

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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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.
- ||** ,, ,, lateral click.
- #** ,, ,, palatal click.
- ⊙** ,, ,, labial click.
- χ** ,, an aspirated guttural, like German *ch*.
- ∪** ,, 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|kũnta (who contributes two pieces) was a youth who came from a part of the country in or near the Strontbergen (lat. 30° S., long. 22° E.). He was with Dr. Bleek at Mowbray from August 29th, 1870, to October 15th, 1873.

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

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

!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 *!alkuñta*. He came from the Katkop Mountains, north of Calvinia (about 200 miles to the west of the homes of *!alkuñta* 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 *!alkuñta* 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 *Dā*. 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

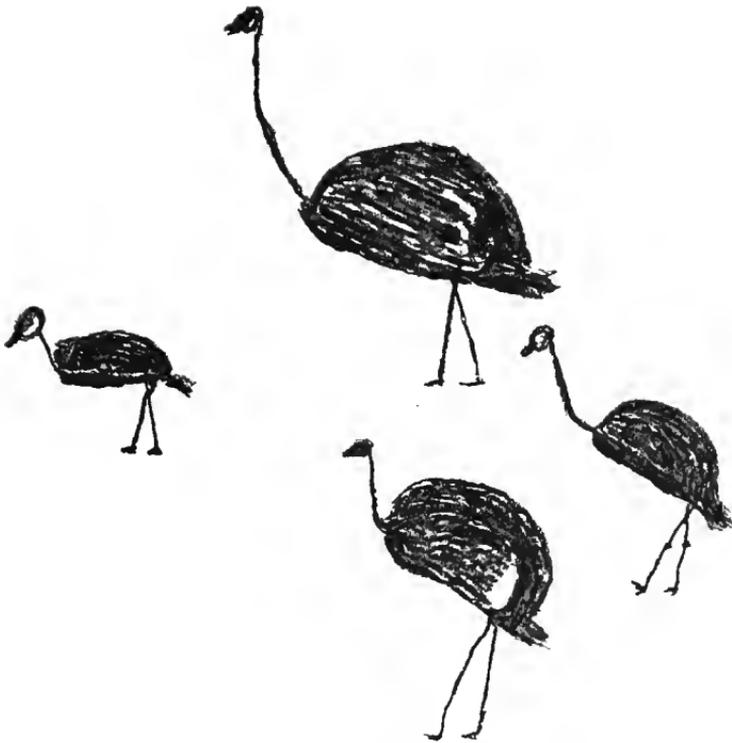
“ by Mr. George Stevens, on the 12th of December,
 “ 1881, and D₂ was replaced in Mr. Stevens’ kind
 “ care on the 29th of March, 1884. The language
 “ spoken by these lads (the two elder of whom,
 “ coming from a distance of fifty miles or so apart,
 “ differed slightly, dialectically, from each other)
 “ 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 traditional 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, *χää-ttiñ*, had himself chipped pictures of gemsbok, quaggas, ostriches, etc., at a place named *!kaññ*, 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-kkwára gwāi.
Male.

Otis afra, Lin.



Kwā-kkwára lāityi.
Female.
Dǎ!kwǎjin, 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.

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Drawn by !nā̄nni.
42. Iχyé as an Elephant.
Drawn by Tain̄me.

43. The Hgué-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. !gañ!gañni or !gañ!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 !kuñ, used by them for Divining. (*Full size.*)
Drawn by Herr H. Werdelmann.
- 47a. Firesticks (used for rubbing fire).
Drawn by Inánni.
48. !goñ!nǎ (an edible root).
Drawn by Tammé.
49. !lhúru. 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.



Vaiañkass'ō

From a painting by W. SCHRÖDER

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

1. *The Mantis.*

I.—13.
B.

IKÁGGĒN DI !K'WÁ.

- (2281) !kággen !ku ā !kórruwa !káuken, hañ di !k'wá, hañ !kei!kēi !k'wá ā !kúka. Hañ !kúken ddauddáu !uhítin !káuken, au !káukaken !ʒkwà !a ; au hán ka, (2282) !káuken () se lá ha au !kúrru, au !káukaken ʒáuki !kí !gwátten.

- !káuka !ne !ní ha, au hañ !gou!góuwa ttá ha, au ha (2283) !kēi!kēiyan í u. !káukaken #kákka hī () !kággen : “!k'wá kañ !kè tá, ha !kúka.” !káukaken !kwé-ī : “Í, sita !k'wá ; si se há ā !kérri.” Hiñ !kwé!kwé hho (2284) !kúttē!kúttē,* hiñ ʒáō !kággen. !kággen () ttūwán !kárroken!kárroken sútten !hin hī au !káuken !ʒka!ʒká. Hiñ #kákka hī !kággen : “!kánm !wīyaki au !k'wá ttú.” !kwákōgen #kakken : “!k'wá ttú kañ !nōñ n̄.”

- (2285) () Ha !káχaitēn #kákken : “Hé ti, hī tañ ē, !k'wá ʒáuki !ki ttwí í, au !é ē !χá hā ; tá !k'wá !khóá !ēi, ha !kúken. Tā !k'wá !kwañ !úwa, !k'wágen ʒáuki (2286) () !kí !χā!χága ttwí.”

Ha !káχaitēn !góa hho !k'wá !gai, hañ !kó !ā hī.

* Hiñ !kwé au !kaúkkó.

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 !lgáit̃en !lé, hiñ úi ; hiñ ss'óěñ akken, au hiñ !kū akken hi. Hañ !kaú hho !k'wá tté, () hañ !kó !ā hī ; hiñ úi, hiñ !kónn akken !kó hī au ○hó. Hañ !kaú hho !k'wá !lgáikō, hañ !káu !ko hī au ○hó. Hiñ (2288) úi, hiñ ss'óěñ ○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 dōā !ne ddárraken * ; he ɽóä ē, hi #kó-í, í.”

- (2289) Hiñ dí !kámmeñ ; !kúkōgen () #kákka !kúkō : “ !káo !kwá !k'wá !khóu, !χá○ua se !kámmeñ !k'wá !ná ; tá, !káχai !kè ssho, ha se χ'wáin tti !k'wá !škóě, (2290) ha ā !kuíla () !kérri. Tá i !kú ss'e !kámmeñ !χwóři ; ta i !kú san lá hho !k'wá ā a. Ha en-én ddárraken ; (2288') * !káuken ddōā í #χōā, ti ē : “ !k'wáka én !ne ddárraken.” !k'wáka ényan !ne !kél!kéya !k'wá ɽáuki e ; tā, !k'wáka én !ne !kél!kéya !kuíta én, hiñ ddárraken.

- !kuíta án !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 !éta ha en-én,—hé, ha !kí-sshō, í,—hé, !é !kaú !kwá hī. Hiñ ē, !ne ddárraken !éta ttwí ttú, au án tátti ē, á tta lí. Hé ti hiñ ē, á !ku ddárraken, au ún tátti ē, á !áuwa ; hé ē, ha tta lí, í. Au !kuít̃en tátti, ha kkún lí, ha en-én-ta-kūgen tta lí, au hiñ tátti, hī !ku !áuwa. Ti ē, ha !kúk̃en kwokwoñ-a, í, hiñ ē, ha en-én !né (2290') tta !uñ. Au hiñ tátti, hī ɽáó, () ha en-én-yan !ne !kwá. Hé ti hiñ ē, ha en-én !ne !kúk̃en, 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 !kárroken ssútten l'hiñ hī au i !ká. láttā
hī tne llé, hiñ !kañn ákki."

(2291) Hiñ () !kámmeñ hhó !kággen-ka éñ; hiñ #kákka
!kwá: " !kámmeñya !k'wā !ná, óá sse llā !ká !hóá hū
hī." !kwán ḡhwain !k'wā !ná, hañ !kéké ha !káḡuken :

(2292) " !kañn hhūi ñ; ddé () !k'wá !ná ḡauki ḡwí." Ha
!káḡukaken !kañn hhó há.

Hiñ tái !kú llā, hiñ !kúitē. !k'wá !nán !kóé, au
(2293) !kággen !nán !gé, hī !khé !áú. () !kwán hhōñ hī,
!k'wā !nán !kám ūi !háú au !k'wá ts'ḡáú. !k'wá !nán
kwéitenkwéiten, hañ #kákken kwéitenkwéita !kwá:

(2294') " #kwá-wwe! #háú kañ #áun #khé ñ ts'ḡáú. !kám
óá-ki #háú; #háú kañ #khé #hán-a ñ ts'ḡáú." *

(2294) () !kwán ddáiten; !kákken ts'unn !kwá. !kwán
!kárrūñ, ha !káḡaitē ddáiten há. Ha !káḡaitē

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

!kwán kkūi: " !k'wá ā, ha !ná kañ dōá #kákken."

Ha !káḡaitē !kéké ha: " !khweilkhwéita !kúss'ā;

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

!kwán #kákka ha !káḡai: " !k'wá kañ ts'unn ñ au
!k'wā ts'ḡáú; !k'wágen siñ ká, ñ !kám ú !háú au ha

(2294') * Mantis speech, translated into common Bushman thus: " !khwá-
wwe! !háú kañ !áun !khé ñ ts'ḡáú. !kám óá-ki !háú; !háú kañ
!khé !hán-a ñ ts'ḡáú."

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

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

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

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

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

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

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

(2297) ts'aǰáu. Hé () ǰóä ē, !k'wā Iná ||koëñ||koënya
Inúnta n ts'ëǰu."

!kwán ddáiten !k'wā Iná, !k'wágen ddábba-í. !kwán
(2298) #kákka ha !káǰai: " !k'wā Iná () kañ ǰóä dǰó !áuwa;
tá hi !ku Ine ddábba-í."

!kwán ttaittáiya-tti kuerrē !háú; !kwán !kū tí
(2299) !k'wā Iná. !kákaken !kè !kwá, hañ () !lín ha Iná.
Hañ !kè !kwá: " !lín n Iná! * Inú #kuí⊙uáwwē, † !láá-ki
au n Iná!."

Ha !káǰukaken !kú!kūtí !kággen en-én. !kággen-
(2300) ka () ényañ #hau#háu ||kè, hiñ kkúí #uá#uá au
!kággen ||kóë. !kággen Inán kkúí #uáku !aun !khé

(2301) !kággen !khóu. !kággen () !khóugen kkúí #uáku
!aun !khé !kággen !ǰá. !kággen !ǰán kkúí #uáku
!khé !kággen ||kóë. !kággen ttén #háu úss'a, † hiñ

(2302) kkúí #uákussín () !kággen ||kóë. Ha ttékōgen
!kúǰe úss'ā; au hiñ bbái, hiñ kkúí #uákussín !kággen

(2303) ||kóë ka tíkkō. !kággen !káǰuken !kúǰe () úss'ā,
hiñ kkúí #uákussín !kággen !ǰá !káǰu. !kággen
!gáiyaken !kúǰe úss'ā, hiñ kkúí #uákussín !kággen

(2299') * Ha !ku f !húí au ha Iná.

† Mantis's pronunciation of " !nú !kpi⊙uáwwé."

Sswá-ka ||káo||káō.

Au Sswá-ka-!kpi !ǰwáinya !kúkō, hiñ ē, ha ka " !nú !kpi"
(!ké!kēya !nússa !é) au !kúkō !kē. Hañ !nau ha kkóka !kúkō,
hañ ka " !kén"; hañ ka " !kañ-ō," au hī kkóka hī !kággen.

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

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

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

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

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

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

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

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

(2304) ǀno ǀntu. ǀkággen ǀgǀáikōgen () ǀkúχe úss'ā, au hiñ tátti ē, ǀkággen ǀǃūñǀǃūñ iku kōā †uá†uá, au hiñ bbǀǀi.

(2305) ǀkáuakaken ǀnáuñko ǀkúχe ǀǃā; hañ iku () ǀǃáttēn-ǀǃáttēn ūi, au hañ bbǀǀi ǀkáuken,—au hañ iku ǀne †úrru,—au ha ǀnǃñ ǀne kuórrēkuórrē,—au hañ tátti,

(2306) ha iku ǀne e () ǀkuǀ. Hé ti hiñ ē, ha iku ǀne ǀkǃnn-ǀkǃnn au ǀkúǀkú, au hañ iku ǀne búttēn χa au ha ǀgǀǀi.

Hañ ǀkoēn, ti ē, ǀkáuken iku ǀkǀi ǀǃā ǀnǀiñ; hañ

(2307) () wwi ǀkhé, hañ búttēnbúttēn kúǀ ǀgwǀǀi au ǀkú(i)rrǀi.

Hañ ǀnǀ ǀkǃmmǀǀkǃmmǀ kkérre ǀkhé ǀkú(i)rrǀi; hañ

ǀǃñ kkǃñ ǀkhwǃñ ttiñ. Hañ ǀ ǀkúitēn ǀ'hiñ ǀnǀiñ

(2308) () ǀǃǃǃu ē ǀχǃrra; hañ ǀkúitēn ǀkó ǀhó ss'ā ǀnǀiñ.

ǀkáuakaken †kǃkkēn, ti ē: “Si tán ǀnǃ dǃǃǀ ǀnǀ tte

(2309) ǀk'wǃ ā ǀkúka. Ha ǀk'wǃ, hañ ā, si ǀǃ () ha au ǀkúttēnǀkúttēn; háka eñ ddǃrraken. ǀk'wǃ-ka eñyǃñ iku ǀkǃrrokenǀkǃrroken ssúttēn ǀ'hǃñ hǀ au sí ǀkǃǀkǃǃǃ.

(2310) Hiñ iku ǀǀi, hiñ () ǀkǃnnǀkǃnn ákken ǀkó hǀ au ǀhóken ē áken; au ǀk'wǃgen tátti ē, ǀk'wǃ ǀnǃ ǃǃǃǃ sse ddǃuko kwéitēnkwéitēn. Au ǀkwǃ á sshō, hañ

(2311) ǀkǃmmēnya hǀ, () hiñ †kǃkkēn†kǃkka ǀnūñ ǀkhē ǀkwǃ ts'ǀnǃu.”

ǀkwǃñ †kǃkka ha óǃ: “ǀbbo-wwē! A kañ ss'ó

ka, ǀk'wǃ ǀnǃ ǃǃu iku †kǃkka-ke? Au ǀk'wǃ ǀnǃñ

(2312) tátti ē, () hǀ ǃǃǃǃ iku ǀne ǀkoēn ǀkǀ ñ ǀkérru, au ñ

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 children,—he being whole,—his head being round,—while he felt that he was () a man.* Therefore, he (2305) was stepping along with (his) shoes, while he jogged with his shoulder blade.† (2306)

He saw that the children had reached home; he () quickly turned about, he, jogging with his shoulder 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 house (*i.e.* his own house); he returned, passing in front of the house. (2307) (2308)

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; its flesh quivered. The hartebeest’s flesh quickly snatched itself out of our hands. It by itself was 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 the child’s back.” (2309) (2310) (2311)

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 it would be looking at my hole above the nape of the () (2312)

* 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, ǀ ǀkám óá ha ǀhǎu au ha ts'aǰáú. Tā, ǀhǎu ǀáun ttā ha ts'aǰáú."

- (2313) () Ha óaken ǀkákka-hi: "Ú-bbā, siñ ss'e lku ǀhá, ǀá hho ǀkóin ǀkággen, au hañ ǀkúken ddauddǎu ǀuhittā ú?"
- (2314) ǀkákaken ǀkákken: "Si () tañ tatti ē, ǀk'wá ǀkei-ǀkēi ǀkuǎñ ǀna, ǀk'wágen ǀkuǎñ ǀki ǀkúki. ǀk'wágen ā ǰáuki ǀki ǀnwá-ka ttwí; au ǀk'wágen tátti ē, ǀk'wá
- (2315) ǰǎ () sse ǀkákken. Hé ti hiñ ē, ǀk'wá ǀne ssǎñ ǀkúǰe si, au sítēn ka ǀkó-u ǀk'wá en-én. ǀk'wá en-
- (2316) ényañ lku ǀne ǀhauǀháu-í, au hiñ ǀhauǀháu () ǀkǎñ ǀǰé, hi se ǀgúí, hi se ǀgúí ǀgúíǀkǎñ ǀǰé au ǀk'wá ǀǰkóé. ǀk'wá ǀǰkóéten ǀǰam ǀkóten.
- (2317) "Hé ti hiñ ē, ǀk'wá lku ǀne ǀkúǰe () úss'a, au ha en-ényañ ǀne ǀkiya, au hañ ǰáuki ǀne ǀki ǀkúken (ǀkúken ē, ha siñ ǀkittā í), au hañ ǀne ǀkátten ǀhóu ǀkúí ǰwǎñ ǀkúí.
- (2318) "Hé ti hiñ () ē, hā ǀne ǀǰkoén ti ē, si lku ǀne ǀkéiss'a ǀnéin, hañ lku ǀne wwí ǀkhé. Hañ lku ǀne ǀkwórreǀkwórre ǀhó ǀkuǀkú, au hā ǀne ǀkáttenǀkátten
- (2319) () ǀkóá ǀkhé ǀā, au ǀóin ǀne ǀkēi ǀuhíssho ha ǀnóáǀnóáǰu, au hañ ǀkáttenǀkátten bbáya ǀkú(i)rri ǀkái-é, há se ǀnúñ hho ǀkáo ǀkèta, ha tsí."
- (2320) Ha ókenguken () ǀkákka ǀkáuken: "U kǎñ lku é, ǀhañ ǀá ǀkíki ǀkóin ǀkándoro. Hañ í ā siñ ǀkwa-ǀkwárra ǀhiñ ss'ā tí í é."
- (2321) ǀkákaken ǀkákka hi () ókengu: "Ha ǀkwañ siñ ǀkókóá, hañ ǀǰí-ā. Hañ ǀkwéiten ǰwǎñ, 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) !kheí !'hiñ ss'é !kãòka tí !kètã; au hañ !koëñ () ti ē, si lku lne !ké tau !kéi ss'a !néiñ.
 “ Au ☉áχai☉puá ā, ha dõä ā, !k'wá !ná dũuko
- (2323) †kákka-hã; hé ē, ha lne †kákka-si. Hé ti () hiñ 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 !kánn !kéké au ha !kókóë, hiñ lku !gúi kúi !ká!ká. Hañ lku !kúχe
- (2325) ú-ss'a, hañ lku lne !gei!géiten () !kó ssi. Hé ti hiñ ē, si !kwē !ká, siten !'úwa í au !kúχe ā, ha !kúχeya si ā, ha, ha lku lne í !géi!géiten.
- (2326) “ Hé ti hiñ ē, () ha lku lne kkūi !gwai au !kú(i)rrī, —au hañ ka, ha se !gei!géiten kerrē !khé !kú(i)rrī. Hé ti hiñ ē, ha lne !kwē !ká, hañ !kókoka !kéi !'hiñ
- (2327) ss'a, () au si lne ttã ss'o au !'ú; au han tátti ē, hã lne !khwi!khwísiten. Au han tátti, !éitakū lne !koëñ
- (2328) ha, au siten siñ !kámmeñ ss'a ha ttéttē, () au hañ !hañ !kúken !uhítēñ ssi; au hañ ka, si se ttã-ā !'ú ē a, au !kwá ā a, hañ siñ !kámmeñya ha !ná,—hañ !koëñ
- (2329) †ná !hóá. Hañ !kei!kéiya, ha () !kúka; hañ lne dábba-í; hañ lne kañ †kákken†kákka-tã. Hañ †kákken, au hañ !gúi ha en-én; hã !nãñ †kakken, au
- (2330) hañ !gúi ha en-én. () Ha !nãñ †kákka !kei ss'a ha !kókóë; hiñ ss'ãñ !guãñ !k)auñ !khé, hiñ !kótten.
 “ Hañ !kúχe ú-ss'ã; hañ !ké, ss'ãñ !khwi!khwísiten sshō, au siten siñ !á !kí ha au !kúttēñ!kúttēñ.
- (2331) () !áttã, ha lku !hañ !kúken ddáuddã !uhítēñ-ssi, si se !kwē !kí, si !kúχe.

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

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

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

“Then () he descended into the small river,—while 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 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 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 () 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 head talking reached his back; it came to join upon the top (of his neck). (2326)
(2327)
(2328)
(2329)
(2330)

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

“Hé ʼú, hiñ lku ē, si tā-í hí; hé, si lílí ssósōkən,
 (2332) í. () Hé ti hiñ ē, si ʼáuki san ʼkᵛā; tá, si lku
 ʼkóákən ʼna ʼnéin.”

I.—5. *L.*

!GAǞUNU-TSAǞǞǞ, !HÚ!HÚ, HE !KÁGGĒN.

(Related, in 1878, by ʼhanʼkass'ō, who heard it from his mother,
 !Ǟábbi-an.)

- (6978) !gaǞunu-tsaǞǞǞ* ʼkᵛāñ hǞ óá ʼǞamma ha óá á !khwǎ-
 !khwǎitən; ha óá sse ʼkhárrō-Ǟ !k'é ē !kaũ!kaũ !uhí!uhí
 (6979) !khé !kúkən!kúkən. Han hǞ ʼne ʼǞamma () !ké ʼla
 hi, au hiñ há-Ǟ ʼlá. Hé tǞkən é, !hú!hú ā, kan há-a,
 ʼǞǞ hóá, han e ʼǞétten ʼluā, han ā, !gaǞunu-tsaǞǞǞ ʼne
 !ké ssa ha. Hé tǞkən ē, ha hǞ ʼne tútú !gaǞunu-tsaǞǞǞ,
 (6980) í. He () !gaǞunu-tsaǞǞǞ !ku-g ʼne ʼkákka ha á, tí
 é, ha ddóá ʼǞamma ha óá á !khwǎ!khwǎitən; ha óá
 sse ʼkhárrō-Ǟ !k'é e !kaũ!kaũ !uhí!uhí !khé !kúkən-
 !kúkən. Hé tǞkən ē, ha hǞ ʼne kúí †: “Ha!, ʼne ssá
 (6981) () tumma !kū á a.” He !kúkkō hǞ ʼne kúí:

“!hamm ʼléten-ʼléten

³Kan ttumm,

!kú á kè.

!hamm ʼléten-ʼléten

³Kan ttumm,

!kú á kè.”

(6978') * !kággen ʼpᵛoñ ʼkᵛāñ ē !gaǞunu-tsaǞǞǞ.

(6981') † ʼN' ssin lku ʼkákken n-n ka ʼkákkenʼkákken, au káken tátti ē,
 !hú!hú ka ʼkákkenʼkákken ʼáuki ʼwī.

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

I.—5. L.

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

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

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

* !gāūnu-tsaχāū 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 h₃ ine !khé ssā ī. Hañ h₃ ine kúí: “!khū
 (6982) á hă χa té da?” He () !khwā h₃ ine kúí: “Ñ kañ
 ddóä †χamma ibo á !khwā!khwāitē, ibo sse !kharro-ā
 !k'é, ē !káu!káu !uhí!uhí !khé !kúkē!kúkē.” Hé
 (6983) tiken ē !hú!hú h₃ ine kúí: () “Ine !k'éya !kóin, !kē
 kē, ha ine ssa ttú !khwā á.” Hé tiken ē !hú!hú h₃
 ine kúí: “Hāi, ine ssā ttú !kū á á.” Hé tiken ē
 !kúkkō h₃ ine kúí:

“!hām̄m !létēn-!létēn
 Kañ ttuám,
 !khwā á kē.”

- (6984) () He, ha h₃ ine !khé ssā, hañ h₃ ine kúí: “!khwā
 á χá té da?” He !kúkkō h₃ ine kúí: “!khwā á, ha
 kañ ka, hañ !k'é, ha !káttā ha óä á !khwā!khwāitē,
 (6985) ha óä sse !kharro-ā !k'é ē !káu!káu () !uhí!uhí !khé
 !kúkē!kúkē.” He !hú!hú á a, h₃ ine kúí: “Ine !k'éya
 !kóin !k'é kē, ha ine ssa ttú !khwā á.” Hé tiken ē,
 !hú!hú á a, h₃ ine kúí: “!kū-wwé !uhá, ine ssā
 (6986) ttuám-á !khwā á.” Hé tiken ē, !kúkkō () h₃ ine kúí:

“!hām̄m !létēn-!létēn *
 Kañ ttuám,
 !khwā ā kē.”

- He ha h₃ ine !khé ssā. Hañ h₃ ine kúí: “!khwā
 á, ha χa té da?” † He !kúkkō h₃ ine kúí: !khwā
 (6987) ā kañ ka hañ !k'é, ha !káttā ha óä () á !khwā-
 !khwāitē, ha óä sse !kharro-ā !k'é ē !káu!káu !uhí!uhí
 !khé, !kúkē!kúkē. ‡ Hé tiken ē, !hú!hú ā, h₃ ine
 (6986') * According to the narrator, the above should be, in Baboons'
 manner of speaking, as follows:

“!hām̄m !létēn-!létēn
 Kañ ttuám,
 !khū à kē.”

† “!khū á há χa té da?”

‡ “!khū á, há kañ ka, hañ !kē, ha !káttā ha óä á !khwā-
 !khwāitē, ha óä sse !kharro-ā !k'é ē !kau!káu !uhí!uhí !khé,
 !kúkē!kúkē.”

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.

- (6988) kúí: “I-í ǀkuaǀn é; ákən ǀkuaǀn sse ǀkəya ǀkóin ǀké kè, ha sse ssá tumm ǀkhwá á.” () Hé tíkən ē, ǀhúhú á a, ǀku-g ǀne kúí: “Ó wé! ǀne ssá ttumm-ǀ ǀkhwá á.” Hé tíkən ē, ǀkúkō há ǀne kúí:

“ǀhám ǀléten-ǀléten
Kaǀn ttumm,
ǀkhwá à kè.”

- (6989) Haǀn ǀké ǀla () ǀk'é kkuítən, i. Haǀn há ǀne kúí: “ǀkhwá á há á té da?” He ǀkúkō a há ǀne kúí: “ǀkhwá á, ha kaǀn ka, haǀn ǀké, ha ǀkáta * ha óá á ǀkhwáǀkhwáitən, ha óá sse ǀkhárrō-ǀ ǀk'é ē ǀkáuǀkáu
(6990) ǀuhíǀuhí ǀkhé () ǀkúkenǀkúken.” Hé tíkən ē ǀhúhú á á, há ǀne kúí: “Ó hō, † í ǀkuaǀn é. Ákən ǀkuaǀn sse arrúko ǀkəya ǀkóin ǀké kè, ha sse ssá, tummá ǀkhwá á.”
(6991) He ǀkúkō há ǀne kúí: () “ǀkú wwé ‡ ǀuhá, ǀne ssa tumm-ǀ ǀkhwá á.” He ǀkúkō há ǀne kúí:

“ǀhám ǀléten-ǀléten §
Kaǀn ttumm,
ǀkhwá à kè.”

- (6992) He, ha há ǀne ǀké ǀla ǀk'é kkuítən, haǀn há ǀne () kúí: “ǀkhwá á á té da?” He ǀkúkō há ǀne kúí: “ǀkhwá á, ha kaǀn ka, haǀn ǀké, ha ǀkáta ha óá á, ǀkhwáǀkhwáitən, ha óá sse ǀkhárrō-ǀ ǀk'é ē ǀkáuǀkáu, ǀuhíǀuhí ǀkhé hī ǀkúkenǀkúken.”
(6993) () Hé tíkən ē, ha ǀhúhú,—ha táttí ē, ha há á ǀhúhú

- (6989) * Ha ddá ǀkétá ha ǀpυon, ha ǀpυon sse ǀlá, ddá ha á tehuen. N ǀkuaǀn †í, ti é, ǀkhwáǀkhwáitən ǀkuaǀn é. Ha ǀkuaǀn ka ha ǀpυon ǀlá ddá ha á hi, ha sse ssá tábba hī, ha sse ddá ǀhúhú lá.
(6990) † In Baboons' language as follows:—“Óhò, ǀ-í ǀkuaǀn é. Ákən ǀkuaǀn sse arrúko ǀkəya ǀkóin ǀké kè, ha sse ssá, ttumm ǀkhú á á.”
(6991) ‡ “ǀkú wwé, ǀuhá, ǀne ssá ttumm-ǀ ǀkhú á.”

§ “ǀhám ǀléten-ǀléten
Kaǀn ttumm,
ǀkhú 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 há̃ lne kúí, au !kúkkókən ka ha kúí: “!khwá á kañ ka, han !kéké, ha !kátta ha óä à,
 (6994) !khwá!khwáiten,” () hé tíkən ē, !kúkkó há̃ lne kúí:
 “Tsa ra, i-í !hamm é; í !kuḡān é. Úkən !kuḡān sse !gwáã !khwá.”

Hé tíkən ē, hí há̃ lne !gwáí !gáunu-tsaḡáũ, í; hi
 (6995) lne !gwá ssi, !ná!náka !ná. () He !kúkkó lne !gwá
 kúí !kaĩyu !hiñ !gáunu-tsaḡáũ tsaḡáũ; he !khwá tsaḡáũ
 há̃ lne !kuēi !kí, hiñ !kábukən !ā. Hé tíkən ē, !hú-
 (6996) !hú á, há̃ lne kúí: “N̄ ka !khum̄m! n̄ ka () !khum̄m!”
 Hé tíkən ē, hí há̃ !ku-g lne !khó !khum̄m,* au !khwán
 !ku-g lne !kùka, !khwán !ku-g lne tá. Hiñ há̃ !ku-g
 lne kúí:

“He n̄ #kaòwa hí,
 Dékən ta !khum̄m é.
 () He n̄ #kaòwa hí,
 Ddékən ta !khum̄m é.
 He n̄ #kaòwa hí.”

!k'ě kkuítaken !né ta:

“N̄ !kén ta !khum̄m é,
 He n̄ #kaòwa hí,
 N̄ !kén ta !khum̄m é,
 () He n̄ #kaòwa hí.”

au hí há̃ !khum̄ma !ná, au !khwá tsaḡáũ.

!kákakən há̃ !ku !ká !ki !khwá. Hé tíkən ē, !kággən
 há̃ lne ttèn, í, au !kuáñña. Hé tíkən ē, !kággən ha

(6996') * !kuḡān !khum̄m-í:

“N̄ ka !!khuóm̄m,
 N̄ ka !!khuóm̄m é,
 He n̄ !!kaòwa hí.
 N̄ !!kén ta !!khuóm̄m é,
 He n̄ !!kaòwa hí,
 N̄ !!kén ta !!khuóm̄m,
 He n̄ !!kaòwa 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 !*gâûnu-tsaχâû* with their fists on account of it; they hit with their fists, breaking (his) head. () And another struck with (6995) his fist, knocking out !*gâûnu-tsaχâû*'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, (6997)
Whose ball is it?
And I want it.”

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, lhúlhú ē lkhá lkhwá; hī Ine ddi lkhúm̄m au lkhwā tsaxáú; hañ Ine llá lhúlhú, au lhulhúken lkhwum̄ma lná, au lkhwā tsaxáú.

Hé tiken ē, ha há Iku-g Ine úi, ī. Hañ há Iku-g

(7000) Ine hò () lkhwái, hañ Iku-g Ine luhái lhó lkhwāi; hañ há Iku-g Ine kúí: lnákka lkhé llé,* lnákka lkhé llé, au han tátti é, ha há ka ssiñ ī ya, ha há ka lnákka lkhé llé. Hé tiken ē, há há lnáú, hañ lkhāi lhiñ ssā,

(7001) () hañ Iku Iní lhúlhú ka l'áú, au lhúlhúken lkhúm̄ma lná, au lkhwā tsaxáú. Hé tiken ē, lkággen há Ine ōwá, ī, au tí ē, lhúlhú lkuqañ ōgā lkèi llóú, hiñ lkhá

(7002) lkhwá. Hé tiken ē, hi lkhúm̄ma () lná, au lkhwā tsaxáú. Hé tiken ē, ha há lnáú, hañ lkhāi lhiñ ssā, hañ Iní lhúlhú ka l'áú, au lhúlhúken lkhúm̄ma lná, au lkhwā tsaxáú. Hé tiken ē, ha há Ine ōwá, ī.

(7003) He, ha () há Ine añtau lkam̄m úi ha ttú; hañ Ine luimm kúí ákken llwēi, ha tsaxáitēn au lkhwétēn; au hañ ka lhúlhú ssañ ōáuki Iní lkhwetā lná ha tsaxáitēn;

(7004) tí ē, ha ōgā ssiñ ōwáá () ssā, hiñ ē, ha tsaxáitēn lkí lkhwétēn; ha sse llá, lkhúm̄ma, hī lhúlhú, au ha tsaxáitā ōáuki lkí lkhwétēn.

Hé tiken ē, ha há Iku-g Ine l'átten, lké ssa lhúlhú,

(7005) au lhúlhúken Ine lú ha; () au hiñ tátti, hi lā ā.† Hé tiken ē, ha há lnáú, lhúlhúken kkú ssiñ, hi lú ha,

(7000') * lnwá lkuqañ é, lnwá ē létā lkhwái; hiñ Iku lnákkēn, au hiñ tátti ē, hi ddárraken lkhóētā. Hé tiken ē, há lné ta: "lnákka †khi llé; lnákka †khi llé."

(7005') † Hin ōáuki lkwéitēn lné Iní ha; hé tí hiñ 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 hą lku !k'átten ssà au tí ē, hañ lku ttè !lkhwāi ;
 (7006) hañ lku !k'ĩ !hiñ !nuiñ, hañ lku !lkhó !nuiñ, hañ () lku
 !kañn, !nõõ !hiñ !nábbe, ā ha ssiñ lé !hóá ha, au !lhò,
 hañ lku ttórokenttóroken !nábbe, hañ hą lku !lkhúerriten
 !khuím. Hañ hą lku !k'é !húhú, tsá ā !húhú lú ha
 (7007) ā, au !húhúken ɽaúki () !lkhúerriten !khuím, !húhú
 sse !k'áita ha ā.
 Hé tiken ē, !húhú hą !ne !kwe!kwélla hi !kággen, au
 hiñ tátti, hi !kíya, tsá ā, ha !kueídā ā. Hé tiken ē,
 (7008) ha hą ka !kū !kéā !khuím, au !khuím () wa lku
 i !lkhóuwa !húhú kkō, au !húhú ā, ha lku !k'áita
 !kúkkō !khuím. Hé tiken ē, !khwá tsą́ǎú hą !nǎú,
 !khwá tsą́ǎúken tátti ē, hi kúí !kǎ, au ha óá !kwāi,
 (7009) () hiñ hą lku-g !ne ɽúwa ttiñ ; !húhúken hą lku-g
 !ne !kilkíya ttǎñ hī. Hé tiken ē, !húhú a !kwāi, hǎ
 !kū á !ne !kéí hī ; hañ !ne !k'áita !kúkkō hī. Hé tiken
 (7010) ē, !kággen hą lku-g () !ne i ssúken !hiñ ti é, !kákken
 lku-g !ne !kéi !khwá tsą́ǎú, !kákken hą lku-g !ne
 kúí !ǎbbu !kam !khwá tsą́ǎú. Hé tiken ē, !kággen
 lku-g !ne ttórokenttóroken !khwá tsą́ǎú, i ; hañ !ne
 (7011) () !lhuóbbaken !khwá tsą́ǎú au ha !kára!kára-ttú.
 Hé tiken ē, ha hą !ne !k'áita !húhú !khwá tsą́ǎú,
 !khwá tsą́ǎúken hą !ne lku !ka!ten, !khwá tsą́ǎúken
 (7012) hą !ne lku ɽúwa !á ttiñ !gwǎǎu ; () !húhúken hǎ
 lku-g !ne !lkoénya ki !á ttiñ hī, au hiñ hą !kū-g !né
 ɽúwa !á ttiñ !gwǎǎu. He !khwá tsą́ǎú hǎ !ne lku
 !hǎñ !kan !gwé !khé !lkhwāi ; hiñ !ne lku !lkhóá hī
 (7013) !khábbuken () !khal !hiñ !lkhwāi, au hiñ lé !khé,
 !lkhwāi ta !lhò.*

(7013') * Ha !lkuñ !hiñ, !á !lkhóá !lhò-Opúá, au !lkhwāi ; hé tiken ē,
 hǎ !né é, !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 lañ, llgáúē hī. Ikákkakən
lne llǎám ki llgáúē hī, au lhúlhúkən lne llgáúē hī.
(7014) Hé tíkən ē, lhúlhú ka kù, há lku-g lne () llkóäkən
llgáúē lkhwá tsǎǎú. Hiñ hǎ ka: "lne laüä ñ llén
lkhumm."* lhúlhú á ka lkhumm é, hañ hǎ ka: "lne
laüä ke lkhumm."† Ikákkakən hǎ ka: "lne llkoén
(7065) yǔ, ñ kañ yaúki ddóä lkí lkhumm." () lhúlhúkən
hǎ ka: "lne laüä ñ llén lkhumm." lhúlhú á ka
lkhumm é, hañ hǎ ka: "lně laüä ke lkhumm."
(7066) Hé tíkən ē, lhúlhú hǎ lne kúí, () lkággen ǎtten
llhò; tā, lkhumm ss'o lé lkhé llhò. He lkággen hǎ
lne kúí: "lne llkoen yǔ, lne llkoen yǔ, lkhumm
kañ yaúki lé lkhé llhò. lne llkoen yǔ;" au hañ hǎ
(7067) lkeñ-na, au lkhwá () tsǎǎú, hañ ǎtten, lkóro lhóä
llhò. Hañ hǎ ka: "lne llkoen yǔ, lne llkoen yǔ,
lkhumm kañ yaúki ddóä lé lkhé llhò."
Hé tíkən ē, lhúlhú á, hǎ lne kúí: "lne llgwǎ lkoín."
(7068) Hé ti hiñ ē, lkúkkō () hǎ lne kúí: "lne laüä ñ llén
lkhumm;" au hañ hǎ kúí lnupp, au lkággen lná.
Hé tíkən ē, lkággen hǎ lne kúí: "Ñ kañ yaúki ddóä
lkí lkhumm," au hañ hǎ kúí lnupp, au lhúlhú lná.
(7069) Hé tíkən ē, () hi ta kù, hǎ lku-g lne llkóäkən llgwǎí
lkággen; Ikákkakən hǎ llgwǎí hī. Hé tíkən ē,
Ikákkakən lne tā lkhwī, Ikákkakən hǎ lne kúí:
(7070) "Auuuuu! lkwá ka lkáuken-ggú! u koä llá, () lkáu-

llkhóä au llkhwǎí, ha é; ha ssiñ lne llǎarakən tá lhóu á; hañ á,
(7014') ha lne llhiñ lá () llkhóä há, au llkhwāí. Ha llhò, hañ á, lkhwá
tsǎǎú lne lé lkhé ya. Há llhò, hañ á, ha lne ñnábbe tā lhóu, á.

* "llne lláüwa ñ llén llkhwumm."

† "llne lláüwa ké llkhwumm."

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 lhúlhúkən há me ll̥koén̥ya, kī ll̥kaɪtən ha; au hañ há me ll̥khōú ll̥kaɪtən, au hañ me ll̥khōúwa !khoā. Hé t̥kən ē, ha há me kúí, ʔáp-pu (7071) ssiñ !khoā, ī; () au hañ há me kúí: "Ì lké, t̥tén !khwáitən!khwáitən, !kuí há ī !kà!" Hé t̥kən ē, ha há me t̥tái !hiñ llā au !khoā; hañ há me ssuén; hañ (7072) me !kǎñ lè llhò; hañ me lkī !hiñ !khwá tsə́ǰáú; () hañ há me t̥tái úí, au hañ !kañ-nǎ hi; hǎñ me t̥tái, !ké llā !khoā kǎ !kǎññun-a-ssé,* hañ há me ssuén. Hañ há me kúí: "Oh wwì ho!" au ha lkī lè !khwā (7073) tsə́ǰáú au !khoā. () "A kōá lku !khwéten ssiñ !hiñ, a sse lku ddī ku llkhó, ti ē, á ssiñ !kuě, ī." † Hé t̥kən ē, ha há me t̥tái úí, ī; hañ me llāñ hhó !nuñ, (7074) hañ me †gammi té hī; hañ me hhó ll̥khwāi, hañ () me !uhaí !hǒ ll̥khwāi; hě, ha há me !kuěi lkī, hañ !kúitən llā, au hañ me !kúitən, !kè llā ll̥nein.

- Hé t̥kən ē, !ní-᠘puá há me kúí: " !kúru kōá !kuěi (7075) !kǎ, au ñ !kóin, !kággen, ha !kággen ll̥khóá aũ () tuituɪtən ā?" Hé t̥kən ē, !kággen há me kúí: "lhúlhú ll̥kuǎñ ddóä é, !khá ᠘puá᠘puáiddī, !gǎñnu-tsaǰáú; ñ ll̥kuǎñ ddóä lku llá, au hiñ !khumma llná,

(7072') * !khé ll̥kuǎñ é; !khé ē ll̥kaú !khé !khoā !nā tssī; hiñ ē, !ǰáú ka !k'é tá !kǎññun-a-ssé, ī.

(7073') † Ha ll̥kuǎñ ka, !khwā sse !k'òú, ha sse !k'òú !uǰ 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 wwi 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, *lgāunu-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 tsaχǎũ; ñ () llkuañ lne llañ, lkhumǎ hí hí. Hé tíkɛn é, ɔpuǎɔpuǎiddi tsaχǎũ lku-g lne llgwí-ssin, í. Hé tíkɛn ē, lhúlhú lné ta, ñ (7077) ā lkí hí; lhúlhúken lne ddĩĩ ñ; hé ti hiñ ē, ñ lne () ddĩĩ hí, í; he, ñ lne lkuēĩ lkí, ñ lne llkhóũ ssá.”

Hé tíkɛn ē, lkuañman-a há lne kúí: “Ñ kan ka, a #kákka lkóin, tssá ra χá ā, lkóin ta lkũ lé llé lk'é ē

- (7078) lχárra?” () Hé tíkɛn ē, lkággen há lne kúí: “A koǎ ka, llkǎin ɔǎũ llkuañ lkũ é, á ñ lé llá lhúlhú ā?” au ha ɔáuki #kákka lkuañman-a ggú, tí ē, ha ssá, lkí lé lkhwá tsaχǎũ au lkhóá.

- (7079) () Hé tíkɛn ē, ha há lku lne llá, au han ɔáuki lléllé lkhóá. Hé tíkɛn ē, ha há lne llá, í, au han lne llá, há llkoén, tí é, ha ssin lkí lé lkhwá tsaχǎũ, í.

- (7080) He, ha há lne llkhó kkañma, () au han ka, há ssin ɔáuki lkóroka ssá. Hé tíkɛn ē, ha há lne kkañm ssá. He lkhwá ha lne ttúí há, au han ɔáuki kkañm ssá au

- (7081) llkhwèten; he lkhwá lku-g lne ssùken úí, han () lne kúí llóbbi-ttú lé lkhóá. Hé tíkɛn ē, lkággen há lne ɔwé-í, í, au han llkǎin. He ha há lne lku lkúiten, llkóáken lkúiten.

Hé tíkɛn ē, lkhwá há lku-g lne kkí, í; han lku-g

- (7082) lne ddí () kúí llkhó, tí é, ha ssin lkuē, í. Hé tíkɛn ē, lkággen há lne ssá, í; au han ssá llkoén; he, ha há lne lkuēĩ lkí, han ttái ssá. Han há llnáũ, au han

- (7083) ttái tau llkoénya ssá, han lne louwi () lkhwá, au lkhwán lne lkára ss'ó. Hé tíkɛn ē, lkhwá há lne ttúí ha, au han lχóroka ssá; lkhwán lne #hóũ úí, lkhwán lne lé lkhóá. He, ha há lne lku llkoén, lkhé, lkhé,

- (7084) lkhé, han () lne lku lχoóni. Han há 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 *kyūanman-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 *kyūanman-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 tíken ē, ha hă iku-g ine (7085) lé 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 11naũ, han̄ kkańm̄m̄ ssà, han̄ louwi 1khwán 1kára tá, au 1khwán (7086) ine tań 1kára 1gwé tā 1khoa. Hé tíken ē, ha () hă ine kkańm̄m̄, 1ké ssa 1khwá. He 1khwán iku-g ine ttúĩ hă, au ha óaken kkańm̄m̄ ssá. He 1kággen hă 11naũ, au 1khwán ka 1khwá sse ũ, 1kákaken hă 11haũ (7087) 1k'ũ ssā, han̄ kúĩ 11nípp, au 1khwá. () He, ha hă ine 11uhóbbaken 1kǐkǐ 1khwá, au ha 1kw'ǎĩ; han̄ hă ine 11uhóbbaken 1khwá, han̄ hă ka: "Tsá ra ǎǎ á, a-g ine 1ham̄mi n̄ á? Á óä kan̄ ddóä e n̄; n̄ á (7088) 1kággen, n̄ ddóä á; n̄ 1puon̄ ddóä e á, áken e () 1gaũnu-tsaǎũ; n̄ e 1kággen, n̄ á 1puon̄ ǎ á; a óaken ē n̄-n̄." He 1khwá hă ine ssuẽn, í; he, ha hă ine 1kǐ 1hĩń 11uhĩ, han̄ ine 1kǐ 1hĩń 11kóroko. Han̄ ine 11uhíya (7089) 1khwá; han̄ ine 11kórokóä () 1khwá; han̄ ine 11uhíya 1khwá. Hé tíken ē, ha hă ine 1khaũ 1hǒ 1khwá; hiń ine 1kuēi 1kǐ, hiń 1kúiten 11ā; hiń ine 1kúiten 1ké 11nein̄.

- Hé ti hiń ē, 1nĩ-1puá hă ine kúĩ: "1kùru koá á, ssá (7090) () hi 1kággen?" He 1kuańmań-a hă ine kúĩ: "Tsára a 1ham̄m̄ ssin̄ túĩ, ti ē, 1kóin̄ ssin̄ ta, hă hă 11á 1húlu, au hiń 1khuń-mă 11ná, au 1khwá tsaǎũ? (7091) au tí ē, 1kóin̄ ya 1kuá ddóä iku 1úwa () 1gwé tin̄ í; ha 1puon̄ 1kuań 1kē ssā, hí ha!" He, hi hă ine 1kúiten, 1ké ssā 11nein̄, í. Hé tíken ē, 1nĩ-1puá hă ine tá, han̄ 1ké: "Tsára n̄ 1kóin̄ 1kággen ssin̄ 1ham̄m̄

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 () *!gáũnu-tsaǎũ*; 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 ʌkē, lhúlhú ē () lkhá lkhwá, au tí é, lkhwá lku-g lne á ?” Hé ti hiñ ē, lkággen hă lné ta : “ A koǎ ʌāu lhamm ʌʌkoénya, hañ ʌáuki ʌwā lnaulnāuā, au han tátti é, ñ òä ssañ llká lho ha tsaǎāu, au lkhóá ;
- (7093) () au ñ ka, ñ ssiñ ʌʌkoén, tí ē, tí lnũ ʌáuki sse kkũ í-ya ké ; hé tiken ē, ñ óä ssañ llká lho ha tsaǎāu, au lkhóá. Hañ lku lhiñ lkhóá ; hé ti hiñ ē, a ʌʌkoen,
- (7094) ha ʌáuki ʌwā () lnaulnāuā. Hé tiken ē, ñ lkú ka, ñ ssiñ †kam̄ɔpua, llkuǎññiñllkuǎññiñ lkĩlkĩ ya ; ñ sse ʌʌkoén, tí é, ha lnũ ʌáuki sse lé kkú ka lĩĩ.”

I.—7.

B.

ʌGŌ KA KUMM.*

(Dictated, in 1875, in the *Katkop dialect*, by lkwéit̄en ta llkēn ; who heard it from her mother, †kam̄mē-an.)

- (4055) l'k'e a lhan̄lhan̄ † ttā̄ ; ha ttañ ; hé hă láuwĩ lkui ă lké llá hă lneín ; hă ssiñ lhan̄-nă ttiñ.
Hă kkúĩ lkui ǎmm̄ lkauwă hă ā, hă llkuǎllkuǎn̄ ;
- (4056) tā, hě ttañ. lkui lkāuwă () hă á, ī. Hě, hă lkũ-g lně llkóäken lkan̄ ʌwēĩ ǒ lkui, ī. lkui ʌkālʌkă lkũ-g lně llkóäken ʌwákken †nuóbboken, ī.
llǎ, hă láuwĩ lkui kkō, a lhan̄n̄ ssā. Hě hă llǎm̄,
- (4057) () kũ-kkúĩ, hañ ʌkē : “ lně ǎmm̄ lkāuwă kkĩ.”
Hě lkui ā ʌkālʌkă ssiñ ʌwákken †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 ǎ 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 llkuǎllkuǎǎn, hañ !ǰéí hă !kǎ!kǎ, !kúkó ǰá ssě
 mǐ hě, tí ē, he !wǎkkęn #nǔobboka, í. Hě hă kkúí:
 (4058) “ Í ñ lkáu wwé, ǰamm lkāy í llkáǰai; tā, () !kǎ!kǎro
 llkuǎñ lā, ǒ í llkáǰaitęn !kōu ttā. A ss'e-g lně llǰam
 lkāy í llkáǰai, ā.” Hǎñ !ǰéí hă !kǎ!kǎ, !kúkó ǰá
 ssě mǐ hě.

llgō lné kǎ: “ lkāy!kāy lkǐ lē, ǒ ñ llkuǎllkuǎǎn.”
 (4059) () Hě, hă lkāy lkǐ lē hă !kǎ!kǎ, ǒ llgō llkuǎllkuǎǎn;
 hě llgōgęn kkúí ttchóttto llkō hă lnā, ǒ hă llkuǎllkuǎǎn;
 ǒ hă !kǎ!kǎkęn lkū llkō-llkóākęn lé-ttǐn hă llkuǎ-
 llkuǎǎn; hě hă !kū!kū !hō llgō, í; ǒ hañ kǎ, hǎñ #í,
 (4060) hă ssě !kū lkǐ llgō. () Hě, llgō lkū !kǎññ llwǐ, ā.

!kúkókęn lkū-g lně lkǐ lhǐnya hă !kǎ!kǎ, hě hă
 kúí: “ Ttǎ tí é, ñ ssǐn llǰam ttǎ hě;” he hă lnēya
 !kúko hă !kǎ!kǎ, í; hě !kúkókęn !kǎ!kǎ lkū-g
 (4061) lně llkóākęn lé-ttǐn llgō llkuǎllkuǎǎn. () Hě hă lkū
 úí, hǎñ lkū !kúitęn llnein, í. Hě !kúkó lkū-g lně
 !kū!kū !hō lkǐlkǐ llgō; o hǎñ lně !kúitęn llā; hě hă
 kúí, !kúkó llǰam ttǎ tí ē hă ssǐn ttǎ hě. Tǐ ttwaitęn

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

!k'ě kkúí : “ Tírre kǎ, ǎ ssǐn 11nǎ hě ? ” Hě hǎ
kǔ-kkúiṭen 11kē, 11gō ddóá ā hǎ 11kǎ!11ká ssǐn lē-tǎ

(4063) hǎ 11kǔǎ!11kǔǎn ; () tíken ē, hǎ ǎǎ kǎ !kúiṭen, i.
!k'ě kkúí : “ A kǎ ǎ 11gěbbi ? ǎǎǎken-ggǔ ǎǎ ʒáuki ǎ
11khōū ǎ ? 11gō kǎn kǎ 11kweiṭen ʒhwoń hǎ ssě 11kúki,
ǎ hǎ ddau-ddaú 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 !χuerrī hóä !lkóin!skátten-ttū, au !lkóin!skátten-ttū wáken Ɔpuoin ttā.

!kaukaken tátti ē, hǎ χǒä ā #kákka; hé tī hiń ē, !kaukaken lně llā !lkóin, i; au !lkóin yǎń #χīyǎ, au tī ē, !lkóin tā hī, Ɔpuoin tā hī.

(488) Inútarra kóken ǎ #kákka !kúkō, ā; hē tī hiń ē, () !kúkōken lně #kákka !kúkō kǎ !kauken,* i. Inútarra kóken #kákka !kúkō, tī é, !kúkō kǎ !kauken ssě llá !χuerrī hó !lkóin!skátten-ttū, hī ssě heńruki !lkāiten !lkóin!skátten-ttū, llχé ssī !lkówa hī, !lkóin ssī #χī !χóé tā kū; au !lkóin yǎń tátti ē, !lkóin lně ttā̄, hǎń lně ttā̄ !gwǎχū kǎ kū, hǎń lně #χīyǎ tikentiken kǎ kū; he tī hiń ē, hǎń lně #χīyǎ !kǎũ ka kú, i; au hǎń

(489') tátti ē, () !kauken lně é dáttǎ hǎ; hiń tátti ē, Inútarǎ ā, #kákka !kúkō ā, hē tī hiń ē, !kúkóken lně #kákken: “!kauken wé! U kuǎń ssǎń !kě!ké !lkóin, !lkóin ssě Ɔpuoin, tēń, tā, i ddóá Ƴǒö. U ssě ttum̄Ɔpuǎ !χuerrī hó hǎ, au hǎ Ɔpuoin, ttā; ũ ssě !kěǎ hǎ, au ũ kǎ kú, ũ kǎ kú, úken !kǎi hóä hǎ; ú ssě hérrúki !lkāiten hǎ

(488') * Inútarǎ kógen ā, #kákka !kúkō, !kúkō ssě #kákka !kúkō kǎ !kauken; tā, hǎ Ƴauki !kǎ !kauken kǎ ttúken Ɔpuoinni; tā, !kúkō ā, !kǎ !kauken kǎ ttúken Ɔpuoinni ē !!kuǎkkǎ, hé ē, ssě !!kuǎkken ákken, au hī lně llā hǎ !kóin.

