACCO POUCH.

(Dictated, in January, 1878, by lhán+kass'ō.)

(6138')

l'xùru é,
l'xùru é ụ,
l'xùru kañ lké ụ.

l'xùru é,
l'xùru é ụ,
l'xùru kañ lké ụ.

(6138) l'xùru, hǎñ ɽáuki lně luhĩ, ǒ !kuñ' lkũ-g lně ssǎn
hōǎ hǎ á, ha-ka llhò, ǎũ llgǎ. Hé ē, hǎ lkũ-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 *!góú!náž*.

kkóǎn úi ǎu ǎǎ, ǐ; hǎn ǐkǔ-g ǐnǎ ǐkō ǐhō. Hě ē,
hǎn ǐkǔ-g ǐnǎ ǐǎǎ, hǎn ttēn, o hǎn ǎǎki ǐnǎ ǐhǐ.
He, ssǐ-g ǐnǎ ǐkǎǎn kǎu ǐǎǎǎ ǐkǐkǐ ǐhō. Ssǐtēn
ǎǎki ǐnǎ ǐnǐ ǐhō.

VI.—108.

THE BROKEN STRING.*

(Dictated, in July, 1875, in the *Katkop dialect*, by *Díálkwāin*, who heard it from his father, *χāä-ttín*.)

- (5101) !k'ě kǎn ddóǎ ē,
!kǎn !kwā kǎ !nũĩn.
Hé tǐkēn ē,
(5102) Tǐ !ně () !kwě úǎ kkā,
Ī,
Ō !nũĩn ā ddóǎ !kwā kǎ.
Hé tǐkēn ē,
Tǐ-g !ně ʔáukǐ ttǎn'-ǎ kkā,
Tǐ kǎ ssǐn !kwěĩ ttǎ kkā,
Ī.
Tā,
Tǐ !kǔ-g !ně ttǎ bbōkēn !khéyǎ kǎ,
(5103) () Ō !nũĩn ā !kwā kkā.
Hé tǐkēn ē,
Tǐ ʔáukǐ !ně ttǎ #hánnũwǎ kkā,
Ī.

* The above is a lament, sung by *χᾱḁ-tlḱn* after the death of his friend, the magician and rain-maker, *!nuḱn|kúḱ-ten*; 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-!KWITĒN.

(Dictated, in June, 1879, by !hán†kass'ō, who heard it from his maternal grandfather, Ts'ātsā.)

(8555) !nū!numma-!kwitēn,* !lkuǀǀ hǎ óä kǎ—

“ Hñ-n, hñ;

Ñ !khí !kóukēn ē ʔwǎ;

Hñ-n, hñ.

Ñ !khí !kóukēn ē ʔwǎ;

(8556) () Hñ-n, hñ;

Ñ !khí !kóukēn ē ʔwǎ.”

!khé!khētēn !kü é. Ñ !kóǀnyǎn ka ssiǀ !kú ka,
!nū!numma-!kwíta hǎ ka—

“ Hñ n, hñ;

Ñ !khí !kóukēn ē ʔwǎ;

(8557) () Hñ-n, hñ,

Ñ !khí !kóukēn ē ʔwǎ.”

Au n !kóǀnyǎ ka, ssi sse ǀù ũ !kaũ!kaũru,† há !né
ta, !nū!numma-!kwitēn hǎ kǎ kǎ—

“ Hñ-n, hñ;

(8558) () Ñ !khí !kóukēn ē ʔwǎ;

Hñ-n, hñ;

Ñ !khí !kóukēn ē ʔwǎ.”

(8555') * !kǀǀ ā hǐ ēn ē !kǀǀ!kǀíta, há !ne !ku !khau!kháu !kǀǀm hǐ,
há !ne !ku !nu!numǀ !hǐ hǐ. Ñ †ǀ, tǐ ē, !kwitēn !kǀíta; hé tǐ
hǐ ē, n †ǀ, tǐ ē, há !kǐ ss'ǒ é “ Wit-mond”.

!nū!numma-!kwítakēn !ku é !khé!khé. !kǀitēn !ku ā !nū!numm

(8556') !kwitēn, kǀǀkǀǀn !kwitēn. () Hé tǐkēn ē, há e !kǀtta-kkǀǒ.

(8557') † Ssi !kwǀ-ǀ, !kaũ!kaũru !nǎ, au ssi !gwitēn !nǎ.

VI.—109.
_{L.}

THE SONG OF !NŪ!NUMMA-!KWĪTEN.

!nū!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, !nū!numma-!kwiten) is. My grandfather used to say (that) !nū!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 !nū!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 !nū!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’)

“!nū!numma-!kwiten is a beast of prey. A man was the one who gobbled eggs, swallowed down eggs. () Therefore, he was [his name was] !kóttā-kkōö.” 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.). (8556’)

† We were calling out, making a noise there, as we played. (8557’)

- He, ha ine túi !khwá-ᵐpuà ᵑwā llná, ha ine llokōu
 hă, au !khwá-ᵐpuà ᵑwā llná, ha ine llokōu lkaṃ lla
 (8559) () ha, lkhō lᵑuerrī ha, lᵑuerrī !khé lla llnéin,
 ā !khwá-ᵐpuà ᵑwā llná ha. Há lku-g ine ssùken,
 ssùken lè llnéin. Há lku-g ine kúī llníp(p),* au
 (8560) !khwá-ᵐpuă, há lku-g ine ssùken kī () lhin lla ha.
 Há lku-g ine lla, kkoṇn té hă. Há lku-g ine ttáí.

* 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 ॥χau lki ॥kauē, au ॥kauētēn ॥kā wāi.
Kóroken 1ne ॥χēi ॥χēi, hañ 1ne tañ-ī ॥kauē aũ wāita
(354') ā. () Hañ bórō, hañ tañ-ī, aũ hañ tátti ē kóro
lkū ē. Hē ti hiñ ē, ha lkū bōrō, hañ ॥kwañ tán-ī,
hañ tattti kóro lkú ē. Hē ti hiñ ē, ha lku bōrō aũ
ha tán-ī, hañ ॥kwañ ká ॥kauē ā ha ā, ha si hā, ha
si ॥χam hā.
- (354) () Hē ti hiñ ē, ॥kauētēn 1ne ॥koeiñ í, ॥kauētēn
1ne lkī ha, ॥kauētēn 1ne ts'ī lkūken ha, hañ 1ne hō
(355) ha, hañ 1ne ॥ań lkí lē ha au lkúbbi; () hē ti hiñ
ē hañ 1ne ॥naú tĩ hā.

VII.—121.
L.

DOINGS OF THE SPRINGBOK.

(Dictated in July, 1878, by ॥hán†kass'ō.)

- (7236) Wai ॥uára ॥kuāñ ka ॥naũ, au ha ॥kuā ॥à, au ha
lkī wai-Opuā ā tēhni, ha ॥guóna,* au ha ॥kuā ॥à;
(7237) hañ 1né ta: “ā, ā, ā,” () au ha ॥kuā ॥à; hé tíken
ē, hí tá, ॥χoā tss'āin, ī, au hi tátti, hí ॥kwāya;
au wai 1kaúka ॥χamki ɣwā, au hi ॥χóaken-ggúwa
ɣwā. Hi ॥χóaken-ggū 1né ta: “ā, ā, ā,” wai 1a
(7236') * Au ha tátti, ha †nēmmi ki ॥à ॥khwā; ha 1ne ॥guóna, au
॥khwā ॥gwiten.
(7240') Tĩ ē, n ॥kē ॥kē ss'ō au wai, ī, hiñ ē, n ॥hūā, ī.

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—“ $\hat{a}_u, \hat{a}_u, \hat{a}_u$,”† () 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—“ $\hat{a}_u, \hat{a}_u, \hat{a}_u$,” 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.”

- (7238) !kaúka Iné ta: “mè, mè, () mè,” au hi jóáken-ggũ Iné ta: “ǃ, ǃ, ǃ,” au hi !guónna. Waíta !kaúka Iné ta: “mè, mè, mè, mè,” au hi jóáken-ggũ Iné ta: “ǃ, ǃ, ǃ,” au hi !guónna lle tóuken.
- (7239) Hé tíkē ē,* í ta kú: () “llkélkē wē! áken lku a túi, tí ē llunú, hǐ é, hín lku !χwā tss’ǎin. Hé tíkē ē, n lku ka, n ssín ssuén tí é. Tā, hín waíta gwái
- (7240) ē !khé tā, hǐ é, ssā lkũ Ine ttái, !kòu ttín ssé () tóuken ù; au hǐ tátti, n lku-g Ine ttā; he, hi Yaúki Ine Iní n; hi kōā lku-g Ine ttái, !kòu ttín sse tóuken ù, au ú-g Ine llún llá ù; hǐ kōá lku-g Ine ttái, !kòu ttín sse tóuken ù.”

VII.—[70a._B.

HABITS OF THE BAT AND THE PORCUPINE.

(Related in March, 1875, in the *Katkop* dialect, by Dǃ!kwǎin, who heard it from his father, χǎǎ-ttín, and his mother, †kǎmǎ-mě-ǎn.)

- (4378) Máman †kǎkkǎ kē, tí ē, llχétten † llanā ō llgǎu-χuken † llanā hǎ kǎn llná, tí ē, hǎ llkuā-ǎ ttín hē, llχéttaken Yaúki ssā, tā llχétten lkũ llná hǎ, ō hǎ
- (4379) llkuā-ǎ ttín. () Tí ē, hǎ-g Inē !kúitten, ī, hín ē, llχétten Inē !ké ssǎ hǎ !kōǎ, ī; hín ē, n Inē †ēn-nǎ, tí ē, llgǎuχũ ōǎ ss’ō !kúityi.
- (7238’) * Hé tíkē ē, !χám-ka-!k’é tá kǎ: “llkélkē wē yǎ! han llkhóǎ sse lku ppò; tá, a lku a llkoeń waíta !kaúken. Tá, a lku a llkoeń, waíta !kaúkaken llkhóǎ ssi lku ppò.
- (4378’) † llχétten lkē kkō e lgōgen.
 † llgǎuχũ, !χō, and !khōgen are three names for the porcupine. The last of the three is the one to be used by girls.

“mè, mè, () mè,” while their mothers say—(7238)
 “^â, ^â, ^â,” as they grunt. The springbok children
 say—“mè, mè, mè, mè,” while their mothers say—
 “^â, ^â, ^â,” 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 *!lgôgen*.

(4378’)

‡ The bat inhabits the same hole as the porcupine.

(4379)

- (4380) Máman ǀkēyǎ kē ā, tǐ ē, ǀn lǎ ssǐn ǀkōǎssē ()
 ǀgǎuǀǀ, ǀ kǎ lǎ ǀǀétten; hǐn ē, ǀ ǀkuǎn lǎ ǀēn-nǎ,
 tǐ ē, ǀgǎuǀǀ ǀkuǎn ǀkhóǎ lǎ ssā; tā, ǀǀétten ǀkuǎn
 lǎ ssā. Hē-g ǀ lǎ ssē ǀáuki ǀpuǀǐn, ǐ; tá-g ǀ lǎ
- (4381) ssē () ǀkhǎu ǎ ǀgǎuǀǀ; tā, ǀgǎuǀǀ ǀlǎu, hǎ-g lǎ
 ǀkō ssā, ǀ lǎ ddǐ kúǐ tá ǀpuǀǐn, ǀ lǎ ǀǀóro ǀlǎmǎ
 ǀgǎuǀǀ; tā, ǀgǎuǀǀ ǀkǐ ē tss'ǎ ā, hǎ kǎ ǀlǎu, ǀ hǎ
- (4382) ǀkō ssā, hǎ-g lǎ () ttǎǐ ǀkǔtten ǐ; ǀ hǎ kǎ ǐ ǀǎ
 ssē ǀēnn ǀǀkē ā, hǎ ssā ā; ǀ hǎ kǎ hǎ ssē ǀkǀ ssā
 ǀē ǀkǎ, ǀ ǐ ǀkǀ lētā ǀpuǀǐn. Hé tǐkē ē, hǎ ttǎǐ
- (4383) kúǐ ttā ǀpuǀǐn ǀ ǐ-ǐ, ǐ; ǀ hǎn kǎ hǎ ssē () ǀkǀ
 ssē, ǀ ǐ lētā ǀpuǀǐn, hǎ ssē ǀkhōu tǐ ē, ǀ ǎ ddǐ
 ǀkǎ ǀkǐ hǎ, ǀ ǀkǎ, tǐ ē, ǀkǐ ddǐ ā ǀkuǐtyǎ hǎ
 ǀ ǀkǎ. Hē hǎ-g lǎ ǀkǀ ǀlǎu, ǀkuǐten lētā ǀpuǀǐn,
- (4384) () hǎn ǀkǀ kwǎkǐkǐwǎkǐ ǀhǐn, ǀ hǎ ǀkhōuwǎ
 ǀkǐ ǀkw'ǎ. Hé tǐkē ē, hǎ kǎ ǀkǀ á hǐ, ǐ ddǐ kú
 tá ǀpuǀǐn, ǀ hǎ kǎ hǎ ssē ǀkhōu, tǐ ē, ǀgōuwǎ
 ǀnǐ ē, ǐ.
- (4385) () Hé tǐkē ē, máma kǎn ǀkǎkkǎ kē, ǀ ssē
 ǀlǎu ǀ kǎ kǐ-ssā ttǎn ǀpuǀǐn, ǀ ssē lǎ ǀēnn, tǐ
 ē, ǀgǎuǀǀ ǀkuǎn ā, ttǎǐ ǀkǔtten ǀ; hǎn ǀkuǎn ā,
- (4386) ttǎǐ ǀpuǀǐn ǀ. () ǀ ssē ǀlǎu, ǀ kǎ kǐ-ssā ttǎn
 ǀ kǎn ǀpuǀǐn, ǀ kǎ ǀáuki ǀpuǀǐn; tā, ǀgǎuǀǀ
 ssā, ǀ kǎ ǀpuǀǐn ǀlǎ. Hē ǀgǎuǀǀ ǀkǀ kkwǎkǐkǐ-
- (4387) kkwǎkǐkǐ ǀhǐn, ǐ; ǀ kǎ ǀkǀ lētā ǀpuǀǐn. () ǀ ǀáuki
 lǎ ǀēn-nǎ ǀǀkē ā ǀgǎuǀǀ ssā, ā; ǀ ǀkǀ-ǀ lǎ kǎ
 ǀ ǀǐ, ǀgǎuǀǀ ǀáuki ddǐ ssā, ǀ ǀgǎuǀǀ wǎ ǀkǀ
 ǀkē-kǀ ssā; hǎn ǀkǀ-ǀ lǎ ssǎn ttǎǐ, ǀ kǎ lētā ǀpuǀǐn.
- (4388) () Hē tǐkē ē, ǀ ǀáuki ssē ǀpuǀǐn, ǐ, ǀ ssē ǀēnn

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 llgǎũǰũ. Tǎ-g ñ llnaũ, ǝ kā ǝpuǝĩnyǎ, ñ ʔaúki ssē #ēññ lki ssē yǎ.

- (4389) Hé tiken ē, ñ kā llnaũ, ǝ kā lkuĩtyǎ llgǎũǰũ, ñ () ʔaúki ǝpuǝĩn, ǝ kā lkoǎssē lki llgǎũǰũ; llgǎũǰũ llkwǎ lnē ssē, ǝ kā lkoǎssē lki yǎ; ñ lnē lnĩ lki lkuĩtyǎ, ǝ kā tá llká tĩ ē, ñ ā ʔaúki ǝpuǝĩnyǎ.
- (4390) Tǎ, máma lki ā lkwēiddáken, () #kákka ké, ñ ʔaúki ssē ǝpuǝĩn, ǝ ká kĩ-ssā ttǎñ ǝpuǝĩn; ñ ssē llkēllké tĩ ē, táta kǎ ddi hē, hē táta lnē lkoǎssē ákken
- (4391) llgǎũǰũ, ī. Hē tiken ē, táta kǎ #ēññ, () lki ssē llgǎũǰũ, ī, ǝ hǎñ tǎ llká tĩ ē, hǎ lkoǎssē llgǎũǰũ. Hē tiken ē, hǎ kǎ #ēññ lki ssē llgǎũǰũ, ī; ǝ há kki-ssá ttǎñ ǝpuǝĩn, hǎñ ʔaúki tá ǝpuǝĩn; ǝ hǎñ
- (4392) tǎ llká ti ē, hǎ kǎ hǎ () #ēññ llǝkē a llgǎũǰũ ssā, ā.

- Tǎ, hé tĩ hē lki ē, máma-ggũ #kákka ké ī, tĩ ē, ñ lnũ ʔaũ llǝkoēn, tĩ ē, llgǎũǰũ lkũ ǝ ttss'á ā ʔaúki
- (4393) ttǎĩ ǝ llkuańná; tǎ, hǎ lkũ ttǎĩ ǝ llgā; tǎ, hǎ () lki ʔaúki lnĩ ǝ llkuańna. Hē tiken ē, hǎ ttǎĩ ǝ llgā, ī; ǝ hǎñ tǎ llká tĩ ē, llgā lki ā, hǎ lnĩ ā; hǎñ lkũ-g llnaũ, ǝ hǎ ttǎĩ ǝ llkuańna, hǎñ lkũ lélé
- (4394) ǝhōkĩ, ǝ hǎñ tǎ llká ti ē, () hǎ tsǎǰáitēn ʔaúki tǎ #hǎñnũwǎ. Hé tiken ē, hǎ lnē lélé ǝhōken, ī, ǝ hǎñ tǎ llká tĩ ē, hǎ tsǎǰáitēn ʔaúki tǎ #hǎñnũwa.
- (4395) Tǎ, hǎ tsǎǰáitēn lné tǎ lkuĩtyǎ. () llgāgen ā, hǎ llǝkoēn ákken ā. Tǎ, hǎ lki #ēñ-nǎ, tĩ ē, hǎ llǝkē, hǎ lki ā, hǎ lnĩ ā; tĩ ē, hǎ ttǎĩ hē, hǎñ lnĩ ǝhōken, ǝ llgā, ī.
- (4396) Tátaken kǎñ #kákka ke, ñ ssē () llnaũ, ǝ kā lkuĩtyǎ llgǎũǰũ, ñ ssē llnaũ llǝkē á lkōgen 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

- !χuõnni ā, hǎn ā, ñ lně #ēñnǎ, tǐ ē, ll̥kē ā ll̥gaũχukən
 (4397) lně lkuĩtən ā, ll̥kuǎñ é. Tátaken () kkĩssě ñ ǒ
 lkuǎlkuǎttən; ñ sse ll̥nǎũ, ǒ kǎ ll̥kuĩtən ss'ō ll̥gaũχũ
 kǎ lkoǎ, ñ ssĩn lkoǎssě lkuǎlkuǎttən; tǐ ē, lkuǎlkuǎttən
 (4398) lkouki, hĩn ē, ñ lkoǎssě kwōkkwōñ hě. () Tā,
 hě tǐ hě ttúkō ē, ll̥gaũχũ ll̥nǎ hě; hě lkuǎlkuǎttən
 lkoukĩ.

- Ñ ssĩn ll̥χám ttā-ĩ lkhwé. Tchueñ ē, ñ ssĩn lkoǎssě
 hě, tǐ ē, tǎta lkwēĩ-ddǎkən, kkĩssě ñ, ĩ; tchueñ ē ñ
 (4399) ssĩn () lkoǎssě hě. Tátaken #kákka kě ā, tǐ ē,
 ñ ssě ʔaúki lkoǎssě lkhwé; tā, ll̥gaũχũ ʔaúki ę tssǎ
 á kǎ hǎ ssě lkuĩtən lkǎũ lhĩn lkhwé. Tā, hǎ kǎ
 (4400) lkũ lkuĩtən lkǎǎ ssā, lkhwé () ll̥hǎttenttũ, ǒ hā
 tá ll̥kǎ tǐ é, hā kǎ hǎ ssĩn lkhōũ. Hē tǐkən ē, hǎ
 kǎ ttā ll̥χwǎttən ll̥khóǎ lkhwé, ĩ, ǒ hǎn tā ll̥kǎ tǐ ē,
 hǎ kǎ hǎ ssĩn lkhōũ; tā hǎ lnũlnũtu lkĩ lkũ ē, #kákka
 (4401) () hǎ ā, tǐ ē, lǎ ll̥nǎ hě tǐ.

- Tátaken kǎn #kákka kě, ñ ssě ʔaúki ttũ ll̥wēĩ, ǒ kǎ
 ll̥kuĩtyǎ ll̥gaũχũ; tā, tssǎ ā ʔaúki ttāmssě ttũ,* hǎ é.
 (4402) Ñ ʔaúki ssĩn ll̥χám lkóroken ll̥wēĩ; tā, ll̥gaũχũ ()
 ę tss'á ā ʔaúki ttāmssě ttũ, hǎ é. Hē tǐkən ē, í kǎ
 lkũ ttāmssě ssueñ ʔwǎnnĩ, ĩ; ǒ ĩ, tā ll̥kǎ tǐ ē,
 ĩ lhǎmmĩ, tǐ ē, í ssǎn ǒǒ ll̥nǎũ, hǎ ǒǎ ttǎ ssā, hǎ
 kǒǎ lně ǒǎ ttũ.
 (4403) * Tss'á ā lnunttũ ʔaúki lkĩ lkuǎ, hǎ kǎn lkũ é. Hē tǐkən ē,
 ĩ ʔaúki tá lkóroken ll̥wĩ, ĩ; ǒ itən tā ll̥kǎ tǐ ē, tss'á ā, kǎ hǎ
 ssě lkũ ll̥nǎũ, ǒ ĩ kkĩ-ssā #ĩ, tǐ ē, ĩ ʔaúki lkóroken ll̥wēĩ-yǎ, hǎn
 lkũ-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-KAŪ AND THE WILD CAT.

(Dictated, in January, 1878, by Ihañ+kass'ō.)

(6085') Ha Ikuān kǎ kǎ: "Tchǎ, tchǎ, tchǎ, tchǎ," au há
 ʔwěi Iguǎtten; au ha Inā Iguǎtten, au Iguǎttā tā,
 ʔpuoin tā; he, ha Ine ʔwěi Iguǎtten, ī.

ʔeʔeñ kkuftā Ine Ikoū ha, hi-ta kūwà-g Ine ʔwěi
 Iguǎtten.

VII.—148.
L.

THE BABOONS AND ǁǁǁABBITENǁǁǁABBITEN.

(Dictated, in February, 1876, in the Katkop dialect, by Dǎ!kwǎin, who heard it from ǁǁǁabbitenǁǁǁabbiten.)*

(5930) Ihú!hú kǎñ há Iní ǁǁǁabbitenǁǁǁabbiten, ǃ hǎñ Ihín
 Ihū ē hǎ ssín ǁǁǁannūgǔ Ikañ Iā hě. Hǎñ há Ikañmañnya

(5931) ttǎmberrě, hě Ihú á hǎ á hě. Hě Ihú!hú há () kūi:
 "Ikoín ǁǁǁabbitenǁǁǁabbiten kǎñ Ikē Ikhóǎ Ikuítten
 Iā; iten ssě Ikañ Iho hǎ, ī ssě Ikaúken ttǎtten
 Ikañ hǎ."

Ihú!húken há Ikū Ināu, ǁǁǁabbitenǁǁǁabbitań kǎ hǎ
 (5932) Iǃkē hě, () hǎñ Ikuǎñ há ttúttū hě, tǐ ē, hě Inǃ ttē
 ddǎ. Hě ǁǁǁabbitenǁǁǁabbiten há Iǃkē, hě ǁǁǁǁǁ kǎ
 Iuhǎ!uhǎñ, ī.† Hě Ihú!hú há Ikū Ikoǎken Ikhóē

(5933) Ikañ ssā () ǁǁǁabbitenǁǁǁabbiten; hín há Ikwǎ!kwā

(5930') * ǁǁǁabbitenǁǁǁabbiten told this himself to Dǎ!kwǎin, ʔó-bbō,
 Ikuu ggǎu (a cousin), Inuru, and Ikwǎ!hú, when they were children.

(5932') † "Ú kǎñ ǁǁǁakken n, uken Iǁwényǎ; ũ ǁǁǁǁǁ Ikhǃ Ikoū."
 Ihú!húken Ikū-g Ině Iǁwǎin hǎ, tǐ ē, hǎ kkuérriten hě; hǎñ Iǃkē,
 tǐ ē, hě ǁǁǁǁǁ Ikhǃ Ikoū. Hě, hě Ikū Ikwǎ!kwā Ikañ Ikhǎuten,
 ī; hín Ikū Ikañ Iho Iā ǁǁǁabbitenǁǁǁabbiten.

!kam̩ ||khāit̩en ē, hē kīē ssē ssā, !kauken-ā ||ǵābbiten-
||ǵābbiten, ī.

- (5934) !kēyā () hē óken-ggu, ā: “Tāta-ggū-wwē ! ũ kkōō
ssē á ssī ā, ||ǵābbiten||ǵābbiten !nā, ssī ssē ||gwīt̩en ī.”

- (5935) ||ǵābbiten||ǵābbityān hā !nāu, hā tūi, tī ē, !hú!húkā
!kauken !kwēiddā, ī, hān () hā ka hān #ī, ‘Ñ ǵá ssē
ttē !kī, ñ ddī? ǒ !hú!hú ǵáuki ttāmssē !kwāya.’
Hān hā kũ-kkúit̩en #ī, ‘Ñ kkān ssē !kāt̩en !nā, ñ
(5936) ssē !kau ssīn !nā; !hú!hú ssē !kuā !kū () !ǵāi !kī
!khóē ñ ǒ !nā.’

- Hē !hú!hú !kuāñ hā !ké !ā hā, ǒ hān !kau ss’ǒ
!nā; !hú!húkā !kaukān hā !kēyā hē !kāgen ā, hān
(5937) hā kā: “Amín ||kōēnyū () ||ǵābbiten||ǵābbiten
!nā gwāi; it̩en óā ssān #um̩m ǒ ī ||gwīt̩en !nā, ǒ
||ǵābbiten||ǵābbiten !nā; tā, ũ !kū ē, ||kōēn, tī ē, hē
!kwēi ũ, ī, hé-tā !kwī!kwī; hān !khó, hē ǵáuki ssān
(5938) () ǵróko !kúrru.” !hú!hú á hā ē !kērrī, hān hā !kē
!hú!húkā !kauken; hān hā kũ-kkúi, hān ttúttú !hú-
(5939) !húkā !kauken, !hú!húkā !kauken () !nō ǵāu ||kōēn, tī
ē, ||ǵābbiten||ǵābbiten ē !kērrī, há, hē ē !kauken, hē
!kū ē, kā hē hā !ēi ||ǵābbiten||ǵābbitenkā t̩k̩ent̩k̩en?
(5940) Hān #ákken kúi !ǵwāñ hē !kē-ǵpuá é; hā () hē
kīē !kū ē, !ēi hā-kā t̩k̩ent̩k̩en. Hān !nō ǵāu ||kōēn,
tī ē, hē ē !kē!kērriten !kuāñ !kū ē, ssē !kī!kī ||ǵābbiten-
||ǵābbitenā t̩k̩ent̩k̩en; hē ē !kē!kērriten.”

- (5941) () Hē ||ǵābbiten||ǵābbiten hā ku-kkúi, hān #ī,
‘Ñ kā ssē ttē !kī, ñ ddī, !hú!hú ssē ǵúttū ñ? tā, hē

- (5942) Ikũ #kákken lühā ō ñ. Tíkēn Ikũ !χwǎñ, () hě ssě !kéi 11ōū, hě ddiǎ ñ.' Hě 11χábbiten 11χábbiten hǎ kũ-kkúí, hǎñ #i, '11kām 11pua, ñ kǎñ ssě ǎmm 11kēyǎ
- (5943) Ihúhú ā, Ihú. Tā, () Ihúhú 11kuǎñ ɽáuki ttāmssě !hammĩ !kábbũ; ñ ssě 11kōēn, tĩ ē, hě 11nǒ ɽáu ssě !hammĩ, ō hē ttōā, tĩ ē, ñ 11kēyǎ hě ā, Ihú.'
- (5944) Hě 11χábbiten 11χábbiten () hǎ kũ-kkúí, hǎñ 11kē, -ō hǎñ ddauddāu hě, -hǎñ hǎ kúí: "Ihú wwé! Ihúhú kkǎñ ddōǎ ē ā, hě 11nǎ ñ, ũ kkōǒ ddōǎ 11χǎuwĩ hě."
- (5945) Hě Ihúhú hǎ 11nāu, () hĩn kiē ttú, tĩ ē, 11χábbiten-11χábbiten #kákka hě ā, tĩ ē, Ihú ssě 11χǎuwĩ hě, Ihúhúgēn hǎ Ikũ !kǎuru-í, í. Hě, Ihúhú hǎ !kúχě
- (5946) χútúí 11χábbiten 11χábbiten, í; hě, () hǎ hǎ bbāi, o 11kē ā Ihúhú !hammĩ 11ā ā, hǎñ orókō 11khóē, ō 11nā. Hǎñ !kúχē Ihĩn, ō hǎ bbāi Ihúhú; ō hě !kúχē 11kām
- (5947) 11ā 11kōu, hǎñ () !kúχē Ihĩn.

VII.—75a.
B.

11KHĀ KA KKUMM.

(Dictated, in January, 1875, in the Katkop dialect, by !kweiten ta 11kēn, who heard it from her mother, 11kāmme-ǎñ.)

- (4004) !khwǎñ ɽw'ā 11nǎ, ō 11χē; 11khǎñ 11kǎuwǎ,* ō hǎñ ɽw'ā 11nǎ; hǎ χóǎggúken 11puōm ttā; hǎñ 11nē 11kǎu ss'ō hě, ss'ō kō ɽw'ā.

Hě 11khǎ ttúí, ó hǎ ɽw'ā 11nǎ. Hě 11khǎ 11kām ssǎ hǎ í.

- (4005) Hě () hǎ !kí Ihĩn 11khē, hě hǎ χóǎkenggú !khwĩ ttá hě; ō hǎñ kǎ, hǎ láu 11khǎ; 11khǎñ kǎ hǎ !kǎ hhoǎ hǎ χóǎkenggú; hǎ-g 11nē bbū 11ē 11khǎ, í;

* Probably a contraction of 11kǎu 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 mē !kúχě lhín, ĭ; Ǿhókakēn lnē ttúko bbūbbū
(4006) lē. Hīn táti, !khwā () bbū lēya llkhā, ĭ.

Hē !khwā χóǎ lnē !haū, hān á hā llχē; hān táti,
llkhā ssīn ssē lká hē, Ǿ !khwā χá ssīn bbū lēyā llkhā,
Ǿ lkhē.

(4007) Hē llkhā lkū-g lnē llān, lkūken Ǿ lǐ. Hīn táti, ()
lǐ lkū-g lnē llká lkhī yā.

Hē !khwā χóǎ kúǐ: “ ĭ ñ tā !khwā, Ǿ á χā ssīn
lkuēǐ lkǐ, ā bbū lēyā llkhā, ssítēn ssīn ssē lkūken.

(4008) Tā, ā-g lnē bbū lēyā ssǐ llkhā, tā, () ssítēn ssē
lkūken, Ǿ á χā bbū lēya ssǐ ā llkhā. Hé tǐ hín lnē
é, ssǐ ssē lká hā á, llχē tā !kaúwǐ; tā, ā-g lnē lkǐ
!k’auǐ ssǐ; ssǐ ssín ssē lkūki; ssítēn ssín ssē lkūken,

(4009) Ǿ á χa () bbū lēyā ssǐ á llkhā; á χā lkuēǐ lkǐ, ā bbū
lēyā ssǐ llkhā, ssítēn ssín ssē lkūken, ĭ.”

VII.—151. L.

THE MAN WHO FOUND A LION IN A CAVE.

(Related, in July, 1875, in the Katkop dialect, by Dǐ!kwāñ, who
heard it from his paternal grandfather, !χūgen-ddǐ.)

(4890) N !kóin !χūgen-ddǐ, hā kan oā kan +kákka kē,
tǐ ē, !kuǐ hā oā llāu, !khwā kkaūwā, hā +ǐ, tǐ ē,

(4891) hā ká hā () llā lūn !kaúka llneín; Ǿ llkhāñ ǒā ā
ddā hā ā, !khwā; hā ʔaúki ssē +ēnn, tǐ ē, llneín
ss’ǒ sshō hē; hā ssē llgǔ !k’ǔ, hā ssē lkaṃ llē tǐ ē
!χárra, llkhā ssē lnǐ 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, !*xūgen-ddī*, 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 ttāmᵒpuǎ ẽ llgā, tā, hǎ lkũ lēlē
 ʰhōkɛn; hǎn ʔáuki lnĩ, tĩ ē, hǎ ttāi, lkǎ-ǎ llā hẽ.
 Hǎn ʔáukĩ lnẽ tẽn-nǎ, tĩ ē, lnẽin ss'õ sshō he.
- (4893) Hẽ, () hǎ kũ-kkúĩ, hǎn tĩ, 'N kǎn ddóǎ ssẽ
 lkāgɛn ll̥koẽn llgáũẽ lkǎũkǎ lnẽin; ñ ssẽ llǎ lĩn
 hẽ, ỏ kǎ lnǎ hẽ; ñ ssǎn lhaũg-ñ lnāũ, lgáũẽ, ñ ssẽ
- (4894) lkuĩtyẽ; tā lkhwā () ʔáuki ttāmssẽ kkǎũ ñ.'

Hẽ llkhǎ ǒǎ mmāĩ, hǎn ssā, lkǎũkǎ lnẽin; hǎn
 ssǎn lkǎ lkĩlkĩ lkuĩ, ỏ lkǎũkǎ lnẽin.

- (4895) Hẽ hǎ ttā, llkǎ tĩ ē, hǎ llkuǎn ll̥xām llkǎ; () hǎn
 lnẽ lkũ lnāũ, hǎn kǎ hǎ llkhóẽ ssĩn lkǎũkǎ lnẽin, hǎn
 lnẽ llhōǎ, hẽ hǎ lkũ ᵒpuoin, ĩ; ỏ hǎn kǎ hǎ llhōǎ;
- (4896) ỏ hǎn ssĩn tĩ, tĩ ē, hǎ kǎ hǎ ss'õ-kõ lk'õǎssẽ () lkuĩ;
 hǎ ssẽ lnāũ, lkuĩ yā lē ssā, ỏ lkuĩ yǎ kǎ hǎ tĩ, hǎ kǎ
 hǎ ll̥koẽn, tĩ ē, hǎ kǎ hǎ ttẽ hǎ-kǎ tchuẽn, ĩ, hǎ ssẽ
- (4897) lkǎǎ lkuĩ. Hǎn llkuǎn ssĩn lkwẽĩdǎkɛn, tĩ; hǎn ()
 lkũ-g lnẽ ᵒpuoin ttāi.

Hẽ lkuĩ lkũ ssā, ỏ hǎn ss'õ-kõ ᵒpuoin. Hẽ lkuĩ
 hǎ lnāũ, ỏ hǎn kǎ hǎ lē llẽ lkǎũkǎ lnẽin, hǎn hǎ

(4898) ttũĩ, tss'ǎ ā, hǎ ll̥xwǎn hǎ ttũ; hẽ lkuĩ hǎ () kũ-
 kkúĩ, hǎn tĩ, 'lk'ẽ ǎ ddóǎ ssā, lkǎũkǎ lnẽin, hĩn
 lkǎ lnǎ, lkǎũkǎ lnẽin, ē ttũ ỏ tĩ ẽ?' Hẽ hǎ hǎ

- kũ-kkúĩ, hǎn tĩ, 'Tss'ǎ ddẽ ǎ ā lk'ẽ ʔáuki lnẽ
- (4899) tǎkǎkɛn, () ỏ lk'ẽ yā ẽ? lk'ẽ yǎ ǎ lkũ ddóǎ
 ᵒpuoin ttáyǎ, hẽ lk'ẽ ʔáukĩ lnẽ ll̥kɛyǎ kẽ?' Hẽ
 hǎ hǎ kũ-kkúĩ, hǎn tĩ, 'N kǎn ʔáuki ssẽ lkwĩ lk'ẽ;
- (4900) tǎ-g ñ ʔáuki tẽn-nǎ, () tĩ ē, lk'ẽ lnõ ẽ; tā, ñ ssẽ
 ǎmm ttāmᵒpuǎ lkǎn-ǎ, ñ ssẽ ttā, tĩ ē, lk'ẽ kwõ-
 kkwǎn lnõ ẽ. Tǎ, ñ ssǎn ǒǎ lkũ lnāũ, tss'ǎ ā ll̥xǎrrǎ,
 hǎ ẽ, ñ kkóǒ lkwĩ 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 !kǎ́n̄, ǐ; hē hă ttā́, tǐ ē, tss'ǎ ā !kũ ttǎ́n̄
hă !kǐ !kúki, hă !kũ ā ǎ. Hé hă !kǎ ssē !khē !kō lǎ,
ǐ; hē hă !kǎ́n̄ ákken, ǐ; hē hă ttā́, tǐ ē, !khǎ́ !kũ
(4902) ddóá ā, () ɔpuóin !khóē sshō !kǎ́ukǎ !néin̄. Hé hă
!kũ ttámssē kkwǎ !ǵuónni, ǐ; hé hă !kũ hǎ́ kwákken-
kwákkǐ !hǐ́n̄, ǐ.

- Hé, hă hǎ́ !naū, hǎn kǎ hă !lé !khwé-tēn, hǎn hǎ́
(4903) !né () !kúǵē !wēi, ǒ hǎn hǎ́ †ǐ, tǐ ē, !khǎ́ ssǎn̄ !khōu
hă !kw'ǎ́ ē, hă ssǐn̄ !ǎn̄ !kǎ́n̄ !khǎ́, ǐ; !khǎ́ kkǒǒ́ ssē
!kúǵē !gaúē hă.

- (4904) Hē, hă hǎ́ !naū, hǎn kǎ hă !lé !khwéten, ǒ () āu-
ɔpuákǎ ssuén̄ é, hǎn hǎ́ ttūi !khǎ́, ǐ; ǒ !khǎ́n̄ kǎ
hă !khōu hă !kw'ǎ́, ǒ !khǎ́n̄ !kũ létā ɔpuóin̄. Hé

- (4905) !khǎ́ !kũ !naū, hǎn !kwēi !kuǎ́n̄, ss'ó-kō ɔpuóin̄, ()
!kuǐ !kw'ǎ́n̄ !kũ !ē hă !núnu; hē hă hǎ́ !kũ !naū,
!kuǐ !kw'ǎ́ ē ttǎn̄ !kuǐ !khē hǐ hă, hǎn̄ !kũ kúǐ !gǒǒ́

- (4906) ũ !khē; ǒ !kuǐ !kw'ǎ́ ē hă !khōu hē, hē ttǎ́n̄ ()
!kuǐ !khē hǐ hă; hǐn̄ !kũ ē, hă !ká-ǐ, tǐ ē, ttǎ́n̄, !kuǐ
!nǎ́ hă.

- Hē !kuǐ hǎ́ ttūi hă, ǐ; hē !kuǐ hǎ́ kkūǐ: “Hă kǎn̄
(4907) !ǵwǎ !nǎ́ n̄ !kw'ǎ́; tā, ǎ !kuǎ́n̄ () !kũ-g !né ā ttūi,
tǐ ē, !kǎ́ukǎ !néin̄ !né !kwēiddǎ, ǐ; tā, !khǎ́ !kuǎ́n̄
!né !ǵwǎ !kábbē !hǐ́n̄, ǒ-g n̄ !kw'ǎ́; tā, hă !kũ-g
(4908) !né !ǵwǎ tssǐ-ǎ !gaúē !kǐ n̄, () ǒ !kǎ́ukǎ !néin̄.”
Hē !kuǐ hǎ́ kũ-kkúǐ, hǎn̄ †ǐ, hă ǵáuki ssē !kam̄ !lé
!néin̄; tā, hă !kú ssē !kūǵē, tǐ ē !ǵárrǎ; tā, hă
(4909) †én-nǎ, tǐ ē, !khǎ́ kǎ hă ssē !ká-ǎ hă () !nwǎ; hă
ssǎn̄ !kũ !haū hă !naū, !gaúē yā !khwǎyǎ,—ǒ !khǎ́

() 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 lkhă hă,—hă ssăñ lķũ !haũ hă ʘkōēn ʘgaúē ʘnēin
 ǒ !gaúē.