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

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

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

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

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

au !gwǎǰu." Hiin !kuēda, hiin #kákken, Inútarraken !kuēdǎ, hañ #kákka !kúkō; hé tí hiin ē, !kúkóken !kuēdǎ, !kúkóken #kákka hä, hañ ||ǰám Inē !kuēda, hañ #kákka hä kǎ !kauken. !kúkóken #kákka hä: "Kumman á ä, há ñ #kákka há hä, ū kōǰ ssañ !ké!ké !lkóin."

!kaukaken Inē ttǎi ssā, !kaukaken ttǎi !lá; Inútarraken #kákken: "U kkuǎñ ssañ !lā ssuīñ, au ú !koenyǎ (490') há, () tí ē, hä !kōen, tá, ū kuǰ ssāñ ssuīñ, au ú !ké!ké hä;" hé tí hiin ē, !kauken Inē !lañ ssuīñ, au !kaukaken Inē !ké!ké hä; hǎñ Inē ttēñ, hǎñ Inē !kī !lkāiten hä !kóttēñ-ttú, hä !kátenttúken Inē !ǰī !kǎū, au hǎñ ttǎ. Hé tí hiin ē, !kauken Inē hǎrrū !á !hó hä au !gwǎǰū, au hiin táttī, Inútarra ä #kákka hī. Inútarraken #kákka !kauken: "!kauken wé !lā, ú kuǰ ssāñ #kákka há, au ú hǎrrū! !lkāiten hä." Inútarraken #kákka !kauken: "!kauken wé !lā! U kuǰ ssañ #kákka há, tí ē, hä !kū !lkóaken ssē dí !lkóin, hä ssē !kú-g Inē ttǎi !kū !lé, au hǎñ táttī ē, hä !kú-g Inē !lkóaken ē !lkóin, ā ttǎ !i; hé tí hiin ē, ||ǰē Inē !kó, i, (491') au hǎñ Inē ttǎ !i, !kǎ !hóá hä au !gwǎǰú; () hǎñ Inē ttǎ !i, au hǎñ Inē !á !khé !gwǎǰú."

Inútarraken á #kákka !kauken á; au hǎñ táttī é hä !nā !kúita; !kaukaken ttum̄m-i hä, hiñ ttum̄m-i hī tǎ máma, hī ǰǎ; hä ǰǎaken Inē #kákka hī ā, tí ē, Inútarra !kuēdǎ, hañ #kákken, i. Hé tí hiin ē, hī Inē !kuēdǎ, hiñ #i. Hé tí hiin ē, hī Inē !lañ ssuēñ, 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, hé tí hin̄ ē, hī lně !lan̄
 (492') ssuēn, au hin̄ !kē!kē há ; hin̄ lně !lan̄ ssuēn. () Hin̄
 lně ttā̄ ũ !lā, hin̄ lně !χuor̄rī há, hin̄ lně !khē, hin̄ lně
 !kōen há, hin̄ lně ttā̄ !kū !lā ; hin̄ lně !χuor̄rī !kē !lā
 há, hin̄ lně !kēī há, hí tā kúgen lně !kēī há, !kēyā
 hó hā, hin̄ lně !kai-kī !kaiŋen há, au han̄ tā lí. Hé
 tí hin̄ ē, hin̄ lně hérrúki !kaiŋen há, ī, au han̄ ttā lí ;
 hin̄ lně #kákka há, au han̄ ttā lí : “ !kóin̄ wé ! A
 koā̄ !kōāken̄ !Dī !khé, ā koā̄ ttā̄ !lā, ā koā̄ !Dī !khē,
 au ā tta lí.”

!núttarraken̄ lne #kákken, hī kan̄ !khoā herrúki
 !kaiŋen há, han̄ !khoā !Dī !á !khē. Hin̄ ī-dā, hin̄
 #kákken, hin̄ !kuēdā, hin̄ #kákken. Há !han̄ lně
 #kákken : “ !kóin̄!kátten̄-ttū kan̄ !kē !Dī !á !khē, há
 !kauken̄ hérrúki !kaiŋen há ; há ssin̄ ttā, han̄ !kēitā,
 há ssin̄ ⊙puoinyā ; hé tí hin̄ ē, !kauken̄ hérrúki
 !kaiŋen há ī.”

!kaukaken̄ lne !kúiten̄ ssā. Hé tí hin̄ ē, !kauken̄
 (493') () lně ssañ #kákken ī : “ !kēn̄ ā ā, han̄ !kēā há, ŋ
 !χam̄ !kēī há ; ŋ !kā-⊙puaken̄ lně !kēī há, ŋ !kā-
 ⊙puā kōken̄ lně !χam̄ !kēī há ; !kēn̄ á ā, há !kā⊙puā
 kōken̄ !χam̄ !kēī há. Ŋ lně #kákken : ‘ U kuāñ !kañn̄
 !wēī ā.’ Ŋ lně !kuēdā, ŋ #kákken ; ŋ lně #kákken :
 ‘ Hérrúki !kaiŋen há !’ Hé tí hin̄ ē, !kauken̄ lně hérrúki
 !kaiŋen há, ī. Ŋ #kákka !kauken̄ : ‘ !kañn̄ !wēī yū,
 au !kóin̄ !’ Ŋ #kákka !kauken̄ : ‘ Hérrúki !kaiŋen-
 tau !kóin̄ !’ Hé tí hin̄ ē, !kauken̄ lně hérrúki !kaiŋen
 !kóin̄, ī ; há !kóin̄ !kóin̄ ; au hin̄ tátti ē, !núttarra ā
 #kákka.”

!khwá !kérri-⊙puáken̄ lně #kákken, au han̄ tátti
 ē, há ā ǰarrō ; !kúkōken̄ !χam̄ ē ǰauddōro, hin̄

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 ɽauɽárroken kǎ lkāolkāo, hiñ ɽań hěrrūki ɽkǎitęn
 (494') ɽkūilɽkǎttęn-ttū. Hiñ ssań ɽkǎkken, () ɽāoddōrōken
 ɽkǎkken, ɽāoddōrōken ɽkǎkkǎ hǎ ɽkóitě: “N ɽkóitě
 wé! ssi tań hěrrūki ɽkǎita hǎ, ssięn ɽně ɽkǎkka ha,
 tǐ ē, hǎ ssě ɽkóǎken dǐ ɽkóin, ā ttǎ ɽ; tá ssi ɽāo.
 Ssięn ɽně ɽkǎkken: ‘N ɽkóin ɽkūilɽkǎttęn-ttū wé!
 A-g ɽnǎ! ɽnǎ tǐ; ǎ dǐ ɽkóin ǎ ttǎ ɽ; ɽǎ sse ɽkówǎ
 ssi; ǎ sse ɽǎ ɽkǎũ kǎ kũ; ɽkǎũ kǎ kũ sse dǐ kũ ttǎ ɽ,
 au ɽkuonǎ; ǎ sse ɽkóǎken dǐ kũ ttǎ ɽ. Hě tǐ hiñ
 ē, ǎ ssiń ɽkóǎken ɽǎ, hō ɽá ɽgǎ, ɽ; ǎ ssiń ttǎ sǎ,
 ɽgǎęn ttǎ ɽá.’”

ɽkóin yań ttǎ sǎ, ɽgǎęn ttǎ ɽá, ɽkóin yań
 ttǎ sǎ, ɽkóin yań ɽē, ɽgǎęn ttǎ sǎ, ɽkau-
 ɽkǎrroken ttǎ sǎ au ɽgǎ; ɽgauęten khwǎ,* ɽkóin
 yań ɽhiń sǎ, ɽgǎęn ttǎ ɽá, ɽkóin yań ttǎ sǎ.
 ɽkauɽkǎrroken ɽhiń sǎ, ɽkauɽkǎrroken ɽǎ ɽgǎ, ɽgǎęn
 ttǎ ũ ɽá; ɽkauɽkǎrroken ɽhiń sǎ; ɽkauɽkǎrroken ɽǎ
 (494) hō ɽá ɽgǎ; () hǎń ttǎ ɽá, hǎń ɽǎ ɽgǎ, hań ɽē.
 ɽkóin yań ɽhiń sǎ, ɽkóin yań ɽǎ ɽgǎ, ɽkóin
 yań ɽkǐ ɽá ɽkauɽkǎrro, ɽkauɽkǎrroken ɽně ɽkhē, ɽkóin
 yań ɽkeinyǎ hǎ, au ɽkóin tǎ ɽgwǎrra, au hań ɽkhē;
 hě tǐ hiń ē, hań ɽně ɽwǎkken, ɽ. Hě tǐ hiń ē, hań
 ɽně ɽkǎkken: “ɽkóin wé! ɽuhíyǎ ɽkauęn ɽkuęrrǐ.”
 Hě tǐ hiń ē, ɽkóin ɽně ɽuhíyǎ ɽkauęn ɽkuęrrǐ, ɽ;
 (495) ɽkóin yań ɽně ɽ, ɽ. () Hě tǐ hiń ē, ɽkóin ɽně ɽkǎkken,
 tǐ ē, ɽkóin sse ɽuhíyǎ ɽkauęn ɽkuęrrǐ, au ɽkóin yań
 ɽhumǎ hǎ; ɽkóin yań ɽně ɽuhíyǎ ɽkauęn ɽkuęrrǐ; hě
 tǐ hiń ē, ɽkauɽkǎrroken ɽně dúrru úi, hań ɽně dúrru
 ɽkúitęn, au hań ɽně dúrru ɽá; hě tǐ hiń ē, ɽkóin ɽně

* The narrator explained here that the word *khwǎ* 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 back-
 bone 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

- ɬhī, au han tátti ē, ɬkóin ɬhīyǎ ɬkauken ǎ ɬkuerri,
 au ɬkóin ɬně ɬhum̄m hǎ ; hé tǐ hiń ē, ɬkóin ɬně ɬhī
 (496) au ɬkuerri ; () au ɬkóin yań tátti, ɬkóin ɬně ɬhum̄m
 hǎ ; hé tǐ hiń ē, ɬkóin ɬně ɬhī, ǐ ; hań ɬně dúrru úǐ,
 hań ɬně ddúrru ɬkúit̄en ; hań ɬně ɬǎ, hań ɬně ɬań dí
 ɬkauɬkárro kó, hǎ-g ɬúrru ; hań ɬǎ, hań ɬkauwǐh, hań
 ɬně ɬǎ, hań ɬně ɬkauwǐh, au han tátti ē, hǎ ɬkǔ
 ɬkúken dau-daū. Hé tǐ hiń ē, hań ɬně dí ɬkauɬkárro
 (497) ɬkǎń ; au han tátti ē, hań ɬǎ, () hań ɬǎ ɬóé ɬhó ɬkǎ ;
 hań ɬně ɬkhǔ ɬkwǐ ; au han tátti ē, hań ɬně e ɬkau-
 ɬkárro ǎ ɬúrru ; hé tǐ hiń ē, hań ɬně ɬkwīyǎ ; hań ɬně
 ttǎ ssā, au hǎń ɬkaũ-wǎ. Hań ɬně ttǎ ɬá au ɬgā, han
 tátti, há ǎ ɬkauɬkárro ǎ ttǎ au ɬgā, au han tátti,
 ɬkúken ɬkǔ ǎ ; hé tǐ hiń ē, hań ɬkǔ ttǎ au ɬgā.

- ɬkóin yań á, ɬkaũ kǎ kǔ ɬǎyǎ, ɬkóin yań á, ɬké
 (498) ttǎ au tíken ɬkǎ, ɬkaũ () ɬkǎ ; ɬkét̄en ɬní ɬhóken,
 hiń ɬkóen ɬké kǔit̄en ; hiń ɬkóen ǎń, ǎ hǐ hǐ hǐ ;
 hiń ɬǎmki ɬkóen whāi, hiń ɬǎmki ɬhát̄ten whāi,
 au ɬkóńǎ ; hiń ɬǎmki ɬhát̄ten ttóǐ, au hiń tátti
 ɬkóin ɬǎyǎ ; hiń ɬǎm ɬhát̄ten ttóǐ, au ɬkóńǎ ; hiń
 ɬǎi whāi au ɬkóńǎ, au hiń tátti, ɬkóin ɬǎyǎ, hiń
 ɬně ɬkóen whāi ; hiń ɬǎm ɬkóerri ɬkhwāi ; hiń ɬǎm
 (499) () ɬkóerri ɬǎu, au hiń tátti tǐ tá kǔ ɬǎyǎ ; hiń
 ɬǎm ǎńńǔgǔ hǐ ɬkǎgen, au hiń tátti ē, ɬkóin ɬǎyǎ,
 ɬkaũ ɬǎm ɬǎyǎ, ɬkóin yań ɬǎyǎ ɬkhárra. 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.

||χám̄ !kwā au ||kuónna ; hiñ !χǎĩ au ||kuónna, hiñ !huín, au ||kuónná ; hiñ !ní whai, au ||kuónná ; hiñ !ně !uhátten whai ; hiñ !ně !gá̄ tíñ ; hiñ tátti ē, hĩ !kóitā !kúiten ; hiñ !χérriya !kúiten kǎ !kaũ, hiñ !ně ttén, au whaítten 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') !χwé-!nā-ssho !ké !kũ ē, ssĩn mmāĩĩ, hĩn !nǎ !k'ǎũ. Hé tĩ hĩn ē, hĩ tǎ !kauken !kũ ē !ně tǎbbǎ !kóin. Hé tĩ hĩn ē, !ké ē !ně !nǎ, hĩ-hĩ tǎ !χóē, hĩn ē !ně #kákken tĩ ē, !kauken ẽ ttǎbbǎ kĩ !kātǎ !kóin, au hĩn tátti ē, hĩ χóáken-ggú ē !kábbēyǎ, tĩ ē, hĩ ssē hherrúki !kātǎ hĩ !kóin ; !kóin ssē !kárrika hĩ !k'ǎũ ; hĩ ssē ttǎǎ !kóin tǎ !káraken!káraken, hĩ ssē ddóǎ-g !ně !kárrika-!kárrika 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-!ná-sshō !ké ē !lgwíyǎ, Sswá-kǎ-!kétɛn !né !lneillnēi hī tā !k'ǎũ. Hé tī hīn ē, Sswā-kǎ-!ké !né !χǎ||χǎ hī tā !kaukɛn, au !χwé-!ná-sshō !kē tā kōkōmmi.
- (3155') !kōiñ yǎn ssiñ ē !kuĩ, hǎn †kákken; hī tā kūgen †kákken, hīn !kúkkō !kau!kǎrrō. Hé tī hīn ē, hī ssiñ !nǎ !k'ǎũ; au hīn táttī ē, hī †kákken. Hīn †aukĩ !né †kákken, au hī !né !nǎ !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 kǎñ !nǎũ, !kǎ!kauúru !kǎtyĩ !kou ttiñ-ssǎ, itɛn !nǎũ, ō !kukkō !kēyǎ hī !kǎ!kauúru, itɛn !né !kwé !nǎ,
- (5160) tī ē, () !kukkō !kēyǎ hī !kǎ!kauúru, i, hě, í !né !nǎũ, itɛn kǎ i !kwé !nǎ, itɛn !né !nǎ !kǎ!kauúru, hě, i-g !né
- (5161) !nǎũ, ō í kǎ !nǎ hǎ ě, itɛn !né () !kun̄ !hǎñ i tsǎχaitɛn, ō i !kǎ!kǎ, itɛn !né kkuĩ: “!kǎbbĩ-ǎ !ké!* !kǎ ñ χú, !kē ǎ! A ssé ákké ǎ χú !kē ǎ!
- (5162) () A ssé !kǎ ñ χú !kē ǎ! Hě †aukĩ ttǎ †hǎnnūwǎ. A ssé ákké á χú, ē, á kǎ !nǎũ, ā !kūkǎ, ǎ !kū ||χǎ, ǎ
- (5163) !kou ttiñ ssé; () ō i †aukĩ ssiñ !nǎ á, ǎ !kū ||χǎ a, ttɛn ssé; ñ ssé ||χǎm, !kē!ké ǎ-ǎ. Tǎ, !kēĩ !kē, ǎ
- (5164) !kwaitɛn ddǒǒ !kĩ hǎ, !kē ǎ, () há, á kǎ !kū ||χǎ ǎ !kou ttiñ ssé, ō i †aukĩ ssiñ !nǎ á; ō !nǎũ ddǒǒ †kákǎ
- (5165) hǎ ǎ, tī ē, ǎ ssiñ kwǎñ !kū !kwēĩ !kwé!kwé. () Aken

* The meaning of !kǎbbĩ-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)

!kɥāñ ò †kákǎ, tí ē, ssí ssě kwǎñ, ||χām ||χǎ ssí !k'au
!kum ssě, ǒ ssí lkūkǎ.”

- (5166) !nǎũ !kɥāñ ddǔǎ ā, !kwēī () kkǒǎ. Hǎ kũ-kkú,
hǎ !kē, hǎ ɣaukí ká hǎ ssě †gōũ, tā, hǎ χǒǎ ɣaukí
- (5167) kǎ hǎ ssě ||χǎ hǎ !kǎũ !kum ssě; tā, () hǎ χǒǎ
!kǒǎkɛn lkūkɛn. Hě tíkɛn ē, hǎ ssě ɣwǎ llwēī, ǒ
hǎ χǒǎ.
- (5168) !kǎ!kauɾukɛn kũ-kũitɛn !kēyǎ !nǎũ ā, () !nǎũ χũ
ttũ ɣwǎ; tā, hǎ χǒǎ ɣaukí !kǒǎkɛn lkūkɛn. Tǎ, hǎ
χǒǎ !kũ kǎ, hǎ ssě ||χǎ hǎ !kǒũ !kum ssě. !nǎũin !ně
- (5168½) kũ-kũitɛn !kē, () hǎ ɣaukí ká hǎ ssě †gōũ; tā, hǎ
!kũ †éñ-nǎ, tí ē, hǎ χǒǎ ɣaukí ká hǎ ssě ||χǎ hǎ !kǒũ
!kum ssě. Tǎ, hǎ !kǒǎkɛn lkūkɛn.
- (5169) () Hě !kǎ!kauɾu !kwaiñ, í; tí ē, !nǎũ kwǎñ !kwēī
kkúí, ǒ hǎñ ɣau !hum̄ hǎ. Hě hǎ !gwǎ !kí !nǎũ
- (5170) ttú, í; () hé hǎ !nǎũ, hǎñ !gwǎ !nǎũ ttú, hǎñ kkúí:
“!kui ǎ, hǎ ttú ē ǎ, hǎ ttú kkē ssín !kǒǎkɛn !kwēī
- (5171) ú, ǒ hǎ kkí-ssǎ ē !nǎũ; hǎñ ká há ssín () !kǒǎkɛn
!kam̄maiñyǎ ttwí, ǒ hǎ ttú; hǎ ssě kwǎñ !kũ ssukɛn
ú, hǎ ssě kwǎñ !kũ !kǒũ!kǒũ-ǎ !khé !é. !kuiñ!kuiñ
- (5172) ssě kwǎñ !kũ !khaukǎ; hé ssě () kwǎñ !nǎũ, hé !kǎ-ǎ
hǎ, hě ssě kwǎñ !kũ !kan̄ ttχéttχétǎ,* hǎ ssě !kũ
!kǒǎkɛn lkūkɛn.
- (5173) “Hě ē, !k'é, hě ssě kwǎñ !kũ !kǒǎkɛn () !kūkɛn
ttǎí, ǒ hé !kūkǎ.† Tǎ, hǎ ɣaukí ká hǎ !hum̄ ñ,ǒ-g ñ
!kēyǎ hǎ ā, tí ē, hǎ ɣaukí ssě ɣwǎ, ǒ hǎ χǒǎ; tā,
- (5172') * Or, tssí, ttχúé-ttχúētɛn hǎ.
- (5173') † !k'é ssě kwǎñ !nǎũ, hě !kūkǎ, hé ssě !kǒǎkɛn !kūkɛn ttǎí; ǒ
hě ɣaukí ||χǎ, hě !kǒũ !kum ssě. Tǎ, !nǎũ !kɥāñ ā, !kwēī kkú,
hǎ †kákɛn; hǎ !kē, tí ē, hǎ χǒǎ ɣaukí kǎ hǎ ssě ||χǎ hǎ !kǒũ
!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) hǎ ǰóǎ kǎ hǎ ssě () ||ǰǎ hǎ !k'ǎu ; hǎñ !ně #kákka kě, tǐ ē, hǎ ǰóǎ ǰaukǐ kǎ hǎ ssě ||ǰǎ hǎ !k'ǎu !kuǎm ssě. Hé tǐkən ē, hǎ kǎ hǎ ssě ||kóǎkən dǐ !nǎǎ.
 (5175) Hé ē, () !k'é, hě ssě kwǎñ !kǔ ||kóǎkən !kǔkən. Tǎ, há !kuǎñ ā, #kákka, tǐ ē hǎ ǰóǎ ǰaukǐ kǎ hǎ ssě ||ǰǎ
 (5176) hǎ !k'ǎu !kuǎm ssě. N̄ !kuǎñ () #kákka hǎ ā, tǐ ē, hě kǐě ssě ||ǰǎm ||kélkélé n̄-n̄ ; tǐ ē, n̄ kǎ dǐ hě ; hě-g n̄ kǎ !naū, ǒ kǎ !kǔkǎ, n̄ ||ǰǎ n̄ !k'ǎu !kuǎm ssě. Hǎñ
 (5177) !ně () #nwǎi n̄, ǒ kǎñ kǎñ #kákka hǎ ā.”

- Hé tǐkən ē, máma-ggú #kákka kě, tǐ ē, !nǎǎ hǎ òǎ
 (5178) ǎ !kuǐ ; tǐ ē, hǎ !kwéi kóǎ, i, hǐñ ē, () !kǎ!kauuru ||kǎuǎ hǎ, i, há ssě ||kóǎkən dǐ !nǎǎ. Máma-ggúkən kǎñ !kēyǎ kě, tǐ ē, !nǎǎ !kǐ !kuǐ tǎ ā, ó hǎ
 (5179) !kǎtten-ttǔ ; hé tǐkən ē, ssǐ kǎ () !naū, ssǐ !khǎ !nǎǎ, ǒ ssǐ kǎ ssǐ ssě hǎ !nǎǎ, ssǐtən kǎ !kǐ !hǐñ !kwǎǐ !kē, ǎ !kuǐ tǎ ā, ssǐ !ǰūgən, ǰū ttǔ hǎ ; ǒ ssǐtən ttǎ !kǎ tǐ
 (5180) ē, () há á, !nǎǎ, há kǎ ā ǰaukǐ é. Tǎ, ||kē ā, hǎ òǎ ǎ !kuǐ ā, há kǎ ā é.

- Hé tǐkən ē, máma-ggú ǰaukǐ kǎ ssǐ hǐ, hǎ ā-ǐpuá ;
 (5181) ǒ hǐñ ttǎ () !kǎ tǐ ē, á á, !nǎǎ !kǔ ǒ ǎ !kuǐ ā, há kǎ á !kǔ é. Máma-ggúkən kǎñ !kēyǎ ssǐ ā, ssǐ-g !nǒ

* The meaning of *!kǎtten-ttǔ* 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 *ttǔ* 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 *lkáttēn-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 *lkwgi* to be "biltong flesh" (*i.e.*, lean meat that can be cut into strips and sun-dried, making "biltong").

- (5182) ʒau ttā, tī é, ssí kǎ kkaúruken, ǒ ssī hǎ () hǎ à-⊙puá, ǒ ssítɛn ttā llkǎ tī ē, !kuǐ tǎ à lkū é; hě ʒaukǐ ẽ !nǎũ kǎ á; tǎ à ā !nauńkko llná !nǎũ, há é; ǒ
- (5183) hǎn ttā llkǎ tī ē, !nǎũ ǒǎ ẽ !kuǐ. () Hé tíkɛn ē, há !nauńkko llná !nǎũ, ĭ; ǒ !nǎũ kǎ ddī-ddítɛn llkuǎń ē, !kǎ!kaúru lḷkǎuwǎ ĭ ĭ; í ssě kwǎń lkū llkóǎkɛn
- (5184) lkūken. Tā, ĭ ssín ssě () kwǎń llnaū, ĭ lkūkǎ, ftɛn ssín ssě kwǎń lḷǎ ĭ !k'ǎu !kuṃ ssě; !nǎũn llkuǎń ddǒǎ ā, ʒaukǐ !huṃ-mǎ !kǎ!kaúru, ǒ !kǎ!kaúruken
- (5185) kǎ há †kákka () há ā; hǎn lně †nwǎi !kǎ!kaúru.

Hé tíkɛn ē, !kǎ!kaúru lně kǔ-kkūi, hǎn !kē: “U

- (5186) ē !k'é, ũ kóǒ ssě kwǎń llnaū, ũ lkūka, ũ kwǎń lkū () llkóǎkɛn lkūken tchú-ru ssín. Tā, n llkuǎń ssín †kákken, tī ē, ũ kwǎń lkū llnaū, ũ lkūka, ũ kwǎń
- (5187) lkū lḷǎ ũ kkǒǎń lhín, ũ ʒaukǐ llkóǎkɛn () lkūken. Tā, n kǎ llnaū, ǒ kǎ lkūka, n lḷǎ n !k'au !kuṃ ssě. N llkuǎń ssín kǎ, ú ē !k'é, ũ ssín lḷǎm llkélkényǎ n-n;
- (5188) ddí tíkɛn kǎ ddí hě; () hě-g n ʒaukǐ tǎ llkóǎkɛn lkūken ttā. U ē !k'éteu, llkuǎń ē, ddá há ddí; hě tíkɛn ē, n llkuǎń ssín †i, tī ē, n à hǔ !kēi. !nǎũn lkū
- (5189) llnaū, ǒ kǎń kǎń () †kákka há ā,—ǒ kǎń llkuǎń ttā llkǎ tī ē, n llkuǎń †ēn-nǎ, tī ē, !nǎũ ǒǎ ʒaukǐ llkóǎkɛn lkūken, tā, há lkū ⊙puoin,—!nǎũn lně ā, †kákka kě,
- (5190) tī ē, há () ǒǎ ʒaukǐ ⊙puoin; tǎ há ǒǎ llkóǎkɛn lkūken. Hé tíkɛn llkuǎń ē, n !kwain, ĭ; ǒ kǎń lkū
- (5191) ssín kǎ, !nǎũ lkū kkū: ‘Ī, máma kǎń llkuǎń lkū () ⊙puoin.’”

Tā, hě tī, hě ē, há lně !kwain !nǎũ, ĭ; tī ē, !nǎũ kwǎń lkū lkweĩ kkūi, ǒ !nǎũn ʒau kkūi: “ĭ, máma

- (5192) kǎń llkuǎń lkū ⊙puoin ttā; hǎn kǎ há ssě () lkǎtyĩ kkǒǎń lhín.” ǒ !nǎũ wǎ ǒǎ !huṃma !kǎ!kaúru, hín

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

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

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

- (5193) ē, í ē |k'ě, í ssiń ssiń kwǎń ikũ |kél|kéyǎ |kǎ|kaúru ;
 tā, |kǎ|kaúru |lkuǎn hǎ oä () |kwéi-ddǎ, tí ē, í ʔaukí
 ssē kwǎń |lkóäken |kũken. |nǎũ kǎ ddi-dditēn |lkuǎń
 ē, |kǎ|kaúru |nē |ʔkaũ í, í; hē í tā |nē |lkóäken
 (5194) |kũken, í; ǒ () |kkum̄m á, |nǎũ |lkuǎn ā, †kákka hǎ.
 Há |kum̄m, hǎn |lkuǎn á, í kǎ |lkóäken |kũken ttǎ̄
 (5195) ā; ǒ |nǎũ kǎ ddi-ddi; hē hǎ |lkuǎn ā, ʔaukí ()
 |hum̄ma |kǎ|kaúru; ǒ |kǎ|kaúruken ká hǎ †kákka hǎ
 ā; hǎn |nē †nwǎi |kǎ|kaúru, ǒ |kǎ|kaúruken ká hǎ
 |ʔkéyǎ hǎ ā.
 (5196) |kǎ|kaúru |nē () kũ-kúitēn |ʔkē, hǎ ká hǎ ssiń
 |uhí|uhí-ttiń †kǎ; |kǒē-ttaũ wǎ ssiń ē, tssi-í hǎ, ǒ
 tí ē, hǎ ttēń-ttēń hē; hǎ ʔaukí ssiń |lan|lanú ssiń
 (5196½) ǒhōken; tā, hǎ () kwǎń ikũ |uhí-tā †kǎ; ǒ hǎ
 ʔaukí tā ǒhó. Há kwǎń ikũ |uhí|uhí-ttiń †kǎ.
 Hé tiken ē, |nǎũ kǎ |lnāũ, há ssūken ūi, há ttǎuko
 (5197) |nǎ|nábbi-tēn; ǒ há () |nǎ|nábbi-tēn ttǎ-ttátten
 |kǒē-ttau, ǒ hǎ |lnā, ē |kǒē-ttau |lhínyǎ hē; ǒ hǎn
 ttǎ |lkǎ tí ē, |kǒē-ttau |nē |lhíń |kaur-ǎ ā |lnā. Hé
 (5198) tiken ē, hǎ () |nǎ|nabbiten, |kǒē-ttau kkuiten ssē
 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 Dǎ!kwǎin, who heard it from his mother, †kǎmǎ-ǎǎ.)

- (5643) Ssitēn ʎauki sse ǁʑkoen !kǎ!kauru, ǒ ssi !χǎ Ǫpuāi ;
tā, ssi lkū ǁʑkoen, !k'ō !hóá ssi !nǎ ; ǒ ssitēn ʎauki
- (5644) !kwě!kwé !ā ǁkhǒ, ǒ () !gwǎχǔ ; ǒ ssitēn !hǔmmǐ
!kǎ!kauru kǎ †χǐ. Hǐn ē, ssi !hǔmmǐ hě. Tā,
máma-ggǔ !kǐ †kákka ssi ā, tǐ ē, !kǎ!kauru ʎauki
ě !lěin !kuǐ, ǒ i ǁʑkoen hǎ.
- (5645) Tā, hǎ !nǎu, () i ǁʑkoen hǎ, ǒ i !χǎ Ǫpuāi,
ǁkhétēn-ǁkhétǎn ssañ hǐ Ǫpuāi, ǒ Ǫpuāi yǎ !kúken
tā, ǒ i ǁʑkoen !kǎ!kauru. Ǫpuāitēn !nǎu, há χǎ
- (5646) !kūka, !kǎ!kauru () ǁkhū kǎñ ē !kǐ !k'auǐ Ǫpuāi.
Tǎ, máma-ggǔ !kǐ †kákka ssi ā, tǐ ē, !kǎ!kauru
ǁkhúgen !kē, ssi kǎ ǁʑkoen hě, hē !kō ss'ō Ǫhǒ, hě
- (5647) tǎ ǁkhó () !khōu ǁkǐ. Hǐn ē, ǁkaū - ssiñ Ǫpuāi ;
Ǫpuāitēn kkǒǎñ !hǐn, ǒ hē ǁkaū-ssǐnyǎ Ǫpuāi. Hǐn
!ně !kǐ ssèritēn-ssèritēn !gǎyǒken ē, i !χǎ Ǫpuāi, i ;
- (5648) () hē Ǫpuāi !kǔ-g !ně kkǒǎñ !hǐn, hǎñ !kǔ-g !ně ttǎi,
ǒ hǎñ ʎauki !ně ddǐ !gǎyǒken ; ǒ hǎñ kǐ ǁkuǎñ ssiñ
ʎwǎñ, hǎ ssē !kúken. !kǎ!kauru ǁkhú kǎñ !kǔ ē, !kǐ
- (5649) () ttwaita. Hě, hǎ !kǔ-g !ně !k'auwǐ, i.
Hě tǐken ē, máma-ggǔ ʎauki kǎ ssi !góǎ-i, ssi χǎ
ssē ǁʑkoen, tchueñ ē, !nǎ !gwǎχǔ ; o máma-ggúken
- (5650) kǎñ ǁkēyǎ ssi ā, () tǐ ē, !kǎ!kauru !nǎu, ssi
ǁʑkoenyǎ hǎ, Ǫpuāi á, ssi !χǎ hǎ, hǎñ ǁχǎm ttǎi

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.

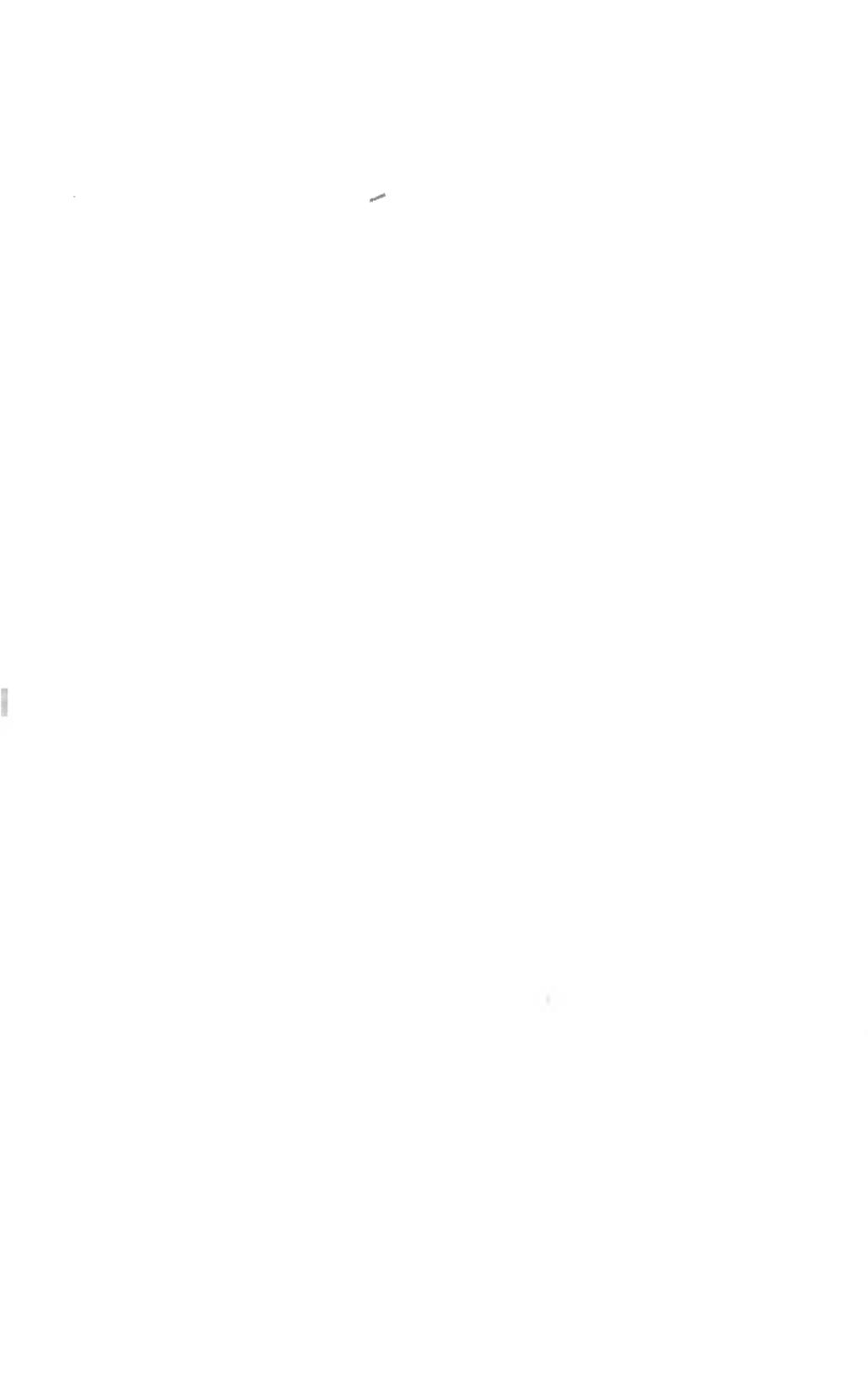
For, if () we look at him, when we have shot (5645) game, the beasts of prey will eat the game, when the game lies dying, if we look at the Moon. When the game does not die, the Moon's () water is that (5646) which causes the game to live. For, our mothers used to tell us about it, that, the Moon's water 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."

- kúǐ ɽwǎǎn !kǎ!kauru. Mára-ggúken ɽkǎyǎ ssi ā, tí
 (5651) ē, ssi-g ɩnǒ ɽau ɩɽkoen, !kǎ!kauru kǎ ttǎǎ? () há
 ɽauki !kǎ!kǎm ɩā, tí ɔpwúrru-é, tá, !gauē tá !kǎ
 !khwǎi, ǒ há ttaukǒ ttǎǎ. ɔpuaiten ssiǎ ɩɽǎm í yǎ,
 (5652) ǒ ssi ɩɽkoenyǎ !kǎ!kauru. !gauētǎn !kǎ () ssē
 !khwǎi, ǒ ɔpuǎi yǎ ttaukǒ ttǎǎ; ǒ há ɩkǎ!kǎ
 !kǎ!kauru, ā ssi ssiǎ ɩɽkoenyǎ há. Hé tǎken ē, ssi
 !hǎmǎ há, ssi ɩɽkoen !kǎ!kauru; ǒ ssiǎn ttǎ ɩkǎ
 (5653) tí ē, () máma-ggú !kǎ ɩkǎyǎ ssi ā, tí ē, ɔpuǎi kǎ há
 ssē ɩnǎ !kǎ !kǎm ɩē ssi, ǒ tí ē, !khwǎ ɽauki ɩnǎ hǎ.
 (5654) Ssi kǎǎ ɩnǎ ɩá !kǎken, ǒ ɩk'ǎǎ, ǒ há ddúǎ-ddúǎ-ssē ()
 !kǎ !kǎm ɩā ssi, ǒ tí ē, !khwǎ ɽauki ɩnǎ hǎ.
-

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 ǰóǎ ǎ †kákǎ kě, tí ē, !kuíǎ kǰóǎn !hín ; hǎn !kí lēyǎ hǎ !kǎ!kǎ au !kúǐ ; hǎn !kǎu kí !kǎiten !kúǐ au !gwǎǰǔ. Hǎn †kákǎ !kúǐ : “!kúǐ é á, hǐ
- (2506) kkwǎ́n̄ sǎ !kóǎ-kęn̄ ddí !kō. () Hǐ ssǐn̄ kkwǎ́n̄ !nē !kúǐten̄ !ā ttā !gwǎǰǔ, !kuǎ!kuǎ́tten̄ sǎ !khé !uhí ttín̄ !kō, au !kōwaken̄ !nē ē !kō, au hǐ ssǐn̄ ē !kúǐ.” Hǐn̄ !kóǎken̄ ddí !kō. !kō ssǐn̄ !nē !nwǎrriten̄ hǐ !kuǎ-
- (2507) !kuǎ́tten̄ ; au !kōgen̄ () táttí ē, !kō ttēn̄ !nwǎrriten̄ ; au !kuǎ!kuǎ́tten̄ !gwéé-ten̄ !ā ; hé tí hǐn̄ ē, !kō ttēn̄-ǎ !ā hǐ !kuǎ!kuǎ́tten̄. !kōgen̄ !naũ tí ē, !kó kǎn̄ !khé
- (2508) !k'ǎũ, í ; !kōgen̄ !kuǎn̄ !nwǎrriten̄ () !ũhā, au !kōgen̄ kǎ, !kō sǎ !kǎũ !khé!khé, au !kōgen̄ táttí ē, !kuǎ-!kuǎ́tten̄ !nē kǎn̄ !ǰuónní ; au !kuǎ!kuǎ́tten̄ táttí,
- (2509) !kóǐn̄ ā !ǰuónníyǎ ; hǎn̄ !nē () !uhí ssǐn̄ hǎ-hǎ kǎ !ǰǎrrǎ ; !kuǎ!kuǎ́tten̄ !nē !ǰuónní ; au hǐn̄ !nē †kǎmmǎ !gaué ; hǐ sǎ-g !nē ttēn̄ ákken̄, au !kó wǎ-g !nē ttēn̄ ákken̄. !kuǎ!kuǎ́tten̄ sǎ-g !nē !ǰǎm̄ !khé

* This story was related to !kǎbbó by his mother, !kwi-ǎn̄.

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 (! $\dot{\chi}$ wê-lnā-sshô-!k'ê) and the 'first' girl; and to have acted ill. She was finally shot by her husband. These ! $\dot{\chi}$ wê-lnā-sshô-!k'ê are said to have been stupid, and not to have understood things well.

(2510) ttín ákķen. () Hī ssē-g lně !gwēē-ten !uhí ssīn hī !nwá, hé, hī !kwaiten !gwēten!gwēten !kēĩ hī. Au hīn táttī, hī !kú ě !kuǎkuǎtten, ē !kō.

!kōgen lně ttēn-ssā, !kō !khwaiten, hé !kuílá !kǎu

(2511) kī !kǎitǎ !kúí, í, () há ssē-g lně !kō ákķen; há ssīn lně ttēnyǎ !lā, āũ há táttī ē, há !kú !uhíttǎ !gwǎǎǎũ. Há ssīn lně ttēn, !nwǎrritǎ !lā, au han táttī ē, !kuǎ-!kuǎtten !ǎm !nwǎrrī-ten. Hīn !nwǎrrī-ten !uhí

(2512) hhóá () !gwǎǎǎũ. !gwǎǎǎuķen !kú ttǎ; !kuǎ!kuǎtǎ-ķen !kú ē, ttǎí !lā; au hīn táttī ē, hī !gwēten. Hī ssīn !lélé; hī ssīn !ǎǎ, hī !hīn!hīn ssā; hī ssīn !gwēten-

(2513) !gwēten !kēĩ hī !nwá. Hīn !khaũ !kúí-ten, au () !kóĩn !hīn ssā. !kóĩn yǎn !ē, hīn !khē #ā ttín; au hīn táttī ē, hī ssīn !nwǎrrī-ten !kuńsshǒ !kóĩn.

!gāgen lně !hīn ssǎ; hīn lně !khaũ !kī; au hīn

(2514) ssīn !ħamm !kúí-tǎ. Hīn lně táttī, () hī lně !khē #kā ttín; hī ssē-g lně !gwēten; au hīn táttī, !gā-g lně é. Hīn ē, !ké lně !kāgen í; āũ hīn táttī ē, !k'ǎũ lně #ká#káká. Au hīn táttī, !kuǎ!kuǎtten ttám⊙puǎ

(2515) #ǎíyǎ. !gāgen !lná () !k'ǎũ. !kōgen ttám⊙puǎ !kōēyǎ; āũ hīn táttī ē, !kúí !kuǎn é. Hé tí hīn ē, hī ttám⊙puǎ !kōēyǎ, í. Au hīn táttī ē, !kuílá ǎ #káká, !kō ssīn !kwoń !kōēyǎ !ké ā, !ké ssē !kāgen

(2516) !kúí-ten, () au !gā ttss'umǎ. Tǎ, !k'ǎũ ǎukī ssīn !kōēyǎ, āũ !kō ǎukī !lná. Hīn kóá !kuǎ!kuǎtten.

!kuíláķen #í, tí ē, há ssǎn !khaũ kī !kǎiten !hūin

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

(2517) ǎ́n-ǎ́n, !huin' ǎ́n-ǎ́n ssé dǎ́ !kuǎ!kuǎtten; () hé tí hín ē, !kuǎ!kuǎtten !kíyǎ, í; ǎ́u hín táttí ē, !huin' ǎ́n-ǎ́n !kú é.

Hǎn !hǎmm #kam'opuǎ !kaū !kā ttē !kúí, ǎ́u !gwǎǎǎ, há ssé !né !kǎtí !kaū kí !kǎiten !huin' ǎ́n-ǎ́n; au hǎn

(2518) táttí ē, () há !kwǎinyǎ há ǎ́ǎ, tí ē, há ǎ́ǎ ǎ́aukí á há !huin' ǎ́n-ǎ́n ē !kwǎiyǎ, há ssé há !wēí; tá, há !kú !ná !néin. Hǎn ǎ́aukí !lēí, hǎn ā !kuǎ; há

(2519) ssín !né !lēí, há kkom-mǎ há !huin'; () há ssín !né !kíkí-ssǎ há-há á hí; há ssín !né hí; tá, há !kañ-ǎ; ǎ́u hǎn !khauken ttā, !néin. Há ǎ́ǎ-kengguken !kú ē, ttāí. Hé ē, !kuǎ. Hín !kíkí-ssǎ hí !huin'; hí

(2520) ssín hí. () Hǎn !kú létá há kǎ !néin-opuǎ, hé, há ǎ́ǎ ttǎbbǎ !hǎ há ā hí. Há kǎ !khǎ-ken !kú !gū !khē; ǎ́u hín táttí ē, há ǎ́aukí !naúnkkǒ !kén. Hé, há !kú

(2521) !naúnkkǒ !ná !néin. Há ǎ́ǎ-ken !kú ā, () !kíkí-ssǎ há há. Há ssín !kú háhá létá !néin-opuǎ; ǎ́u há ǎ́ǎ-ken #í, tí ē, há ǎ́aukí hí ǎ́uǎǎrrǎ-ken !khwǎí.

(2522) Tā, há !kú hí há ǎ́ ā !nú'ó, há !khwǎí. () Au hǎn #í, tí ē, ǎ́uǎǎrrǎ-ken !ká!ká ssǎn dǎ́ kku tá sseriten. Hé ē, !nwā !né dǎ́ kúí tá sseri-ten. !gwǎrrǎ á !kaun' sshǒ, hǎn !né ǎ́ǎ; ǎ́u !gwǎrrǎ-ken

(2517') * She threw up a scented root (eaten by some Bushmen) called !huin', which became stars; the red (or old) !huin' making red stars, the white (or young) !huin' 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 !kúissí [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) táttí ē, lhoukən ině ɽḁḁ; () au lhoukən táttí ē, hă ɽkálɽká ē ɽḁḁ. Au !kuḁlā-ken #ī hă !kī, ē hă há kī lē hī, aũ whāi ɛ́n-ɛ́n; hă !kī-tən kkań lē lhou, lhou
- (2524) !kai-ě ině dđi kkuíi tá sserri-tən; hăń !kuē-dá, hăń () #ī. Hé tī hīn ē, hă !hammī ɽaũɽaurrū-ken !khwāi, i. Hă óă-ken ā, hă !kwāi hī, aũ hă-hă. Au hăń táttí ē, hă ssin ttábbă hă óă ɽkálɽká; hă ssin ttábbă kī !hīń !á, hă !kī.

III.—28.
L.

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

(Related, in 1875, by Diä!kwāin.)*

- (5576) !gaunū, han há dă ă !kuáttən !kéri; hé tiken ē, hă !ké ă !gaunū, i; ó han ttā !ká tī ē, hă !kī há ā,
- (5577) !kwiten!kwityă !kuă!kuáttən !kéi!kéi, ó hăń () ttā !ká tī ē, hă !kī ă !kéri. Hé tiken ē, hă !kwiten-!kwiten !kuă!kuáttən !kéi!kéi, i. He tiken ē !kuă!kuáttən !kī hě !kéi!kéi, i; ó hīn ttā !ká tī ē, !gaunū
- (5578) !kī ā !kwīya hě !kéi!kéi. Han () há !kùttən, ó hă !kwī !kuă!kuáttən !kéi!kéi. Hăń kă: “!χwhāi,” ó !kuă!kuáttən ē #ennttau; hīn ē, hă dđā hě ā !χwhāi; hě kă !mā!māin, hīn ē, ă !χwhāi.
- (5576') * “N !kóin !χūgenddiken ā óă #kákă kě !kuáttən ka kkuḁm̄.”

(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, !GAÛNÛ, WHICH,
SINGING, NAMED THE STARS.

!gáunû,* he was formerly a great Star; therefore, his (5576) name is !gáunû; 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 !gáunû 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, !χúgen-ddi, was the one who told (5576') me star's stories."

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

- (5579) Hé tiken () ē, ḡgāũχũ ḡḡnāũ, hē lkuǎlkuǎttā ssuēn-ssuēn lχuōñniyā, hǎn ḡaúki tā hǎ ssē ḡḡññá lkaũχũ ;
 (5580) tā, hǎ ðēñ-na, tí ē, ḡgáuē ē, ō ḡχwhāi yǎ () ttén lχuōñniyā. Hǎn lkũ lkũiten ; tā, hǎ lkĩ ḡkoeh, hē lkuǎlkuǎttēn ; hiñ ē, hǎ lkōä-ssē hē ; ō hǎn ttā lkǎ tí ē, hǎ ðēñ-nǎ, tí ē, ḡgáuē tā lkuǎlkuǎttēn ē.

III.—27.
L.

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

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

- (8447) Hi ḡkuǎñ ka, hi ssin ḡχamki ḡññi tchueñ. Hé tiken ē, hi ḡné ta, lkuǎttēn sse lkéǎ hi ḡñ, ē ḡñ ḡkuǎ
 (8448) ḡaúki ttámḡpuǎ ttañ, i ; lkuǎttēn () sse á hi ḡñ lkuǎttēn ḡñ, lkuǎttēn ḡñ, e lkuǎttēn ddí lχougen-ddí,* i. Tǎ, lkuǎttēn ḡaúki tserre ; lkuǎttaken ḡkhóä ha lkĩ hǎ. Hé tiken ē, hi ḡné ta, lkuǎttēn sse á hi á
 (8449) lkuǎttēn () ḡñ, hi ssin ḡkuǎ ḡaúki ttañ.

lkuǎlkuǎttēn ḡkuǎñ kǎ kǎ : “ Tsǎũ ! Tsǎũ ! ” hé tiken ē lχám-ka-lk'é tā kǎ, lkuǎlkuǎtta ḡkáo á hi

- (8450) wái () tsǎχáitēn ; lkuǎlkuǎtta ka : “ Tsǎũ ! ” hi ta : “ Tsǎũ ! Tsǎũ ! ”

Ñ-ñ ā ssin ttumm-ñ ḡñ. Ñ títù ñ lkóin, tí ē, tss'é de ḡnu ē lkuēida. Ñ lkóin yañ ḡne þkákka ke, tí ē,

- (8451) lkuǎlkuǎttēn () é, ē lkuēida. lkuǎlkuǎttēn é tā : “ Tsǎũ ! ” au hi ḡkáo ḡñ lk'é wái tsǎχáitēn. Hé tiken ē, ñ ḡnāũ, ñ ḡne kì, ñ ḡne ttumm-ñ ḡñ. lkuǎ-

(8447')

* lχou, 'rich' ; pl. lχouken.

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) Ikuátta Iné ta: "Tsǎu! Tsǎu!" () ||kuáínan̄ ā hī
 ǃké ā.

ǃN̄ ||kuáñ tátti, ñ lku tēn-tēn hī ñ !kóín, ñ à Ine ss'ó,
 hī ñ !kóín, au há kuérre !uhí ss'ó. Hé tíken ē, ñ

(8453) () Ine tutù ha, au tchuén ě Ikuēída. Hañ Iné ta,
 Ikuǎ!kuáttēn ē Ikuēída; he ||ǃkáo á !k'ě wái tsǎǎítēn.*

ǃN̄ !kóín ||kuáñ ka ssiñ #kákken, au ||ǃkóágǔ, au
 (8454) () ||ǃkóágǔ wa lkāti lhin; ha Iné ta: "A kǒá sse
 ákke a lī, é a ddi !ǎougen-ddi ī, a sse lká ñ lī, ñ lī ē

ñ ||ǃkuǎ ǎúki ta !khě!khé, ī. ǃN̄ ssiñ ||ǎámki !kaūín,
 (8455) hī á. () Tā, ñ ddǒá !kañ-ǎ. Tā, a !khóá !kaūénya;
 hin̄ ē, a ǎúki tsérre. Tā, ñ !kañ-a. Á sse ákke á
 !kaūtu, é a !kaūénya, ī. Á sse lkēā ñ !kaūtu, a sse

(8456) ||ǎámki !kañ. () Áken ||ǎámki ákke a !lkū, a sse
 lká ñ !lkū ē ñ ǎúki !khī, ī. Tá, ñ ddǒá ttǎn-ī. Á
 sse ákke a !lkū. Tá, ñ !lnaū, ñ !lkū ē a, ñ ttǎn-ī, ī."

(8457) () Ha ||kuáñ !kú ka, !nwá ssiñ !khě!khéya ha wái;
 hin̄ ē, ha ka !kuáttēn á ha á, !kuáttēn !lkū, au !kuátta
 Ine !kēī ha !lkū, é ha ttǎn-ī, ī.

(8458) Ha ||kuáñ !ku Ine !kam̄ úī ha () ttú, hañ !ku
 lhin; hañ ssiñ; au hǎn tátti, ha !kú ka, ha sse ssó
 ko !kou !nwá.

(8453') * ǃN̄ ||kuáñ #1, tí ē, wái ta kú ||kuáñ !ku 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.

(8453')

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, #kǎm̃m̃.)

- (8393) Hī !kuań !kuań !hāken,* hiń !ne !kén-ĩ !hāken.
Hiń há !ne !χāya tiń, au !hāken aũ hi !kén-ĩ !hāken.
(8394) He, hi há !ne !naũ, !hāken ka ssuěssuěń () yań ka
!ē, hiń !ne !kann!kann !kē, hiń !ne !χai !hāken ka
ssuěssuěń, au !kōiχu.

He gwāi † há !ne hōhō ha !karral!karrattú ka
(8395) #yańna, hań há !ne !khóě tẽ hī () au !hāken. He,
hi † !ku !ne à !kó-g!nuin-tára à !hāgen. He !kó-g-
!nuin-tára há !ne kúi, hań #kákka há !χā-⊙puā:
“A kań !kú sse tã !hāken é; ń ssiń !kú a há hī.

- (8396) () Tā, á á ssań !kĩkĩ !khwā. § Tā, !hāken é, hī !kuań
!áuki tã #hańnūwa.”