- (4910) Hē !gaúē hă lķũ !khwāi, ǒ () !kuf̣ṭen ṭṭaũkō !kũḡē,
 ǒ hă hă ttūi lkhă, tĩ ē, ʘkhă lkwēiddă, ī, ǒ ʘkhă
 ʘgaúē !kĩ hă. Hē, hă hă ʘnaũ, hăñ !kũḡē ʘā, hăñ
 (4911) ʘnĩ !k'ē ē !ḡarra, hē tă lĩ, ē () hē ʘkē kkuñ !kĩ
 hē, ī. Hē hă hă kũ-kkũi, hăñ #ĩ, 'N kăñ ssē !kũḡē
 lĩ ā kkĩē !khē, ñ ssē ʘē !k'ē ē kkĩē ʘkē ʘnă, ñ ssē
 (4912) ʘā ʘũñ hē.' Hē hă hă () kũ-kkũi, hăñ #ĩ, 'Á ḡă
 kăñ #ĩ, !bbō-ken-ggũ ḡaũki ssĩñ ʘḡăñ #kăkka kē,
 tĩ ē, ʘkhă tsăḡaũ, hă kă ʘḡăñ ʘnaũ, ʘkē kō, hē
 (4913) ʘkhō lĩ ǒ ʘgā? ñ ssē () ʘkōēn, tĩ ē, lĩ kwō-kkwăñ
 ʘnō é, ā kkĩē ʘkă ʘnă.' Hē, hă hă !kũḡē !kō ʘā,
 ǒ lĩ, ī; hăñ hă ʘkōēn; hē hă hă ʘkōēn, tĩ ē, !k'ē
 (4914) ʘkuḡñ !khē !k'aũ tă lĩ-ttũ-!ḡaũ. () Hē hă hă kũ-
 kũi-ṭen #ĩ, 'N kăñ ʘkuḡñ ssē ʘē !k'ē; tă, tĩ ʘkuḡñ
 ʘkhō !k'ē ʘkuḡñ é.'

- Hē hă hă ʘā !k'ē, ī. Hē, hă hă kũ-kũi-ṭen ʘkēya
 (4915) !k'ē, ī: "Ũ kkă () kăñ #ĩ, ñ ḡaũ ṭṭaĩ lēyă !kũken,
 ǒ ʘgā kă tĩ é. N̄ !kũ ʘnaũ tĩ ē, ʘkhă ʘpuōinyă;
 hē tiken ē, ú ʘnĩ ñ, ī. Tă, ũ ḡaũki ssĩñ ssē ʘnĩ ñ,
 (4916) ǒ ʘkhă ḡaũki ssĩñ ʘpuōinyă; () tă, tĩ ē, hă
 ʘpuōinyă, ī, hē !kũ ē, tĩ ʘkhōă, ũ ʘnĩ ñ, ī; ñ !kē-
 ssă ũ. Tă, ñ ʘkuḡñ ssĩñ #ĩ, tĩ ē, ñ kăñ ʘā !kă ʘnă-
 (4917) ʘnă, !kăũkă ʘnēin, ǒ ʘkhăñ ʘḡă !kũ () ssăñ !kă !kĩ
 ñ, ǒ !kăũkă ʘnēin. N̄ ḡaũki #ēñ-nă, tĩ ē, ʘkhă ʘḡă
 ʘkōē sshō !kăũkă ʘnēin; ñ ʘkuḡñ #ĩ, tĩ ē, ñ kăñ
 (4918) !kăñ-ă ʘgaúē, tĩ ē, kkĩē ʘkōwă, ñ ssē ttē ñ-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;

- tchueń, i. Hě tiken ē, ń llnau, ń ttā̄ lē-ssā !kaũkā
 llnēin, ń ttūi tss'á ā !χwǎń hǎ ttū; hě-g ń lkuǎń
 (4919) lně tī, tī ē, !k'é lkuǎń ss'ō ||χām ē lkā llnǎ, ()
 !kaũkā llnēin. N lkuǎń ttūi, tī ē, tss'ákā ttū ǎuki
 !χwǎń !kuí; ń lně kũ-kkúi, ń tī, ń ssē ǎmm !kǎń,
 (4920) ǎ ń ǎuki ttē ń-kǎ tchueń. N lně !kǎń, ǎ ()
 kǎń lkũ lkí ń-kǎ tchueń; hě-g ń lkuǎń lně ttāmssē
 !kǎń, i. N lkũ-g lně ttā, tī ē, ń lkũ-g lně !kǎń
 (4921) !kúki; hě-g ń lkũ ttā, tī ē, !khǎ ǎ ddǎ ā, ()
 ǎpuoin, !kōē sshō. N lkũ-g lně kkwǎ !χuoini, ǎ kǎń
 kǎń, ttā, tī ē, !khǎ ǎ lkũ ddǎ é."
- (4922) Hǎń lně !kēyǎ !k'é kkuíten ā, !k'é kkuíten ()
 lnǎ ǎu ddǎ ttūi, hǎ-kǎ !gǎuē; hě tiken ē, !k'é
 kkuíten ssē !k'óässē !khǎ; tā, !khǎ kǎ hǎ ssē ssē,
 (4923) ǎ !khǎ lkǎ-ā, hǎ !nwǎ. Hě, hě ttūi !khǎ, i; ǎ ()
 !khǎń ttúttú !gǎuē lkí hǎ. !khǎń ttúttú, tī ē, !kuí
 ā lkuǎń ssin ddǎ !kē ssǎ hǎ, hǎ lnǎ ddé, ǎ tī ē,
 (4924) hǎ lkuǎń !khōu, tī ē, !kuí !nwǎ !kw'ǎi () lkuǎń
 !gwí-ssin llnēin á ā. Tiken lkuǎń ttǎń, hǎ llnǎ
 llnēin á ā; hǎń kǎ !kuí !khōu +kǎ, hǎ ā, hǎ ssē
 !nǎ !kuí.
- (4925) !gǎuēyágen lkũ !khwǎi, ǎ !khǎń ddǎ ||χē () lkí
 hě. Tī ē, !gǎuē lně !khwǎi, i, hín lkũ-g lně ē,
 !khǎ lně ttā, χū ttúi !k'é, i; ǎ hǎń lkuǎń ttā, lkǎ
 (4926) tī ē, !kōin lkũ-g lně !hín; hě tiken ē, hǎ ttā, ()
 χū ttúi !k'é, i; ǎ hǎń ttā, lkǎ tī ē, !kōin lkũ !hín.
 Tā, !k'é ssǎn !nǎ hǎ; tā !khǎ lkí ē, tss'á ā, ǎuki kǎ
 hǎ ssē ssē i, ǎ !kōin yǎ !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-SSĒ.

(Dictated, in September, 1875, in the Katkop dialect, by Dīā!kwāin, who heard it from his mother, †kaámě-āń.)

- (5301) Ō í !nāńna-ssĕ ɔpuāi, íten ikwēi ɔǒ-ken, ddī ;
 ǒ íten kǎ, ɔpuāi ssĕ lkūken. Tā, ɔpuāi ɔáuki ssĕ
 lkūken, ǒ í ǰǎ !nāńna-ssĕ hǎ.

Íten !nāu, tss'ǎ ā ɔáuki ǁǰuerritǎ, hǎn ā, í hǐ hǎ,
 ǒ í ǰǎ ɔpuāi ; ǒ íten kǎ, ɔpuāi yǎ ssín ǁǰām
 ɔwǎń tǐ ē, hǎ ikwēi ɔǒ, í. Tā, ɔpuāi lkǐ !nāu,

- (5302) () í hǐ tss'ǎ ā !nerrityǎ, há-kǎ ǎ, tss'ǎ-ken lkū
 kkōǎn !hín ; hǎn lkū-g !nĕ ɔwǎń, tǐ ē, tss'ǎ ā,
 í ssín hǎ há-kǎ ǎ. Tss'ǎ-ken ǁǰām lkū-g !nĕ ɔwǎń,

- (5303) tǐ ē, tss'ǎ ā, () í ssín hǎ, há-kǎ ǎ, tǐ ē, hǎ kǎ
 ikwēi ɔǒ, í.

- Hĕ tiken ē, !k'é !kĕ!kerriten kǎ ǎ hǐ ā, tss'ǎ ā ɔáuki
 !nerrityǎ, há-kǎ hǎ. Hĕ ɔáuki ǎ hǐ hǎkǎ-kkū ; tā,
 (5304) () hĕ lkū í ǎ hǐ ā, hǎ ē, hĕ †ĕń-nǎ hĕ, tǐ ē, hĕ
 kiĕ ssĕ lkǐ !gǐ!gǐ !gaúōken, !gaúōken ssĕ !khǎ ɔpuāi.

- !k'é-ten !nāu, ǒ í ǰǎ !khwāi, hín ɔáuki ǎ hǐ ā,
 (5305) () whāita ǎ, ǒ hín ttā, !kǎ tǐ ē, whāi ɔáuki ttām-
 ssĕ ttāi. Tā, há ka lkū !nāu, !gā kǐ-ssā é, hǎn kǎ
 lkū ttāiyǎ ttín ; !gaúĕ lkū !khwāi, ǒ hā ttāi-ǎ ttín.

- (5306) Hĕ tiken ē, () !k'ĕ!kerriten ɔáuki tā ǎ hǐ ā, whāita
 ǎ ; ǒ hín ttā, !kǎ tǐ ē, ɔpuāi kǎ hǎ ssĕ !nāu, í hǎ
 whāitǎ ǎ, hǎ kkō ǁǰām ɔwǎń whāi ; hǎ kóǒ ɔáuki

- (5307) !kam ǁĕ tǐ ɔpuǒrru-é ; ǒ () hā ttā, !kǎ tǐ 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

- ||χ_{am} lně lkēllkē tī ē, whāi ddā hē; hē whāi tā
 (5308) llnāu, ō lk'ōīn yā lēyā hā, ō lχōē ā () lχarra,
 lk'ōīn lkū lhin hā, ō lχōē ā lχarra, ō hā ttā, lkā
 tī ē, hā ŋauki ssin ōpuōinyā. Tā, hā lkū ttā-ā
 (5309) ttin, ō llgā. Hē tiken ē, lkēlkerriten lhammī ()
 hē ā hī whaitā ā, ō hin ttā, lkā tī ē, lkhwāi ŋauki
 kā hā ssē ōpuōin-ssin, ō llgā kī-ssā ē. Tā, hā kā
 (5310) hā ssē lkāgen lkī lkhwāi lgaue, ō hā () ŋauki
 ōpuōin.

- Hē tiken ē, lk'ē lkēlkerriten ŋauki kā, ī ssē ||χ_{am}
 lkā-ā whaitā ā, ō ī lkalaka, ō hin ttā, lkā tī ē,
 (5311) ī lkalaka ē, ī ssin lkanā lhou, () hē kō lnwā,
 ī; hē ē, ī lkā-ī tss'ākā ā, ī; ī ssin lχī tss'ā, hē ī
 lkalakaken ē ||χ_{am} lkēllkēyā, ī lkhōuwā whāi
 lk'wāi; ō hin ttā lkā tī ē, ī lkalaka lkī ē, ssin
 (5312) () lkanā ō lnwā, iten lχī tss'ā. Hē tiken ē, ī-g
 llnāu, ī lkā-ā whaitā ā, tiken ŋwān, ī hā whaikā
 ā, ō ī lkalaka-ken lkū ē, tī ŋwān, ī hā whaitā
 (5313) ā, ī. Iten () ŋauki hā whaitā ā, tā, ī lkalaka
 lkū ē. Iten lně kăn #ī, 'Tss'ā kā ā, n lkuān ŋauki
 ssin lkhōuwā tchuēn ē, n kăn lně lkhōu hē.' lkū-
 (5314) kkō ā há lkuākka, hā-g lně kū-kkū, hā () lkē:
 "Ā kăn ddōā ssin lkā-ā, whaitā ā, hin ss'ō ē lkweī
 lkuān, ddi; tā, n lkuān ttā lkā tī ē, ā ŋauki lkuān
 lkhōā lkhōuwā tchuēn ē lχarra."
 (5315) Hē tiken ē, lk'ē kā () lkū llnāu, lkuī ā, há lχā
 tss'ā, hē ŋauki ā hā lkāmmāin whāi; hē lkū ā, hā
 lkū kăn ssuēn, ō há ŋauki lhinnyā, ō tī ē, lk'ēyā

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 ǎ ǎ whāi, ī. Tā, hǎ ǎ ǎ kǎn ss'ō, () ō hǎ
 ǎhǎmmī tǐ ē, hǎ ssǎn ǎkhōu whāikǎ ǎkǎrra ǎkw'ǎ;
 hǎn ē, hǎ kǎn ss'ō, ī; ō hǎn kǎ, hǎ ǎ ssē ǎkhōu
 ǎkǎrra ǎkw'ǎ.

ǎNĀNNA-SSĒ.

SECOND PART.

FURTHER INFORMATION; PARTICULARLY WITH REGARD TO THE TREATMENT OF BONES.

(Given, in 1878, by ǎhǎnǎkass'ō.)

- (7258') Hǎn ǎku ǎkǎ ákken tehǎenta ǎkwǎgen, au hǎn ǎáuki
 hérru-ǎ, ī.

Hǎn ǎhǎ ǎkhǎ ǎkwǎgen, au ǎnéin ǎǎ ǎkhǎ (tǐ ē
 ǎnéin ttǎ ǎkē-ss'ō hǎ, hǎn ǎné ta, ǎnéin ǎǎ ǎkhǎ, ī);
 he hǎ ǎlélé, hǎn ttǎttǎ ǎkhǎ ǎkwǎgen, ī. Hé tǎken
 ē, hǎ ǎné ta, ǎkǎ, ī; au hǎn ttǎtti, hé tǐ hǎ ē, hǎ ǎlélé,

- (7260) hǎn ttǎttǎ ǎkhǎ ǎkwǎgen, ī; () hǎn ttǎttǎ ǎá ǎhǎ
 ǎkwǎgen au ǎhǎ (ǎnábbǎ-ǎpuǎ); au tǐ ē, hǎ ǎlélé,
 hǎn ǎkhǎǎkhǎ ǎkwǎgen, ī.

He, ǎkǎkkō ǎné kkwǎrreten ǎhǎ ǎkhǎ ǎkwǎgen
 au ǎgǎro; * ha ǎné ǎná, ha kkwǎrreten ǎgwǎya

- (7261) ǎkwǎgen, ha ǎné () ǎkǎn ǎkwǎgen, ha ǎné ǎá ttǎ
 ǎhǎ ǎkwǎgen au hē tǐ.†

(7260') * ǎgǎro ā ǎkwǎi “one breastbone”; pl. ǎgǎttēǎgǎttē.

(7261') † ǎnéin ā ǎkwǎi, hǎn ǎku ǎkǎ hǎ-hǎ-ka ǎkǎ; ǎkǎkkókēn ǎǎǎmǎki
 ǎkǎ ǎkǎkkōka ǎkǎ; ǎkǎkkō, hǎn ǎǎǎmǎki ǎku ǎkǎ, hǎ-hǎ-ka ǎkǎ;
 wǎi ē ha ǎkhǎ hǎ, hǎ-tǎ ǎkwǎgen.

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] guaws, 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 *lāā*.

† 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 ǁχ^á, hi ǁnaũ, hi ǁχ^áũä ǁkwágen kkuŋten,
 hi ine ǁχ^á, hi kkwárreten * ǀuhí ǁkhō hĩ. Hiñ ine
 (7262) ǁnaũ, hi kkwárreten ǁgwíya ǁkwágen, () hĩ ine
 ǁkām tóí ǁgōro, ē ǁkwákā ǀuhí ss'ō hĩ, hi ine ǁá,
 tōro ǀhō ǁkwágen au ǁkúkkō χũ ǁkhā. ǁkúkkō ine
 ǁχ^ámki ǁnaũ, há ǁχ^áũä, há ine ǁnaũ, ǁkwágen ē,
 há kkwárreten hĩ, ha ine ǁá, tōro ǀuhí ǀhō hĩ, au
 (7263) ǁkúkkō χũ () ǁkhā, ǁkúkkōka ǁkà,† há ine ǁá, tōro
 ǀhō ǁkwágen, ī. ǁkúkkō ine ǁχ^ámki ǁnaũ, au há
 kwárreta ǁkwágen, ha ine ǁχ^ámki ǁā, tōro ǀuhí ǀhō
 ǁkwágen, au ǁkúkkō χũ ǁkhā, ǁkúkkōka ǁkà.
 (7264) He, hi ‡ ine () ǁχ^ámki, ǁkúkkō ā ǁχ^áara, há ǁnaũ,

* Tssítssí hō eñ, au ǁkwágen.

† ǁkúkkō a ǁkhá wái, há-ka ǁkà.

- (7263') ‡ ǁkúkkō ǁkuañ é; ñ ǁkuañ tátti, ha ǁkuañ ǁkí ǁāti, hiñ kóā
 ǁkáuken. Hé ǁkáuken, hé ē, ha ǁkuañ ǁkēǁkāmma hi. Hañ
 ǁkāũ ä; hañ ǁkāmma ǁkhwá á há ä, äka tí é; hañ ǁkāmma
 ǁkhwá ā ä, há ā, äka tí é; au ǁkui ǁátiken ine ǁkāmma ǁkhwá
 ǁátí-ǀpūá.

- (7264') () ǁk'éta ǁkágen ǁáuiki hĩ wái ǁgāǁgāiten, au hiñ ǁnañna-
 sséyā ǁk'éta túken ǁnwā, ǁk'éta túka ssin kwē, ǁkhī. Tā, í ǁkē
 ǁnaũ, í ttāñ-ĩ, tiken ǁáuiki áken; tá, í ta ǁku-g ine ttāñ-ttāñ,
 au í ttāñ-ĩ; au í ǁχī í ǁáuiken, au í ssē ttāñ-ttāñ. Hé tiken
 ē, í ine ttāñ-ttāñ, ī.

Wái ǁkē ǁkí ǁkōken-ddé. Hé tiken ē, í ta ttāñ-ttāñ, au wái.

- (7265') Hé tiken ē, ǁkáuken ē ǁēñte, ssi ǁáuiki () tá ka, hĩ ǁgwíten,
 au wái ttú. Tā, wái ǁkē ta ǁgwáin í, he, í ine ttāñ-ttāñ. He
 wái ine ǁkhōē ǁkhé í, he í ine ttāñ-ttāñ, ī. Hé tiken ē, í ǁáuiki

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 ||xámki !xáũä, ha ine ||xámki kkwárreten !uhí
 !khõ !kwágen, au tói !gõro; ha ine ||xámki ssá,
 tóro !uhí !hõ !kwágen, au !kúkkō xũ !khā.

(7265) Hin ||xámki !naũ, hi !ĩ wai, hin ||xámki () !kĩ
 !hĩ !kõä, au hi !kãüeten !hĩ !kõä; hin !lañ,
 xúttē !uhí !khõ !ã, au !kúkkō xũ !khā; hin !lañ
 xúttē !uhí !khõ !ã, !ĩ. Hin ssañ !kuẽñ !ē ||xáuken,

(7266) au !kõä, hin !kuẽñ ||xáuken, () au hĩ !kã,* hin
 !kuẽñ !kĩ !ē ||xáuken au !kõä, au hĩ !kã, au hin
 !kõ-kõä, au hĩ !kã; hin !kãñ ddà !gõë au hi !kã.

Hin !naũ, ||xáuken ē !khúru,† he ssuẽñ !k'au, hin
 (7267) ||xámki hhõ hĩ; hin () kóä !hókē,‡ ē ||xáuken !na
 hĩ; hin !lañ !uhí !khõ hĩ, au !kúkkō xũ !khā.

Hin ||xámki !naũ, !kãõkenka § !kwágen, e !kauken
 !õñ hĩ, hin ||xámki, !kãñ!kãñ !kãé hi; hin !lañ !uhí
 (7268) !khõ hi, au !kúkkō xũ () !khā.

Hin !naũ, !gaítēnta !kwágen, hin !naũ, au hi
 kkwárreten hi, hin !kù hi, au !neĩñ; au hin ta,

ýénýèn wáita !kwágen; tā, i !kù ákken wáita !kwágen, au
 !tē tatti ē, wai !ké ta !gwaiñ !ĩ. Wáitē ||xámki !kĩ tchueñ,
 ē !kõken-ddé; hé ta !naũ, hĩ !khéya !ĩ, i !kẽñ tĩñ.

(7266') * !kã ē !kwā.

† ||xáuken ē ssuẽñ !k'au, hĩ !kũñ é.

(7267) ‡ Hin !ku-g ine !kãũ tā wai au !hókē.

(7267') § Wáika !kwágen.

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 *ikōōken* 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')

!kuin!kuin ʒáu sse ʒáouñ hĩ; au hiñ tátti, !kúkkō
ssan ttāñ-ǎ.

- (7269) Hiñ !kí ǁā !kúkkō !khà!khà; ǎu () hiñ ta,
!kúkkōka !khwá, sse ǁá lōñ hĩ; tā, !kúkkō ǎ !khā
wái. Hé tiken ē, hi !kí ǁā !kúkkō ǎ, !khà!khà.
ǁgaítaken ē, hi kkwárreten hi; hiñ !kù hi au ǁneinta

- (7270) !khouǁkhou, () hiñ ē, hi !kí lē hi, ī.

Hiñ !kāu !kam wái !ǒǎ, hiñ !kí ǁā !kúkkō ǎ hĩ;
au hiñ !ne !ǒǎ wái ǁkóē, hiñ !ne kkwárreten
hĩ-ta !kwágen, hiñ kóǎ !khwíten, he hĩ ta !kuí láiti

- (7271) sse () !kù hĩ, !kuí láiti sse !kuákken, !kuákka ha
ǎ ǁhóǁhó, ha sse ǁá !kě ǎ tchueñ, au há kkuóbbo
!kam ǁa !kúkkō; ha !ne ǁań, ǎ !kúkkō ǎ hĩ; au !kuí

- (7272) láiti !kuákka ha ǎ, wái ttúka ǁhóǁhó. () !kuí láiti
!ne !kuákka ha ǎ hĩ; hań !ne ttuérre hĩ, ha !ne lē
té hĩ, au ǁhó, he, ha !ne !kam ǁa !kúkkō.

Hĩ !ne ǁań, ǎ !kúkkō hĩ; he !kúkkō (!kúkkō !há)

- (7273) !ne ǁǒamki ǎ ha ǎ, ttò, he !kíya; hań !ne () ǁǒamki
!kou ǁkē ǁhára, au ttò; au !kúkkóken tátti ē, ha
à !kúkkō ǁhóǁhó.

Hé tiken ē, !kuí gwaí !ne ǁǒamki à !kúkkō á,

- (7274) ha-há-ka () ǁhóǁhó, há ā gwaí, há-ka ǁhóǁhó.

* 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 ine ǁχámki 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 ()
 ine !kuī ha, au !gǎo!gǎo.

TREATMENT OF BONES BY THE
 NARRATOR'S GRANDFATHER, TSÁ₂TSI.

(7270') Hín ē, ǀ !kóin'yań ā, ōā lūháiten !khá!kháka
 !kwágen, hín tau kóá ǁgáiten, hín tau kóá wái
 !khúruken ; au hín tátti, i ǁká !kě ta !khō ttwī,
 au i ǁǎ-ǎ, au !kuin'!kuin' ya hí wái !khū!khúruken,
 i ǁká !khó ttwī ; i ǁáuki ine !kí, tí ē, í ta !kuei
 ǁwǎ, ǎ, au i ǁkóǎ, au í ǁǎ-ǎ.

(7271') () Hé tíken ē, i ta ǁum̄m lē i ǁká au ttōā
 (ttǎ ā !kuákka, ha !kuǎn é) ; he !kuí lāiti ine !khúí
 hhó ha, ha ine ǁum̄-mǎ hí hǎ, í ine !kí lé i ǁká,
 ǎ ; hé ē, i ine ǁkóǎ, ǎ ; au í tátti, i ǁkā ine létā.
 Í ine ǁǎ-ǎ, au í ǁǎ wái. Hín ē, i ǁká ka !khó
 ttwī, ǎ i ǁǎ létā !khúiten, au wái !nóëya tǎ í,

(7272') au () wáiten tátti, wái !ké ǁauki !kwáitentě, au
 í !kāka. Hé tíken ē, wái gwai á, ha ka !ku ǎ ttái
 !hín tí é, ha !ku ttái !ké sse í, i !ku ssá ǁǎ. Ha !ku
 !kùǎ ǁě, ha !ku ǁá ttén, au í !ku létā !khúiten ā,
 i ddǎ 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 *llkhúruken*; because the first finger (of our right hand) is apt to get a wound when we are shooting, if the dogs eat the springboks' *llkhúllkhúruken*, 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') ɪkhábbo ɪkuaṅ ɪku ā, óä lūhāiten h́erru-ĩ au
(7277) ɪkwágen; hé tíken ē, n̄ ssín ɪku-g ɪne () ĩya, au
n̄ tátti, n̄ lhaṅ léya hĩ.

N̄ ɪku-g ɪne lūhāiten ɪkwágen, ă-ă ɪkuín!kuín
ɪgáitenta ɪkwágen, au n̄ tátti, n̄ ɔpuáihĩ ɪkhábbo
ā ssín ĩya. Hé tíken ē, ɪgóö-ka-ɪkuí ɪne ĩya.

VII.—164. L.

TACTICS IN SPRINGBOK HUNTING.

(Given in December, 1878, by Ihán†kass'ō, from personal observation.)

(8067) ɪkuĩ ā ă [5.], haṅ ɪkĩ ɪχuí!χuí. Hé tíken ē, ha
ɪne ɪkén ɪhō ɪχuí ē ɪkuḷya, au tí ē ă [6.], au haṅ

(8068) ka, hĩ ssín ɪne ɪkhóä ɪkuĩ ā () ɪkhē, wái ssín ɪne
ɪkoēn ɪhóä hĩ, au wái ggāuwa ɪkóäken. Tá, wái
ssān ɪχuōnni ɪkōu ttín ha, au há ɪne ɪkītā,* ɪk'ě-
kkuiten wai, wai kōä ssān ɪχuōnni ɪkōu ttín ha,

(8069) au tí ē, () ha ssín ɪkhouken ɪkhē hĩ. Haṅ ɪne

(8068') * ɪkuaṅ ssuāi wái, wai sse ɪkúχe lé ɪk'ě-kpiten. Haṅ ɣáuki
ttaṁɔpuā ɪkúχe ɪlā, ta, ha bāibbái-ĩ wáita ɪχwé-ɪnā, au haṅ ka,

(8069') wái sse ɣáuki ɪkā hō ssē ɪkuĩ ā () ssān tā tí ɔpuórru-é.

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)

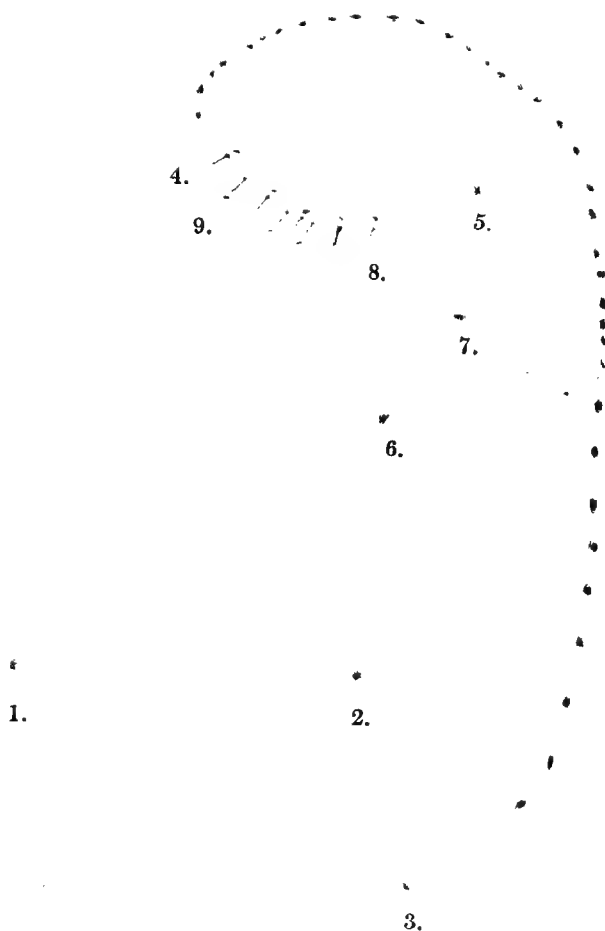
* The !xgú!xgú are three in number; of these he sticks two (8067’) (a longer and a shorter) into the ground at 6 and 7; the smallest of the three he holds in his hand, waving it over his head to make the springbok afraid of him. He had been calling the springbok; but is now silent; because the springbok 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'úǎ hǐ. Hé tíkēn ē, ha lne !lkén !hǒ !ǵuí,
 ǐ [6.]. Hań lne !lań, !ǵámki !lkén !hǒ !ǵuí-Ǫpúónni
 ē !uérri [7.]; au hań ka, ha sse !laǎ !ǵuí-Ǫpúónni
 (8070) ē #ēnni-Ǫpúónni, () hǐn ē, ha lne ss'uǎi wái, ǐ; au
 hań ka, !ǵwé-lǎ sse !kúǵe, !kǫǫ !khě, !kúǵe !kǫǫ
 !khě !kuǐ a !kǫǫ tā [9.]; hań ā, há kǎ, !ǵwé-lǎ
 (8071) sse !kúǵe !khé ha.* Hé tíkēn ē, wái lne !laǎ, ()
 há !kuǐ, ha lne !ǵǐ wái a !kuń ss'o !ǵwé-lǎ, wáǐtēn
 lne !kǐ ákkēn, au wáitēn tátti, wái ā ssǐn !kuń
 ss'ǫ !kǔkkǫ, ha ǐ kkúǐ, hań !gérri, au wái ā ssǐn
 (8072) !kuń ss'o hǎ-hǎ, hań lne () ǐ kkūǐ, au hǐn tá tǐ ē,
 hǐ !lkǫǫ !kǐ, au !kǔkkǫ ttú !kǫǫ, hǐn kǫǎ !gérre,
 ha Ǵáuki !ǵwǎ !khě!khě.
- (8070') * 8. !kúǐ ā tā !gǫǫkēn; !kuǐ a tá !uǫóbbakēn. Ha tá !lhǎi ā
 !ná !kǐya.

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 }
6 } See VIII.—23. pp. 8067-8072.

!hau-kass'ō, Dec., 1878.

7 }
8 }



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 lhín̄ tī ē ā, n̄ ssā, āu n̄ lhín̄ n̄-n̄-gā !χōē, āu
n̄ hā lki whāi. Ikōχāitāgen̄ lnē hō n̄-n̄; hān̄ lnē
(243) lhín̄ n̄ lkūn̄lkūn̄. () Ssiten̄ kúā n̄ Ōpuōn̄, hīn̄
kúā, n̄ Ōpuāχāi lhā; ssiten̄ lnē !nuaínā, āu ssiten̄
lhín̄ !gwé úi kōrōhī, āu kōrōhīyāken̄ !khēi. Ssiten̄
lhín̄, lkam̄ lā Gau'āu; ssiten̄ lnē lān̄ kākā hā;
ssiten̄ lnē lneillnēi hā.

- Ssiten̄ lnē létā ttōrōnk-gā lnēin̄. Ssiten̄ lnē lki
lēyā ssī !kwā!kwāken̄ āu Ōhō. !kuárraken̄ lne ssā
(244) ssī, āu ssī !kwā!kwākāken̄ létā Ōhō; () ssiten̄ lnē
lkūī lkóitā āu Ōhō. !kuárraken̄ lnē ssān̄ lki lē hī
!kwā!kwāken̄ āu Ōhō; hīn̄ lnē Ōpuóin̄, āu hī
!kwā!kwākāken̄ létā Ōhō. Hīn̄ lnē létā ttχrein̄-tā
lnein̄. Au ssiten̄ hā lki Gau'āu-kā !gei, !kuárraken̄
lnē ssān̄ hī hī. Ssī-ta-kūken̄ lnē hī hī, ssiten̄ kúā
!kuárra.

- (245) Ssiten̄ lnē ttāī; ssiten̄ lnē dāgō hī !gei, () āu
ssiten̄ lkam̄ ssā Tōtōriyā; * ssī lhān̄-gū, hīn̄ dāgō
hī hī-tā !gei, āu hīn̄ lkam̄ ssā Tōtōriyā.

- Ssiten̄ lnē ssān̄ hērrī-ī !kaúōken̄ āu Tōtōriyā, āu
ssiten̄ tábbā !χārrā. Ssiten̄ lnē !kái !kaúōken̄, āu
ssī !kāt!kátten̄χū; ssiten̄ lne hērrī-ī !kaúōken̄ !két-
(246) !kétten̄. Ssiten̄ lnē llχā, () ssiten̄ lnē ttābbā !'āu.

* Victoria West.

VIII.—88.
B.

IKABBO'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 lně ikām̄māin l'āũ, āũ l'āũwāken lūhishō
 ○hōken.* Ssítēn lně ikām̄māin l'āũ; ssítēn lně
 llkāũ kōrōhé āũ l'āũ; ssítēn lně hērrí-í ha. Iké-
 kuítaken lně ttāi llā. Ssítēn lně hērrí-í kōrōhé
 lkwālkwāken; ssítēn lně hērrí-í, ssítēn lně lkañ
 (247) () ttōrō lhō l'āũ; ssítēn lně hērrí-ā kī llkōi hā.
 Ssítēn llḡā, ssítēn llkaũ hā-hā, ssítēn kuā lkuarra.
 lkuarra-kuítaken ikām̄mānyā ○hōken. Iké-kuítaken
 llná lkuarra; hīn llḡām ikām̄mānyā l'āũ, āũ l'āũn
 lūhishō ○hōken. Hīn llḡā, hīn shān llkaũ-í ○hōken
 āũ l'āũ.
- (248) Ssítēn lně llḡā, ssítēn lně llhīn () shī llkūnllkūn
 āũ kōrōhé lkuñlkuñ; ssítēn ttāi llā, āũ ssítēn
 lkañ-nā āũ kōrōhé lkuñlkuñ, āũ ssítēn lkām ssā
 “Beaufōr”,† āũ llkōēnyān tā lí. Ssítēn lně ssañ
 kuārrē hī-hī āũ lḡā. Ssítēn lně lkēi tábaccā āũ
 Gāũ'āũ; ssítēn lně dāukō lūhī āũ lgei-tā lkwāgen.
 Ssítēn lně ssañ lē Beaufōr-gā ttrōn. lkoágen káũ
 (249) ssī, āũ ssítēn lētā () Beaufōr-ga ttrōnk.
- Ssítēn lně lkāgen kō llhīn ssī llkūnllkūn; ssítēn
 lně llhīn. Ssítēn lně lnwōmān lkoā; ssítēn lně
 lnwōmān lkāũ lkoā, āũ lkuerri. Ssítēn lně ttāi
 lūhi-ssīn lḡā, āũ ssítēn lkuñ shō kōrōhé, āũ
 kōrōhīn lhā lḡwē. Ssítēn lně ttāi lkuñ shō kōrōhé,
 āũ ssítēn llhīnyā, āũ ssítēn llhīn lkām shā Sē-tā-lkoā.
 (250) () Ssítēn dāgō hī lgei, āũ ssítēn lkām ssā Sē-tā-lkoā;
 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* *lnē* *lkī* *!kēin-nā* *ssī* *lí-tā* *kōrōhē*, *āu* *!lgā*.
Ssīten *lnē* *!kágēn* *kō* *!kōí* *ssīn* *lí*; *lí-tā* *kōrōhīn* *lnē*
!kūχē *tī* *!kām* *ssā* *ssī* *āu* *Cáp*. *Ssīten* *lnē* *ssān* *lē*
Cáp-gā *trōnk-gā* *!neín*, *āu* *ssīten* *!kūwā*, *ssīten* *kúā*
!kuárā; *ssīten* *lnē* *Opuóin* *ttēn* *āu* *!kuoónā*.

SECOND ACCOUNT.

(Given in May and June, 1871.)

- (266) *N* *lhañ* *ē* *ā*; *n-n* *ā* *ā*; *n* *Opuón* *ā* *ā*; *n* *Opuón*
lhañ *ē* *ā*, *āu* *han* *!kauwā* *!kwā* *ā* *†énni-Opuá*;
n *Opuáχaitēn* *ē* *ā*, *āu* *hān* *!χām* *!kauwā* *!kwā*
ā *†énni-Opuá*; *n* *Opuáχāi* *lhañ* *ā* *ā*; *ssīten* *!kū*
!kūēi-ū. *Hē* *tī* *hīn* *ē*, *!koχaitēn* *!kū* *hō* *sī*, *āu*
 (267) *ssīten* *!kū* *!kūēi-ū*, *āu* *ssīten* *χāukī* *!koāiyā*; ()
!kōχaitaken *!kū* *hō* *ssī*, *au* *ssīten* *χāukī* *!koāiyā*.

- Ssīten* *!kū* *!lān* *lē* *ssīn* *kōrōhī*; *!kōχaitaken* *!kū* *!kē*
ttāi *ssī-ssī*, *āu* *ssīten* *lē* *shō* *kōrōhī*. *Ssī* *!hañgúken*
!χām *lē* *shō* *kōrōhī*. *Hīn* *lnē* *!lān* *!hīn* *āu* *kōrōhī*;
hīn *!ne* *ttāi* *āu* *hī* *!nwā!nwā*. *Kōrōhīn* *lnē* *!lān* *!khē*;
ssīten *!hīn* *āu* *kōrōhī*; *ssīten* *lnē* *ttēn*, *āu* *ssī* *!ham*
 (268) *bbū* *lē* *lí*. () *Ssīten* *lnē* *!lkā* *!kō* *!gei-Opuá-gā* *ā*;
n *Opuón* *!hān* *!lkā* *tē* *whāi*, *ā* *n* *!kā* *hā*, *ā* *n-gā*
!nwā. *Ssīten* *lnē* *!lūhī*; *ssīten* *lnē* *ttēn*. *!gaúēten*
lnē *kwāi*; *ssīten* *lnē* *!kī* *!kēi* *lí*; *ssīten* *lnē*
!kāgenkō *!lūhī*.

- Hē* *tī* *hīn* *ē*, *ssīten* *lnē* *ūi* *hī*, *ssīten* *lnē* *!kām* *!lā*
Gauχāu; *āu* *ssīten* *lnē* *!kūχē* *!lā*, *ssīten* *!lūhī* *shō*
 (269) *!χārā*, *āu* *ssī* *!hañgúken* *lnē* () *ttāi* *!lā*, *āu* *hī*
!nwā!nwā. *Ssīten* *lnē* *!kū* *!kūχē* *χū* *ūi* *hī*, *āu* *ssīten*
!kū-g *lnē* *!kōāken* *!kūχē* *χū* *ūi* *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 tī hín ē, ssítēn ine llán̄ #kákā Gauᵛau; Gauᵛauken inē #kákā ssí. Ikóχáitaken inē lkí llá ssí aũ trónk-gă llén̄in * aũ llgā. Ssítēn inē llán̄ lkí lé ssí !kwă!kwāken aũ Ohó; Ihũ-kōwāken !kaú tē
- (270) Ohó-kō aũ ssí !kwă!kwāken. () Ssítēn inē Opuoin, aũ ssí !kwă!kwākaken létā Ohó. !gauētēn inē kwāi, aũ ssí !kwă!kwākaken létā Ohó. Ssítēn inē !kāgenkō, lkí Ihín sshí !kwă!kwāken aũ Ohó, ssítēn inē hĩ en̄; ssítēn inē llχā, ssítēn lkí lé ssí !kwă!kwāken aũ Ohó; ssítēn inē ssuēn, aũ ssí !kwă!kwākaken létā
- (271) Ohó. () Ssítēn inē ttēn, ssítēn inē Opuoin, aũ ssí !kwă!kwākaken llkóitā Ohó. Ssítēn inē kkóān Ihín, ssítēn inē lūhī, aũ ssí !kwă!kwākaken llkóitā Ohó. !ké-tēn inē !χáũă !gei-tā en̄, aũ ssí !kwă!kwākaken létā Ohó.