Hé tiken ē, !kó-g!nuin-tára há !ku !naũ, ha há ss'o

- (6790') * !hākaken !kél!kéya “ride”; hī ta ssuěssuěń yań !ne !khōũ
!χē. !hākaken !kú é hã ka tchucẽ; hań !áuki áken !kā há, au
há e !hāken !kán.

(8394') † !gwāi !āiti.

(8395') † !gwāi-gú !kuań é, hiń kóro-ggú, hiń !k'ò-ggú, !hóè-ggú.

(8396') § !kó-g!nuin-tára ka !khwā !kuań é. !gáue-!ĩń ā !kùken !hóá
!āiti ā !khwā, au !huin.

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

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

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

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

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

† A female hyena. (8394')

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

§ It was !kó-g!nuin-tára's child. The Dawn's-Heart was the (8396') one who buried the child away from his wife, under the !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 lku lĩ hiñ () !hũũu.†
!nuĩn yañ ||ǰámki kuérre, !nuĩn yañ ||ǰámki ssuén.
!kuábba ákən ||ǰámki kkuérre !hiñ, !kuábba ákən
lku ssuén. !kũ!kũkən ||ǰámki kuérre. Hé tǫkən ē,
(8398) há há () lku-g !ne !kǎn úi, † hañ lku-g !ne !kuēĩ lki,
hañ !k'átten !là. Ha ||ǰá-Ōpuákən há lku-g !ne
!kérriya !kuñ létā ha.‡ Hañ há lku-g !ne !là; hañ
(8399) lku-g !ne !lañ !è !nwā. () Hañ há lku-g !ne !lañ
!khöëssin !nwā.

- Ha ||ǰá-Ōpuákən há !ne kúí: “!kó-g!nuĩn-tára wé!
á ǰǎ ǰ'auki sse !hamm à !khwā kkwákən?” He,
(8400) ha há !ne kúí: “A !kuañ () sse !kí sse ha, há
sse kkwákən, ñ ssin !kóákən †kákka hà, au ñ !khöu-
!khóugən !naunko !khě!khéya.” Hé tǫkən ē, ha há
(8401) !né ta, hañ †kákka ha () ||ǰá-Ōpuá: “A koǰ ssin
aróko !kĩkĩ ssa !khwā, au ñ !naunko †enna, he, a ssan
!kí sse !khwā au !gáuē.”

- Ha ||ǰá-Ōpuákən !ne !kũitən, hiñ kóá !gwāĩ, au
(8402) !gwāim !kuotta () !kǎũ!kǎmmin, hiñ !ne !kũitən, au
!gáuē-lĩ-gúkən || lku !lná !hañ. !gáuē-lĩn lku-g !ne
!kũitən ssā, au !khwāñ lku ǰwā !lnā, au ha !kõuki-
Ōpuákən !kũ ā !kí !khwā.

- (8403) () Hañ há !ne ssā, hañ há !ne kúí: “Tssā ra á
!kó-g!nuĩn-tára ǰǎũ ddóá !kõĩ au !khwā, au !khwā

(8397') * !kam (pl. !kǎũ!kǎmmin).

(8396') † !kuañ !hĩn!hĩn, hiñ lku ssuénssuén !k'ǎũ.

(8398') † Ha !kuañ tátti, ha lku-g !ne ddi !khé!khé.

‡ Au hañ ka ha !kúǰe !kěě ha !kǎǰai.

(8402') || N' !kuañ †i, tĩ ē, ha !kuañ !lná !k'ě kkuítən. N' !kuañ †i,
tĩ ē, kóro !hõukən-ggũ !kuañ ss'o óá ē; hí tau !khwĩ-ggũ, hí tau
!k'õũ!kõ-ggũ, hiñ tõi-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 ḡwā llná?" !gŵāin ḡ ḡáuki †kákken. !ḡé-ddé-
- (8404) ḡóëyàken ḡ ddátten lki !khwā. Hañ () lne lkà; ha llkáḡai lhañ lne lḡaṇn, he, ha lne lk'oū !khwā. Ha lne lkam̄ lla ha llkáḡai; ha ḡ lne ttáì, !khé llā lnwā.
- (8405) Ha ḡ lne kúì: " !kó-g!nuiñ-tára wwé! () lnà !khwā kkwáken." He, ha llkáḡai ḡ lne ssúken lhin lnwā; ha llkáḡai lne lkuēī lki, ha lkúḡe ssā; ha llkáḡai ḡ
- (8406) lne lkēī hă, ha lne llkóḡ, à ha () llkáḡai !khwā. Ha ḡ lné ta: " Ñ kañ lku á." He, ha llkáḡai ḡ lne à !khwā lne kkwáken. Ha ḡ lné ta: " A koḡ ssañ
- (8407) aróko lki sse !khwā, au ñ lnauñko †enna; tá, () ñ tañ ñ llkhōūllkhóugē sse lk'ū!k'ū." He, ha llḡá-᠎puá ḡ lne lk'oū !khwā, ha lne !kùiten; au ha llkáḡai lne lla lè lnwā.
- (8408) He, ha ḡ llnāu !kúì llḡá, ha () lne lkam̄ lla ha llkáḡai; au hañ tátti, ha llkáḡai ā ssiñ lkuēī kōā, hă à; ha llkáḡai tá: " A koḡ ssañ aróko lki sse !khwā,
- (8409) tá, ñ tañ ñ ssiñ †i-lkam̄-u, au ũ, au kā tátti, () ñ ḡáuki lne †enna." He, ha llḡá-᠎puá ḡ lne lki llā !khwā au !kúì llḡá, ha lne llā ha llkáḡai, ha ḡ lne !khé ssā. Ha ḡ lne kúì: " !kó-g!nuiñ-tára wwé!
- (8410) lnà !khwā () kkwáken." Ha llkáḡai ḡ lne ssúken lhin lnwā; hă lne lkúḡe !khé lla ha llḡá-᠎puá. He, ha lne lkēī ha llḡá-᠎puá. Ha llḡá-᠎puá ḡ kă: " Ñ
- (8411) kañ lkū á, () ñ kañ lku á." Ha ḡ lne à !khwā lne kkwáken. Ha ḡ lné ta: " A koá aróko ssé ssé, tá, ñ tañ ñ ssiñ †i-lkam̄-ū ā ũ, ñ koḡ ḡáuki kkèt-tau

!χé-ddé-γóë* 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 !χé-ddé-γóë. (6547') She was a !χwé-llná-ss'ò-!kui (one of the early race).

(8412) Ine #ī ũ.” () Ha ||χ̣á-⊙puá Ine !kùiṭen, au há Ine ||ā, lè Inwā.

Ha ||χ̣á-⊙puá há Ine !Inaũ, !gauë, ha Ine !kaṃ ||a ha !ḳáχ̣ai ; ha há Ine tṭáì, ssā, ssā, ssā, ssā, há Ine !khé

(8413) ssā. He, ha há () Inē kúì : “!kó-g!nuiñ-tára wwé ! Inà !khwā kkwáken.” He ha !ḳáχ̣ai há Ine ssùken !hiñ Inwā, ha há Ine !kúχ̣e !khé ssa ha ||χ̣á-⊙puá, ha Ine !kēì ha ||χ̣á-⊙puá. Ha ||χ̣á-⊙puá há Ine !kōō, à

(8414) ha !khwā. Ha ||χ̣á-⊙puá () há ka : “Ṇ kaṇ !kū á.” Hé ṭiken ē, ha há Iné ḳā, ha #kákka ha ||χ̣á-⊙puá : “A koá Ŷaúki kkèttau Ine ssē ssé ñ ; tá, ñ Ŷaúki

(8415) kkèttau Ine tañ ñ #enna.” He, ha ||χ̣á-⊙puá () há Ine !kùiṭen, ì.

He, hi Ine !Iṇ !hó !kù,* ì. Hiñ Ine !lgwíṭen. !k'e ta túkaken Ine !lgwíṭen hí hī, au !kākaken ē Ine !kōēṭen, au !k'é ta túkaken ē Ine !gábba, au !k'é ta

(8416) !kākaken () ē Ine !kōēta hī. Hé ṭiken ē, !gauë-lī há Ine !gábba, !khé ||a ha !kouki-⊙puá, hañ Ine !kēì-!khō á !kouki-⊙puá. Hé ṭiken ē, ha !kouki-⊙puá há Ine

(8417) kúì, !kaṃmī-ssí. Hañ há Ine () kúì : “Ine !kōuki ! u !houken-ggū, !gwāi lé-tára-ggū † Ine sse !kōēta hù.”

Hé ṭiken ē, !gauë-lī há !ku-g Ine !kúχ̣e !khé ||a

(8415') * Hi !kugñ ka siñ !ku #kákken, ṭi ē, hi úken-ggū wa há Ine !hó !kù, !lgwíṭen ; hi χ̣óaken-ggū wá Ine ē !kōēṭen, !kōēta túken ; túka Ine !gábba.

(8417') † Hañ !kú ka !gwāi !é-tára, au !Ŷuaiṇ ; !Ŷuaiṇ yañ ā, ha ka !gwāi lé-tára ā.

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

Her younger sister, on the morrow, she went to her elder sister; she walked, coming, coming, coming, coming, she stood. And she () exclaimed: (8413) "O *!kó-g!nuñ-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 lku-g lne tté ssā †kén,* hañ lku-g lne ()
 !kén, tí ē, !gwāĩ ssiñ ss'ó † hĩ, au !gwāĩñ lku-g lne
 ssùken thiñ, hañ lku-g lne !k'óä, !ká !khö, au !ĩ, au
 hañ ssúken thiñ !ā ; au !kǎũ!kāmmin lku-g lne ss'ō,
 (8419) au tí ē, ha () ssiñ ddóä ss'ō hĩ, he ha ssiñ ddóä
 !kóttá hĩ. Hañ lku-g lne ssúken thiñ !ā, au hiñ
 lku-g lne ss'ō.

- He !gauë-lĩ há lku lne !kē ha !kóuki-⊙puá, tss'ára
 (8420) !nũ á, ha !kóuki-⊙puá †áuki ddóä ssiñ lne () arróko
 †kákka ha á ; hǎñ ddóä !ǵéya !kĩ ha, au !gwāĩ ; u hé
 tí hi †ǎũ ē, ha ddóä !kóen, tí ē, !āiti ddóä tss'ētss'é
 ssiñ ha, hañ †áuki ddóä !khě!khě ssiñ ya. Hañ ddóä
 (8421) tss'ētss'é ssiñ () ha ; !áitiken ssiñ !khě!khě ssiñ ha.
 !kuĩ a !ǵára, hañ ddóä lku ā ä, há ddóä tss'ētss'é
 ssiñ hǎ.† He, hañ há !né ta, ha !kóuki-⊙puá ddóä
 (8422) sse añtau !kĩ !khě !hö ha, au tí ē !āiti ss'ō () ddóä
 !ná hĩ. Ha !kóuki-⊙puáken há ka : “ A !kuǎñ sse
 !kà, tí sse †kā ; § tā, a ss'ó ka, !há kkéttau !khóä
 tí ē, ha ssiñ !kué, !. Í sse !lé !há, au !k'óĩn ya !há.”

(8417') * !kuǎñ !k'óä !khö !à.

(8418') † Ha !kuǎñ !khóë-ss'ó !nein, au !hǎmmi. Hé tíken ē, ha lne
 !kĩ!kĩ !hiñ úi !kǎũ!kāmmin au ha !ǵuǒ!ǵuǒrreten, au hañ ka, ha
 ssiñ lku-g lne kwé ss'ó ; au hañ tátti, ha lku lne ǵù úi tchueñ.
 Ha !kuǎñ !kĩ, tí ē, !k'é lku-g lne !hó !kù, hé tíken ē, ha †áuki lne
 !ā !kù, !, au hañ tátti, ha ddóä !ku !kāmmainya !kó-g!nũin-tára
 ka tchueñ.

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

(8422') § Au hǎñ tátti, !gā lku é.

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

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

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

† She sat in the house, being afraid. Therefore, she took off (8418') the bracelets from her wrists, while she desired that she might sit quietly; while she felt that she left the things. She suspected that the people were making a |kù (on her account), therefore she did not go to the |kù, while she felt that she had been wearing |kó-g|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 t́ken ē, () ha há ine llnāũ lgaúē, hañ há ine kúí, ha !kóuki-⊙puá ddóä sse arróko á hĩ ttáí. Hé t́ken ē, ha !kóuki-⊙puá há ine kúí: “I ddóä sse
- (8424) ssuāi lkañ búrrí, i sse lkí ñē búrrí au lhá.” () Hé t́ken ē, hĩ ha ine ssuāi lkañ búrrí, í. Hĩ ine ssuāi tí llá búrrí, ssuāi tí llā búrrí; hi ine lkí !khé llá búrrí au !nwā. He, hi ine ssuāi !hō búrrí, í.*
- (8425) !ǵé-ddé-ǵóēten há ine !kē ha () llkáǵai lhá, hañ há ine kúí, ha llkáǵai lhá sse llñùn !khé ha tssí; !k'é kúitēn koā ine !khé, llñùn ta ha llkáǵai lhá tssí, au há ine ā, !k'á !khé búrrí. Hé t́ken ē, ha há ine
- (8426) () kúí: “!kó-g!ñuñ-tára wwé! Inā !khwā kkwāken.” Hé t́ken ē, ha llkáǵai há lku-g ine ssùken lhin !nwā, hañ lku-g ine lkuēí lkí, hañ !kùǵe ssā. Hañ há
- (8427) ine llnāũ, hañ !kúǵeya ha llǵá-⊙puá, () hañ ine lnĩ búrrí, hañ ine llkhōũ llkuá !khé llā, au búrrí. Hañ há ine lkēĩ búrrí. !gaúē-lĩ ine lkēĩ lāiti, au lāitiken lkēĩ búrrí; au ha !kóuki-⊙puá, !ǵé-ddé-ǵóēten llǵamki
- (8428) lkēĩ () lāiti. !k'é ta kùǵen lku-g ine llkóāken lkēĩ ha. !k'é kúitaken lkēlkēĩ búrrí; hin llkaúēten búrrí, hin lku !koukóu !kì lhin llā, hin †ǵuñm !kó-g!ñuñ-tára
- (8429) () au llā. Hin !kann †nōñũ lkúken.† Hé t́ken ē, ha há ine llnāũ, hañ ine ssuēñ, hañ há ine kúí: “U koá sse túrutúru !kaũñ !hō lkúken au ñ !ñuñnũtũ !lēmĩ;”

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

(8429') † lkúken ē ha ssĩn ddĩ !kú-g!ñuñ, í.

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.*

l̄x̄é-ddé-ŷóë † 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!nuin-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, l̄x̄é-ddé-ŷóë, 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!nuin-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')

† l̄x̄é is a young girl. What the whole of l̄x̄é-ddé-ŷóë'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 ʒaúki tañ ñ ssa túi.”

Hé tíken ē, túken há lne túrutúru !k'auñ !hõ lkúken
au ha !nu!nuúntū !lēm̄mi, hé lkúken, hĩ ē kã lne

(8431) i ũ,* ā !nu!nuúntu !lēm̄mi, () !kaũ!kaũñ !khé hĩ.

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

(8432) tsãǎita há lku-g () lne !gátten!gátten, au ha ttáì

ssā; hĩ lku-g lne !lkhóä !liten!iten. !k'é há lku lne
!hañmiya kĩ ssá ha, aũ ha tsãǎiten; au hĩ tá ti ē,

ha tsãǎita há lku-g lne !lkhóä !liten!iten, au há lne
ttáì ssā. Kóro-ggu há lku lne !hañmiya, kĩ ssá ha,
au ha !kũiten 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 ʒaúki ssā túi, au lkúken ka kù wa !kõ!kõä ā
!nu!nuúntu. Hé tíken ē, gwaí sse kwē lkúken kũiten ā !nu!nuúntū.

(8431') † Hañ !kweiten lku lne iya, au !gwañ-ggú ē ddi !ʒwañya ha
lĩ, hĩ !ʒkúwa !lāti.

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 !han̄#kass'ō, who heard it from his mother, !χ'ábbi-an̄.)

- (6687) !khwě tañ há ðä lku #gōūwa. He, há !ne !lgébbita *
!nā-ka-tí. Hañ há !ne kúí: “!nā-ka-tí wwě! ttaũ
(6688) hō!” He !nā-ka-tí () há !ne kúí: “!ken wwé!
ttaũ hō!” au !nā-ka-tíkēn tátti, ha Ŷáuki #eñ-na ha
!kě. Hé ti hiñ ē, !nā-ka-tí ta: “!kén wwé! ttaũ
(6689) ho!” Há ā !khwě, hañ á ka: “!nā-ka-tí () wwé!
ttaũ ho!”

- Hé tíkēn ē, !nā-ka-tí há !ne !lañ ttuttū ha χóā au
!kúkō !kě. Hañ há !ne kúí: “Ítaũ wwé! !ne ddóä
!kwīya ke, !ken á kē, ha !kě; tā, !kén ddóä !kwī ñ
(6690) !kě; () ñ Ŷáuki ddóä !kwī !kén !kě; ñ ssiñ kwan̄ !ne
!kwī !kén !kě, au kā !lgébbita ha. Tā, ñ Ŷáuki ddóä
!kwī !kén !kě; ñ ssiñ kwan̄ !ne !kwī ha !kě, au kā-g
(6691) !ne !lgébbita ha.” () Hé ti hiñ ē, ha χóā há !ne kúí:

- (6687') * !!kuañ !lgébbita ha au !!kuañ. Ñ !!kuañ #i, ti ē, !!kuañ
!!kuañ sshō óä é; tā, !!kuañ !!kuañ ē, ssi-g !ne !lgébbiten-ĩ, i, au
(6688') ssiñ !né ta, ssi ssiñ !χ'á !!kōen í, () o !kui ā ká !χ'á ttwā-ĩ
o !k'é kúñ. Hé tíkēn ē, ssi ta !lgébbiten-ĩ, au !!kuañ.

!!kuañriten lku !nā ssi ta !χ'óē. Hiñ lku !hāūwa, !kū !kbé tā.
Hé tíkēn ē, !χ'ó hí hí. Ssiñ Ŷáuki hí hí; tā, !gaúōkēn !kě !kū 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-tí. He exclaimed: "O !nā-ka-tí! There it goes!" And !nā-ka-tí () (6688) exclaimed: "O comrade! There it goes!" because !nā-ka-tí felt that he did not know his (the other one's) name. Therefore, !nā-ka-tí said: "O comrade! There it goes!" He who was the wind, he was the one who said: "O !nā-ka-tí! () There it goes!" (6689)

Therefore, !nā-ka-tí † 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) !kyárrí to him. I think that it must have (6687') been !kuárrí; for, !kyárrí 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 !kuárrí.

!kyárrí 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-tí !han'kass'ō was unable to explain. He (6689') thinks that it must have been given by the parents, as !nā-ka-tí 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 ʒáuki sse !kwīya hà iké ikě. Tā, a lku sse
 †kam̄pua; óä sse †kam̄pua ||χōwa hi lneiñ,* óä
 (6692) sse †kam̄pua () ||χōū ||wēi lneiñ. Hé ē, ñ lne
 !kwīya ha iké ikě, ī. Hé ē, a ssá lne lnaū, au ka
 !kwīya ha à iké ikě, a koq̄ ssa lne lnaū, au ñ à !kwīya
 (6693) ha ā iké ikě, a koq̄ () ssañ lnaū, au kā !kwīya ha à
 iké ikě, a koq̄ ssañ lku kũ, !uhuñniñ yũ !khé, a koq̄
 lku !kũχe lneiñ; à ssē lku ssā lē lneiñ; au a tátti ē,
 (6694) !khwě () lku ssañ ttchú ki ttái á.”

- Hé ti hiñ ē, !khwā há lku-g lne llā, hiñ lku-g lne
 llāñ llgēbbita lneiñlñ, ī. Hé tíken ē, há há lne llχā,
 (6695) hañ llā ha χóä, hañ () lne llχā, hañ lne llāñ ttüttù
 ha χóä, au !kúkkō ikě.

- He ha χóä há lne kúí: “lérritē-!kuañ-!kuañ kē;
 !gaū-!gaubu-tí kī ē, hañ e lérritē-!kuañ-!kuañ; hañ
 (6696) () e !gaū-!gaubu-tí; hañ e lérritē-!kuañ-!kuañ.”

- Hé tíken ē, !ná-ka-tí há lne llā, ī. Hañ há lne lku llāñ
 (6697) llgēbbita lneiñlñ, au hañ ʒáuki !kwī !kúkkō () ikě, au
 hañ tátti ē, ha χóä ā ssiñ lkuēida há. Hañ ka: “A
 koq̄ ʒáuki ssañ !ham̄maḱi, !kwī iké ikě. A koq̄ ssa
 (6698) !ham̄ma lku †gōūwa; iké koq̄ lku á () !kwī lkí, à ikě.
 Hé tíken ē, a ssañ lnaū, aũ a !kwīya iké ikě, a koq̄
 ssañ lku-g lne !kũχe lneiñ; aũ ā tátti ē, !khwě lku
 ssañ ttchú ki ttái á.”

- (6699) Hé tíken () ē, !ná-ka-tí há lne llā, ī; hiñ lne lku
 llāñ llgēbbita lneiñlñ, au !kúkkōken lku ā !kwīya ikě.

- (6691') * Hi llkygñ lkí lneiñ, hañ lnaū, ti ē, lneiñ †añni. Hi llkygñ
 ss'ò óä lkí llkq̄ 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 (*!nā-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: "*!érriten-!kuañ-!kuañ* it is; *!gāu-!gāubu-tī* it is. He is *!érriten-!kuañ-!kuañ*; he () is *!gāu-!gāubu-tī*, he is *!érriten-!kuañ-!kuañ*." (6696)

Therefore, *!nā-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, () *!nā-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, há óä sse #kam̄⊙puä ||χ̄ōū ||gwī
 (6700) au ||nein̄. He, () ha ine ||skōēn, tí ē, ha óä ine
 ssuēn, hé ē, ha ine !hōū, han ine !kwī !kúkkō !kē, au
 há ine ||skōēn, tí ē, ha óä ine ||χ̄ōū ||gwīya au ||nein̄.
- (6701) Hé tíken ē, ha h̄a ||naū, ha ine () ||skōēn, tí ē,
 ha óä ine ||χ̄ōū ||gwī au ||nein̄, hin̄ ē, ha h̄a ine kúí :
 “Ttaū hó ! lérriten-!kuan̄-!kuan̄ wwé ! ttaū hó ! !gāū-
 !gāubu-tí wwé ! ttaū hó !” He, ha h̄a !ku-g ine kúí,
 (6702) !uhun̄in̄ () ū !khé, han̄ !ku-g ine !kūχe ||nein̄ ; au
 !kúkkōken h̄a ine tt'ūāra ||ā, hē !kúkkō h̄a ine ttàtten̄
 (6703) !k'úí, ī. Han̄ h̄a ine #náissi ||χ̄ēn||χ̄ēn̄ !uhíta () !kōū.
 Hé ti hin̄ ē, !k'é tā ||néillnéi, h̄a !ku-g ine !uān̄na,
 !khwétēn h̄a !ku-g ine ttchū !χ̄wāi, hī ta ⊙hóken,
 hin̄ kóä ||néillnéi, au !k'éten̄ h̄a ŋ'auki ine lóúwi, au
 (6704) () !k'āū. Hé tíken ē, ha χ̄óä h̄a ine !hin̄ ssa au
 ||nein̄ ; * ha χ̄óäken̄ h̄a ine ssañ, !kann̄ h̄hó ha ; ha
 χ̄óäken̄ h̄a ine !kann̄ !kw'āí !hó ha. He, ha h̄a ine
 (6705) ddwāitēn, ha kkwē ttin̄. () Ha χ̄óäken̄ h̄a ine
 !kann̄ !kw'āí !hó ha. Hé tíken ē, !khwé h̄a ine kúí,
 ss'úp, ī ; au !khwé ssin̄ !ham̄m ||naū ha tā, !k'āūn̄ !k'úí.
 (6706) Hé ti hin̄ ē, ssí e !χ̄am̄-ka-!k'é, ssí () tā-g ine tā :
 “!khwé ||kuan̄ tā tá ; tá, ha ŋ'auki ttam̄⊙puā ttchūí.
- (6704') * Ha ka ||nein̄ yan̄ !ku !khé, au han tátti hī-hí e !khwé.

the one who uttered his (*!nǎ-ka-tí's*) name. While he (*!nǎ-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-!kuań-!kuań!* 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 vlei.* 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 llnāũ, hā !khē, hiñ ē, ha ka llkòwa, i, āũ há !khē; tā, ha tā tā, āũ hǎ lkuēitǎ. Ha lnúān à
 (6707) !kē, au ha tā; tā, () ha lnúān kwanǎ !kē. Nǎ ssiñ
 ta, ha ttchũ-ttchũ tteñya hì, i ssañ ttāi; i ssañ llkāiten
 ti lkē kīē, i ssañ llkōēn, !kǎ lkē, lnūn !khé. Tā,
 i ddóǎ ssiñ !khwéten lkǐ wai au tí é ǎ. Hé tíken
 (6708) () ē, wai ddóǎ !ké llǎ !kǎ lkē, lnūn !khē. Tā, i
 ǎúki ddóǎ ttam⊙puǎ !ǎǎ wai au tí é; tā, i ddóǎ
 !ǎ ki lēya llkōin, au wai, au tí ē ǎ.”

!KHWĚ.

- (6709) !khwéten * há óǎ e !kuǐ. Han lku-g lne ddǐ
 llgerriten-tǐ.† He, ha lku-g lne llǎúũ, au han ǎúki
 (6710) lne ddǎ, ti ē, ha há óǎ ttāi; tā, ha lku-g () lne
 llǎúũ, he, ha lku-g lne lnǎ !kōũ. Hé tíken ē, ha
 lku-g lne llǎúũ. Han hǎ óǎ e !kuǐ. Hé tíken ē,
 ha hǎ óǎ llgébbiten-ĩ; han llkuǎñ !ǎǎ; au han tátti
 (6711) ē, há e !kuǐ. Han lku-g lne () ddǐ llgerriten-tǐ; hé
 ē, ha lku-g lne llǎúũ, he ha lku-g lne llēna !kōũ ka
 !kũ. He, ha lku-g lne lhĩnlhĩn hĩ, han lku-g lne
 (6712) llǎúwa tin, he () há lne !kúiten, i. He, há lne ssǎ,
 ⊙puoin hĩ; he, ha lne !kágēn kǎũ !kō lhĩn hĩ; há lne
 (6709') * !khwé-⊙puǎ llkuǎñ tchũi, au !khwé-⊙puǎken tátti ē, ha
 úken-ggũ llkuǎñ ss'ó óǎ tchũi; tā, hi llkuǎñ !kũ é !khwé. Hé
 tíken ē, hi llkuǎñ tchũi. Tā, !k'é é ǎúki †kákka ke !khwé
 ǎúken-ggũ; tā, hĩ !ku i †kákka ke !khwé-⊙puǎ.
 (6695') † !khwé llkuǎñ há óǎ e !kuǐ; han lku-g lne ddǐ llgerriten-tǐ.
 Hé tíken ē, ha lku-g lne !ǎũken lēta !ǎi. Ha ttũ ē, ssiñ lné
 ta !ǎi ǎ.

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

THE WIND.

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

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

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

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

- ||χou ttāi, ||χa, ha ||χou ttāi. He, há lne ||χā, ha
 (6713) !kúit̄en, au han tátti () ē, ha !kuañ ʘkuā. He há
 lne hā, ttiñ, ttiñ, ttiñ, ttiñ, ha lne ||χā, ha !kúit̄en.
 He, ha lne ||χā, ha ssā ʘpuoiñ hĩ.

Added by Ihañ+kass'ō.

- ||góö-ka-!kuī !kuañ iku ā, óä †kákka ke !khwě, au
 (6714) han iku ī lnā, ha () ka lhū, Jacob Kotzé.* Han
 !kuañ ka !χóë ā, ha óä lnā !khwě ā, há ẽ Haarfontein; †
 au !χamka ha !kēñ lne é †kōāχā; au ha !kě ē, lhū
 e-g lne !kwī hĩ, hiñ lne ē Haarfontein.
 (6715) ||góö-ka-!kuī () lne lnī !khwě, au Haarfontein ta
 !koū. Hé tíken ē, ha há lne !k'āit̄en-ĩ !khwě, au han
 ka !kuerre!kuerre é. He !khwě ha iku-g lne !kwī, ī.
 (6716) Hé tíken ē, !khwě ha () ʘáuki lne ttam̄ʘpuā tchuí;
 !khwét̄en iku-g lne !kam̄ !k'āũ, au han há kā, !k'āit̄en-
 ā !khwě. !khwét̄en iku-g lne !kam̄ !k'āũ, au !khwét̄en
 (6717) há kā, ||χoū ũ. !khwét̄en han lē !koū ka !kù, ()
 he !khwě ha iku-g lne !kwī; !khwét̄en ʘáuki lne
 ttam̄ʘpuā tchuí.

He, ha iku-g lne !hām̄ĩ !kam̄ lla lnēñ; han iku-g

- (6714') * Jacob Kotzét̄en e !kyára. Han óä lnā "Hartus Kloof".
 † Haarfontein ta !kaúókáken ē, ha lnā !khwé, 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, 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 †kōũǰǰ; 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

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

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

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

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

- (6718) Ine llañ, lkùit̃en ssiñ llnēin, au hañ Ḍauki Ine () lkóĩ au !geĩ. !géit̃en lku-g Ine lli, !géit̃en !kúit̃en ssā, au hañ lku-g Ine lkùit̃en ss'ō; au han tátti, ha Ḍauki Ine
- (6719) Inĩ !geĩ, au !k'au. Hé tíken ē, ha lku-g Ine () llañ lkùit̃en ss'ō; au hañ ka, !k'au sse kkù llgwāiya hã á, hañ lku-g Ine lkùit̃en ss'ō, lkùit̃en lkó ss'o llnēin ta ll̃x̃ōũll̃x̃ōũ, au han tátti, ha kkuĩ ss'ò; au han tátti, i
- (6720) Ḍáò. () Hé tíken ē, ha Ine lkùit̃en ss'ō, au han tátti, ha kkuĩ ss'ō. He, ha Ine !hōũ, hañ Ine úi, hañ Ine ll̃x̃arra, !uhĩ llkh̃ō ssā !geĩ,* au !hórro, au han tátti,
- (6721) llkóin Ine lē. Hé tíken () ē, ha lku-g Ine ll̃x̃ā, hañ llañ lkùit̃en ssiñ, au hañ ka, ha x̃óä sse lku ā-g Ine lkĩ ssā, ha ã hã.† Hé tíken ē, ha lkú ssañ lkùit̃en ssiñ,
- (6722) au ha !uhĩ llkh̃ó ssā !geĩ () au !hórro. Hañ lku-g Ine llañ, lkùit̃en ssiñ llnēin, au ha x̃óä ā t̃abba ll̃nã,‡ hañ lku ā sse-g Ine lkĩ llā ha há. Hé tíken ē, ha lku-g Ine lkùit̃en ss'ō, au hañ kã, ha sse lku tt̃en.
- (6723) Hé tíken () ē, ha x̃óä lku-g Ine t̃abbat̃abba, ha x̃óäken lku-g Ine lkĩ lla ha, ã hã. Hé tíken ē, ha
- (6720') * !geĩ llkuḡn ka lkũ !uhĩ !khé, tí ē #kã, !kuára ka !geĩ. Hé ti hiñ ē, "wachter" ka-g Ine llnēin ss'o !geĩ ll̃x̃āx̃u é, kórohĩ Ine i !khé !geĩ ll̃x̃āx̃u é, au !géit̃en Ine !khōũ !khē.
- (6721') † Ha llkuḡn lku óä e !khwã.
- (6722') ‡ T̃abba ll̃nã !hũ, !kuára.

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') (*Ihan+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".

!gō 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')

lku-g lne há hõ, he há ㊦puónni, hañ lku-g lne ttèn ;
 (6724) au han tátti ē, Bastaard lke () llkuḡaṅ ḡauki llkōū
 ákkēn há. Sfllakēn ā óä llkōū ákkēn há,—Jacob
 Kotzé lhá,—au han tátti ē, llḡám-ka-lkuī, lkē é ; hañ
 †kákkeṅ llḡám. Ítēn tā lkū llkãũĩn ḡù u há, ē ha á hĩ
 hĩ. N̄ óä llnā ha. Silla, Jácob Kotzé, hiñ ē, ñ óä
 llnā 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,
 llḡábbi-añ.)

(8637) Hl llkuḡaṅ há óä, †kḡágára há óä †ḡámma ha llḡá-㊦puá,
 hañ lne llañ †nì ha ; hañ lne llañ †nì ha, au llhãũnu ; †
 he, ha lne lkĩ llkũita, au ha ḡóäkeṅ-ggũ.

(8638) () llhãũnu lne lluhátteṅ ha llkhwĩ, hañ há llnùn
 hóä llkḡo.

llkuḡákakeṅ ḡa ssueñ-ssueñ ssā ; llkuḡageṅ ē ḡaúki
 ákkēn llká hi, hiñ lku ssuãĩtau ũ-ũĩ.

(8639) †kḡágárameṅ ḡá ka : “ A koá ttáĩ.” () Ha llḡá-
 ㊦puákēṅ ḡa ttáĩ tau llkuḡáñ tchueñ, gwai ta tchueñ.
 Hañ ḡá ka : “ A koá ttáĩ ; tā llneĩn ḡaúki llhĩn.”

(8637') * Kwáriteṅ llkuḡaṅ é ; ḡáni-㊦puákēṅ lku é ; hañ lne llke llkéya
 kúru-llkḡĩtaũ.

† llkuī llkuḡaṅ é ; llkḡóageṅ é. N̄ †ĩ, tí ē, llkhōā ka llḡá ss'o óä
 é. Ha lkē llké llkéya “ sloete ” ā í ta ssuãĩ llhiñ ha, au í llnúnu, ē
 llḡerríya, he llḡám-kã-llk'é llné ta, llhãũ!llhãũn, ì.

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 !HÁŨNU, 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 !háũnu †; and he took (her) back to her parents.

() !háũnu 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 !háũ!háũú.

‡ To his younger sister.

(8638')

!hãunu hã !nùn hóä.

(8640) !kũákakẽn !ku ssuẽn-ssuẽn ssã, !kũákakẽn () !ku
!lgwĩ!lgwĩ ssin.

‡kágáarakẽn há ka: “Á koá ttáì, tã, ǎ !kú ǎ
!Ůkoen.” He, ha há !ne, tátti, !nein !ne !khõ !hín,
han há !ne kúí: “Ttáíya! Ttáíya!” Han há !ne !kã

(8641) () ha !ǎ-Ůpũá; ha !ǎ-Ůpũákẽn !ne !ǎ ssá ha.
Han há !ne kúí: “Tssédě ǎ ddõä é, a ddõä !kuãñ
hĩ?” *

Hé tíkẽn ē, !hãunu hã !ne !khamma, í; † !ǎúkakẽn
(8642) !ne ttóro () !khě á !nũnúútũ; han !ne !ku !k’ãwi ha
!khwĩ. Ha !khwĩ !ne !kú kúí, !khábbe(t), ‡ á, ha
!khwĩ !ne !ǎmki !k’ãwi ha. Han !ne kúí, !khábbe(t),

(8643) á !khwĩ. Ha !khwĩn () há !ne !ǎmki báttẽn ha.
Han há ka: “A koá ttáì !Ůkí !ká !khé ssa ñ; tã,
a !kuãñ !kú a !Ůkoen, !hãn Ůáuki á hì !Ůké; tã, ha
Ůáuki !kwaí!kwaí báttẽn.”

(8644) Hín há tuãita kí !lá () hĩ !kágẽn. !hãunu ddõä ka,

(8641’) * Tchueñ ē !ãiti !kãmmainya hĩ, hín hã !kél!kéya !khõ; hín e
ĩŮũ, hérrí-í ha; au hín tátti, hĩ Ůáuki !Ůerríya, hín !ne !Ůũ, !nùn
tã ha tsínǎu.

† !hãnunũ á !ǎũkẽn !ne !hín á !nũnúútũ, au han kã, !khamma.
(8642’) () Han !khamma au há ka tchueñ, ē ‡kágára !Ůũ, í.

‡ !kuãñ !ǎarra há !khwĩ.

!ǎarrallǎarra !kuãñ é, au !k’ě kũtẽn !gwa-í hĩ !kágẽn. !ǎarra-
(8644’) !ǎarra !kuãñ á, hĩ ta ka () hĩ kúí, !khí á !kũ, au hĩ !ǎarra
!kũ-kkõ !kũ. Ha !kuãñ !ǎarra !kũ-kkõ !khwéitẽn.

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

!hāūnu 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 !hāūnu 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 !hāūnu) 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.

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

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

- há sse é, báttēn ɽuáńńa lkań ꞑkágára. ꞑkágaraken
 ā ɽaúki tá ɽkhaītēn, há lku ɽkhabbetēn ɽkhabbetēn ha
 (8645) ɽꞑá-ɽpuá lhá, lháunu. () Ha ɽꞑá-ɽpuá lhán ɽꞑámki
 báttēn-í ha; han báttēn-í ha ɽkhwī. Hé ti hiń ē, ha
 há lku-g ɽne ɽk'áũwi ha ɽꞑá-ɽpuá lhá, au ɽkhwéitēn
 (8646) ā lhóaka,* han lku-g ɽne () báttēn kúí sswérrikau
 lkań há.

- Ha ɽꞑá-ɽpuá lhán lku-g ɽne lkuēī lki, han ttén ɽā ;
 han há lku-g ɽne lkuēī lki, han lku-g ɽne ɽkuérritēn
 (8647) ɽkbē, † au ꞑkágaraken ɽne ɽhíń () ha ɽnā, ‡ au lúí, han
 lku-g ɽne ɽkùitēn ɽkhé ɽa ɽnein'.

- Han lku-g ɽne ɽnā, ttén ɽnein', au lháunuń há lku-g
 (8648) ɽne ɽkēlkéya tà; § han lku-g ɽne ɽkuérritēn ɽnā, au ()
 ꞑkágaraken lku-g ɽne ɽnā tá, au ha ɽgúruwa hĩ au
 ssà, ssà, ssà, ssà, han lku-g ɽne tén.

- (8645') * ɽkhwéitēn ā lhóaka han ā lkbí í, há i ɽaúki ɽnĩ kí ssā ha; ha
 lku ɽkélkéya ɽkábbu, itēn lku í ɽkōō au ɽkúgēn ka ɽkuérritēn,
 au ɽkukóken lku-g ɽne tá, ɽká tōūtēn ki tá.

- (8646') † Au ha ɽne tá.

- (8647') ‡ Ha ɽnā ɽkyań tań, ha ɽnā ɽkyań lki.

§ ɽꞑám-ka-ɽk'ē, ɽkyań ká ka, wái ā kan ɽnā ɽyaũya-ä tà; han
 ɽaúki tá ha ańtau lkuken.

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

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

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

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

† As he lay.

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

§ To thunder is !kúérrīten; 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*)”.

(8646’)

(8647’)

Note by the Narrator.

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

Au !kuákā !ne !uerríya, he !kuágęn !ne !naũ, āũ !kuákā !ne !uerríya, he !kuákā !ne !ná tĩ é a, he !kuágęn !ne !kellkéya !kōũ; hiń ē, !kuágęn !ne báttęn-ĩ, ĩ. He, n̄ !kóētúkęn !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 !hāūnu.”

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 !hāūnu.”



BUSHMAN. c.

From the Breakwater.

IV. *Animal Fables.*

IV.—27.
n.

THE HYENA'S REVENGE.

First Version.

- (257) !gwāin ā llá !khā̃ gā !nein, hé tī hiin ē, hān !nē dātten !khā̃; ā hān tatti é, !khā̃ !kwákka hā ā !khwī tā en; hé ti hiin ē, !khā̃ !nē ssā !gwāi tā !nein, ā !gwāin !χāūā !ná, ā !gwāi tā !koā; !gwāin (257') () !nē !χāūā ttōi tā en, i.

Hé tī hiin ē, !gwāin !nē ā !khā̃ ā !χábbā, hé tī hiin ē, !khā̃ !nē !kéi !koā, í, ā !koān ttā lí, !gwāin !χám !kaína ā !koā ā hā !kāl!kā; !gwāin !nē !kákken: “!khā̃-ā! !nákki ñ kú lē, ā ttú !kaīē, ā !χábbā.” !gwāin !nē kú lē !khā̃ ttú ā !χábbā; hé ti hiin ē, hān !ne !kí lē !koā ttú ā !khā̃ !nā, au !koān ttā lí; (258') !χábbaken !nē !káī !khā̃ tsa!χāiten; () !χábbaken !nē !χám !ká lē hā ttú !kaī. Hé tī hiin ē, hān !nē kkoññ !χábbā ē tta lí, ā hā ddomm, hān !nē kkoññ !kūken hā, ā !χábbā ē ttā lí, hān !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 tatti ē, !gwāi ā dáttā hā, hé tī hiin ē, hān !nē ssā !gwāi i.
- (259') !gwāin () !nē !kí hā, ā !χábbā ē ttā lí; ā hān tatti ē, !koā ssin !ká !khē lí, hān !nē !kí !hiin !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

l̥í, ǎũ hǎn tátti ē, hǎ kǎ hǎ ssí ǁká ǁkúken ǁkhǎ̃, ǎũ
 ǁxábba kǎ l̥í; ǎũ hǎn tátti ē, ǁkhǎ̃ ssín ǁkwákka hǎ,
 ǎũ ǁxhwí tá en̄, hé tí hiń̄ ē, hǎn ǁně dátten há ǁ, ǎũ
 ttóí ta en̄; ǎũ hǎn tátti ē, hǎ kǎ hǎ ssí ǁkí lé ǁkhǎ̃n
 ǁnā, ǎũ ǁkǒǎ, hé tí hiń̄ ē, hǎ dátten hǎ ǁ; ǎũ hǎn tátti
 (260') ē, () hǎ ǁkuǎ̃n ǁku lhań̄ sshǒ ǁgwǎ̃ ǁlāiti, han̄ ǁxǎm̄
 ǁkū ē ǁgwǎ̃ gwǎ̃; hé tí hiń̄ ē, hǎ ǁkū ē ǁwákken
 ǁkuń̄ ǁ.

ǁkhǎ̃n ǁxǎm̄ lhań̄ ssho ǁkhǎ̃ ǁlāiti, ǎũ ǁkhǎ̃n ē ǁkhǎ̃
 gwǎ̃. ǁgwǎ̃n ǁxǎm̄ lhań̄ sshǒ ǁgwǎ̃ ǁlāiti, ǎũ ǁgwǎ̃n
 ē ǁgwǎ̃ gwǎ̃. ǁkǎuēten ǁxǎm̄ lhań̄ sshǒ ǁkǎuē ǁlāiti,
 (261') ǎũ ǁkǎuēten ē ǁkǎuē gwǎ̃. ǁkwǎ̃nǁxúken () lhań̄
 sshǒ ǁkwǎ̃nǁxú ǁlāiti, ǎũ ǁkwǎ̃nǁxú ē ǁkwǎ̃nǁxú gwǎ̃.

THE HYENA'S REVENGE.

Second Version.

- (362) ǁgwǎ̃n ā ǁā ǁkhǎ̃ gǎ ǁnein̄, hé tí hiń̄ ē, ǁkhǎ̃n ǁně
 ǁkwákken ǁgwǎ̃, ǁ; hé tí hiń̄ ē ǁgwǎ̃n ǁně ǁwain̄ ǁ;
 hé tí hiń̄ ē, ǁgwǎ̃n ǁně ddátten ǁkhǎ̃, ǁ, hǎ sí ǁxǎm̄
 (363) ssí há gǎ ǁnein̄. () ǁgwǎ̃n ǁně ǁkákken: “ǁkhǎ̃ wē!
 A kuǎ̃ ssań̄ ǁxǎm̄ xǎnnūgū n̄ gǎ ǁnein̄;” ǎũ hǎn
 tátti ē, hǎ ddátten ǁkhǎ̃; hé tí hiń̄ ē, ǁkhǎ̃n ǁně
 (364) xǎnnūgū hǎ gǎ ǁnein̄, ǁ; han̄ ǁně ǁań̄, ddátten ()
 ǁkhǎ̃, ǎũ ǁxábbā.

ǁgwǎ̃n ǁně ǁkákken: “N̄ ka kū lé ǁkwā 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) !χábba, ñ ||χám kũ lé !kwā ā, ttú āũ !χábba, ñ ||χám kũ lé !kwā ttú āũ !χábba; ñ ||χám kũ lé ñ !há ttú () āũ !χábba.”

Hé tí hiñ ē, hǎñ !ně kũ lé !lkhā̃ ttú āũ !χábbā, hǎñ !ně !kēi lē !lkhā̃ !nā āũ !kōǎ, āũ hǎñ tátti ē, ha !lkoáken !kí lē !lkhā̃ !nā āũ !kōǎ; hǎ ssí !lkoáken

(366) !ká !lkhā̃, āũ () !χábba kǎ !í; āũ hǎñ tátti ē, hǎ ě !gwāĩ ǎ ddátten !ké kkuiten, hañ †kákken, hé tí hiñ ē, hǎ †kákka !lkhā̃, í. !lkhā̃ !ně ||χám †kákken, hiñ †kákka, hī !kāgen, hé tí hiñ ē, !lkhā̃ !ně !hum̄

(367) í, āũ () hǎñ tátti ē, hǎ ||χám !kú ē !lkhā̃ ǎ !gēbbī, āũ hǎñ tátti ē, hǎ !kú ē !lkhā̃ ǎ !kí !k'é; hǎñ ||χám hī !k'é. !gwāĩ ||χám !kí !k'é, āũ !gwāĩ tátti, hǎ ||χám hī !k'é; hé tí hiñ ē, !gwāĩ !ně !kāmmain̄ hō !nūtárra, í.

(368) () Hé tí hiñ ē, !gwāĩ !ně hó !ká í, hǎñ !ně !kauken táttten hó !lkhā̃, āũ !lkhā̃ !nañ !ētā !kōǎ; hǎñ !ně !kuárrí hǎ āũ !ká, āũ hǎñ tátti ē, !lkhā̃ !ně !kūka, āũ ha !nañ !ētā !kōǎ.

IV.—28a.
B.

||KHĀ̃, HÉ-KKO TTŌĪ KA KUM̄ É.

(Diotated, in 1875, in the *Katkop* dialect, by Dǎ!kwā̃in, who heard it from his paternal grandfather, !χūgenddí.)

(4320) Hē !lkhā̃ !kábbe,* tí ē, he ssē ddǒǒ ddátten ttōi; tá, !kāgen kǎ !kũ !nāũ ttōi, hiñ !kũ í !kuerrē ttōi ǒ

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

!lkhā̃ ē !kũ, ttōi-tēn ||χám ē !kũ, hā ||kētēn ā !lkhā̃ †nāyǎ ttōi !hátten-ttū, ā; ǒ hiñ !gum̄ †gēbbī-ggú. Hē tiken

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 *Whätten-ttū*; when they called

- (4321) !gum̄m ttwáit̄en; () !kákak̄en ʒaúki !kuérre hē. Hē he !ne ku-kkúi-ten ʒkē: “Ī kkā̄ ssē ttē !kī, ĩ ddátta?” Hē !khā̄ kkō kŭ-kkúī, hān ʒkē: “Ī kǎn ddóǎ̄ ssē
- (4322) ʒkē !káḡen ssē ddí †gébbi-ggú,* () ĩ ssē ʒkō̄en, tí ē, !káḡen ssē !ǎ̄ hē ddí tí ē, hé kǎ ddī hē; hē, hē !kŭ ddóǎ̄ ĩ !ā̄ ttōī; ĩ ssē ʒkō̄en kwō-kkwān̄, tí ē,
- (4324) !kēī !nāu !nū ddóǎ̄ ā, !káḡen !ā̄ ttōī ā. Ī ssē () ʒkō̄en, tí ē ttōī ssē !kuēī !kuē-!kué, ĩ.” Hē !khā̄ kkō kŭ-kkúī, hān ʒkē: “Ttsá ddē ǎ̄ ddóǎ̄ ā, ttōī ʒaúki ttum̄ssē !gum̄m ttwāi-ī ā?” Hē !khā̄ kkō kŭ-kkúī,
- (4325) hān ʒkē: “Ttōī () kǎn !gum̄m ō hǎ ssō-ssōk̄en; hē t̄f̄k̄en ē, hǎ ddóm̄m !kuēddā, ĩ; hǎ !kǎǎ kǎ !khā, ĩ. Ák̄en !nāu tí ē, a !gum̄m ō ā ttú; hē t̄f̄k̄en ē, ā ʒaúki !gum̄m ákk̄en, ĩ.”
- (4326) !khā̄ () kkō kŭ-kkúī, hān ʒkē: “Ū kkóǎ̄ ssē ddí †gébbi-ggú, ú ssē !khǎ ttōī, ũ ssē !kī !hīn ttōī ssō-ssōk̄en, ũ ssē hǎ ĩ; hē ú ssē !gum̄m kŭ !ǎ̄ ttōī, ĩ, ō ũ hǎ ttōī ssō-ssōk̄en.”

ē, ttōī !kúrru !ʒwákkā ĩ, ō hīn ttā !kǎ tí ē, hǎ òā †nā̄yā !khā̄ !ǎ̄n-ttú. Hē t̄f̄k̄en ē, hē !ʒwákkā, ĩ. Hē t̄f̄k̄en ē, !k'ē-ten !nē !nāu, ttwī !kē ss'ō ttōī !hǎtt̄en-ttú, hīn kǎ !khā̄ !kúrru é.

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

- (7978) Hi !kuǎn̄ !ku !gum̄m; !kákak̄en !kuǎn̄ !kóeta hī; hīn !ne !gum̄m !káḡen. !kákak̄en e †nā̄; hīn !ne !gum̄m. He !kuī !āti,
- (7979) a hǎ !ne !hīn !ā, ha !ne !khē, au !k'ē kuīt̄en ē !kù, hí !ne () !k'ǎ !é ssa, !k'ē ta ttúk̄en, au !k'ē ta ttúka !ne !gum̄m. Hīn ʒaúki !gum̄m ttwáit̄en !kǎ hī, tā, hí ddóm̄m !ku !ǎ̄ ttōī kwōkkwān̄; au !kákak̄en !ne e !kùtt̄en, au !k'ē ta ttúka !ne !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) †*gèbbi-ggù*,* () 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) †*gèbbi-ggù*, that ye may kill the Ostrich, that ye may take out the Ostrich's lungs,

(in) the †*gèbbi-ggù*. Therefore, the nail of the Ostrich decayed, while it felt that he (the Ostrich) had kicked the Lion's *lyān-ttū*. Therefore, it decayed. Therefore, the people, with regard to the scar yonder on the Ostrich's *Whätten-ttū*, they say that it is (from) the Lion's nail.

† The women of the Ostriches and of the Lions.

* *The Igóö or †gèbbi-ggù 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 !kxhā ině kũ-kkúĩ, hĩn !kē !kāgēn: “Ddĩ
 †gēbbi-ggú.” Hé ssē ttumm, tĩ ē, !kēĩ !lāu !nũ ā ttóĩ
 !gumm ttwāi-ĩ ā.

Hē !kāgēn !kuāñ ině ddĩ †gēbbi-ggú, ĩ; hē !kxhā
 (4328) !gumm, ĩ. () Ttóĩ-ten !nauńkkō kǎń !nǎ, há kǎ
 !nēĩn; !kxhā !gumm, ĩ; !kākakēn †aúkĩ †wǎ †ūgēn
 !kxhā; ō hĩn tā !kǎ tĩ ē, !kxhā †aúkĩ !gumm ttwāi-ĩ;

(4329) tā, hē !kũ !kōēn ō !kxhā; () hē ttóĩ !kuāñ ině
 ssā, ĩ; hē ttóĩ !kuāñ ině kũĩ !kǎ-ũ ssĩn, ĩ. Hē
 !kāgēn kkũĩ: “N kǎń ddōǎ kǎ !kxhā !kuēddǎ, há
 !gumm; tā, há kǎ !kũ !xwǎń hā !num tā há !nĩnĩ,
 (4330) ō tĩ ē, ttóĩ tā () !k’ótten kō !gumm.”

Hē !kxhā kũ-kkúĩ-ten !kē: “Ákken †au ddōǎ
 !kōēn, tĩ ē, !kāgēn ddōǎ !kuēĩ †ō, ō ttóĩ, ĩ; hē,
 hē ddōǎ !kũ ĩ !nāu ttóĩ, hǎń !kũ ddōǎ ā, hē kkōkǎ
 (4331) há, ó há () ddōǎ !kĩ !gumm ttwāiten ā a. !kākakēn
 ddōǎ !kũ ĩ kkōkǎ há.”

Hē !kxhā kkō !kwǎjn, ĩ; tĩ ē, ttóĩ !kũ ddōǎ ā !kāgēn
 (4332) kkōkǎ há; hē há †wǎń hā !khé !hĩn !nā, ĩ; () hē
 há !kĩ ttóĩ !hátten-ttú, ĩ; !kĩ ttǎerrĩ hē, ĩ. Hē, há
 kkúĩ-ten !kē: “Ttsǎ kǎ !gumm ttwāita xǎ é?”
 ō hǎń †nǎĩ ttóĩ !hátten-ttú. Hē ttóĩ !xǎm !kǎrrǎ-kēn
 (4333) ssĩn, !xǎōńni, ĩ. () Hē ttóĩ !xǎm †nǎĩ, ttǎerrĩ há
 !uǎń-ttú, ĩ; hē ttóĩ kũ-kkúĩ-ten !kē: “!kuĩ á, há
 !uǎń-ttú é, há-g ině !kwǎjn n, ō tĩ ē, há !kuāñ !kũ 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 †*hätten-ttû*; scratched, tearing it. And he called out: "Is it a thing which calls sweetly?" while he kicked the Ostrich's †*hätten-ttû*. And the Ostrich also quickly(?) turned back. () And (4333) the Ostrich also kicked, tearing his †*uañ-ttû*; and the Ostrich, speaking, said: "This person, it is his †*uañ-ttû*, he is wroth with me, because he is the one who is wont to hold his tail in his mouth

- (4334) kā !num tā hā laññī, ǝ hā () !gum̄m; hē tiken
!kuḁāñ ē, !kāgeṇ Ḃauki !kuḁḛrre hā, ī; ǝ !kākakeṇ
!kuḁāñ tā kā tī ē, hā Ḃauki !gum̄m #hāññūwā !kāgeṇ,
ā. Hē tiken !kuḁāñ ē, !kāgeṇ Ḃauki kké hē ddā hā ā,
(4335) () #gēbbi-ggú, ī; !kākakeṇ !kuḁāñ tā, !kā tī ē, hā
Ḃauki !gum̄m kkúí !ḁwāñ ñ, ī; hē !kuḁāñ ē, !kāgeṇ
ssīñ ssīñ !kuḁḛrre hā, ī.”

- Hē tiken ē, ñ !kōiñ !ně kũ-kkúí, hāñ !ḁkēyā ssī
(4336) ā, () ssī ssē !ḁām !kē!kē, tī ē, !khā hā ḁā ddā
ttōí ā hē, hé hā hā ḁā ḁā !khī ttōí; hāñ !ně hī ttōí
ssō-ssōkeṇ, ǝ hāñ kā, hā ssē !gum̄m kkũ !ḁwāñ-
(4337) !ḁwāñ ttōí. Hē tiken ē, () hā hī ssō-ssōkeṇ, ī.

- Ñ !kōiñ yāñ !ně !ḁām á ssi hā, ttōí ssō-ssōkeṇ, ssī
ssē !ḁām !kē!kē ttōí; hē ssī-g !ně kũ-kkúí, ssīteṇ
(4338) ttüttú ssi !kōiñ, tī ē, ssī-g !nũ Ḃaú ssē () !khaugeṇ
!kī !ká ttōí ssō-ssōkeṇ; hē ssī !kōiñ !ně kúí, hāñ
#kákkā ssī ā, ssī Ḃauki ssē !kī !ká ttōí ssō-ssōkeṇ;
(4339) tā, ssī !kũ !kuḁḛí !kuḁāñ, hāñ ttōí ssō-ssōkeṇ, () !kũ
!kāñ hē. Tá, ssī ssāñ !naū, ssī hā ttōí ssō-ssōkeṇ
ǝ hē !kā, ssīteṇ Ḃauki ssāñ !gum̄m kkũ !ḁwāñ!ḁwāñ
ttōí, ǝ ssī hā hē, ǝ hē !kā. Ssi !kōiñ yāñ !ně
(4340) kũ-kkúí-teṇ () !ḁkēyā ssī ā, ssī Ḃauki ssē !khwāí
ttōí ssō-ssōkeṇ, ssī !kú ssē !kōm̄ !hó hē, ǝ hé !kũ
#urru. Tā, ssī ssāñ !naū, ssī !khwāíyā ttōí ssō-
(4341) ssōkeṇ, ssīteṇ Ḃauki ssāñ !gum̄m kkũ !ḁwāñ!ḁwāñ ()
ttōí, ǝ ssī !khwāíyā hē.

Hē, ssī kōiñ !ně kũ-kkúiteṇ !ḁkē: “ Ú ssē !ně

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

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

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

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

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

- (4342) !khē ttīn̄ ssē, n̄ ssē !khāulkhāu !kām, ǝ ttōi ssǝ-ssōkēn, n̄ ssē ǎ ǎ hū wē, ũ ssē kko^onn̄-kko^onn̄ () !hó hē." Hē ssi kũ-kkūi-tēn̄ !kē: "N̄ !kōi^on̄ wwé! Ssi ttān̄ ǎuki ssē hā ttōi^o ssǝ-ssōkēn, ǝ hē !kā." Hē ssi !kōi^on̄ kũ-kkūi hān̄ †kákka ssi ā, ssi !ǎm̄ kā ssi ssē
- (4343) !kē!ké () !khā; hā !ne hhā òà !kwā^on̄ ttōi, ǝ ttōi kā !gumm̄ ttwāiten. Ssitēn̄ !ǎm̄ kā ssi ssē !nāu, ssi ttūi tī ē, ssi !kāgen̄ !gumm̄ kúi !ǎwā ttwāiten
- (4344) !wēiyā, ssi kko^oǎ-g !nē !kwā^on̄ ssi () !kāgen̄, ǝ ssi-g !nē ttūi, tī ē, hē !gumm̄ kúi !ǎwā ttwāiten !wēiyā; ssi kko^oǎ-g !nē ddā he ā, !ā, ǝ ssi ttā !kā tī ē, !kāgen̄
- (4344½) ǎuki !nē ǎwā †ūgen̄ ssi. Hē tīkēn̄ ē, ssi-g () !ne !kwā^on̄, !. Ssitēn̄ !nē ddā !kī-!kī hē; ǝ ssi-g !nē !kwā^on̄ tī ē, !kāgen̄ ǎuki !nē ǎwā †ūgen̄ ssi.

Notes by the Narrator.

- (4320') !khān̄ ǎ !ku^oi, ttōi-tēn̄ !ǎm̄ ǎ !ku^oi, hā !kēten̄ á !khā †nāiyā ttōi !hátten̄-ttū, ā; ǝ hi^on̄ !gumm̄ †gēbbi-ggú. Hē tīkēn̄ ē, ttōi !kúrru !ǎwakkā !; ǝ hi^on̄ ttā !kā tī é, hā òà †nāiyā !khā !nān̄-ttū. Hē tīkēn̄ é, hē !ǎwakkā, !. Hē tīkēn̄ é, !k'ētēn̄ !nē !nāu, ttwī !kē ss'ǝ ttōi !hátten̄-ttū, hi^on̄ kā !khā !kúrru ǎ.
- (4335') !kē ā !khā ǎuki !khā ttōi ā, ha kan̄ á, hē ddā †gēbbi-ggú ka !ā ā. Ha^on̄ !ku-g !ne !hāgen̄ !khī ttōi; he ha !ne hhi ttōi, !; ǝ !kē !kān̄, ha^on̄ !ku !ne ā, hā !nē hhi ttōi ā; hé ha-g !ne ddā hā ka ttss'á, ǝ ttōi; hé tīkēn̄ ē, !k'ē !ké-!kérri^otēn̄ kan̄ !kē, !khā ǎ
- (4336') ttss'á ā, ká hā ssē !nāu, () ǝ hā !khā ttōi, hān̄ ǎuki

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 *||hätten-ttú*; when they were calling the *†gébbi-ggú*. Therefore, the nail of the Ostrich decayed; while it felt that he had kicked the Lion's *||uāñ-ttú*. Therefore, it decayed on account of it. Therefore, the people are used to say to the scar which is yonder upon the Ostrich's *||hätten-ttú*, that it is the Lion's nail.

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

tā hă ssē ɪkóó (ɪgébbe) ʒū ttū ttóí; tā, hă ká hă ssē ɪnāu, ɪ kkī-ssā ɪʒakkən-í hă, hañ ʒáúki ká hă ssē ɪkóó, ʒū ttū ttóí. Tā, hă ká hă ssē ɪkwá-ɪkwá í, ǝ í kkī-ssā, ɪí, tí ē, í kă, ɪ ɪhē ɪkí ttā hă.

IV.—34.

B.

THE RESURRECTION OF THE OSTRICH.

(Related by ɪaɪkúnta.)

- (1171) ɪʒám-ka-ɪkúitən ɪkí tōí au tōí-ta ɪkwítən; hañ ɪne
 1a 1b 1c 2 3 4 3 5 6 7
 ɪkámmin-ti-ɪlā tōí au ɪnáiñ. Hē e, ha ɪhán ɪne hó
 8 9 3 4 10 11 6 12 7 13
- (1172) tōí-ɪkú, ē sɪn ɪuhí-ssho () ɪúí, au hiñ ɪkí ɪʒáukən;
 3 14 15 16 17 18 19 6 20 21
 hañ ɪne ɪhañ ɪkónn ɪkó hí. Hiñ ɪne hí tōí éñ-éñ.
 6 7 22 23 24 6 6 7 25 3 26
 ɪgólgo-Ōuakən ɪne ss'ā hí-hí; hañ ɪne ts'ú-hhó
 27 7 28 6 6 7 29 13
- (1173) tōí-ɪkú. Tōí-ɪkú-Ōuā ā ɪkí () ɪʒáukən, hañ ɪne
 3 14 3 14 30 16 20 21 6 7
 ts'ú-ki ɪkáiṭən ɪkúken-Ōuá au ɪgwāʒu. ɪkúken-
 29 31 32 14 27 4 33 14
 Ōuakən ɪne táttən ɪā ɪhiñ ɪgwāʒu, hañ ɪne ttóřri-
 27 7 34 35 36 33 6 7 37
- (1174) ttóřriya () ɪkóē, hañ ɪne ɪē ɪkhwà, hañ ɪne ɪkà lé-tiñ
 38 6 7 39 40 6 7 41 39 42
 ɪkhwà, hañ ɪne ɪku ɪnáu, hañ ɪēta ɪkhwà, hañ ɪne ðí
 40 6 7 43 44 6 39 45 40 6 7 46
- (1175) tōí éñ-éñ; hañ ɪne ɪkí-ɪki ɪkúken, () hañ ɪne ɪhó!ho
 3 26 6 7 47 48 6 7 49
 ha ɪkúllkuñ, hañ ɪne ɪkí-ɪkí ha ɪkwaɪkwāgən, au hañ
 6 50 6 7 47 6 40 19 6
 ɪku ɪēta ɪkhwà. Hañ ɪne ɪku tāē ɪhiñ ɪkhwà, hañ ɪne
 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) Ikárra () ||káo tiñ |khwà-ka-!áú, au han tatti, ha
 52 53 42 40 54 19 6 55 6
 !náunko é tōi-○uá. Ha ikúken lku ē ||kóttē; au
 55 57 3 27 6 48 43 15 58 19
- (1177) han tatti ē, ha ikú lku ē ikúken-ta-!káuken. Hiñ ()
 6 55 15 6 14 43 15 45 16 27 6
 !hóaka; au hiñ tatti, tōi-gwái-○uá é. Han !kúrru-
 59 19 6 55 3 60 27 57 6 61
 ken!kúrruken ||kau-ta !khwà-!nā-ts'ī-ta !áú, ha se
 53 45 40 62 63 64 6 64
- (1178) !hāu ha tǎē ú, au ha ikúken-ka-!káuka () !kúrruka,
 65 6 51 66 19 6 48 27 67 61 67
 ha se tǎē !nīnī ha !kwa!kwāgen. Ta ha lku-ss'in
 6 64 51 68 6 40 69 6 43 70
 !ēta !khwà; ha se tǎē !kwáin!kwain ha !noá!noá, au
 39 45 40 6 64 51 71 6 72 19
- (1179) ha tatti ē, há ka ha !noá!noá se () !uhítte !kwítē, au
 6 55 6 73 6 72 64 74 75 19
 han tatti hā !noá !ne !kwain. Au han tǎē !xóal!xóá
 6 55 6 72 7 71 19 6 51 76
- (1180) ha !noá!noá, han tēn-ten, ha !ná!nā ha !kāxu, () ha
 6 72 6 77 6 78 6 79 6
 !górro se di !kwá. Han tǎē-tǎē ūi, han hī kárru-ka
 80 64 46 40 6 51 81 66 82 6 25 83
 !káuken, au han tatti tōi-○uá lku é. Ha lku !hón
 27 19 6 55 3 27 43 57 6 43 84
- (1181) ○hōgen-ka !káuken ē () #énn; au han tatti tōi-○uá
 85 16 27 86 15 87 19 6 55 3 27
 lku é. Ha ||kóttē-○ua lku ā dī tōi en-en, ha lku ā
 43 57 6 58 27 & 30 43 15 46 3 26 6 43 15
 !kwé ts'ú-hóá ha, au !kwétē é !gól!gō-○ua; han #ī
 84 29 13 89 6 19 88 57 27 6 90
- (1182) ti ē, () ha siñ !xérriya hī; han kiki hā, ha se !hāmm-
 91 15 6 16 92 6 6 93 6 94
 kī, ha se !kāti !ne tēn-tēn-ya !kam !lé ha-ka !nain
 93
- (1183) !khwéitē, hē ha siñ !kūken () tēnya hī, ha se !á
 !xérri !kóé siñ !nain ts'órroken, au han !ne #xámma
 ha-ka !kāgen. Ha se !ne !kém !ā !ko tōi !áitikō; ā

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

* Making the new house on the old one.

(1183')

- (1184) hā tattī ha siñ lku lkūka, () ha se lhañ siñ tōi-ta lkāgeñ e !nóarrā. Āu hā tattī ē, ha !lgörro lne é !kwá, hañ !gumm !ná!ná ha !áú!áú, ha !áú!áú se dí !kwákeñ.
- (1185) () Hé ē, hañ lne !χérrī ī, āu hā táttī ē, ha !lkwañ lne !úñ!úñ siñ-ña !kéi !ā !nain !khwéiteñ ; hañ lne
- (1186) !gúmm !kuī tōi-ta lkāgeñ, tōi-ta lkāgeñ se lne () !lkāu ha. Hē ti hiñ é, ha !gúmm !kwī í, ha se !nī tōi-ta !kaka ssá ha-ha ; hé ē, hañ lne !kēñ hī, ha se !ā
- (1187) !kaú á lkāgeñ ; tá ha siñ lku () lkūka ; ha lku lkūkeñ χó-u ha-ha-ka lkāgeñ. Ha se !koéñ ha-ka lkāgeñ !kú, tā ha-ka lkāgeñ !kú Ÿóá lne ākeñ.
- (1188) Āu hañ !kwárrin!kwárrin () !ki ha éñ-eñ, ha siñ lne ttá kkoéñ, āu hañ lne tāē ss'á, āu hā tattī e, ha !kwá!kwāg' !né !kuí!kuítá, ha !noá!noádeyaken lne
- (1189) () !kuí!kuítá, hañ lne !kūwá !kúkkēñ !ké!ketteñ, āu hañ lne tattī !kótteñ lne ē !kúkeñ !ké!ketteñ ; !kūkakeñ lne !ná, hiñ lku lne ē !kúkeñ !khēigú. He
- (1190) ti hiñ ē () hañ lne !gúmm !kwēī, āu hañ tattī ē !áú!áú lne !kuí!kuítá. Hē ha lne é tōi !kérrī, ī ; ha
- (1191) !kú!kūñ-ka !gāuakeñ lne !kó!kōka. Hañ lne #ī () tí ē, ha se !χérrī, lkāgeñ se !hó!ho !kwíteñ ; tā ha !kú!kutteñ !kwañ lne !úrriya, hiñ !kwañ tañ ha se
- (1192) !χérrī ; tā ha !kwañ !kaú kí ssā () lkāgeñ āu !nain !khwaitēñ. !kākakeñ !kwañ lne hā !khē. He ti hiñ ē, ha lku lne táí !(k)ūī, hañ lku lne !χérrī, āu tōi-ta
- (1193) !kākakeñ lku lne hā !ná. () Hañ !hámm lku !hā !χérrī !káuwakeñ !kō !nain, āu hañ tattī !kérrī é, !nain !káie se !kō. Tōi-tá !kākakeñ lne sañ !koéñ
- (1194) !nain, tōi láiti ā !kwái () hañ lne tēñ táttá !nain, hañ lne tá ti ē !nain Ÿóá ákeñ ; hañ !hámm lku !ūñ

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 !náiñ, aũ han tatti ē, !náiñ !káiē !kā, aũ () !náiñyañ tatti !kwā !kāti kǎũ. He ti hiñ é, hĩ !hámm !gwé!gwētīn !náiñ ĩ, hiñ lún!lún !gwéssīn
- (1196) !náiñ i. Hañ !ne sañ tēn !kwóbbo () ká siñ !náiñ ; hañ !hámm iku tēn !kwóbbo kǎ ssētēn !náiñ, !náiñ !káiē se !kúrruken, !āitikō se ssá !uhí !hó !kauí, aũ
- (1197) !náiñ () !káiē-ya !kōwa, tā !náiñta !aũ !kǎ. Hañ !hám iku !hañ !gwētīn !náiñ. !āitikō ā !kwāi hañ
- (1198) !ǎ hañ ssá, hañ sañ !hó !aui !kǎñkō ; () hañ !hámm iku sañ !kaiñ !náiñ, aũ hañ tatti e !kwítēn-ta !kaúkēn !kū !khē ; hañ !ǎ hañ iku !hañ lún !gwéssīn !náiñ.
- (1199) !kāgēn-ka kūwakēn () ē !ne tūñ !náiñ. Hañ !kāgēn kǎũ !átteñ !kám ss'a !kāgēn au !náiñ, hañ !ne sañ
- (1200) !ūxe !kílkí !kāgēn aũ !náiñ ; hí-takūgēn !ne () tāē !khé ss'ǎ !náiñ. !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 !uhítīn () !náiñ. !kākagēñ !ne !kaui!kaurūken !khé ss'a ha au !náiñ ; !kākagēñ !kánñ h́ó há, hí kakūgēñ !káiñ * !kwítēn.
- (1202) Hañ !ne tāē aũ hañ !ā hǎ. !kāgēñ ē !kū () hiñ !ne tēñ !náiñ ; !āitikōgēñ !ǎam tāē hĩ ha, hiñ !án hǎ !nái!nái ; hiñ !lún. !kāgēñ ē !kú hiñ !tū !náiñ. Hiñ
- (1203) !kāgēñ kǎũ, !ū !kuítēñ () ss'ǎ, hiñ sañ !kāgēñ kǎũ sañ !kánñ hó !kāgēñ ē !kū, hē siñ tā !náiñ. !āiti ā siñ !ná ha, hañ !hó !aui!kō ; !kākagēñ !ne tāē, !kāgēñ
- (1204) () kǎ kū, aũ hañ !ne tēñ, ha se ○oén !náiñ. Ha ssañ !ūxe kóro, aũ hañ #i tí ē kóro ka sse !kwítēñ,
- (1205) kóro ss'a herrí-ǎ !kwítēñ. He ti hiñ ē, () ha !kánñ

[* The word !káiñ 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)

!kwit̪en í, aũ han tatt̪i e, ha-ga !auken̪ !lkwañ e. He
 ti hiñ e, ha !χam̪ !lkánn̪ hī í, ha se !kwár̪ra kóro,
 (1206) kóro se ʒauki !kā ha !káuken̪, () ha se †nāi-ą kóro
 aũ 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-†kakken̪ 'Bushman language', !χám-ka-!aũ 'Bushman ground, Bushman land', and in hiñ †kákken̪ !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 !kāoken̪-ss'o-!ē 'Bergbushmen', sing. !kāo-ssō-!kui, fem. !kāo-ssō-!kui-!aiti, pl. !kāo-ssō-!ē-ta-!kāgen̪. Similarly a Ss'wā-ka-!kui is also called Ss'wā-ssō-!kui, pl. Ss'wā-ssō-!ē.
- 1b. -ka affixed genitive particle, corresponding in value with English -'s, Hottentot -*di*. After a long vowel its consonant is pronounced more softly, almost like *g*, and after a short vowel more strongly, approaching to *kk*. After *i* and *e* (with or without an intervening nasal) this *k* (as well as that of most other particles beginning with this letter) is, in this Bushman dialect, commuted into *t*.
- 1c. !χam-ka-!kui̪ten̪ the Bushman, nominative from !χam-ka-!kui̪, with the ending -ken̪, 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>!ēiten</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. *!kái* 'egg', which is thus declined:—

SINGULAR.

Accusative	<i>!kái</i> 'egg'.
Nominative	<i>!káiten</i> 'egg'.
Genitive	<i>!káita</i> 'egg's'.
Alterative	<i>!káiikō</i> 'another egg'.

PLURAL.

Accusative *!kwiṭen* 'eggs'.Nominative *!kwiṭen* 'eggs'.Genitive *!kwiṭenta* 'eggs'.Alterative *!kwiṭen-kụiṭen* 'other eggs'.

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

SINGULAR.

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

PLURAL.

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

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

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

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

a *lhá* 'thy wife, or thy husband'.

ha *lhá* 'his wife, or her husband'.

¶*kábbo* *lhá* 'Oud Jantje's wife'.

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

The verb 'to marry' is *lhān*.

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

hó 'to lift, pick up, take off'. 13.

!kú 'hair, feathers' singular and plural (nom. 14.

!kúken) has the genitive without genitive particle before it.

ē 'which', relative pronoun, plural of *ā*. The latter 15.

(*ā*) is used with reference to any noun which can be represented by *ha* or *hā* 'he, she, it', and the former (*ē*) similarly with reference to such nouns as can be represented by *hī* or *hi* 'they, it, she'.

The latter pronoun is not entirely restricted to the plural, but is also sometimes used where the noun to be represented seems clearly to be in the singular, as *!nāin* '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 pluperfect. 16.

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

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

19. ǎū the preposition above-mentioned (4) used as conjunction 'on account of, because'.
20. !kí '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. !an 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-ǎua 'a little whirlwind'. The ending -ǎua forms diminutives in the singular, whilst in the plural this changes to -ka !káuken, *i.e.* the noun !káuken 'children' (plural of !khwā or !koa 'child') with the genitive particle attached to the preceding noun, as !gókēn!gokēn-ka !káuken 'little whirlwinds', literally 'whirlwind's children'. This renders it probable that the ending -ǎua 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 hhó '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 ascend', *i.e.* 'to blow up' . 32.

!gwāxu 'heaven, sky' . 33.

!tāten 'to fall' . 34.

!ā 'along' . 35.

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

ttōrri-ttōrriya (apparently) perfect form, 'having ^{went} whirled round.' 37.

!kōē 'fall down, come down' . 38.

!ē 'to enter, go in, in, into' . 39.

!khwā 'water, rain' (nom. !kwākēn, 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. !kwā!kwā and !kwā!kwāgen), nor with !kwā 'bone' (nom. !kwākēn, gen. !kwākka, pl. !kwāgen), nor with !khwā, the perfect and subjunctive forms of !khwī 'to break', nor with !khwā 'child' (nom. !khwān, gen. !khwāka, pl. !káuken); nor with !kwā 'gall' (nom. . . . , gen. . . .), nor with !ṣoā 'pot' (nom. . . . , gen. . . .), nor with !kwā 'anger, to be angry'.

There are still other words which an unaccustomed European ear could hardly distinguish from the above.

!khwān !kann !khwā !k'wā-!kwāka !kwā.

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 !ṣoá.

'The water is in the pot'.

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

!khwà ē lēta !ṣoá.

'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. !khāiten), nor with !khā 'lion, lions' (nom. !khāñ, gen. !khāga), nor with !kǎ 'brother, elder brother' (nom. !kǎñ, gen. !kǎka, pl. !kǎndē).
42. tin 'round, about', lē tin '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. !nǎu '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. di 'to become', also di (short vowel).
47. !kǎiki 'to get', reduplication of !ki (20).
48. !kǎken 'feathers', here evidently not nominative, but merely plural (14).
49. !hó!ho 'put on'.
50. !kǎ 'arm, wing' (nom. !kǎñ, pl. !kǎ!kǎñ, ha !kǎ!kǎñ 'his wings', etc.).
51. !tǎē 'to walk, to go'.
52. !kǎrra 'to bask in the sun'.

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

!áu 'ground, dust' (nom. !áún). 54.

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

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

!náunko '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.

!hóāka '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. !matnán). 62.

!ts'i 'back' (nom. . . . , gen. !ts'i-ta). !khwā-!nā-!ts'i-ta !āu 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. !uhátte 'in lie', i.e. 'lie in, be in'.

- !kwítēn = *tōi ta !kuken*, 'ostrich's veldschoen,' the skin 75.
covering its foot.
- !χóǎ!χóǎ 'to strengthen', causative verb. 76.
- tēn-ten '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!kaúten-ttú* 'bellies'.
- !górro 'breastbone' (nom. *!górroken*, gen. *!górroka*, 80.
pl. *!góttēn!góttēn*, *!góttēn!góttaken*).
- 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

- (*!kóuken*) 'to beat', *!áuken*.
!kāoken 'stone'.
!(k)áuken 'body', *!áuken* or *!óuken*.
!āú 'ground'.
!kāúken 'Knorhaan, *Otis Vigorsii*'.

!káukaken *!kóuken* *!kāúken* *!(áú)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. !kúú!kúúta;
 ʎáuki ts'érre 'not small', pl. ʎáuki ts'éttē;
 kórrē-kórrē 'round', pl. kórrēttē-kórrēttē.

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. !kwéttē, gen. !kwéta).
 89. hōā perfect of hó 'to lift up'.
 90. †ē or †ē 'to think' (a Hottentot verb).
 91. tē 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,
 !χábbi-an.)

(8351) !kuī ha óä ddá hi !kákχai au !kuī; * hin̄ lne !nā ha.

Hf lne !ku !nāū, hi !kákχai !hā † !kí ssa wái, hi !ku

(8352) bbāi wai. He, ha () !kákχai !hā, há lne !kōā hī, ha
 há †kwāi hī.

He, ha † !kákχai ha lne hò wái ttū, ha lne !kū hī.

Ha !kákχai há lne !χāūä wái ttū, ha !kákχai lne
 wwāra hī.

(8351') * !kuī !āitiken ā, hi ddá hi !kákχai ā. !kuī !āiti !kuān e !χwē-
 !nā-ss'o !kuī.

† !χwē-!nā-ss'o !kuīttē !ku é.

(8352') † Ha !kákχai !kuān !ku !kwāi, hin̄ e !kwāya.

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 94.

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 () hī há lne lkēlkē-ĩ * ttū ka tíkentíkē, †
hī lku-g lne kkoṅnkkōṅṅ ñkhō hĩ. Hi ñkáǰai lhá
há †kwǎĩ hĩ, tĩ ē, hi ta ñǰǎ, hi há hĩ ha ñkáǰai,
(8354) au wái ttū, au () hĩ lkédá ssiṅ há wái eń-eń, hĩ
ñǰǎ, hi há, hí ha ñkáǰai, au wái ttū.

He, hĩ há lne !haṁmi hi ñkáǰai lhá, hi há lne kòä,
(8355) hi ttái ñē tóukēṅ, hi lne lkuēĩ lki, hí ssiuēṅ. He ()
hĩ há lne ñkoen ha ñkáǰai lhá, hi há lne !kaúru-ĩ ha
ñkáǰai lhá.

Ha ñkáǰai lhá há lne !haṅṅ. Ha há lne ñǰǎ, há
ñā lkhí wái; ha lne !góú † ki ssā wái. Hĩ há lne
(8356) ñǰǎ, hi () ssá bbāi wái. Hi ñkáǰai lhá há lne
†kwǎĩ hĩ. He, hi há lne !hiń, hi !hoũ. §

Hi ñkáǰai lne lkū wái ttū; há lne !ǰǎũũ wái ttū.
(8357) Hi ñkáǰai lne ǎ á hĩ á, () ttū-ka tíkēṅ-tíkēṅ, hĩ lne
kkoṅnkkōṅṅ ñkhō hĩ.

Hé tíkēṅ ē, hi ñkáǰai lhá, há lne !ñaũ, !gauē, hi
ñkáǰai lháń há lne kúĩ, há lhá ddóä ssē !ñā hí há;
(8358) ha ssaṅ ñkóäkeṅ kaṅ há au () !koũǰũ; tá, ha
!khoúkukeṅ-Opuońni || tá lkū bbāi wái. Hé tíkēṅ ē,
lāiti sse !ñā hí ha. Hé tíkēṅ ē, lāiti lku-g lne !ñā
hí ha.

(8353') * N !kyaṅ †í, tĩ ē, hĩ !kǎ!kǎ !kyaṅ é; au hi !nú ss'ó óä
lkū lkēlkē-ĩ tchuoń í ttū; tá, hí lku !khóũ.

† Ha !káǰaitēṅ ā, há ka ssiṅ !né ǎ á hĩ, au wái ttū.

(8355') † !kyaṅ !kaṁmaińya wāi.

(8356') § Au eń lku !lgiwya; hi lku há !lgiwya eń.

(8358') || *Sing.* !kaúki-Opuá.

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 tíken ē, hi * há lne llnāũ, ha llkáǰaiten lne
 (8359) ttáiya, () hin há lne lhin llnēin,† hin lne lgwé ssiñ
 llnēin,‡ he, hi há lne lɔkàbbe, i. Hin há lne kúí,
 lkúkko ǎ hañ há lne kúí: “ǎ kañ sse llkāiten, he,
 (8360) á-g lne ssañ †kákka ssi, () tí ē, tí ss'o lkuě, i.” He
 lkúkko há lne kúí: “llkáǰai-ɔpuǎ § kañ ā, sse ttättā;
 hé ē, ha lne †kákka hì.” Hé ē, lkuí ā, e lkuí lkuíǎ-
 ɔpuǎ, ha há lne ūi, hañ lne llkāiten.
 (8361) () Hin há kǎ: “lkǎ hì, í ssē llɔkoén, tí ē llǰá-
 ɔpuǎ ssē lkuéí lkí, i.” Hé tíken ē, ha há lne kúí,
 †kùbbu ssiñ llà lgwǎǰu,|| hin ɽáuki lne kkéttau
 lní há.
 (8362) Hin lku-g lne lhaūwa; hin lku tā-ĩ () llkē á hi
 llǰá-ɔpuǎ ssañ llkhóě ā. Hé tíken ē, ha llǰá-ɔpuǎ
 há lku-g lne táttēn lk'ā lhin lgwǎǰu, hañ lku lne
 lkhōũ ssiñ hí ta kañmañ.
 (8363) He hi há lku lne () kúí: “ǎ! tí ǰǎ tē ũ?”
 He, ha llǰá-ɔpuǎ há lne kúí: “I llká ¶ ā kañ lku
 ssi llkāiten, ha ssi lku llɔkoén. Tá, ti llkuǰañ llkhóä,
 (8364) i kwan' lní tss'ǎ, au i lk'ā () lná.”
 Hé tíken ē, ha llkáǰai ā lkuíǎ lkèrri, ha há lne úi,
 hañ lne llkāiten, hañ lne kúí, †kùbbu ssiñ llà lgwǎǰu.

(8358') * lkuí.

(8359') † Hi llkáǰai-ta llnēin, ā hi ssiñ llná hi llkáǰai ā.

‡ Hi llkuǰañ tátti, hi lku ǎ lk'é.

(8360') § lkuí látti-ɔpuǎ.

(8361') || The narrator thus explains the expression †kùbbu ssiñ llà
 lgwǎǰu = ɽáuki lne lní ha “did not perceive her”.

(8363') ¶ Ha llkáǰaiten 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 me lku tátten !k'á ihin, hañ me lku !khōu ssiñ
(8365) () !k'ě-kkuítēn-ta * kañmañ.

He !k'ě-kkuítēn há me kúí: “Tí ǰǎ tē ũ?” He ha
há me kúí: “Tí !kuañ ǰáuki tē ũ; ta, tí lku
(8366) ssuassuàraken. Tiken lku áken !wěiǰa; tā, ñ ()
lku !kóen tí-ta kú; Ǫhóken † lúkenlúken, ñ lku
!kóen hĩ; tiken !kuañ !khóä i kwan iní wái, au wái
yà !kōta Ǫhó; ta, tí lku áken !wěiǰa.”

(8367) Hé tiken ē, hi há lku-g me !kóäken () ũi, hí-ta
kù, hiñ lku-g me !kãitēn !gwǰǰu, ‡ au hiñ tá, ha
!káǰai sse kwan há; tā, hi !káǰai !hǎ †kwǰi hĩ.

Hé tiken e, hĩ há ka ssiñ !naũ, aũ hi !ouwi hi
(8368) !káǰai !hǎ ssā, () hĩ há há ssi !kákēn!kákēn. Hi
há kǎ: “U koá hĩ, u koá hĩ, u koá há ssi !kákēn-
!kákēn, ta, ha inù !kuí ha !kē ssā, há ǰáuki ssiñ ddǰä

(8369) !k'í i.” He, hi há me bbāi wái, hi há me !khōu ()
!k'úi, !ǰuǰabba !k'úi, hi me !kuēi !k'í, hí kañ !khé !ā;
au ha !káǰai !há, há me ssa, hò !kwágen.

Hi há !naũ, hĩ iná wái, hi !khōē, he ha !káǰai me
(8370) iní hĩ, ha !káǰai () me !kãũken § !kam !ā hĩ. Hi
há hĩ, hĩ, hĩ !gōǎ-i; hĩ há ka: “U koá hĩ, ú ssiñ
!gōǎ-i, u ssañ !k'í !kwiñǰǎ !káǰai, u ssañ kkwēya

(8365') * !kuí.

(8366') † Ǫhóken !kě!kétten.

(8367') ‡ Au hiñ táttí, hi lku me !kōäken ddí !kuí.

(8370') § !kuítēn lku ē, i !kãũken 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')

- ॥káχai lkuáitēn,* aũ u ॥koén, tí ē, ॥káχai á ssā.”
 (8371) () He, hi há lne loúwi hí ॥káχai ssā, hi há lne kúí:
 “ ॥káχaitēn túko ॥khōā iké ssā, u koá sse kwé en ya
 ॥nā wái ttú.”† He, hi há lne kwē. He, hi há ॥nāũ,
 (8372) hi ॥koēn, () tí ē, hi ॥káχai lne lkō ssa aũ hí, hi lne
 kōā, hi ttái ॥e tóúkēn.

Hi ॥káχai há lne ta: “ Óeyá! Tsá-rā u ddōā lne
 lkuēĩ ɣuā aũ n̄ ā, u n̄ á ssiñ †kwáĩ ũ?”

- (8373) He hi ॥káχai () há lne ॥khē ssa wái, ha † lne hò
 wái, ha lne ॥kùitēn, au lkuĩ lku lne ॥k'úĩ, hí lku-g
 lne ॥khōūwa ttin̄ ॥ā, au hí lku lne ॥gáüē wái-kō, a hí
 ta, ॥χā hí há há.

IV.—37.
L.

DDÍ-χÉRRETĒN, THE LIONESSE, AND THE
CHILDREN.

(Related, in January, 1879, by ॥han†kass'ō, who heard it from his
 maternal grandmother, †kajúmi, and, when older, from his mother,
 ॥χábbi-añ.)

- (8177) Ddí-χérretēn § ॥kuān há óā ॥nāũ, ॥khā ॥kuáarakēn
 ॥nā ॥khōā, ॥kūēnya, ॥ han lne ॥añ ॥kūēn ॥nā; Ddí-

(8370') * En ॥kuān é; ॥kúítakēn ē ॥ká|káta ॥khā ॥khá.

(8371') † Hi lku há ॥koé ttú.

(8373') † Hi ॥káχai, lkuĩ ॥káχai.

(8177') § ॥χwē-॥nā-ss'ō ॥kúí kan̄ lku é.

Ha ॥nān há óā ॥kú é ॥kōũ.

॥ N̄ ॥kuān †ĩ, tí ē, ha ss'ō óā ॥kūēn̄ lki ॥khwái-ta ॥kōā; tá, ha
 ॥kuān ॥khĩ ॥khwái.

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.

DDÍ-ǻÉRRETEN, THE LIONESS, AND THE CHILDREN.

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

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

The word *kuǻitēn*, 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 *Diǻ!kwǻin*, which is *kwǻǻǻ*.

† 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) ǂérretaken tátti ē, ǁkhǂā ā ǁkǎnǁkǎnǎ () ǁǂkēya ǁk'ě-ta ǁkauken, au ǁkhǂǎn tátti, ǁkhǂǎ ē ǁòsa, ā ǁnwāintu; hé tǁken ē, ha ǁne ǁkǎnǁkǎnǎ ǁǂkē ǁk'ě-ta ǁkauken,
 (8179) ǁkaukā ssiǎ ǁnǎ ha, ǁkaukā ssiǎ () ddā ha á; tá, há ē ǁòsa, hé ha ǂaúki ddǎ ǁgǎ tchueǎ.

- He tǁken ē, Ddǎ-ǂérretaken ǁne ǁā ha ǁneǎn, au haǎ ǁkǔenya. Ddǎ-ǂérretaken ǁne ǁkǔǔ ttiǎ há, ā ǁneǎn,
 (8180) () Ddǎ-ǂérretaken ǁne ǁā ǁkauken, au ǁneǎn. Ddǎ-ǂérretaken há ǁne ǁā ǁneǎn, ǁkhé ǁā ǁkauken. Ddǎ-ǂérretaken há ǁne ssuēǎ. He Ddǎ-ǂérretaken há ǁne
 (8181) kkúú: () “ǁkauken-ǂpuǔddē wwé ss'ǔ! Ú-ka ǁk'ě-ta ǁ táǎ ē, ǁkǔkǔ ǁkhéya, ǁkǔǎri ā ǁkǔ ǁkhé ssā.” Hé tǁken ē, ǁkauken ē ǁkú, hi há ǁne úú, hiǎ ǁne ǁkǎm ǁā,
 (8182) hí-ta () ǁk'ě.

- Ddǎ-ǂérretaken há ǁne ǁǂǎ haǎ kúú: “ǁkauken-ǂpuǔddē wwé ss'ǔ! Ú-ka ǁk'ě-ta ǁ kǎn ē ǁkǔǔǁkǔǔ ǁkhéya ǁkǔǎri ā ǁk'ǔǔ ǁkhé.” He ǁkauken ē há ǁne
 (8183) ǁkhǔǔ ǁnǔǎǎǎǎ, hiǎ () ǁne ǁkǔǔǔ ǁkǔ, hiǎ ǁā, au hiǎ ǁkǎm ǁā hí-ta ǁk'ě.

- He, ha há ǁne ǁǂǎ, haǎ kúú: “ǁkhwǎ-ǂpuǎ wwé ss'ǔ! Á-ka ǁk'ě-ta ǁ kǎn ē, ǁkǔǔǔǁkǔǔǔ ǁkhéya ǁkǔǎri ā
 (8184) ǁk'ǔǔ ǁkhé ssā.” He () ǁkhwǎ há ǁne úú, haǎ ǁne ǁkǔǔǔ ǁkǔ haǎ ǁā, au ǁkhwǎǎ ǁkǎm ǁā há-ka ǁk'ě.

Haǎ ǁǂǎ haǎ kúú: “ǁkauken-ǂpuǔddē wwé ss'ǔ! Ú-ka ǁk'ě-ta ǁ kǎn é ǁkǔǔǔǁkǔǔǔ * ǁkhéya, ǁkǔǎri †

(8184')

* Au haǎ tátti, ǁneǎn ǁkhóé ss'ǔ ǁkǔǎri.

† Haǎ ǁǂǎmki †kǎkǎn ǁkǔǎri-kkǔ.

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 lne !khōu !kúken, hñ lne úi, hin lne !kuēi !kí, hin !ā, au hin !kam !a hí-ta !k'é.

He, ha há lne !ǵā han kúí: " !kaúken-Opuóndde
(8186) wwé ss'ō! () Ú-ka !k'é-ta lí kan é, !kǒkǒ !khéya, !kuírri ā !kó !khé ssa." He !kaúken há lne !khōu !kúken, hin lne úi, hin lne !kuēi !kí, hin !ā.

He, ha há lne !ǵā han kúí: " !kaúken-Opuóndde
(8187) () wwé ss'ō! Ú-ka !k'é-ta lí kan é, !kǒkǒ !khéya !kuírri ā !kó !khé ssa." He !kaúken ē !nyana, hi há lne úi, hin lne !kuēi !kí, hin !ā; au hin !kam !a hí-ta !k'é.

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

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

He !khā !kuára há lne !hin !khóá, han há lne !kuēi
(8190) !kí, han !kúiten ssā. Han há () ttáí-tāu !koónya ssá; han ǵáuki !ní !kaúken. He ha há lne kúí:

"Tss'á ra a !kaúken !kaúken !kaúken !kaúken, !kaúka
(8191) ǵá tté !ká ká? he !kaúken ǵāu ddá tí é, !kaúken () ka !lgwíten !ná? He ǵóá é !kuí a ss'ó !neñ, ha !ná lne !khóá Ddí-ǵérreten, † i."

He ha há lne !há, i, au han ka ha !ní Ddí-ǵérreten. †

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

(8191') † Hñ !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 *Dāi-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 *Dāi-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: “Ddí-ǵérreten () llkuǵañ ddóä á ss’ò!” Hañ há ine ttáì !khé ssā llneĩn. Hañ há ine kúí: “Ině laúwaki !kaúken.” He Ddí-ǵérreten há ine kúí: “Í-í-ta !kaúken kwǵ óä ddóä Ině é.”
- (8193) llkhǵ há ine () kúí: “Óëyǵ! ine ǵòä! a-g ine laúwake á !kaúken!” Ddí-ǵérretaken há ine kúí: “Í-í-ta !kaúken llkuǵañ ǵáuki óä ddóä é.”

- He llkhǵ há iku-g ine lkēĩ ha lná. Hañ há iku ine
- (8194) kúí: * () “ǵábbabbu!” au !kúkkō lná. He ha há iku-g ine kúí: “Ouuuu! !ĩ! !ĩ! !ĩ! !ĩ! ñ llkēĩllkēĩ! Hē ti, hi kañ ǵóä é, lnú !kuĩ á, ha lnā gwái ssañ
- (8195) llkhó ki !k’auñ ss’o ñ-ka llneĩn!” () Au Ddí-ǵérretaken há ine ta: “Ñ llkuǵañ !kēya ha, tí é, í-í-ta !kaúken ǵáuki óä ddóä é.” llkhǵ há kúí: “!á! Á kañ ǵóä ddóä á, lná gwāi ssañ llkhó ki ss’ò.” “Í-í-
- (8196) ta !kaúken † () llkuǵañ ǵáuki óä ddóä é.”

- He, ha há iku-g ine úi, hañ iku-g ine !kùiten; au llkhǵñ iku-g ine luaitenluaita ss’ò há-ka llneĩn; tí é,
- (8197) ha kwoñ !kũ ssañ, () !kĩ ttáìya ha !kaúken, ē ssiñ iku kkwēya áu ha; au hañ tátti, ha ssiñ iku dđi ákken !kĩ !kaúken, hañ ǵáuki ttám⊙puǵ kkōka !kaúken, au ha íya.

(8193’)

* !gáunú lē ā lnā.

(8195’)

† Ddí-ǵérretaken ā !kuēĩ dđä.

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: () “*Ķábbabbu*” ‡ (growling) to the other (8194) one’s head. And she exclaimed: “Oh! Oh dear! Oh dear! Oh dear! Oh dear! my teeth! This must be why this cursed (?) man’s big head came to sit in front of my house!” () While *Ddī-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 Ķauken* 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, Iχábbi-an.)

- (7098) Iḡábbaken!ḡábbaken † hañ há Ilnāu, au hañ ttái Ila, au laítiken ine ttái Ikuñss'o ha, laítiken há kúí: "Ñ Ihá wwé! Iχǎ hǒá kě, Iḡá á." He Iḡábbaken-
- (7099) Iḡábbaken () há ine ttē Ikhwāi, ī; Iḡábbaken-Iḡábbakaken há ine kúí: "Iḡá χǎ ddé?" He laíti há ine kúí: "Iḡá kañ á tā."

- He Iḡábbaken!ḡábbaken há ine Iki Ihiñ Iḡwā, ī;
- (7100) Iḡábbaken!ḡábbakaken ine Ikuēī () Iki, hañ †ḡámmi Ila.† He laíti há ine kúí: "Ině Ikhóá Iḡuñ! Tsá ra χa á, a χáú ka ká, a Ikhō Iḡuñ?" Hé tíken ē, Iḡábbaken!ḡábbakaken ine ttáittáiya, tí kau kuērre
- (7101) Iḡuñ Iχká; hañ ine Ikhō Iḡuñ. () Hé tíken ē, laíti há ine kúí: "A ḡḡá ddḡá Ikuēī-ū? § Hé tíken ḡḡá ē, a ḡáuki tā ká, a kwan Ikhō Iḡuñ, ī."

- Hé tíken ē, Iḡábbaken!ḡábbaken há Iku ine ttái,
- (7102) ttiñ Iχuonni; hañ () Iku-g ine kākáúaken laíti, hañ Iku-g ine kúí, ttχáú, ḡábbu ttē Iḡuára au laíti Ikaχu. He laíti Iku-g ine Ikuñ ttiñ, ī. Hé tíken ē, ha há
- (7103) ine kúí: "Yī n hihí! Ñ Ihá wé hĩ!" ú há ḡáú () Iku ā Iχī laíti. Hañ ine ḡwā, tí ē, ha ḡḡá Iku Ikuēī Iki, hañ Iku Iχī laíti; laítiken Iku ine Ikuken.

- (7098') * Iḡábbaken!ḡábbaken Ikhóá †kákken-Ikhō-ttūnu.

† Ha Ikuḡañ há óá e Ikuí; hé tíken ē, ha Ikuḡañ Iki Ihoú; hé tíken ē, ha Ikuḡañ ine Iχī laíti, au hañ ḡáú Iku Iχǎ ho Ilnāu.

- (7100') † I Ikuḡañ ka Ikuḡañ Ila, au í ta, Iḡá ssiñ ine kkwē, Iχé tā.

- (7101') § Ha Ikuḡañ kkuḡriten ḡwái, au ḡwái Ikaúögen-ka ti e Ikuñ, he †hétten-†hét-ta; hiñ ē, ha kkuḡriten ḡwā, 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; *Ihauñ+kass’ō* has seen it in our garden at Mowbray. It is rather smaller than the *Palpares* and *Libellula*.

† He was formerly a man; therefore, he had a bow; therefore, he shot his wife, when he had not shot the hare.

‡ We are accustomed to go along stooping, when we wish that (7100’) the hare may quietly lie hidden (knowing that people are at hand; lying still, thinking that it will be passed by).

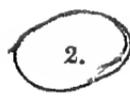
§ She mocked at the man on account of the middle of the man’s (7101’) body, which was slender; hence she mocked at the man.

|| *i.e.* breaking her breastbone.

(7102’)

And (his) wife fell down dead on account of it. Then he exclaimed: "*Yi ū hih!* O my wife *hi!*" (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 tãr tchù é.
My mother's hut it is.



{ m bá tchù é.
My father's hut it is.



{ m |kuñ luu-é, lúma |Inè á tchu é.
My grandfather's, the big luma's,
hut it is.



1.



6.

6.

{ |kúshe |Inè á tchù é.
The big grandmother's hut it is.

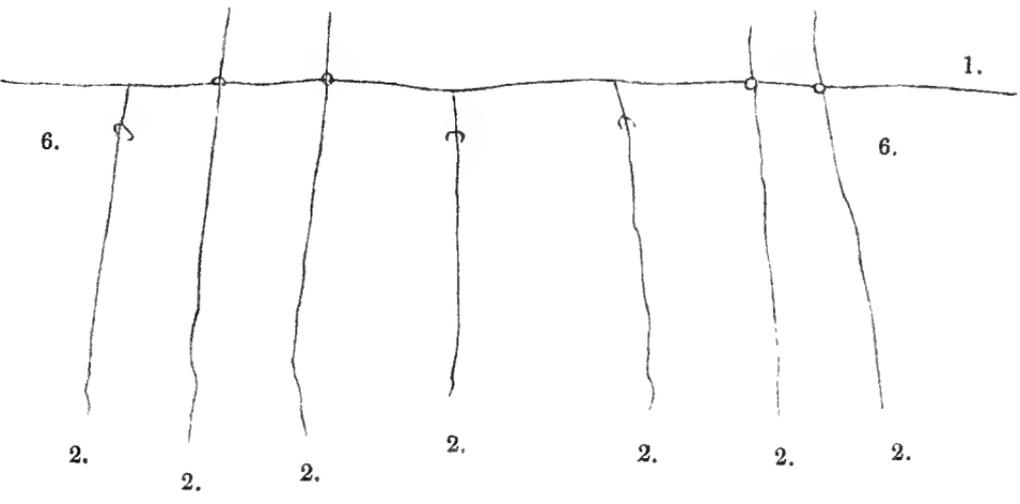


{ |gù ka é, é ti shin.
The water which we drink.

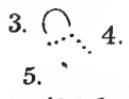


{ Góba |gù, Góba |khum.
The Makoba's water.

lúma, Oct. 3rd, 1881.



1. |kōo, hill. 2. |khyírri!khyírri, ravines. 3. |khn̄ ka |Inèin, house of the lioness. 4. |káuken, the children.



5. Dã |xérreten. 6. |káuken ka |k'è ta |Inèi |Inéi, the children's people's houses (at the upper part of the ravines).

|han+kass'ō, Jan. 26th, 1879.



2 d.

1 d.

3 d.

BUSHMEN.

From the Breakwater.

V. *Legends.*

V.—[37.
B.THE YOUNG MAN OF THE ANCIENT RACE,
WHO WAS CARRIED OFF BY A LION,
WHEN ASLEEP IN THE FIELD.

(Dictated, in 1875, in the *Katkop dialect*, by *Díá!kwāin*, who had it from his mother, *‡kam̄m̄ē-ān.*)

(4457) |kuī ʎāuddóro ā hhá óǎ |hən̄n̄ |lkāit̄en̄ |lā ||χāu ;

hān̄ |kū dđí kūī ttǎ ⊙puoin ; ǝ hān̄ ssó kǝ !gōǎǎ̄,

(4458) hān̄ |kū dđí kúī ttǎ ⊙puoín. () Hě hǎ hhá kǔ-kkūī,

hān̄ ‡ī, hǎ kǎ hǎ ssě ǎm̄m̄ ttēn̄ ; tǎ, hǎ ʎáukī ttǎm̄ssě

dđí kūī ttǎ ⊙puoín. Tǎ, ttss'áddē |nǔ ā, dđí ha, ǝ

(4459) |lkōin̄-tǎ tǐ ẹ? tǐ ē, () hǎ ʎáukī ǎm̄m̄ kǎ |kuēī ttǎ.

Hě hǎ ttēn̄, ī ; hě hǎ ⊙puoín, ī, ǝ |lkhān̄ óǎ ttā̄

ssā ; hān̄ |χú̄ |lā, ǝ |lkuōnnān̄ |khā hǎ, hān̄ |k'ōĩnyǎ ;

(4460) hě hǎ |nǐ () |kuít̄en̄ ⊙puoín ttā ; hě hǎ hhō |kuī, ī.

Hě |kuī |k'ábbe |hǐn̄, ī ; hě hǎ |áuw̄i, tǐ ē, |lkhā̄ óǎ

ā hhō wǎ. Hě hǎ kǔ-kkúī-t̄en̄ ‡ī, hǎ ʎáukī ssě

(4461) dđǎrrak̄en̄ ; tǎ, () |lkhā̄ ssǎn̄ ttssī |khá hǎ, ǝ hā

dđǎrrakǎ ; hān̄ ǎm̄m̄ ssě ||kōc̄n̄, tǐ ē |lkhā̄ kǎ hǎ

|kuēī |kuēī|kuē, ī ; tǎ, |lkhā̄ |lkuǎn̄ |kǔ |lkhō ‡ī, tǐ ē,

hǎ |kūká.

(4462) () Hě |lkhā̄ |kam̄m̄ānyǎ ǝ |lkhwǎkk̄i ; hě |lkhā̄

|nāu-ttē yǎ, ī. Hě |lkhā̄ kǔ-kkúī-t̄en̄ ‡ī, ha |kǔ

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 !kēn* (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.

llkōĩnyǎ, hǎ hǎ !kuǐ; hǎn ǎmím ssě !ǰú, hǎ ssě llǎ
 (4463) ǰwǎ; () hǎ ssě ssǎ !hau hǎ hǎ, ǒ há ǰwǎ; tǎ, hǎ
 !kū llk'ōĩnyǎ, hǎ hhǎ.