- Gauᵛauken inē ssán lkí Ihín ssí !kwă!kwāken aũ Ohó, aũ hán táttí ē, há gă ssí ssí suén áken, ssí ssí hā, aũ hán táttí ē, há-gă !gei ē, ssí há lkí hĩ.
- (272) () Kátteńyān ssán hā hĩ ssí, aũ Gauᵛau-ga !gei, aũ ssítēn hā, lkí hĩ; hín kóă, !kukó, Kkăbbí-ddaũ; hín kóă !kwárră-gă-lk(e)owík(e)ow.

Hín inē llχā, hín lkí lé hĩ !kwă!kwāken aũ Ohó; hín inē Opuoin, aũ hí !kwă!kwākaken létā Ohó. !kuárra-kuítaken inē llχām ssā, hín inē ssán̄ lē llneín-kō, trronk-gă llneín-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. () *Kättén* ("Piet Rooi") came (and) (272) ate with us of the Magistrate's sheep, while we were eating it; also another man, *Kkábbí-ddáú*; also *!kwárra-gǎ-lk(e)ów!k(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 #kákā hā, tī ē lī-ta korohī tōāi-ī. N̄ ss'oēn̄ āk'ā lī-ta kórōhī. Ss'iten̄ ss'in̄ !kū !koi ss'o, ss'iten̄ kūā kwóbbō.
- (356) () Núiyan̄ ss'in̄ !kē-ī n̄-n̄ !kū; han̄ !ne !lgwēten̄ kī lē n̄, au hān̄ táttī ē n̄ shan̄ !aiten̄ tīn̄, hē tī hīn̄ ē hā !lgwēten̄ kī lē n̄ í. N̄ !nē !ā ss'in̄ kwóbbō; hā !x̣ūken̄ ss'in̄ !hōākā; ha ttūken̄ !x̣ām̄ !hōākā, tā hī !kū !hōākā.
- (357) !hūn̄ !kū e !xụ ss'in̄ !kīyā, () āu hīn̄ táttī ē hī āken̄. Kwóbbōken̄ táttī ē hā !kū !'ōī, hē ti hīn̄ ē ha ttū !hōākā ī, au han̄ táttī ē hā !x̣ū !hōākā ī.

Kwóbbōwāken̄ ss'in̄ tóttō n̄-n̄: "Aken̄ !hīn̄ tē dē?" N̄ ss'in̄ #kāken̄ kwóbbō: "N̄ !'hīn̄ tī é ā."

- (358) Kwóbbōwāken̄ tótō n̄: "Hī !kén̄ tē dá?" () N̄ #kāka kwóbbō: "N̄-kā !x̣ōē e !x̣ārā-!kām̄."

VIII.—93.
B.

"KABBO'S INTENDED RETURN HOME.

(Given in July and August, 1873.)

- (2874) Áken̄ #ēnnā, tī ē, n̄ !kā sshō āu !x̣ōē-sshō-!kūi,* ssē !x̣ōōnniyā kké, n̄ ssē !kūiten̄ n̄-kā !x̣ōē. N̄ ssē
- (2874') * The narrator says, that the moon's other name is !x̣ōē-sshō-!kūi, and also that the sun's other name is the same.
- !x̣ōē-sshō-!kūi means (!a!kūnta 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.

- ttum̄m-ā !ké-tā-kū, kā kkō-kkōmmī, āu kā lně
 (2875) !hauě hĩ; ñ ssě ttum̄m-ā hĩ-kā () kkō-kkōmmī,
 tĩ ē, hĩ lkuē-ddā; hĩn ttum̄m-ĩ !ǰóě-tā tĩ-kkō-kā
 Sswā-kā-!ké-kā kkō-kkōmmī, ĭ. Hé ē, hĩ lkuē-ddā,
 hĩn ttum̄m-ĩ, ĭ; āu !ǰóě-sshō-!kuĩ-kkō, wā-g lně
 (2876) lkārrā-kā, ñ ssě lkārrā ssĩn, ñ ssĩn () sshō kkō
 ttum̄m-ā, kkō-kkōmmī ē kkāñ, ssě ttāñ, hé ě,
 kkō-kkōmmī ē lhĩñ llkhwě-tēn. Hé ē, ñ ssě lnĩ
 kkōmm, ĭ (áu hĩ-hĩ); áu kā tättĩ ē, hĩ !gwētēn
 (2877) lhĩn llkhwě-tēn; āu !ǰóě-sshō-!kuĩ yā-g lně ttā ()
 !kǎ!kǎtēn; āu kā tättĩ ē, ñ ddóǎ lně llkǎ-kēn
 !hauě; ñ ssĩn lně ddóǎ †kǎkķēn†kǎkķēn hĩ, ñ
 lkāgēn ttúken.

- Tā, ñ lkū ttǎbbā lná, !ké-tā-lkāgēn-kā ttǎbbā-kā
 (2878) lněĩn. N̄ lkāgēn ttúken ē, () ttum̄m-ĩ llkhwētēn-kā
 kkō-kkōmmī, hě !gwētēn; hĩn ttum̄m-ĩ !ǰóētēn-
 !ǰóētēn-kkuĩtēn-kā kkō-kkōmmī. Tā, ñ lkū lná;
 ñ ǰǎukĩ lkĩ kkō-kkōmmī; āu ñ tättĩ ē, ñ ǰǎukĩ
 (2879) !hauě, ñ ssĩn lně lkĩ () kkō-kkōmmī ē !gwētēn;
 āu ñ tättĩ ē, !ǰóě-kkō-kā !ké lkū ē a; hě ǰǎukĩ
 lkĩ ñ-kā kkō-kkōmmī. Hĩn ǰǎukĩ †kǎkķēn ñ-kā
 †kǎkķēn†kǎkķēn; tā, hĩ lkū !hauě hĩ lkāgēn; āu
 (2880) hĩn ttā tĩ ē, ttǎbbā-kā !ké lkū ě, () hé lkū ttǎbbā
 lkĩ lněĩlněĩ. Hĩn lkū ttǎbbā hhā; hhā ssě !kōñ-ā
 hĩ; hĩ ssǎñ lnĩ hhā ē ákēn; hé ě, hhā llkāñ.

- Sswā-kā-!kétēn lkū lléllé, hĩ lkāgēn-kā lněĩlněĩ;
 (2881) hĩ ssĩn lühí!ühí !kaun-ssĩn hĩ. () Hé tĩ hĩn ē,

That I may listen to all the people's stories, when I visit them; that I may listen to their () stories, (2875) that which they tell; they listen to the Flat Bushmen's stories from the other side of the place. They are those which they thus tell,* they are listening to them; while the other !*ǃóě-sshō-!kui* (the sun) becomes a little warm, that I may sit in the sun; that I may () sitting, listen to the stories which yonder come(?), (2876) which are stories which come from a distance.† Then, I shall get hold of a story from them, because they (the stories) float out from a distance; while the sun feels () a little warm; while I feel that (2877) I must altogether visit; that I may be talking with them, my fellow men.

For, I do work here, at women's household work. My fellow men are those who () are listening to (2878) stories from afar, which float along; they are listening to stories from other places. For, I am here; I do not obtain stories; because I do not visit, so that I might hear () stories which float (2879) along; while I feel that the people of another place are here; they do not possess my stories. They do not talk my language; for, they visit their like; while they feel that work's people (they) are, () (2880) those who work, keeping houses in order. They work (at) food; that the food may grow for them; that they should get food which is good, that which is new food.

The Flat Bushmen go to each other's huts; that they may smoking sit in front of them. () (2881) Therefore, they obtain stories at them; because

* With the stories of their own part of the country too. (2875')

† ||*kábbo* explains that a story is "like the wind, it comes from (2876') a far-off quarter, and we feel it."

hĩ lkĩ kkō-kkōmmĩ ĭ; ăũ hĩn tǎttĩ, hĩ lkě !hăũě,
ăũ hĩn tǎttĩ ē, lūhĩlūhĩ-tǎ lkě ẽ.

- Ń lnaũ tĩ ē, ń lkũ lně !kǎ !ǰóě-sshō-!kuĩ lně ssě
!ǰuónniyǎ kkě; ń lně ssě !kǒǎ!kǒǎ lkě !lkō.*
(2882) () Tǎ, ń ttúkkō lně †ĩ, tĩ ē, ń ssĩn lně lkũ ĭ !nōũ
!ǰóě-sshō-!kuĩ; ń ssě-g lně †kǎkkǎ ń-kǎ Gǎuǎũ,
tĩ ē, ń !lkuǎn lně ttǎn, hǎ !ǰkē, hǎ lně ẽ, ń lně
(2883) ssě ddǒǎ !lkhwě!lkhwé ssĩn, ń !kāgen ttúken; ()
hé ē, ttǎttǎ !kām !hō hĩ !kāgen. Hĩn ttum̄-ĩ
hĩ; tǎ, ń !lkuǎn lně †ĩ, !hăũ!hăũ; † ń lně ddǒǎ
!hăũ-ǎ; ń lně ddǒǎ †kǎkken hí ń !kāgen ttúken;
(2884) tǎ, ń lkũ ttǎbbǎ lnaũ, hĩ kǒǎ !kě-tǎ !kāgen; () hé
ń ǎũkĩ †kǎkken†kǎkken hí hĩ; tǎ, hĩ lkũ ĭ !kēten
ń ăũ ttǎbbǎ.

- Ń ssĩn !hām lně ssuēn kkuěrrē ń !lkūn!lkūn;
!lk'ũ lně ssě !hĩn, ĭ; ăũ hĩ tǎttĩ ē, ń lkũ-g lně sshō.
(2885) Ń lkũ-g lně ĭ, () ttum̄mǎ !lǰăũě kkūm̄, hǎ ń kǎ
ttú hǎ; ăũ kǎ lně !kǎ!kǎ sshō, ǎ; hǎ ssě-g lně
!gwēten lē ń !nuñttũ. Hé † ē, ń lně ttum̄-ĩ, ăũ
(2886) ń !nũ!nuñttũ-kǎ kũ; ăũ kǎ tǎttĩ ē, () ń lně sshō
†g(e)ōũ. Ń kkǒǎ lně !kǎ ń ttss'ĩ; ăũ kǎ lně
tum̄mǎ, !uhĩ !hǒǎ ăũ !ǰǎrrǎ; ăũ kǎ tǎttĩ ē, ń lkě
ssĩn !gwēten !uhĩ hhǒǎ !ǰǎrrǎ; hĩn !gwēten !kām
(2887) !ǎ ń-kǎ !ǰóě; ń ssě !ǎ ssuēn hĩ; () ń ssĩn
ttum̄mttum̄m kĩ !uǎ !lē; ăũ ń !nǒǎ !kũ, ē ń ssĩn
!ǎ, ĭ; ăũ kǎ tǎttĩ ē, kkūm̄ !lkuǎn ẽ !lkhwé. Hǎ
(2881') * !kuĩten lnaũ, hǎ ssě !ǰuónni, hǎn !kǒǎ !kō !hō, hǎn !kǒǎ
!kǒrō !hō.

- (2883') † !hăũ!hăũ ǎ !kwǎi, "one visit."
!hăũ!hăũ ē !kwǎiyǎ, "many visits."

- (2885') † !kě-tǎ kō-kkōmmĩ.

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')

‡ ᐃᐅᐅᐅᐅ 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," ᐅᐅᐅᐅᐅ, and ᐃᐅᐅᐅᐅ.

- (2888) *llkuān* *kā* *lgwēē-tēn* *lkaṃ* *llē* *llḥán-kkō*. Hé ē,
 i *lkēyā* *lkū-g* *lnē* *llkōē* *hhō* *hé* *lkē*; () *āu* *hī* *ḡáukī*
lnī *lkī* *llā*, *i* *ēñēñ*. *Tā*, *i* *lkē* *lkū* ē *lgwētēn* *lkē-ā*
lḥōē *ā* *lḥárrā*. *lkaōkēnlkaōkā-kēn* *lkū* *lkhāu* *ttā*.
lkuī *lkén* *lkū* *llnūn* *hhōā* *lkaōkēnlkaōkēn* *ttssī*; *
- (2889) () *hé*, *hā* *lkūī-tēn* *llā*, *i*. *Au* *hān* *tāttī* ē, *lḥárrā*
ā *lkuēī* *lkā*, *hān* *ttā*; *hé* ē, *lkuī* *lḡhī* *sshō* *hī*.
lḥárrā-kēn *lkū* *lkē* *ttā*, *hā-kā* *lḥōē*, *āu* *lḥárrā-kēn*
- (2890) *tāttī* ē, *lḥárrā* *lkū* *llkaṃ* *ttā*. *lkē* ē () *llān-nā* *lḥōē*-
kkō, *hī* *lnuñttukēn* *lkū* *ttum̄m* *llkaṃ* *lḥō* *llā* *lkūī*-
tēn-kā *lkuī* *lkē*; *hé*, *hā* *lnē* *lkūī-tēn* *llā*, *i*. *Hā* *ssē-g*
lnē *ḡkērrē* *lḥōē*. *Tā*, *lḥōē* *llkuān* *sshō-g* *lnē* *kā*
- (2891) *ḡhókēn* *áken*; *āu* () *hīn* *tāttī* ē, *hī* *lnē* *dd(e)ōuwā*;
āu *lḥōē-sshō-lkuī-tēn* *ḡáukī* *llkoēn* *hī*, *há* *ssīn* *ttāī*
llnā *hī*. *Tá*, *hā* *lkū-g* *lnē* *ssān* *llnā* *lḥōē* *ā* *lḥárrā*;
hā-hā-kā *lḥōē* *ḡáukī* *ē*. *Tá*, *hā* *lkū-g* *llnāu*, *tī* ē,
- (2892) () *lk'ē* ē *lkī* *ssā* *hā*, *āu* *lk'ē-tā* *lḥōē*, *hā* *ssē* *lḡam̄m*
ssā *ḡkaṃ* *ḡpūā* *ttābbā* *llnāllnā* *hī*. *Hān* *llkuān* *ā* *ḡī*
lḥōē, *tī* ē, *hā* *llkuān* *ā* *ssē* *lkūī-tēn*.
Hān *lkū* *ī*, *lkā* *lkī* *lḡuōñnī* *lḥōē-sshō-lkuī*; *lḥōē*-
- (2893) *sshō-lkuī* () *ssē* *ttāī* *llnwārritēn*, *hā* *ssē* *lkūī-tēn*,
hā *ssē-g* *lnē* *ḡkērrē* *lkhwā* *ttū*; *hé*, *hā* *ssīn* *ḡwēī*
hī. *Hā* *ssē-g* *lnē* *ttābbā* *ákkēn* *llnēin* *ttssórrōkēn*,
āu *hā* *tāttī* ē, *hā* *lnē* *lkañn* *llkēyā* *hā-kā* *lkaūkēn*,
- (2894) *hī* *ssē-g* *lnē* () *ttābbā* *ákkā* *hā* *lkhwā*; *tá*, *hā* *lkū*
ssīn *ttāī* *ḡū* *ōā* *lḥōē*; *āu* *lkē* ē *lḥárrā*, *hīn* *lkū* *ē*,
lnē *ttāī* *llnā* *lḥōē*. *Hé-tā* *lḥōē* *ḡáukī* *ē*; *tā* *llkábbō*

(2888') * In the plural, *lkaōkēnlkaōkēn* *ttss'ī-tssī*. In speaking of peoples' backs in the plural, *llkábbō* explains that the Bushmen say *ttssētt-ttssēñḡū*.

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 (*Ukábbo*) 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 *Wkábbō's* father's father's place it was.

* *llkabbo* explains that the people know all the man's names. (2890')

- (2895) ǝǎ, ǝǎ-kǎ !ǰóě ikǔ é. Hé ē, !kǎbbǝ ǝǎ () ssǐn
 !nē !lǐyǎ hǐ; ǎu !kǎbbǝ ǝǎ ǝǎ-g !nē !kǔkǎ, !kǎbbǝ
 ǝǎ-kǝn ē, !nē !lǐyǎ hǐ. Hé ē, !kǎbbǝ ǝǎ !nē
 !kǔkǝn, !kǎbbǝ !kǎn ē !nē !lǐ !ǰóě; !kǎbbǝ !kǎn
 (2896) !nē !kǔkǝn, () !kǎbbǝkǝn !nē !lǐ !ǰóě.* Hé ē,
 !kǎbbǝ !nē !hǎn !kǝrri-tǝn !kǝ !lǎ, !kǝǝbbǎ-ǎn ǎu
 !ǰóě, ǎu hǎn tǎttǐ ē, hǎ !nē !kǔ !kwǎi; hé tǐ hǐn ē,
 (2897) hǎ !kǝǎn !nē !kǝrrǐtǝn ssǐn, hǐ hǎ !hǎ, () ǎu !ǰóě,
 ǎu hǎn tǎttǐ ē, hǎ-kǎ !kǎkǝn !kǔ-g !nē !hǎ!hǎ
 sshō. Hǎ ǝpǝǝǝddē-tǎ !kǎkǎkǝn !kǔ-g !nē !kǎkǝn,
 hǐn !kǔ-g !nē !lǐ, hǐn !kǎn hǐ hǐ, ǎu hǐn tǎttǐ ē,
 (2898) () hǐ !nē !kǎkǝn !kǝǎkǝn.

- Hé tǐ hǐn ē, hǐ !kǝǎn !nē !hǝ!hǝ hǐ !nē!lǐnēi;
 ǎu hǐn tǎttǐ ē, hǐ !kǔ-g !nē tǎbbǎ hǐ !nē!lǐnēi; hǐn
 !kǔ-g !nē tǎbbǎ ákǝn hǐ-kǎ !nē!lǐnēi; ǎu n-kǎ
 (2899) !nē!nyǎn !kǔ-g !nē !kwǎi, () !khǝu !khē; ǎu hǐn
 !nē !lǎ!lǎn, !ǰǐ !khē. ǎu hǐn tǎttǐ ē, n !kǎ-kǎ
 !khwǎ, mmǎǐ hǐ !hǎn, hǐn !nē !kǎttǐ !hǎn!hǎn ssǐn;
 hé tǐ hǐn ē, hǐ !kǎǰǎi-tǎ !khwǎ !nē mmǎǐ, hǎn
 (2900) kǐ; ǎu hǎn tǎttǐ ē, () hǎ !hǎn tǎyǎ ǎu n-n;
 hǎn ǎ, !nē kǎn, !kwǎ!kwǎ ssǎ n-n; ǎu hǎn tǎttǐ ē,

- (7215) * !k'ǝtǝn !nē ta, "Blauwputs" á, ǎu hǐn tǎttǐ ē, hǎ-ka !kǎǝn
 !hǝáka, tá, !kǎ!kǎǝn !kǝ !kǔ é.

- (7216) !kǎbbǝ-ka !ǰóǝtǝn é !gǔbǝ; () he, ha !nē !kǝáǝn kǝkǝ,
 hǎn !lǐyǎ kǐ !lǎ !ǰóě; hé tǝkǝn ē, ha !nē !kǐ !khǔ-ttǝn, hǐn kǝá
 !ǰǎu-ka-!khǝ. Hǎn !nē !kǐ !ǰǝǝbbǝtǝn; he, ha !nē !kǝáǝn

- (7217) !lǐyǎ kǐ !lǎ, hǎn () !nē !kǐ !uǎn.

Hé tǝkǝn ē, ha !nē !kǝnyǎ !kǎ-ttǐ, i. Ha !nē !kǝn tǎ ǝpǝǝ
 á. Hé tǝkǝn ē, ttǝi !nē !lǎ, ǎu ha ǝpǝǝ; ǎu hǐn tǎttǐ ē, n
 ǝpǝǝ!hǐ-ka ǝpǝǝ !kǝ ǰǎkǝ ta ssǐn ákǝn !kǎ hǐ.

And then ||kábbō's father () did possess it; when (2895)
 ||kábbō's father's father died, ||kábbō's father was
 the one who possessed it. And when ||kábbō's
 father died, ||kábbō's elder brother was the one
 who possessed the place; ||kábbō's elder brother
 died, () (then) ||kábbō possessed the place.* And (2896)
 then ||kábbō married when grown up, bringing
 !kuóbbā-āñ 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 (||kábbō'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

* !hañ+kass'ō (son-in-law of ||kábbō) gave in July, 1878, the
 following description of ||kábbō's place, ||gǔbo, or "Blauwputs." (7215)

People (that is Bastaards) call it "Blauwputs", while they feel
 that its rocks are black; for, they are slate. (7216)

||kábbō's place is ||gǔbo; () and he altogether went round, he,
 possessing, went along at the place; thus, he possessed !khūi-ttēñ
 and !xǎdú-ka-!khoa. He possessed !xǎdúbbeten (a certain water pool);
 and, he, altogether possessing, went along, he possessed !unn.

Therefore, he dug out (at) ||kǎ-ttǎ [the name of a place near
 ||gǔbo]. 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 Ǫpuōñdǎ here means both ||kábbō's son and daughter.

- ń-ń ā ʔaissē kkīyā hā-hā. Hā ōă-ken ʔaũkī ā
 ʔaissēyā hā. Tā, hā ōă lkū lkūken, ǰū ōă hā.
 (2901) Ǻ lkū ā, lnē llāń, lkōē lkām hā, () āu hā ǰōă
 ā-g lnē lkāti lkūken; ń lnē lkī ssā hā, āu ń-kā
 llēin. Au ń tātti, ń ʔaũkī llkoēn lkī lkūkā hā
 ōă, ń ʔaũkī lnē llǰām llkoēn ti lkūken hā ǰōă;
 (2902) tā, hā ǰōă lkū llǰā, () hań lkūken ǰū uĩ hā;
 ń lkū-g lnē ī, ttūi kkom̄.

- Hé ē, ń lnē ʔǰāmmā hā, āu ń tātti ē, ń ɪnaũkkō
 lkū é ʔaũddorō, hé ń lkū ǰērreýā āu lkúǰē ǰā-āń.
 (2903) Hé, ń llkuāń ʔi, ti ē, hā llkuāń ssē () lkū lnĩ há
 ē llkwāiyā, hé ń á hā ā hĩ. Hāń hĩ hĩ. Hāń há
 hĩ ń-kā lkhwā ē* ɪnaũkkō llkwāi. Hé ē, hĩ ssē
 lkū lkú kkī, lhĩń ũ ń-ń; āu hĩ tātti ē, hĩ lkū, hĩ
 (2904) ń lkhwāi. Tā, ń llkuāń () tta lkákkēllákkēn āu
 lkúǰē; ń llkuāń ttāń ń ssĩn lkúlkúǰē lkēĩ tchueń.

Hĩn ē, ń llkuāń kā lkúǰē lkēā lōă, ń llkwāi lkĩ

- (2903') * To illustrate and explain the ē used here, the narrator tells
 me that one woman says to another: Ǻ-kā lkhwāi kkāń ē ā, hē
 ɪnaũkkō llkwāi.

- (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 ᑭᑭᑭᑭᑭᑭ'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. ᑭᑭᑭᑭᑭᑭ 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 llēin, ǎu hǎ létā n-kǎ llhō; ǎu
 (2905) llkōin () nā ttā ll. ǎu n tǎtti ē, n ǎ ǎũkǐ lnā
 whāi. Tā, n lkū lnā lōǎ. N llkuǎn kǎ lǎǎ hho
 !kǎokēn. N llkwǎ lē llkō kkissē hǎ ǎu llēin.
 (2906) N lhá llkwǎ ssǎ ttúrrǔ hǎ, ǎu llēin. Hǎ lnē ()
 !ǎũǎ hǎ ǎu !kōǎ; ssī ssē lǎmmǎ lǎbbǎ. N ǎ ssǎn
 !hǎn lōǎ ǎu !gǎuē, n ǎ ssē hhittǎ ttin, ǎu
 Ohókēn-kǎ !kǎnn. N ǎ ssē lǎ hho hǎ, !kǎukǎ ssē
 hhǎ. Tā, whāiyǎ ttāiyǎ. Hé tǐ hǐn ē, n lkū-g
 (2907) lnē () lǎǎ-ǐ lōǎ, n ssin !kǎlkūǎ lǎukēn hǐ, ǎu
 llkōin, ǎu hǐ lnē !kǎǎyǎ llkōē ttin llkuōnnǎ-kǎ
 llkōin. Hǐ lkū-g lnē llkǎ lkūken au llkōin; ǎu
 (2908) kǎ-kēn tǐ, tǐ ē, lōǎ llkuǎn ǎũkǐ () ǎwē; tā, hǎ
 kǎ lkū hǎ lkǐ Ohókēn llkōkēn, ǎu hǎ ǎũkǐ ǎwǎ
 kǐ lē !khwǎ, ǎu Ohókēn llkōkēn ē hǎ ǎũn hǐ.
 Hé tǐ hǐn ē, hǎ kǎ lkū llkōin kkǐ lnǎ, ǎu ha ǎũkǐ
 (2909) ǎwē. Há lkū llēnn, () llkōē sshō llkuōnnǎ; ǎu hǎ
 tǎtti ē, hǎ ǎũkǐ llkuǎkkǎ !khwǎ ttǔ, hǎ ssē-g lnē
 !ǎũ; hǎ ssē-g lnē llǎ ǎwǎ. Tā, hǎ kǎ lkū !kǎlkǎ
 llkōē sshō llkōin.
 (2910) Hé tǐ hǐn ē, n () lkūǎ hǎ, ǎu llkōin, llkōin ssē
 llkǎ lkūkǎ kkē hǎ, n ssin há hǎ, lkūkǎ ǎu llkōin;
 ǎu kǎ tǎtti ē, n ǎ !kǎǎyǎ hǎ, ǎu hǎn !hǎmmǐ llǎ,
 (2911) ǎu n. Hǎn lkū-g lnē !hǎmmǐ, lkūken ttē hǎ, ()
 ǎu llkōin; ǎu hǎn tǎtti ē, hǎ lkū llkōwǎ llkōē ttin
 llkōin; ǎu hǎn tǎtti, hǎ llkōēn n, ǎu n !kuǎ ssin
 ssǎ hǎ. Hǎn ǎũkǐ lnē !kǎu!kǎu !khē, hǎ ssin lnē
 (2912) ddāiten-ǐ. Tā, hǎ lkū () lkūǎyǎ ttin, 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.

lkūwā. Hǎn lkū ǁǂǂǂǂǂǂ, hǎn lkūken; ǎu hǎn lkū
 ddǂǂǂǂǂǂǂǂǂǂǂǂ. Hé tǐ hǐn ē, hǎ lkū-g lně
 lkūken ttēn ǁā; ǎu hǎn táttǐ ē, lkū lkū lkā hǎ;
 (2913) ǎu hǎn lkūǂeyǎ () ǁkóě ttēn ǁkuǒnnǎ, ǎu hǎn táttǐ
 é, ǁkuǒnnǎ-kǎ ǁkóǐn é,* hé ttǎ ǁ. ǁkǎun ttǎ ǁ, hé
 ǁká-ǐ hǎ ǁnwǎǁnwǎ.

Hé tǐ hǐn ē, ǎ kǎ lkū-g lně ǁā hhō hǎ, ǎu hǎ
 (2914) lkūken ttā. ǎ lkū-g lně lě tté hǎ, () ǎu ǁnwǎ-kǎ
 ǁhō. ǎ ǎ ssě ttǎi ttǎu ǁkōen ǁgǎuě ǁǂǂ-kkō.
 Há ssě ũ lē ǁkóǐn; hǎ ssě ǁhǎmmǐ ǁkóě hhǒ ǁkóǐn,
 ǎu kǎ lkūǂǂǂǂǂǂ sshǒ hǎ. ǎ ǎ ssě ddǎǎkkō ǁkǎ,

(2915) ǁkóǐn yǎ ssě ǁká lkūken hǎ. () ǎ ǎ ssě lkū ǁā
 hhó hǎ; ǎu há lkū-g lně lkūken ttā. ǎ ǎ ssě
 lkū-g lně sshó kǒ ǁkǎu hǎ, hé ē, ǎ ǎ lně lě tté
 hǎ í. ǎ ǎ lně ǁí tǐ ē, ǁǂǂ-kkō wǎ sshǒ ǁǎn ǁgwé

(2916) sshǒ hǎ. () ǎ ǎ ssě ǁhǎmm ǁā ǂǎu ǁnēin ǁǂǂǂǂǂǂ.

Tǎ, ha ǁkwǎ sshǒ ǁhǎn sshǒ. ǎ ǎ ssě ǂǎu ǁgǎuě
 ǁǂǂ ǁǎiti, ǎ ǎ ssě ǁǂǂǂ lkūǂǂ hǎ; ǎu kǎ-g lně lkūā
 (2917) ttā ǁhō. ǎ ǎ ssě ǁkúǂǂ hǎ, () ǎu ǎ ēnēn. ǎ ǎ
 ssě ǁkúǂǂ ttssǎu, tá, ǎ ǎ ttǎn, ǎ á ssě ǁkóǐn.

ǎ ǎ ssǎn ǁǂǂ ǁnēin. Tǎ, ǁkǎukǎ sshǒ ǁkwēnyǎ.
 Tǎ, ǎ ǁhǎ ǁkuǎn kǎ lkēten hǐ ǎu ǁkhwǎ; ǎu hǎ ǁí
 (2918) tǐ ē, ǎ ǎ ttǎiyǎ () ǁkóě ttēn ǁkóǐn, ǎu ǁkóǐn yǎ ttǎ
 ǁ; ǎu ǎ ǁí, tǐ ē, lkūǐ ssǎn ǁkā kkē ǁkǎukēn.

(2913')

* ǁkǎbbǒ explains that this é is equal to ē á.

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⊙puā kkaũ, hé ē, ñ ssāñ lnē !gōā-ĩ,
 (2919) āũ kā !gōā !lgaũē ttōĩ ā* kā !kuāra!kuāra, !lkóē
 hhō !kǎ; () hǎ ssē ddaũkkō ʔwǎʔwǎ hhō !khwā.
 N̄ ǎ ssē !uhǎttē !kǎ !kǎ. N̄ ǎ ssē !xũōrrĩ hǎ,
 āũ !kǎ !kǎ. N̄ ǎ ssē !gǎ !lkóē ttĩn !kǎ; ñ ssĩn
 !xǎ !lkóē ttĩn !kǎ. Tā, !lgũ-kǎ ttōĩ kā !kuāra-
 (2920) !kuāra !uǎ sse; hǎ ssē ddaũkkō () ʔwǎʔwǎ hhō
 !khwā !kǎ.

- Hé tĩ hĩn ē, ñ !kũ ssĩn lnē !kǎ!kǎ sshō āũ
 Soñdǎg ē, ñ !nǎ tĩ† ē hĩ, ĩ. Hé ñ !xǎ!xǎ !kĩ
 ǎ í. N̄ ʔaũkĩ lnē !kǎñnǎ, ñ !kǎ !kǎ!kǎrrō-kkō,
 (2921) tá, hǎ !kǎ!kǎrrō, hǎ á, hǎ-g ñ () ssĩn #kǎkkǎ
 hǎ hǎ. Hé tĩ hĩn ē, ñ ssĩn kǎ, hǎ lnē sse !kwēĩ
 !kĩ; hǎ lnē ssē !xũōnnĩyǎ kkē. Tā, ñ !kũ-g lnē
 ssĩn !kǎ!kǎ sshō, āũ !kũ!kũ, ē, ñ ssĩn !kũ!kũ kĩ ttāĩ
 (2922) hĩ; hé ē, !uērrĩyǎ, āũ !xǎrrǎ. () Tā, !lkóĩn ssē
 !ā, !kǎ !wĩ. Hé ē, !kǎ lnē ddĩ kũĩ ttǎ !ĩ; āũ
 kǎ !kũ !nauñkkō !ā, āũ kkǎmmǎn. N̄ kǎ !kũ-g
 lnē !kurrũkǎ !ā, āũ !kǎwǎ lnē ttǎ !ĩ. Tā, !xǎrrǎ-
 (2923) ⊙puā ʔaũkĩ á. Tá, !xǎrrǎ !kērrĩ é; () hǎ !xōwǎ.
 N̄ ssĩn !kũ-g lnē !lé ñ-kǎ !xóē, āũ ⊙hókǎ !kũ-g lnē
 !lkōwǎ. Tā, ñ !kũ ssē ttāĩ, !lkō ⊙hókēn !kauĩtēttũ,
 āũ kǎ !nauñkkō !gauōkēn !kĩ !ā !xǎrrǎ.
 (2924) Hé ē, !hāũ ssē ǎrrōkō !ē ssĩ ĩ; () āũ kǎ lnē
 sshō, ñ-kǎ !xóē. Tā, ñ ʔaũkĩ ssē ttāĩ, !xóētēn-
 !xóētēn ē !xǎrrǎ; tā, ñ ssĩn !nǎ, ñ-kǎ !xóē; hé
 ñ !kwĩyǎ ñ-kǎ Gaũʔaũ ā, hĩ !kē; hǎn lnē #ēñnǎ

(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 á, 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.

(2925) hĩ; hǎn lně #ēn̄n̄ lkóǎ hĩ. Hé ē, () ñ lkě #kā sshō hĩ. Hĩn̄ ē, ñ lká!kā sshō hĩ, ǎu #kábbū; hé ē, hǎ ssē lkēten kĩ llé #kábbū ǎu ñ ĩ; ǎu hǎ lkū lkētǎ #kábbū ǎu korōhĩ; há ā, lkúǎ tĩ llā kkē #kábbū, ĩ. Áu hǎ #ĩ, tĩ ē, ñ ǎukĩ lurrūwǎ; ñ ēnēn̄ yǎ ssĩn̄ kkwē lkóǎ, tĩ ē, ñ ssĩn̄ lná hǎ, ĩ; ǎu kǎ táttĩ ē, ñ lně lǎ hĩ ñ. Tǎ, kkōĩn̄ ā, ñ

(2926') llhĩnyǎ á, ǎu kkōĩn̄-tǎ há, () hé ñ kkōĩn̄ !kuñ !kóǎ !geĩ, í. Hé tĩ hĩn̄ ē, ñ ssĩn̄ lnĩlnĩ hǎ, ñ ssĩn̄ lnĩ #kábbū ǎu hǎ-hǎ; ñ ssĩn̄ llĩ hǎ. N̄ ssĩn̄ llĩ ñ, lǎ, ǎu kǎ táttĩ ē, ñ ǎukĩ lně hĩ, ñ lkāgen-kǎ há. Tǎ, ñ lkū-g lně hĩ ñ !khwǎĩ.

Tǎ, #kábbū ā kǎ !kóǎssē lnúǎ, hǎn ā, í tǎ lká whǎ ē ttǎi lkóǎ hhóǎ ǎǎ, ĩ-g lně llā, hǎ lkóǎ lnǎlná ǎǎ. ĩ-g lně !kauĩn̄ kĩ lkóǎ ttĩn̄ ǎǎ. Há ǎ luerriyǎ, au !khwé. Hǎn lkĩ !kauĩn̄ !kuĩ, ǎu ǎǎ lnkǎĩē.

VIII.—166.

HOW !HAN̄#KASS'Ō'S PET LEVERET WAS KILLED.

(Related, in July, 1878, by !han̄#kass'ō, to explain how the story of "The Death of the !khǎũ" was told him.)

(7206') lǎbbi-ǎn-ǎn lnē lkhá ke lǎ-Ōpuǎ, he, ñ á lnē ssā, !kan̄n̄ !kam̄ ha, au kǎ ka hi kwan̄ llgǎuē lǎ-ka !kauken̄; tá, hí ē lkhá kǎ lǎ-Ōpuǎ. Hé, ha lnē

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 ǀHANǁKASS'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 ǁkaǁmi.

ddáttén ñ, ĭ. Hé tíkən ē, ha lne #kákka ke, tí ē,
!kháũ há óá ka:

(7207')

() "Tā,
Ñ kwan̄ tañ kañ llā,
!k'aū lhin̄,
!gúru-lnā-ka !kaō.

"Tā,
Ñ kwan̄ tañ kañ llā,
!k'aū lhin̄,
!ǵé-!khwaĩ-ta !kaō."

(7208') () Tsātsītən ā, kañ lké-ǻ lkaṃmǻ lǵä-᠎puǻ, au
!kouǵu; he, ha lne lkī ssa ha, au hañ !kaũwa,
hañ lne ssāñ àkke ha. He, ñ lne llgwītən ā; ñ lne
!hō!hō ha, hañ lne !kùǵe; ñ lne llǵam̄ki !kùǵe
ha. He, ñ á lne llá, lkě-ĩ ha, he, ñ á lne ssá !hō
(7209') ha. Ha lne llǵá, ha !kùǵe; he, ñ á lne () llǵá,
ñ á !kùǵe, lkě-ĩ ha; he, ñ á lne llá lkě-ĩ ha, ñ
á lne ssá !hō ha. Ha lne llǵá, há !kùǵe; he, ñ á
lne llǵá, ñ ā !kùǵe ha. He, ñ á lne llǵá, ñ ā
lkě-ĩ ha; he, ñ á lne llǵá, ñ ā lkě-ĩ ha; he ñ á lne
ssā !hō ha.

!ǵábbi-añ-añ ka, ñ ǵù ũ lǵä-᠎puǻ-ka llgwītən,
(7210') ñ () !khá ha, ñ llká té ha. Ñ ǵaúki ta, ñ !khá
lǵä-᠎puǻ. Hañ ka, ñ ǵù ũ lǵä-᠎puǻ-ka llgwītən,
ñ !khá ha, ñ ssin̄ llká té ha. Ñ ǵaúki ta ñ !khá
lǵä-᠎puǻ; au ñ tátti ē, ha ǵaúki ǵwǻ twaitən llkā
ha, au ha tt'ǵitt'ǵi, tt'ǵitt'ǵi llā. Hañ lku ĭ ǵuǻ,
au ha tt'ǵitt'ǵi llā, hañ ǵaúki ǵwǻ ttwaitən llkā ha;
he ha lne llā ssuēñ.

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,
l̥é-!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.

l̥ábbi-an̄ 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 kúĩ, n lkueń, tã, n ā ka ańtau lhiń au lkhōā, au n ʔáuki llá llgwítęn llkhóě llállná lkhōā. Hé tíkęn ē, n lne lkueń, ĭ; au n lhiń lǎ lǒä-Ōpuá. He, n lne lkueń; hé tíkęn ē, hiń lne lkhā ke lǒä-Ōpuá, au kákęn llná lkhōā.
- (7212') () Hiń lne lkhā ke lǒä-Ōpuá; hé ē, n lne ssąn ʔwā, ĭ; au n lkú ka, hi kkwēya ke lǒä-Ōpuá. Tã, hi ʔǒä ddǒä ddátten n; hiń kúĩ, n lkueń, au
- (7213') hiń ʔǒä ka, hi ssi lne lkhā ke lǒä-Ōpuá, ā n () ddǒä ssiń lkú ka, n ssiń lkú kkwēya ha, au ha kkwē, lkaũwa. Hiń lku lkhā ke ha. Hé tíkęn ē, n lne ssąn ʔwā, ĭ. Hiń lné ta, i ʔáuki ta llǎ i lnĩ lǒä-Ōpuá-kkō; au n lné ta, hi llǎuēya ke
- (7214') lǒä-ka lkaũkęn, () hiń lné ta, i ʔáuki ta llǎ, i lnĩ lǒä-Ōpuá-kkō.