Hé hǎ !k'óǎ lē !kuǐ lnǎ, ǒ !kwǎǰǰen-kǎ !kau, ĩ; hě
 (4464) hǎ ttǎ !kuǐōńń, ĩ. Hě !kuǐ !kan̄ () kkuǐ, gguǣrri
 ā, lnǎ. Hě llkhǎ !kwé llā, ĩ; tǐ ē, ttss'á ddē lnũ ā,
 !kuǐ lnǎ !kū ddǎrraken ā, ǒ tǐ ē, hǎ ssín ǎmím #ĩ, tǐ ē,

(4465) hǎ !k'óǎ llkī !hóǎ !kuǐ lnǎ. () Hě llkhǎ kũ-kkuǐ-tēn
 #ĩ, hǎ óǎ ǰauki ssǒ ddóǎ ttě ákka !kuǐ; tǎ, !kuǐ !kũ-g
 lně ttátten ũi. Hě hǎ llǰǎn, !k'óǎ ttchōǒ lē !kuǐ lnǎ,

(4466) ĩ, ǒ !kwǎǰǰen-kǎ !kau, ĩ. () Hě hǎ tt'ǎtten !kuǐ
 tsǎǰǎiten-kǎ !khwétǐ, ĩ. Hě !kuǐ ǰwǎ, ĩ; hǐn ē,
 hǎ tt'ǎtti !kuǐ tsǎǰǎiten. Hě !kuǐ ttǎ, tǐ ē, ǒhǒ

(4467) ǰauki ttǎmssě llkēn !khē hǎ llkhǎuru; hě !kuǐ ()
 ǰwǎńni hǎ lnǎ, ĩ; ǒ hǎn llkōēn llǰ !hóǎ, ǒ llkhǎ,
 hǎn ǰwǎńni hǎ lnǎ. Hě llkhǎ llkōēn, ttss'á ā tǐ
 ddóǎ !kū ǰwǎń, !kuǐ ǎ ddǎrraken. Hě hǎ tt'ǎtten

(4468) () !kuǐ tsǎǰǎiten-kǎ !khwé-tēn, ĩ. Hě llkhǎ kũ-kkuǐ,
 hǎn #ĩ, hǎ ká hǎ !k'óǎ ttchōǒ kwǒ-kkwǎń !kuǐ lnǎ, hǎ

(4469) ssě llkōēn kwǒ-kkwǎń, tǐ ē, hǎ lnũ () ddóǎ ā, ǰauki

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 ddóä ikü ųwǎń, !kuí ǎ
 ddárraken. Hě !kuí ǁkoēń, tí ē, tí ųwǎń ǁkhǎ ǁkī,
 (4470) tí ē, hǎ ikü ddóä !k'áuwǎ; hě () hǎ ųáuki lně
 ddárraken, ĩ, ǎ ǎhókęn kki-ssǎń ǁkēń-ĩ hǎ. Hě ǁkhǎ
 ǁkuǎń lně ǁkoēń, tí ē, tí-g lně ǁkhǎ, hǎ ǁkuǎń ttě
 (4471) ákka !kuí; tā, !kuí ǁkuǎń ųáuki lně () ddárraken;
 hě hǎ ttāi !khé ǁā, ĩ; hě hǎ !kwé ǁā !kuí, ĩ, ǎ !kuíten
 ttchũ-ttchúruka hǎ tsǎǎĩtyĩ; hǎń ǁkoēń !kī ǁkhǎ
 hhǎ, ǎ hǎ tsǎǎĩten-kǎ ǁgérre; hǎń ǁkoēń, tí ē,
 (4472) ǁkhǎ () !kuēĩ ųǎ, ĩ. Hě ǁkhǎ ttāi, ĩ, ǁkǎiten ǁā
 ǁǎā, ĩ; hě ǁkhǎ ttchǎkęn, ĩ; ǎ !kuíten ttāmssě !hǎ
 !ǎũńni, hǎ lnǎ, ǎ hǎń kǎ hǎ ǁkoēń, tí ē, ǁkhǎ lnũ
 (4473) !kéĩ ǁāugęn, ttāi. () Hě hǎ ǁkoēń, tí ē, ǁkhǎ ǁkhǎ,
 ǁkhǎ ttchǎkĩ; hě hǎ !áũwi, tí ē, ǁkhǎ ǁǎń, kǎbbi,
 !khé ssā, ǎ ǁǎā lnǎ ttss'ĩ; ǎ ǁkhǎń kǎń #ĩ, tí ddóä
 (4474) ssĩń !kü () ųwǎń !kuí !kü ddóä !k'áuwǎ; hé tíkęn ē,
 hǎ ǎmm kǎ hǎ, ǁǎ hǎ ǁkoēń kwǎ-kkwǎń. Tā, tí
 (4475) !kü ttǎń !kuí !kú kǎ hǎ ũ; tā, hǎ !kü ddóä #ĩ, tí ē, ()
 !kuí ddóä !kü !kúkęn ddaũ-ddaũ. Hě hǎ ǁkuǎń lně
 ǁkoēń, tí ē, !kuí ǁkuǎń !nauńkkǎ ttā; hě hǎ kũ-kkúĩ,
 (4476) hǎń #ĩ, hǎ kǎ hǎ ssě orrúko !kúǎe () !khwā, hǎ ssě
 ǁā ųwǎ; hǎ ssě ǁǎ hǎ kǎń orrúko !hĩń ssě, hǎ ssě
 ssǎ hhǎ. Tā, hǎ ǁkǎń-ǎ; hǎń ā ųáuki ttāmssě
 ǁk'ǎĩnyǎ; hé tíkęn ē, hǎ ǎmm kǎ hǎ ǁā ųwǎ, hǎ
 (4477) () ssě ssǎ, !hāũ hǎ hhǎ; ǎ hā ųwǎ.

!kuíten ttēń kǎ ǁkoēń yǎ, tí ē, hǎ !kuēĩ ųǎ, ĩ;

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 !kuǻñ ||okōén tí ē, hǎ !nǎ-kǎ !k'ũ!k'ũ !ǻuóóni
 (4478) ē, hǎ !k'ũ !ǻuóóni, ī, () hě !kuǻñ ǻwǻñ hǎ !kóǎkēn
 ||ā. Hě !kuí kǻ-kkúí-tēn †ī, hǎ kǎ hǎ ssě ǻmm
 kkwē ttín, hǎ ssě ||okōén, tí ē, !khǻ !nú ǻ'ú ssě
 (4479) ||ǻ hǎ kkēbbi !khé ssě. Tā, () tssǎ ā !khwíyǎ
 hǎ é; hǎ kǎ hǎ ssě ddaū-ddaū hǎ; tí yǎ kkō ǻwǻñ,
 hǎ !kēi ||aūgen ttāi; ǒ há kǎ, hǎ ssě kkōǻñ !hín;
 (4480) tā, hǎ ddóǻ ssín !kǻ ǻwǻñ, hǎ ā, () ddārrakēn.
 Tā, hǎ ǻ'uki ddóǻ †ēñ-nǎ tssǎ ā, !kuí ddóǻ ssín
 ||nāu, hǎ †ī, tí ē, hǎ !kuǻñ ttě ákkǎ !kuí, !kuítēn
 (4481) ddóǻ !kǻ ttátenttátēn ūi. Hé tíkēn () ē, hǎ kǎ
 hǎ ssě orrúko !kúǻě, hǎ ssě orrúkō ssě, hǎ ssě ssǎ
 ||okōén, tí ē, !kuí !nú !nauńkkō ttā. Hě !kuí !kuǻñ
 (4482) !ně ||okōén, tí ē, āu !kuǻñ !ně ssuēn, () ǒ há ǻ'uki
 ||ǻ hǎ kkēbbi !khé ssě; hě tí !kuǻñ ǻwǻñ, hǎ
 !kóǎkēn ||ā. Hě !kuí kǻ-kkúí-tēn †ī, hǎ kǎ ha sse
 ǻmm †kam⊙puǎ dđi; tā, hǎ !kǻ ssǻñ !khwéten
 (4483) !khǻ, () ǒ !khǻ !kǻ !nauńkkō !nǎ tí é. Hě !kuí
 ||okōén, tí ē, āu⊙puǎ !kuǻñ !ně ssuēn, hě hǎ ǻ'uki
 !ně !ní hǎ, ī; hě tí !kuǻñ ǻwǻñ, hǎ !kēi ||aūgen,
 ttáiyǎ.
 (4484) () Hé, hǎ !ně !kǻ dđi ákka, ǒ tí !kē, hǎ ttā hě;
 hǻñ ǻ'uki !kǻ kkōǻñ !hín, hǻñ ttāi; tā, hǎ !kǻ
 (4485) kkōǻñ !hín, hǻñ !kǻ ǻmm ssūken tí ē !ǻarra, ()
 ǒ hǻñ kǎ !khǻ ǻ'uki ssě †ēñn, tí ē, hǎ ss'ǒ !kam
 ||ā hě. Hǻñ !kǻ !nāu, hǎ !kuēi !kuǻ, há dđi, hǻñ

and the man saw that its head's* turning away (and disappearing), with which it turned away (and disappeared), () seemed as if it had altogether (4478) gone. And the man thought that he would first lie still, that he might see whether the lion would not again come peeping. For, () it is a thing (4479) which is cunning; it would intend to deceive him, that the thing might seem (as if) it had really gone away; while it thought that he would arise; for, he had seemed as if he () stirred. For, it (4480) did not know why the man had, when it thought that it had laid the man down nicely, the man had been falling over. Therefore, () it thought (4481) that it would quickly run, that it might quickly come, that it might come to look whether the man still lay. And the man saw that a long time had passed () since it again came to peep (at him); (4482) and the thing seemed as if it had altogether gone. And the man thought that he would first wait a little; for, he would (otherwise) startle the lion, () if the lion were still at this place. And the (4483) man saw that a little time had now passed, and he had not perceived it (the lion); and the thing seemed as if it had really gone away.

() And he did nicely at the place yonder where (4484) he lay; he did not arise (and) go; for, he arose, he first sprang to a different place, () while he (4485) wished that the lion should not know the place to which he seemed to have gone. He, when he had done in this manner, ran in a zigzag direction,†

* The lion, this time when it came back to look at the man, only had its head and shoulders in sight.

† He did not run straight; but ran first in one direction, then sprang to another place, then ran again, etc.

- (4486) Ikū lkwē tī ssuēn tī kō !kūχě, ǒ hǎn kǎ, () !khǎ
 χǎ ssě !khōu lhín hǎ !nwá, !khǎ ǎúki ssě #ēn̄n,
 tī ē, hǎ ss'ǒ !kām !a hě; !khǎ ssě Ikū !nāu, ǒ hā
 ssā, hǎ ssě ssá Ikū !gāuě !kĩkĩ hǎ. Hé tiken ē,
 (4487) () hǎ kǎn #ī, hǎ ká hǎ lkwē tī ssuēn tī kō !kūχě,
 !khǎ ǎúki ssě !khōu lhín hǎ !nwá; hǎ ssě Ikū ttaī
 !nēin̄; tā, !khǎ ká hǎ ssě !nāu, ǒ há ssā, hǎn ká
 (4488) hǎ ssě () ssá !gāuě hǎ. Hé tiken ē, hǎ ǎúki ssě
 Ikū !kūχě, !ké lē !nēin̄, ī; tā, !khǎ kǎ hǎ ssě !nāu,
 ǒ há ssā !kó hǎ, !khǎn kǎ hǎ ssě !kǎǎ hǎ !nwá;
 (4489) !khǎ ssě !gāuō-ken !gāuě hǎ, () !khǎ ssě !kōēn,
 tī ē, !khǎ !nū ǎú ssě !nǐ hǎ.

- Hé tiken ē, há Ikū !nāu, hǎn !khǎ lhín ssā !χāu,
 hǎn Ikū !kēyǎ !nēin̄-tǎ !k'é ā, tī ē, hǎ ttúko ddǒǎ
 (4490) oā * () ǒ !kōin̄ yǎn !kǎu !khē, hǎn ddǒǎ oā; hě
 tiken ē, hě kǐē ssě !kōēn !kw'á ttū-ttú ē !kwāyǎ,
 hé ssě tteṁmǐ lē hǎ, ī; tā, hǎ ttúko ddǒǎ oā, ǒ !kōin̄
 (4491) yǎn !χōwǎ. () Hé tiken ē, hǎ #ī, tī ē, !khǎ ká hǎ
 ssě !nāu, ǒ hā !há, tī ē, hǎ ssin̄ !kām !ā hě, hǎ kkōö
 !nē ssá !kō hǎ; hǎn ká hǎ ssě !gāuě !khwǐ lhín hǎ.
 (4492) Hé tiken ē, () hǎ ká !k'é kkōö ssě tteṁmǐ lē hǎ, ǒ
 !kw'á ttū-ttú ē !kwāyǎ, !khǎ χǎ ssě ssá !nǐ hǎ. Tā,
 hě ttúko !kū ē, #ēn̄-na, tī ē, !khǎ Ikū é, ttssá ā, kǎ
 (4493) !kū !nāu, () ttss'á ā há ssin̄ !khā hǎ, hǎn ǎúki tā
 χū wǎ, ǒ há χǎ hhā hǎ. Hé tiken ē, !k'é ssě !nāu,
 kw'á ttū-ttú, !k'é ssě tteṁmǐ lē hǎ, ī; hé kō !kǎ;
 (4489') * oā = hóǎ.

Hǎn !nǎnna-ssě !khǎ; hē tiken ē, hǎ !kūēi kú-tēn, !kēyǎ
 !k'é ā, ī.

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; !khā̄ Ḃáukī ssě iní hā.

Hē !k'ě !kuḡān ī, ī; !kétēn !kuḡān ině ttēm̄mī lē hā
 ō !kā̄, hé kō !kw'ā ttū-ttū; hē, hē ttēm̄mī !kē hī

(4495) !kā̄, ī. () Tā, !kuí !kī !kuḡān ā !kuēī-ddā hē ā; hē
 tīkēn !kuḡān ē, hē !kuḡān ině ttēm̄mī lē hā ō !kw'ā
 ttū-ttū; ō hīn ttā !kā tī ē, hē lī-kā Ḃāuddóro !kī é;

(4496) () há hē Ḃáukī ttān̄ !khā̄ ssě hhā hā. Hē tīkēn e,
 hē kíē !χē ā ákka, !khā̄ Ḃáukī ssě iní hā. Tā, !kuí

(4497) Ḃāuddóro ā hē Ḃáukī ttām̄ssē kkōkā hā, () há !kū é.

Hē tīkēn ē, hē Ḃáukī ttān̄ !khā̄ ssě !kū hhā hā, ī; hē
 hē !kē, tī ē, hē kíē ssě !χóú lē Ḃāuddóro, ō !nēín-tā

(4498) !χóú!χóú,* !khā̄ ssě !kū !naū () ō hā ssā, hā ssě
 !kū ssá, !gáúē !kī!kī Ḃāuddóro; hā Ḃáukī ssě iní
 Ḃāuddóro, ō hā ssá; hā ssě !kū ssá, !gáúē !kī!kī hā.

(4499) Hē, !k'ě !kuā̄ () !kúí-ssē, ī; hē hē !kén !kúí-ssē,
 ī; hē hē !kī ssā !kúí-ssē, ī, ō !kuōnnā-kā !kē, hé hē
 !kaūgen̄ !kúí-ssē, ī. Hē !χāmkā-inúḂō !naū, hān

(4500) !kōgen̄ !ā, () !āit̄yī ā, !āit̄yī ssē !kē, !kaū !khō, ō
 !kúí-ssē, hā !áuwī !khā̄, ō !khān̄ !khāī !hīn̄ ssā, tī ē,

(4501) Ḃāuddóro ssīn̄ !khāī !hīn̄ ssā hē. Hē hā !kēyā ()

(4497')

* !nēín-tā !χóú!χóú.

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.

lneín-tá !k'e ā ; hě hă kŭ-kkūi, hăn Ɂkē : “ U kăn
lkŭ ē, Ɂkoēn Ɂxāu lkē ā, hă lnā ttss'í, tí lkē, hă
(4502) Ɂaúddóro, hă ssiń !khăi lhĩn ssā hě, tí ē, () hě-g lně
!kuēi ú, i.”

Hě, Ɂaúddóro Ɂoă kŭ-kkūi, hăn Ɂkē : “ Ū kóǒ ssě
Ɂaúki ā !khă ssě lē ssě lneín ; ú ssě lkŭ !kou ttē yă,
ō hă Ɂaúki ssě lneín.”

(4503) () Hě, !k'é !uhāi !khwāi!khwāi, i ; hě hě !kén !ā
!khă, i ; hě hě !xăi !khă, i ; !khăn Ɂaúki kă hă lkŭkŭ,
ō !k'éten kkŭ-ssāń !xăi yă.

(4504) Hě lnútarra kkō kŭ-kkūi, hăn Ɂkē : “ Ddóä ()
ăuwŭ !khă ā, !khwā, !khă ddóä ssě ttāiyă hí ā.”
!khă kŭ-kkūi, hăn Ɂkē, hă Ɂaúki #kaūwă !khwā ;

(4505) tā, hă lkŭ #kaūwă !kuŭ ā, hă ssiń () tt'ăita hă
tsă Ɂăiten-kă !khwétyě ; há lkŭ ā, hă #kaūwă hă.

Hě !k'é kŭ-kkúiten Ɂkē : “ U Ɂă ddóä ttē Ɂógen
!xă-i, ō !khă ? hě ũ Ɂaúki ddóä kă ũ !khă !khă ? ”

(4506) () Hě lnúō kkō, kŭ-kkūi, hăn Ɂkē : “ Ū Ɂă Ɂău
ddóä Ɂkoēn, tí ē, !gŭxă ddóä é ? Hă Ɂaúki tá hă
lkŭken, ō í !xăi yă ; tā, hă ddóä lkŭ !gwárra ō !kuŭ

(4507) ā, () hă ssiń bhóă hă.”

!k'é-ten !xŭgen ā, !khă ā, !kaúken ; !khăn Ɂaúki
#kaūwă !kaúken ē !k'é !xŭgen á hă, á hě ; tā, hă lkŭ
Ɂkoēn!koēn, Ɂŭ hě.

(4508) () !k'é-ten !xă-i hă ; ō hă !găüě !kuŭ, hă ssě lnĩ
!kuŭ, !k'é-ten !xă-i hă. !k'éten kăn Ɂkē : “ lně
ddóä !kŭ ssō ŭ hí ā, !gŭatten-tă-!khăiten, i-g lně ddóä

“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 !kam̄ () ttū !khā̄.” !kétən !χā̄-ī hā, hān ḡáuki
 ḡwāñ !k'é !kuāñ !χā̄-ī hā ; hīn !kén-í hā, ǝ !gúattən-tā-
 !khāiten, ǝ hīn kiē ssē !kén !khā hā. Hān ḡáuki
 (4510) ḡwāñ !k'é !kuāñ !kén-í () hā ; tā, hā !kū ddóǎ !gāūē
 ḡáuddóro ; hān !kū !kē, tī ē, hā !kū #kāuwā ḡáuddóro
 ā, hā ssín tt'aitā hā tsāχāiten-kā !khwétən * ; há !kū
 (4511) ā, hā () #kāuwā hā.

- Hān !gwaī !kúrūwā !k'é ā !nē!nē, ǝ hān !gwaī-ā
 !gāūē ḡáuddóro. Hē !k'é kū-kkūi-tən !kē : “Ú χā
 (4512) ḡáū ddóǎ !kōén, tī ē, !khā̄ () ḡáuki ddóǎ ká, hā hā
 !kaúken ē, í ddóǎ ā-ā hā á hē?” Hē !k'é kū-kkūi-tən
 !kē : “Ú χā ḡáū ddóǎ !kōén, tī ē, !gīχā !kuāñ
 (4513) ddóǎ é?” Hē () !k'é kū-kkūiten !kē : “!nē ddóǎ āū
 !khā̄ ā, !kuí!á, í ssē !kōén, tī ē, !khā̄ !nū ḡáū ssē
 ha hā, hā ssē ttāi.” !khāñ ḡáuki #kāuwā !kuí!á ; tā,
 (4514) () !khā̄ !kū í #kāuwā !kuí, ā, hā ssín ddóǎ hhóǎ hā ;
 há !kū ā, hā #kāuwā hā.

- Hē !k'é kū-kkūi, hīn !kē, hē ḡáuki #ēn-nā tī ē,
 (4515) hē ssē !kuēi () !kuē, hē ssē dđí !khā̄, í ; tā, !gáúē
 !kuāñ ddóǎ ā, hē ssín ddóǎ !χā̄ !kí !khā̄ ā ; !khāñ
 (4516) ḡáuki ddóǎ ká, hā !kūkí ; tā, hā ddóǎ !kū () !nāū,

* The word !khwétyē 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 !χã-i hä, häñ !kü ddóã ttāiyã ttīñ. “Hě tiken
 ē, i Ŷáukī #ēñ-nã tī ē, í ssē-g Ině !kuēi !kuē, i dđí
 (4517) !khã, í. Tã, !kauken ē, i a-ã !khã () á hě, !khãñ
 !kü ddóã !gwárrã, õ !kuí ā, hä ssīñ ddóã hhõã hä.”

Hě !k'é kü-kküiten !okē: “Ině !okē yū Ŷáuddóro
 (4518) χóã ā, hä-g Ině !naū, há () kki-ssã !lkānyã Ŷáuddóro,
 hä-g Ině !kī !hīñ Ŷáuddóro, hä-g Ině ā !khã ā Ŷáuddóro,
 õ hä !i-kã !khwã kki ssã é. Tã, hä !kuãñ !kü ā,

(4519) !okōñ, () tī ē, !kōiñ !kuãñ !ē, õ !khãñ !χē !kī í;
 !khãñ Ŷáukī tã hä ttāi, χū ttū í; tã, hä !kü ddóã
 !gwárrã, õ Ŷáuddóro.”

(4520) Hě Ŷáuddóro χóã !kuãñ Ině () kü-kküi, häñ !okē:
 “Ū kãñ, !kuãñ Ině ssē ā !khã ā, ñ-kã !khwã, ú ssē
 Ŷáukī ā !khã ssē hhã ñ-kã !khwã, !khã ssē ttāiyã

(4521) ttīñ !ē, tã, ú ssē () !khã !kãu ttē hä, õ ñ-kã !khwã;
 hä ssē !kūken, !kē!kē, ñ-kã !khwã; hä ssē !kūken,
 !kãuttīñ ñ-kã !khwã.”

(4522) Hě !k'é !kuãñ Ině !naū, () õ Ŷáuddóro χóã-ken kã
 hä !kuēi kkū, !k'éten Ině !kī !hīñ Ŷáuddóro, õ !kw'ã
 ttū-ttū ē, hě ssīñ ttemmī !ē ttã Ŷáuddóro, í, hīñ

(4523) !kuãñ Ině ā () !khã ā Ŷáuddóro. Hě !khã Ině ttss'í
 !khī Ŷáuddóro, í; !k'éten !naū, hä ttss'ã !kī, Ŷáuddóro,
 !k'éten !χã-i hä; !k'éten !kén-ĩ hä; hě hä !kuãñ Ině

(4524) () ttss'í !khī Ŷáuddóro, í.

Hě !khã kü-kküi, häñ !okēyã !k'é ā, tī ē, !okē ā
 ā, hä !kuãñ ā, hä Ině ssē !kūken ā; tã, hä !kuãñ Inã
 (4525) !kuí ā, hä ssīñ () ddóã !gãuē !kī hä; häñ !kuãñ Ině
 Inã hä!

Hě hä !kuãñ Ině !kūken, í, õ !kuí-ten !χã !kmūken
 ttã; häñ !χãm !kūken ttã, hĩ !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, Iχábbi-an.)

(7434) Ikhōá kan há ðä Ihaíta Ikuílá, au Ikuílaken Iná Ineín ;
au han tátti, ha Iku Inauńko ttań. Ikhōágen Ine Iku

(7435) Ikhōū ha, he Ikhōā Ine Iku Ihiń, ī ; au tiken () há
Ine Ikorowā.* He, ha há Iné Iku Ikuēī Iki, han
Ihaiten ssā, au han Ihaíta Ikuílá, au Ikuílá Ikwāī.
Han há Ine Iku Ikuēī Iki, han Ik'átten ssā, au

(7436) Ikuílaken há tā, au han Ine Ikańn Iuhitā () Ikhwá
au Inuín ; han Ine tā.

He, ha há Ine Iku Ikhōū tā au Ikhōā Ikwāī, au
tiken Iné tā Ikań, † au tiken tátti ē, ha ttúttū ē Ine
Iki Ihan tí ; hé † ē, ha Ine Ikhóē hó ssa hi, hiń Ine
IkéIkéya Ikhumm.

(7437) () He Ikuílá há Ine Iku tā ha, au han Iku-g Ine
Ikōū Ikhé ssā ; au han Ikańbe tá há. He Ikuílá há
Ine Iku Iōūwi ha, § au han ttái Iχī ssā ha, au Ineín

(7435') * IkéIkéya Ikhumm. Ik'éten Iku Ikuēīda, hiń †kákka ke,
tí ē, Ikhōā ttúttū há ka Iki Ihan tí, au há Ine Ikuá Ihiń ; ha
Ine háā ttiń, Ikhumm ā Ine ss'ō.

(7436') † Ikhōā Ikwāī Ikuāń é. Ik'éten tátti, ha Ikwāī †auki
ttwaiten Ikań hí ; hiń ē, Ik'é ta, hi tá Ikań.

‡ Ha ttúttúgen ē, ha Ine Ikhóē hó ssa hí.

(7437') § Ha Ikuāń Iku IkéIkéya χóro, au han tátti ē, Ikhōā enéń
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 (7436') scent as sweet, hence the people say that it is fragrant.

‡ His breath is that through which he passing comes.

§ He resembled a bull, while he felt that (he) was the Rain's (7437') body.

The word *χόρο* also means an ox; but the narrator explained that a bull (*χόρο gwáí*) is meant here.

(7438) ǀkǀáχu. He ǀkuǀilá há ine kúí: “ǀkuǀí á, () ha χá
 ǀǃá ss'ò ddǃá ā, ggáúwa n̄?” au hañ há Iku-g ine
 ǀk'ōē * tǀ ǀkhé ssā.†

ǀkuǀilákẹn Iku ine ǀgóm̄m ǀhin̄ ssā, ǀkuǀilákẹn Iku-g
 ine ǀkōū ǀuhǐ ǀkhó ǀā ssā á χú. He ǀkuǀilá há ine
 (7439) kǃǃǃǃn̄ úí; he ǀkuǀilá () há ine ǀkǃǃǃǃ ǀuhǐ ǀkhó ā χú;
 ǀkuǀilákẹn ine †ká ǀhǒ ǀhin̄ ǀla ha; he ǀkuǀilá há ine hǒ
 ǀnuǐn̄; ǀkuǀilá ine ǀhin̄ ǀkwé há.

ǀkuǀilákẹn há ine hǒ ǀkhwā, † ǀkuǀilákẹn ine ǀkǃǃǃǃ
 (7440) kúí ákķen ǀwēí ǀkhwā; ǀkuǀilákẹn () há ine ǀkǃǃǃǃ
 kúí ákķen ǀwēí ǀuhǐ ttě ǀkhwá au ǀnuǐn̄, hañ ine ǀkò
 ttě ǀla ǀkhwá. §

Hañ ine ǀkaǐten̄ ǀkhōā; he ǀkhōā ine ǀkǐ ǀk'ú ǀá ha,
 ǀ.ǀǀ Hañ há ine ǀā; hañ há ǀǃkǃǃǃǃ ǀla au ǀhókẹn.

(7441) He, () ha há ine ǀā, hañ há ine kúí, hañ ǀkē: “A
 kǃǃǃǃ ssě ǀé ǀhǒ ǀkē tañ ǀkhé, há ǀkuǀiya, a sse ǀá
 ssuēnyā ké ha. Tā, n̄-ka tǐkẹn-tǐkẹn ttañ; a sse
 ǀham̄m ǀā, ssuēnyā ké ha.” Hé tǐkẹn ē, ǀkhōā há

(7438') * Ha ǀnuǀnuǀtu ǀkǃǃǃǃ é; hé ē, ha kǃkǃǃǃ, ǀ; au han tátti,
 ha ǀk'ōēya.

† Au hañ tátti, ha ǀkǃǃǃǃ Iku-g ine ǀkaǐn̄ ǀkhé ǀǀnēin̄ ttú.

(7439') † Ha ǀkǃǃǃǃ ss'ò óá ǀkú tā gwai ǀkhwā, au hañ tátti, ha ǀkǃǃǃǃ
 ǃǃǃǃ sse ǀk'ōū; tā, ha Iku ǀk'ōūwa ǀá, ǀá, ǀá, ǀá, hañ Iku ǀhañ

(7440') ddǐ ǀgǃ, au () ǀkhǃǃǃǃ kǃ, ǀé tsǃǃǃǃkẹn, tsǃǃǃǃkẹn a ddǃá ā, ha ǀhin̄
 ha, hañ ǀháǐten̄ ǀā.

§ Au ǀnēin̄. Hañ Iku té ya, au hañ †ǐ, tǐ ē, ha ǀkǃǃǃǃ ǀkú sse
 ǀkǃkẹn, ǀá ddǐ ǀgǃ.

ǀ Au ǀkhǃǃǃǃ tátti ē, ǀkhōā ǀkǃǃǃǃ ddǃá ǀá, ǀkhǃǃǃǃ-ka ǀnēin̄,
 tsǃǃǃǃkẹn ā, ha ǀhin̄ ha. Hé tǐkẹn ē, ǀkuǀilá ine kúí, ha ǀá
 ssuēnyā ha.

(7441') ǀk'étẹn †kǃkķen, tǐ ē, ǀkhōā-ka χóro Iku-g ine ǀhin̄, au há-ka
 tsǃǃǃǃkẹn, he tsǃǃǃǃkẹn ine ǀkò, ǀ; au hañ tátti ē, ǀkhōā ine ǀhin̄,
 ǀkhǃǃǃǃ-ka χóro. Hé ti hin̄ ē, tsǃǃǃǃkẹn ine ǀkò, ǀ.

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 !hó ú." Hé ti hin̄ ē, ha há Ine !kì !kó
(7443) ssin () !à !hó ú. !kuíláken há !koén ha ; !kuí-
!áken Ine !góm̄m !hin̄ ssà, ha Ine !guru † ha. Hé
tíken ē, !khoā !ku-g Ine !puōin, í.

- Hé tíken ē, ha há !naū, hañ !koén tí ē, !khoā Ine
(7444) !puōin, ha Ine !ku () !kaiten, hañ Ine !ku kkwá ūí,
hañ Ine !ku !kaiten, hañ Ine !ku !nába !kaiten
!kuërriten-!kuërriten. He, ha há Ine !kú kañ !khōē,
hañ Ine !ku !kuēí !kí, hañ kkwá-kkwá !ā, au !khoágen
(7445) () !ku !puōinya. Hañ Ine !ku kañ kkwá-kkwá
!kùiten ; au !khoágen há Ine !ku !khō ā tss'í, au
!khoágen tátti, tí-g Ine kkuërre.

- Hañ Ine !ku kkwáñ uí, hañ Ine !ku ttāí úí ; hañ
(7446) Ine !ku ttāí !kam̄ !a () !khoā-ttū-!kaí, ē ddóá é, ha
!hāiten !hin̄ hí ; au hañ ka hañ ðì, !kuílá !kãñna,
ha !kou ss'o ha. Hañ Ine !ku úí, hañ Ine !ku ttāí
!kam̄ !ā !khoā. Hañ Ine !ku !hañ !è, au !kuíláken
(7447) () !ku !ā, hañ Ine !ku !hañ !kē !kí !kí ssà ; au hañ

(7442') * !hó ā !kuíya ha !kuñ é.

(7443') † !kuñ !gūgūóbo ha.

Au tchueñ !kówa, hin̄ !ku !guru hí. Hé ti hin̄ ē, hi Iné ta, hi
!guru hí, í. Au tchueñ ya !ká, hí kóá Iné 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, *Ihan-kass'ō* says, *Ikuikyerri*. 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 †k̄ā † au llkhóú
 llkwāĩ, hañ tne lku lgúru lklíkí ha, au hañ !gúru lkam̄
 úĩ llkhóú llkwāĩ, aú ha.

- (7448) Inúlnútátten () ē ssiñ llkūā, hiñ ē tne ssañ llkēĩ
 llkóro, au hiñ ta, llkóro llkwāĩ sse llañ, llkhōā sse †aúki
 huátten hi. †

V.—41.
 B.

!KUIIA-GA KKUMM; !GĀ-KA KKUMM.

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

- (3942) !kuíá, há óä !kóuken ttā; hañ ttā. Hññ †aúki tă
 hhĩ há, há †óäken-ggú ä á há á hi. Hññ !kóuken ttā.
 Hññ lkũ lkĩ !kwāka !kauken; hiñ ē, há hí hi.
 (3943) () Hñ †óäken-ggúken †aúki †ēñna, tí ē, há íyă, ha
 lkĩ !kwāka !kauken, í; hiñ ē, há hí hi; hañ †aúki
 tă hí há †óäken-ggú tă á há á hi.
 (3944) Hñ †óäken llñ. Hiñ llkūā ll†ē. () Hiñ kũĩ,

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

- (7447') † llañ.

Ha-ha llkwāĩ lkũ é, ē tañ llkhóú. llkhóú llkūāñ lku †llkhōā-
 ka tchueñ.

- (7448') † Ha-ka llkūākkaken ē ha ddi ákken llkhōā, í, hé ē, llk'é-ta
 kú lku-g tne llkóäken llkōúllkōúken, í; he óä sse lá llkhé, ka
 kú ddi llgā.

she smelt strongly* of the scent of the *Ḥkhōū*; she was rubbing herself, while she rubbed, taking away the smell of the *Ḥkhōū* 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 *Ḥkhōū*. (7447')

The *Ḥkhōū* (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 Ḥkēn* has not seen these things herself, but she (3942') heard that they were beautiful, and striped like a *Ḥq̄bba*, 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 ʘkē, !khwā ʘnǎʘnǎ ʘnēín, ī; !kuǎlaken ʘáuki
 †ēnǎ !khwā. Hě ʘnútarrǎ kúí, hǎ ʘkōén, tchuén
 ē, hǎ ʘkáǰai hĩ hĩ. Hě, hě á !khwá ʘnēíʘnēí ʘnēín;
 (3945) hě hě !kuā, ī. Hĩn kǐē, () !khwā ssē ʘkōén,
 tchuén ē, hǎ ʘkáǰai hĩ hĩ.

ʘkáǰai !hĩn, ī, ā ʘkaúkenkǎ ʘnēín, !k'āi ǰhwǎrra,
 ā hǎn kǎ, hǎ ssē !kǎ !kwā-᠐puǎ ʘǰǎ. !khwǎn lētǎ
 (3946) ʘnēín; ā hǎn ʘáuki †éinǎ () !khwā. Hě, hǎ ʘǎn
 !kǐ !kwā-᠐puǎ, hǎ !kǎmmain-tǐ ssā !kwā-᠐puǎ ǒ
 ʘnēín. !khwǎn ʘkōén; hé hǎ !ǰǎúǎ !kwā-᠐puaka
 éín; hé hǎ hĩ, ī; hé hǎ ttēn, ī; hě hǎ ʘǰǎ, ʘǎn ttēn;
 (3947) ā () hǎn ʘkōényǎ. Hé, hǎ ʘǎn ttēn, ī, ā hǎn táttǐ,
 hǎ há kkuǎtǎ. !khwǎn ʘkōényǎ; hé hǎ ttēn, ī.

Hě, hǎ ǰǎ !kúiten ssā, ī. !khwā †kákka hǎ ǰǎ,
 (3948) ī; tā, hǎ ʘkáǰai ʘǎn !kǐ tchá ǎ áken ǒ !kwā. () Hě,
 hǎ ǰǎ kúí: “!kwā-᠐puǎ é.” Hě, hǎ ǰǎ ʘáuki
 †kakken, ī; hǎn ʘǰǎ, hǎ !kuǎ ttǎi, ǒ ʘǰē.

Hě !khwā !kǐ-g ʘnǎū, hǎn !kuǎ ttǐn, !kuǎkaken
 (3949) !kǐ !hĩn ssā. Hě, hǎ kǐ-kúí, hǎn ʘkē: () “Tǐ
 e ʘáuki áken ǒ-g ʘnēín; tā, !gǒllgǒ !kǐ-g !nē !kǐ
 !kǎm ssa, ǒ ǰhwǎrra, ī. Tǎ, tǐ ʘáuki ddí ákkǎ ǒ-g
 ʘnēín. Hé tǐ hĩn ē, !gǒllgǒ !kǐ-g !nē !kǐ !kǎm ʘa
 (3950) ǒ ǰhwǎrra, ī.” () Tǎtǐ, hǎ ᠐puǎǰai !kǐ !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. Tíkən ē, llgöllgō lkū-g lně lkí lkaṃ llā hī
 ǝ ḡhwárra, ī. Tī ē, ttí ʔáuki ddi ʔhañnuwa, aũ
 llneín, ī, tā, hā ʔpuáḡai lkwéiten lkī lkwāka !kaúken.

- (3951) () Tíkən é, llgöllgō lkí lkaṃ llā hē aũ ḡhwárra, ī.
 Hín tátti, hā ʔpuáḡai lkī lkwāka !kaúken; tíkən é,
 llgöllgō lně lkí lkaṃ llā hē aũ ḡhwárra, ī; aũ hān
 (3952) tátti, hā () lkī lkwāka !kaúken.

- !kuílá ǎ mmáíi, hā lē ḡhwárra; hē ē, hā lkū-g lně
 ddi !gā, ī. Hā ḡoáken-ggū, hín !hōu, hín lē ḡhwárra;
 (3953) llgöllgō lkū-g lně lkí ssā hē, ī; aũ hān () lkwéiten
 lkū létā ḡhwárra. Hān lkū-g lne e !gā. Ha ḡoáken-
 ggú ssān llḡám ā ké ddi !gā, ī; ǝ llgöllgō lkū-g lně é,
 lkí ssā hē, aũ hín llná !kaūḡũ; llgöllgō lkū-g lně lkí
 (3954) ssā hē () ǝ ḡhwárra, aũ hā ʔpuáḡai lkwéiten lkū
 lně létā ḡhwárra. Hān lkū-g lně e !gā. Hē hā
 ḡoáken-ggú lkū-g lně !hōu, hín ssā; llgöllgōgen lkū-g
 (3955) lně é, lkí ssā hē, ī; aũ hín lkū llná !kaūḡũ. ()
 Aũ hā ʔpuáḡaiten lkū létā ḡhwárra; hān lku-g
 lně é !gā.

- Hā óaken llḡám lkū-g lně ssān ddi !gā; táti,
 llgöllgō lkí ssā hā oā, ī, aũ hān kañ llná !kaūḡũ, aũ
 (3956) ḡhwárra, tī ē, hā ʔpuáḡai llná hī. () Hā oākā
 !nwā, hē lkū-g lně llkóá-ken lk'ágen lhín ḡhwárra,
 ī; aũ llgöllgō !kérri lkū-g lně lkí ssā hē ǝ ḡhwárra.
 Hān lkū-g lně llḡám ddi !gā llkóá-ken; hé taũ laityi,
 (3957) hān () llḡám lkū-g lně ddi !gā; ǝ hān táti llgöllgō
 lkí ssā hē, ǝ ḡhwárra. Hī-tā tchwí-tchwí lkū lēyā

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.

- hã ḡhwárra, hě létā. Tehuēñ ikū lēyã hã ḡhwárra,
 (3958) hiñ táti, hě ikú ę !gã. () Hé ti hiñ Ině ę, hě-tã
 tehuēñ lē ḡhwárrã, ĩ; aũ hiñ táti, hě ikū-g Ině ę !gã.
 !lkāgen lhiñ ḡhwárra, !kě!lkēyã !nwã; hé-tã tehuēñyãñ
 Ině !k'āgen lhiñ ḡhwárra, ĩ.

V.—55.
L.

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

(Dictated, in 1878, by !han†kass'ō, who heard it from his mother,
 !ḡábbi-an.*)

- (7095) Ha† !kuañ hã óá ka, !āiti !kaulkaú hó, ha !nu!nuñtu,
 tā, ha !kã-᠐puá Inã ḡárra !ku !᠑āo !há; † au ha
 !kã-᠐puá !han !ku ĩ !ḡũñ-ã ha !kã-᠐puá Inã.
 (7096) Hé ti hiñ ē, () !āiti hã Ine !kaulkaú hó úi ha
 !nu!nuñtū; au !āitiken ta ha kkũ, ha ᠑áuki sse ĩ; han
 ā, Ine !kã ssiñ.
 Hé ti hiñ ē, !āiti Ine !kaulkaú hó, ha !nu!nuñtu ;
 (7097) he, ha hã Ine !kērri-ĩ, au ha () ttũ; au hã-hã, há
 ā, ka !āiti ĩ; tā, ha !kã-᠐puá Inã ḡárra !ku !᠑āo !há;
 au ha !kã-᠐puáken !ku ĩ !ḡũñ-ã, ha Inã; au !āitiken
 !ḡũñ, hō úi !kúken tssóroken.

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

† N !kuañ ā, ᠑áuki †en-nã ha !kě; tā, !k'é !ké ē, ᠑áuki
 !kwīya kã ha !kě; tā, !ḡwé-!Inã-ss'ō-!kē, !ké !ku é; hé tiken ē, hi
 ssiñ ddi !kan-ddi, ĩ.

‡ Han !ku ĩ †i, ti ē, ha !kã-᠐puá Inã-ka ttũ ē óá; au ha
 !kã-᠐puá Inã-ka !kúkaken !ku ē !ḡũñ óä.

things entered that spring, because they (the people) were frogs. () Therefore it was that their things (3958) went into the spring, because they were frogs. The mats * (grew) out by the spring, like the arrows; their things grew out † by the spring.

V.—35.
L.

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

He ‡ formerly wished (his) wife to cut off his (7095) ears, for his younger brother's head had surely been skinned §; whereas his younger brother's wife had only shaved his younger brother's head.

Therefore, () (his) wife cut away his ears; (7096) although (his) wife had said that she would not do so; he was the one who insisted (upon it).

Therefore, (his) wife cut off his ears; and he was screaming, on account of his () skin, while he (7097) himself had been the one who wished the wife to do so; for his younger brother's head had surely been skinned; whereas his younger brother had merely had his head shaved; while (his) wife shaved, removing the old hair.

* Mats of which the Bushmen make their huts (made from (3958') a thick grass or reed?).

† These things that grow by the springs belonged to the first Bushmen, who preceded the present race, *!kweiten ta !kēn* says. Her mother told her this.

!χwé-!nā-ssē-!k'é is the name of the Bushmen who lived first in the land.

‡ I am one who does not know his name, because the people (7095') were those who did not utter his name to me; for, they were men of the early race; therefore, they did foolish things on account of it.

§ He really thought that the skin of his younger brother's head was off, while it was his younger brother's head's hair which had been shaved away.

V.—70.
L.

THE †NÈRRU AND HER HUSBAND.

(Dictated, in June, 1879, by Ihañ†kass'ō, who heard it from his mother, Iχábbi-an.*)

- (8507) Iχwè-llnā-ss'o-!kuí ||kuḡān há óä Ihañ-a †nèrru.†
†nèrru lne Iku !kō|kō † lé ||khō ||χē, au ||hò, au
(8508) gwaíya Ikhá ||χē. Ha há lne ||á Ihāiten ||χē; ()
hĩ lne !kūiten.

- Hĩ lne !kágen kã ||kuā, au !gáüē, hiñ kóä gwāi ;
au han tátti, ha Iku ī llná hĩ gwāi. Há a ||khuētēn. §
Hé tíken ē, há lne llná hĩ gwāi. Hé tíken ē, ha
(8509) há lne ||kuā, () ī, au !gáüē. Gwaí lne Ikhĩ ||χē ;
ha lne lé ||khō ||χē au ||hò. || He gwaí lne ||χā, hañ
Ikhí ||χē-kō. Há lne lé ||khōū ||khō ha, !ē ||khōū
(8510) ||khō ||χē, au !gáüēta ||χē. Há () lne ||χā, há úi,
ha lne ||gáüē ||χē-kō. Há lne ||χā, ha lně lní ||χē-
kō, ha lne ||khuētēn ha. He, há lne ||χā, há Ikhĩ ha.

(8524') * N †i, tí ē, Iχábbi-an' !kóite, !kóite, !kóite-kō χóá ss'ō ē, óä
!kūēĩ kú, hiñ †kákka hã.

(8507') † †nèrru ||kuḡān há óä ē !kuí; hé ti hiñ ē, () !χwè-llnā-ss'o-!kuí

(8508') !kū ā Ihañ-a ha.

(8507') † Hiñ tátti, hi !é|é ||khō ||χē, au ||χētēn !kĩ !k'āū, hiñ lné ta,
hi !kō ||χē.

(8508') § ||khuētēn = ||kón.

(8509') || !kuí gwáirten ā !é|é ||khō ||χē au ||hò; au !kuí !āitiken lně ā,
!ká!kañna au ||hò, há ā ka, ha ssiñ χúttēn tí !ē ||χē. Ha ||kuḡān
Iku ||khóē ss'o ||khá-tú, au !kuí !āitiken lne ||kōū ss'ō.



!χό^á gwāi, male porcupine.

!hán-kass'ō, Jan. 26th, 1879.



!χό⊙μυά, young porcupine. ‡ncrru, birds.

!hán-kass'ō, Moubray, 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 !χ^habbi-an'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 lne lē !k'aūn llkhǒ ha. Há lne lē !k'aūn llkhǒ hǎ,
 (8511) he () llhò-g* lne !k'aūn.

He, ha lne ūi, ha lne llgáüē llχē kō. Ha lne lnī
 llχé kō; há lne llkhuētēn ha. Há lne lkhī ha. He
 (8512) ha há lne kúí: “lnáki !k'oūssi, † n̄ () !uhí llkhǒ
 llχē á.” He laíti há lne kúí: ‡ “Ssi tañ ḡáuki
 lkweítēn !kō, ssi tssí !nūiñ, ssí ē †nèrru llneĩñ.” §

He, ha há lne kúí: “Ákki, ákki ā !k'oūssi, n̄ !uhí
 (8513) llkhǒ llχē.” He laíti há lne kúí: “Á kañ () ddḡä

!kú sse llkhóē llkhǒ llē llχē au !k'aū; tā, ssi ḡáuki
 lkweítēn !kō ssi tssí !nūiñ.” He, ha há lne kúí:
 “Ákki ákki ā !k'oūssi, n̄ !uhí llkhǒ llχē.” He laíti

(8514) ha () lne kúí: “Á kañ ddḡä !kú sse llkhóē llkhǒ llē
 llχē, au !k'aū, a sse ttuñm llχē.”

He ha há lne kúí: “Ákke ā !nūiñ, n̄ !uhí llkhǒ
 (8515) llχē!” au hañ há !kárro tsütten hho ssā () !nūiñ.

laíti !kūiñ!kūiñ ē ssiñ !uhí ss'ō !k'oūssi, ll hiñ há lne

(8511') * Ñ llkūgñ †i, tí ē, waíta llhò llkūgñ ss'o óä é.

† !nūiñ-⊙puoñni hañ !ku é. Ttú ā !kwaī, hiñ lné ta !k'oūssi ā.

(8512') ‡ Hañ †ka†kakkēn.

§ Ñ llkūgñ †i, tí ē, hí-ta llneĩñ llkūgñ ss'o óä !kwaīya; tā,
 hi llkūgñ lne !kwaīya; tā, hi llkūgñ llnaú, hí lne é ḡē'eñn, hiñ
 ḡáuki ttám⊙puā !kwaīya.

(8515') ll Ñ ḡáuki †eñn ákka; tā, !k'é ē n̄ !kí hi, hí !kú ē !kūēidá; hiñ
 tā, †nèrru !kūiñ!kūiñ há óä !uhí-ss'ō !k'oūssi.

(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'òüssi.

‡ She spoke gently (*i.e.* did not sing here). (8512')

§ I think that their houses must have been numerous; for they were numerous; for, when they are little birds, they are not a little numerous.

|| With other earth. (8514')

tórro !khě.* He, ha há lne kúí: “ Ũ wwé! ñ lhá,
 (8516) wwé hĩ! Ñ kóǎ sse lne tē lkì?” au laítikēn há ()
 ũĩ, laítikēn há lne ta—

“ Ssí ē ɸnērru llneín,
 Ssí tañ ɸáuki lkweítēn !kǒǒ,
 Ssí tssí !nuín.
 Ssí e ɸnērru llneín,
 Ssí tañ ɸáuki lkweítēn !kǒǒ,
 Ssí tssí !nuín: ”

(8517) au hañ () há lne ttáĩ tau ddā ā lkuín!kuín. Hañ
 há lne ta—†

“ Ssí ē ɸnērru llneín,
 Ssí tañ ɸáuki lkweítēn !kǒǒ
 Ssí tssí !nuín.”

(8518) Hé tíkēn ē, ha ǎǎ há lne llau, hañ ss'ō,‡ () hañ
 há lne kúí: “ llkóényǎ tí ē, llkáǎai ssiñ llkuá !khě
 ta hĩ, au !khwé !kauéten ē !ǎwan !kuí; § tá, llkáǎuken

(8519) lhouken ɸáuki ɸwǎ ɸhañnūwa. Á kuñ () llkóén,
 tí ē, !khwé !kauéten ē !ǎwan !kuí !kěya !k'auñ llñ
 !khwé.” Hé, ha ɸpuǎǎai há lne !kwǎi !khě; ha
 ɸpuǎǎaitēn há lne llkóén. Hañ há lne kúí:

(8520) “ ɸpuǎǎai () llkuāñ ā, lguāñ kañ !khéya ssà.” Hé
 tíkēn ē, ha ǎǎ há lne kúí: “ Ñ llkuāñ ka, ú sse lne
 llkóén; llkáǎuken lhouken ll llkuāñ ddóá ddí !kǒũ,

* Hañ !ku ss'ō.

(8517') † Hañ !kúttā llā, au ha !kǎm̄ llā llneín.

‡ Ha llkuāñ !ku ss'ō llneín.

(8518') § Ha ɸpuǎǎaitēn ā, ha llké ha, ha-ka !kúttēn!kúttēn.

(8520') ll Ñ llkuāñ ɸí, tí ē, ha lku llké ha ɸpuǎǎai 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 †nèrru,
 We are not used to put earthy Bushman rice
 (Into) our back's kaross;
 We, who are of the house of †nèrru,
 We are not used to put earthy Bushman rice
 (Into) our back's kaross:"

while she () walked on replacing her entrails. She (8517)
 sang—‡

"We, who are of the house of †nèrru,
 We are not used to put earthy Bushman rice
 (Into) our back's kaross."

Therefore, her mother, when sitting,§ () exclaimed: (8518)
 "Look at the place to which (thy) elder sister went
 to seek food, for the noise of the wind is that which
 sounds like a person;|| for, (thy) elder sisters'
 husbands do not act rightly. Thou dost () see that (8519)
 the noise of the wind is that which sounds like
 a person, singing to windward." And her daughter
 stood up; her daughter looked. She (the daughter)
 exclaimed: "(Thy) daughter () is the one who (8520)
 falling comes." Then her mother said: "I wish
 that ye may see; (thy) elder sisters' husbands ¶ do

* I do not know well (about it), for my people were those who (8515')
 spoke thus; they said that the †nèrru's entrails were formerly
 upon the little kaross.

† She was sitting down.

‡ She went along singing, as she went away home (to her (8517')
 mother's home).

§ She was sitting at home.

|| Her daughter was the one of whom she spoke, (of) her (8518')
 singing.

¶ I think that she was speaking of her daughter's husband. (8520')

(8521) u hi ɽáũ ē ɪlkā, hĩ ɪlkuákka; () hiñ lhañlhañ lē í, ú hĩ ɪlkuákka.”

Hé tíken ē, ha há lne ɪkúχe ɪkèn ɪla ha ɔpuáχai; hañ lne ɪlañ ɪkanñ ɪnwā ha ɔpuáχai ɪk'óussi; * hañ (8522) ɪkanñ ɪuhí ɪkhō () ha ɔpuáχai ɪkuññlkuññ, au ɪk'óussi, he ha lne ɪhiñ ɪkwé ha ɔpuáχai, hañ lne ɪkōũ ki ɪkhé ɪla ha ɔpuáχai au ɪneññ; hañ lne ɪlañ ɪkí lē ha ɔpuáχai au há-ka ɪneññ.

(8523) Hé tíken () ē, ha há lku-g lne ɪgáraka, † au ha ɔpuáχai; au ha ɔpuáχai ɪhá lne ta, ha ssé ɪāiti, hañ há lku-g lne ɪgáraka. Hé tíken ē, ha ɔpuáχai

(8524) ɪháñ lku-g lne ɪkùit̃en () ɪkām ɪla há-ka ɪk'é, au ha há lku-g lne ta, ha ɔpuáχai ɪhá ɪkú sse ɪkùit̃en; tā, hi ɽáuki ɪlkuákka. Hé tíken ē, ha ɔpuáχai ɪhá há

(8525) lku-g lne ɪkùit̃en, () au hiñ ‡ lku-g lne ɪleññ ss'ō.

THE †NÈRRU, AS A BIRD.

(Described by lhañ†kass'ō.)

(8525) †nèrru ɪnúnu kañ lku ɪyérri-ɔpuá. †nèrru gwāi-yáken ā, ɪkú ɪlkhóā tōi; hiñ ɪhóāka u tōi gwai.

(8525½) †nèrru ɪāitiken ä ɪkú ɪkùita, () u tōi ɪāiti. Hé tíken

(8521') * Ha χóāka ɪk'óussi ɪkánñ, ē ssiñ lku ss'ō, he, ha ssiñ ɪku ɪkúwa hĩ.

(8523') † ɪgáraka = ɪkwāā, “angry.”

(8525') ‡ †nèrru; †nèrru ē ɪkwāiya.

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 ʔkhóá tōi; au hiń tátti, †nèrruka túkən
lhóáka, †nèrruka lkākakən ʔkùita.

Hi ʔkuań iku hĩ tchueń e ʔeʔeń ʔkweítən iku
hĩ hĩ, he, hi iku ttam̃ttam̃ hĩ, au ʔk'áũ.

V.—72.
L.

THE DEATH OF THE ʔKHÁÛ.

(Dictated, in July, 1878, by Ihan†kass'ō, who heard it from his
mother, ʔááhi-ań.)

(7206) ʔkháũ ʔkuań há òä ka—

“ Tā,

Ñ kwañ tań kań ʔā,

ʔk'áũ lhiń,

ʔguru-ʔnā ka ʔkaō.

“ Hé,

Ñ kwañ tań kań ʔā,

ʔk'áũ lhiń,

(7207) () ʔáé-ʔkhwāi ta ʔkaō.

“ Tā,

Ñ kwañ tań kań ʔā,

ʔk'áũ lhiń,

ʔguru-ʔnā ka ʔkaō.