Hé ti hiń ē, hi lne ddátten lké tē llā n, au lkhǎũ; au hiń ta, n ssiń kkwē, ttum̄mā lkĩlkĩ hi, au ká lkam̄ óä n ttũ, n ssiń kkwē, ttum̄ma lkĩlkĩ hi.*

VIII.—175. L.

THE THUNDERSTORM.

(Related, in December, 1875, in the Kathop dialect, by Dǎlkwǎin.)

- (5623) N kǎn llau, lkhwā kkaũwā ssĩ ō llǎ, n llau, ō lkhwā kkaũ, n ttēn kō llhā, lkēllkē llkun̄. Hē
- (7214) * Hań ka, n ʔáuki sse llgwítęn au ā; tã, i ʔáuki ta llgwítęn au ā; tã, i ta llká ttē ā. Tã, lǒä-Ōpuá ʔáuki ta ttam̄Ōpuá llkũwa; hé ti hiń ē, i ta lkhǎ hǎ, i llká ttē ya, au i ʔáuki llgwítęn ā.

() 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-kkũi-tē ɬkēyā kē, () ń ɪnǒ ɽāu ɪɬkōēn, tĩ ē, ɪkhwā ɪkuēi ɽókēn bbāitēn-ī, ī; hē ń ɪlkēɪlkē ɪlkun̄n; ń ɪnǒ ɽāu ɛēn-na, tĩ ē, ɪlkun̄n ẽ ɪkuĩ ā kǎ
- (5626) ɪnaū, ɪk'é yǎ ɬkwāiyǎ hǎ, hǎn kǎ ɪnaū, () hǎ ɪɽwāinyǎ ɪk'é, hǎ-g ɪnē ɬkēyǎ ɪk'é ā, tĩ ē, ɪk'é ɪkhōá kǎn ɬī, ɪkhwā kǎ hǎ ssē kkaū; tǎ ɪkhwā kǎ ɪkhwā ssē ǎmm ɪkhē, ǒ ɪkhwā ɽáuki kkaū.
- (5627) ɪkhwāgēn kǎ () ɪkēi ɪlōu, ɪkhwā ɪkhē; ǒ ɪlkun̄n ǎ ɬkēyǎ, tĩ ē, ɪkhwā ɽáuki ssē kkaū.

- ń ɪnaū, máma ɬkē ń, ń ɽáuki ttūi máma, tǎ, ń ɪkũ ttēn kǒ ɪlhǎ, ɪlkēɪlkē ɪlkun̄n. Hē máma
- (5628) ɬgōu, ī; () ǒ mǎmǎn ɪɬkōēn tĩ ē, ń ɽáuki ɽwǎn ń ttūi mǎmǎ. Hē máma ɪkũ ttā, ī; ń ɪkũ ttēn kǒ ɪlhǎ.

- Hē ɪkhwā ɪkũ ɪnaū, ǒ ń ttēn kǒ ɪlhǎ, ɪkhwāgēn
- (5720) ǎmm ɽwǎn, ɪkhwā ɬɣī lē ssī tsǎɣāitēn. () Hē ɪkhwā ɪnaū, ssīten kǎn ɬī, ɪkhwā kǎ ɪkhwā bbāitēn, hē tĩ ɪkũ ddī kũi ttān-ttān ɪkhwā ɪkǎnn ɪhǎn ssī
- (5721) tsǎɣāitēn, ǒ ɬɣī () kǎ lē ssī tsǎɣāitēn ẽ; ssīten ttān ssī tehun̄ntchun̄n ɪkhē, ǒ ssīten ttā, tĩ ē, tĩ ɪkũ ddī kũi tǎ ɪlgā, ā ɪkan̄n ɪhǎn ssī tsǎɣāitēn. Hē
- (5722) ɪkhwā () ɪnaū, ǒ ssī ɽáuki ɪkan̄n ɪkan̄n ɪhǎn, ssī tsǎɣāitēn, ɪkhwāgēn ǎ ssī tehūēn ē, ssī tsǎɣāitēn ɪkũ ddī kũi ttān, hē ɪkǎinyǎ, ī; hē ɪkhwā bbāitēn,
- (5723) ī, ǒ ssī tsǎɣāityǎn ttān hē () ɪkǎinyǎ.

Hē ɪkhwā bbāitēn ɪkĩ ɪkhǎi ɪhǎn ɪlā, ǒ ssī; hē ɪkhwā ɪnaū ɪkaū ā ɪuhĩ ɪkhē ssī ɪnēin ɪkhā, ɪkhwā bbāitēn ɪkĩ hǎ, ī.

- (5724) Hē máma kkuĩ: () “ń ń ń ń ń!” * Hē táta

(5724')

* An exclamation of suffering or pain.

||*kun̄n*.* And mamma said to me, () did I not see (5625) how the rain was lightening; that I did like ||*kun̄n*; did I not know that ||*kun̄n* 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 ||*kun̄n* 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 ||*kun̄n*. 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

* ||*kun̄n* 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).

- ttūtū máma ǒ tī ē, ts'á-ddě inǒ ā ddī yǎ; !khwā-kǎ
 hhouūitenhhouūiten inǒ inǎ hǎ, hě hǎ lǐlǐn? Hě
 (5725) máma !kēyǎ táta ā, tī ē, () tī ttǎn, !khwā !kanǎn
 ttǎerri hó hǎ ttū; hě tǐken ē, hǎ lǐlǐn, ī. Hě
 máma kū-kkúiten !kē, ssǐ !kuǎn kǎ, ssǐ ssē !kūken
 (5726) ttǐn; ssǐ-kǎ ddiddī ē, () ssǐ ǎúki ka ssǐ kwǎn
 !hum̄m hǎ, ǒ há !kēyǎ ssǐ, ǒ kkum̄m-ǒpua ā ǎǎnǐ.
 Ssiten !kuǎn kǎ, ssǐ ssē-g ině !kōen, ǒ ssǐ ǎúki
 ddóǎ ǎwǎn ssǐ ttūi, ǒ há !kēyǎ ssǐ.
 (5727) () N̄ !kuǎn !naū, ǒ máma !kē n̄, n̄ ǎū ttū
 !hǎ, !kē!kē !kuūn, n̄ !kuǎn ǎúki kǎ n̄ ttú; n̄
 !kuǎn á !kōen, tī ē, !khwā !kuǎn ā, kǎ hǎ !khǎ
 ssǐ, 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 *ṛkuṇṇ*,—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 gwai-^opuáken ǎ !káuǎ há ǎká ē ǎ. !kwá
lāitiken ǎ !káuǎ há ǎká ē ǎ, ǎu hǎn táttī ē, há ē
lāttī-^opuá, hé tī hiń ē, há !káuǎ há !kún lāitī-kǎ
há ǎká, ī; ǎu hǎn táttī ē, há ǎká lāitī ē ǎ.
- (358) !kwá gwai-^opuáken táttī ē, () há ē !kwá gwai-
^opuá, hé tī hiń ē, há !káuǎ há ǎká ē ǎ, há
!kún gwai, tá hí ǎká * ǎu há ǎká. !kwá gwai-
kōken, ǎúki !káuǎ há ǎká; !kwá lāitī-kōwáken
ǎúki !káuǎ há ǎká.
- (359) () Hé tī hiń ē, !kwá gwai !káuǎ há !kún ē ǎ,
hī kǎ há ǎká † ī; hé tī hiń ē, hǎn !ně kōkóǎ ǎu
há ǎká, ǎu hǎn !ně !kǎń-nǎ !nwá, hǎn !ně kōkóǎ
ǎu há ǎká ē ǎ, ǎu hǎn !ně !kǎń-nǎ !hǎu.
- (360) () !kuí gwai-kōken !keinyǎ há !nuńtū ē ǎ; hǎn
!ǎǎm !keinyǎ há !nuńtū ē ǎ. !kuí lāitī-kōken
!keinyǎ há !nuńtū ē ǎ, ǎu hǎn táttī ē, há !kún
- (361) lāitī ē ǎ; há !ǎǎm !keinyǎ há !nuńtū ē ǎ, () ǎu
hǎn táttī ē, há !kún gwai ē ǎ; há !ǎǎm !keinyǎ
há !núńǎ.

!kuí lāitī-kōken ǎúki !keinyǎ há !núńǎ; ǎu hǎn
táttī é !kuí lāitī-ko !ǎǎhĩ; !kuí lāitī-kōken ǎ !keinyǎ
há !núńǎ, há ǎkĩ.

* This word should probably have been written !ǎǎ here.

† Probably !ǎǎ.

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 ǀxáken-an̄.)

- (10404) Ha óä ǀkwaíyau, a ǀkau ǀkam ha ǀpuáǀai,
Káuëten-an̄ ǀhana.
N̄ than̄ á, ǀkau ǀkam ǀkábbe-tú * ǀká.

IX.—99.
B.

BUSHMAN PRESENTIMENTS.

(Given in February and March, 1873.)

- (2531) ǀxam̄-kǎ-ǀké-tǎ ǀgwē, ē ǀlétǎ hǐ éñ-éñ. Hǐn
#kǎkken, hǐn ddǎrraken, hǐn ǀkǐ ssǐ ddǎrraken-
ddǎrraken hǐ éñ-éñ. Hǐn ǀxū hǐ; ǀkuítēn ǀkū
(2532) ǀkóāken kkwē, āu hǎn táttǐ ē, () hǎ éñ-éñ
ddǎrraken. ǀkábbōwǎken ā ǀkhwaíyǎ, há ā, ǀkerrū;
ǀkammmān ā ǀkēĩ ǀāu; há ā, ǀxam̄-kǎ-ǀkuí tǎ ǀnǐ
(10403) * ǀkábbe-tú, or “Willem Streep”, was a son of the informant,
ǀxáken-an̄, an old Bushman woman who was with us for a short
time in 1884.

- (10404') * ǀxáken-an̄ 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, *!kwaiyāu*, 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-tū'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.

ã á *; ău hā † ă ddárrakă. ǀχám-kă-ǀkétēn ǀnǐ ǀnǐ,
 (2533) ǀkǐ ssā ǀk'é, ăú hă-hă. () ǀχám-kă-ǀkétēn ǀkāmă,
 ǀkǐ ssā ǀk'é-kuiten.

ǀχám-kă-ǀkuiten ǀnaú ttwī ttss'órō-kēn, hăn ǀkām
 ttwī ǀkhwaitēn, ăú ǀkāmăăn tăttǐ ē, ǀkuǐ ttăi
 ssǐ ddárrakēddárrakēn hă ěń-ěń. ǀkúkogēn ǀnē
 (2534) ǀkām () ǀkúkō, ā ssā; hăn †kăkkă ǀkăukēn:
 “ǀgōă ǀgaúě yyū ǀkōĩn, tă, ǀkōĩn ttă ssā; hǐn ē,
 ń ǀkām, hă ěń-ěń-kă ttwī ttss'órō-kēn ǀkhwaitēn.”
 ǀkăukăkēn ǀgōă-ĩ; ǀkăukăkēn ǀnǐ, ǀkuiten ssā. Hǐn

(2535) () †kăkkă hă ôă: “ǀkuǐ ttăn ǀkē ssā.” Hă ôăkēn
 †kăkkă hǐ: “ǀkōĩn ttăn ǀkē ssā; hă hă ssǐn ssē
 ssē ń-ń; hă ă, ń ssǐn ǀkāmă ǀkǐ ssă hă-hă; ăú
 (2536) hă-hă-kă ttwī ttss'órō-kēn ǀkhwaitēn. ǀ () ǀkųán
 kă, ũ ssé-g ǀnē ǀwōēn; ăú hă ǀkųán ǀkēĩ ǀlău, hăn
 ǀnē ǀkē ssă. Tă, ú kă †nwăĩ, ń-kă ǀkām; hē kă
 ǀkū ǀkēĩ ǀlău.”

Hăn ǀkām hă ǀkăũǀkăũ; hăn †kăkkă ǀkăukēn:
 (2537) () “Whăĩ kăń ttă ssă, tă ń ǀkām †hă†hăĩn.
 ǀkăĩ tteu ǀkăo † ǀkē ǀkhé, ú ssē ǀgōă-ă, tǐkēntǐkēn-kă-
 kū. Tă, ń ǀkām, whăĩ-tă ǀkām.” ǀkúkókēn

(2538) ǀhúmm hă: “ǀ kăń kă, ǀkăukēn ĩ; tă, () whăĩ

(2532') * á = ăú hă-hă.

† hă = hă-hă.

(2537') † The Brinkkop has two names, ǀχăũ and ǀkăo, 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.

- kā !kúrrūkā ssā; tá, ||ǵāu lkē !khē, hā !kuǵān
!ǵōwā; hǐ ssē ||kōēn lgáppēm !kó !k'āu. Hé ē,
hǐ ssīn ||kōēn !k'āu-kā-kū, í. Hǐ ssīn kkwān
(2539) ||kōēn !nǵāttēn!nǵāttēn () ○hóken !kál!kǵāttēnddē *;
tá, whāi tā ttāi dāmmā !kóētā ○hóken !kál!kǵāttēnddē.
Tá, ○hókā !kwaīyā. !kuírri!kuírriēn ||ǵām !nā.
(2540) Hé ē, whai tā ssá, há lē ttīn hǐ. Tá, () !kuírri-
!kuírri !kuǵān kkérrūwā. Tá, ǐ kā !kuēi ttā, ǐ
ǵā !kām̄m̄ ǐ !kuē!kuēēten; āu ||ǵáukā ssē ddērrī
hǐ. Tá, ǐ lké tā !kām̄m̄ ||ǵáuken; āu kā ssē lká
(2541) whāi. Tā, ǐ sshó kō () !kām̄m̄!kām̄m̄ !nūnttē
āu ǐ ttss'ínǵū, hé ||ǵáuken kā ddērrī hǐ; āu kā
!uhāiyā whāi. Whāi !kú !nē !nū!nū ttīn ǐ ttss'i-
ǵū." !kúkóken !húmm̄ hā: "ǐ ǐ !kā."†

* * * * *

- (2554) Hé tǐ hǐn ē, í kā () !ké!ké, ǐ; āu !kām̄m̄-mā
!kuēitā, āu ǐ !kām̄m̄ !kí ssā tehūēn, āu tehūēnyā
!nē ttāi !kō ssā, āu !nēin. Í-g !nē !kām̄m̄, ǐ !nwā-
(2555) !nwā, āu í !kām̄m̄ whai !nwā !ǵórroken; ()
hé whaiyā ttāi ssī !ǵórroken!ǵórroken ○hóken, í.
Í !kuēi ttā, ǐ !kām̄m̄ ǐ !nā; āu í ssē ||kāu whai
!ké!lkéi. Í !kām̄m̄ ǐ ǵū, āu whai !kǵttū-kā !hóaken-
(2556) !hóaken; ǐ !kām̄m̄ ǐ () tsǵǵāiten, āu whai
tsǵǵāiten-tā !uē!uē. Ttóiten á, í tā !kām̄m̄ !kām̄m̄;

- (2539') * ||kāē "inside", !kál!kǵāttēnddē "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.

ǎũ hǎ ttáí ttáũ lkuáíiten l[̄]kāmm; ǎũ llgū wǎ é; ǎũ
l[̄]koĩn yǎ lkuēitǎ; hǎ ttǎ lí.

- (2557) Hé tǐ hǐn ē, () tchuēn kǎ lnē bbāí í í. Hǐ lkū-g
lnē ttáí l[̄]gwé hhō llē lnēin. Hé tǐ hǐn ē, í kǎ-g
lnē lkāgen kkaũ lkāũ tchuēn lnwǎ; ǎũ í-g lnē
(2558) lkāgen kkaũ lhanũ llā. Tá, tchuēn ē, () hǐ
l[̄]kwāiyǎ, hǐ lké kǎ k[̄]kām[̄]opuǎ ttáí ssǎ; ǎũ í-g
lnē llgaúǎ lnēin-tǎ l[̄]k'ǎnũ *; ǎũ hǐ †, tǐ ē, í sshō
opuoin ttēn-ǎ ǎũ llkuoinǎ-kǎ opuoin. ǎũ í lkēi
(2559) llāũ, í () opuoin ttēn-ǎ, ǎũ llkuoinǎ-kǎ opuoin.
Hé tǐ hǐn ē, í ǎũkǐ tǎ opuoinopuoin ttīn ǎũ
llkuoinǎ; ǎũ í lkuēittǎ, í l[̄]kāmm. Tá, í lké tǎ-g
(2560) lnē l[̄]kāmm, ǎũ tchuēnyǎ lnē ttáí; ǎũ () í-g lnē
l[̄]kāmmǎ lkǐ ssǎ tchuēn; ǎũ tchuēnyǎ ttáí ssǐ
ddǎrrakenddǎrraken hǐ l[̄]kwǎlkwāgen. I-g lnē
l[̄]kāmm í llkāllkǎttũ; hē llǎúken kǎ ttss'āmm-ǎ
(2561) hǐ; ǎũ í-g lnē lkāmmaĩn llā. () Hé tǐ hǐn ē,
í lnē l[̄]kāmm, í.

- Hé tǐ hǐn ē, lkāúken-opuoinnǐ ǎũkǐ ttǎ llgaúǎ-
llgaúǎ lētǎ lnēin, í; hǐ lkū kkań, llgaúǎ lkāũ
(2562) sshō; hǐ ssē lkwān í; ǎũ hǐ lnā tchuēn, () ǎũ
tchuēnyǎ ttáiyǎ hhē tǐ. Hǐ ssē lkwān mmúmmũ
í; tǎ, í lké tǎ, ssuēnssuēn tǐ kkań, l[̄]koēn lkǐ hǐ;
ǎũ hǐ kkań lkāũ sshō. Hé tǐ hǐn ē, í tǎ-g lnē
(2563) kǎkkǎ í () lkāgen, tǐ ē, lkāúkǎ llkóǎ lnā tchuēn.
Hǐn ē, hǐ lnē lkwān. Hǐ lnē lnē hhē tǐ †; ǎũ hǐ
lnē, tǐ ē, tchuēnyǎ ttáí lkēi ttǎ hǐ; ǎũ lkāúken-
(2564) lkāókǎ lkuēi-ũ, hǐ llkāllkām-mǎ. () Í sse ǎrrōkō
(2558') * lnēin llkāē-tǎ l[̄]k'ǎnũ, "the shade of the inside of the hut."
(2563') † Tǐ ē l[̄]kwāi, 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, ău lkaó á, hă llkam ttā; hă tchuēnyă ttaiyă hă. Tchuēnyă ttai !uhí-ttā, tchuēn ā hă *;
 í ssē arrōkō llūn hō hă; ău hă !naunkō ttēn
 (2565) !hīnyă. Í ssē !khē ākken ău () tchuēn, í ssē ʔăukī
 !xuōrrī lā !khē tchuēn; í ssē !xuōrrī !uhí !khē
 tchuēn, tí ē, !xwē-lā nā ttai !kē !khē hī.

IX.—104.
 B.

DOINGS AND PRAYERS WHEN CANOPUS †
 AND SIRIUS COME OUT.

(Given in October, 1873.)

- (3348) !xam-kā-!kétēn lni !kuáttēn-!kōugen, hīn †kákka
 (3349) !khwā: “!nákki ○hó !ké; () n̄ !kwē !hō hă, n̄ !ká
 !kóittē, tā, !kóittē !kammenya llxē; !kóittē ssān
 !karrakā hī; tā, hă kā ʔăowă !hīn ssā; !lkóin ssē
 !kākā † !lkōā hī !kóittē tsaxău.”
 (3350) !kúttōken !hīn ssā; !kétēn () !kēyă hī !kāgen:
 “!kúttāu kăn !ké ssā;” hīn †kákka hī !kāgen:
 “Ū kkóă ssē !kā hī !kúttāu.” Hīn †kákka hī
 !kāgen: “!kú ddī xă ā lā !kúttāu?” !kúkōken
 (3351) †kákka !kúkō: “Ī () !kā kă-g lā !kúttāu.”
 (2564') * ā hă = au ha-ha.

† Four names given by the Bushmen for Canopus are as follows:
 !kēissē; !kuáttēn-!kōugen; llkōăggū; llxē-tă-!kuáttēn-!kōugen.

‡ It is possible that !kākā should have been written
 !kăllkă, 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 kǎn kǎ, ǎ ssē lkā hí
!kúttāu; lkóĩn ssē lkǎĩlkǎĩ lhā hí; !kúttāu ssē

- (3352) ʔǎũkĩ ʔǎwǎ () lhĩn ssē.” !kúkōken #kákka hə
○pũǎ: “Hó ssā kkĩ ○hó !kwā lkē, n !kwé !hō
hĩ, n lká !kóittē; !kóittē ssē lkō, lkēlkē !kúkkō
!ʔkóǎ-ggũ.”

!khwán hhó ssā hə ○hó !kwā, hǎn !kwé !hō hĩ.

- (3353) () Hǎn lkǎ !kēn !kúttāu*; hǎn #kákka !kúttāu
ssē ddábbǎ lkēlkē !ʔkóǎ-ggũ. Hǎn !kúttēn; hǎn
!kúttēn !ʔkóǎ-ggũ, hǎn !kúttā !kúttāu; hǎn lnē
hĩ ǎu lí; hĩ ssē ddábbǎ lkēlkē hĩ lkāgen. Hǎn

- (3354) !gǎbbetēn tí () !kēn lí ĩ. Hǎn !gũ-ttĩn !pũĩn.

Hǎn kkǎn lhĩn, hǎn ssuēn; ǎu hǎn ʔǎũkĩ !kǎnnǎ
hǎn ttā; ǎu hǎn táttĩ, hə ttábbǎ kkĩ lē !kúttāu,

- (3355) ǎu lkóĩn-tǎ !kǎrraken!kǎrraken; !kúttāu ssǎn ()
!kǎrrǎ lhĩn ssē.

!ké-tǎ-lkākaken !kāgen kkǎu !ʔkǎ !ǎē; hĩn ttǎi
!kǎrrǎ ttē hĩ !gǎ.

* 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.‡

* ||*kóä-ggú*, "Canopus," and ||*kúttāu*, "Sirius," are both female (3351') stars, ||*kábbo* 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 Ihan†kass'ō, from personal observation.)

- (8054) Ikágen Ilkuañ kǎ Ikũ Ikén, hhō ũ !k'ǎũ ē Ilkaũ tā, hhó ũ hĩ; he, hí Ině í, Ikén Ihin !k'ǎũ *
- (8055) ē Ilkhóë Inǎ. Hě hí Ine Ikhuĩ hĩ; hi Ine Ié () Ilkhō hĩ, au Ihò. He hi Ine !gwĩ ttē hĩ, hi Ine Ikĩ !kúiten hĩ.

He, hí Ine !Inǎu, hí !kúiten Ilā, hi Ine ttǎĩ tǎu ttúrru Ikē, hĩ í ttúrru Ikē-ta-ttúken; hi Ine Ihin hĩ. He hi Ine Ikĩ Ilā hi, au Iměin.

- (8056) He () hi Ine !k'ǎiten !kǒǎ, † !k'ǎiten kúĩ nnǎi-nnain ‡ hĩ. He, hi Ine !k'ǎiten Ikē, hi Ine !ǎam-ki !k'ǎiten ddĩ kúĩ nnainnain Ikē. He, hí Ine Ilkhóë ttē Iké au !k'ǎũ; he hí Ine IlkǎIlká !k'ǎũ. He
- (8057) () hĩ Ine IlkǎIlká !k'ǎũ, he hí Ine ddĩ kúĩ ákken !wěĩ !k'ǎũ, he hí Ine ttērri § !k'ǎũ, í. He, hí Ine

- (8055') * !k'ǎũ IlkéIlkéya !kaũōken ē Ikĩ tchuen ē Ilkhóǎ hĩ kakǎiten. Hin ē, !k'ǎũ ē !k'é ddĩ !kǒǎ, í, hi Ikĩ tchuen ē Ilkhóǎ hĩ. !k'ǎũ Ine !kiya.

- (8056') !k'ǎũ !kiya, !k'ǎũ ē, !k'é !llé hĩ, hin !ken!ken hō, í. Hin Iné ta: !kǒǎ-ttũ, í; au hin tátti ē, hi !ken, ddā !khǎ-ttũ, í. Hé ti hin ē, hi Iné ta: !kǒǎ-ttũ, í.

† !k'ǎũ ē, hi ddĩ !kǒǎ, í.

- (8058') !k'ǎũ Ilkuañ é; hin !ku Ilkòwa; !k'éten !ku-g Ine !k'ǎiten, hin Ilkòwa. He, hi Ine hhùruken hĩ; hhùruken Ihin, !k'ǎũ ē tt'ánya. He, hí Ine ttórottóro !hō Ilā, !k'ǎũ ē !uérriya. Hin Inǎu, !k'ǎũ ē tt'ánya, hi Ine ttórottóro !uhĩ Ilkhō Ilā hĩ, au !kĩ.

- (8056') † !k'ǎiten ddĩ kúĩ Ilkhō !hù hĩ. Ilkuañ !uhĩ Ilkhóǎ hĩ au !kĩ.
- (8057') § Hĩ Ilkuañ tábba hĩ; hĩ Ilkuañ tábba, ddĩ !kǒǎ, 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')

- 11nǎũ, hi ddá !koǎ !khwí-lú, hi lne !kann!kann !kwā
 (8058) hhǒ †gwǎi, hi lne ttórokenttóroken () †gwǎi. Hi
 lne !kann!kann, tté 11a †gwǎi. He, hí lne †ǵáinu
 kúí ákken 11wéí †gwǎi; hi lne tterriya ki 11kǎiten
 !koǎ. He hi lne †ǵánnu ha, †ǵánnu ha, †ǵánnu
 (8059) ha, ddí kúí ákken 11wéí () ha, hiñ lne !kauäken
 !hǒ 11á ha.* He, hi lne ddí !koǎ-Opuǎ ā †enni, há
 hā ʔáuki ákken 11ká ha. Hi lne !guí !koǎ au ssuén,
 au hí ta, !koǎ sse ʔáuki !k'árraken. Hé tiken ē,
 (8060) hi () lne !guí !koǎ au ssuén, au !koǎ !naúnko
 !káä, au !koǎ !kāgen 11kò, !koǎ lí-ttúken !naúnko
 !káä; au hí ta, !koǎ sse 11kò, au !koǎ !kí ssuén.
 (8061) He, hí lne !kauäken !hǒ 11á !koǎ; hi lne ddí ()
 !koǎ-Opuǎ; hi lne ddí kúí ákken 11wéí hǎ. Hi lne
 !kauäken !kā !hǒ 11á !koǎ-Opuǎ au !koǎ !kérri; he
 hi lne hhó ssa, †gwǎi-kǎ tí-kkō; hi lne 11ǵámki
 11kǎ11kǎ hi. Hí lne térri hí; hi lne térri kúí ákken
 (8062) 11wéí () hí; hi lne !hǒ 11ā hí. Hi lne 11ǵámki
 ddí !koǎ-Opuǎ-kkō, !koǎ-Opuǎ a kkiya. He, hí lne
 !kauäken !hǒ 11á ha. Hí lne 11nǎũ, !koǎ lne 11kò,
 (8063) hí lne 11ǵámki ddí !khou,† hi lne !ǵúí hi; hi ()
 lne !ǵúí hí, hi lne !ǵú kúí nnajinnajin hí. Hi lne
 !gommm 11khóë 11khǒ hí au !koǎ; he hi lne kkù lē

(8059') * 11kyañ ka, ha sse 11kò.

(8062') † !khou tsaǵáiten 11kyañ !hóäka; !k'éten 11né ta, !khou ttǵí,
 i, au !k'éten tátti, hi hiñ !khou 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 !kâû or !âû. (See IX.—185, and also illustration.)

† (They) wish that it may become dry.

‡ The berries (*lit.* "the eyes") of the "Doorn Boom" are (8059') 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 !guž, seems also to be found on this tree.

!khoa. Hi ine !kũ, au hin tátti ē, !khou ē †ǎ†áppem,*
hé !ké!kéya !kwāě.

(8064) He, hí ine !naũ, wái () yǎ !ná, !kuĩ gwái ine
!khá wāi, hi ine !kuén lē wai !gaũ, au !kōǎ, he
!kuĩ gwái ině !kĩ !kùiten ||ǎúken; ha ine !kĩ ||ā
||ǎúken au !nein.

(8065) He !kuĩ láiti ine ||á () kkù lē ||ǎúken au !kōǎ
||kān. He, ha ine !ǎúǎ ||ǎúken; he, há ine !naũ,
||ǎúka ||kā, ha ine !kĩ !hin !kōǎ, au lí, há ine !kén
!hin ||ǎúken, au !kōǎ, he, ha ine !hó !kōǎ, í; au há

(8066) ka, () ||ǎúka ssé kkũ sswēi.

He, há † ine ||ǎ, há !kam ssa !kōǎ, he ha ine
kkù lē !khoa, ha ine !ǎúǎ ǎ.

He, hi ǎúki ||ǎmki !k'áiten,† au !kōǎ ||kān ǎ

(8067) ||ká !khé, au hí ta, ha sse ǎúki () !kĩ.

(8064') * Hin ine dērri !kōǎ-ka tí ē !nùn, au hin ka, hé !khou, hí
sse kkũ †ǎ†ápp, au !kōǎ-ka tí ē !nùn.

(8066') † !kuĩ gwáiya !ku tǎbba !kĩ wái-ta !nwā, ggaúru !kĩ hi.
!kuĩ láiti !ku tǎrri !kĩ !kwoń!kwoń.

(8066') † i.e. !k'áiten !kwāken.

||ǎm-ka-!k'éten íya, au hin tátti, hi ǎúki !kĩ !kō. Hi !kyań
(8067') !kou !hóǎ !kwǎ, au !kou ǎ !khē () !k'ǎũ, au hí ine !kań-na
!kou a !kĩ ha ||kéĩ, hi ine !k'áiten ǎ; !k'áiten, !kĩ !kwǎ; au hin
tátti ē, hí ta, hi sse !ǎúǎ ha, hí 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 *!kwāiē*.

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.

!han̄kass'ō further stated that his wife, *Syúóbbā-!kēn*, had been taught to make pots by *Kkōē-ān̄* (an elder sister of her mother, *!kyábbā-ān̄*), and also by *!x̣ū-ān̄* (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 lkhúken ē ā; lkhúken-ka tī ē, lkoū lkhé ha tsĩnχu. lkhúken lúkenlúkaken lně ē ā, hé ē lken-lkēn ss'o tũ.

(6084) N̄ ɽaúki ɽénnā tī ē, whāi-ta () lkuérri † lnũ é. lnábbaken lkuān ā ā, Ohóken lkuān é.

Íten lkū lnuāi lkañn lŵke lí ā. Hé tī hĩn ē, lítē lně lká kaũĩn há-ka tī é ā. Hĩn lně lkhōu lhóaken.

IX.—185.
L.

!AŨ.

(Given in January, 1878, by Ihañ+kass'ō.)

(6082) !kwáken lkuān é; !kaũ!kaũ é; !χaĩn-ka-lkuítē lkū e dā ha.‡ Hān lkū-g lně tábba hā; hān lku lkum̄m hā, ō !guára.

!kúitē lku ē, i hĩ hĩ.

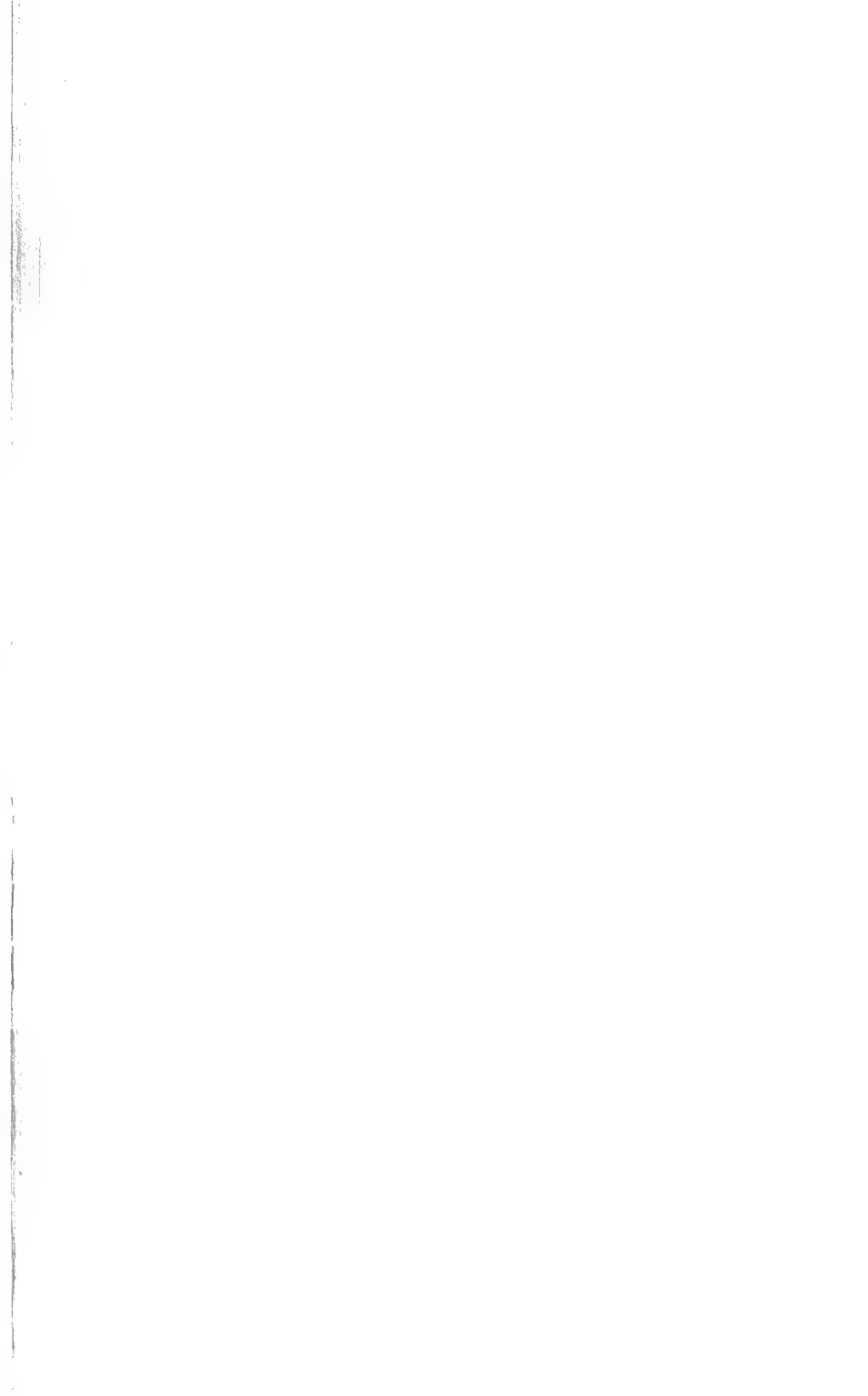
(6083') * !k'é-ta túken kan ē !kóuwi hĩ.

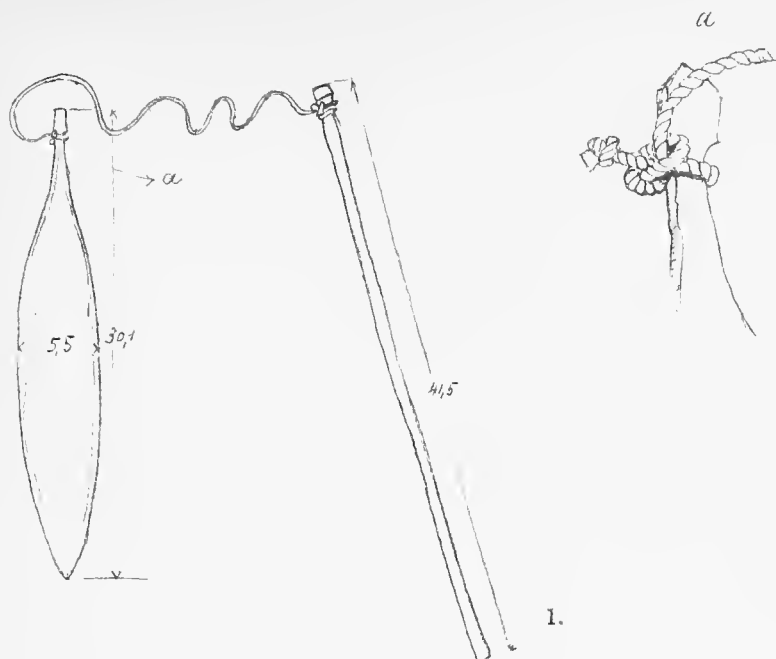
(6084') † Hān lkóé !khe ā, hān lkoūta !kwá. Hān lkāinya.

(6082') ‡ Ha lkuān ddi, !kaũ!kaũ ē !k'ū, au !guára.



1. Plaything, made by the !kun. 2. The !khū, or Bushman Soup Spoon.
(Nearly half-size.)

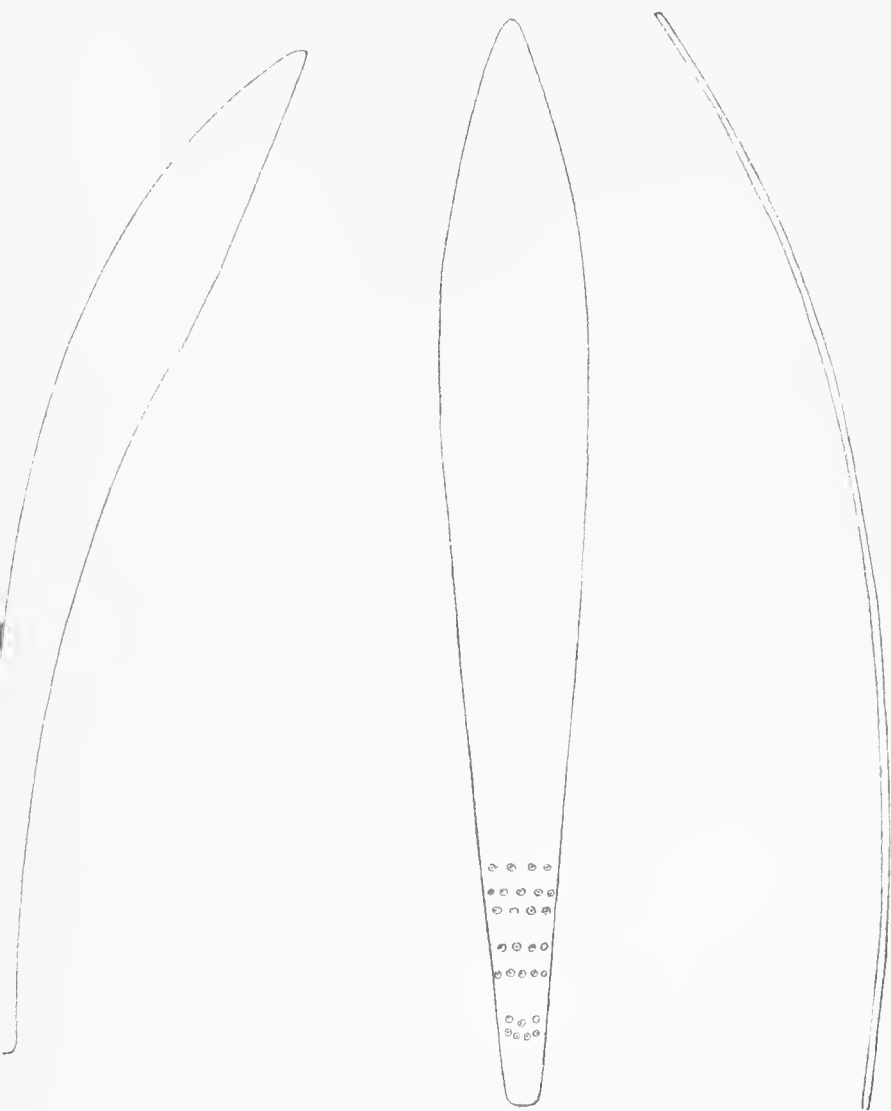




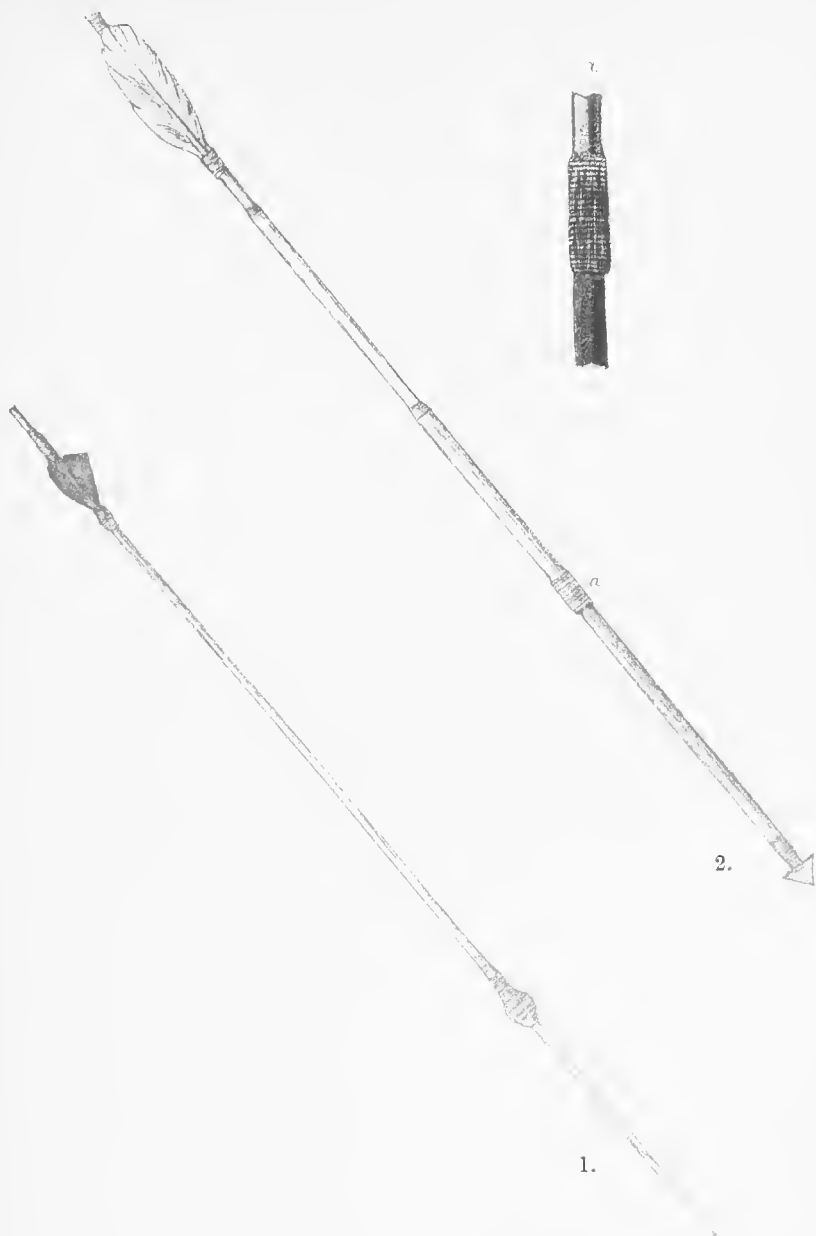
Length of string in Fig. 1 = 48 cm., in Fig. 2 = 54 cm. Thickness of wood about 3-4 mm. The edges are sharpened.



Instruments similar to *lgōn-lgōn*, made by the *!kui*.



A shaped rib bone called !āũ, used for eating certain food.
 ($\frac{2}{3}$ of actual size.)



1. Arrow made by the !kun.
($\frac{1}{2}$ size.)

2. Bushman Arrow.
($\frac{1}{6}$ actual size.)

a. Section showing red marks by which the arrows are recognised
by Bushmen.



!khuin gwai

!khuin gwai, male steinbok. *!khuin gwai*, March 2nd, 1879.

!khuin gwai, male steinbok.

!khuin gwai, female steinbok.

!khuin gwai, Feb. 28th, 1879.



!khuai gwai, female gemsbok.



!khuai gwai, male gemsbok.

!khuai gwai, Feb. 28th, 1879.

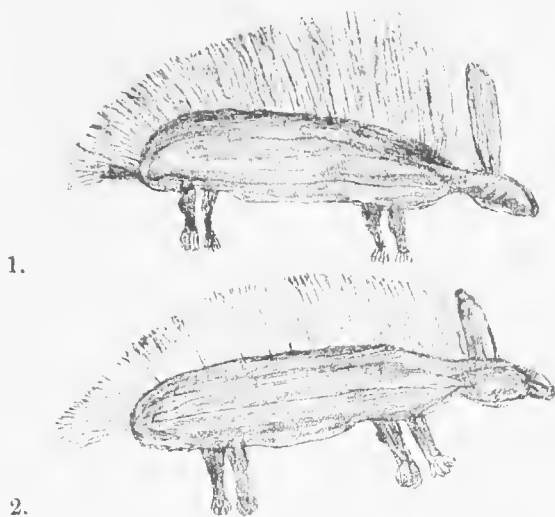


!khuai gwai, female springbok.

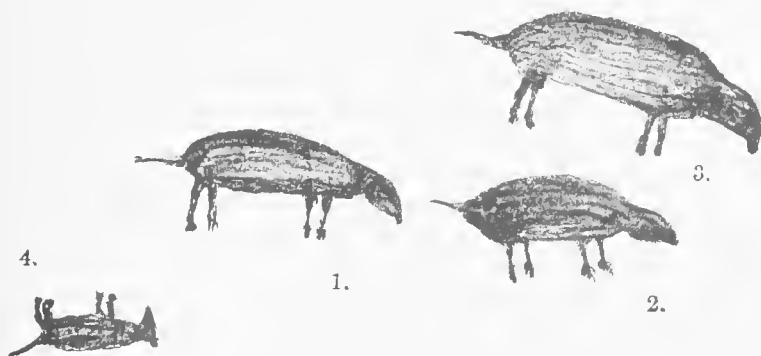


!khuai gwai, male springbok.

!khuai gwai, Jan. 20th, 1879.



1. |xó gwāi, male porcupine. 2. |xó ^áāiti, female porcupine.
 |hdi-kass'ō, Nov. 24th, 1878.



|kǎo, Suricata Zenick, or "Mierkat."

1 and 2, males; 3, a female.

4, a jackal which chases them.

|hdi-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 Ihañ+kass'ō.)*

- (6127) Hi ɪkuaɲ ɪhĩn, ɪkauɲ ɪkhõ ɪhõ, ǝ ɪkoǎ ttú.* He
ē, hi ɪne ɪhĩn ɪkhõ ɪnũĩ, ĩ. He, hĩn ɪne ɪkē, kúĩ
- (6128) ta ɪkwĩ, ɪkoǎ ǰúǰũ, () ĩ; ǎu hĩn tá ɪkoǎ ssē ɽwā,
ǎu hĩ ɪnē ɪkaúken ɪkoǎ.
- ɪk'ē-ta ttúken ssē ɪhĩnɪhĩn ɪkaũ ɪkhõ whái ɪnuũtu,
ǝ hĩ ɪnoǎɪnoǎ †; hi ssē ɪk'õǎ, ǎu whái ɪnuũtuken ɪne
- (6129) ɽwā; ɪkā () ti ē, whái ɪnuũtu ɪkuǎn ɪkúéĩ ũ,
ǎ, ɪká ti ē, ssí tá ɪkérɪtɛn, ĩ. Whái ɪnuɪnuũtuken
é; ssítɛn ɪné ta ɪkérɪtɛn, ĩ. Hĩn ɪkuǎn ɽwā, áken;
- (6130) ǎu ssi ɪhĩn ɪkaũ ɪkhóǎ, ssi ɪnoǎ. () Hĩn ɪkuǎn
ɽwā áken, ǎu ssi ɪhĩn ɪkaũ ɪkhóǎ ssí ɪnoǎ. Hĩn
ɪkuǎn ɽwā áken, hĩn ɪkuǎn ssákenssáken, ǎu ssi
ɪnē ɪk'õǎ; ǎu ssítɛn ɪne ɪhĩn ɪkaũ ɪkhóǎ ssi ɪnoǎ.
- (6131) ɪkoǎ ā ɪk'ē-ta ɪkāgen () ɪkaúka, hǎn ɪkuǎn ɽwā
áken. Hé ti hĩn ē, ɪk'ē-ta ttúken ɪkuǎn ɪk'õǎ áken,
ĩ; ǎu hĩn tátti ē, ɪkoǎ ā ɪk'ē-ta ɪkāgen ɪkaúka, ɪkuǎn
- (6132) ɽwā áken. ɪkérɪtɛn ē ɪk'ē-ta ttúken ɪhĩnɪhĩn ()
ɪkaũ ɪkhóǎ ǝ hi ɪnoǎɪnoǎ ɪkuǎn ɽwā áken; ǎu hǎn
tátti ē, ɪkúĩ ɪǎti ā tába ttwǎĩ, ha ɪkuǎn ǎ tába hĩ.
Hé ti hĩn ē, hĩ ɪkuǎn ɽwā ttwǎĩ, ĩ; ǎu hĩn tátti
- (6133) ē, hi ɪkuǎn () āken. Hé ti hĩn ē, hĩ ɪkuǎn ɽwā
ttwǎĩ, ĩ; ǎu hĩn tátti ē, hi ɪkuǎn āken.
- (6127') * Whái-ta ɪhõ. Hĩn ɪku-g ɪne ɪkáɪká whái ɪxóuǰũ, whái
ttē-ta ttú; hĩn ē, hĩ ɪne ɪnǎũ, hĩ ɪne ɪká, hĩn ɪne ɪhĩn ɪk'ǎũn
ɪkhõ hĩ, au ɪkoǎ ttú; he hĩ ɪne tátǎ ɪkoǎ, ĩ.
- (6128') † Hi ɪnoǎɪnoǎ ɪnǎɪnǎ tssí.

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 !kuañ hō úĩ whai !nuñtu-ka ttũ* ; he ē, hǎ ine t̄um̄m whai !nuñtu-ka !koñ, ǎu hǎñ !kũ-g
- (6134) !ně !khō úĩ whai !nuñtu-ka ttũ ; () au ha !nuñtu-ka !koñwan ē, ha ine t̄um̄m hĩ. Hé ē, hǎ ine t̄um̄m hĩ, hě ē, ha ine !gōm̄m !kĩ lē !k'ǎũ ē tt'áinya, ĩ.
- (6135) He ē, hi !ně !keñ !kuēñ, !kĩ lē !k'ǎũ, ĩ ; ǎu hĩñ () tǎ, whai !nuñtũ ssē !kō ; hĩ ssē !kĩ lē !kérri tsaχaiten, o hi !ki !hĩñ óǎ !k'ǎũ. He ē, hi ine !hĩñ !khō !núĩ-Ōpuǎ, au whai !nuñtu !em̄m-ka tĩ-Ōpuǎ, he
- (6136) ssĩñ () bbōken !khē, ǎu hĩñ !ně !hĩñ!hĩñ !hǎñ !kérri tsaχaiten, !kérri tsǎχaiten ssē ʔauki !hĩñ, ǎu whai !nuñtũ. Hě, hĩñ !ně !keñ!keñ !khōũ !khō,
- (6137) whai !nu!nuñtũ, ĩ ; hě hĩ ine () !kĩ!kĩ lē, ttwattwāinta !kaúken, ē, !k'ě-ta ttúka sse !hĩñ!hĩñ !ǎu !kaũ !khō whai !nu!nuñtũ, au hi !noǎ!noǎ.

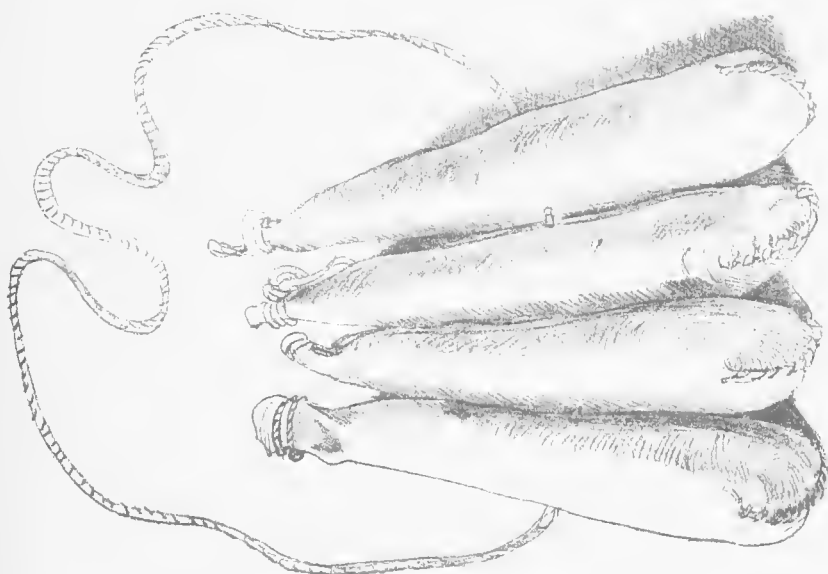
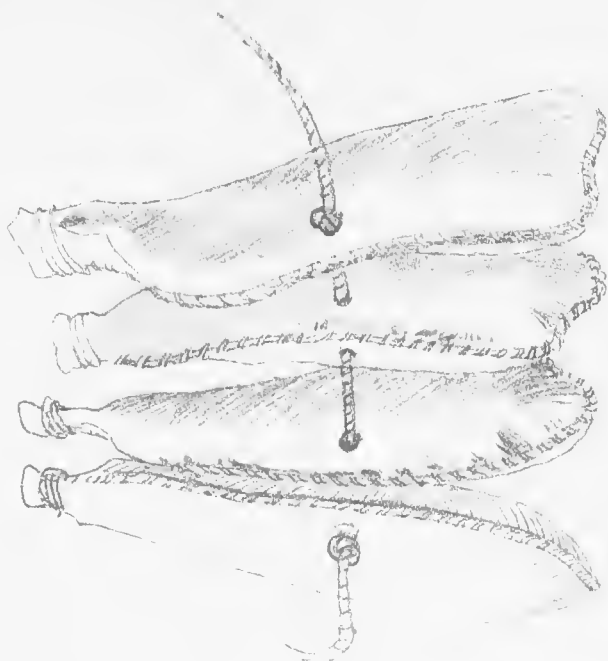
IX.—191.
L.THE USE OF THE !GŌÏÑ!GŌÏÑ, FOLLOWED
BY AN ACCOUNT OF A BUSHMAN
DANCE.

(Given in January, 1878, by !han†kass'ō.)

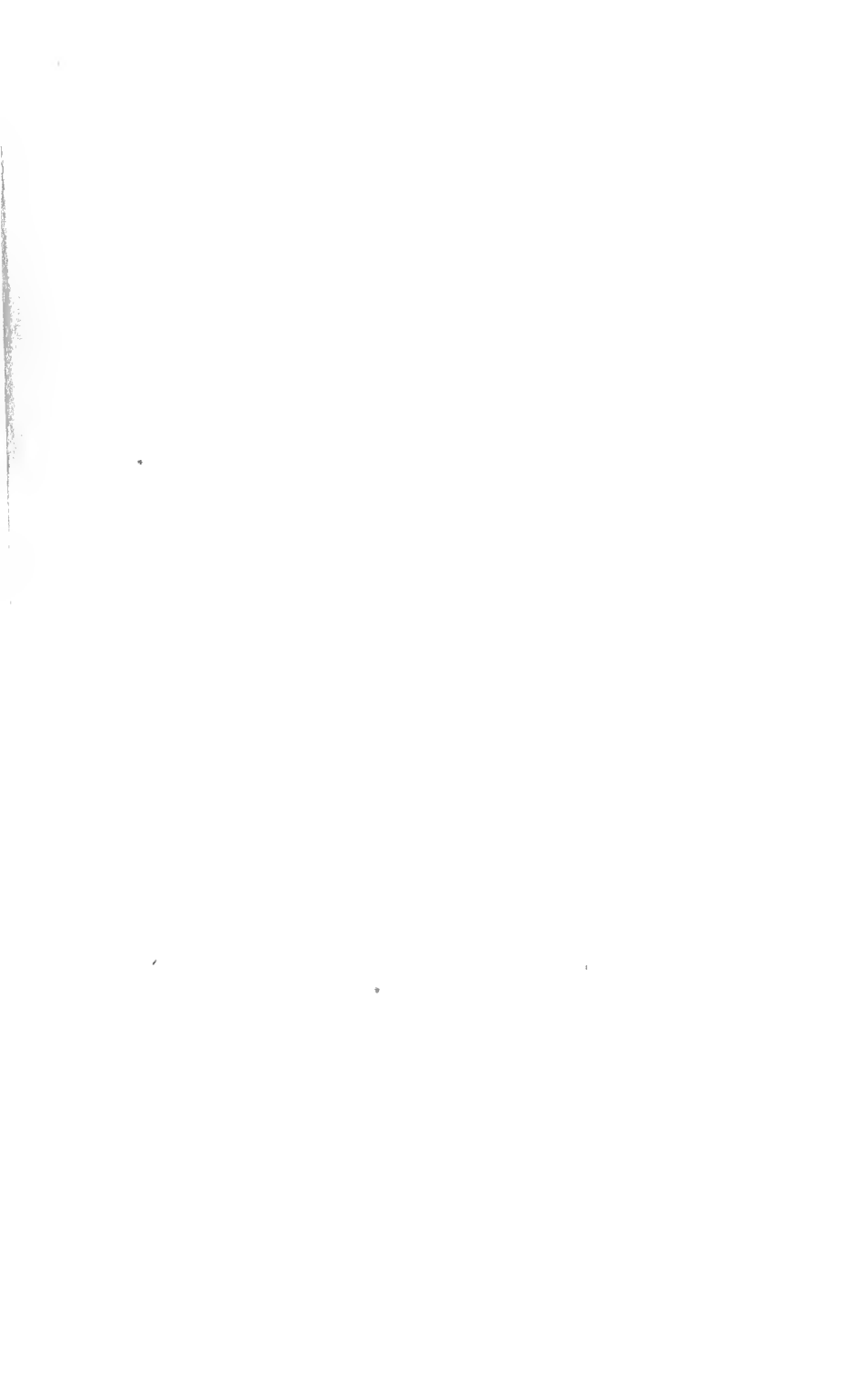
- (6108) !k'ě !kuañ !kaúken !gōĩñ!gōĩñ, !khóu sse ttēnya † !k'ě, !khóu sse !elēya !k'ě kuĩten ǎ !kwétēñ!kwétēñ,
- (6133') * Tũ ǎ !kĩ !kúken.
- (6108') † !khōũ !kwāĩ.

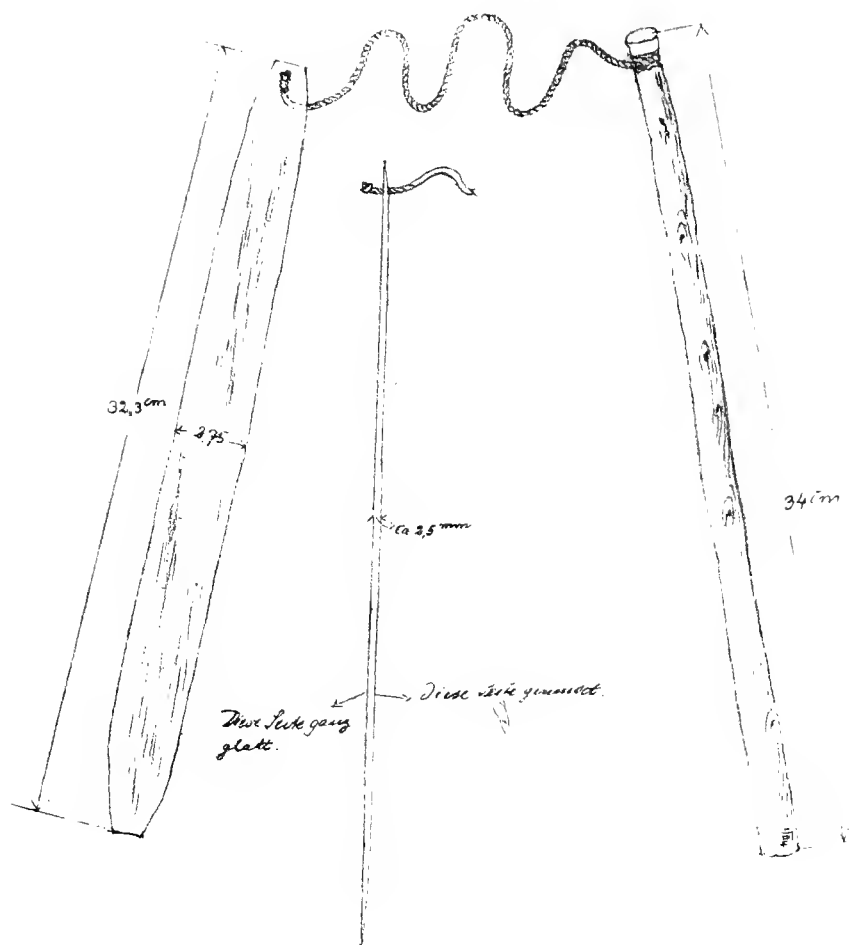
prepared and filled, are tied, in fours or fives, on to the top of each foot (on the instep), letting the men's toes appear below them.

- (6108') § To become abundant.



BUSHMAN DANCING-RATTLES.





Length of the (once-twisted) string = 40.5 cm.

!GỎIÑ-!GỎIÑ.

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 (6135') 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.

‡ The narrator explains that the springbok ears, when thus (6137')

!k'e ssē-g lně hǎ !khōu. Hé ti hin' ē, !k'e !kaúken
(6109) () !góin!góin, ī; ǒ !k'éten tá tī ē, !k'é-tǎ !khōu
sse !élēya !k'é-kuíten ǎ !kwéten!kwéten; !k'é sse !ǎ
!khōu; hī sse !kū !khōu ǎ !hó!hó.

(6110) Hě !k'éten lně !kaṁmain !khōu, ī. He () !k'é
lně !kaṁmain ti !kúiten !khōu ǒ !néin, ī. Hě !k'é
!kū !kí !la !kágē !khōu, ǒ !néin, ī. Hé ti hin' ē,
!kágē !ā !khě ǒ !kań, ī, ǒ !néin. Hé ti hin' ē,

(6111) !k'é-tǎ () ttúken !kí !ā !kágē !khōu ǒ !néin, ī;
!kágē ssē !ā hǎ; ǎ hin' tátti ē, !kágē ddóǎ
!kań-a ǒ !néin; ǎ hin' tá, !kágē sse !hóǎ hi
!koǎ*; hi sse !k'ǒǎ, au !kákaken lně !kaúenyǎ. Tǎ,
hi ǎ'uki !lgwíten, ǎ hin' tátti hi !kań-a.

(6112) () Hě hī lně !k'ǒǎ, ī; ǎ !kǎka !hóǎ hě ǎ !koǎ.
Hé tiken ē, !kágē !kuǎn lně !hóǎ hi !koǎ; hin'
!kuǎn lně !k'ǒǎ. !k'é-ta ttúkaken !kuǎn ē lně !k'ǒǎ,

(6113) o !kákaken !ne () !hǎuwa, hě tátti, hi !kóēta !k'é-ta
ttúken, o !k'é-ta ttúkaken lně ē, !k'ǒǎ; ǒ !kuí !lǎtī
ā !kwǎi, hǎń lně ǎ !kaúken !koǎ; ǒ !k'é-ta !kágē

(6114) ē !kwǎiya, hin' () ē lně !kóēta !k'é-ta ttúken; ǎ
hin' tátti, !k'é-ta ttúken !kwǎiya, he !k'ǒǎ.

Hé ti hin' ē, !lóin !kuǎń lně !hin', ǒ hin' !k'ǒǎ
(6115) !ná, ǎ hin' tátti ē, hī !kuǎn !kaúenyǎ. () Hé ti
hin' ē, !lóin lně !hin', ǒ hin' !k'ǒǎ !ná; ǎ hin' tátti
ē, !kágē !kuǎn lně !kaúenyǎ. Hé ti hin' ē, !lóin

(6111') * !kágē ssē !lgwíta hě, o !kákaken !ne !kaúenyǎ, !kágē sse
!ǎǎm !hóǎ he !gǒǒ, hi ssē !gum̄m.

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.

- lně lkāĩ lkó shō hĩ lkóũllkóutenttũ; * ǒ lkákaken
 (6116) lně lkĩ () lkoǎ-ka lk'au. Hé ti hiĩ ē, ttúken lně
 †kítē†kítē ǒ lk'au, ǒ lkoǎ-ka lk'auĩ lně luhítā
 lkāgen xũ, lkā ti ē, lkāgen lkě lhaūwa ti ē; hé
 ti hiĩ ē, lkoǎ-ka lk'au lně luhítā lkāgen xũ, ī. Hĩn
 (6117) tátti ē, hi ŋáuki () ttām⊙pua lk'óǎ, tā, hi lkũ
 lk'óǎ llwĩ. Hé ti hiĩ ē, hi lnoǎ-ka lk'auĩ lně
 luhítĩn lkāgen xũ, ī; au hiĩ tátti ē, hi llkuǎn lk'óǎ
 (6118) llwĩ. Hé ti hiĩ ē, hĩ () lkĩlkĩ hi lnoǎ-ka lk'au,
 ī, hě kōĩten lhiĩ he lnoǎlnoǎ, hiĩ kōĩten lā lé hi;
 ǒ hiĩ lk'óǎ lkhē. Hiĩ lkũ lk'óǎ lkhē tā; ǒ lkákaken
 (6119) lně ē lhaūwa, () o lk'ě-ta ttúkaken lně ē lk'óǎ
 lkhē tā.

- Hé ti hiĩ ē, hĩ lně ⊙puoĩn kĩ lē llóĩn,† ī; ǒ hiĩ
 tátti ē, hi llkuǎn llūwǎ, ǒ hiĩ ddóǎ lk'óǎ llná;
 (6120) ǒ lk'ě-ta lkákaken lně lkā () lkoǎ, ī. Hé ti hiĩ ē,
 hi lkũ-g lně ⊙puoĩn, kĩ lē llóĩn, ī; ǒ hiĩ tátti ē, hi
 llkuǎn llūwa, ǒ hiĩ ddóǎ lk'óǎ llná. Hé ti hiĩ ē,
 (6121) hĩ lkũ-g lně ⊙puoĩn kĩ lē llóĩn, ī, au hiĩ tátti ē, ()
 hi llkuǎn llūwa, o hiĩ dǎǎ lk'óǎ llná. Tĩken lkũ-g
 lně tss'itē, ǒ hiĩ dǎǎ ⊙puoĩn llná; au hiĩ tátti ē,
 hĩ llkuǎn llūwa, ǒ hiĩ dǎǎ lk'óǎ llná.
 (6122) Hé ti hiĩ ē, lgaúē lkũ ā, () hi lně lkētēn lkáuken
 ǒ lkhǎ, ā, lkáuken ssē-g lně lkuēnya hĩ, hĩ ssē
 ŋwǎ; tā, hi ddóǎ llkuǎn llóĩnyǎ. Hé ti hiĩ ē,
 lkáuken llkuǎn lně lkāgen kǎu lkuēnya hĩ, ǒ lgaúē-
 (6123) túken; hi sse ssǎ ŋwǎ. () Tā, hĩ llkuǎn ddóǎ

(6115') * lk'ě-ta túken llkuǎn ē, llóĩn lkāĩ lkó ssĩn hi lkóũllkóutenttũ.

(6119') † Hiĩ lku-g lne ⊙puoĩn au llkuǎn, au hiĩ tátti, lkāgen
 lku llhiĩya hi ā lkoǎ, au llóĩn lku lkátĩ 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.

- ||ōĩnyǎ. Hĩn ||nǎu, ti ē, hĩ ||kuǎñ dǒǎ ||ūwa. Hé ti hĩn ē, hĩ ǃaúki ||khóǎ hi ||kuǎñ ē, sse ||kēten ||kaúken ǒ ||khǒǎ; ǒ hĩn ||hǎmm tá ti ē, hi ddǒǎ ||kǔ ||naúngo ||ūwǎ. Hé ti hĩn ē, hi ǃaúki ||khóǎ,
 (6124) hi ||kuǎñ ē sse ||kēten ||kaúken ǒ ||khǒǎ. () Au hĩn tátti ē, hĩ ddǒǎ ||ku ||naúngo ||hǎmm ǃpuóin ||ná; aũ hĩn tátti ē, hĩ ddǒǎ ||kǔ ||naúngo ||ūwa. Hé ti hĩn ē, hi ǃaúki ||khóǎ hē ē sse ||kēten ||kaúken ǒ ||khǒǎ.
 (6125) () Hé ti hĩn ē, hi ||nǎu, hi ||nē ||khǒ, ||ĩ, hĩn ||nē ||kēten ||kaúken ǒ ||khǒǎ, ||ĩ; aũ hĩn tátti ē, hĩ ||kuǎñ ǃpuóin, ||kǎiyǎ hĩ. Hé ti hĩn ē, hi ||nē ||khǒ, ||ĩ.
 (6126) Hé ē, () hi ||nē ||kēten ||kaúken ǒ ||khǒǎ, ||ĩ. Hĩn ||nē ||kákka ||kaúken, hĩn ||nē ||kúĩ, hĩn ||kákka ||kaúken, ||kaúken ||kǒǎ sse aũtau ||kĩ ssa hĩ ||khǒǎ, hĩ sse aroko
 (6127) ssǎ ǃwǎ. Tǎ, () hi ddǒǎ ||ōĩnyǎ.

IX.—197.

L.

PREPARATION OF THE FEATHER BRUSHES
USED IN SPRINGBOK HUNTING.

(Given in December, 1878, by ||hanǃkass'ǒ, from personal observation.*)

- (8073) Hĩ ||kuǎñ ||ku ||kǒu||kǒu ||khǒ ||kǒǎken, ||kamǃkamǃ ||khǒ ttóĩ ||khǔ, au ||nábba. Hĩn ||khǒu ||kwǎĩ; he hí ||nē ||kǎu ||kǎoken ē ||kĩya, hi ||nē ||yaúwi † ||kǒǎken-ka
 (8074) () ǃhóken. He, hi ||nē ddĩ wǎĩ ||nwaintũ-ka ttũ; hi ||nē ||kǎu||kǎu ||ē, ttuǎttuǎin, ‡ he hí ||nē ||kũ ||kǒǎken.
 (8073') * N̄ ||kuǎñ ka ssiñ ||kwǒen, n̄ ||kǒin ù ||kǒuwi ||kǒǎken.
 † ddi ||khǒu ||kĩ hĩ.
 (8074') ‡ “Rieme” ||kuǎñ é. ||hǎũ||hǎũ-ka ||kaúken ||kuǎñ é. ||kǎra ||kuǎñ ka, ||ǃǎ, ||ĩ.

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 (*Tsqtst*) roll the feather brushes. (8073')

† The red stones here meant, are $\text{||}k\tilde{a}_5$; not *ttē*. At the "Philadelphia Exhibition," in November, 1875, *Dia!kwān* recognized red hæmatite as $\text{||}k\tilde{a}_5$.

‡ 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' !kou ttē !kóäken, au (8075) !kuāin-ta !gōō, () au !kuāin-ta !gōōwa ine kkōiten lé !kóäken.

(8083½) () Mmāi, hi !kén, † ddī !khā-ttū-⊙puā; hi ine !khōē !khō lī tsaχaiten ā. He, hí ine !kou !hō !kuāin, au lī tsaχaiten; au hí ta, !kuāinya ssin kkwē kkōiten, au !kuāin ʔauki mmemmeñniñ; tā, !kuāin ssan bbū lē !kóäken, au līya mmemmeñniñ, au hí mmemmeñniya, au hí !kā.

Hi !kuāin !kan' !kō !kou !khōā, wai ttū, hi ine !kù !hōā !kou, au tí ē, !kóäken-ka !kwā!kwāgen !nā (8083½ hī, au hí tā, () !gōōwā ssin í lhin, au ttōi !khū.
rev.)

TAKEN FROM IX.—198.
L.

THE MARKING OF ARROWS.

(Given in March, 1879, by !han+kass'ō, from personal observation.)

(8289) !χām-ka-!k'ē !kuān ē, †kétten † !nwā, § au hin ta,

(8290) hí ssin mmū †én !nwā, au () hí !χā-ĩ wai, au tí e !kwā. He, hí !nāu, hi ine !kē-ĩ wai !noā, hí ine

(8074') * !ʔwā-kāu (the name of a little thorny plant, somewhat like juniper). Ha lúken ē, !k'é ta !kuāin, i, au hin tátti, hi ʔauki ttām⊙puā !nā. Hé tíken ē, !k'ē kkōiten hī au !kóäken. !k'eten !né ta !kuāin, i, au !ʔwā-kāu lū ē léta !k'āu.

(8083½') † !k'é-ta ttúken !kū !kén' au !khāiten ē ʔauki !kī !kwéten; hin !ku ē, !k'é-ta ttúken !kén, i.

(8289) † †kétten (which is the same in the singular and plural) is also the name of the mark on the arrows made with !kwāē and ttō.

(8289') § !nwā-ka-kū.

into (it); and they put away the feather brushes. They put away the feather brushes; they dig up *||kuqin*,* they roast (the stem of) the *||kuqin*, they lay the feather brushes over the *||kuqin*'s smoke, () while (8075) the *||kuqin*'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 *||kuqin* upon the live coals, while they wish that the *||kuqin* may smoke quietly, and not flame up; for the *||kuqin* 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 *||kuqin*, because it (8074') does not a little smell. Therefore, the people smoke the feather brushes with it. The people call the stem of the *!wā-kau*, which is in the earth, *||kuqin*.

† 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 *||kuqin* were put.

§ All the arrows.

(8289')

- !nāu, hi !ne ttāi tǎu hōhō !nwā, hi !ne mmù #eín !nwā. Hín !né tǎ: “Á-ka !nwā kañ !khōā ẽ, ta, (8291) hí-ta #kétten !ku !kũẽ () ǔ.” !kúkkō ǎ há !ne kúí: “Ǻ, ǎ-ka !nwā kañ !ké.” Hi !ne ǺǺ, hí ǺǺ, hó !nwā Ǻ. !kúkkō ǎ há !ne kúí: “Ǻ-ka !nwā !ké !khōā !ké; tá, hi-ta #kétten !ku !kũẽ ǔ.”
- (8292) () !kwǻẽ * !kuǻǻ ẽ, hǐ ddì #kétten, ǐ. Hi !ne !khōẽ ttẽ ttò, he hi !ne !kǻiten Ǻké ttò, au !kwǻẽ; he !kwǻẽ !ne !khōũ !kì, ǐ; hé ẽ, hi #kétten !nwā, ǐ.

THE ADHESIVE SUBSTANCE USED BY THE BUSHMEN IN
MAKING ARROWS.

(Given in January, 1878, by !han#kass'ò.)

- (6088) !kwǻiten !kuǻǻ ẽ; !kuǻǻri !kíten ẽ. Hǎn !ke-
!kēya “pompoon”, hǎn kuérrekuérre. Ha !kíten
(6089) !kũ !kúita; hǎn !kẽ!kéya !khōā. Ha () !kíten
ǻáuki ttámǻpua !kúita; hǐ-ta !kúiten!kúitaken !ke-
!kēya !khwaiten. Hín !né ẽ !gǻǻǻkēn.
- Ssiten !ku Ǻhǻǻǻ !hó Ǻ; he ẽ, ssiten !né !kǻǻn
(6090) !kuǻ !ho !gōẽ, ǐ; () ǻ ssiten kǻ, há !kǻ ssẽ !uhǻ
ssǻn !gōẽ; ssi ssẽ dí !kwǻ, ǐ. He ssí !kũ-g !né
kuñkuñ, ddi kúí tǻ lí hǐ; he ssi !ku-g !né !k'ǻitǻ,
(6091) o hín !né tǻ lí. He ẽ, ssí-g () !ne !k'ǻiten ǻáo
hǐ, ǐ. He ssi !ne ǻ !kéí, ǻ !nábba; ssiten !ne !kwa,
ǻ ǻ !nábba; ǻ ssiten ddi kúí kuérrekuérre há;
o ssiten #ǻ, tí ẽ, ssí ta ssi se ddi whǻi-tǻ !guǻtten-ta
!kǻúken.

- (8292') * Hi !kuǻǻ ka Harpís, ǐ.

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."

*lkwǎě** is that with which they make the marks. (8292) They put *ttò* into (it), and they pound the *ttò* together with the *lkwǎě*; and the *lkwǎě* 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 *lkwǎě*†; it is *lkuárri* 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 *lkuárri*) 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 *lkwǎě* 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 "Harpis." (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') *lkwǎě* 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 Dīā!kwāin.)*

- (5161') N̄ ǰōǎ, hā kǎn̄ kǎ ssin̄ llnāu, hā kǎ hā ssē ǰkuǎ, hā llnāu, hā kǎ hā ssē ttā, hā lkam̄ lkau, hā llnāu, hā lkomm̄ lhō lkau, ǝ lī-tā lkōlkūiten, hā kkū:
- (5162') “lkǎbbi-ǎ lké!” o hā () kǎ tchuēn̄ lkōlkōin̄ ē, hā ssin̄ llnkhábbō-ǎ lkí hē, hā kǎ, hē ssē llnkóǎ-ken̄ llnkhōē llnālnā lī; ǝ hē ǰauki ttā, hí hā. Tǎ, hā llnāu, hā ǰǎ lkweī lkweīkwǎ, hā ddī, hīn̄ kfē ssē ttā, hí hā. Hē tí ē, hā ttā hē, hē kkō lnē ǰauki áken̄;
- (5163') ǝ hā ǰēn-nǎ, tí ē, hā ssin̄ () llnkhábbō-ǎ tchuēn̄ lkōlkōin̄, hē ǰauki áken̄. Hē tíken̄ ē, hā lkweī lkwan̄, ddī, ī; ǝ hān̄ ttā lkǎ tí ē, hā-g llnāu, hā ttā, híǎ llnkhábbō ā, hā ssin̄ llnkhábbō-ǎ hā, hā kǎ ttā ǰauki ssin̄ ǰwǎ ǰhānnūwǎ.
- ǰǰē ē, hā lkén̄ hē, hīn̄ ǰauki ssin̄ ǰkwǎ ǰkwǎ hā
- (5164') ā, ǝ hē ttā lkǎ tí ē, hā () lkū llnkhábbō-ǎ llnkóǎken̄. Hē tíken̄ ē, ǰǰē ǰauki kǎ ǰǰēyǎ ǰwǎ máma ā, ī; ǝ ǰǰēten̄ ttā lkǎ tí ē, máma lkū llnkhábbō-ǎ llnkóǎken̄; hē tíken̄ ē, ǰǰē lkweī ǰō, ī.

IX.—211.

L.

CONCERNING TWO APPARITIONS.

(Related in January, 1876, in the Katkop dialect, by Dīā!kwāin.)