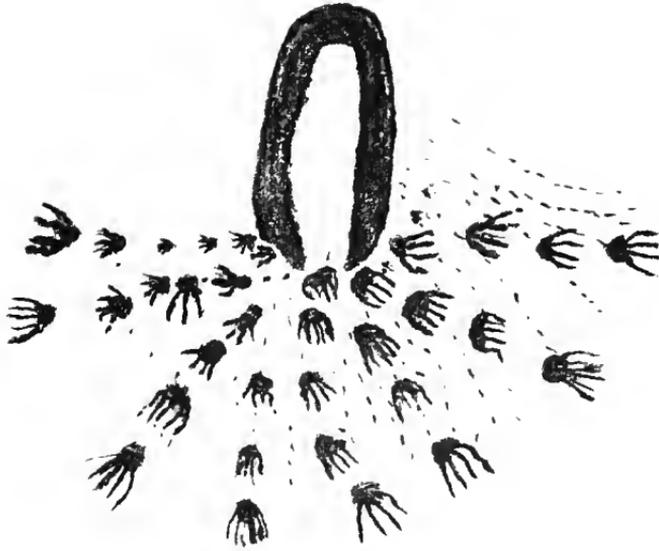
“ Tā,

Ñ kwañ tań kań ʔā,

ʔk'áũ lhiń,

ʔáé-ʔkhwāi ta ʔkaō.”

(7208) He, ha há ʔnāũ, au hañ ʔk'áũ lhiń, () ʔkaũgen ʔne
kúĩ, ʔáábu ʔkhó ha, au hañ ka ha ʔk'áũ lhiń; au
hañ ʔkuań ssō óä ka, ha ssúkən ʔk'áũ lhiń, ʔkaũ ka



The porcupine's footprints at one of the entrances to its hole.

!han+kass'ō, Sept. 4th, 1878.



1.



2.

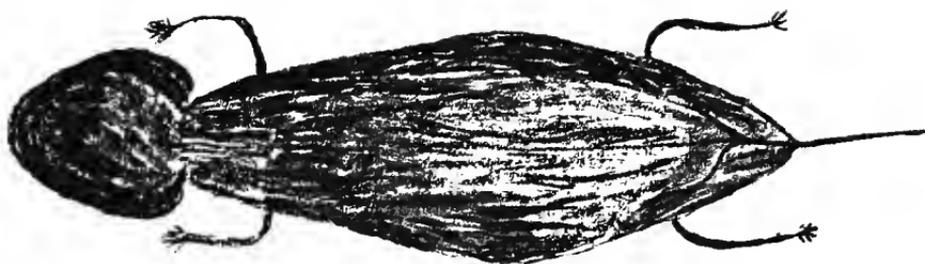


3.

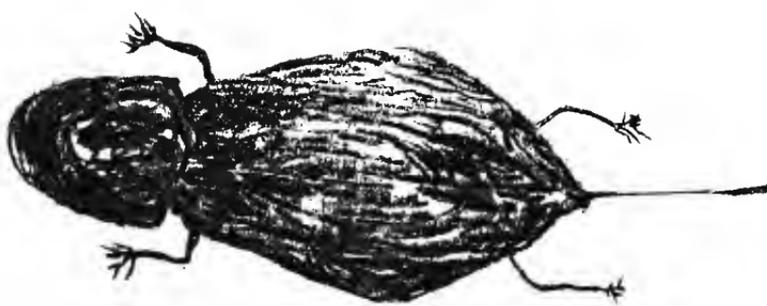
Mountains into which the !khū (a lizard of the Genus *Agama*) was changed when cut into two pieces.

1. !guru-lnd. 2. !χé !khwōi. 3. !χé !khwōi ta !kū ka ti-⊙puá.

!han+kass'ō. 1878.



1.

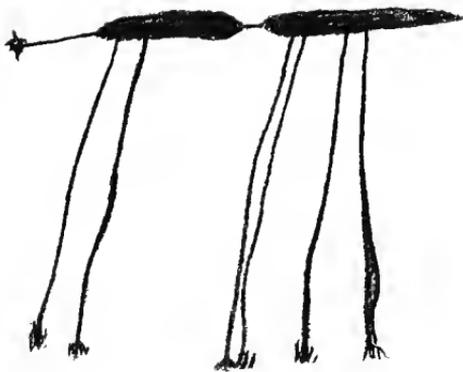


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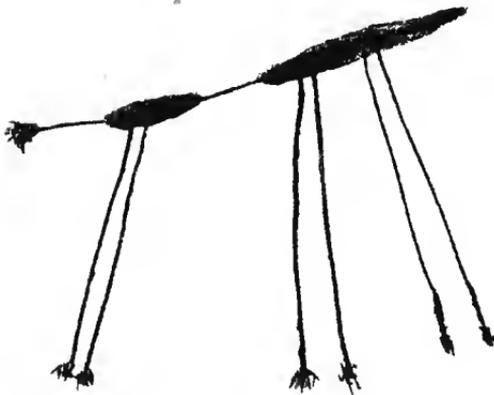
Lizards of the Genus *Agama*.

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

Díá!kwǎín, Maroh, 1875.



2.



1.

1. *Wággen gwái*, male mantis.
2. *Wággen láityl*, female mantis.

Diákwéin, March, 1875.

They make grass nests on the ground, by the root of a bush.

When not breeding, they are found in large numbers.

V.—72. L.

THE DEATH OF THE LIZARD.

The Lizard * formerly sang— (7206)

“For,
I therefore intend to go,
Passing through,
!gúru-!nā's pass.

“And,
I therefore intend to go,
Passing through,
() !χ̣é-!khwáí's pass. (7207)

“For,
I therefore intend to go,
Passing through,
!gúru-!nā's pass.

“For,
I therefore intend to go,
Passing through,
!χ̣é-!khwáí's pass.”

And, when he was passing through, () the (7208)
mountains † squeezing broke him, when he had
intended to pass through; for, he seems to have
thought that he would spring through the mountain
pass, which was like this (the narrator here showed

* The !kháú was a man of the early race. He is now a lizard (7206')
of the genus *Agama*. “Chiefly found in rocky and sandy places.
Many species distributed all through South Africa.”

† These mountains are large ones, near !titten!hiú.

!kãø, ē í u. Hé tíkən ē, !kaügen lne ī lkī ā, !kaügen
 (7209) lne tssī kúí ǀD'ápp () ā. Hé tíkən ē, ha ǀnwāntu
 lne kukkúí,* hiñ ǀkōō, !khé ǀā, hiñ lne ddī !gúru-ǀnā;
 au ha !khwī-túken lne kukúí, hiñ ǀkōō, !khé ǀā, hé ē,
 lne ddí !ǰé-!khwāi.

REMARKS ON THE PRECEDING STORY BY THE
 NARRATOR.

- (7210) N̄ lku #ī, tí ē, ha ss'ǀ òä ggaūwa !hù, ha sse ssá
 ǀnǎǀnǎ !hù. Tā, n̄ ǀkuǰñ #ī, tí ē, !khwáitən!khwáitən
 tetten̄ni-an̄ ē ǀkóētā !hù, hi ǀkuǰñ ss'ǀ ē, ha òä
 (7211) ggaūwa hǐ, () ha sse ssá ǀnēn̄ hǐ. Hañ ǀkuǰñ ss'ǀ
 òä ggaūwa !kaügen-!kǎ!kǎ, ha sse ssá ǀnēwa (*i.e.*
 ǀnēn̄ hǎ). Tā, n̄ #ī, tí ē, !kaügen-!kǎ!kǎ ā !hīn̄ au hē
 (7212) tí. Há ā, hǎ ǀnǎu, au ha !k'aū !hīn̄ () ssa, hañ lue
 !uhí !khé ssā !kōū, ha sse ǀkáitən ǀǰí !khé !kuǰ ǀǰǎǰu,
 he ha ǀkóáken̄ !āi ǀnǎ-ǀkuár̄ra; he, ha ǀkóáken̄ kǎñ
 (7213) tàtten̄ ǀkóē ǀā !kaügen-!kǎ!kǎ; () !kaügen-!kǎ!kǎgen̄
 ā, ha lne !āi ǀá ha; há ā, hǎ lne ǀnǎñ ǀnēna; há ddóä
 ā, n̄ #ī, tí ē, ha ss'ǀ òä ddóä ggaūwa ha. Hañ !kwā,
 au hañ ss'ǀ òä ggaūwa hǎ.

(7209')

* Hiñ lku ī !kǎbbuken̄ ttāi.

the first and second fingers of his left hand in a forked and almost upright position). Then, the mountains caught him thus (putting his fingers close together), the mountains bit, breaking () (7209) him. Therefore, his forepart fell over* (and) stood still, it became !gúru-ínā; while his hinder part fell over (and) stood still; it was that which became !ǰé-!khwá.

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-!kuárra (a certain river), and he would go quite down, along (the river bed) to !kāugen-!kǎ!kǎ. () !kūugen-!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-TĀ !KÚTTĒN!KÚTTĒN.

(3237)

Há hă hă,
 Há hă,
 N̄ ā lkú!nuĩn †nō ñ,
 N̄ ā hhā̄ ǰāũ !kūǰě;
 Tā, lkú!nuĩn lkū ā !kūǰě,
 Há hă hă,
 Há hă.

(3238)

N̄ ā lkú-g!nuĩn †nó ñ.
 () ʔá ʔā ʔā,
 ʔá ʔă,
 N̄ ă lkú!nuĩn †nó ñ,
 N̄ ă, hhā̄ ǰāũ ddóä !kūǰě,
 ʔá ʔă ʔă,
 ʔá ʔă,
 N̄ a kkúmuĩn †nó ñ,
 Gwáttāũ * hhā̄ ǰāũ ddóä ʔúǰe.
 ʔá ʔā ʔā,
 ʔá ʔă,

(3239)

() ||gwáttĒn ă lkū!nuĩn †nó hă,
 Há ā, hhā̄ ǰāũ ddóä !kūǰe,
 ʔá ʔā ʔā,
 ʔá ʔă,
 GwáttĒn ā hhā̄ ǰāũ ddóä ʔúǰe,
 Hă ʔāũki ddóä khwíyă.

(3238')

* The Cat has three names, viz., ||gwáttĒn, ||gwáttāũ, and ʔítĒn. Here it "sings with the upper part of its mouth" (making ʔ). *Aũ hăñ táttĒ, hă lk̄-kkō ē ʔítĒn.* "For, it feels that its other name is ʔítĒn."

VI.—42.
B.

THE CAT'S SONG.

Há * hă hă, (3237)

Hă hă,

I am the one whom the Lynx derides,
I am the one who did not run fast;
For, the Lynx is the one who runs fast.

Hă hă hă,

Hă hă.

I am the one whom the Lynx derides.

() ᳵá ᳵā ᳵā, (3238)

ᳵá ᳵă,

I am the one whom the Lynx derides.

I am the one who could not run fast,

ᳵá ᳵă ᳵă,

ᳵá ᳵă,

I am the one whom the Lynx derides,

“The Cat could not run fast.”

ᳵá ᳵā ᳵā,

ᳵá ᳵă,

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

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

ᳵá ᳵā ᳵā,

ᳵá ᳵă,

“The Cat is the one who could not run fast,
It was not cunning.

* Here the cat opens its mouth wide in singing. (3237')

- Hă ddôä gébbitengëbbiten;
- (3240) () Kā, kkú-gmuñ kkū ā kwákkă,
 Gwáttă-ken ʔáukī kwákkă.
 Gwáttă-ken kkwán * khwíyă.
 ʔá ʔā ʔā,
 ʔá ʔă.
 Gwáttēn ā kkú-gmuñ kkákkēn hă.
- (3241) () Há ā hhā ʔāu ddôä !kūʔe,
 Há ssīn ddôä khwíyă.
 Kā, kkú-gmuñ kkú ā khwíyă.
 Hágglă hággla hággla
 Hágglă hággla,
- (3241½) () Héggle héggle héggle,
 Héggli,
 Héggli héggli heggli
 Héggli ñ!

 VI.—44.
 B.

THE SONG OF THE !GUITEN.†

- (2158) !káuögen, !káuögen,
 !káuögen, !káuögen!

(3240') * *kkwán* stands for *!kūñ* here.

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

ᵛá ᵛā ᵛā,

ᵛá ᵛǎ.

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.

Hágglā † hágglā hágglā

Hágglǎ hágglā,

() Héggle héggle héggle, (3241½)

Hégglí,

Héggli héggli héggli

Héggli ñ!

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.

!kǎúwa !guítēn,*

!kǎúwa !guítēn! †

!kǎúwa !guítiti,

!kǎúwa !guítiti!

VI.—45.
B.

THE SONGS OF THE BLUE CRANE. ‡

1. §

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

“ !gāra !ku swēnya ñ !kúlnā,
!gāra kañ swēnya ñ !kúlnā,
!gāra hañ || swēnya ñ !kúlnā,

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

(2159') † Hǎñ !kúttēn tí ē, !kuǐń sshǒ †ī tí ē, !kuǐń ssě !ká há, ǎu
!kuǐńyǎñ ǎúki ssě !ká há; tā, há ā !kǎúwǎ !guítēn !nwǎ
(!guítēn-kkō !nwǎ). Há !kǔ á, há !kuǐń ǎúki tá !ká há; tā,
!kuǐń !kǔ ā, kǎ !kúken ǎu !kǔ; ǎu há !kǔ-g !ně llā !gǎúǎ ttā
‡g(e)ōu, ǎu há ǎúki ttǎñ !kǔ; ǎu !kuǐńyǎ !ně ddúrru !ǎúǒńńí,
ǎu !kuǐńtǎ !kuǐ.

‡ 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.

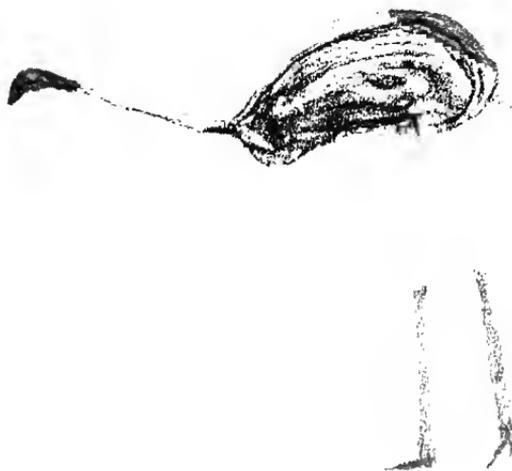
(2156') || Ha !kēn !kwāi, hǐñ !kwāiyǎ; há !kēn !kǔ !kwāi. !gāra
tsǎǎítakēn !kwāiyǎ, !gāra !kēn !kwāi. Tíkēn !kél!kēyǎ há
tsǎǎú !kwāi, há tsǎǎítēn ē !kwāiyǎ, hǐñ é.



!k'ò |áiti, blue crane, female.

!k'ò gwáí, blue crane, male.

!háñkass'ò, March 2nd, 1879.



T6i |áiti, female ostrich.

!háñkass'ò, Jan. 20th, 1879.



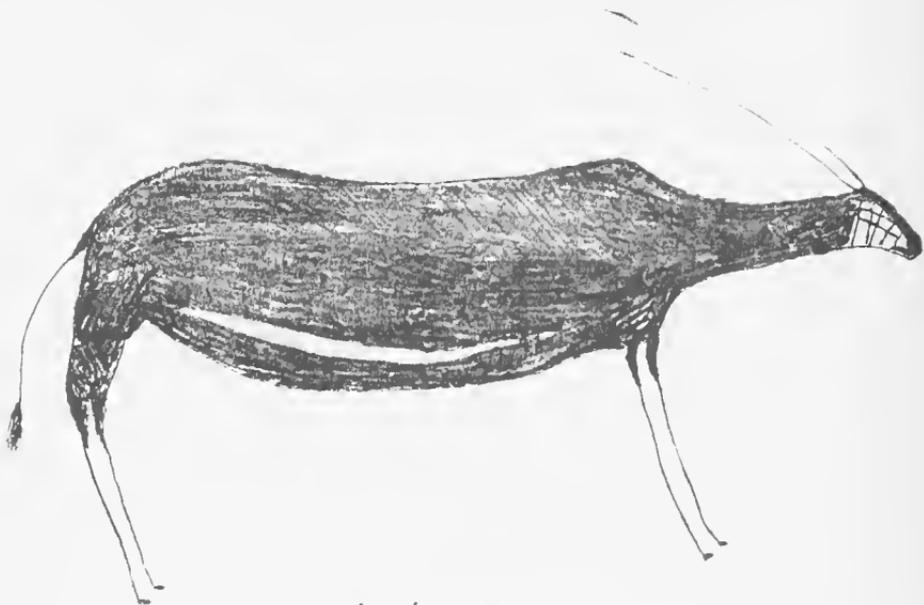
Ilnei-Ilnei. Huts (Bushman huts).
Maitikase's, Sept. 8th, 1878.



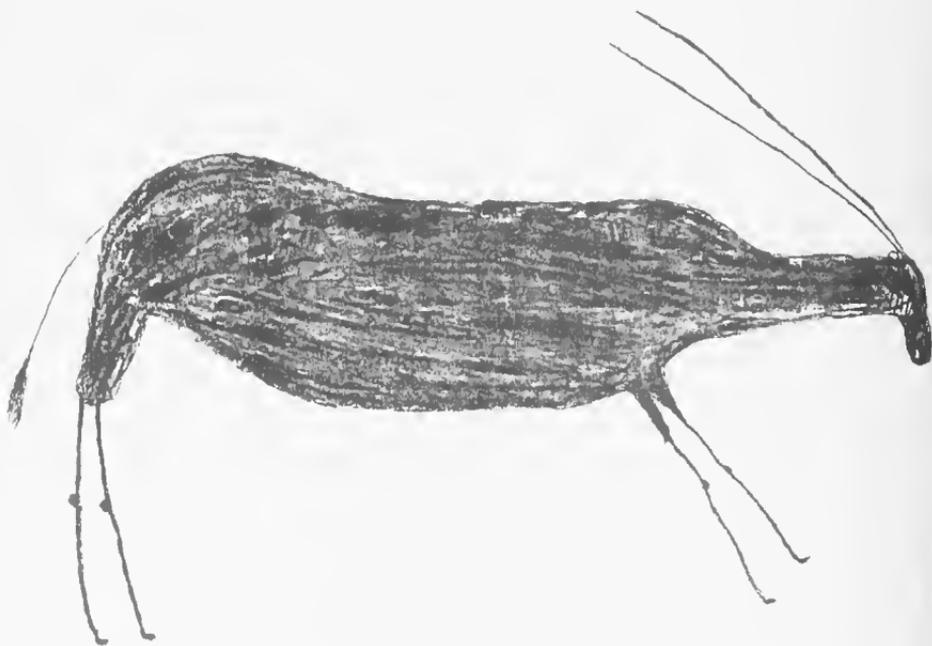


!khwá ká chóro; or, water-bull.

(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.

Dialkwoŋin, 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 tsäxáú*) *ā !kwāi*, "one *lgára* berry," and *lgára*
(or *lgára tsäxáiten*) *ē !kwāiya*, "many *lgára* berries." The *lgára*
is a part of the *lnā*, or "krieboom", the berries of it, as far as
I can understand. They are said to be round, white, and "hard"
(i.e., they have something hard inside them). The outside flesh
is sweet. They are eaten by the Koranna and the Bushmen. The
women go to the "krieboom", pick the berries, put them into
a bag and take them home to eat, first mixing them with other
berries. They do not eat them unmixed, on account of their teeth,
as they fear that the sweetness of the berries might otherwise
render their teeth unfit to chew meat well.

lgāra kañ swēnya ñ ||kūina.

(2156)

() lgāra kañ kán lkè hhó,
 rrrú kañ lkè hhó;
 lgāra kañ kán lkè hhó,
 rrrú kañ lkè hhó,
 kañ kán lkè hhó;
 lgāra rrrú kañ lkù hã.”

2.

(*When running away from a man.*)

(2157)

||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,
 Rrrru rrra,
 Rrru rrra,
 Rru rra!

The berries are upon my shoulder.

() The berries are up here (on its shoulder),* (2156)

Rrrú are up here;

The berries are up here,

Rrrú are up here,

Are up here;

The berries rrrú are put away (upon)it(its shoulder)."

2.

(When running away from a man.)

A splinter of stone which is white,† (2157)

A splinter of stone which is white,

A splinter of stone which is white.

3.

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

A white stone splinter,

A white stone splinter.

4.

(When it flaps its wings.)

Scrape (the springbok skin ‡ for) the bed.

Scrape (the springbok skin for) the bed.

Rrrru rrra,

Rrru rrra,

Rru rra!

* *Ikábbó* 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.

† *Ikábbó* explains that the bird sings about its head, which is (2157') something of the shape of a stone knife or splinter, and has white feathers. He says that Bushmen, when without a knife, use a stone knife for cutting up game. They break a stone, knocking off a flat splinter from it, and cut up the game with that. The Grass Bushmen, *Ikábbó* 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) Inútárräken !kútten; !kút-tā llā, ttā kǎu !kútten;
Inútárräken ttā kǎu !kút-ta llā ǎu !gwāi—

“ !gwāitárrä,

!gwāitárrä,

!kámmain!kámmain ho Inútárrä au llkǎu;

Inútárrä ī kükúǐ,

Hǎn †kō shiñ shā;

Hǎn kkoǎñ !hiñ,

Hǎn !kuárrē !gwāi,

!gwāi llē,

!gwāin !kí !gwāi.”

Second Version.

(2160)

!gwāitara,

!gwāitara,

!kámmeñ!kámmeñ hhó Inútara,

Au Inútara !uhítta llkǎu.

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 !GĀUNŪ,
AND ESPECIALLY BY BUSHMAN WOMEN.

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

- (5668) !lgárraken *-!kwaítenttū ǰǎ !lkhōũ bbérrī-ssīn?
‡kũ-ǰám † kǎn !lkuǰǎn á !lkhōũ bbérrī-ssīn.
- (5669) () Á ǰǎ !lkhōũ bbérrī-ssīn?
‡kũ-ǰám kǎn !lkuǰǎn á !lkhōũ bbérrī-ssīn.

VI.—83.
L.

SIRIUS AND CANOPUS.

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

- (8468) N !kóite Ttuǎi-án !lkuǰǎn !ku ā, ka ssiin !kéya !kí
!kóáǰǎ. Há !né ta—
“ !kùtten-!khōũ !
!kùtten-!khōũ !
Kǎn dábbba !ká
!kóä-gú !
- (8469) () !kóä-gú
Kǎn dábbba !ká
!kùtten-!khōũ !
!kóä-gú
Kǎn dábbba !ká
!kùtten-!khōũ !

(5661') * !lgárraken !kú ǰ “úintjes”; !ǰám-ka-!k'éten !kén hí.

(8729') † The word ‡kũ-ǰám 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 †*kū-ḡaḥ* † is the one which opens.

() Dost thou open? (5669)

The †*kū-ḡaḥ* is the one which opens.

VI.—83.
L.

SIRIUS AND CANOPUS.

My (step)grandmother, *Ttūā-āḥ*, 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 (8729')
Mowbray in August, 1879.

!kùtten-!khōu
 Kan dábba !ká
 !kōā-gú!"

(8470) au n̄ !kóite ǎ tátti, () !χù * wa é.

VI.—91.
 L.

THE SONG OF THE KWA-KWÁRA.†

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

(6139') N̄ !kwí-○puǎ,
 !ká !hóǎ n̄ !nā.
 N̄ !kwí-○puǎ,
 N̄ !kwí-○puǎ,
 !ká !hóǎ n̄ !nā.

(6139) Ō ssi !kū-g !ně !khwétēn hhó hǎ, ha !ku-g !ně
 !khōu !kúí; hǎ !kū-g !ně: "Wára !khaũ, wára

(6140) !khaũ, wára !khaũ, !khaũ !khaũ, !khaũ, () wára
 !khaũ, wára !khaũ, !khaũ, !khaũ, !khaũ, !khaũ!"
 Han !naũ, ō ha !khē !k'ǎũ, hǎn̄ kǎ: "ǎ wǎ, ǎ wǎ,
 ǎ wǎ, ǎ wǎ!" ō hǎ !khē !k'ǎũ.

(8469') * Ssi !kuañ kǎ kǎ !χù, au há ǎ !kwaĩya.

† *Eupodotis afra*, Black Koran, Knorhaan (Brandkop).

Sirius
Winks like
Canopus!"

While my grandmother felt that () food was (8470)
abundant.*

VI.—91.
L.

THE SONG OF THE BUSTARD.

My younger brother-in-law, (6139')
Put my head in the fire.†
My younger brother-in-law,
My younger brother-in-law,
Put my head in the fire.

When we startle it up, it flies away; it (cries): (6139)
“*Wára ʷkhāu, wára ʷkhāu, wára ʷkhāu, ʷkhāu ʷkhāu,*
ʷkhāu, () wára ʷkhāu, wára ʷkhāu, ʷkhāu, ʷkhāu, (6140)
ʷkhāu, ʷkhāu!” When it stands on the ground,
it says: “*Ǻ wǺ, Ǻ wǺ, Ǻ wǺ, Ǻ wǺ!*” when it stands
on the ground.

* We are wont to say ʷχǺ, when food is abundant. (8469')

† When the “Knorhaan Brandkop” was still a man, his head
was thrust into the fire by his brother-in-law, in order to punish
him for having surreptitiously married a sister. Since then he is
only a bustard.

VI.—101._{L.}THE SONG OF THE SPRINGBOK
MOTHERS.*

(Dictated, in June, 1879, by lhán†kass'ō, who heard it from his mother, l'xábbi-án, from her mother, †kaḿmì, and from his stepgrandmother, Ttuāi-án.)

- (8561') Wái ʘuǎʘuárraken há kǎ—
 “Á-á hñ,
 Wái-᠐puǎ wwě,
 ᠐puoiñya kǐ.
 Á-á hñ,
 Wái-᠐puǎ wwě,
 ᠐puoiñya 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 ʘ,
 l'xùru kañ lké ʘ.
 l'xùru é,
 l'xùru é ʘ,
 l'xùru kañ lké ʘ.
 (6138) l'xùru, hǎñ Ḍáuki lně ʘuhī, ǒ !kuñ'íkũ-g lně ssañ
 hōä hǎ á, ha-ka ʘlhò, ǎũ ʘgā. 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!náz*.

kkóän úi äũ ḡá, ĩ; hǎn lkũ-g lně !kō ḡhò. Hě ē,
 hǎn lkũ-g lně ḡā, hǎn ttēn, o hǎn ḡauki lně !uhī.
 He, ssī-g lne !kágēn kau ḡáué !kĩkĩ ḡhò. Ssīten
 ḡauki lně lnī ḡhò.

VI.—108.
 L.

THE BROKEN STRING.*

(Dictated, in July, 1875, in the Katkop dialect, by Dǎ!kwǎin, who
 heard it from his father, ḡā-ťtīn.)

- (5101) !k'é kǎn ddóä ē,
 !kañn !kwā kā !nūññ.
 Hé tiken ē,
 (5102) Tí lně () !kwě úǎ kkā,
 ĩ,
 Ö !nūññ ā ddóä !kwā kā.
 Hé tiken ē,
 Tí-g lně ḡauki ttǎn-ǎ kkā,
 Tí kǎ ssín !kwěĩ ttā kkā,
 ĩ.
 Tā,
 Tí lkũ-g lně ttǎ bbōken !khéyǎ kā,
 (5103) () Ö !nūññ ā !kwā kkā.
 Hé tiken ē,
 Tí ḡauki !ně ttǎ ḡhǎnnūwǎ kkā,
 ĩ.

* The above is a lament, sung by ḡā-ťtīn after the death of his friend, the magician and rain-maker, !nūññ!kũ-ťēn; 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 Ihán†kass'ō, who heard it from his maternal grandfather, Ts'ātsā.)

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

“ Hñ-ñ, hñ;

Ñ !khi !kouken ē ḡwǎ;

Hñ-ñ, hñ.

Ñ !khi !kouken ē ḡwǎ;

(8556) () Hñ-ñ, hñ;

Ñ !khi !kouken ē ḡwǎ.”

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

“ Hñ ñ, hñ;

Ñ !khi !kouken ē ḡwǎ;

(8557) () Hñ-ñ, hñ,

Ñ !khi !kouken ē ḡwǎ.”

Au ñ !kóinyà ka, ssi sse ḡù ũ !kaũ!kaũru,† há !né
ta, !nū!numma-!kwitēn hǎ kǎ kǎ—

“ Hñ-ñ, hñ;

(8558) () Ñ !khi !kouken ē ḡwǎ;

Hñ-ñ, hñ;

Ñ !khi !kouken ē ḡwǎ.”

(8555') * !kui ā hĩ en ē !kui!kuiíta, há !ne !ku !khau!kháu !kām hĩ,
há !ne !ku !nu!numí !hǎ hĩ. Ñ †ĩ, tí ē, !kwitēn !kúita; hé tí
hiñ ē, ñ †ĩ, tí ē, há !kě ss'ó ǎ “ Wit-mond”.

!nū!numma-!kwítaken !ku ǎ !khé!khé. !kuiḡten !ku ā !nū!numm

(8556') !kwitēn, kóḡḡññ !kwitēn. () Hé tíken ē, há e !kótta-kkóë.

(8557') † Ssi !kwi-ĩ, !kaũ!kaũru !nǎ, au ssi !ḡwítēn !nǎ.

VI.—109.
L.

THE SONG OF !NŪ!NUMMA-!KWĪTEN.

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

“!nü!numma-!kwiten is a beast of prey. A man was the one who gobbled eggs, swallowed down eggs. () Therefore, he was [his name was] !kötta-kköë.” 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’o (V.—56. L.). (8556’)

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

- He, ha ine túi !khwá-ᵒpuà ᵑwā llná, ha ine llkōū
 hǎ, au !khwá-ᵒpuà ᵑwā llná, ha ine llkōū lkam̄ llā
 (8559) () ha, llkhǒ lᵑuerrī ha, lᵑuerrī !khé llā llnéin,
 ā !khwá-ᵒpuà ᵑwā llná ha. Há lku-g ine ssùkɛn,
 ssúkɛn tè llnéin. Há lku-g ine kúū llníp(p),* au
 (8560) !khwá-ᵒpuǎ, há lku-g ine ssùkɛn kǐ () lhin̄ llā ha.
 Há lku-g ine llá, kkoún̄ té hǎ. Há lku-g ine ttáǐ.

* The second *p* is almost whispered here.

And (when) he hears a little child crying there, he follows the sound to it, while the little child is crying there, he, following the sound, goes to () (8559) it, approaches it stealthily, approaching stealthily, reaches the hut, in which the little child is crying. He springs, springs into the hut. He catches hold of the little child, he springs, taking () it away. (8560) He goes to swallow it down. He departs.



A BUSHMAN FAMILY.

Photographed at Salt River in 1884.

**B. HISTORY (NATURAL AND
PERSONAL).**

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

VII.—66.
B.

THE LEOPARD AND THE JACKAL.

(Dictated in 1871.)

- (354) Kóroken ॥χ¹au lki ॥kauē, au ॥kauēten ॥kā wāi.
Kóroken 1ne ॥χ¹ei ॥χ¹ei, hañ 1ne tañ-ī ॥kauē aũ wāita
(354') ā. () Hañ bór¹ō, hañ tañ-ī, aũ hañ tátti ē kóro
lkū ē. Hē ti hiñ ē, ha lkū bōr¹ō, hañ ॥kwañ tán-ī,
hañ tatti kóro lkú ē. Hē ti hiñ ē, ha lku bōr¹ō aũ
ha tán-ī, hañ ॥kwañ ká ॥kauē ā ha ā, ha si hā, ha
si ॥χ¹am hā.
- (354) () Hē ti hiñ ē, ॥kauēten 1ne ॥koeiñ í, ॥kauēten
1ne lkī ha, ॥kauēten 1ne ts'ī lkūken ha, hañ 1ne hō
(355) ha, hañ 1ne ॥añ lkí lē ha au lkúbbi; () hē ti hiñ
ē hañ 1ne ॥naú tí 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 †ehni, ha ॥guóna,* au ha ॥kuā ॥à;
(7237) hañ 1né ta: “ā, ā, ā,” () au ha ॥kuā ॥à; hé tíken
ē, hí tá, ॥χ¹oā tss'āin, ī, au hi tátti, hí ॥kwāiya;
au wāita ॥kaúka ॥χ¹amki ɣwā, au hi χ¹oāken-ggúwa
ɣwā. Hi χ¹oāken-ggū 1né ta: “ā, ā, ā,” wāita
(7236') * Au ha tátti, ha †neñmi ki ॥à ॥khwā; ha 1ne ॥guóna, au
॥khwā ॥gwíten.
(7240') Tí ē, n ॥kē ॥kē ss'ō au wai, ī, hiñ ē, n ॥uhāi, 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 jóákeṅ-ggũ Iné ta: “ǎ, ǎ, ǎ,” au hi !guóna. Waíta !kaúka Iné ta: “mè, mè, mè, mè,” au hi jóákeṅ-ggũ Iné ta: “ǎ, ǎ, ǎ,” au hi !guóna lle tóuken.
- (7239) Hé tíkēn ē,* í ta kú: () “llkélkē wē! ákeṅ lku a túi, tí ē llnuń, hĩ é, hiń lku !ǰwā tss’ǎin. Hé tíkēn ē, n lku ka, n ssiń ssuén tí é. Tā, hń waíta gwái
- (7240) ē !khe tā, hĩ é, ssā lku Ine ttá, !kòu ttin ssé () tóuken ù; au hĩ tátti, n lku-g Ine ttā; he, hi ǰáuki Ine Iní n; hi koā lku-g Ine ttá, !kòu ttin sse tóuken ù, au ú-g Ine llún llá ù; hĩ koá lku-g Ine ttá, !kòu ttin sse tóuken ù.”

VII.—[70a.
B.

HABITS OF THE BAT AND THE
PORCUPINE.

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

- (4378) Mǎman †kǎkkǎ kē, tí ē, llǰétten † llǎu ö llǎu-ǰuken † llǎu hǎ kǎn llǎ, tí ē, hǎ llkuā-ǎ ttín hē, llǰéttaken ǰáuki ssā, tā llǰétten lku llǎ hǎ, ö hǎ
- (4379) llkuā-ǎ ttín. () Tí ē, hǎ-g Ině !kúitēn, ĩ, hiń ē, llǰétten Ině !ké ssǎ hǎ !kōǎ, ĩ; hiń ē, n Ině †ēń-nǎ, tí ē, llǎuǰǰ óǎ ss’ö !kúityĩ.
- (7238’) * Hé tíkēn ē, !ǰám-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’) † llǰétten lkē kkō e !gōgen.
‡ llǎuǰǰ, !ǰō, 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) Máman̄ ʘkēyā kē ā, tí ē, ñ̄ lně ssín̄ !kōässě () llgáũǰũ, ǝ ká lnā llǰétten̄; hín̄ ē, ñ̄ llkuǰān̄ lně †ēñ-nā, tí ē, llgáũǰũ llkuǰān̄ llkhóā lně ssā; tā, llǰétten̄ llkuǰān̄ lne ssā. Hě-g ñ̄ lné ssě ʘáuki ʘpuóin̄, ī; tá-g ñ̄ lné
- (4381) ssě () llkháũ ā llgáũǰũ; tā, llgáũǰũ llnāũ, há-g lně lkō ssā, ñ̄ lně ddí kúí tá ʘpuóin̄, ñ̄ lně llǰóro llum̄m̄ llgáũǰũ; tā, llgáũǰũ lkí ẽ tss'ā ā, há kǎ llnāũ, ǝ há
- (4382) lkō ssā, há-g lně () ttāī lkótten̄ í; o há kǎ i ǰǎ ssě †ēññ llǰkē ā, há ssā ā; ǝ ha kǎ há ssě lkũ ssā lē !kóā, ǝ í lkũ létā ʘpuóin̄. Hé tíken̄ ē, há ttāī
- (4383) kúí ttā ʘpuóin̄ ǝ í-í, ī; ǝ hǎñ̄ kǎ há ssě () lkũ ssé, ǝ í létā ʘpuóin̄, há ssě !khōũ tí ē, la óā ddóā !kǎ lkí há, ǝ !kóā, tí ē, !kuí ddóā ā llkuítŷā há ǝ !kóā. Hě há-g lné lkũ llnāũ, !kuítten̄ létā ʘpuóin̄,
- (4384) () hǎñ̄ lkũ kwákkēkkwákki lhín̄, ǝ hā !khōũwǎ !kuí !kw'áí. Hé tíken̄ ē, ha ka lkũ á hǎ, í ddí kú tá ʘpuóin̄, ǝ ha kǎ há ssě !khōũ, tí ē, †gōũwǎ lnũ é, ī.
- (4385) () Hé tíken̄ ē, máma kǎñ̄ †kǎkkǎ kē, ñ̄ ssě llnāũ ǝ kǎ kǎ-ssā ttāñ̄ ʘpuóin̄, ñ̄ ssě lně †ēññ, tí ē, llgáũǰũ llkuǰāñ̄ ā, ttāī lkótten̄ ñ̄; hǎñ̄ llkuǰāñ̄ ā,
- (4386) ttāī ʘpuóin̄ ñ̄. () Ñ̄ ssě llnāũ, ǝ kǎ kǎ-ssā ttāñ̄ ñ̄ kǎñ̄ ʘpuóin̄, ñ̄ kóā ʘáuki ʘpuóin̄; tā, llgáũǰũ ssā, ǝ kǎ ʘpuóin̄ llná. Hě llgáũǰũ lkũ kkwákkē-
- (4387) kkwákkē lhín̄, ī; ǝ kǎ lkũ létā ʘpuóin̄. () Ñ̄ ʘáuki lně †ēñ-nā llǰkē ā llgáũǰũ ssā, ā; ñ̄ lkũ-g lné kǎ ñ̄ †í, llgáũǰũ ʘáuki ddóā ssā, ǝ llgáũǰũ wā lkũ lké-kō ssā; hǎñ̄ lkũ-g lně ssāñ̄ ttāī, ǝ kǎ létā ʘpuóin̄.
- (4388) () Hě tíken̄ ē, ñ̄ ʘáuki ssě ʘpuóin̄, ī, ñ̄ ssě †ēññ

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 llgāũχũ. Tā-g ñ llnāũ, ǒ kā Ǿpuǒinyā, ñ Ŷáuki ssē #ēññ lki ssē yā.

(4389) Hé tíken ē, ñ kā llnāũ, ǒ kā llkuĩtyā llgāũχũ, ñ () Ŷáuki Ǿpuǒin, ǒ kā !kóässē lki llgāũχũ; llgāũχũ llkwā lnē ssē, ǒ kā !kóässē lki yā; ñ lnē lnĩ lki !kuĩtyā, ǒ kā tá llkā tí ē, ñ ā Ŷáuki Ǿpuǒinyā.

(4390) Tā, máma lkĩ ā lkwēiddáken, () #kákka kē, ñ Ŷáuki ssē Ǿpuǒin, ǒ ká kĩ-ssā ttāñ Ǿpuǒin; ñ ssē llkēllké tí ē, táta kā ddi hē, hē táta lnē !kóässē ákken

(4391) llgāũχũ, ī. Hē tíken ē, táta kā #ēññ, () lki ssē llgāũχũ, ī, ǒ hāñ tā llkā tí ē, hā !kóässē llgāũχũ. Hē tíken ē, hā kā #ēññ lki ssē llgāũχũ, ī; ǒ há kki-ssá ttāñ Ǿpuǒin, hāñ Ŷáuki tá Ǿpuǒin; ǒ hāñ

(4392) tá llkā tí ē, hā ká hā () #ēññ llškē a llgāũχũ ssā, ā.

Tā, hé tí hē lki ē, máma-ggũ #kákka kē ī, tí ē, ñ lnũ Ŷāũ llškōēn, tí ē, llgāũχũ lkũ ē ttss'á ā Ŷáuki
(4393) ttāĩ ǒ llkuañná; tā, hā lkũ ttāĩ ǒ llgā; tā, hā () lki Ŷáuki lnĩ ǒ llkuañna. Hē tíken ē, hā ttāĩ ǒ llgā, ī; ǒ hāñ tā llkā tí ē, llgā lkĩ ā, hā lnĩ ā; hāñ lkũ-g llnāũ, ǒ hā ttāĩ ǒ llkuañna, hāñ lkũ lélé

(4394) Ǿhōkĩ, ǒ hāñ tā llkā tí ē, () hā tsāχáitēn Ŷáuki tá #háññwā. Hé tíken ē, hā lnē lélé Ǿhōken, ī, ǒ hāñ tā llkā tí ē, hā tsāχáitēn Ŷáuki tá #háññwā.

(4395) Tā, hā tsāχáitēn lné tá !kúityā. () llgāgen ā, hā llškōēn ákken ā. Tā, hā lkĩ #ēñ-nā, tí ē, hā llškē, hā lkĩ ā, hā lnĩ ā; tí ē, hā ttāĩ hē, hāñ lnĩ Ǿhōken, ǒ llgā, ī.

(4396) Tátaken kǎñ #kákka ke, ñ ssē () llnāũ, ǒ kā llkuĩtyā llgāũχũ, ñ ssē llnāũ llškē á !kōgen 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

- (4397) !χuõnni ā, hǎn ā, ñ lně #ěñnǎ, tǐ ē, !w̄kē ā !lgaũχukən
 !kuĩtən ā, !lkuǎñ é. Tátakeŋ () kkĩssě ñ ǒ
 !kuǎ!kuǎttən; ñ sse !lnǎũ, ǒ kǎ !lkuĩtən ss'ō !lgaũχũ
 kǎ !kóǎ, ñ ssĩn !kóǎssě !kuǎ!kuǎttən; tǐ ē, !kuǎ!kuǎttən
 (4398) !kóũki, hĩn ē, ñ !kóǎssě kwǒkkwǒn hě. () Tǎ,
 hé tǐ hě ttúkō ē, !lgaũχũ !lnǎ hě; hě !kuǎ!kuǎttən
 !kóũkĩ.

- Ñ ssĩn !χǎm ttā-ĩ !khwé. Tchueñ ē, ñ ssĩn !kóǎssě
 hě, tǐ ē, tǎta !kwēĩ-ddǎkən, kkĩssě ñ, ĩ; tchueñ ē ñ
 (4399) ssĩn () !kóǎssě hě. Tátakeŋ #kǎkka kě ā, tǐ ē,
 ñ ssě Ŷáuki !kóǎssě !khwé; tǎ, !lgaũχũ Ŷáuki ę tssǎ
 á kǎ hǎ ssě !kuĩtən !kǎũ !hĩn !khwé. Tǎ, hǎ kǎ
 (4400) !kũ !kuĩtən !kǎǎ ssǎ, !khwé () !lhǎttenttũ, ǒ hǎ
 tá !lkǎ tǐ é, hǎ kǎ hǎ ssĩn !khōũ. Hē tǐkən ē, há
 kǎ ttā !χwǎttən !khóǎ !khwé, ĩ, ǒ hǎn tǎ !lkǎ tǐ ē,
 hǎ kǎ hǎ ssĩn !khōũ; tǎ hǎ !nũ!nũtu !kĩ !kũ ē, #kǎkka
 (4401) () hǎ ā, tǐ ē, !ǎ !nǎ hé tǐ.

- Tátakeŋ kǎn #kǎkka kě, ñ ssě Ŷáuki ttũ !lwēĩ, ǒ kǎ
 !lkuĩtyǎ !lgaũχũ; tǎ, tssǎ ā Ŷáuki ttǎmssě ttũ,* hǎ é.
 (4402) Ñ Ŷáuki ssĩn !χǎm !kóroken !lwēĩ; tǎ, !lgaũχũ ()
 ę tss'á ā Ŷáuki ttǎmssě ttũ, hǎ é. Hē tǐkən ē, í kǎ
 !kũ ttǎmssě ssueñ Ŷwǎnnĩ, ĩ; ǒ ĩ, tǎ !lkǎ tǐ ē,
 ĩ !hǎmmĩ, tǐ ē, í ssǎn ǒǒ !lnǎũ, hǎ ǒǒ ttǎ ssǎ, hǎ
 kóǎ lně ǒǒ ttũ.
 (4403) * Tss'á ā !nunttũ Ŷáuki !kĩ !kǎǎ, hǎ kǎn !kũ é. Hē tǐkən ē,
 ĩ Ŷáuki tǎ !kóroken !lwĩ, ĩ; ǒ !tən tǎ !lkǎ tǐ ē, tss'á ā, kǎ hǎ
 ssě !kũ !lnǎũ, ǒ ĩ kkĩ-ssǎ #ĩ, tǐ ē, ĩ Ŷáuki !kóroken !lwēĩ-yǎ, hǎn
 !kũ-g lně ssě ttũ.

Way turns back, I should know that it is the time at which the porcupine returns. Father () taught (4397) me about the stars; that I should do thus when lying in wait at a porcupine's hole, I must watch the stars; the place where the stars fall,* it is the one which I must thoroughly watch. () For this (4398) place it really is which the porcupine is at, where the stars fall.

I must also be feeling (trying) the wind. Things which I should watch, father in this manner taught me about, things which I should () watch. Father (4399) said to me about it, that I should not watch the wind (*i.e.* to windward), for the porcupine is not a thing which will return coming right out of the wind. For, it is used to return crossing the wind in a () slanting direction, because it wants to smell. (4400) Therefore, it goes across the wind in a slanting direction, because it wants to smell; for its nostrils are those which tell () it about it, whether harm (4401) is at this place.

Father used to tell me, that I must not breathe strongly when lying in wait for a porcupine; for, a thing which does not a little hear,† it is. I should also not rustle strongly; for, a porcupine () is (4402) a thing which does not a little hear. Therefore, we are used gently to turn ourselves when sitting; because we fear that had we done so (noisily), as it came, it would have heard.‡

* The porcupine will come from the place at which the star (4397) seemed to fall.

† A thing whose ears hear finely it indeed (?) is. Therefore, (4403) we do not rustle much on account of it; because (it is) a thing which, even if we thought that we had not rustled much, would hear.

‡ If the porcupine had heard, it would have turned back. (4402')

VII.—127.
L.

THE IKĀ-KAŪ AND THE WILD CAT.

(Dictated, in January, 1878, by Ihan̄kass'ō.)

(6085') Ha Ikuān kā kā: "Tchā, tchā, tchā, tchā," au há ųwēi Iguátten; au ha Inā Iguátten, au Iguátta tā, Ɔpuoin̄ tā; he, ha Ine ųwēi Iguátten, ī.

ųeųen̄ kkuítā Ine Ikuó ha, hi-ta kūwà-g Ine ųwēi Iguátten.

VII.—148.
L.

THE BABOONS AND ǁǁǁABBITENǁǁǁABBITEN.

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

(5930) IhúIhú kkan̄ há Iní ǁǁǁabbitenǁǁǁabbiten, ǃ hān̄ Ihín Ihū ē hā ssin̄ ǁǁǁannūgū Ikaṃ Iā hē. Hān̄ há Ikaṃmaṃnya

(5931) ttāmberrē, hē Ihú á hā á hē. Hē IhúIhú há () kūi: "Ikoín̄ ǁǁǁabbitenǁǁǁabbiten kkan̄ Ikē Ikhóā Ikuítten Iā; iten̄ ssē Ikaṃ Ihó hā, ī ssē Ikaúken̄ ttāttten Ikaṃ hā."

IhúIhúken̄ há Iku Ināu, ǁǁǁabbitenǁǁǁabbitan̄ kā hā
(5932) Iokē hē, () hān̄ Ikuān̄ hā ttúttū hē, tí ē, hē Inó ttē ddā. Hē ǁǁǁabbitenǁǁǁabbiten hā Iokē, hē ǁǁǁǁǁǁ ká

IhúIhúhān̄, ī.† Hē IhúIhú há Iku Ikoāken̄ Ikhóē
(5933) Ikaṃ ssā () ǁǁǁabbitenǁǁǁabbiten; hín̄ hā IkwāIkwā

(5930') * ǁǁǁabbitenǁǁǁabbiten told this himself to DfāIkwāin, ųó-bbō, Ikuṛu ggāu (a cousin), Inuru, and IkwāIhú, when they were children.

(5932') † "Ú kan̄ kákkēn̄ n̄, uken̄ Ixwényā; ų ǁǁǁǁǁǁ Ikhó Ikoū." IhúIhúken̄ Iku-g Inē Iųwāin̄ hā, tí ē, hā kkuérriten̄ hē; hān̄ Iokē, tí ē, hē ǁǁǁǁǁǁ Ikhó Ikoū. Hé, hē Iku IkwāIkwā Ikaṃ Ikhāiten̄, ī; hín̄ Iku Ikaṃ Ihó Iā ǁǁǁabbitenǁǁǁabbiten.

!kaṃ ||khāiten ē, hē kīē ssē ssá, !kaúken-ǎ ||ǰábbiten-
||ǰábbiten, í.

Ihúlhúkǎ !kaúkǎn ||ǰám ssā; hīn há ttáukǒ kkǎn
(5934) !kēyǎ () hē óken-ggu, ā: “Tāta-ggú-wwē ! ũ kkóó
ssē á ssi ā, ||ǰábbiten||ǰábbiten lnā, ssi ssē ||gwíten í.”

||ǰábbiten||ǰábbityǎn há lnāu, há tūi, tí ē, Ihúlhúkǎ
(5935) !kaúken !kwēiddǎ, í, hǎn () há ka hǎn †í, ‘Ǻ ǰá ssē
ttē !kǐ, ñ dǐ? ó Ihúlhú †áuki ttámssē !kwāya.’
Hǎn há kǔ-kkúiten †í, ‘Ǻ kkǎn ssē ||kāiten lnā, ñ
(5936) ssē !kau ssīn lnā; Ihúlhú ssē !kuǎ !kǔ () !ǰāi !kǐ
!khóē ñ ó lnā.’

Hē Ihúlhú !kuǎǎn há !ké ||ǎ há, ó hǎn !kau ss’ó
lnā; Ihúlhúkǎ !kaúkǎn há !kēyǎ hē !kāgen ā, hīn
(5937) há kǎ: “Amín ||kóenyǎ () ||ǰábbiten||ǰábbiten
lnā gwāi; iten óǎ ssǎn †um̄m ó í ||gwíten lnā, ó
||ǰábbiten||ǰábbiten lnā; tā, ú !kǔ ē, ||kóen, tí ē, hē
!kwēi ũ, í, hé-tǎ !kwǐ!kwǐ; hīn !khó, hē †áuki ssǎn

(5938) () oróko !kúrru.” Ihúlhú á há ē !kèrri, hǎn há !kē
Ihúlhúkǎ !kaúken; hǎn há kǔ-kkúí, hǎn ttúttú Ihú-

(5939) Ihúkǎ !kaúken, Ihúlhúkǎ !kaúken () lnó †āu ||kóen, tí
ē, ||ǰábbiten||ǰábbiten ē !kèrri, há, hē ē !kaúken, hē
!kǔ ē, kǎ hē há ||ēi ||ǰábbiten||ǰábbitenkǎ tǐkentiķen?

(5940) Hīn †kákken kúí !ǰwǎǎn hē !kè-⊙puǎ é; há () hē
kíē !kǔ ē, ||ēi há-kǎ tǐkentiķen. Hīn lnó †āu ||kóen,
tí ē, hē ē !kǐ!kèrriiten !kuǎǎn !kǔ ē, ssē !kǐ!kǐ ||ǰábbiten-
||ǰábbitentǎ tǐkentiķen; hē ē !kǐ!kèrriiten.”

(5941) () Hē ||ǰábbiten||ǰábbiten há ku-kkúí, hǎn †í,
‘Ǻ kǎ ssē ttē !kǐ, ñ dǐ, Ihúlhú ssē ǰúttú ñ? tā, hē

broke off sticks, with which they intended to come to beat ḪábbitenḪábbiten.

The baboons' children also came; going along, they called out () to their parents about it: "O fathers! (5934) ye must give us ḪábbitenḪábbiten's head, that we may play with it."

ḪábbitenḪábbiten did as follows, when he heard that the baboons' children were speaking in this manner, he () thought to himself, 'What shall I (5935) do? for the baboons are not a little numerous.' He thought, 'I will climb a krieboom, that I may sit above in the krieboom; the baboons will have (?) to () drag me down from the krieboom.' (5936)

And the baboons went up to him, as he sat above in the krieboom; the baboons' children spoke to each other about it, they said: "First look ye at () (5937) ḪábbitenḪábbiten's big head; we should be a long while playing there, with ḪábbitenḪábbiten's head; for ye are those who see that its bigness is like this; it seems as if it would not () quickly break." A (5938) baboon, who was grown up,* spoke to the baboons' children; he questioned the baboons' children: Did not the baboons' children () see that Ḫábbiten- (5939) Ḫábbiten was grown up—that they who were children should think that they could possess the pieces of ḪábbitenḪábbiten? They spoke as if he were their little cousin; that () they should possess his pieces. (5940) Did they not see that those who are grown up would be the ones to get the pieces of ḪábbitenḪábbiten; those who are grown up?

() And ḪábbitenḪábbiten thought to himself: (5941) 'What shall I do, (in order) that the baboons may

* The name of the head baboon, the big, old one, which goes (5932') after the rest, is !yḥār !hō !kwǎ, or "Schildwacht".