- (5810) Ssī kkān̄ lnāu llnkhō n̄ lhǎ, ǝ kkuérrekkuérre-ttúken̄. Ssítēn lnē llnāu, ǝ ssítēn kǎ ssī lnāu kkuítēn 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 !káχai Whāi-ttū-ggū lñéin,
ē hē òà lhin̄ hē. Hín ssān !nāu hĩ ñ, ǝ-g ñ lhá;

(5812) hē ssí ttaī luhí hǝ llā () !k'ou, ī.

Hē ssí laūwi tss'á ā !khǝ !khwā-ᵐpuā, ǝ hān
!uhí ss'ǝ !k'ou, ǝ hān !khóä hā !kwilkwí !kaū tā,
ǝ hā !kwā!kwāgen.

(5813) Hē ñ !káχai Whāi-ttū kukkūi, hān () ttüttú ssí:
“!ᵐkoén yyū! Tss'á ddē χā !kē, !uhí ss'ǝ !k'ou?
Hā !khǝ !khwā-ᵐpuā.” Hē !kweitēn-tā-!kēn kukkūi,

hān ttüttú ssí: “Ině !ᵐkoén yyū! Tss'á ddīn ā,
(5814) hā tss'á, hā !kū () !kēi !lougen !kwāyā !kuí ā?
Hān !khǝ hā !khīyā, !khí ā Ddīā!kwāin lhá sīn
!khīyā hā.” Hē, ñ !káχai Whāi-ttū kukkūi, hān

(5815) !kē: “ī, ñ !χā-ᵐpuā wwé! () Tí kkan̄ !kēi
!lougen !khǝ, tí ē, !kā lhá kā ssīn !kuēi-ū, ī.” Hān
!nāu, ssí ttaī llā, hān !khóä hā ssó kǝ !ᵐkoén, tí
ē, ssí lhin̄ hē.

(5816) Hē !kū-ān kukkūi, hān !kē: () “!k'ē !kē!kerritēn
kan̄ kā ssīn !kákka kē, tí ē, !nū !k'ē hhā kā !nāu,
!ᵐké ā hē #nī !kuí ā, hīn hā kā ā !kuí !uhí ssīn ī,

(5817) ī !nī hā. Úken !kuān #ēn-na, tí ē, hā () ttúko
!kuān ssīn !kí !khwā-ᵐpuā ā #ēnūi, hē tiken̄ !kuān
ē, ñ !kú ssē á hi, ī ssē !ᵐkoén tss'á á !uhí ss'ǝ
!k'ou wā á, hā !kū !kwāī kwǝkkwān-ā !kuí, hā !nān

(5818) !kū !nā, () ũ !kuí.” Hē ñ kukkūi, ñ !kē:
“!kam̄ᵐpuā! Ñ kan̄ ssē !nāu, ǝ kā !χūóñnī !kam̄
ssā ñ-kā !nēin, ñ ssē !ᵐkoén, tí ē, ñ !nǝ ssē !χā ñ
ssá !nī hā, ǝ há ss'ǝ.”

(5819) Hē () ssí llā hē !nēin, ī. Hē ssí laū !nā!nā, ī,
ǝ !ᵐkē-kā ti-ᵐpuā. Hē ñ kukkūi, ñ !kēyā hē ā,

home of my sister, *Whāi-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, *Whāi-ttū*, spoke, she () questioned (5813) us: "Look ye! What thing sits yonder upon the salt pan? It is like a little child." And *!kweiten-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 *Ddā!kwāin's* wife used to wear." And my sister, *Whāi-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-āñ* 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

* *Whāi-ttū* means "Springbok Skin".

- hě 11khóä kǎn †i, ñ ʔāu tǎñ, ñ kǎn 1kúit̃en; tā
 (5820) 11kóin̄ iē. Hě ñ 11kuǎñ () 1nē 1kúit̃en, i. Ñ 11kuǎñ
 1nē †i, t̃i ē, ñ kǎñ 1lé, 11kā, t̃i ē, ss̃i ss̃in̄ 1kuẽĩ
 1kuǎñ, ssā, i; ñ ss̃e ttauko 11koẽñ, t̃i ē, ñ 1nó ss̃e
 (5821) 11ǵǵǵ, ñ 1m̃i hǎ, ǝ hā ss'ó. Ñ 11kuǎñ 1nē ttauko ()
 11koẽñ, t̃i ē, hǎ ss̃in̄ ss'ó hě; ǝ kǎñ †i, t̃i ē, ǝhó
 1kũ ss'ó ss̃in̄ ẽ. Ñ 1nē 11koẽñ, t̃i ē, ñ ʔauki 1nē 1ñi
 hǎ, ǝ t̃i ē, hǎ ss̃in̄ ss'ó hě. Hě, ñ 1nē 11kuǎñ 1hum̄m̄,
 (5822) t̃i ē, () tss'ǵ ǵ 1ǵǵǵǵ, ha ǝǵ 1kũ ss̃in̄ ẽ.

- Tā, máma-ggǵ kǎ †kǵkǵ kě, t̃i ē, i hǵ 11nāu,
 1ǵit̃en ē †n̄i i, it̃en hǵ 11nāu, 11k̄ē ā, hě k̄iē ss̃e
 (5823) 11kóǵken 1nē 1k̄i tt̄ai i ā, () hǎ 11k̄et̃en ā, i 1k̄e-
 kkō hǵ 1nē 1uh̄i ss̃in̄ i, ǝ hǎñ kǎ, i ss̃e 1ñi hǎ, ǝ hǎñ
 tt̄a 11kǎ t̃i ē, ha 1naunko †i i. Hě t̄iken ē, hǎ
 (5824) 11ǵǵ * 1naunkō k̄iē 11koẽñ i, ǝ hǎñ tt̄a () 11kǎ t̃i
 ē, hǎ 1k̄i 11kuǎñ ʔauki kǎ hǎ tt̄ai ǵū tt̄u i; tā, hǎ
 1ǵē ǝ i. Hě t̄iken ē, i 1naunko 1ñi hǎ, i.

- Ñ 11ǵǵǵ 1hǎ, † Mǵnssegn † 1nē †kǵkǵ ss̃i ā, t̃i ē,
 (5825) hǎ hǵ () 11nāu, ǝ hǎñ 1h̄an̄-ǵ tt̄in̄, hǎñ hǵ 11nāu,
 hǎñ tt̄ai 11ā, hǎñ hǵ 1l̄auw̄i 11khwǵ-ǝpuǵ, ǝ hǎñ
 hh̄ityǵ § ǝ ǝhó 11ǵǵǵu. Hě, hǎ hǵ kukkūi, hǎñ
 (5826) †i: 'Ñ-kǎ 11khwǵ ǵǵ ē () ss'ó ss̃in̄ 1kũǵe 1ǵāuka ñ ?

- (5823') * Hǵ-kǎ t̃i ē, hǎ 1naunko †i i, h̄in̄ ē, hǎ ss̃an̄ 1uh̄i ss̃in̄ i, i;
 ǝ 11k̄ē ā 1ǵit̃en 11ǵǵǵǵ 1k̄i tt̄ai hǎ, ā, hǎ 11k̄et̃en ā, ha 1kuẽĩ
 1kuǎñ dd̄i, ā. Tǵ, mámaggǵ 1k̄i †kǵkǵ kě, t̃i ē, ǝ i 1k̄iken,
 i 11k̄ell̄k̄eyǵ t̃i ē, 1nū-1k'e dd̄a hě; hě tā 1kwǵǵyǵ h̄i ā, tss'ǵ
 ā 1ǵǵǵǵ.

- (5824') † Ñ 11ǵǵǵ 1hǎ *is, the narrator explains, an abbreviation of*
 Ñ 11kǵǵǵǵ 1hǎ.

† Ñ 11kǵǵǵǵ 1ā-kkūm̄m̄ 1hǎñ ē, †kǵkǵ ss̃i ā, t̃i ē, hǎ 1n̄
 1khwǵ ā 1kũ 1h̄am̄m̄i hǎ. Hǎñ 1kũ kǎ hǎ 1kũǵe 1h̄in̄.

- (5825') § hh̄ikǵ *or* hh̄ityǵ *is, D̄iǵ1kwǵǵin̄ says, =* hh̄it̃en 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-kkummi*'s husband it was who told us, that he (5824') had perceived a child who was afraid of him. It wanted to run away.

Hǎn lně ss'ǒ llgũ !k'ũĩ, ǒ hǎn ss'ǒ ssĩn !gāukā ñ.'

Hē Mǎnsse hǎ kukkũĩ, hǎn ǎĩ, 'Ákkē ñ ttāĩ lkō

(5827) llě, ñ ssě llkōēn !khwā ā ā, tĩ ē, () !khwā ddě

lnǒ ẽ.'

Hẽ Mǎnsse hǎ ॥k^ho^hen, tĩ ē, !khwǎ hǎ ॥nau, !khwǎ
 ॥k^ho^hen, tĩ ē, hǎ ttai lkam ॥ā !khwǎ, hǎ ssē ॥k^ho^hen
 !khwǎ ā ē, hǎn hǎ ॥k^ho^hen, tĩ ē, !khwǎ hǎ ɽwǎn
 (5828) () hǎ !hammĩ hǎ. !khwǎn hǎ ssuēn-ǎ ॥nūn h^ho
 ɔh^ho; !khwǎn hǎ !k^hʼuru-ĩ; tiken hǎ ɽwǎn hǎ kǎ
 hǎ !k^hʼɛ lhin. Hẽ hǎ hǎ ॥kuǎn ttai !hin ॥ā, ɔ hǎ;
 (5829) hẽ !khwǎ hǎ () k^ho^hǎn lhin, ĩ. Hǎn ttai !k^hʼuru-ǎ
 lhin; han hǎ ɽwǎn hǎ kǎ hǎ !k^hʼɛ lhin.

Hě Mǎnssě hǎ ॥koēn, tĩ ē, tss'á ddē lnō ā !khwǎ
(5830) ʔáuki lné kǎ hǎ ssé hǎ ā; hě !khwǎ lkū () ʔwǎn
hǎ !hām₁mǐ hǎ. Hě hǎ hǎ kku₁n₁nĩ-ĩ !khwǎ, ĩ; ǒ
!khwǎ ॥koēn !khē ā. Hǎn hǎ !ku₁ǎn ॥koēn, tĩ ē,
!khwǎ !átti-puá !ku₁ǎn é; hǎn hǎ ॥koēn, tĩ ē,
(5831) !khwǎ !ku₁ǎn () !kwǎ₁yǎ !ku₁ĩ. Hǎn !nāu, tĩkēn-
tĩkēn-kku₁tēn,* hǎn ʔáuki !kwǎ₁yǎ !ku₁ĩ; hǎn hǎ
lkū-g lné kukkūĩ, hǎn tĩ, hǎn lkū ssé ǰū ttū !khwǎ.
(5832) Tā, !khwǎ ā lkū !hām₁mǐ hǎ, () há lkū á ā.
Hě ha hǎ lkū ttā, ǒ !khwǎn !khé kō !k'áuru-ĩ.
Hě !khwǎ hǎ ॥koēn, tĩ ē, hǎ ttā ǰū ttūĩ hǎ;
hǎn hǎ !k'ũ ssā, hǎn ssuēn.

(5831') * Hǎn llnāu, ʔkē-kkō, ʔ hǎ ʔkōen hǎ, hǎn ʔauki kwāyǎ
 lkuǐ; tā, hǎ lkū lʔarra-ssē kwāyǎ, tss'ǎ ā lʔarra. Hǎn lkuan
 lkhō lkui, ʔ tǐ-kkō.

have run after me? It seems to have lost its way, while it seems to have followed me.' And *Mānsse* thought: 'Allow me to walk nearer, that I may look at this child (to see) () what child (it) be.' (5827)

And *Mānsse* 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 *Mānsse* 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 Ihañ+kass'ō, from his maternal grandfather, Tssátssī.)

(7457) Hĩ Ikuāñ tátti ē, Ikhwá-Ōpuā Iké ta dđĩ Ikerre, hé ti hiñ ē, Ikhwá-Ōpuā Ŷáuki ta hĩ kóro lĩĩ, au hiñ tátti ē, kóro Ŷáuki ttāmŌpuā Ihañmĩ, tā, kóro

(7458) () ka Iku Ikuǵe Ihiñ.

Ikaúeyáken ā, Ikhwá-Ōpuā ka há ha lĩ, há a Ŷáuki Ihañmĩ, tā, Ikhwá-Ōpuā Iké-g Ine dđĩ lĩ-ssā, au kóro lĩ, hañ Ŷáuki Ine Igaũko Ihañmĩ.

(7459) Hé tiken ē, i Ŷáuki ka-g Ine à Ikhwá-Ōpuā () kóro lĩ, au iten tátti ē, kóro Iké ta Iku Ikuǵe ũ Iłé, au ha Ŷáuki Iñĩ í; au há Iku ì tòà ĩ Iñoā Iǵóroken, ha Iku Ikuǵe ũ, au ha Ŷáuki Ikwé sse.

Note added by the Narrator.

(7457') Ha Iku ssin Ilañma IkuĩñIkuĩñ au Igáppem-ttũ, he Igáppem-ttũ wa-g Ine á ha Ikuĩñ. He há Ine Iké-ĩ Ikuĩñ, ha Ine Ihiñ Ikuĩñ, ĩ; he ha Ine Iki ttai Ikuĩñ, au ha Ikaññā au Ihou ā, ha Ihiñya Ikuĩñ á. Há Ihañma Iku IhiñIhiñ Iho Ikuĩñ; he, há Ilaũ, (7458') Ikuĩñya Ine Ikhāĩ () ha-ha Ihou, ha Ine Ikhōũ-ĩ Ikuĩñ, he Ikuĩñyā Ine Ikhā-ĩ kóro.

Há Ine Iáo kóro ttũ; he, n Ikoettúkā Ine Ikuákkēn kóro ttũttũ; hĩ Ikuákkēn hĩ, hĩ tumm 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 *Igáppem-ttū*, and *Igáppem-ttū* 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 !l'uá, ha !kĩlkĩ ssā hĩ, ha !ḍāo hĩ.

He, ha !ne ddā !gáppem-ttū á !nuĩn, kóro-kǎ !nuĩn, au ha !ne !nwā !l'uā-ka !nuĩn, !l'uā ttū.

He, ha !ne !kĩ !lā, !gáppem-ttu á !nuĩn, kóro-ka (7459') !nuĩn, () au há tátti ē, !gáppem-ttūwǎ ā, á ha à !kuĩn. Hé tíken ē, ha !ne ddā !gáppem-ttu á !nuĩn; au ha ddā !gáppem-ttū ǎ !kuĩn !lkhĩ; hé tíken ē, ha !ne à !gáppem-ttū á !nuĩn, he !gáppem-ttū ǎ !ne !ḡámki à ha á !koǎ, au ha lúka ñ !kóin á, kóro-ka !nuĩn. He, ñ !kóinyà !ne !kúiten, ĩ.

Hé tíken ē, ñ !kóin ta ssiñ !lāu, au há !ne !ḡauā (7460) !kĩ kóro, ha !né ta: () “Áken ss'ó kǎ, i ta hĩ kóro !lĩ, tā, i !ké ta ddĩ !lī-ssa.” Hé tíken ē, ssi ḍauki ssiñ hĩ kóro !lĩ, ĩ.

Tā, ñ !kóin !ké ḍauki ssiñ hĩ kóro, hañ ka ssiñ !ku ĩ !ḡauā ha ○puónddē kóro.

TAKEN FROM IX.—237._L

!HÁRA AND TTŌ.

(Given in August, 1878, by !hanḡkass'ō.)

(7273') !hára !kuāñ ē !ké !hóaka; !k'éten ttāmm-ĩ hi !nañ, ĩ; au ttōgen !ne !kīya, he !k'ē !ḍaui hi enén, ĩ, āu hi !kaũ hĩ; hi !ne !kaũ hĩ, !kaũ hĩ, !kaũ hĩ, hi !ne !ḍaui hi enén, ĩ. Hi !ne !kaũ !hára, hi !ne ttāmm hi !nā, au hi maui hi !kaũ ttō; * hi !ne maui hi

* The Dutch name, used for ttō, appears to be “Rooi Klip” or “Roode Klip”. A Koranna gave the name !nōu for it.

!Ḑauĩ hi eñeñ, au ttò. He, hi ine !kaũ !hára, ì,
 (7274') hi ine ttam̃m hi lnā. () Hi ine ttam̃m kúĩ ákķen
 !wěĩ hĩ lnā, au hĩ ta, hi lná !khũ wá sse !khóë.
 He, hi ine !kũi, ì; au hĩ tátti, hi ttam̃m-ĩ hi lnā;
 au hĩ ta, !khúka sse !kũ !khóë, hi lnā sse ddĩ kũ
 !khó Ḑuerriten, au !hóäķen!hóäķen, au hi lnā Ḑau
 ttam̃m○puă !hóäka.

He hi ine !kũiten, au hi ine !hiñ !kúkkó, au hĩ
 tátti, hi ine !kũiten hi-ta !neĩn; au hĩ #kákka
 !kúkkó ä, !kúkkó sse ddá hi ä !hára, hiñ kóä ttò.
 (7275') Tā, ha !Ḑam̃ki () !á, !áiti sse !á !kuákka ha
 !hó!hó; !hó!hó ē, ha sse !Ḑam̃ki !kĩ ssa !kúkkó
 hĩ; au !kúkkó á sse !Ḑam̃ki !kũwa ha ä !hára,
 au !kúkkó wa !Ḑöä !hára. He !kúkkó ine ssá,
 !kũwa ha !hára; au ha !Ḑam̃ki !kuákķen, !kũ
 !kĩyă !kúkkó ä !hó!hó; au ha #kákka !kúkkó ä,
 !kúkkó koā ssān !Ḑam̃ki !kĩ ssā ha ä !hára, hiñ
 ttò; tá, ha ā ssiñ !ā !kúkkó, he ha Ḑauki ssān ine
 (7276') ssé !kúkkó, () tá, !kúkkó ā ssān ine !é ha; !kúkkó
 sse !á, !kă !hó!hó; au !kúkkówă !kĩ !á hă ttò.
 Hé tíķen ē, !kúkkó ka-g ine !Ḑam̃ki ì; ha ine !kĩ
 !ā !kúkkó, ttò, hiñ !hára.

!hára !kuān wăwāten; hé tíķen ē, i lná ka
 !Ḑarrāķen, ì; au hĩ tátti, hi wăwāten; hi ine
 !Ḑarrāķen. Hé tíķen ē, !Ḑam̃-ka-!k'ě tá kă, āũ
 !nú!núttáta #kákķen !nă, “Há !kuĩ, há e !kăo, áu

pounded the *ttò*; they first rub their bodies with *ttò*. And they pound *Ḥára*, 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] *Ḥára* 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 *Ḥára* for him, when the other (man) collects *Ḥára*. And the other (man) comes to put aside *Ḥára* 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 *Ḥára* 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 *Ḥára*.

Ḥára 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 ɽáũ ákķen ɪká hĩ, au ɪhára; hĩ-ta
 lhóáķenlhóáķen.” Hi lné ta, “ ɪkáo ” á, “ Ha lnàn
 (7277') () ɽáũki ákķen ɪká hĩ; ta, ha lná ɪkhóä ɪkhĩ.”

Ohó ɪkuān ē, he lná ssí-ta ɪǰóë, hĩn lně ē ɪkhĩ,
 hĩn ɪkuĩya, Ohó ɪķerriten ɪkuān ē; hĩn ɽáũki
 ttámɔpuä ɪkwaiya, au ssí-ta ɪǰóë, hĩn kóä ɪķérri,
 hĩn ɪkhĩ.

HOW TTÒ IS OBTAINED.

(7275) Ttò ɪkuān lná ɪkóũ, ttò ttú; ɪk'éten ɪkuān ka,
 ttò ttú ɪkā ss'ò ɪkóũ, ɪk'éten lné ta, ttò ttú, ĩ.

(7276) ɪk'éten ɪhāmĩ hĩ, au () ɪk'éten tátti ē, ɪk'é ɪkě
 lná hĩ (ɪgiten). Hĩn lne ddá lněĩn, ĩ. Hé tíķen ē,
 ɪk'é há ka, ɪkāũ ttò, hĩ ɽáũ hĩ, au hí lne ɪǰóä ttò.
 He hi há lne lnáũ, au hĩ lá ttò, hi há lne ɪķaiten-ĩ

(7279) () ttò ttú, au hĩ tă, ɪgíta sse ɪǰē, hí sse lá kkwē,
 ddĩ ɪķĩķĩ ttò, au hĩn tátti ē, ɪgiten ɪķě lnēna ttò
 ttú. Hé tíķen ē, hĩ há ka ɪķělkēm ɪķáuōķen, hi

(7280) lne ɪķaiten-ā ttò ttú, au hí () ta, ɪgíta ssē ɪǰē, hi
 sse lá kkwē,* ddĩ ɪķĩķĩ ttò. He, hí lne ɪā, ddĩ
 ɪķĩķĩ ttò, ttò, ttò; hi lne ɪǰāmķi ddĩ ɪhára,† hĩ
 lne ɪkù ɪhára, hĩn kóä ttò; he hí lne ɪkùiten.

(7280') * Tá, hi ssān ttānttān, au ɪgītā ɪkoēn hi.

† ɪhára ttú ɪkuān ɪku ɪǰāmķi ɪǰára sse ss'ò; ttò ttúwāķen
 ɪku ɪǰāmķi ɪǰára sse ss'ò.

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 !khi tree."*

It is a tree which is in our country; it is the !khi tree; it is large; (it) is a great tree. They are not a little abundant in our country: the ʘkéri tree and the !khi.

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 !khi 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, Ixábbi-añ,
and from personal observation.)

- (8374) Hiñ iku Ilnāũ, au Iku-kkō ttáíya, Ikuókoken Yaúki
Iné ta ha Ikuítē, hiñ Ine Ikuuru,* au hi Ikoá, he
hi Ine Ikoókó Iho Ike,† au Ikuuru Ikuuru, he Iku-kō
(8375) () Ilnāũ, ha Ine Ikuítē, há Ine ssá Iko hí, au
Ilnéin. Ha Ine Ikoén Ilnéin, ha Ine Ikoén, Ikoén,
há Ine Iní Ike Iko Ikhé. He, ha Ine Iā Ike, há Ine
(8376) Ikoén Iké. Ha () Ine Ixamki Iní Iké ā, ha
kañ Ikhé.

He, há Ine kúí: “Ik'é tañ Yaá Ikoá Ikañ Ila
Ikhóá-ttu é.” He, há Iku-g Ine Ikañ Ila Ikhóá, au
há Iā, Ikoén Igaúé Ik'é, tí ē, Ik'é Inū Iā Ilnéina

- (8377) () há Ikhóá.

He, ha Ine Ikaítē Iā Ikhóá-ka Ikaó;‡ ha Ine
Ikoū ssin, há sse ss'o ko Ikoén, Ikoén Igaúé
Ilnéin. He, há Ine Iní Ilnéin, au Ilnéiniya
(8378) kañ Ikuítē Ikhé. Ha Ine () Ikoén ss'ō, í; Iíya §
Ine kkoítē Ihiñ Ilnéin, || au há Ikoén ss'o. Hé,
há Ine kúí: “Ilnéin Ikuāñ ddóā ā kañ!” He há

- (8374') * Hi Ikuāñ Ikuuru Iho hi Iná, au Ik'au.

† Ikuāñ Ikenllkén Iē Iké au Ohóken.

- (8377') ‡ Ikaó Ikuāñ é, ā Ikhóá Ilnún ss'o há.

- (8378') § Iítenliten Ikuāñ kkoítē, hí-ka kú.

|| Ií Ikuāñ Iku Iyhi 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 ūī, ha ine lkañ ǁā ǁnēin, he ha ine !kúiten !khé
(8379) () ǁā ǁnēin.

He !k'ě-kuítā ine kúī: "I ǁkǎ ǁkuāñ ddǒä !ké
ssā, ta, ha ā ka !kuēī ǁuǎ há ttǎi; ta, !ǰōē-ss'o-!kuí
ǁkuāñ é, ha ǁēnna !khoā. Ha ssāñ !ku !kuēī !kǐ,
(8380) au ha !uhá !kō ǁnēin. () Ha koā ssāñ !kū !kañ
sse !khoā, ē ha !ku ǁēnna hǐ. Tā, ú ssin ka, ha
sse ǁgwǐ !k'ũ,* au n ka, n ǁké, í tañ !kū sse !koā.

(8381) Úken ssin ta, ha sse ǁgwǐ !k'ũ, au n ka () i tañ
!kū sse !koā, i koā kǐ ǁáuki ǁkákka ha ā, tǐ ē, i ssāñ
!koā; tā, !khoā ē ūī. Hé tǐken e, i ine !koā, ī."

(8382) I ǁkuāñ ka ǁǰamki !kō † ǰhōken. Í ine kǎ, í
ǁkholkhó hǐ, hi !ná kkérrukā ine !kuñ létā, au ǰhó

(8383) !ú wa-g ine ǎ ǁkoū ǁnǎ. He () í ine ǁǰǎ, í ǁā
kañ !hó ǰhó á. He, í ine !kúru !hó, au í tátti
i ǁáuki sse ǁǰǎ i ǁá !hó ǰhó-kò; au í tátti, i !ku-g
ine ǁkóāken !koā ǁā.

(8384) Hé tǐken ē, !kú-kkó ka ǁnǎū, au há ine () !kúiten
ssā, ha ine !kō ǁnēin. Ha ine ǁkōēn, he, há ine

(8380') * !ǰam-ka-!k'éten ē ta, "ǁgwǐ !k'ũ," au !hū ē !né ta,
"verdwaal."

(8382') † ǁkuāñ ǁkén !é ha au !k'ǎū.

N ǁkuāñ tátti, n kǎ ssin ǁkōēn n !kóinya !kō.

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 Ồhố; he, há lne kúi: “!k’ẽ !kuañ Ƴốã !kọã
 !khọá-ttũ ế, tã, hĩ ẽ, hi !kō !khế !hốã, au tĩ ẽ !khọã
 (8385) ss’ố hĩ. N̄ sse () !k’āi !khọã, ñ ssĩn !lã, !l̄kōen
 !lgáũế !k’ẽ !noã, au !khọã, au tĩ ẽ, hĩ ss’o !lãñ !kuá *
 hĩ, hiñ lne !l̄ũ!l̄ũ !hiñ hĩ.” He, há lne !kām !lã
 !khọã, ha lne !k’āi !lã !khọã. He, há lne !lã !l̄kōen
 (8386) () !khọã, ha lne !nĩ !k’ẽ !noã-ka !guára, ha lne
 !kẽ-í hĩ,† ha lne !gaũõkẹn hĩ, !gaũõkẹn ki !kẽ !lã
 hĩ au !lneĩn.

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 !han†kass’o, from his mother,
 !l̄ábbi-añ, and from personal observation.)

- (7961) !kuĩ !kuañ ka !lnaũ, há ggāũwa !lneĩn, hã !lnaũ,
 (7962) au () ha tã, tĩ ẽ, ha Ƴaũki ttan, há sse lne !lẽ
 !lneĩn, ha lne !lkōũ, au há ka, !lneĩn-ta !k’ẽ sse
 !nĩ !k’āũ.

- He !kuĩ ā, ha !gōã-ì,§ !kwã!kwã !khế, ha !gōã-ì,
 (7963) au ha tã, tĩ ẽ, !lkōĩn yã Ƴaũki () ttamỒpuã tã lĩ,

- (8385’) * !kuañ!kuañ !ku !l̄áarra; !kuaãkẹn !ku !l̄áarra, !lneĩn ssĩn hẽ ti.
 (8386’) † !k’ẽ !noã-ka !guára ế !lã.
 (7961’) ‡ !kúkẹn !kũ ế, !kuĩ ta !lkōũ, ā.
 (7962’) § !kuĩ !hã !kuañ ế; au há tátti ẽ, gwáiya Ƴaũki !kúita; tã,
 há !ku !l̄kōen, ti ẽ, !k’ẽ-ta-kũwa !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 !naũ, ha !gōǎ-ǎ !khé, ha ine !nĩ !k'ǎũ, há ine kúĩ:
 “!kuĩ taĩ ā, !koũ !ná!”

- (7964) He !k'é ine !kùǎe, !kùǎe !hin tóuken † !neĩn, au
 hĩ kōǎ: () “Ha !ĩ !kě ē, ha !koũ, !ĩ. Úken sse
 aĩtau !kùǎe !lé, u sse !lá, arrúko á ha á !khoā, tā,
 ha !ĩ é; !kōĩn ē !khĩ ha; ha !ĩn é; u sse arrúko
 !lá, á ha á, !khoā.” Au !k'é tátti, !k'ě-ta-kùwǎ !ké
 (7965) () !ku !kùǎe !kam !lá !kuĩ. Hi ine !lá, kkébbi ‡
 kkuérre !kuĩ, au !khoā.

He, ha ine †kam⊙puǎ ssuēn, § hhò úĩ !hō ā ǎũ;
 tā, !kōĩn-ta !hō !ké !ku ttaĩ !lgā.

- (7966) !k'ě-ta-!kágen-ka ddi-ddĩ ǎuki é, tā, !k'ě-ta-
 tũken-ka ddi-ddĩ !ku é.

- Hĩ !kuǎn tátti ē, hi !kūǎe || tchueñ, !kūǎe wái;
 (7967) he hí ine !naũ, hi tátti () ē, hi !k'ūwa, au

- (7963') * Au há tátti ē, !núǎwǎ ā ka: “!kōéyǎ, a kǎn ǎuki ta
 !kwǎ!kwǎi !khé, a ssin !gōǎ !lgǎuē !há. !kōĩnyǎn túko ǎuki
 ta !khé!khé, tā, !kōĩn !ku ssin !kù n, au n ttǎĩ ssā, au ti é;
 ũ !gǎuē ǎũ !ku ssin !nauńko é, !kōĩn ssin !kũ !kù n.”

† Au hĩ tátti, hí !kwǎya.

- (7965') ‡ *Kébbi* (with the raised tone) means “to lift up the head
 to look over”; *kébbi*, “to pour (as water).”

§ Hañ !ku tā, au ha !ĩ.

- (7966') || !kuǎn !nǎũ wái; !kūǎe wái ā i !ǎá ha. Wái a ttuĩya,
 (7967') hí !né ta: ttuĩ-ssā ā () (*pl.* ttuĩtenttuĩten-ssā). Wái a ǎuki
 ttuĩya, hi !né ta: wái. !kōũ!kōũ, ā.

- (7966') !k'é e !gĩya !kōĩn, hin e !kùǎe wái, e !kōũ!kōũka; hi ine
 !kūǎe hĩ, !khóé !hō hi au !kōĩn, he wái ine kkwákken, !ĩ.
 He, hi ine !kĩ !hañ wái, !kǎĩ kĩ !kam !lá wái, au !neĩn.

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.

- !kūχe, !kōĩnya ine !khī hĩ, au hi !k'úwa. Hé ē, hi ine !lá !χóäken, au !k'ū !χámki é. !k'ū-g ine !hiñ, he hí ine kkuérre. Hé ē, hi ine !lá !χóäken, (7968) ī; au hí ká !lá () kkuérre, au hí ssin !hámma tā ĩ; au hí tátti, hi !naunko !khūka. Hé ti hiñ ē, hi ine !lá !χóäken, ī; au hi ʔáuki ine tañ, hí ssē !ē !neĩn; hé tiken ē, hi ine !ā ssuēñ, ī; hi ine (7969) !kou; !kou () !neĩn-ta !k'é, au hí ta !neĩn-ta !k'é ya ssē !nĩ !k'au.

IX.—253.

L.

DEATH.

(Given in January, 1876, in the Katkop dialect, by Dǎ!kwāin.)

- (5776) !kuǎtten kkañ !naū, !ŋké ā ĩ ĩ ttátten !kūĩ ā, hā !ŋkēten ā, !kuǎtten !χám ttátten !kūĩ ā; ǝ (5777) !kuǎttaken ttā !kǎ tĩ ē, ĩ ĩ () !khé !χuǒññĩ. Hé tiken ē, !kuǎtten ttátten !kūĩ, ĩ. Tā, !kuǎtten !kĩ ʔēñ-na !ŋké ā ĩ !kūken ā. !kuǎttaken ʔkǎkka !k'é- (5778) kkuften ē ʔáuki () ʔēñ-na, tĩ ē, ĩ !kūka.

- Hé tiken ē, !k'é kǎ !naū, hē !nā !kuǎtten, ǝ !kuǎttā !kūĩ, hē kǔ-kkú, hē !ŋké: “!ŋkōenyũ, tss'á ddĩñ (5779) ā, !kuǎtten !kūĩ ā? Ĩ kkañ () óä ssē ttú kkuum; tā, !kuǎtten ttátten !kūĩ. Tĩ ē ʔáuki āken, hiñ !khóä ddĩ ttĩnyǎ, tĩ ē !χárra; tā, !kuǎtten ʔkǎkka hĩ, tĩ ē, tĩ !kǝ!kōĩn ddĩ ttĩnyǎ, tĩ ē !χárra.”

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 !lnāu, ǝ !kuǻttā ssīn !kōā, hă ssé, hă !lnāu, hă !lkhōū !lkaū hhoā í, hă !lkérri.* !k'é kũ-kkú, hě !ǝkē: "Úken ǻāu toā !hīn, ǝ !kuǻtten
(5781) ssīn !kūi? () Hǻn !lkuǻñ ssǻñ #kákka hī, tí ē, í-kǻ !kuì !kūka." !k'é kũ-kkú, hě !ǝkē, !hīn kkǻn ǻáuki ẽ tss'á ā ddaū-ddaū, tā, hă ǻáuki kǻ hă ssé
(5782) ssé í !lnéin, ǝ () há ǻǻ #ēñ-nǻ; tā, tí ē, hă #ēñ-nǻ, ī, hě ē, hă ssā í-tǻ !lnéin, ī; ǝ hǻn kǻ, hă ssé ssǻ !ǝkēyǻ hī ā, tí ē, í-kǻ !kuì !kūkǻ.
(5783) Hě tíken ē, () máma-ggú kǻ ssīn !lnāu, hē ttàā !hīn, ǝ !hīnyǻ !lkhōū !lkaū hǝ !lā ssí, hě kũ-kkú, hě !ǝkē: "Á kǻn kǻ, ǻ ssé !lǻ !kum̄m !khě, #kǻ
(5784) !kǻ () ttǻí, tā, ñ #ēñ-nǻ, tí ē, ǻ !lkuǻñ ssǻñ #kákka kě;" ǝ máma-ggúken !ǝkē, tí ē, kkum̄m ā, hă ssǻñ #kǻkkǻ, hă !kú ssé !ē !ǝkī-tǻ !khwā, tí
(5785) ē, !kuǻ!kuǻtten !khē, !kóē tā () !khwā, ī. Hě tíken ē, há-kǻ kũ-kkum̄mi ssé !lǻ !ē hě. Tā, máma-ggú ǻáuki #kaūwǻ hě ssé ttú kkum̄m ā, hă ssǻñ
(5786) #kǻkkǻ; tā, hě #ēñ-nǻ, tí ē, !hīn !lnāu, () !ǝkē ā, !kuì !kūken ā, há !ǝkēten ā, hă ssǻ í, ā, hǻn #kákka hī ā, tí ē, !kuì !kūkǻ. Tǻ, máma-ggú !kí
(5780') * ǻǻk! or ǻáak! 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 *Yáák!* is the bird’s cry, which it repeats twice. (5780’)

- (5787) *kkān* ʔkē, ʔhīn ē tss'ā ā, ʔkū ʔnā ʔkhwā ā, () ʔ ʔkōen tchuēn-tā-kū ā. Hē tiken ē, hā #ēn-nā, tī ē ddā, ī; ʔ hān ttā ʔkā tī ē, hā ʔkū ʔnā ʔkhwā
- (5788) ā, hā ʔkhō ʔk'ou, ʔten ʔkōen tchuēn-kā-kkū () ā; tchuēn ē ʔnā ʔgwāǂǂ, ʔten ʔkōen hē, ʔ ʔkhwā, ʔ ī ʔkāu ʔkhē, ʔkhwā ttū ʔǂǂ. ʔten ʔkōen, tchuēn-tā-kkū, ʔkuǂǂkuǂttaken ʔkhō ʔitenʔiten ē ʔkāʔkā ʔkhē.
- (5789) () ʔten ʔnāu ʔgā é, ʔten ʔnāu ʔkukkō *kkān* ttā ʔhā, ʔten ʔkōen hā, ʔ hā ttā ʔkhōé hóá ʔkhwā. Tiken ʔkū ʔkhō ʔkuǂǂnā é, ʔ hā ttā ʔnā ʔkhwā.
- (5790) ʔten ʔkū ʔkōen () #kā hā. Tiken ʔkū ʔkhō ʔkuǂǂnā ā, ī ʔkōen, hān ttā ʔā ā. Hē tiken ē, máma-ggǂ ʔkē, tī ē, ʔhīu ʔnāu, hā ʔnā, ʔkuǂ ā ʔkūkā, ʔ ʔkhwā, hā ʔnāu, ʔkhwétǂǂn kǂ ssǂn é,
- (5791) () hā ʔnāu, hā #ēn-nā, tī ē, í ē ʔké-kkō é, hā ʔkhōu ʔhīn hā ʔkhwā, hā ʔkhōu ʔkam ʔē í, ʔ hān kā, hā ssē ʔá #kákka hī ā, tī ē, í-kā ʔkuǂ ʔkūkā.
- (5792) Hē kō () ʔkuǂttaken ʔkū ē, #kákka hī ā, ʔ ī ʔáuki ttū kkuṁṁ; tā, hē ʔkū ē, #kákka hī ā, hē, ʔ-g ʔnē ʔnāu, ī ssīn ttóá ʔhīn, ʔten ʔnē ʔǂám ʔnī
- (5793) ʔkuǂtten, ʔten ʔnē ʔkū ʔhāu () ʔten ttūi kkuṁṁ, ʔ ī ǂmm mmaǂǂ, ī ʔnī hē; hē í ʔnē ttūi kkuṁṁ, ī; ʔ hē ssīn ʔkuēi ʔkuē, hē dǂí, ʔ í.

Tā, máma-ggǂ ʔkī #kákka ssī ā, tī ē, ʔkhwī-ʔkāgen

- (5794) ē ʔkhwā () ʔǂǂ hē; hē ʔkhwī-ʔkākǂn ʔnā hā ʔkhwā, hē ʔkhwā ʔǂǂwǂ hē; ʔkhwī-ʔkāgen ē, ʔkhwā ʔuǂǂyē. ʔkhwāgen ʔnē bbaǂten ʔkhī hē; hīn ʔnē
- (5795) dǂí ʔkuǂtten, ʔ hē () ʔkwǂ ʔkī ʔǂǂnǂyǂ. Hīn ʔnē ʔkū dǂí ʔkuǂtǂí. Tā, máma-ggǂ ʔkī #kákka ssī-ssī ā, tī ē, ʔkuǂǂ ʔnāu, ʔkhwā ʔǂǂwǂ hā, hān

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) ddí kúǎ ǁkhǒ Ǿhǒ () ǁkweǐten-ttú * ē ǁkāgen
ǁkhóē ǁkhē ǁkhwā.

Í ē ǁáuki Ǳēñ-nǎ, íten kíē ssē ǁnāu, Ǿ í ǁnǎ hē,
Ǿ hé ǁkhóē ǁkhē ǁkhwā, Ǿ í ǁkǒēn, tí ē, hé-kǎ
(5797) áken ǁkǔēǐ-ǔ, í; () íten kǔ-kkúǐ, íten Ǳí, 'ñ kkǎñ
kǎñ ǁǎ ǁkām Ǿhǒ ǁkweǐten-ttú ē kíē ǁkhóē ǁkhē
ǁkhwā. Tǎ, hē ǁáuki ttāmssē áken.' Máma-ggúken

(5798) Ǳákka ssí-ssí ā, tí ē, () Ǿhǒ ǁkweǐten-ttú ǁkǔ
ǁnāu, Ǿ hā ǁkǒēn, tí ē, ssí ǁkām ǁǎ hǎ, hǎñ ǁkǔ
ǁgwí-ssín ǁkhwā ǁkāē. Íten ǁnē ssín kǎ, í Ǳí, 'Ǿhǒ

(5799) ǁkweǐten-ttú ē () ssín ǁkhé, tí é ā, hē kǎ ddé?
Tss'á ddín ā, ñ ǁáuki ǁní hē ā, Ǿ tí ē, hē ǁkǔǎñ
ssín ǁkǔ ǁkhē, tí é ā?' Hǎñ ǁkǔ ttchǒáken ǁkhóē-

(5800) ssín ǁkhwā, Ǿ hā () ǁkǒēn, tí ē, í ǁkām ǁǎ hǎ;
íten ǁáuki ssē ǁní hǎ, tǎ, hǎ ǁkǔ ǁē ǁkhwā.

Hē tíken ē, máma-ggǔ ǁkēyǎ ssí ā, ssí kkǒǒ
(5801) ǁáuki ssē ǁkām ǁē Ǿhǒ ǁkweǐten-ttú () é ssí
ǁkǒēn hē, hín ǁkhóē ǁkhē ǁkhwā, Ǿ ssí kí ǁkǒēn,
hé-kǎ áken. Tǎ, ǁkhwí-ǁkāgen ē ǁkhwā Ǳhǎuwǎ, hē

(5802) é, hē ǁkhǒ Ǿhǒken ǁkǎuǐten-tú; () tǎ, ǁkhwā-kǎ
ǁkāgen ǁkǔ é, hē ssí ǁkǔ ǁkǒēn, ǰū ttúí hē.
Tǎ, ssí ǁǰám ǁkéǁké hē, tí ē, hē ddā hē.

(5803) Hē tíken ē, máma-ggǔ ǁnāu, hé-kǎ () ǁǰám-kǎ-
ǁáutyǐ, hín ǁáuki kǎ hē ssē ā hē ssē ttǎí-ǎ ttín, Ǿ
ǁkhwā kkǎu-ǎ ssá; tǎ, hē ǁkǐ ǁhammǐ, tí ē, ǁkhwā

(5804) ǁǰám kǎ ǁkhwā ssē bbǎiten ǁkhǎ hē. () Tǎ, ǁkhwā
ǁkǐ ǁkǔ é, tss'á á ǁkǔ ǁnāu, hǎ kkǎu ǁkhē hē tí,

(5795') * Ǳkǎmmē-ǎñ ǰóá ǁábbē-ttú, hǎñ á hhǎ òá Ǳákka máma ā,
Ǿ Ǿhǒ ǁkweǐten-ttú ē ǁkāgen ǁkhóē ǁkhē ǁkhwā, hǎñ ǁkēyǎ
máma ā, tí ē, máma ǁkhóá kǎñ Ǳí, máma ǁáú ssē ǁǰám ddí

(5796') Ǿhǒ ǁkweǐten-ttú, Ǿ () máma ǁáuki ǁhammǐ ǁkhwā.

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

* ‡*kāṁmē-ān*'s mother, *lābbē-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 !khoũ i !kwāĩ, hǎn lkũ bbāiten lkĩ lhĩñ,
 (5805) ǒ tĩ ē, hǎ kkǎñ () kkaũ̃ !khé hě. Hǎn lkũ kǎn
 bbāiten lkhĩ i, ǒ hé tĩ; hě tiken ē, máma-ggú
 †kǎkkǎ ssĩ ā, ssĩ ssě llnāũ, !khwā kkaũ-ā lkĩ llā ǒ
 (5806) ssĩ, ssĩ () ttāĩ !lkhóē hhóä !khwā, ssĩ ssě llnāũ, ssĩ
 llkōēn tĩ ē, !khwā bbāiten, ǒ !gwā̃ǰũ, ssĩ ssě
 órō-kō !kwé llě, tĩ ē, !khwā bbāiten, ī; !khwā ā
 (5807) ssĩñ kǎ, hǎ () !ǰē-ā kō lkhǎ ssĩ. Hǎ ssě llnāũ,
 (ǒ) hǎ !kweítā kĩ ssĩñ ggāuwǎ ssĩ, ssĩ ssě !kwé llě,
 ssĩ ssě llkōēn lkĩ !ǰuónnĩyǎ ssĩ ā, hǎ !kweiteñ;
 (5808) tā, ssĩ () tsǎǰǎũ lkĩ llǰám̃ †ǰĩ lkel!kēyǎ hǎ
 !kweiteñ. Hě tiken ē, tĩ llǰám̃ ǰwǎñ hǎ !hām̃mĩ
 ssĩ tsǎǰǎũ, ǒ hǎn ttā llkǎ tĩ ē, i lkũ orōko !kwé
 (5809) llā hǎ. Hě tiken ē, hǎ lně () llkoũ hhō í, ī;
 ǒ hǎn ttā llkǎ tĩ ē, hǎ lkĩ !ǰuerriteñ i tsǎǰǎũ ē †ǰĩ
 !uhĩ-ssĩñ hǎ. Hě tiken ē, hǎ !khaĩ lhĩñ i, ī; hǎn
 llǎñ kǎñ ssuēñ !k'ǎũ, ǒ hā ǰáukĩ lkhǎ i.

THE RELATIONS OF WIND, MOON, AND CLOUD TO HUMAN BEINGS AFTER DEATH.

(Given in August, 1875, in the Katkop dialect, by Dǎ!kwǎiñ, who
 heard it from his parents and observed it himself.)

- (5147) !khwé ttǎñ llnāũ, i lkũkeñ, í-kǎ !khwé-tēñ tchũĩ;
 tǎ, í ē !kuĩ, i lkĩ !khwé; íteñ kǎ !kuāgeñ, ǒ i lkũkǎ.
 (5148) Hě tiken ē, !khwé kǎ llnāũ, () i lkũkǎ, !khwé ddĩ
 !k'ǎũ, ǒ hā kǎ, hǎ ssě tchũ, hhō ttũ, i !noǎ, ē,
 i ssĩñ ttāĩ-ā ttĩñ, ī; ǒ íteñ ǰáukĩ !naunkkō ttē lkā,

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 !*khwā* !*kwéiten* (the Rain's thunderbolts).

- (5149) hē, i ɪnoǎn̄ ē, () ɪkhwé kǎ hǎ tchú hhō ttū hě, hě kǎ ssǎn̄ †kǎ tā. Tā, tǐ ssǎn̄ ɪkhó, i ɪnaúnkkō ɪk'áúwǎ. Hē tíkēn ē, ɪkhwé kǎ hǎ tchú, ɪkām ttū, i ɪnoǎ, i.
- (5150) () Hē tíkēn ē, i ɪkwǎ * ɪnāu, i ɪkūken, hǐn ɪuhí-ssǐn̄ ɪgwǎχǔ; hǐn ɪkǎin̄, ɪuhí-sshō ɪgwǎχǔ, ǒ i ɪkūkǎ.
- (5151) Hē tíkēn ē, máma kǎ ssǐn̄ ɪnāu, () ɪkǎɪkǎrrō wā ttēn̄ ssā, ɪkǎɪkǎrrō wā ɪkórrō ɪkhē. Máma kǔ-kkǔ, hǎ ɪkē: “ɪkǎɪkǎrrō kǎn̄ ɪkǎmmǎinyǎ ɪk'é
- (5152) ē ɪkūkǎ.† Tā, ú ɪkū ē, ɪkōēn̄, tǐ ē, () hǎ ɪkueí ɪkuǎn̄, ttā, i; hě hǎ ɪkórrō ttā, ǒ hǎn̄ ttā ɪkǎ tǐ ē, hǎ ɪkǎmmǎin̄ ɪkhā hǎ, ǒ ɪk'é ē ɪkūkǎ. Hē tíkēn
- (5153) ē, () hǎ ɪkórrō ttā, i. Hǎn̄ ɪáuki ē ɪk'áurǔ; tā, hǎ ɪkú ē ɪkóáken-kǎ ɪkǎɪkǎrrō. Úken kǎ, ú ssē ttú kkuṁm̄, ǒ ɪkǎɪkǎrrō ɪkueí ɪkuǎn̄, ttā. ɪkuṭen̄
- (5154) () ɪkuǎn̄ ā ɪkūkǎ, hǎ ɪkǎɪkǎrrō ɪkǎmmǎinyǎ hǎ. Hē tíkēn ē, ú ɪkuǎn̄ kǎ, ú ssǎn̄ ttú, tǐ ē, kǐē ddā, ǒ ɪkǎɪkǎrrō ɪkueí ú.”
- (5155) I () ɪnā-ɪkhú, hǐn̄ kǐē ssǐn̄ ɪkhó ɪkuāgen̄, ǒ i ɪkūkǎ, tǐ ē, i ɪkueí ɪókēn̄ ɪkuāgen̄, i. Hě tchuényǎn̄
- (5156) ē, ɪkwǎiyǎ ɪkuāgen̄; () hě, i kǎn̄ †i, ɪkuāgen̄ ē.
- (5150') * Máma hǎn̄ kǎn̄ †kǎkka kě, i ɪnāu, i ɪgáúǎ ssǐn̄, ǒ tíkēn ɪáuki ttē kǒ, ttǎ ɪí, ǒ tíkēn̄ ttǎmssē ttǎ ɪí, ɪten̄ ɪné ttǎ, tǐ ē, ɪkuǎnnǎ ttǎn̄, hǎ ttǎ ɪí. ɪten̄ ɪné kǔ-kkūi, ɪten̄ †i, 'Ákkē
- (5151') n̄ ǎmm̄ ɪgáúǎ ɪkhō ssǐn̄ ɪhó; tā, () ɪk'óin̄ tsǎχǎu ɪáuki ttǎmssē ttǎ ɪí; n̄ ssē ǎmm̄ ɪgáúǎ ssǐn̄. ɪten̄ ɪkuāgen̄, i ɪnuǎn̄-ǎn̄ ɪhǐn̄; ǒ tǐ ē, i ɪgáúǎ ssǐn̄, ǒ tíkēn̄ ɪáuki ttǎ ɪí. Hě tíkēn̄ ē, i ɪkuāgen̄, i. Tā, tǐ ē, ɪkuǎn̄na kwókkwǎn̄ é, i, hǐn̄ ē, i ɪgáúǎ ssǐn̄, 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 *||k'āūrū*; 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."

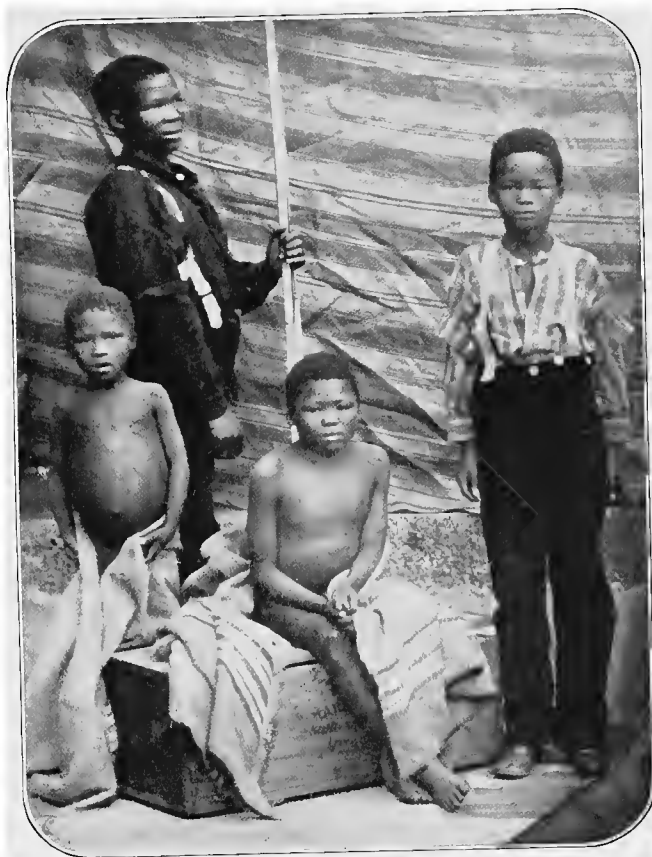
() The hair of our head will resemble clouds, (5155) when we die, when we in this manner make clouds. These things are those which resemble clouds; () (5156) and we think that (they) are clouds. We, who do

* 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."

- Í ē ʔáukí †ěñ-nǎ, íten ē lkuéí-ddáken †ī, tí ē,
 lkuāgen é. Í ē †ěñ-nǎ, íten lnaú, í lloóenya, tí
 (5157) ē, hě lkuéí-ú, ī, () íten †ěñ-nǎ, tí ē, lkuí-kǎ
 lkuāgen é; hǎ lnā-lkhú é. Í ē †ěñ-nǎ, íten ē
 lkuéí kkūi, íten †ī; ǒ íten ttā, lkǎ tí ē, í lkí
 (5158) mmū †ěñn, lkuāgen, () tí ē, lkuāgen lkuéí ʔókēn,
 lkuāgen, ī.
-

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.



Ἰnanni, Tamme, lúma, and Dā.

APPENDIX.

A FEW !KUN̄ TEXTS.

I. ỊẀÚÉ.

THE DOINGS OF ỊẀÚÉ ARE MANY.

(Given 18th March, 1880, by Ịnańni.)

- (9402') ỊẀÚÉ tába ti Ẁkhì; ta Ịkúä úwa Ịne-é, ta Ẁkhì; ta m ba bá Kárù ti Ịkoá me ỊẀÚÉ tába, ta ỊẀÚÉ tába ti Ẁkhì.
-

VARIOUS TRANSFORMATIONS OF ỊẀÚÉ.

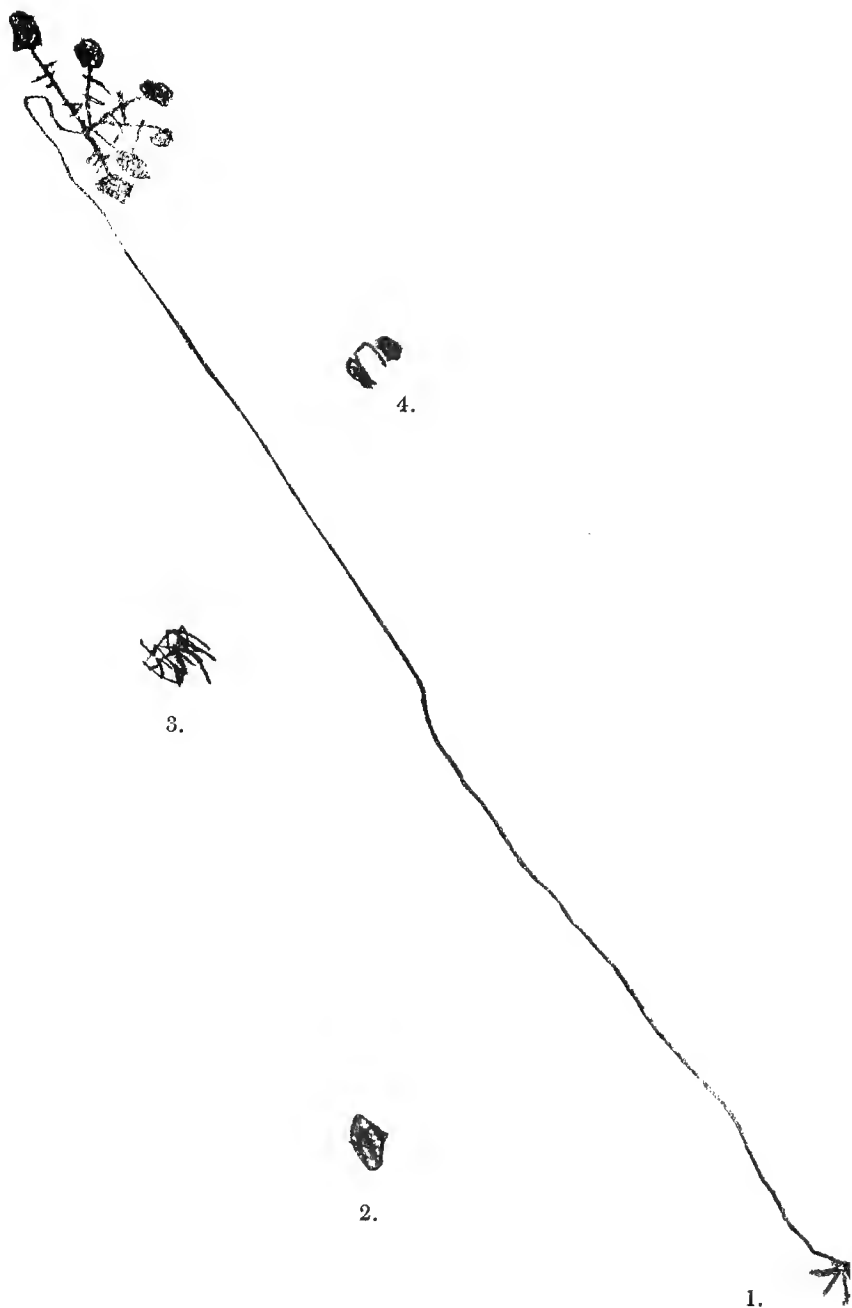
1. ỊẀÚÉ AS ỊNÁẀANE.

(Given in March and April, 1880, by Ịnańni, from his paternal grandfather, Kárù.)

- (9348') Ịkań ti Ịgí, ỊẀÚÉ ti é ỊnáẀane; tsába ti mím ỊẀÚÉ; ỊẀÚÉ e ỊnáẀane. Ịkań ti Ẁnaú, ỊẀÚÉ ti e ỊẀÚÉ; ta ti shù, tá ti tsá. Ịgú Ịnĩ, ta ỊẀÚÉ shù, ti tsá; kúé-ssin ti dzhó; ta Ịkań Ịgí, ta ỊẀÚÉ e ỊnáẀane tańki, ỊnáẀane Ịnũ Ịne Ịlá, é Ịkań. Ta Ịgú Ịnĩ, ỊẀÚÉ Ịkúä e Ịkań, tá e ỊẀÚÉ, ta shù.
-

2. FURTHER CHANGES OF FORM.

- (9381) Ịkań Ịgí, ta ỊẀÚÉ e dúí; * ta Ịkań Ẁnaú, ta ỊẀÚÉ
 (9382) e Dáma, ta shù; ta Ịkań Ịgí, ta ỊẀÚÉ e ỊẀÚÉ, ()
 ta Ịu Ịnuérre tańki, tá e sháò; † ta Ịkań Ẁnaú,
 (9876') * Dúí gó dzháo; ha Ịné-ssin Ịkań; Ịkań tańki, ha Ịné-ssin
 Ịnuńma, ha Ịné-ssin ti Ịgá.
 (9382') † Sháò e Ịkań Ịnu Ẁgá-ń, Ịkellkéya Ịkuńi.

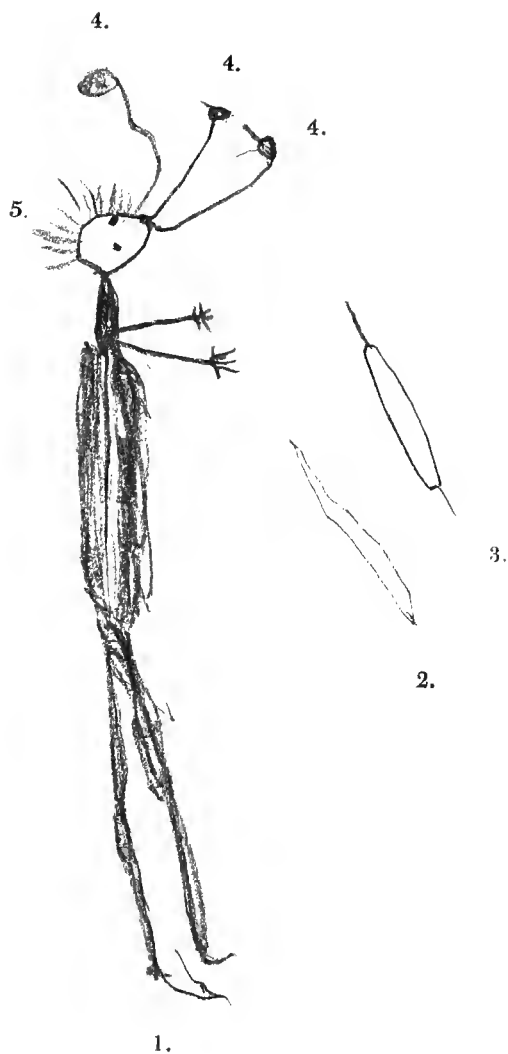


1. 'Xue as a tree by day, and himself by night. 2. 'Xue tui.
 3. 'Xue daa. 'Xue's fire. 4. 'Xue tohu. 'Xue's hut.



1. $\text{!}\chi_{\text{yo}}$ as $\text{!nd}\acute{\chi}\text{ans}$, $\text{y}\acute{d}$ $\text{!nd}\acute{\chi}\text{ans}$, ground $\text{!nd}\acute{\chi}\text{ans}$.
2. The place at which $\text{!}\chi_{\text{yo}}$ went into the earth when he became a $\text{!nd}\acute{\chi}\text{ane}$.
3. A spot where water had been.

!nanni, Sept., 1880.



1. !X'úé.
2. { !X'úé ||naú tséma.
!X'úé's little bow.
3. !kúru, quivor.
4. !nǎχ'ane, which grew out of his teeth.
5. { ‡no‡nébbi !Y'úissín.
wood pigeon's feathers.

!nanni, March 1st, 1880.

THE DOINGS OF !XUÉ ARE MANY.

The works of !Xúé are many, and were not one, (9402') but many; and my father's father, *Káru*, told me about !Xúé's doings, for !Xúé's works are numerous.

VARIOUS TRANSFORMATIONS OF !XUÉ.

1. !XUÉ AS !NÁXANE.

(When) the sun rose, !Xúé was !náxane; the birds (9348') ate !Xúé; !Xúé was !náxane. The sun set, (and) !Xúé was !Xúé; and lay down and slept. The night fell, and !Xúé lay down, (he) slept; the place was dark; and the sun rose, and !Xúé was another (kind of) !náxane, a large (kind of) !náxane, which is a tree. And the night fell, (and) !Xúé was not a tree, and was !Xúé, and lay down.

2. FURTHER CHANGES OF FORM.

The sun rose, and !Xúé was a *dui*; * and the sun (9381) set, and !Xúé was an *Omuhereró*, and lay down; and the sun rose, and !Xúé was !Xúé, () and went (9382) into another country, and was a *shóò*; † and the sun

* The flower of the *dui* is light-coloured; its fruit is green; (9876') another day, (when) its fruit has ripened, its fruit is red.

† The *shóò* is a tall tree, like the *!kúni* (palm?).

(9382')

ta ɬɔ́é e Góba, ta shù; ta ɪkám ɪgí, ta ɬɔ́é e ɪnáɬane.*

3. ɬɔ́É AS A ɪGUÍ TREE AND AS A FLY.

(9392) ɪkám ɬnaú, ta ɬɔ́é e ɬɔ́é, ta shúwa ɔ́á, ta ti tsá, úwǎ ɪne-é, tá ti shúwa ɔ́á, ta ti tsá. Ta ɪkám ɪgí, ta ɬɔ́é saú, ta kóó ta ɪnú, ta ssín ɪkám, ɪkám tséma, tá e ɪguí, tá e ɪkàn.

(9393) Ta, ha záu ssín ɪguí, ta () ɪkúǎ tshá ɪguí, ta sé ti gú ɪguí ɪné, ta ɪguí kuaǎna; ta ɬɔ́é e dzoǎ-dzoǎ. Tá ha záu ɪkaúwa ha le kǔé ɔ́á, tá ti tchin'-a ɪguí, ta ɪkè. Ta ɬɔ́é e dzoǎ-dzoǎ, ta ɪkúwa ɪē.† Ta ha

(9394) záu ɪkaúwa lè kǔé ɔ́á, tá ti tchin'-a () ɪguí.‡

4. ɬɔ́É AS WATER AND AS OTHER THINGS. IN HIS OWN FORM, HE RUBS FIRE AND DIES.

(9404) ɬɔ́é e ɪgú; ta ɪgú e ɪkaǎ ɪkhó-ǎ. Ta ɬnéɬnèbbi ti mím ɪkúí ɪné-ssín. Ta ɬɔ́é e góru, ta shúwa

(9382') * ɪnáɬane shù ɔ́á; ɪnáɬane taǎki ti e ɪkaǎ; ɪnáɬane ti ɬkhi. ɪkaǎ ɪnáɬane ɪné-ssín dzhāō. ɪkaǎ ɪnáɬane ɪné-ssín ɪnu ɪne ɪlá; ta ɔ́á ɪnáɬane ɪné-ssín tséme, ta ti ɪkélkèya ɪkúí ɪné-ssín, ti ɪgá, ti tséme, ta ɬkhi.

(9393') † Ta ha ɪkúwa góò, ta gó ɪkoá. ɪle ɪkú e góò.

(9395') ‡ ɪguí e ɪkàn. Djú ti mm ɪguí, ɪguí ɪné-ssín. Djú ɪkúá ɪúwa ɪguí kǔé ɔ́ó, ta ɪnú ti mím ɪuhá ɪguí. ɪguí ti ɔ́éi ɪkhú-ssín.

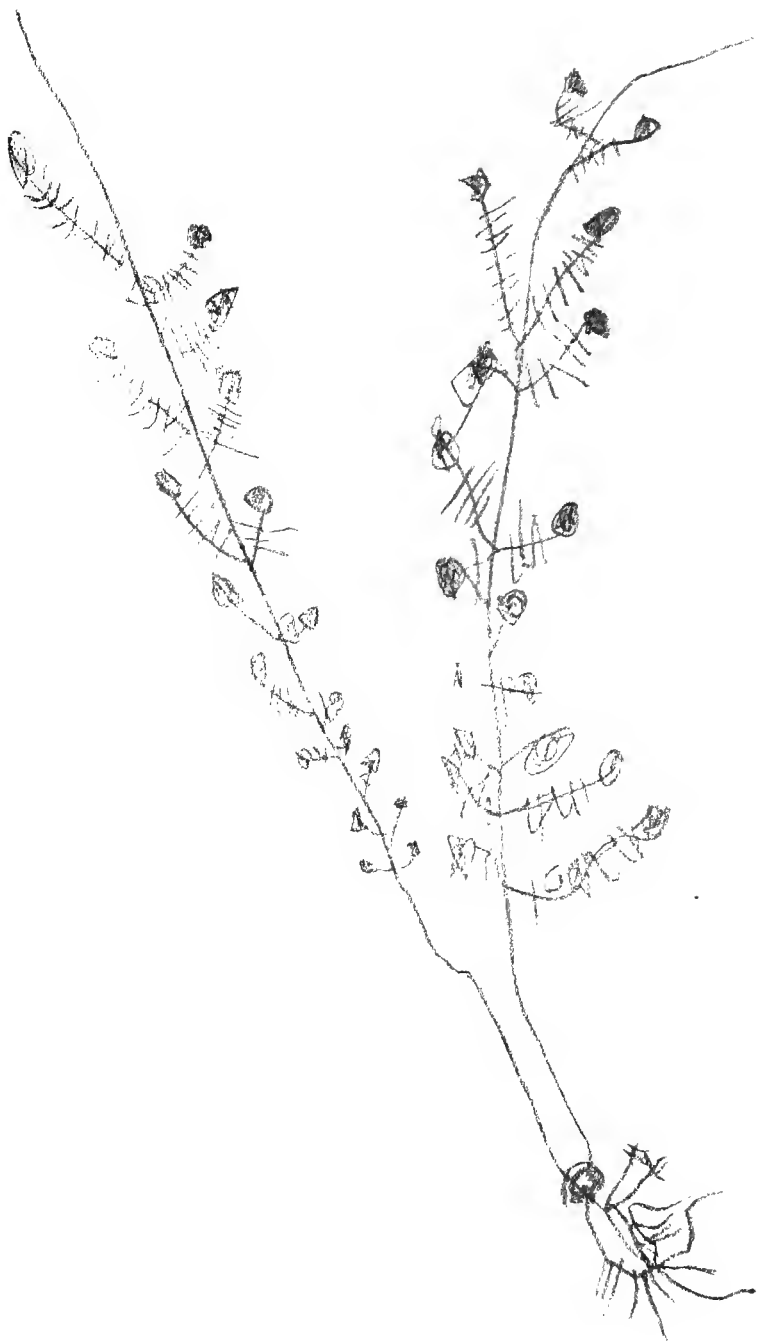


!xué a llyui.

!xué is a llyui-tree.

(The llyui is a tree about the size of a loquat-tree, bearing edible fruit, which is eaten raw.)

!nanni, March 17th, 1880.



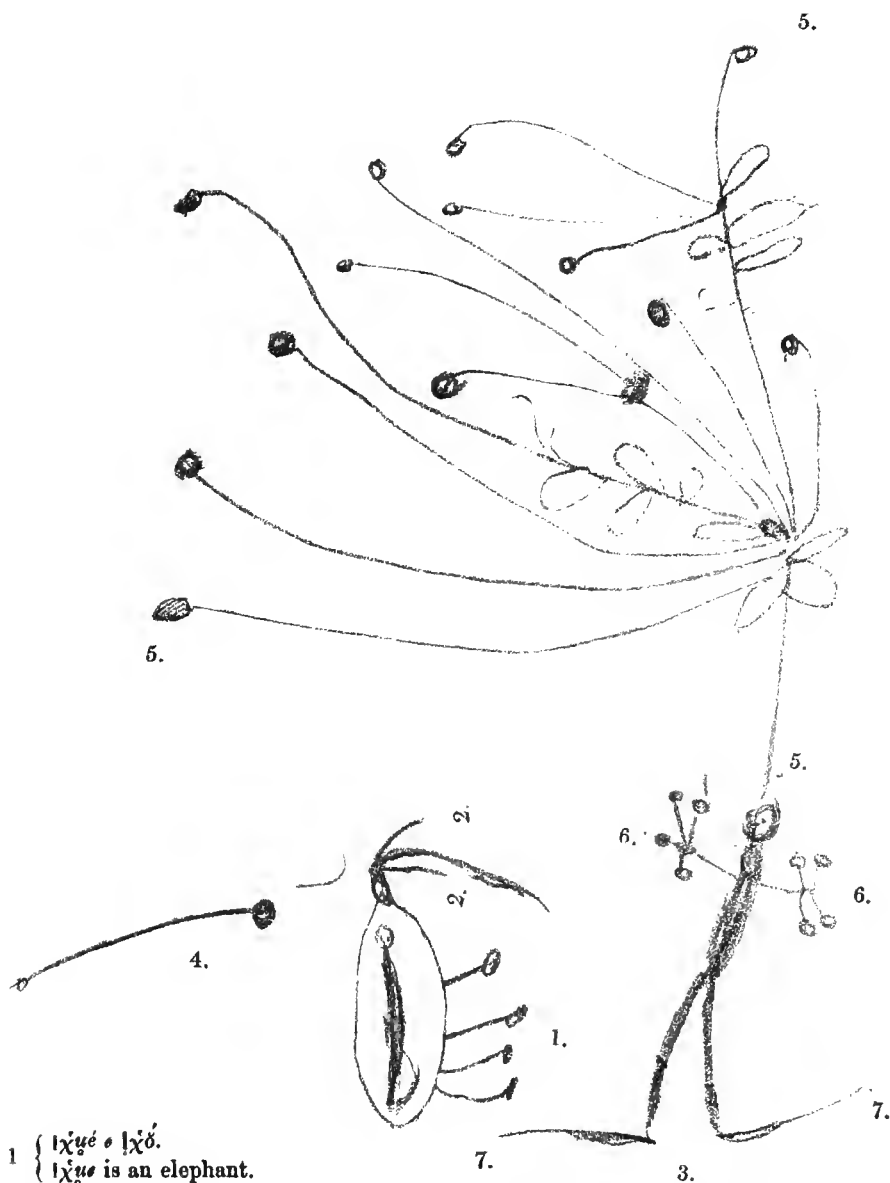
l'xué o lkuṭ. l'xué is a lkuṭ-tree.



!x̣uḗ o !kǎñ'-a; tá o !kañ tséma ym̄m; ta !kúä o !x̣uḗ.

!x̣uḗ is a !kǎñ'-a, a little food-bearing tree, for he is not !x̣uḗ.

!nann, May 19th, 1880.



1 { $\text{!x}^{\text{u}}\text{é} \circ \text{!x}^{\text{ó}}.$
 !x^{u} is an elephant.

2. His tusks.

3 { $\text{Ha dzaú ssiñ ha, ta kóá, ta tába}$
 yím.
 His wife sees him, and is afraid.
 She prepares food.

4 { $\text{Ha dzaú ñné-gím ha kys !gaúru.}$
 His wife beats him with a knob-
 kerry.

5. ñlká' (the name of a certain large food tree).

6. The wife's hands are !kan' -a fruit; the ñlká' tree grows out of her head.

7. The wife's long great toes.

set, and !*χ_ué* was a Makoba, and lay down; and the sun rose, and !*χ_ué* was a !*nǎ_χane*.*

3. !*χ_uÉ* AS A !*GUÍ* TREE AND AS A FLY.

The sun set, and !*χ_ué* was !*χ_ué*, and lay upon (9392) the ground, and slept, was alone, and lay upon the ground and slept. And the sun rose, and !*χ_ué* 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 !*χ_ué* was a fly. And his wife laid herself upon the earth, and cried about the !*guí*, and died. And !*χ_ué* was a fly, and settled upon the grass.† And his wife lay down upon the earth, and cried about () the !*guí*.‡ (9394)

4. !*χ_uÉ* AS WATER AND AS OTHER THINGS. IN HIS OWN FORM, HE RUBS FIRE AND DIES.

!*χ_ué* was water; and the water was (in) the (9404) shadow of the tree. And the wood pigeons ate

* (One kind of) !*nǎ_χane* lies upon the earth; another (kind of) (9382') !*nǎ_χane* is a tree. The !*nǎ_χane* are numerous. The fruit of the tree !*nǎ_χane* is yellowish. The fruit of the tree !*nǎ_χane* is large; and the ground !*nǎ_χane* fruit is small, and resembles the !*kǎ* 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 ǀkóro. Ta ssiń †ne†něbbi, tá e ǀgú.* Ta
 (9405) †ne†něbbi ssiń ǀgú, ta () káuwa ǀgú ǃǃ. Ta ǀǃúé
 tába ǀlé ǀnǔ ǀne ǀlá, ǀkellkéya ǀnoā, ta ka gú
 †ně†něbbi. Ta †ně†něbbi ǀgé ti mím ǀgú, ta ǀlé †
 kǒ ó, ta ǀné †ne†něbbi tsǐ, ta †ne†něbbi ti tchiń;
 ta †ne†něbbi tańki ǀkǎ ù.

Ta ǀǃúé e ǀǃúé, ta saú, ta gú †ně†něbbi, ta ti
 (9406) suǃ †ně†něbbi ǀǃuí-ssiń, ta shǃúé †ně†něbbi ()
 ǀǃuí-ssiń, ta shúwa ǃǃ. Ta ǀgú kyoóna, ta há
 e ǀǃúé; ta shǃúé †ne†něbbi ǀǃuí, ta shúwa ǃǃ.
 Ta saù †ne†něbbi tań-a, ta shú. Ta shushú, ta
 saú, ta ǀgé ǀǃǃ †ne†něbbi tań-a, kǃe dǎǎ.

(9407) Tá ti mím †ně†něbbi, ta s'ǎ Dǎma, () ta saú.
 Ta ǀkóǎ shǎ Dǎma, ta Dǎma ssiń ha. Ta ha
 kam-mǎ ǃǃ. Dǎma ǀge ǃǎru ha, ǃǎru ha, ǀkúǎ
 ssiń ha. Tá e tséma, ta e ǀnǔ-érre; † ta Dǎma

(9408) ǀgǃ dǎba ssiń ǀnǔ-érre ǀkúwa ǀkan, ta () há ssiń

(9404') * ǀkúǎ e ǀgú ǀnǔ ǀně ǀlá, tá e ǀgú tséma, ǃǃ ǀgú.

(9405') † ǀǃúé e ǀlé (e gǒ), ta tséma, ta ǀné †ne†něbbi. ǀlé ǀnǔ ǀne
 ǀlá, e ǀnoā, ta gú †ně†něbbi; tá e ǀǃúé.

(9407') † Tsǎba tséma.

the fruit of the *!kũĩ*. And *!ǃu'é* was a lizard,* and lay in the dead leaves of the *!kũĩ*. 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 *!ǃu'é* 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 *!ǃu'é* was *!ǃu'é*, 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 *!ǃu'é*; 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 *!nũ-érre*;§ and a little Omuhereró boy saw the *!nũ-érre* upon a bush, and

* This lizard (called also *ggóru* and *ngóru* by my *!kun* informants (9007) and *!hũĩ-ǃpuá* by *!han-kass'ō*) appears to be the common Gecko.

† (He) was not a large (piece of) water, but (?) was a little (9404') water, a water hole.

‡ *!ǃu'é* was a grass which is (called) *gǃ*, and (is) small; and bit (9405') the wood pigeon. Large grass, which is (called) reeds, took hold of the wood pigeon; and was *!ǃu'é*.

§ A (certain) little bird.

(9407')

Dáma, tá ti tchin'.* Tá ka é !k'ú Igă llgú, (ta ti shá 𐌸á). Ta ha kye: "Yé-he! Yé-he! Yé-he!" Ta Dáma sǎ-á; ta 𐌸áru ha, 𐌸áru ha, 𐌸áru ha, ta lkúä ssiñ ha, ta !ka ù.

(9409) () Ta llkōä † !ká shá ha tái !nyérre, ta ssiñ ha bá, ta lkúä e !nū-érre, tá e !ǵué, ta !!kè.‡ Ta ha bá ú ha, ta !ge ssiñ ha, ta há !!kè. Ta ha bá llkōa ù; tá ha lkúä !!kè, tá e !ǵué, 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 !nē-ē, tá ti tchin': "†nō! †nō!" ta shá ha tái !nyérre.

(9410) Ta () ha bá ssiñ ha, ta ti !ǵúrri ha. Ta ha sǎ-á ha bá. Ta ssiñ ha bá, ta !!kè; tá e góru, ta shù, shùwa 𐌸á.

Ta ha bá ssiñ ha, ta kye: "Mě !!há !ǵué é, tá (9411) lkúä e djú tañki, tá e me !!hǎ; () ta ssiñ mě, ta !!kè. Tá ti †nù !kañ dǎ-á, ta ssiñ me, ta !!kè; ta lkúä e djú tañki, ta e me !!hǎ, tá e !ǵué. Ta ná ti ù me !nyérre, ta lkúä ssiñ me !!há, ta

(9408') * Ta llkōä tchin': "Tsuái! tsuái! tsuái!" Dáma dába ssiñ ha, ta há e !nū-érre.

!ǵué e !nū-érre, tá ti tchin'. Ha lkúä e !nū-érre !nē-é; tá e !nū-érre †khì.

(9409') † Ha lkúä e !nū-érre †khì, tá e !nū-érre !nē-ē, ta ù ha tái !nyérre.

‡ Ha llkuúna !ngé tséma, lòu !nōō, lòu-dé !nōō.

() 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, !Xúé) flew away.

() And (he, !Xúé) † flew, coming to his mother's (9409) country, and saw his father, and was not a !nú-érre, but was !Xúé, 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 !Xúé, 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: "‡nǝ! ‡nǝ!" 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, !Xúé! 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 !Xúé. For, I went (?) away to my country, and did not see my child; and to-day,

* And (he) cried: "Tsyáí! tsyáí! tsyáí!" (Two) Ovahereró (9408') children saw him; for he was a !nú-érre.