- (5942) Ikũ †kákken luhā ō ñ. Tíkēn Ikũ !χwǎñ, () hě ssě !kéi ||ōū, hě ddiā ñ.' Hě ||χábbiten||χábbiten hā kũ-kkúí, hǎñ †i, †kam̄ōpuā, ñ kǎñ ssě ǎmm̄ !kēyā
- (5943) Ihúhú ā, Ihú. Tā, () Ihúhú !kuǎñ ʒáuki ttāmsse !ham̄m̄ !kábbū; ñ ssě ||kōēn, tī ē, hě Inō ʒáú ssě !ham̄m̄, ō hē ttōā, tī ē, ñ !kēyā hě ā, Ihú.'
- (5944) Hě ||χábbiten||χábbiten () hā kũ-kkúí, hǎñ !kē, -ō hǎñ ddauddāu hě, -hǎñ hā kúí: "Ihū wwé! Ihúhú kkǎñ ddōā ē ā, hě !ná ñ, ũ kkōō ddōā ||χáúwī hě."
- (5945) Hě Ihúhú hā !naū, () hīñ kiē ttú, tī ē, ||χábbiten-||χábbiten †kákka hě ā, tī ē, Ihú ssě ||χáúwī hě, Ihúhúgēn hā Ikũ !káuru-í, í. Hé, Ihúhú hā !kúχě
- (5946) χútúí ||χábbiten||χábbiten, í; hě, () hā hā bbāí, o ||kē ā Ihúhú !ham̄m̄ !ā ā, hǎñ orókō !khole, ō !ná. Hǎñ !kúχe Ihín, ō hā bbāí Ihúhú; ō hě !kúχe !kam̄
- (5947) !ā !kōū, hǎñ () !kúχe Ihín.

VII.—75a.

B.

||KHĀ KA KKUM̄M̄.

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

- (4004) !khwǎñ ʒw'ā !ná, ō ||χē; !khǎñ !káuwā,* ō hǎñ ʒw'ā !ná; hā χóäggúken ōpuōm̄ ttā; hǎñ Ině !káu ss'ō hě, ss'ō kō ʒw'ā.

Hě !khā ttúí, ō hā ʒw'ā !ná. Hě !khā !kam̄ ssā hā í.

- (4005) Hě () hā !kí Ihín !khē, hě hā χóäkēnggú !khwí ttá hě; ō hǎñ kǎ, hā !lāú !khā; !khǎñ kǎ hā !ká hhoā hā χóäkēnggú; hā-g Ině bbū !ē !khā, í;

* Probably a contraction of !káu hā.

leave me? for, they speak angrily about me. It sounds as if () they would really attack me.' And (5942) *||ḫábbiten||ḫábbiten* 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 *||ḫábbiten||ḫábbiten* () 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 *||ḫábbiten||ḫábbiten* 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 *||ḫábbiten||ḫábbiten*; 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.

llkhān ině !kúχě lhín, ī; ☉hókakęn ině ttúko bbūbbū
(4006) lē. Hīn táti, !khwā () bbū lēya llkhā, ī.

Hě !khwā χóá ině !haū, hān á hā llχē; hān táti,
llkhā ssin sse lká hě, ǒ !khwā χá ssin bbū lēyā llkhā,
ǒ lkhē.

(4007) Hě llkhā lkū-g ině llān, lkūken ǒ lí. Hīn táti, ()
lí lkū-g ině llká lkhī yā.

Hě !khwā χóá kúí: “ī ñ tá !khwā, ǒ á χā ssin
lkuěi lkí, ā bbū lēyā llkhā, ssiten ssin sse lkūken.

(4008) Tā, ā-g ině bbū lēyā ssi llkhā, tā, () ssiten sse
lkūken, ǒ á χā bbū lēya ssi ā llkhā. Hé tí hín ině
é, ssi sse lká hā á, llχē tá !káuwi; tā, ā-g ině lkí
!k'auí ssi; ssi ssin sse lkūki; ssiten ssin sse lkūken,

(4009) ǒ á χa () bbū lēyā ssi á llkhā; á χā lkuěi lkí, ā bbū
lēyā ssi llkhā, ssiten ssin sse lkūken, ī.”

VII.—151.
L.

THE MAN WHO FOUND A LION IN A CAVE.

(Related, in July, 1875, in the *Katkop dialect*, by Dī!kwāin, who
heard it from his paternal grandfather, !χūgen-ddí.)

(4890) N !kóin !χūgen-ddí, hā kan oā kan #kákka kě,
tí ē, !kuí hā oā llnāu, !khwā kkaūwā, hā #ī, tí ē,

(4891) hā ká hā () llā lūn !kaúkā llnein; ǒ llkhān oā ā
ddā hā ā, !khwā; hā Ÿaúki sse #ēnē, tí ē, llnein
ss'ǒ sshō hě; hā sse llgū !k'ū, hā sse lkam lē tí ē
!χarra, llkhā sse lní hā.

off her parents; she set the lion on fire with it;* the lion ran away; the bushes took fire.† Because the child () had set the lion on fire. (4006)

And the child's mother afterwards gave her "Bushman rice" (because) she felt that the lion would have killed them, if the child had not set the lion on fire with grass.

And the lion went to die on account of the fire. Because () the fire had burned, killing it. (4007)

And the child's mother said: "Yes, my child, hadst thou not in this manner set the lion on fire we should have died. For thou didst set the lion on fire for us, for () we should have died, hadst thou not set the lion on fire for us. Therefore it is, that we will break for thee an ostrich eggshell of "Bushman rice"; for, thou hast made us to live; we should have been dead, we should have died, hadst thou not () set the lion on fire for us; hadst thou not, in this manner, set the lion on fire for us, we should have died." (4008) (4009)

VII.—151.
L.

THE MAN WHO FOUND A LION IN A CAVE.

My grandfather, !*χūgen-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 ʒáuki ttāmᵒpuā ē llgā, tā, hǎ lkú lēlē ᵒhōkēn; hǎn ʒáuki lnī, tí ē, hǎ ttāi, lkǎ-ǎ llā hē. Hǎn ʒáuki lnē tēn-nǎ, tí ē, lnēin ss'ᵒ sshō he.
- (4893) Hē, () hǎ kǔ-kkúí, hǎn tī, 'N kǎn ddóä ssē lkāgēn llkōēn llgáué lkáukǎ lnēin; n ssē llá lūn hē, ó kǎ lnǎ hē; n ssǎn lhaug-n lnāu, lǎué, n ssē
- (4894) lkuityē; tā lkhwā () ʒáuki ttāmssē kkāu n.'
- Hē llkhǎ óä mmāi, hǎn ssā, lkáukǎ lnēin; hǎn ssǎn lkā lkīlkī lkuí, ó lkáukǎ lnēin.
- (4895) Hē hǎ ttā, llkǎ tí ē, hǎ llkuǎn llǎm llkǎ; () hǎn lnē lkú lnāu, hǎn kǎ hǎ llkhóē ssin lkáukǎ lnēin, hǎn lnē llhōǎ, hē hǎ lkú ᵒpuoin, í; ó hǎn kǎ hǎ llhōǎ;
- (4896) ó hǎn ssin tī, tí ē, hǎ kǎ hǎ ss'ó-kō lk'óässē () lkuí; hǎ ssē lnāu, lkuí yā lé ssā, ó lkuí yǎ kǎ hǎ tī, hǎ kǎ hǎ llkōēn, tí ē, hǎ kǎ hǎ ttē hǎ-kǎ tchuén, í, hǎ ssē
- (4897) lkǎä lkuí. Hǎn llkuǎn ssin lkwēidáken, tī; hǎn () lkú-g lnē ᵒpuoin ttāi.
- Hē lkuí lkú ssā, ó hǎn ss'ó-kō ᵒpuoin. Hē lkuí hǎ lnāu, ó hǎn kǎ hǎ lé llē lkáukǎ lnēin, hǎn hǎ
- (4898) ttūi, tss'ǎ ā, hǎ lǎwǎn hǎ ttū; hē lkuí hǎ () kǔ-kkúí, hǎn tī, 'lk'é ǎ ddóä ssā, lkáukǎ lnēin, hǎn lkā lnǎ, lkáukǎ lnēin, ē ttū ó tí é?' Hē hǎ hǎ kǔ-kkúí, hǎn tī, 'Tss'á ddē ǎ ā lk'é ʒáuki lnē
- (4899) tǎkēn, () ó lk'é yā é? lk'é yǎ ǎ lkú ddóä ᵒpuoin ttáyǎ, hē lk'é ʒáuki lnē llkēyǎ kē?' Hē hǎ hǎ kǔ-kkúí, hǎn tī, 'N kǎn ʒáuki ssē lkwī lk'é;
- (4900) tā-g n ʒáuki tēn-nǎ, () tí ē, lk'é lnō é; tā, n ssē ǎmm ttāmᵒpuā lkǎn-ǎ, n ssē ttā, tí ē, lk'é kwō-kkwǎn lnō é. Tā, n ssǎn óä lkú lnāu, tss'ǎ ā lǎarrǎ, hǎ é, n kkóö lkwī 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 !kǎń, ī; hē hă ttā, tī ē, tss'ă ā lkū ttǎń
hă lkī lkúkī, hā lkū ā ă. Hé hă lkā ssē !khé lkō llă,
ī; hē hă !kǎń ákķen, ī; hē hă ttā, tī ē, llkhă lkū
- (4902) ddóá ā, () Opuóin llkhóē sshō !kaúkă llneín. Hé hă
lkū ttāmssē kkwă !χuónni, ī; hé hă lkū hă kwákken-
kwákkī lhín, ī.

Hé, hă hă llnaū, hǎń ká hă llé llkhwé-ten, hǎń hă
(4903) lnē () !kúχē llwēi, ǒ hǎń hă #ī, tī ē, llkhă ssǎń !khōu
hă lkw'ǎi ē, hă ssiń llǎń !kǎń llkhă, ī; llkhă kkōō ssē
!kúχē llgaúē hă.

(4904) Hē, hă hă llnaū, hǎń kă hă llé llkhwéten, ǒ () āu-
Opuákă ssuén é, hǎń hă ttūi llkhă, ī; ǒ llkhǎń kă
hă !khōu hă lkw'ǎi, ǒ llkhǎń lkū létă Opuóin. Hé

(4905) llkhă lkū llnaū, hǎń lkwēi lkuǎń, ss'ó-kō Opuóin, ()
!kuí lkw'ǎin lkū lē hă lnúnu; hē hă hă lkū llnaū,
!kuí lkw'ǎi ē ttǎń !kuí !khē hí hă, hǎń lkū kúí !góō

(4906) ũ !khé; ǒ !kuí lkw'ǎi ē hă !khōu hē, hē ttǎń ()
!kuí !khē hí hă; hín lkū ē, hă lkă-ī, tī ē, ttǎń, !kuí
llná hă.

Hē !kuí hă ttūi hă, ī; hē !kuí hă kkūi: “Hă kǎń
(4907) !χwă lnă ń lkw'ǎi; tā, ă llkuǎń () lkū-g lnē ā ttūi,
tī ē, !kaúkă llneín lnē lkwēiddă, ī; tā, llkhă llkuǎń
lnē !χwă !kábbē lhín, ǒ-g ń lkw'ǎi; tā, hă lkū-g

(4908) lnē !χwă tssī-ă llgaúē lkí ń, () ǒ !kaúkă llneín.”
Hē !kuí hă kŭ-kkúi, hǎń #ī, hă Ŷáuki ssē lkām llē
llneín; tā, hă lkú ssē !kūχē, tī ē !χárră; tā, hă

(4909) #én-nă, tī ē, llkhă ká hă ssē lkă-ă hă () !nwá; hă
ssǎń lkū !hāu hă llnaū, !gaúē yā !khwāyă,—ǒ llkhă

() 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.

χ̣ǎ lkhá hǎ,—hǎ ssǎ́n lkũ lhaū hǎ lḷkoēn lḷgaúē lḷnēín
 ǒ lḷgaúē.

- (4910) Hé lḷgaúē hǎ́ lkũ lkhwāi, ǒ () lḷkufṭen tṭaúkö lḷkūχ̣ě,
 ǒ hǎ hǎ́ tṭūi lḷkhǎ, tí ē, lḷkhǎ lḷkwēiddǎ, í, ǒ lḷkhǎ
 lḷgaúē lḷkí hǎ. Hé, hǎ hǎ́ lḷnaū, hǎn lḷkūχ̣ě lḷā, hǎn
- (4911) lḷnī lḷk'ē ē lḷχ̣árrǎ, hé tá lí, ē () hē lḷkē kkuń lḷkí
 hē, í. Hē hǎ hǎ́ kũ-kkúi, hǎn #ī, 'Ṇ kǎn ssē lḷkūχ̣ě
 lí ā kkiē lḷkhē, ṇ ssē lḷé lḷk'ē ē kkiē lḷkē lḷná, ṇ ssē
- (4912) lḷá lḷūn hē.' Hē hǎ hǎ́ () kũ-kkūi, hǎn #ī, 'Á χ̣ǎ
 kǎn #ī, lḷbbō-ken-ggú lḷáuki ssín lḷχ̣ǎm #kákka kē,
 tí ē, lḷkhǎ tsǎχ̣áú, hǎ́ kǎ lḷχ̣ám lḷnaū, lḷkē kō, hé
- (4913) lḷkhǒ lí ǒ lḷgā? ṇ ssē () lḷkoēn, tí ē, lí kwō-kkwań
 lḷnǒ é, ā kkiē lḷká lḷná.' Hé, hǎ hǎ́ lḷkúχ̣ě lḷkō lḷā,
 ǒ lí, í; hǎn hǎ́ lḷkoēn; hē hǎ hǎ́ lḷkoēn, tí ē, lḷk'ē
- (4914) lḷkuǎn lḷkhē lḷk'áú tá lí-ttū-lḷχ̣áú. () Hē hǎ hǎ́ kũ-
 kúi-ṭen #ī, 'Ṇ kǎn lḷkuǎn ssē lḷé lḷk'ē; tá, tí lḷkuǎn
 lḷkhǒ lḷk'ē lḷkuǎn é.'
- Hé hǎ hǎ́ lḷā lḷk'ē, í. Hé, hǎ hǎ́ kú-kúi-ṭen lḷkēya
- (4915) lḷk'ē, í: "Ú kká () kǎn #ī, ṇ lḷáú tṭāi lḷéyǎ lḷkūken,
 ǒ lḷgā kǎ tí é. Ṇ lkũ lḷnaú tí ē, lḷkhǎ lḷpuóinyǎ;
 hé tíken ē, ú lḷnī ṇ, í. Tá, ũ lḷáuki ssín ssē lḷnī ṇ,
- (4916) ǒ lḷkhǎ lḷáuki ssín lḷpuóinyǎ; () tá, tí ē, hǎ
 lḷpuóinyǎ, í, hé lḷkū ē, tí lḷkhǒǎ, ũ lḷnī ṇ, í; ṇ lḷkē-
 ssǎ ú. Tá, ṇ lḷkuǎn ssín #ī, tí ē, ṇ kǎn lḷá lḷká lḷná-
- (4917) lḷná, lḷkáukǎ lḷnēín, ǒ lḷkhǎ́n lḷǎ lḷkū () ssán lḷká lḷkí
 n̄, ǒ lḷkáukǎ lḷnēín. N̄ lḷáuki #ēn-nǎ, tí ē, lḷkhǎ lḷǎ
 lḷkóē sshō lḷkáukǎ lḷnēín; n̄ lḷkuǎn #ī, tí ē, n̄ kǎn
- (4918) lḷkǎn-ǎ lḷgaúē, tí ē, kkiē lḷkōwǎ, n̄ ssē ttē n̄-kǎ ()

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. Hé tiken ē, ń lnaū, ń ttā̄ lē-ssā !kaūkă
 lnein, ń ttūi tss'á ā !χwăń hă ttū; hē-g ń lkuăń
 (4919) lnē #ī, tī ē, !k'é lkuăń ss'ō llχām ē lkă lnă, ()
 !kaūkă lnein. ń lkuăń ttūi, tī ē, tss'ákă ttū Ŷauki
 !χwăń !kuí; ń lnē kŭ-kkúi, ń #ī, ń ssē ămm !kăń,
 (4920) ō ń Ŷauki ttē ń-kă tchueń. ń lnē !kăń, ō ()
 kăń lkŭ lkí ń-kă tchueń; hē-g ń lkuăń lnē ttāmssē
 !kăń, i. ń lkŭ-g lnē ttā, tī ē, ń lkŭ-g lnē !kăń
 (4921) lkúki; hē-g ń lkŭ ttā, tī ē, llkhă ốă ddốă ā, ()
 〇puoin, llkōē sshō. ń lkŭ-g lnē kkwă !χuōini, ō kăń
 kăń, ttā, tī ē, llkhă ốă lkŭ ddốă é."
- (4922) Hăń lnē lckēyă !k'é kkuíten ā, !k'é kkuíten ()
 lnō Ŷau ddốă ttūi, hă-kă llgăuē; hē tiken ē, !k'é
 kkuíten ssē !k'óässē llkhă; tā, llkhă kă hă ssē ssē,
 (4923) ō llkhă lkă-ā, hă lnwá. Hé, hē ttūi llkhă, i; ō ()
 llkhăń ttüttú llgăuē lkí hă. llkhăń ttüttú, tī ē, !kuí
 ā lkuăń ssin ddốă !k'é ssă hă, hă lnō ddé, ō tī ē,
 (4924) hă lkuăń !khōu, tī ē, !kuí lnwá !kw'ăi () lkuăń
 llgwí-ssin lnein á ă. Tiken lkuăń ttăń, hă lnă
 lnein á ă; hăń kă !kuí llkhōu #kă, hă ā, hă ssē
 lní !kuí.
- (4925) lgaúeyágen lkŭ !khwāi, ō llkhăń ddốă llχē () lkí
 hē. Tī ē, lgaúē lnē !khwāi, i, hín lkŭ-g lnē ē,
 llkhă lnē ttā̄, χū ttūi !k'é, i; ō hăń lkuăń ttā, llkă
 (4926) tī ē, llkōin lkŭ-g lnē lhín; hē tiken ē, hă ttā̄, ()
 χū ttūi !k'é, i; ō hăń ttā, llkă tī ē, llkōin lkŭ lhín.
 Tā, !k'é ssan lní hă; tā llkhă lkí ē, tss'á ā, Ŷauki kă
 hă ssē ssē í, ō llkōin yā !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 Dfā!kwāin, who heard it from his mother, †kaḡmē-ān.)

- (5301) Ō í !nā́nna-ssĕ ɔpuāi, íten ikwēi ɔǒ-ken, ddī; ǒ íten ká, ɔpuāi ssĕ lkūken. Tā, ɔpuāi ɔáuki ssĕ lkūken, ǒ í ɔǎ !nā́nna-ssĕ há.

Íten !nāu, tss'á ā ɔáuki !ɔǒerritā, hān ā, í hī há, ǒ í !ɔǎ ɔpuāi; ǒ íten ká, ɔpuāi ɔǎ ssīn !ɔǎm ɔwān tí ē, há ikwēi ɔǒ, í. Tā, ɔpuāi !kí !nāu,

- (5302) () í hī tss'á ā !nĕrrityā, há-kā á, tss'á-ken !kū kkōān !hīn; hān !kū-g !nĕ ɔwān, tí ē, tss'á ā, í ssīn há há-kā ā. Tss'á-ken !ɔǎm !kū-g !nĕ ɔwān,

- (5303) tí ē, tss'á ā, () í ssīn há, há-kā á, tí ē, há ká ikwēi ɔǒ, í.

Hĕ tiken ē, !k'é !kĕ!kĕrriten ká á hī ā, tss'á ā ɔáuki !nĕrrityā, há-kā há. Hĕ ɔáuki á hī hākā-kkū; tā,

- (5304) () hĕ !kū í á hī ā, há ē, hĕ †ĕn-nā hĕ, tí ē, hĕ kíĕ ssĕ !kí !gī!gī !gāuōken, !gāuōken ssĕ !khá ɔpuāi.

!k'é-ten !nāu, ǒ í !ɔǎ !khwāi, hīn ɔáuki á hī ā,

- (5305) () whāita á, ǒ hīn ttā, !kā tí ē, whāi ɔáuki ttām-ssĕ ttāi. Tā, há ka !kū !nāu, !gā kí-ssā é, hān ká !kū ttāiyā ttīn; !gāuĕ !kū !khwāi, ǒ há ttāi-á ttīn.

- (5306) Hĕ tiken ē, () !k'é!kĕrriten ɔáuki tá á hī ā, whāita á; ǒ hīn ttā, !kā tí ē, ɔpuāi ká há ssĕ !nāu, í há whāitā á, há kkō !ɔǎm ɔwān whāi; há kóǒ ɔáuki

- (5307) !kam !ĕ tí ɔpuǒrru-é; ǒ () há ttā, !kā tí ē, í há whāi ā ɔáuki ɔpuǒin, ǒ !gāgen kí-ssān é. Hān

VII.—161.
L.CERTAIN HUNTING OBSERVANCES,
CALLED !NĀNNA-SSĔ.

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

- ॥χ̣ām lně ॥kēllkē tī ē, whāi ddá hě; hě whāi tā
 (5308) ॥naū, ǒ ॥k'ōiñ yã lēyã hä, ǒ ॥χ̣óë ā () ॥χ̣arra,
 ॥k'ōiñ ॥kū ॥hín hä, ǒ ॥χ̣óë ā ॥χ̣arra, ǒ hā ttā, ॥kã
 tī ē, hā ʒaúki ssín Ǫpuóinyã. Tã, hā ॥kū ttāi-ã
 (5309) ttín, ǒ ॥gã. Hě tíken ē, ॥kě!kérriṭen ॥hamĩ ()
 hě ǎ hī whāitã ǎ, ǒ hín ttā, ॥kã tī ē, ॥khwāi ʒaúki
 kã hä ssë Ǫpuóin-ssín, ǒ ॥gã kí-ssã é. Tã, hä kã
 (5310) hä ssë ॥kãgen ॥kĩ ॥khwāi ॥gáué, ǒ hä () ʒaúki
 Ǫpuóin.

- Hě tíken ē, ॥k'é ॥kě!kérriṭen ʒaúki kã, í ssë ॥χ̣ām
 ॥kã-ã whāitã ǎ, ǒ í ॥kálkálá, ǒ hín ttā, ॥kã tī ē,
 (5311) í ॥kálkálá ē, í ssín ॥kãñná ॥hōu, () hě kō ॥nwã,
 í; hě ē, í ॥kã-í tss'ákã ǎ, í; í ssín ॥χ̣ĩ tss'á, hě í
 ॥kálkáláken ē ॥χ̣ām ॥kēllkēyã, í ॥khōuwã whāi
 ॥kw'ãĩ; ǒ hín ttā ॥kã tī ē, í ॥kálkálá ॥kĩ ē, ssín
 (5312) () ॥kãñná ǒ ॥nwã, iten ॥χ̣ĩ tss'á. Hě tíken ē, í-g
 ॥naū, í ॥kã-ã whāitã ǎ, tíken ʒwãñ, í hã whāikã
 ǎ, ǒ í ॥kálkálá-ken ॥kū ē, tí ʒwãñ, í hã whāitã
 (5313) ǎ, í. Íten () ʒaúki hã whāitã ǎ, tã, í ॥kálkálá
 ॥kū é. Íten lně kãñ ñĩ, 'Tss'á kã ā, ñ ॥kuãñ ʒaúki
 ssín ॥khōuwã tchuén ē, ñ kãñ lně ॥khōu hě.' ॥kú-
 (5314) kō ā há ॥kuãkka, hä-g lně kũ-kkú, hä () ॥kē:
 " ǎ kãñ ddóã ssín ॥kã-ã, whāitã ǎ, hín ss'ǒ ē ॥kwēĩ
 ॥kuãñ, ddĩ; tã, ñ ॥kuãñ ttā ॥kã tī ē, ǎ ʒaúki ॥kuãñ
 ॥khóã ॥khōuwã tchuén ē ॥χ̣arra."

- (5315) Hě tíken ē, ॥k'é kã () ॥kū ॥naū, ॥kuĩ ā, há ॥χ̣ã
 tss'á, hě ʒaúki ǎ hä ॥kãñmãñ whāi; hě ॥kū ǎ, hä
 ॥kú kãñ ssuén, ǒ há ʒaúki ॥hinyã, ǒ tī ē, ॥k'éyã

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) ǎ̃ lkǐ whāi, ī. Tā, hǎ lkú kǎn ss'ō, () ǒ há
 !hám̃mī tǐ ē, há ssǎn !khōu whāikǎ !kǎrra !kw'ǎ̃;
 hǐn ē, há kǎn ss'ō, ī; ǒ hǎn kǎ, há ǎ̃ ssē !khōu
 !kǎrra !kw'ǎ̃.

!NĀNNA-SSĚ.

SECOND PART.

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

(Given, in 1878, by Ihánǰkass'ō.)

- (7258') Hin lku lkù ákken tehueńta !kwágen, au hin ǎ̃uki
 hérru-ǐ, ī.

Hin !uhǐ !khoã !kwágen, au !nein ǎ̃ !khā (tǐ ē
 !nein ttú !ké-ss'o hǐ, hin !né ta, !nein ǎ̃ !khā, ī);
 he hǐ !lélé, hin tótóro !khō !kwágen, ī. Hé tiken
 ē, hǐ !né ta, !ká, ī; au hin tátti, hé tǐ hǐ ē, hǐ !lélé,

- (7260) hin tótóro !khō !kwágen, ī; () hin totóro !á !hō
 !kwágen au ǒhó (!nábbá-ǒpuá); au tǐ ē, hi !lélé,
 hin !khō!khó !kwágen, ī.

He, !kúkkō !ne kkwárreten !uhǐ !khō !kwágen
 au !lgóro; * ha !ne !nǎu, ha kkwárreten !lgwíya

- (7261) !kwágen, ha !ne () !kǎm !kwágen, ha !ne !lá tóro
 !hō !kwágen au hē tǐ.†

(7260') * !lgóro ā !kwāi "one breastbone"; pl. !lgóttē!lgóttē.

(7261') † !nein ā !kwāi, han lku lkǐ há-hǎ-ka !ká; !kúkkókēn !ǎ̃ǎmki
 lkǐ !kúkkōka !ká; !kúkkō, han !ǎ̃ǎmki lku lkǐ, há-hǎ-ka !ká;
 wai ē ha !khǐ hǐ, hǐ-ta !kwágen.

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 *!ūhārtēn* as well as *!kā*.

† 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 lne ||χ̣á, hi llnaũ, hi lχ̣áũä !kwágen kkuŋten,
 hi lne ||χ̣á, hi kkwárreten * !uhí !khõ hĩ. Hiñ lne
 (7262) llnaũ, hi kkwárreten llgwíya !kwágen, () hĩ lne
 !kam̄ tói llgõro, ē !kwákā !uhí ss'o hĩ, hi lne llá,
 t̄oro !hõ !kwágen au !kúkkō χ̣ũ !khā. !kúkkō lne
 ||χ̣ámki llnaũ, há !χ̣áũä, há lne llnaũ, !kwágen ē,
 há kkwárreten hĩ, ha lne llá, t̄oro !uhí !hó hĩ, au
 (7263) !kúkkō χ̣ũ () !khā, !kúkkōka !kã,† há lne llá, t̄oro
 !hõ !kwágen, ĩ. !kúkkō lne ||χ̣ámki llnaũ, au há
 kwárreta !kwágen, ha lne ||χ̣ámki llā, t̄oro !uhí !hó
 !kwágen, au !kúkkō χ̣ũ !khā, !kúkkōka !kã.
 (7264) He, hi ‡ lne () ||χ̣ámki, !kúkkō ā !χ̣ára, há llnaũ,

* Tssítssí hõ eñ, au !kwágen.

† !kúkkō a !khá wái, há-ka !kã.

- (7263') ‡ !kúkkō llkuḡñ é; ñ llkuḡñ tátti, ha llkuḡñ !kĩ !áti, hiñ kóä
 !kaúken. Hé !kaúken, hé ē, ha llkuḡñ !kelkam̄ma hi. Hañ
 !kãũ ä; hañ !kam̄ma !khwá á há ä, äka tí é; hañ !kam̄ma
 !khwá ā ä, há ā, äka tí é; au !kuyĩ lúttiken lne !kam̄ma !khwá
 látti-⊙puá.

- (7264') () !k'éta !kágen ḡáuki hĩ wái llgãllgãiten, au hiñ !nañna-
 sséyã !k'éta túken !nwã, !k'éta túka ssin kwē, !khĩ. Tã, í !ké
 llnaũ, i ttãñ-ĩ, tiken ḡáuki áken; tá, i ta !ku-g lne ttãñ-ttãñ,
 au í ttãñ-ĩ; au í !χ̣ĩ i !ḡáúken, au í ssé ttãñ-ttãñ. Hé tiken
 ē, í lne ttãñ-ttãñ, ĩ.

Wái !ké !kĩ !kõken-ddé. Hé tiken ē, í ta ttãñ-ttãñ, au wái.

- (7265') Hé tiken ē, !kaúken ē #eñte, ssi ḡáuki () tá ka, hĩ llgwíten,
 au wái ttú. Tã, wái !ké ta !gwáin í, he, í lne ttãñ-ttãñ. He
 wái lne !khõē !khé í, he í lne ttãñ-ttãñ, ĩ. Hé tiken ē, i ḡáuki

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 ||χámki !χáũä, ha me ||χámki kkwárreten !uhí
 ||khõ !kwágen, au tói !gõro; ha me ||χámki ssá,
 tóro !uhí !hõ !kwágen, au !kúkkõ χũ !khá.

(7265) Hin ||χámki !naũ, hi !ĩ wai, hin ||χámki () !kĩ
 !hin !kõä, au hi !kãüeten !hin !kõä; hin !an,
 χütten !uhí ||khõ ||ã, au !kúkkõ χũ !khã; hin !an
 χütten !uhí ||khõ ||ã, !ĩ. Hin ssan !kuẽñ !ẽ ||χáuken,

(7266) au !kõä, hin !kuẽñ ||χáuken, () au hĩ !χká,* hin
 !kuẽñ kí !é ||χáuken au !kõä, au hĩ !χká, au hin
 kõ-kõä, au hĩ !χká; hin !kan ddà !gõë au hi !χká.
 Hin !naũ, ||χáuken ẽ !khúru,† he ssuẽñ !k'ãũ, hin

(7267) ||χámki hhõ hĩ; hin () kóä !hóken,‡ ẽ ||χáuken !na
 hĩ; hin !an !uhí ||khõ hĩ, au !kúkkõ χũ !khã.

Hin ||χámki !naũ, !kãõkenka § !kwágen, e !kauken
 !õn hĩ, hin ||χámki, !kan!kan !χké hi; hin !an !uhí
 (7268) ||khõ hi, au !kúkkõ χũ () !khã.

Hin !naũ, !gãitenta !kwágen, hin !naũ, au hi
 kkwárreten hi, hin !kù hi, au !neĩn; au hin ta,

γénγèn wáita !kwágen; tã, i !kù ákken wáita !kwágen, au
 !ten tátti ẽ, wai !ké ta !gwaiñ !ĩ. Wáiten ||χámki !kĩ tchueñ,
 ẽ !kõken-ddé; hé ta !nau, hĩ !khéya !ĩ, i !kẽñ tññ.

(7266') * !χká ẽ !kwã.

† ||χáuken ẽ ssuẽñ !k'ãũ, hĩ !kugñ é.

(7267) ‡ Hin !ku-g me !kãũ tã wai au !hóken.

(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 *kāōken* 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. (7266')

* One hand.

† It is blood which lies (*lit.* "sits") upon the ground.

‡ They lay the springbok on the bushes. (7267)

§ Springbok's bones. (7267')

!kuiñ!kuiñ ʒáú sse ʒáouñ hĩ; au hiñ tátti, !kúkkō
ssañ ttāñ-á.

(7269) Hiñ !kí ʌā !kúkkō !khà!khà; ăũ () hiñ ta,
!kúkkōka !khwá, sse ʌá ʌōñ hĩ; tā, !kúkkō ă !khā
wái. Hé tiken ē, hi !kí ʌā !kúkkō ă, !khà!khà.
!gáitaken ē, hi kkwárreten hi; hiñ !kù hi au ʌneĩnta

(7270) !khou!khou, () hiñ ē, hi !kí ʌē hi, ʌ.

Hiñ !kāũ !kām wái !ʒă, hiñ !kí ʌā !kúkkō ă hĩ;
au hiñ ʌne !ʒăũ wái ʌkóē, hiñ ʌne kkwárreten
hĩ-ta !kwágen, hiñ kóă !khwiten, he hĩ ta !kuí ʌáti

(7271) sse () !kù hĩ, !kuí ʌáti sse !kuákken, !kuákka ha
ă ʌhó!hó, ha sse ʌá !kě ă tchueñ, au há kkuóbbō
!kām ʌa !kúkkō; ha ʌne ʌań, ă !kúkkō ă hĩ; au !kuí

(7272) ʌáti !kuákka ha ă, wái ttúka ʌhó!hó. () !kuí ʌáti
ʌne !kuákka ha ă hĩ; hań ʌne ttúerre hĩ, ha ʌne ʌé
té hĩ, au ʌhó, he, ha ʌne !kām ʌa !kúkkō.

Hĩ ʌne ʌań, ă !kúkkō hĩ; he !kúkkō (!kúkkō ʌhá)
(7273) ʌne ʌʒámki ă ha ă, ttò, he !kiya; hań ʌne () ʌʒámki
!kōũ ʌkē ʌhára, au ttò; au !kúkkóken tátti ē, ha
à !kúkkō ʌhó!hó.

Hé tiken ē, !kuí gwái ʌne ʌʒámki à !kúkkō á,
(7274) ha-há-ka () ʌhó!hó, há ā gwái, há-ka ʌhó!hó.

* 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 lne ||ǰamki à ha ā, !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 ()
 lne !kuī ha, au !gǎo!gǎo.

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

(7270') Hiń ē, n !kóin_yañ ā, ōā lūháiten !khá!kháka
 !kwágen, hiń tau kóá !gáiten, hiń tau kóá wái
 !khúruken ; au hiń tátti, i !kǎ !kě ta !khō ttwī,
 au i !ǰǎ-ĩ, au !kuin!kuin ya hí wái !khū!khúruken,
 i !kǎ !khó ttwī ; i ǰáuki lne !kí, tí ē, í ta !kueĩ
 ǰwǎ, ĩ, au i !kóó, au í !ǰǎ-ĩ.

(7271') () Hé tíken ē, i ta ǰum̄m lē i !kǎ au ttōā
 (ttū ā !kuákka, ha !kuǎn é) ; he !kuí laĩti lne !khúĩ
 hhó ha, ha lne ǰum̄-mǎ hí hĩ, í lne !kí lé i !kǎ,
 ā ; hé ē, i lne !kóó, ĩ ; au í tátti, i !kǎ lne létā.
 Í lne !ǰǎ-ĩ, au í !gǎ wái. Hiń ē, i !kǎ ka !khó
 ttwī, aũ i !ǰǎ létā !khúiten, au wái !nóeya tà í,

(7272') au () wáiten tátti, wái !ké ǰauki !kwáitentē, au
 í !kǎka. Hé tíken ē, wái gwai á, ha ka !ku ĩ ttái
 !hiń tí é, ha !ku ttái !ké sse í, i !ku ssá !ǰǎ. Ha !ku
 !kùǰe !ě, ha !ku !lá ttén, au í !ku létā !khúiten ā,
 i ddóā 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, *TSÁ'TSI*.

Thus my grandfather (*Tsá'tsi*) 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 *ᖃkhúruken*; because the first finger (of our right hand) is apt to get a wound when we are shooting, if the dogs eat the springboks' *ᖃkhüᖃkhúruken*, 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 ɪkɥáń ɪku ā, óä ɪhāitɛn h́erru-ĩ au
(7277) ɪkwágɛn; hé tíkɛn ē, ń ssiń ɪku-g ɪne () ỹya, au
ń tátti, ń ɪhań ɪéya hĩ.

ń ɪku-g ɪne ɪhāitɛn ɪkwágɛn, ă-ă ɪkɥiń!kɥiń
ɪgáitɛnta ɪkwágɛn, au ń tátti, ń ɔpɥáĩhĩ ɪkhábbo
ā ssiń ỹya. Hé tíkɛn ē, ɪgóö-ka-ɪkɥi ɪne ỹya.

VII.—164.
L.

TACTICS IN SPRINGBOK HUNTING.

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

(8067) ɪkɥi ā ă [5.], hań ɪkĩ ɪχɥi!χɥi. Hé tíkɛn ē, ha
ɪne ɪkén ɪhō ɪχɥi ē ɪkɥya, au tí ē ă [6.], au hań

(8068) ka, hĩ ssiń ɪne ɪkhóä ɪkɥi ā () ɪkhē, wái ssiń ɪne
ɪkōén ɪhóä hĩ, au wái ggāuwa ɪkóäkɛn. Tá, wái
ssāń ɪχɥońni ɪkōú ttĩń ha, au há ɪne ɪkĩtă,* ɪk'ě-
kkúitɛn wai, wai kóá ssāń ɪχɥońni ɪkōú ttĩń ha,

(8069) au tí ē, () ha ssiń ɪkhoukɛn ɪkhē hĩ. Hań ɪne

(8068') * ɪkɥāń ssuāi wái, wai sse ɪkúχe ɪé ɪk'ě-kɥitɛn. Hań ɣáuki
ttámɔpɥa ɪkúχe ɪā, ta, ha bāibbái-ĩ wáita ɪχwé-ɪnā, au hań ka,

(8069') wái sse ɣáuki ɪkā hō sse ɪkɥi ā () ssāń tā tí ɔpɥórru-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)

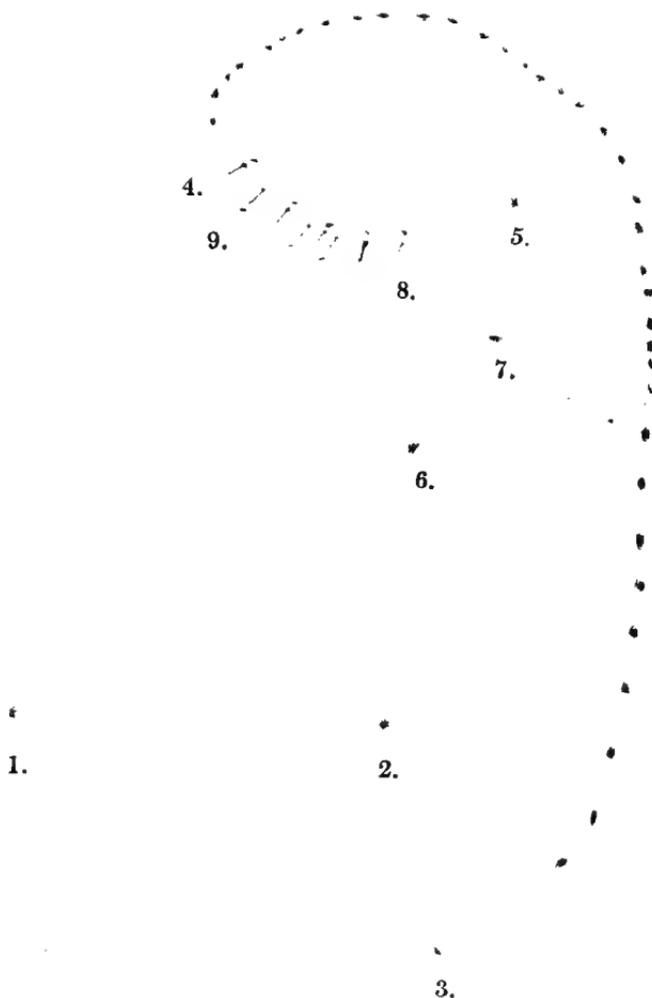
* The ! $\chi y i$! $\chi y i$ are three in number; of these he sticks two (8067’) (a longer and a shorter) into the ground at 6 and 7; the smallest of the three he holds in his hand, waving it over his head to make the springbok afraid of him. He had been calling the springbok; but is now silent; because 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’)

- !kítɛn !k'úí hĩ. Hé tíkɛn ē, ha lne !kékɛn !hǒ !ǰuí,
 ĩ [6.]. Hań lne !lań, !ǰámki !kékɛn !hǒ !ǰuí-Ǫpɔónni
 ē !uérri [7.]; au hań ka, ha sse !naú !ǰuí-Ǫpɔónni
 (8070) ē #énni-Ǫpɔónni, () hin̄ ē, ha lne ss'uāi wái, ĩ; au
 hań ka, !ǰwé-lná sse !kúǰe, !kōū !khě, !kúǰe !kōū
 !khě !kuí a !kōū tā [9.]; hań ā, há kǎ, !ǰwé-lná
 (8071) sse !kúǰe !khé ha.* Hé tíkɛn ē, wái lne !naú, ()
 há !kuí, ha lne !ǰĩ wái a !kuń ss'o !ǰwé-lná, wáitɛn
 lne !kì ákkɛn, au wáitɛn tátti, wái ā ssiń !kuń
 ss'o !kúkkó, ha í kkúĩ, hań !gérri, au wái ā ssiń
 (8072) !kuń ss'o hǎ-hǎ, hań lne () ĩ kkūĩ, au hin̄ tá tí ē,
 hi !lkōǰ !kì, au !kúkkó ttú !kōno, hin̄ kóā !gérre,
 ha ǰáuki !ǰwǎ !khě!khě.
- (8070') * 8. !kɔū ā tā !gōukɛn; !kuí a tá !uhóbbakɛn. Ha tá !lhāi ā
 !ná !kíya.

had stood, calling them. He runs forward from it. Therefore, he sticks in a feather brush at it [at 6]. He goes, also to stick in a little feather brush, which is short [at 7]; while he intends, with the little feather brush which is very small () to drive the (8070) springbok, as he wishes that the foremost one may run, passing through, may run passing by the man who lies between [at 9]; he is the one to whom he (the man who drives the springbok) intends the foremost to run.* Therefore, the springbok do thus, when () this man shoots the springbok which follows (8071) the leading one, they divide nicely; because, the springbok which was following the other turns aside, it darts aside, while the springbok which had been following it () turns aside [in an opposite direction], (8072) while they, springing aside, divide at the noise of the arrow on the other one's skin, that and (the noise of) the feathers, which went so quickly.

* [At 8 is] the man who lies . . . ; the man who lies to (8070') leeward. He lies . . . "with a red head".



Row of sticks with feathers tied upon them, used in springbok-hunting, to turn the game. The lines represent the Bushmen lying in wait for them.

1. From this direction the herd of springbok comes.
2. Here they go towards the row of sticks with feathers tied upon them.
3. Here stands a woman, who throws up dust into the air.
4. This man, whose sticks they are, lies at their head.

5
6 } See VIII.—23. pp. 8067-8072.

1hau-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 tí ē ā, n̄ ssā, āu n̄ lhín̄ n̄-n̄-gā !χōē, āu
n̄ hā lkí whāi. ||kōχāitāgen̄ lnē hō n̄-n̄; hān̄ lnē
(243) ||hín̄ n̄ ||kūn̄||kūn̄. () Ssítēn̄ kúā n̄ ⊙puōn̄, hín̄
kúā, n̄ ⊙puāχāi lhā; ssítēn̄ lnē !nuān̄ā, āu ssítēn̄
||hín̄ !gwé úi kōrōhí, āu kōrōhíyāken̄ !kheí. Ssítēn̄
||hín̄, !kām̄ ||ā Gau'āu; ssítēn̄ lnē ||ān̄ †kākā hā;
ssítēn̄ lnē !nē||nēi hā.

Ssítēn̄ lnē létā ttōrōnk-gā !nēin̄. Ssítēn̄ lnē lkí
lēyā ssí !kwá!kwāken̄ āu ⊙hō. !kuárraken̄ lnē ssā
(244) ssi, āu ssí !kwá!kwākāken̄ létā ⊙hō; () ssítēn̄ lnē
!kúí !kóitā āu ⊙hō. !kuárraken̄ lnē ssān̄ lkí lē hī
!kwá!kwāken̄ āu ⊙hō; hín̄ lnē ⊙puóin̄, āu hī
!kwá!kwākāken̄ létā ⊙hō. Hín̄ lnē létā ttχrein̄-tā
!nēin̄. Au ssítēn̄ hā lkí Gau'āu-kā !gei, !kuárraken̄
lnē ssān̄ hī hī. Ssi-ta-kūken̄ lnē hī hī, ssítēn̄ kúā
!kuárra.

- (245) Ssítēn̄ lnē ttāi; ssítēn̄ lnē dāgō hī !gei, () āu
ssítēn̄ !kām̄ ssā Tōtōriyā; * ssí !hān̄-gū, hín̄ dāgō
hī hī-tā !gei, āu hín̄ !kām̄ ssā Tōtōriyā.

Ssítēn̄ lnē ssān̄ hērrí-í !kaúōken̄ āu Tōtōriyā, āu
ssítēn̄ tábbā !χārrā. Ssítēn̄ lnē !kái !kaúōken̄, āu
ssí !kāt!kättēn̄χū; ssítēn̄ lnē hērrí-í !kaúōken̄ !két-

- (246) !kétten̄. Ssítēn̄ lnē ||χā, () ssítēn̄ lnē ttābbā !'āu.

* Victoria West.

VIII.—88.
B.

HKABBO'S CAPTURE AND JOURNEY
TO CAPE TOWN.

FIRST ACCOUNT.

I came from that place, I came (here), when I came (242) from my place, when I was eating a springbok. The Kafir took me; he bound my arms. () We (that is, (243) I) and my son, with my daughter's husband, we were three, when we were bound opposite to (?) the wagon, while the wagon stood still. We went away bound to the Magistrate; we went to talk with him; we remained with him.

We were in the jail. We put our legs into the stocks. The Korannas came to us, when our legs were in the stocks; () we were stretched out(?) in (244) the stocks. The Korannas came to put their legs into the stocks; they slept, while their legs were in the stocks. They were in the house of ordure(?). While we were eating the Magistrate's sheep, the Korannas came to eat it. We all ate it, we and the Korannas.

We went; we ate sheep on the way, () while we (245) were coming to Victoria; our wives ate their sheep on the way, as they came to Victoria.

We came to roll stones at Victoria, while we worked at the road. We lifted stones with our chests; we rolled great stones. We again () worked (246)

- Ssítēn Ině Ikaṃmāin ʼáũ, ăũ ʼáũwăken ʼuhishō
 ̄hōken.* Ssítēn Ině Ikaṃmāin ʼáũ; ssítēn Ině
 ʼlkāũ kōrōhé ăũ ʼáũ; ssítēn Ině hērrí-í ha. ʼIké-
 kuítaken Ině ttāi ʼlā. Ssítēn Ině hērrí-í kōrōhé
 ʼkwăkwăken; ssítēn Ině hērrí-í, ssítēn Ině ʼlkañ
 (247) () ttōrō ʼhó ʼáũ; ssítēn Ine hērrí-á kī ʼlkōi há.
 Ssítēn ʼlǎ, ssítēn ʼlkaũ há-há, ssítēn kuá ʼkuarra.
 ʼkuarra-kuítaken Ikaṃmāinyă ̄hōken. ʼIké-kuítaken
 ʼlnă ʼkuarra; hīn ʼlǎm Ikaṃmāinyă ʼáũ, ăũ ʼáũn
 ʼuhishō ̄hōken. Hīn ʼlǎ, hīn shān ʼlkaũ-í ̄hōken
 ăũ ʼáũ.
- (248) Ssítēn Ině ʼlǎ, ssítēn Ině ʼlhin () shī ʼlkūnʼlkūn
 ăũ kōrōhé ʼkuñʼlkuñ; ssítēn ttāi ʼlā, ăũ ssítēn
 ʼlkañ-nă ăũ kōrōhé ʼkuñʼlkuñ, ăũ ssítēn Ikaṃ ssă
 “Beauför”, † ăũ ʼlkōēnyān tă lí. Ssítēn Ině ssañ
 kuárrē hī-hī ăũ ʼlǎră. Ssítēn Ině ʼIkēi tábaccă ăũ
 Găũ ăũ; ssítēn Ině dăukō ʼlūhī ăũ ʼlgei-tă ʼlwăgen.
 Ssítēn Ině ssañ ʼlē Beauför-gă ttron. ʼlkoagen kăũ
 (249) ssī, ăũ ssítēn ʼlētă () Beauför-ga ttronk.
 Ssítēn Ině ʼlkăgen kó ʼlhin ssī ʼlkūnʼlkūn; ssítēn
 Ině ʼlhin. Ssítēn Ině ʼlnwōṃañ ʼlkoā; ssítēn Ině
 ʼlnwōṃañ Ikaũ ʼlkoā, ăũ ʼlkuerrī. Ssítēn Ine ttāi
 ʼlūhi-ssīn ʼlǎră, ăũ ssítēn ʼlkuñ shō kōrōhé, ăũ
 kōrōhīn ʼlhă ʼlǎwē. Ssítēn Ině ttāi ʼlkuñ shō kōrōhé,
 ăũ ssítēn ʼlhinnyă, ăũ ssítēn ʼlhin Ikaṃ shă Sē-tă-ʼlkoā.
 (250) () Ssítēn dăgō hī ʼlgei, ăũ ssítēn Ikaṃ ssă Sē-tă-ʼlkoā;
 ssī ssī ssă ttăba 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') () Ihū Ině Iki Ikēin-nā ssi lí-tā kōrōhě, āu Ilgā. Ssiten Ině Ikágen kō Ikoí ssiñ lí ; lí-tā kōrōhīn Ině Ikuχě tí Ikaṃ ssā ssi āu Čáp. Ssiten Ině ssān lē Čáp-gā trōnk-gā lnein, āu ssiten Ikuwā, ssiten kúā Ikuarra ; ssiten Ině Opuoin ttēn āu Ikuoñā.

SECOND ACCOUNT.

(Given in May and June, 1871.)

- (266) N Ihañ ē ā ; n-n ā ā ; n Opuoñ ā ā ; n Opuoñ Ihañ ē ā, āu hañ Ikaúwā Ikwā ā #éñni-Opuá ; n Opuáχaiten ē ā, āu hān Ilχam Ikaúwā Ikwā ā #éñni-Opuá ; n Opuáχāi Ihañ ā ā ; ssiten Iku Ikuēi-ū. Hé tí hiñ ē, Ikoχaiten Iku hō sí, āu (267) ssiten Iku Ikuēi-ū, āu ssiten Yaúki Ikoāiyā ; () Ikoχaitaken Iku hō ssi, au ssiten Yaúki Ikoāiyā.

Ssiten Iku Ihañ lē ssiñ kōrōhī ; Ikoχaitaken Iku Iké ttāi ssi-ssi, āu ssiten lē shō kōrōhī. Ssi Ihañgúken Ilχam lē shō kōrōhī. Hiñ Ině Ihañ Ihiñ āu kōrōhī ; hiñ Ine ttāi āu hí InwāInwā. Kōrōhīn Ině Ihañ Ikhē ; ssiten Ihiñ āu kōrōhī ; ssiten Ině ttēn, āu ssi Ihaṃ

- (268) bbū lē lí. () Ssiten Ině Ika Iko Igei-Opuá-gā ā ; n Opuoñ Ihañ Ika tē whāi, ā n Ika hā, ā n-gā Inwā. Ssiten Ině Iuhī ; ssiten Ině ttēn. Igaúeten Ině kwāi ; ssiten Ině Iki Ikei lí ; ssiten Ině Ikaṃkō Iuhī.

Hé tí hiñ ē, ssiten Ině ūi hī, ssiten Ině Ikaṃ Ila

- GauYaú ; āu ssiten Ině Ikuχě Ila, ssiten Iuhī shō (269) Iχārá, āu ssi Ihañgúken Ině () ttāi Ila, āu hí InwāInwā. Ssiten Ině Iku Ikuχě χū ūi hī, āu ssiten Iku-g Ině Ikoāken Ikuχě 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 tí hiń ē, ssítē inē lláń †kákă Gauᵛáũ; Gauᵛáũkē inē †kákă ssí. llkóǰáitákē inē lkí llá ssí áũ trónk-gă llnéin * áũ llgā. Ssítē inē lláń lkí lé ssí !kwă!kwăkē áũ Ohó; !hũ-kōwăkē llkáu tē
- (270) Ohó-kō áũ ssí !kwă!kwăkē. () Ssítē inē Opuoin, áũ ssí !kwă!kwăkākē létā Ohó. !gauētē inē kwā, áũ ssí !kwă!kwăkākē létā Ohó. Ssítē inē !kāgenkō, lkí !hiń sshí !kwă!kwăkē áũ Ohó, ssítē inē hĩ en; ssítē inē llǰā, ssítē lkí lé ssí !kwă!kwăkē áũ Ohó; ssítē inē ssuēn, áũ ssí !kwă!kwăkākē létā
- (271) Ohó. () Ssítē inē ttēn, ssítē inē Opuoin, áũ ssí !kwă!kwăkākē llkóitā Ohó. Ssítē inē kkóǰáń !hiń, ssítē inē !hĩ, áũ ssí !kwă!kwăkākē llkóitā Ohó. !ké-tēn inē !ǰáũă !gei-tă en, áũ ssí !kwă!kwăkākē létā Ohó.

- Gauᵛáũkē inē ssán lkí !hiń ssí !kwă!kwăkē áũ Ohó, áũ hăń táttí ē, há gă ssí ssí suén ákē, ssí ssí hā, áũ hăń táttí ē, hă-gă !gei ē, ssí hă lkí hĩ.
- (272) () Kátteńyăń ssán hā hĩ ssí, áũ Gauᵛáũ-ga !gei, áũ ssítē hā, lkí hĩ; hiń kóă, !kukó, Kkăbbí-ddáũ; hiń kóă !kwárră-gă-lk(e)owlk(e)ow.

Hĩn inē llǰā, hiń lkí lé hĩ !kwă!kwăkē áũ Ohó; hiń inē Opuoin, áũ hí !kwă!kwăkākē lé létā Ohó. !kuárra-kuítákē inē llǰám ssā, hiń inē ssán lé llnéin-kō, trronk-gă llnéin-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. () *Kätténí* ("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)ówlk(e)ów*.

They again put their legs into the stocks; they slept, while their legs were in the stocks. Other Korannas also came, they came into another house, another "jail's house."

VIII.—89.
B.«KABBO'S JOURNEY IN THE RAILWAY
TRAIN.