!Xúé was a !nú-érre, and cried out. He was not one !nú-érre; but was many !nú-érre.

† He was [now] not many !nú-érre, but was one !nú-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 l!hǎ, () ta me l!hǎ ti #nù dǎ-ǎ, lkaṇ tséma dǎ-ǎ; * ta me l!hǎ ti #nù, ta ssiṇ me, ta l!kè. Tá e l!χué; ta lkuá e djú taṅki, tá e l!χué. Ná ti koǎ me l!hǎ, ta me l!hǎ ti l!kè.

(9413) Ná ti ù me lnuérre; () ta me lnuérre #χǎ, ta l!nū #khí, ná ti ù me lnuérre, lkuá ssiṇ me lnuérre, me lnuérre #χǎ. Ta lkaṇma é, ná ti ssiṇ me l!hǎ, ta me l!hǎ e l!χué, tá ti tábba dǎ-ǎ, lkaṇ tséma

(9414) dǎ-ǎ, tá ti mím tshána, () ta #nù dǎ-ǎ, ta ha l!gaussiṇ kwì, ta há ti tchiṇ, ta ssiṇ me, ta l!kè; ta ná ẽ l!χé-l!n'ù, ta me l!hǎ l!χué ssiṇ me, ta l!kè; ta ná ti koǎ me l!hǎ. Ná ti ù me lnuérre, me lnuérre ka e #χǎ.

(9415) “Ta me l!hǎ e dju () taṅki; ú ā ssiṇ me l!hǎ. Ta sh!χué #nè#nèbbi l!wí; ta me l!hǎ ssiṇ me, me l!né kuě #nè#nèbbi l!wí, #nè#nèbbi l!wí #khì, ta há e #nè#nèbbi sá. Ta lkaṃ é, ná ti koǎ me l!hǎ,

(9416) () tá ti ú me lnuérre.”

Ta ù ha lnuérre; ha lnuérre l!kú e l!noā; tá e l!num, l!num l!nu l!ne l!á. Ta há ti ù ha lnuérre.

(9412') * lkaṇ l!kú e l!n'au-l!kuṃ; tá e l!kaṇ sǎ; dǎ-ǎ l!kaṇ #gǎǎṇ; tséma ta ṇ#gǎǎṇ, l!kellkéya l!noā. l!kaṇ taṅki ti shu ǎ; ta há ti l!χuṇ-a l!kaṇ taṅki kye l!é; ha ti #núru dǎ-ǎ, dǎ-ǎ ti #nauwa l!é; 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'u, 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_oā; it is a mountain, a large mountain. And he went away to his (own) country.

* The tree's name was !n'au-!kunm; 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 Inanini, who heard it from his father,
Yá-liné.)

(9436)

!kǎ!kárushé!

Hái !ka!kárushé!

Hái hǎi,

!kǎ!kárushé!

!ka!kárushe oʻwí mi!

Hǎi hǎi,

!kǎ!kárushe!

Oʻwí me kye tshì.

Hǎi hǎi!

(9436')

() lkam ti lgi,

Má ti oʻwí mi,

Ná ti umm tshí.

Má ti oʻwí mi kye tshí tséma,

Ná ti umm.

Hǎi hǎi,

!kǎ!kárushe!

(9450')

* É ti ssín lnuái, é ti oʻwí !kǎ!kǎrrishē, é ti dzoñ lóu
llgú !khú.

lnuái tséma, é ti oʻwí !ka!kǎrrishe; zaú ti oʻwí !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!kărrishē*; (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 táĩ !küä kuóna, e ti gú ha, e ti lá ha kue ha táĩ, sá ha bá; ta ssin #khì ti ù, ssin !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, ú a lá me zaú kue ha bá sã ha táĩ.
 (9849') () Ta me zau tchá tshi dzhá ka é.”

Ta dzhu tañki ti sã-á, tá ti Iná: “Ñ-ñ; !kuñ a zaú.” Ta, é ti sã-á, ti Iná: “Ñ-ñ; ú a !küi sã-á i, ta !küi !kuñ me zaú; ta me zaú to ù, ta lgeya ha bá sá ha táĩ; ta #já; ta lúwa ha !nuérre, ta ú a !küi !kuñ me zaú.”

- Ta dzhú tañki ti tchin, ta é ti sã-á; ta e !ʻá ti kwí, ta é ti ù; é ti oʻwí dzhú tañki: “M ù, lgě,
 (9850') ú a !kuñ me zaú, () !kuñ me #kuñm, !kuñ me lúsau; !kuñ me ttχùn-lgamma.”

- (9850) () !kam lne-é zaú gúwa tshí, e ti ssin tshí, e ti gú tshi. Zaú ti oʻwí é: “Me !káo, ssin me tshí dzhá ka é, ú a tchá.” * Ta é sãá; ta é kue:

- (9850') * !kuñ-de !küi kḡá.

THE TREATMENT OF THIEVES.

If a !kun 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 !kun 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 !nyé ;
 ta há ti tchiñ : “Ná me tshí, yé-hě ! Me !káo ! ná
 me tshí, yé-hě !” Ta, é ti !ná : “Ñ-ñ ; me záu,
 (9852) n a () !kúí sǎ-ǎ á ; ta dzhú dúre ti !kuñ mě ; ta
 na ti lá dzhú dúre kye dzhu dúre tshí. Me záu,
 n a !kúí sǎ-ǎ á, 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 !’á ti kwi, ta
 (9854) ha ti !kuñ ha ; () ha ti !kuñ ára ha záu.*

Dzhú tañki ti o’wí ha : “Ñ-ñ ; té !kuñ ára
 a záu.” Ta, ha ti !ná : “Ñ-ñ ; n a !ná tchá ; ta
 me !’á kwí ; ta n a !kuñ me záu ; !ne té o’wí mě ;
 !kam ma é i kóá mě.”

- (9855) Záu-dába, zau táí ti !kè, záu dába e dába !né-é,
 ha ti géya dzhú tañki tchú. !kam 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’) * !koú ha tǎá !kuñ ha záu ; ha tǎá !kuñ ha záu kye !núbbo.

"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 kɔ́e tchú, ta ti kú-ù, ɪké ya kɔ́e dǎ-ǎ, ta há ti ɪké ára, ta dzhú taŋki ti débbi tchú.

(9857) Tá ti oʻwí dzhú, () dzhú é, he lá ssiŋ kɔ́e záuwa é he tchá, sa ɪkuŋ záu, sa ti oʻwí: “É kú-ù ɪkuŋ záu kɔ́e dǎ-ǎ, lúwa zau kɔ́e tchú, ta kú-ù

(9858) ɪkuŋ záu. Iné tē ɪkaówa () e kɔ́e záu.” Ta, dzhu taŋki ti ɪná: “N-ñ; e ɪkúí ɪné í; ta, é ti ɪná; ta záu e* dóá ti tchá; ta é ɪkúí ɪné í; ta é ti sǎ-ǎ, ta e ɪʔá ti dzhá.”

(9859) ɪgóö ti tchá, e ti ɪkuŋ, é ti tɕá ɪkuŋ-a ɪkoú,† ta ɪkúí lúwa dǎ-ǎ; ta ti ɪkuŋ ára kɔ́e ɪkoú. Zau ɪne-é, é ti kú-ù, kú-ù lúwa dǎ-ǎ.

(9860) Dába ti tchá, e ti ɪné ɪuhá dǎba;‡ ta ɪkúí ɪkuŋ dǎba.

ɪkaŋ taŋki, dǎba ti ɪkaŋ, dǎba ti tchá, é ti ɪná,
(9861) e ti ɪkuŋ dǎba;§ lá dzhu dúre () kɔ́e dǎba, ta sá ti ɪkuŋ ára há.

(9858') * E kɔ́a ha ɪkú, ta ɪkúí oʻwí ha ɪkú; oʻwí ɪuhá ha.
É ti kɔ́a dzhú e, e ɪkuŋ, kɔ́e ha ɪgaŋ-a.

(9859') † ɪkou ɕkhi, ɪkúá e ɪkoú ɪné-é; dzhú ɕkhi ɪkoú; dzhú ɕkhi ti tɕá ha.

(9860') ‡ Ta ti kɔ́a dǎba tsēma tchá.

§ Ta ti kɔ́a ha ɪkú, ta ti oʻwí ha ɪkú kɔ́e dǎba. Dzhu e, é ɪkuŋ ára, é ti kɔ́a ssiŋ ɪkú; é ti ɪkúí oʻwí ssiŋ ɪkú.

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 ụm̄m, ha dába ti ụm̄m, e ti ssiń; é ti gú ha, ta
 (9862) ti gú ha táí, ta ti lá dzhú tańki * kụe () sá, dzhu
 tańki ti lúwa sá kụe dǎ-ǎ, ta ti ku-ú, ku-ú 1lkǒ-ǎ
 sá, kụe dǎ-ǎ; débbi ti oʻwí é: “É ku-ú 1lkǒ-ǎ
 dzhu sá kụe dǎ-ǎ.” É ti sǎ-ǎ, é ti kụe: “N̄;
 (9863) e 1lná tchá.” Tá ti () †gum̄m.† Ta sá ti kụe:
 “É ku-ú dzhú sá; i té 1lné é.” É 1ᵛǎ ti dzhá,‡
 ta é ti gé. Ta ti oʻwí ssiń: “É m 1lkǎ 1lnā tchá,
 ta kọá tchá; ta 1kúí tchá.” Ta, sá § ti sǎ-ǎ, ta
 (9864) () ti kụe: “N̄.”

Ta é ti lá ssiń ka 1ᵗó 1lgóö tsáú, ta sá ti ú ssiń
 tchú. Ta, 1kań tańki, sá ti lá Góba. Ta Góba ti
 lá ssiń kụe gǒm̄i 1lgóö 1ně-é, sa wa-†ná; ta sá ti
 (9865) lá é; ta é ti 1kuń; () ta ụm̄m ára, ta ssiń débbi
 ssiń tchú, ta é oʻwí dzhá ssiń: “I débbi i tchú,
 lá e kụe wá-†ná; 1ne tẽ lá e kụe gǒm̄i 1ně-é; e 1lná
 tchí 1ně-é; e 1kúí ụm̄m tchí 1ně-é; ta e ti ụm̄m
 tchí sá.” Ta sá ti sǎ-ǎ, ta ti zǎń; ta sa débbi
 ssiń tchú.

Ta, é ụm̄m ára gǒm̄i; ta sá oʻwí é: “I ụm̄m

(9861') * 1kúá e dzhú dúre, ta e é dzhú tańki.

(9863') † 1kúá e é †khì, ta e é 1ně-é, ta oʻwí ka.

‡ E †khì 1ᵛǎ-siń ti dzhá.

§ Ssiń †khì.

(9864') || Dzhú tańki †khì ti sǎ-ǎ 1hụíya, ta dzhú 1ně-é ti zǎń, ta
 kụe: “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) gómi; lá e kye !ǵó () tsaú.” Ta, é ti sǎ-ǎ; ta e !ǵá ti dzhá. Ikaṁ ti Iǵí, ta é débbi é tchú.*
Ta Iǵé oǵwí dzhú tańki, e géya e tchú, e dzhuwa,
(9867) e oǵwí ssin: “M lá dzhu kye !ǵó () tsaú.”
Ta dzhú tańki ǎ é dzhú ti sǎ-ǎ; ta é ti lá ssin
kye wá-ṭná.
-

THE !ǵÚ.†

(Given in August, 1880, by Inanni, from his paternal grandfather, Kárù, and from personal observation.)

- (9573) !kuń zaú ti kǵá tshísi é, Ikuí gú. Iǵóǵó ti gú.
!kuń dába tséma e zaú-ma Ikuí gú tshí ǎ; tá ti
(9574) kǵā. Tá ha táí ti oǵwí ha: “Tshí é, a kǵā ()
m táí.” Ta dába ti sǎ-ǎ, ti kǵá tshí; ta dába
Iǵó-ma Ikuá kǵá tshí, ti gú tshi, ti teńne, teńne
ha bá kye tshí.

- Ta ha bá ti Ilniń-a ‡ tshí kye ǵǎ, ta Ikuí ssin
(9575) tshí, ha ti () ù. Ta ha bá ti Ilná: “Ú m bá.” §

- (9866') * E ǵm m toǵá gómi, ta lu ssin tchú, ǵáru wá-ṭná; ta sá lá
e kye wá-ṭná.
(9576') † Ikań Iku e Iǵé, tá e ǵm m Iǵá; Ikuá e Ikań Iǵá. Ikań
Ine-é, é ti tába tshí.
(9574') ‡ Tshí Ine-é ná ti oǵwí Ilniń; tshí ǵkhí ná ti oǵwí Ilniń-a.
(9575') § Dzuǵaya ha Ilhǎ, ta ha Ilhǎ e Iǵó-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 !nu!num. Their name for the
 fruit of the !kē tree is *kanyúdi*.

‡ (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 táï, oʻwí ha táï:
 ‘M táï, ná llgú.’ Ta dába !ká Igé oʻwí ha táï:
 “lá m bá kye llgú.”

- (9576) Ta ha táï ₢é () llgú kye lnó; umm lnóö; ta lá
 ha llhá kye llgú; ta ha llhá lke llgú, ti teñne ha
 bá kye llgú. Ta llgú ₢náu, ta shā ʻá; ta ha ssin,
 tă ti tchin: “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, !ǰí !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 táï Igé gú ha: “M tai,
 me llhá, yéhe! M táï, me llhá, yéhe! M táï, me
 !káo ti llherri me llhá, yéhe!”

- (9579) () Ha bá lge gú !kúru, ta n!ǰá llkaū, ta lúwa
 ha llkaū kye ha llnáu; ta dzhú ti !k'ou. Ta ha
 ssin llhá ha zaú kye llkaū; ta ha llkaū e lnúbbo,
 tá ẽ llǰi.† Tá ha zaú tchin, ta lné llkaū. Ta ti
 (9580) tchin; ta ha lúi-sau tchin: “() M táï, me ₢kuñ

(9578')

* !kúá e llgá, ta e zaú-ssin.

(9579')

† llkaū sá, ha ssin 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 *shāna*. 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 *lnúbbō*, and a *||χi.‡*

* (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')

ssih lla me #xé kye' llaú sá, yéhě!" Ta lkaúwa lé, ta shù ʔá, ta ti tchiñ; ta dzhu lge gú ha, ta oʔwí ha: "líná tchiñ."

Ta ha lla: "Ñ ñ! me #kum ssih lla me #xé kye' llaú sá; yéhě!" Ta dzhú gú wa; ta ha lkúä sä-ä dzhú, ta lla.

#KAO ʔÁ.

(Given by Tamme in 1880.)

- (9298) lkú ti #kaúwa lnum kye' ʔá. M ba tái ti #kaúwa lnum kye' ʔá. Há ti oʔwí: "#naúwa llgú! #naúwa llgú!" Ta tohí ti #naúwa llgú.

llgó ti lkúä #kaúwa lnum ʔá. Záu ti #kaúwa lnum ʔá.

- (9299) () M ba tái ẽ ñ-líná. M tái bá e Tamme tséma; ta m tái tái ti e lkáro-líná. M bá bá 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 Inanni, from his paternal grandfather, Kárù.)

- (9957) #ín-a e ttumma lkóro, e lkúí lkuñ, ta e e lnú-ĩ, e llké, llkéya #ín-a.* Ta, e lkúí lkuñ; ta ti koá.

- (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 kyoónna #ín-a. #ín-a lné zau, záu llké, zau e #ín-a. Záu 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 ʔá; ta ha llgañ-a luhá ti ú.

!xó lkuñ ha, ti e #ín-a lně-é; ta ti e #né-ko, tá ti dzhó; ta lkúä e #ín-a tañki; ta ha ʔá 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-lln'á*. (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 lkaṁ ʔkhì, é ti ssiṁ ha, e () lkúì lkuṁ, ssiṁ ta ti llná.

lkaṁ taṁki, e ssiṁ tsǵǵǵ, e lnábba tsǵǵǵ, tsǵǵǵ lgéya e taṁki ʔá, e ti koá tsǵǵǵ, lkúì lkuṁ tsǵǵǵ, ti llná tsǵǵǵ.

(9959) () E ssiṁ lóu, lóu tumma e taṁki lnuérre, lnuérre é, he e taṁki lkéya, e ti koá lóu; ta lóu lkúä e lóu luhá. Ha lkumṁ ti lkóǵ tsēma, ha e dzhu e lkéya, tá e lgaṁ-a lóu. Tá ti e lóu lgóǵ; ta lkúä 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 lnaṁni, from his paternal grandfather,
Kárù, and from personal observation.)

(9952) lhiṁ, e lnuérre llě ʔiṁ-a. E ʔně-ṁṁ ha, ha ti é ha lgù, ha ti lá e kue ha lgù; é ti koá 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 ʔné-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 *lou* 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 *!naĩni*, 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 débbi 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 kúe ha !gù, e ti tne-am̃m ha, é ti lkuñ ára ha, ta ti llxuñ ára, lkúä llké (lkúä um̃m).†

- lkam tañki, ha ssiñ é, e shá ha, shá ha, shá ha, lgéya ha; ha lá e kúe ha !gù; e kóá, é lkúä lkuñ
(9954) () hã, e ti lká ù.

- lkam tañki, e ssiñ ha, ha ówa llgú,—lkañ llgú,—
e t'um̃ma ha, e tññ e shiñ llgú, é ssiñ ha tañ-a, ha
ówa llgú, ha ti ssiñ ě, ha ti sháko ù llgú, ta ti shú
(9955) ɔá, e () ti tññ e tne-am̃m ha, ha ti lá ha !gù kúe
é, e ti shé, é ti ù, ta ha lně-é ti shù.

- Ta záu ti lgé, zau ssiñ ha, ta ti kuárre tñó, ta
ti llxuñ; ta ha ti shé;‡ ta ti shúwa ha !gù kúe
(9956) ɔá. Ta zau ti lkuñ ha, () ti llxuñ ha.

Dzhu tañki ti llké, e lkúä sã-ã ssiñ tñuã,‡ e ssiñ
llhñ, ti lá ha !gù kúe é, e ti kóá llhñ, tá ti tchín.

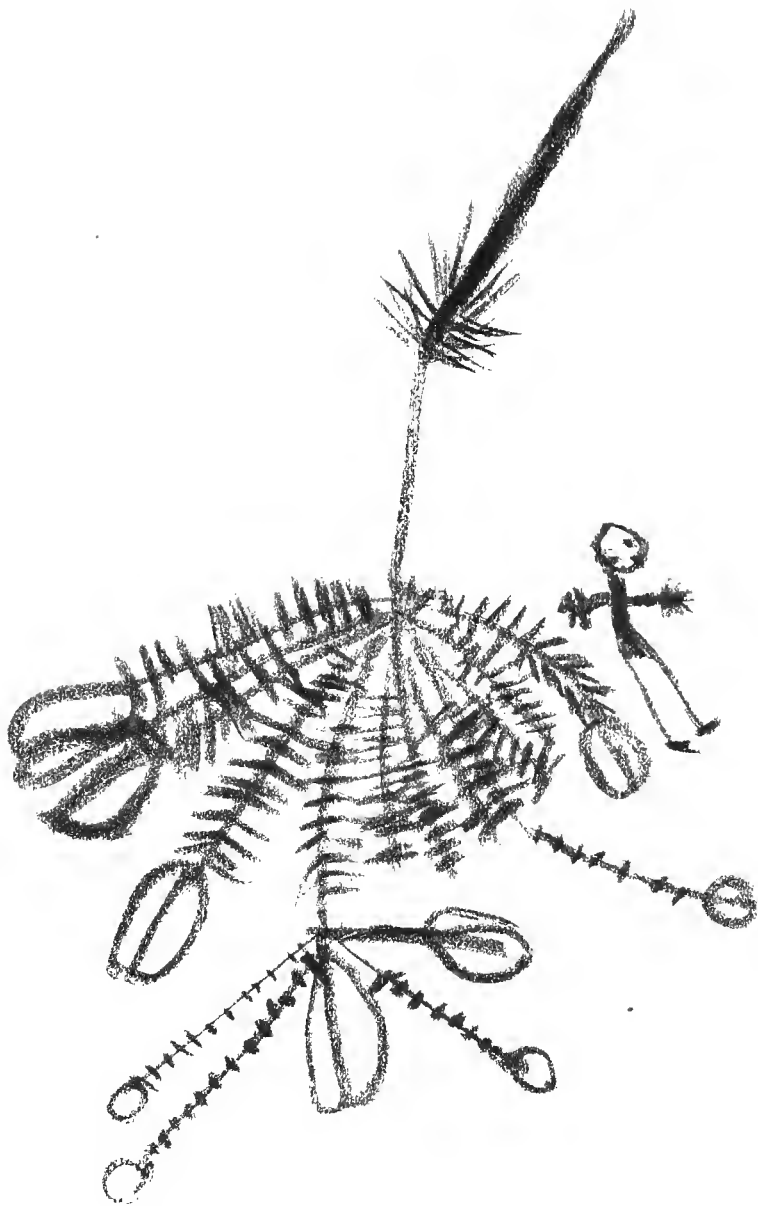
- (9952') * Ta ti ɔwí dzhú e, he géya tchúwa, tá ti kúe: “N a ssiñ
llhñ, ta tne-am̃m llhñ, ta llhñ llná, ta lá me kúe ha !gù; ta
n a kóá llhñ, ta lkúä lkuñ llhñ, ta lká ù.” Ta zaussiñ tñhì ti
sã-ã, ti tchín.

- (9953') † Ta lkam tañki, ha shu dzhá, é ti shxó ha, ta ti lnũ-arra
ha llkhá, ta ti llké ha lnóö; lá Góba kúe ha lnóö.

- (9955') ‡ Ha ti ssiñ záu, ha ti é ha !gù. Ha ti ssiñ záu tñó, ha
ti kóá; ta záu ti tábba tñó kúe lnaí tñhì; ta llkhu dzhá; ka
tã tãgãñ.

- (9952') * And (we) tell the people who are at home, and say: “I saw
a llhñ, and struck the llhñ; and the llhñ objected, and gave me
its belly; and I was afraid of the llhñ, and did not kill the llhñ,
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



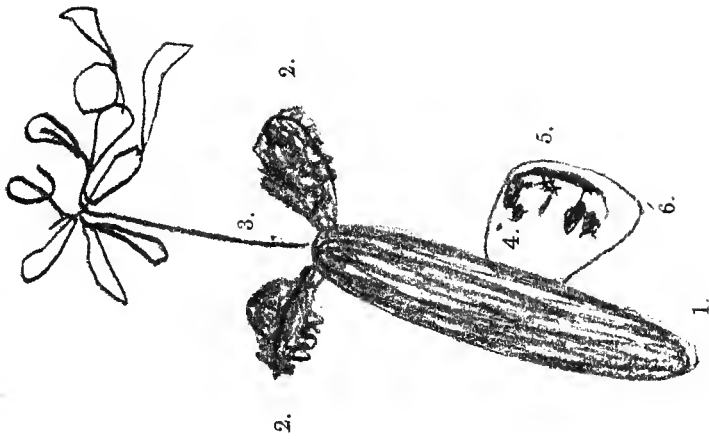
A little child asleep during the heat of the sun, in the shade of a tree (Iy'ú).

Iuanni, Jan. 25th, 1880.



{gan {gahni } Found in the " Benza " country.
 {gah {gahnihs } (The fruit is boiled and eaten.)

!nanni, Dec. 13th, 1879.



- 1 { *!kórró*. 2 { *!ká.* 3 { *!kán.*
grave. earth. tree. *šán-ú* (the name of the tree, the berries and gum of which are eaten).
4 { *!nyé.* 5 { *!kē.*
bag (the dead man's bag which is placed underneath his head). the dead person.
6 { *!gábbē.*
the little chamber or hole at the side of the grave, where the body is placed.



Pieces of wood, shaped by the *!kain*,
used by them for divining.
1 and 2. Two views of same piece
of wood. (*Full size.*)

Danā. 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. *Igoñllind*, a root eaten by the *!kui* 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.)

Tanna, June 11th. 1881.



1. *Ukuru*.

A ground-plant, with a white flower (2), which smells badly.

3.

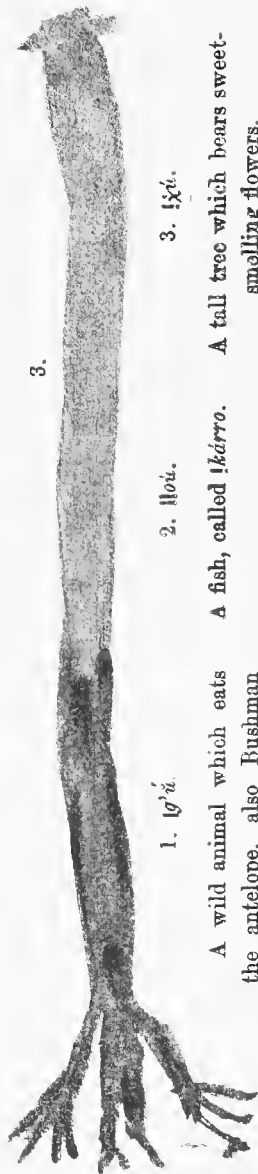
The root is very large, and is sometimes used as a cooking-pot by the *!kui*, in the absence of a pot. It is eaten by elephants and the *!nui* (the oland), but not by the *!kui*.



1.



2.



3.

1. ǃ'ǃ.

A wild animal which eats
the antelope, also Bushman
women and old men.

2. ǃǃ.

A fish, called ǃǃǃ.

3. ǃǃ.

A tall tree which bears sweet-
smelling flowers.

Tamme, June 17th, 1881.

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 ʘnuñm and ʘnuñ 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.

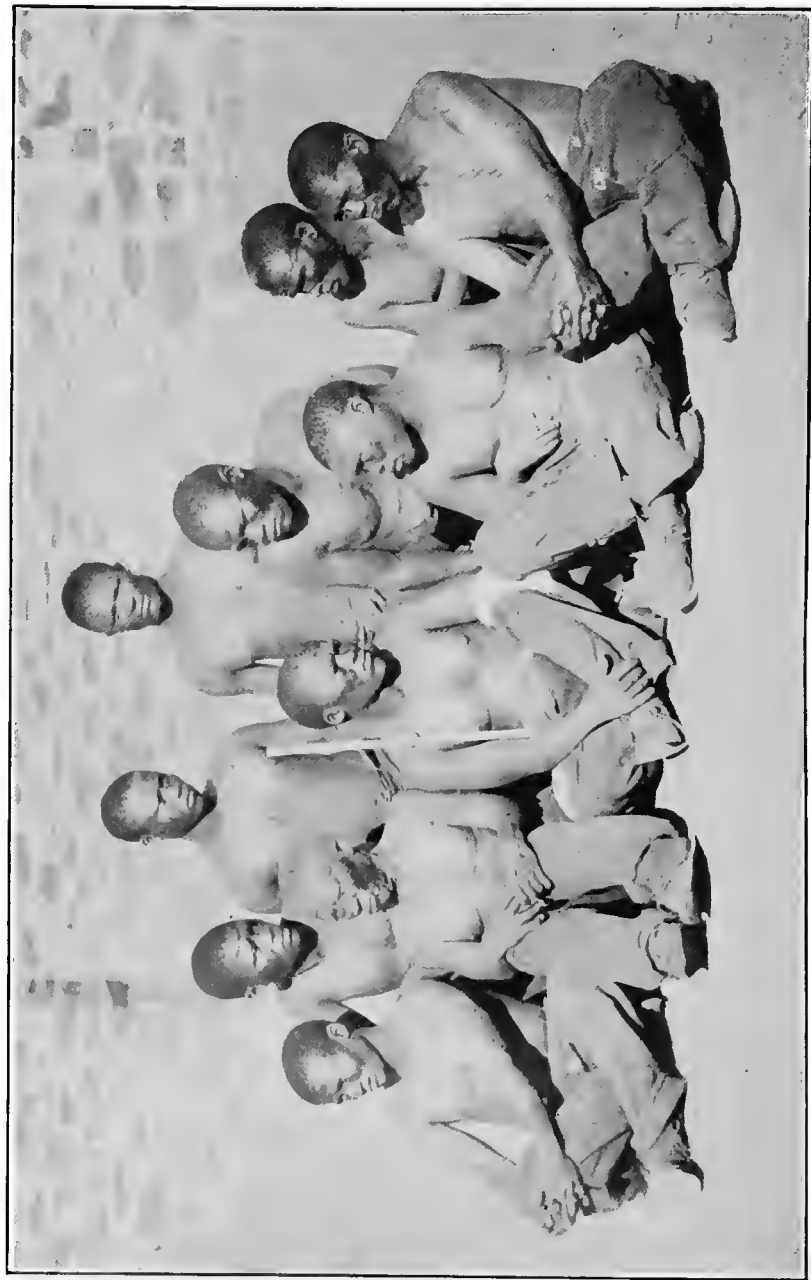
It is possible that the Bushmen and Hottentots were originally one race, and that their languages are of common descent; but in any case they must have had a separate existence for many thousands of years; and until their relationship has been proved (which is not yet the case) it will be most in accordance 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.”

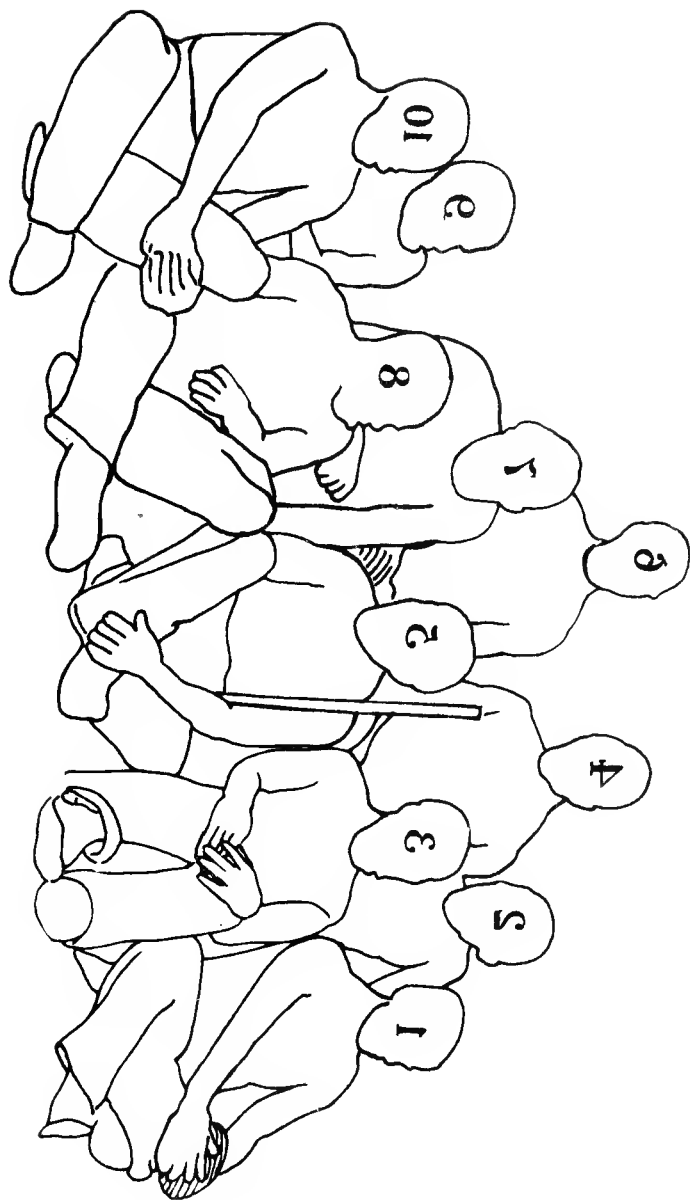
The Bushmen represented here, belong mostly to the Strontbergen (Lat. 30° South, Long. 22° East of Greenwich) and to the near neighbourhood of these mountains, or to the country intervening between them and Kenhart, particularly to the Hartebeest River. A few only had been living at greater distances 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.

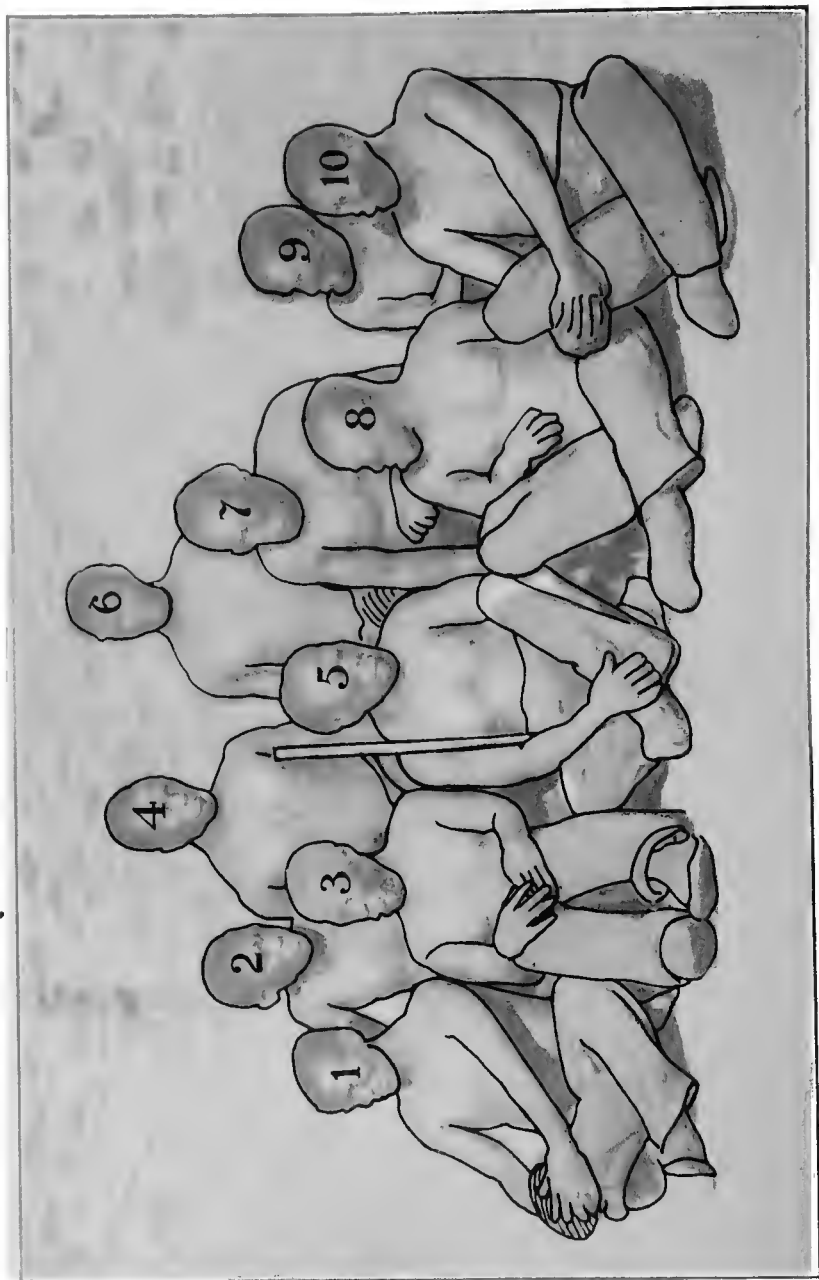
* There are some so-called Bushmen, who are merely impoverished individuals of other nations (Koranna, Betschuana, &c.) who having lost their cattle have entered on the life of Bushmen. These, of course, do neither physically, nor in language, and ideas, belong to the Bushman nation.



BUSHMEN. *a*.

Photographed at the Breakwater Convict Station, Cape Town, about 1871.





KEYSTONE GROUP ^a

Photographed at the Breakwater Convict Station, Cape Town, about 1871.



BUSHMEN. *b.*
Same men as the preceding.



Ilkabbo.

Photographed at the Breakwater, 1871.



Ilkabbo.

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*

ƴ ,, a strong croaking sound in the throat

Ʒ ,, 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 Betshuâna, 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 (Transgariëpian) 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 *llhára*, 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 *llkábbo*, 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 *!kum* 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, !gáũnu-tsa^áχáũ, and the, 17 to 37;
 speech of, 17;
 songs of, 17 to 23;
 a root eaten by, 76;
 and ||χábbiten ||χábbiten, 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 springbok, 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.
BEROBUSHMEN: 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 !kuerre!kuerre, 109;
 the †kágara, 113;
 the †nèrru, 207 to 215 (*see illustration*);
 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 !gōin!gōin*): 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 !gāūnū
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, *Ikábbó'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 *!nánna-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-ǵérretén*, 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 *!nǎ!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 *!kábbo*, 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 PARTICLES: 144-1b. 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 *†gébbi-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, *!kô-g!nuintâra*, 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 *!hâunu*, 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 *!lkâbbo'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: 144-1a., 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, 144-1a.;
 Brinkkop Bushmen, 146-8;
 Flat-Bushmen, 9, 144-1a., 146-8;
 Katkop Bushmen, native literature 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.
- Dialkwaḡin* (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 *!hāken*, 85;
-stick, 97, 361 (see *illustrations*);
of *!kūssē*, 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.
- Ddī-ḡérreṭen*, 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.
- DOORNBOM: 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.
- DRIEDDOORN: 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
Spoon*): 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 *†gēbbī-ggū*: 129, 355.
 GEMSBOK: 53, 163, 271, 273, 275
 (*see illustrations*).
 GENITIVE PARTICLE: 144-1b., 145-
 1c., 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,
 144-1a., 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.
 HARTEBEEST (*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, ||kəbbə's INTENDED RETURN: 299 to 317.
HONEY: 67, 355.
HORN, HORNS: 3, 13, 199, 333, 335, 347.
HOTTENTOT:
 similarities in language, 144-16., 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 *Inānna-sšē*, 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 *fnèrru* 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.

KAMERO, GAMBROO, OR GAMERO: 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.

LEOLET: 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 ||*hān-kass'ō's* PET: 317 to 321.||*bellula*, ||*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 ||*hāunu*, 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 *Ilkábbo'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 *Ilkábbo* and his children, 307.
- MARROW: 279, 281.
- MAREY, 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, VEERS 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: 79, 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 |ndnna-ssě,
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, *Ikábbó'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, *Ikábbó'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 HAR: 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:
 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 *Igāunū* and by Bushmen Women, 231;
- Sirius and Canopus, 231, 233;
- of the Bustard, 233;
- of the Springbok Mothers, 235;
- Ikābbō's*, on the Loss of his Tobacco Pouch, 235;
- The Broken String, 237;
- of *Inū!nūinma-!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;
- Igāunū*, who singing named the, 79, 81;
- and porcupine, 81, 251, 253;
- What they say, and a Prayer to a, 81, 83;
- !kó-g!nūintára*, wife of the

Dawn's-Heart (Jupiter), 85 to 98;

identification of certain, 79;

Song sung by *Igāunū* 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.

WILDBEEST: 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 !gāūnū 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 ʔnèrru 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.

!hanʔkass'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.

!kyahmañ-a, SON-IN-LAW OF THE MANTIS : 33, 35.

!kwāñē or !kwǫǫ : 347, 363.

!χāken-añ, account given by : 330 (*see illustration*).

!

!gāūnū :

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*.

!hāūnu, ʔkǫǫgára AND, WHO FOUGHT EACH OTHER WITH LIGHTNING : 113 to 119.

!hyin (*a root*) : 75 to 77, 85.

!kābbī-ā : 57, 364.

!kó-g!nyin-tara (the lynx mother), STORY OF : 85 to 98.

!kúissē or !kúissē (*a root*) : 76, 97, 185.

!kwéitēn 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.
 !nā!numma-!kwitēn, The Song of:
 239, 241.

II

||hára: 281, 375 to 379.
 ||kábbō (*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;

||kábbō (*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.
 ||χábbitēn||χábbitēn, 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.

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Vol. V

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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.

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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*.

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