- (355) N̄ shin #kákă hā, tī ē lī-ta korohī tōāi-ī.
N̄ ss'oēn̄ ak'ă lī-ta kórōhī. Ss'itēn̄ ss'in̄ !kū !koi
ss'o, ss'itēn̄ kūā kwóbbō.
- (356) () Núiyan̄ ss'in̄ !kē-ī n̄-n̄ !kū; han̄ !ne !lgwētēn̄
kī lē n̄, au hān̄ tātī ē n̄ shan̄ !atēn̄ tīn̄, hē tī hīn̄
ē hā !lgwētēn̄ kī lē n̄ í. N̄ !nē !ā ss'in̄ kwóbbō;
hā !χūken̄ ss'in̄ !hōākă; ha ttūken̄ !χām̄ !hōākă, tā
hī !kū !hōākă.
- (357) !hūn̄ !kū e !χu ss'in̄ !kīyă, () āu hin̄ tātī ē hī
āken̄. Kwóbbōken̄ tātī ē hā !kū !oī, hē tī
hin̄ ē ha ttū !hōākă ī, au han̄ tātī ē hā !χū
!hōākă ī.

Kwóbbōwāken̄ ss'in̄ tóttō n̄-n̄: “Aken̄ !hīn̄ tē
dè?” N̄ ss'in̄ #kăken̄ kwóbbō: “N̄ !hīn̄ tī é ä.”

- (358) Kwóbbōwāken̄ tótō n̄: “Hī !kén̄ tē dá?” () N̄
#kăka kwóbbō: “N̄-kā !χóē e !χāră-!kām̄.”

VIII.—93.
B.

«KABBO'S INTENDED RETURN HOME.

(Given in July and August, 1873.)

- (2874) Áken̄ #ēnnă, tī ē, n̄ !kā sshō āu !χóē-sshō-!kūi,*
ssē !χuōnniyă kké, n̄ ssē !kūitēn̄ n̄-kā !χóē. N̄ ssē

- (2874') * The narrator says, that the moon's other name is !χóē-sshō-!kūi,
and also that the sun's other name is the same.

!χóē-sshō-!kūi means (!akūnta says) “The man who knows all
the places.”

VIII.—89.
B.

||KABBO'S JOURNEY IN THE RAILWAY
TRAIN.*

I have said to thee that the train (fire wagon) is (355) nice. I sat nicely in the train. We two sat in (it), we (I) and a black man.

() A woman did seize my arm; she drew me (356) inside, because I should have fallen, therefore she drew me in. I sat beside a black man; his face was black; his mouth (was) also black; for they are black.

White men are those whose faces are red, () for (357) they are handsome. The black man he is ugly, thus his mouth is black, for his face is black.

The black man then asked me: "Where dost thou come from?" I said to the black man: "I come from this place." The black man asked me: "What is its name?" () I said to the black man: "My (358) place is the Bitterpits."

VIII.—93.
B.

||KÁBBO'S INTENDED RETURN HOME.

Thou knowest that I sit waiting for the moon to (2874) turn back for me, that I may return to my place.

* From Mowbray to Cape Town and back.

- ttumm-ä !ké-tä-kü, kä kkö-kkömmi, aũ kã lně
 (2875) !hauě hĩ; ñ ssě ttumm-ä hĩ-kã () kkö-kkömmi,
 tĩ ē, hĩ lkuē-ddã; hĩn ttumm-ĩ !χóě-tã tĩ-kkō-kã
 Sswã-kã-!ké-kã kkö-kkömmi, ĩ. Hé ē, hĩ lkuē-ddã,
 hĩn ttumm-ĩ, ĩ; aũ !χóě-sshō-!kuĩ-kkō, wã-g lně
 (2876) !kãrrã-kã, ñ ssě !kãrrã ssĩn, ñ ssĩn () sshō kkō
 ttumm-ä, kkö-kkömmi ē kkãñ, ssě ttãñ, hé ě,
 kkö-kkömmi ē !hĩn !lkhwé-ten. Hé ē, ñ ssě !nĩ
 kkōmm, ĩ (aũ hĩ-hĩ); aũ kã tãttĩ ē, hĩ !gwēten
 (2877) !hĩn !lkhwé-ten; aũ !χóě-sshō-!kuĩ yã-g lně ttã ()
 !kã!kãten; aũ kã tãttĩ ē, ñ ddöã lně !kõã-ken
 !hauě; ñ ssĩn lně ddöã #kãkken#kãkken hĩ, ñ
 !kãgen ttúken.

- Tã, ñ !kũ ttãbbã !nã, !ké-tã-!kãgen-kã ttãbbã-kã
 (2878) !nẽĩ. Ñ !kãgen ttúken ē, () ttumm-ĩ !lkhwéten-kã
 kkö-kkömmi, hě !gwēten; hĩn ttumm-ĩ !χóěten-
 !χóěten-kkuĩten-kã kkö-kkömmi. Tã, ñ !kũ !nã;
 ñ Ÿãũkĩ !kĩ kkö-kkömmi; aũ ñ tãttĩ ē, ñ Ÿãũkĩ
 (2879) !hauě, ñ ssĩn lně !kĩ () kkö-kkömmi ē !gwēten;
 aũ ñ tãttĩ ē, !χóě-kkō-kã !ké !kũ ē a; hě Ÿãũkĩ
 !kĩ ñ-kã kkö-kkömmi. Hĩn Ÿãũkĩ #kãkken ñ-kã
 #kãkken#kãkken; tã, hĩ !kũ !hauě hĩ !kãgen; aũ
 (2880) hĩn ttã tĩ ē, ttãbbã-kã !ké !kũ ě, () hé !kũ ttãbbã
 !kĩ !nẽĩ!nẽĩ. Hĩn !kũ ttãbbã hhã; hhã ssě !kõn-ã
 hĩ; hĩ ssãñ !nĩ hhã ē áken; hé ě, hhã !kãñ.

- Sswã-kã-!kéten !kũ !llé, hĩ !kãgen-kã !nẽĩ!nẽĩ;
 (2881) hĩ ssĩn !ühĩ!ühĩ !kãun-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 ᐃᐃᐃᐃᐃᐃ-ᐃᐃᐃᐃᐃᐃ (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')

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

hĩ lkĩ kkõ-kkõmmĩ ĩ; ăũ hĩn tătĩ, hĩ lkě !hăũě, ăũ hĩn tătĩ ē, lūhĩlūhĩ-tă !kě é.

- Ñ lnaũ tĩ ē, ñ lkũ lně !kă !ǰóě-sshõ-!kuĩ lně ssě !ǰuõnniyă kkě; ñ lně ssě !kõă!kõă !kě !kõ.*
- (2882) () Tă, ñ ttúkkõ lně †ĩ, tĩ ē, ñ ssĩn lně lkũ ĩ !nõũ !ǰóě-sshõ-!kuĩ; ñ ssě-g lně †kăkkă ñ-kă Găũŷăũ, tĩ ē, ñ !lkuăñ lně ttăñ, hă !ŷkē, hă lně é, ñ lně
- (2883) ssě ddóă !lkhwě!lkhwé ssĩn, ñ !kăgēn ttúķēn; () hé ē, ttăittăĩ !kăm !hõ hĩ !kăgēn. Hĩn ttũmm-ĩ hĩ; tă, ñ !lkuăñ lně †ĩ, !hăũ!hăũ; † ñ lně ddóă !hăũ-ă; ñ lně ddóă †kăkkēn hĩ ñ !kăgēn ttúķēn;
- (2884) tă, ñ lkũ ttăbbă lnaũ, hĩ kóă !kě-tă !kăgēn; () hé ñ ŷăũkĩ †kăkkēn†kăkkēn hĩ hĩ; tă, hĩ lkũ ĩ !kēķēn ñ ăũ ttăbbă.

- Ñ ssĩn !hăm lně ssuēn kkuěrrē ñ !lkũn!lkũn; !k'ũ lně ssě !hĩn, ĩ; ăũ hĩ tătĩ ē, ñ lkũ-g lně sshõ.
- (2885) Ñ lkũ-g lně ĩ, () ttũmmă !găũě kkuumm, hă ñ kă ttũ hă; ăũ kă lně !kă!kă sshõ, ă; hă ssě-g lně !gwēķēn lē ñ !nuũttũ. Hé † ē, ñ lně ttũmm-ĩ, ăũ
- (2886) ñ !nũ!nuũttũ-kă kũ; ăũ kă tătĩ ē, () ñ lně sshõ †g(e)õũ. Ñ kkõă lně !kă ñ ttss'ĩ; ăũ kă lně ttũmmă, !uhĩ !hóă ăũ !ǰărră; ăũ kă tătĩ ē, ñ lkě ssĩn !gwēķēn !uhĩ hhóă !ǰărră; hĩn !gwēķēn !kăm
- (2887) !lă ñ-kă !ǰóě; ñ ssě !lă ssuēn hĩ; () ñ ssĩn ttũm'ttumĩn kĩ !uă !lě; ăũ ñ !nóă !kũ, ē ñ ssĩn !lă, ĩ; ăũ kă tătĩ ē, kkuõmm !lkuăñ ē !lkhwé. Hă

(2881') * !kũķēn lnaũ, hă ssě !ǰuõnnĩ, hăñ !kõă !kõ !hõ, hăñ !kõă !kõrõ !hõ.

(2883') † !hăũ!hăũ ă !kwăĩ, "one visit."
!hăũ!hăũ ē !kwăiyă, "many visits."

(2885') † !kě-tă kõ-kkõmmĩ.

they are used to visit; for smoking's people they are. As regards myself(?) I am waiting that the moon may turn back for me; that I may set my feet forward in the path.* () For, I verily(?) (2882) think that I must only await the moon; that I may tell my Master (*lit.* chief), that I feel this is the time when I should sit among my fellow men, () (2883) who walking meet their like. They are listening to them; for, I do think of visits; (that) I ought to visit; (that) I ought to talk with my fellow men; for, I work here, together with women; () (2884) and I do not talk with them; for, they merely send me to work.

I must first sit a little, cooling my arms; that the fatigue may go out of them; because I sit. I do merely () listen, watching for a story, which (2885) I want to hear; while I sit waiting for it; that it may float into my ear.† These are those to which I am listening with all my ears; while I feel that () I sit silent. I must wait (listening) behind (2886) me,‡ while I listen along the road; while I feel that my name floats along the road; they (my three names)§ float along to my place; I will go to sit at it; () that I may listening turn backwards (2887) (with my ears) to my feet's heels, on which I went; while I feel that a story is the wind. It (the story)

* When a man intends to turn back, he steps turning (?) round, (2881') he steps going backwards.

† The people's stories. (2885')

‡ 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," *lüh̄-đdörö*, and ᐃᐅᐅᐅᐅ.

- (2888) ǀkuaṅ kǀă ǀgwēē-ten ǀkaṃ ǀē ǀǰán-kkō. Hé ē, ǀ kēyǀă ǀkū-g ǀnē ǀkōē hǀhō hé ǀkē; () ǀă hǀ ǰǀukǀ ǀnǀ ǀkǀ ǀă, ǀ ēnēn. Tǀă, ǀ ǀkē ǀkū ē ǀgwēten ǀkē-ǀă ǀǰōē ǀă ǀǰǀrrǀă. ǀkaōkēǀkaōkǀă-kēǀ ǀkū ǀkǀhǀū ttǀă. ǀkuǀ ǀkēn ǀkū ǀnūn hǀhōǀă ǀkaōkēǀkaōkēǀ ttssǀ; *
- (2889) () hé, hǀă ǀkūǀ-ten ǀă, ǀ. Au hǀn ttǀttǀ ē, ǀǰǀrrǀă ǀă ǀkuēǀ ǀkǀă, hǀn ttǀă; hé ē, ǀkuǀ ǀuhǀ sshō hǀ. ǀǰǀrrǀă-kēǀ ǀkū ǀkē ttǀă, hǀă-kǀă ǀǰōē, ǀă ǀǰǀrrǀă-kēǀ
- (2890) ttǀttǀ ē, ǀǰǀrrǀă ǀkū ǀkǀă ttǀă. ǀkē ē () ǀăn-nǀă ǀǰōē-kkō, hǀ ǀnuǀttuken ǀkū ttūmǀ ǀkǀă ǀhō ǀă ǀkūǀ-ten-kǀă ǀkuǀ ǀkē; hé, hǀă ǀnē ǀkūǀ-ten ǀă, ǀ. Hǀă ssē-g ǀnē ǀkērrē ǀǰōē. Tǀă, ǀǰōē ǀkuaṅ sshō-g ǀnē kǀă
- (2891) ǀhōkēǀă kēǀ; ǀă () hǀn ttǀttǀ ē, hǀ ǀnē dd(e)ōuwǀă; ǀă ǀǰōē-sshō-ǀkuǀten ǰǀukǀ ǀkoēn hǀ, hǀă ssǀn ttǀă ǀnǀă hǀ. Tǀă, hǀă ǀkū-g ǀnē ssǀn ǀnǀă ǀǰōē ǀă ǀǰǀrrǀă; hǀă-hǀă-kǀă ǀǰōē ǰǀukǀ ē. Tǀă, hǀă ǀkū-g ǀnǀă, tǀ ē,
- (2892) () ǀk'ē ē ǀkǀ ssǀă hǀă, ǀă ǀk'ē-tǀă ǀǰōē, hǀă ssē ǀhǀmǀm ssǀă ǀkǀă ǀpǀă ttǀbbǀă ǀnǀă ǀnǀă hǀ. Hǀn ǀkuaṅ ǀă ǀǰōē, tǀ ē, hǀă ǀkuaṅ ǀă ssē ǀkūǀ-ten.
- Hǀn ǀkū ǀ, ǀkǀă ǀkǀă ǀǰūōnǀă ǀǰōē-sshō-ǀkuǀ; ǀǰōē-
- (2893) sshō-ǀkuǀ () ssē ttǀă ǀnwǀrrǀten, hǀă ssē ǀkūǀ-ten, hǀă ssē-g ǀnē ǀkērrē ǀkǀwǀă ttǀă; hé, hǀă ssǀn ǰwēǀ hǀ. Hǀă ssē-g ǀnē ttǀbbǀă ǀkēǀ ǀnēn ttssōrrōkēǀ, ǀă hǀă ttǀttǀ ē, hǀă ǀnē ǀkǀăn ǀkēyǀă hǀă-kǀă ǀkǀăkēǀ,
- (2894) hǀă ssē-g ǀnē () ttǀbbǀă ǀkǀă hǀă ǀkǀwǀă; tǀă, hǀă ǀkū ssǀn ttǀă ǰǀ ōǀă ǀǰōē; ǀă ǀkē ē ǀǰǀrrǀă, hǀn ǀkū ē, ǀnē ttǀă ǀnǀă ǀǰōē. Hé-tǀă ǀǰōē ǰǀukǀ ē; tǀă ǀkǀăbbō

(2888') * In the plural, ǀkǀăkēǀkǀăkēǀ ttss'ǀ-tssǀ. In speaking of peoples' backs in the plural, ǀkǀăbbō explains that the Bushmen say ttssētt-tssēnǰǀ.

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 (*ᐃᐃᐃᐃᐃᐃ*) 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 *ᐃᐃᐃᐃᐃᐃ*'s father's father's place it was.

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

- (2895) oä, oä-kä !χóě ikū é. Hé ē, !kábbö oä () ssin
 Ině !liyā hī; aū !kábbö oä oä-g Ině !kūkā, !kábbö
 oä-ken ē, Ině !liyā hī. Hé ē, !kábbö oä Ině
 !kūken, !kábbö !kán ē Ině !li !χóě; !kábbö !kán
- (2896) Ině !kūken, () !kábböken Ině !li !χóě.* Hé ē,
 !kábbö Ině !hán !kérri-ten !kō !ā, !kuóbbā-ān aū
 !χóě, aū hān tätti ē, hā Ině !kū !kwāi; hé ti hīn ē,
- (2897) hā !kuān Ině !kérri-ten ssin, hī hā !há, () aū !χóě,
 aū hān tätti ē, hā-kā !kaūken !kū-g Ině !hā!há
 sshō. Hā ○puōnddē-tā !kaūkaken !kū-g Ině #kākken,
 hīn !kū-g Ině !li, hīn !kan hī hī, aū hīn tätti ē,
- (2898) () hī Ině #kākken !kuākken.
 Hé ti hīn ē, hī !kuān Ině !hó!hóā hī !ne!ne!;
 aū hīn tätti ē, hī !kū-g Ině !tābbā hī !ne!ne!; hīn
 !kū-g Ině !tābbā ákken hī-kā !ne!ne!; aū n-kā
- (2899) !ne!nyān !kū-g Ině !kwāi, () !khōu !khē; aū hīn
 Ině !nā!nān, !χī !khē. Aū hīn tätti ē, n !kā-kā
 !khwā, mmāi hī !hān, hīn Ině !kātī !hān!hān ssin;
 hé ti hīn ē, hī !kā!χāi-tā !khwā Ině mmāi, hān
- (2900) kki; aū hān tätti ē, () hā !hān !tāiyā aū n-n;
 hān ā, Ině kkañ, !kwā!kwā ssā n-n; aū hān tätti ē,
- (7215) * !k'éten Ině ta, "Blauwputs" á, au hīn tätti ē, há-ka !kaugen
 !hóaka, tá, !ká!kágen !ké !kú é.
- (7216) !kábbo-ka !χóéten é !gúbö; () he, ha Ině !kóáaken kokōā,
 hān !liyā ki !ā !χóé; hé tiken ē, ha Ině !ki !khú-ttēn, hīn kóá
 !χá!ka-!khōā. Hān Ině !ki !χúóbbeten; he, ha Ině !kóáaken
- (7217) !liya ki !ā, hān () Ině !kí !un.
- Hé tiken ē, ha Ině !kénya !kā-ttū, i. Ha Ině !kén tā ○puā
 á. Hé tiken ē, ttó! Ině !ā, au ha ○puā; au hīn tätti ē, n
 ○puā!hī-ka ○puā !ke yaúki ta ssin ákken !kā hi.

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

* ᐃᐃᐃᐃᐃᐃᐃ's ᐃᐃᐃᐃᐃᐃ (son-in-law of ᐃᐃᐃᐃᐃᐃ) gave in July, 1878, the following description of ᐃᐃᐃᐃᐃᐃ's place, ᐃᐃᐃᐃᐃᐃ, or "Blauwputs." (7215)

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

ᐃᐃᐃᐃᐃᐃ's place is ᐃᐃᐃᐃᐃᐃ; () and he altogether went round, he, possessing, went along at the place; thus, he possessed ᐃᐃᐃᐃᐃᐃᐃ and ᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃ. He possessed ᐃᐃᐃᐃᐃᐃᐃᐃᐃ (a certain water pool); and, he, altogether possessing, went along, he possessed ᐃᐃᐃᐃᐃᐃ.

Therefore, he dug out (at) ᐃᐃᐃᐃᐃᐃᐃ [the name of a place near ᐃᐃᐃᐃᐃᐃ]. 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 ᐃᐃᐃᐃᐃᐃᐃ here means both ᐃᐃᐃᐃᐃᐃ's son and daughter.

- ñ-ñ ā ʔāissē kkīyā hä-há. Hä óä-ken ʔáukī ā ʔāisséyā hä. Tā, hä óä lkū lkūken, χū óä hä.
- (2901) N̄ lkū ā, Inē llāñ, !kōē lkām hä, () āu hä χóä ā-g Inē lkātī lkūken; ñ Inē lkī ssā hä, āu ñ-kā llēñ. Au ñ tátti, ñ ʔáukī ll̄koēn lkī lkūkā hä óä, ñ ʔáukī Inē ll̄χām ll̄koēn tī lkūken hä χóä;
- (2902) tā, hä χóä lkū ll̄χā, () hañ lkūken χū úi hä; ñ lkū-g Inē ī, ttúí kkom̄.

- Hé ē, ñ Inē †χāmmā hä, āu ñ tátti ē, ñ !naunkkō lkū é ʔāuddořō, hé ñ lkū χērrēyā āu !kúχē !χā-āñ.
- (2903) Hé, ñ ll̄kuāñ †í, tī ē, hä ll̄kuāñ ssē () lkū Inī há ē ll̄kwaīyā, hé ñ á hä ā hī. Hāñ hī hī. Hāñ há hī ñ-kā !khwā ē* !naunkkō !kwāi. Hé ē, hī ssē lkū !kú kkī, lhīñ ũ ñ-ñ; āu hī tátti ē, hī lkū, hī
- (2904) ñ !khwāi. Tā, ñ ll̄kuāñ () tta lkákkēll̄kákken āu !kúχē; ñ ll̄kuāñ ttāñ ñ ssīñ !kú!kúχē lkēī tchūēñ.

Hīñ ē, ñ ll̄kuāñ kā !kúχē lkēā ll̄ōä, ñ ll̄kwāi lkī

- (2903') * To illustrate and explain the ē used here, the narrator tells me that one woman says to another: N̄-kā !khwāi kkāñ ē ā, hē !naunkkō !kwāi.
- (2901') † The father was killed by some one who was angry with him, while he himself was not angry; he had been visiting at another house, and had slept five nights away from home. A man who was at the place where his wife lived, gave the child food, but it still cried after its own father. The man was angry with the father, because he had stayed away from his wife, ll̄kábbo 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 ᐃᐃᐃᐃᐃᐃ'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. ᐃᐃᐃᐃᐃᐃ 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.

- (2905) ssē hǎ, ǎu n-kǎ llneîn, ǎu hǎ létā ñ-kǎ llhō; ǎu llkōîîn () nā ttǎ ll. ǎu ñ tǎttî ē, ñ ǎ ǎũkî lnā whā. Tā, ñ lkū lnā lōǎ. Ñ llkuǎñ kǎ lǎǎ hhō !kǎoķen. Ñ llkwǎ lē llkō kķissē hǎ ǎu llneîn.
- (2906) Ñ lhá llkwǎ ssǎ ttúrrū hǎ, ǎu llneîn. Hǎ lnē () !ǎũǎ hǎ ǎu !kōǎ; ssî ssē lǎmmǎ lǎbbǎ. Ñ ǎ ssǎñ !ħanñ lōǎ ǎu !gǎúē, ñ ǎ ssē hhittǎ ttîñ, ǎu Ohóķen-kǎ !kǎñn. Ñ ǎ ssē lǎǎ hhó hǎ, !kǎũkǎ ssē hhǎ. Tā, whāiyǎ ttāiyǎ. Hé tî hîñ ē, ñ lkū-g
- (2907) lnē () lǎǎ-î lōǎ, ñ ssîñ !kũ!kũǎ lķúķen hî, ǎu llkōîîn, ǎu hî lnē !kũǎyǎ llkōē ttîñ llkuōñnǎ-kǎ llkōîîn. Hî lkū-g lnē llkǎ lķúķen au llkōîîn; ǎu
- (2908) kǎ-ķen ñ, tî ē, lōǎ llkuǎñ ǎũkî () ǎwē; tā, hǎ kǎ lkū há lkî Ohóķen llkōķen, ǎu hǎ ǎũkî ǎwǎ kî lē !ķhwǎ, ǎu Ohóķen llkōķen ē hǎ ǎũñ hî. Hé tî hîñ ē, hǎ kǎ lkū llkōîîn kķî lnǎ, ǎu ha ǎũkî
- (2909) ǎwē. Há lkū llēñn, () llkōē sshō llkuōñnǎ; ǎu hǎ tǎttî ē, hǎ ǎũkî llkuǎkkǎ !ķhwǎ ttú, hǎ ssē-g lnē !ǎú; hǎ ssē-g lnē llǎ ǎwǎ. Tā, hǎ kǎ lkū !kǎ!kǎ llkōē sshō llkōîîn.
- (2910) Hé tî hîñ ē, ñ () !kũǎ hǎ, ǎu llkōîîn, llkōîîn ssē llkǎ lķũkǎ kķē hǎ, ñ ssîñ há hǎ, lķũkǎ ǎu llkōîîn; ǎu kǎ tǎttî ē, ñ ǎ !kũǎyǎ hǎ, ǎu hǎñ !ħammî llǎ,
- (2911) ǎu ñ. Hǎñ lkū-g lnē !ħammî, lķũķen ttē hǎ, () ǎu llkōîîn; ǎu hǎñ tǎttî ē, hǎ lkū llkōwǎ llkōē ttîñ llkōîîn; ǎu hǎñ tǎttî, hǎ llkōēñ ñ, ǎu ñ !ķuñ ssîñ ssǎ hǎ. Hǎñ ǎũkî lnē !kǎũ!kǎũ !ķhē, hǎ ssîñ lnē
- (2912) ddāiten-î. Tā, hǎ lkū () !kũǎyǎ ttîñ, ǎu hǎñ

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.

Ikūwā. Hān ikū ǁχéǁχē, hān ikūken; āu hān ikū
 ddóǎ ǁkūχeyā ttīn. Hé tī hīn ē, hā ikū-g inē
 ikūken ttēn ǁā; āu hān táttī ē, ǁkū ikū ikā hā;
 (2913) āu hān ǁkūχeyā () ǁkóē ttīn ǁkuónnā, āu hān táttī
 é, ǁkuónnā-kā ǁkóin é,* hé ttā lí. ǁkaún ttā lí, hé
 ǁká-ĩ hā ǁnwāǁnwā.

Hé tī hīn ē, ń kā ikū-g inē ǁā hhō hā, āu hā
 (2914) ikūken ttā. Ǻ ikū-g inē lé tté hā, () āu ǁnwā-kā
 ǁhō. Ǻ ā ssē ttāi ttāu ǁkōen ǁgáúē ǁǎ-kkō.

Há ssē ũ lé ǁkóin; hā ssē ǁhāmǁ ikóē hhō ǁkóin,
 áu kā ǁkūχē ǁkuñ sshō hā. Ǻ ā ssē ddáúkkō ǁkā,
 (2915) ǁkóin yā ssē ǁká ikūken hā. () Ǻ ā ssē ikū ǁā

hhó hā; āu há ikū-g inē ikūken ttā. Ǻ ā ssē
 ikū-g inē sshó kō ǁkāu hā, hé ē, ń ā inē lé tté
 hā í. Ǻ ā inē †í tī ē, ǁǎ-kkō wā sshō ǁān ǁgwé
 (2916) sshō hā. () Ǻ ā ssē ǁhāmǁ ǁā χāu ǁnēin ǁχáǁχā.

Tā, ha ǁkwā sshō ǁhān sshō. Ǻ ā ssē χāu ǁgáúē
 ǁǎ láití, ń ā ssē ǁχām ǁkūχē hā; āu kā-g inē ǁkū
 (2917) ttā ǁhō. Ǻ ā ssē ǁkúχē hā, () āu ń ēnēn. Ǻ ā
 ssē ǁkūχē ttssāu, tá, ń ā ttān, ń á ssē ǁkóin.

Ǻ ā ssān ǁχú ǁnēin. Tā, ǁkaúká sshō ǁkwēnyā.
 Tā, ń ǁhā ǁkuān kā ǁkēten hī āu ǁkhwá; āu hā †í
 (2918) tī ē, ń ā ttāiyā () ǁkóē ttīn ǁkóin, āu ǁkóin yā ttā
 lí; āu ń †í, tī ē, ǁkū ǁssān ǁkā kkē ǁkaúken.

(2913')

* ǁkábbo 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 ringing in the ears.

- !khwá ssē #kam̄opuā kkaũ, hé ē, ñ ssāñ lnē !gōā-ĩ,
 (2919) āũ kā !gōā !gāuē ttóí ā* kā !kuāra!kuāra, !kóē
 hhō !ká; () há ssē ddaũkkō ɽwāɽwā hhō !khwā.
 N̄ ă ssē !uhättē !kai !ká. N̄ ă ssē !ɽuórrī há,
 āũ !ká !kaiē. N̄ ă ssē !gā !kóē ttīn !ká; ñ ssīn
 !ɽā !kóē ttīn !ká. Tā, !gū-kā ttóí kā !kuāra-
 (2920) !kuāra !uā sse; há ssē ddaũkkō () ɽwāɽwā hhō
 !khwā !kai.

- Hé tí hīn ē, ñ !kū ssīn lnē !kai!kai sshō āũ
 Soñdäg ē, ñ !nā tí † ē hī, ĩ. Hé ñ !χállχá !kí
 ă í. N̄ ɽauki lnē !kainā, ñ !ká !kau!karrō-kkō,
 (2921) tá, há !kau!karrō, há á, há-g ñ () ssīn #kakkā
 hā há. Hé tí hīn ē, ñ ssīn kā, há lnē sse !kwēi
 !kí; há lnē ssē !ɽuónniyā kkē. Tā, ñ !kū-g lnē
 ssīn !ká!ká sshō, āũ !kú!kú, ē, ñ ssīn !kú!kú kí ttāi
 (2922) hī; hé ē, !uerriyā, āũ !ɽárrā. () Tā, !kóin ssē
 !ā, !ká !wī. Hé ē, !kau lnē ddī kúí ttā lí; āũ
 kā !kū !nauñkkō !ā, āũ kkāmān. N̄ kóā !kū-g
 lnē !kurrūká !ā, āũ !kauwā lnē ttā lí. Tā, !ɽárrā-
 (2923) opuā ɽauki á. Tá, !ɽárrā !kerrī é; () há !ɽōwā.
 N̄ ssīn !kū-g lnē !lé ñ-kā !ɽóē, āũ Ohókā !kū-g lnē
 !kōwā. Tā, ñ !kú ssē ttāi, !kō Ohókēn !kauitētū,
 āũ kā !nauñkkō !gāuökēn !kí !ā !ɽárrā.
 (2924) Hé ē, !hāũ ssē árrōkō !ē ssī ĩ; () āũ kā lnē
 sshō, ñ-kā !ɽóē. Tā, ñ ɽauki ssē ttāi, !ɽóētēn-
 !ɽóētēn ē !ɽárrā; tá, ñ ssīn !nā, ñ-kā !ɽóē; hé
 ñ !kwiyā ñ-kā Gáuɽāũ ā, hī !kē; hān lnē #ēñnā

(2918') * The narrator explained that, *ttóí ā*, here, means "an ostrich and its wife". *Ttói ē* would, he said, have meant "many ostriches".

(2920') † = *ti ē á, hī í*.

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 ʔkóǎ hĩ. Hé ē, () ñ ʔkě #kā sshō hĩ. Hĩn̄ ē, ñ ʔkáʔkā sshō hĩ, ǎw̄ #kǎbbū; hé ē, hǎ ssē ʔkēṭen̄ kĩ ʔlé #kǎbbū ǎw̄ ñ ʔĩ; ǎw̄ hǎ ʔkū ʔkētǎ #kǎbbū ǎw̄ korōhĩ; há ā, ʔkúǎ tĩ ʔw̄ā kkē #kǎbbū, ʔĩ. Aū hǎ #ĩ, tĩ ē, ñ ʔǎukĩ ʔurrūwǎ; ñ ēn̄ēn̄ yǎ ssĩn̄ kkwē ʔkóǎ, tĩ ē, ñ ssĩn̄ ʔnǎ hǎ, ʔĩ; ǎw̄ kǎ táttĩ ē, ñ lně ʔǎǎ hĩ ñ. Tǎ, kkōĩn̄ ā, ñ

(2926') ʔhĩnyǎ á, ǎw̄ kkōĩn̄-tǎ há, () hé ñ kkōĩn̄ ʔkūn̄ ʔkóǎ ʔgeĩ, ʔĩ. Hé tĩ hĩn̄ ē, ñ ssĩn̄ ʔn̄ĩn̄ĩ hǎ, ñ ssĩn̄ ʔn̄ĩ #kǎbbū ǎw̄ hǎ-hǎ; ñ ssĩn̄ ʔn̄ĩ hǎ. N̄ ssĩn̄ ʔn̄ĩ, ʔǎǎ, ʔǎissē ñ, ǎw̄ kǎ táttĩ ē, ñ ʔǎukĩ lně hĩ, ñ ʔkǎgen-kǎ há. Tǎ, ñ ʔkū-g lně hĩ ñ ʔkhwǎĩ.

Tǎ, #kǎbbū ā kǎ ʔkóǎssē ʔn̄ũ, hǎn̄ ā, ʔĩ tǎ ʔká whǎ ē ttǎĩ ʔkóǎ hhoǎ ʔǎw̄, ʔ-g lně ʔw̄ā, hǎ ʔkóǎ ʔn̄ǎʔn̄ǎ ʔǎw̄. ʔ-g lně ʔkǎũn̄ kĩ ʔkóǎ ttĩn̄ ʔǎw̄. Há ǎ ʔuerrĩyǎ, aū ʔkhwé. Hǎn̄ ʔkĩ ʔkǎũn̄ ʔkũĩ, ǎw̄ ʔǎw̄ ʔkǎĩē.

VIII.—166. L.

HOW ʔHAN̄#KASS'Ō'S PET LEVERET WAS KILLED.

(Related, in July, 1878, by ʔhan̄#kass'ō, to explain how the story of "The Death of the ʔkhǎũ" was told him.)

(7206') ʔǎbbĩ-ǎn̄-ǎn̄ lně ʔkhǎ ke ʔǎ-ʔpuǎ, hé, ñ á lně ssǎ, ʔkan̄n̄ ʔkan̄n̄ ha, aū kǎ ka hi kwǎn̄ ʔgǎuē ʔǎ-ka ʔkǎuken̄; tá, hí ē ʔkhǎ kǎ ʔǎ-ʔpuǎ. Hé, ha lně

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 IHAÑ†KASS'Ō'S PET LEVERET WAS
 KILLED.

Iḫábbi-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 †kañmi.

ddáttén ñ, ĩ. Hé tíkēn ē, ha lne #kákka ke, tí ē,
!kháũ há óä ka:

(7207')

() "Tā,
Ñ kwan' tañ kañ llā,
!k'āũ lhin',
!gúru-lnā-ka !kaō.

"Tā,
Ñ kwan' tañ kañ llā,
!k'āũ lhin',
!ǵé-!khwai-ta !kaō."

(7208') () Tsātsītēn ā, kañ iké-ǎ lkaṃmǎ lōä-᠎puǎ, au
!kōũǵu; he, ha lne lki' ssa ha, au hañ !kaũwa,
hañ lne ssāñ àkke ha. He, ñ lne llgwītēn ā; ñ lne
!hō!hō ha, hañ lne !kũǵe; ñ lne llǵamki !kũǵe
ha. He, ñ á lne llá, lkě-ĩ ha, he, ñ á lne ssá !hō

(7209') ha. Ha lne llǵá, ha !kũǵe; he, ñ á lne () llǵá,
ñ á !kũǵe, lkě-ĩ ha; he, ñ á lne llá lkě-ĩ ha, ñ
á lne ssá !hō ha. Ha lne llǵá, há !kũǵe; he, ñ á
lne llǵá, ñ ā !kũǵe 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 lōä-᠎puǎ-ka llgwītēn,
(7210') ñ () !khá ha, ñ llká té ha. Ñ ǵaúki ta, ñ !khá
lōä-᠎puǎ. Hañ ka, ñ ǵù ũ lōä-᠎puǎ-ka llgwītēn,
ñ !khá ha, ñ ssin llká té ha. Ñ ǵaúki ta ñ !khá
lōä-᠎puǎ; au ñ tátti ē, ha ǵaúki ǵwǎ twáitēn llkā
ha, au ha tt'ǒitt'ǒi, tt'ǒitt'ǒi llā. Hañ lku ĩ ǵuǎ,
au ha tt'ǒitt'ǒi llā, hañ ǵaúki ǵwǎ ttwáitēn llkā ha;
he ha lne llā ssuēn.

me, about it. Therefore, she told me that the lizard had formerly said :

() “ For, (7207’)
 I therefore intend to go,
 Passing through,
gúru-mā'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 kúí, n lkueń, tā, n ā ka ańtau lhiń au lkhōā, au n Ŷáuki llá llgwítęn llkhóē llńllńá lkhōā. Hé tíkęn ē, n lne lkueń, í; au n llhiń lhó lǒä-Ŧpuá. He, n lne lkueń; hé tíkęn ē, hiń lne lkhā ke lǒä-Ŧpuá, au káķęn llńá lkhōā.
- (7212') () Hiń lne lkhā ke lǒä-Ŧpuá; hé ē, n lne ssąń Ŷwā, í; au n lkú ka, hi kkwēya ke lǒä-Ŧpuá. Tā, hi Ŷǒä ddǒä ddátęn n; hiń kúí, n lkueń, au
- (7213') hiń Ŷǒä ka, hi ssi lne lkhā ke lǒä-Ŧpuá, ā n () ddǒä ssiń lkú ka, n ssiń lkú kkwēya ha, au ha kkwē, lkaŭwa. Hiń lku lkhā ke ha. Hé tíkęn ē, n lne ssąń Ŷwā, í. Hiń lné ta, i Ŷáuki ta llǰā i lnĩ lǒä-Ŧpuá-kkō; au n lné ta, hi llǰáüeya ke
- (7214') lǒä-ka lkaúķęn, () hiń lné ta, i Ŷáuki ta llǰā, i lnĩ lǒä-Ŧpuá-kkō.

Hé ti hiń ē, hi lne ddátęn lķé tē llā n, au lkhǒü; au hiń ta, n ssiń kkwē, ttum̄mā lkĩlkĩ hi, au ká lķam óä n ttű, n ssiń kkwē, ttumma lkĩlkĩ hi.*

VIII.—175.
L.

THE THUNDERSTORM.

(Related, in December, 1875, in the Kathop dialect, by Díǰkwǎin.)

- (5623) N kǎń llńáu, lkhwā kkaŭwā ssi ō llǰā, n llńáu, ō lkhwā kkaŭ, n ttęn kō llhā, lkēllkē llkunń. Hę
- (7214) * Hań ka, n Ŷáuki sse llgwítęn au ā; tā, i Ŷáuki ta llgwítęn au ā; tā, i ta llká ttē ā. Tā, lǒä-Ŧpuá Ŷáuki ta ttąmŦpuá llkúwa; hé ti hiń ē, i ta lkhá hǎ, i llká ttē ya, au i Ŷáuki 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-ten ɬkēyā kē, () ñ inō ɽāu ɬkōēn, tī ē, ɬkhwā ɬkuēi ɽókēn bbāiten-ī, ī; hē ñ ɬkēllkē ɬkun̄n; ñ inō ɽāu †ēñ-na, tī ē, ɬkun̄n ẽ ɬkuí ā kā
- (5626) ɬnāu, ɬk'é yā †kwāiyā hā, hāñ kā ɬnāu, () hā ɬwāinyā ɬk'é, hā-g inē ɬkēyā ɬk'é ā, tī ē, ɬk'é ɬkhóá kǎñ †ī, ɬkhwā ká hā ssē kkaū; tā ɬkhwā kǎ ɬkhwā ssē ǎmm ɬkhē, ǒ ɬkhwā ɽáuki kkaū.
- (5627) ɬkwāgēn kā () ɬkēi ɬōu, ɬkhwā ɬkhē; ǒ ɬkun̄n ā ɬkēyā, tī ē, ɬkhwā ɽáuki ssē kkaū.

- Ñ ɬnāu, máma ɬkē ñ, ñ ɽáuki ttūi máma, tā, ñ ɬkũ ttēn kō ɬhā, ɬkēllkē ɬkun̄n. Hē máma
- (5628) †gōu, ī; () ǒ mámán ɬkōēn tī ē, ñ ɽáuki ɽwǎñ ñ ttūi máma. Hē máma ɬkũ ttā, ī; ñ ɬkũ ttēn kō ɬhā.

- Hē ɬkhwā ɬkũ ɬnāu, ǒ ñ ttēn ko ɬhā, ɬkwāgēn
- (5720) ǎmm ɽwǎñ, ɬkhwā †χī lē ssī tsǎχāiten. () Hē ɬkhwā ɬnāu, ssīten kǎñ †ī, ɬkhwā kǎ ɬkhwā bbāiten, hē tī ɬkũ ddí kũi ttāñ-ttāñ ɬkhwā ɬkǎñ ɬhǎñ ssī
- (5721) tsǎχāiten, ǒ †χī () kā lē ssī tsǎχāiten ẽ; ssīten ttāñ ssī tēhun̄ntēhun̄n ɬkhē, ǒ ssīten ttā, tī ē, tī ɬkũ ddí kũi tā ɬgā, ā ɬkǎñ ɬhǎñ ssī tsǎχāiten. Hē
- (5722) ɬkhwā () ɬnāu, ǒ ssī ɽáuki ɬkǎñkǎñ ɬhǎñ, ssī tsǎχāiten, ɬkwāgēn ā ssī tēhūēñ ē, ssī tsǎχāiten ɬkũ ddí kũi ttāñ, hē ɬkǎinyā, ī; hē ɬkhwā bbāiten,
- (5723) ī, ǒ ssī tsǎχāityǎñ ttāñ hē () ɬkǎinyā.

Hē ɬkhwā bbāiten ɬkī ɬkhǎñ ɬhǎñ ɬā, ǒ ssī; hē ɬkhwā ɬnāu ɬkǎñ ā ɬuhí ɬkhē ssī ɬnēin̄ ɬkhā, ɬkhwā bbāiten ɬkī hā, ī.

- (5724) Hē máma kkuí: () “Ñ ñ ñ ñ ñ ñ!”* Hē táta

(5724')

* An exclamation of suffering or pain.

||*kuṁn*.* And mamma said to me, () did I not see (5625) how the rain was lightening; that I did like ||*kuṁn*; did I not know that ||*kuṁn* 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 ||*kuṁn* 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 ||*kuṁn*. 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

* ||*kuṁn* or “Coos Groot-Oog” was a rain sorcerer, who lived at !*khāi* |*kū* (also called “Evcicass Pits”, on account of a tree which stands by the Pits).

- ttüttū máma ǝ tī ē, ts'á-ddě inǝ ā ddī yǎ; !khwā-kǎ
 hhóuītenhhóuīten inǝ inǎ hǎ, hě hǎ lǐín? Hě
 (5725) máma !kēyǎ táta ā, tī ē, () tī ttǎn, !khwā !kanǎn
 ttǵerri hó hǎ ttū; hě tǐken ē, hǎ lǐín, ī. Hě
 máma kǔ-kkúīten !kē, ssǐ !kuǎn kǎ, ssǐ ssě !kūken
 (5726) ttín; ssǐ-kǎ ddiddī ē, () ssǐ Ǵáuki ka ssǐ kwǎn
 !hum̄m hǎ, ǝ há !kēyǎ ssǐ, ǝ kkum̄m-ǝpuǎ ā ǵǎnǐ.
 Ssítēn !kuǎn kǎ, ssǐ ssě-g ině !kóen, ǝ ssǐ Ǵáuki
 ddóǎ Ǵwǎn ssǐ ttūi, ǝ há !kēyǎ ssǐ.
 (5727) () N̄ !kuǎn !naū, ǝ máma !kē n̄, n̄ ǵū ttū
 !hǎ, !kēlkē !kuūn, n̄ !kuǎn Ǵáuki kǎ n̄ ttú; n̄
 !kuǎn á !kóen, tī ē, !khwā !kuǎn ā, kǎ hǎ !khǎ
 ssǐ, ǝ n̄-kǎ ddíddī.

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 *॥kuññ*,—I would not listen ; I was the one who saw that the rain had intended to kill us, on account of my doings.

* The narrator compares this to the wind from a cannon ball. (5724')



A BUSHMAN WOMAN WITH DIGGING-STICK.

Photographed at Salt River in 1884.

IX. *Customs and Superstitions.*

IX.—97.
B.CUTTING OFF THE TOP OF THE LITTLE
FINGER, AND PIERCING EARS AND
NOSE.*(Given in July, 1871.)*

- (357) !kwá gwái-ᵒpuáken ǎ lkaūwǎ hǎ !kǎ ē ǎ. !kwá laitiken ǎ lkaūwǎ hǎ !kǎ ē ǎ, ǎu hǎn táttǐ ē, hǎ ǎ láttǐ-ᵒpuá, hé tí hiń ē, hǎ lkaūwǎ hǎ !kún laiti-kǎ hǎ !kǎ, í; ǎu hǎn táttǐ ē, hǎ !kǎ laiti ē ǎ.
- (358) !kwá gwái-ᵒpuáken táttǐ ē, () hǎ ǎ !kwá gwái-ᵒpuá, hé tí hiń ē, hǎ lkaūwǎ hǎ !kǎ ē ǎ, hǎ !kún gwái, tá hí !kǎ * ǎu hǎ !kǎ. !kwá gwái-kōken, ǎúki lkaūwǎ hǎ !kǎ; !kwá laiti-kōwáken ǎúki lkaūwǎ hǎ !kǎ.
- (359) () Hé tí hiń ē, !kwá gwái lkaūwǎ hǎ !kún ē ǎ, hí kǎ hǎ !kǎ † í; hé tí hiń ē, hǎn !ně kōkóǎ ǎu hǎ !kǎ, ǎu hǎn !ně !kǎn-nǎ !nwá, hǎn !ně kōkóǎ ǎu hǎ !kǎ ē ǎ, ǎu hǎn !ně !kǎn-nǎ !hǎu.
- (360) () !kuí gwái-kōken !keinyǎ hǎ !nuńtǔ ē ǎ; hǎn !ǎám !keinyǎ hǎ !nuńtǔ ē ǎ. !kuí laiti-kōken !keinyǎ hǎ !nuńtǔ ē ǎ, ǎu hǎn táttǐ ē, hǎ !kún
- (361) laiti ē ǎ; hǎ !ǎám !keinyǎ hǎ !nuńtǔ ē ǎ, () ǎu hǎn táttǐ ē, hǎ !kún gwái ē ǎ; hǎ !ǎám !keinyǎ hǎ !núńǔ.

!kuí laiti-kōken ǎúki !keinyǎ hǎ !núńǔ; ǎu hǎn táttǐ é !kuí laiti-ko !ǎóhǐ; !kuí laiti-kōken ǎ !keinyǎ hǎ !núńǔ, hǎ áki.

* 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 l̥áaken-an̥.)

- (10404) Ha óä l̥kwaíyāũ, a l̥kaú l̥kam̥ ha ɔpuḁáχai,
Kau̥ēten-an̥ l̥hána.
N̥ than̥ á, l̥kaú l̥kam̥ l̥kábbe-tú * l̥ká.

IX.—99.
B.

BUSHMAN PRESENTIMENTS.

(Given in February and March, 1873.)

- (2531) l̥χám-kā-l̥ké-tā l̥gwē, ē l̥létā hĩ éñ-éñ. Hĩn
‡kákken, hĩn ddárraken, hĩn l̥kí ssĩ ddárraken-
ddárraken hĩ éñ-éñ. Hĩn l̥χũ hĩ; l̥kuít̥en l̥kũ
(2532) l̥kóāken kkwē, āũ hān táttĩ ē, () hā éñ-éñ
ddárraken. l̥kábbōwāken ā l̥khwaíyā, há ā, l̥kerrũ;
l̥kam̥mān ā l̥kēĩ l̥āũ; há ā, l̥χám-kā-l̥kuí tá mĩ
(10403) * l̥kábbe-tú, or “Willem Streep”, was a son of the informant,
l̥χáken-an̥, an old Bushman woman who was with us for a short
time in 1884.

- (10404') * l̥χáken-an̥ 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, *!kwaĩyāu*, 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-tú'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.

\bar{a} á *; $\bar{a}u$ hā † \bar{a} ddárrakä. $\text{!}\chi\text{ám-kä-!kétēn}$!nī !nī ,
 (2533) !kí ssā !k'è , $\bar{a}u$ hā-hā. () $\text{!}\chi\text{ám-kä-!kétēn}$ $\text{!}\chi\text{ām-mā}$,
 !kí ssā !k'è-kuítēn .

$\text{!}\chi\text{ám-kä-!kuítēn}$!nāu ttwī ttss'órō-kēn , hān $\text{!}\chi\text{ām-m}$
 ttwī !khwāitēn , $\bar{a}u$ $\text{!}\chi\text{ām-m-mān}$ tāttī \bar{e} , !kuí ttái
 ssī $\text{ddárrakēnddārrakēn}$ hā éñ-éñ . !kúkogēn !nē

(2534) $\text{!}\chi\text{ām-m}$ () !kúkō , \bar{a} ssā ; hān †kák-kä !káu-kēn :
 “ !gōä !lgāuē yyū !kōiñ , tā , !kōiñ ttā ssā ; hīn \bar{e} ,
 ñ $\text{!}\chi\text{ām-m}$, hā éñ-éñ-kä ttwī ttss'órō-kēn !khwāitēn .”

!käu-kä-kēn !gōä-ī ; !käu-kä-kēn !nī , !kuítēn ssā . Hīn
 (2535) () †kák-kä hā $\bar{o}ä$: “ !kuí ttān !k'è ssā .” Hā $\bar{o}ä-kēn$
 †kák-kä hī : “ !kōiñ ttān !k'è ssā ; hā hā ssīn ssé
 ssé ñ-ñ ; hā \bar{a} , ñ ssīn $\text{!}\chi\text{ām-mā}$!kí ssā hā-hā ; $\bar{a}u$

(2536) hā-hā-kä ttwī ttss'órō-kēn !khwāitēn . \bar{N} () !kuyān
 kā , \bar{u} ssé-g !nē $\text{!}\chi\text{kōēn}$; $\bar{a}u$ hā !kuyān !kēi !nāu , hān
 !nē !kē ssā . Tā , \bar{u} kā †nwāi , \bar{n} - kā $\text{!}\chi\text{ām-m}$; hé kā
 !kū !kēi !nāu .”

Hān $\text{!}\chi\text{ām-m}$ hā !käu!käu ; hān †kák-kä !káu-kēn :
 (2537) () “ Whāi kkān ttā ssā , tā ñ $\text{!}\chi\text{ām-m}$ †hā-†hāin .
 !kāi tteu $\text{!kāo} †$!kē !khé , \bar{u} ssé !gōä-ā , tíkētīkēn-kä -
 kū . Tā , ñ $\text{!}\chi\text{ām-m}$, whāi-tā $\text{!}\chi\text{ām-m}$.” !kúkókēn

(2538) !hūmm hā : “ \bar{N} kkān kā , !káu-kēn \bar{i} ; tā , () whāi
 (2532’) * \bar{a} = $\bar{a}u$ hā-hā .
 † hā = hā-hā .

(2537’) † The Brinkkop has two names, $\text{!}\chi\text{āu}$ and !kāo , the narrator
 says. But, there appear to be two mountains, a round-topped
 one, and a high one.

The Bushmen perceive people coming by means of it.
 () The Bushmen feel a tapping (when) other people (2533)
 are * coming.

With regard to an old wound, a Bushman feels a tapping at the wound's place, while the tapping feels that the man (who has the old wound) walks, moving his body. The one man feels () the other (2534) man who comes; he says to the children: "Look ye around, for grandfather, for grandfather seems to be coming; this is why I feel the place of his body's old wound." The children look around; the children perceive the man coming. They () say to their (2535) father: "A man is coming yonder." Their father says to them: "Grandfather (his own father) comes yonder; he would come to me; he was the one whose coming I felt at the place of his old wound. I () (2536) wanted you to see that he is really coming. For ye contradict my presentiment, which speaks truly."

He feels a tapping (at) his ribs; he says to the children: () "The springbok seem to be coming, (2537) for I feel the black hair (on the sides of the springbok). Climb ye the Brinkkop standing yonder, that ye may look around at all the places. For I feel the springbok sensation." The other man agrees with him: "I think (that) the children (should) do so;

* The Bushman, when an ostrich is coming and is scratching (2533') the back of its neck with its foot, feels the tapping in the lower part of the back of his own neck; at the same place where the ostrich is scratching.

The springbok, when coming, scratches itself with its horns, and with its foot; then the Bushman feels the tapping.

() When a woman who had gone away is returning to the (2534') house, the man who is sitting there, feels on his shoulders the thong with which the woman's child is slung over her shoulders; he feels the sensation there.

- kă !kúrrükă ssā; tá, ||ǵāu ikē !khē, hă !kuǵán
!ǵōwă; hĩ ssē ||kōēn !gáppem !kó !k'āu. Hé ē,
hĩ ssĩn ||kōēn !k'āu-kă-kū, í. Hĩ ssĩn kkwǵán
(2539) ||kōēn !nǵtten!nǵtten () ○hóken !kállkättēnddē *;
tá, whāi tā ttáí dāmmă !kóētă ○hóken !kállkättēnddē.
Tá, ○hókă !kwaīyă. !kuírrĩ!kuírrĩten ||ǵám !nă.
(2540) Hé ē, whái tā ssá, há lē ttĩn hĩ. Tá, () !kuírrĩ-
!kuírrĩ !kuǵán kkérrūwă. Tá, ń kă !kuēĩ ttă, ń
ă !kām̄m̄ ń !kuē!kuēēten; āu ||ǵáukă ssē ddérrĩ
hĩ. Tá, ń !ké tā !kām̄m̄ ||ǵáuken; āu kă ssē !ká
(2541) whāi. Tă, ń sshó kō () !kām̄m̄!kām̄m̄ !nūnttē
āu ń ttss'ínǵǔ, hé ||ǵáuken kă ddérrĩ hĩ; āu kă
!uhāiyă whāi. Whāi !kú !nē !nū!nū ttĩn ń ttss'í-
ǵǔ." !kúkóken !húmm̄ hă: "Í ń !kă."†
- * * * * *
- (2554) Hé tí hĩn̄ ē, í kă () !ké!ké, í; āu !kām̄m̄-mă
!kuēită, āu í !kām̄m̄ !kí ssă tchueñ, āu tchueñyă
!nē ttáí !kō ssă, āu !nēin. Í-g !nē !kām̄m̄, í !nwă-
(2555) !nwă, āu í !kām̄m̄ whái !nwă !ǵóroken; ()
hé whāiyă ttáí ssí !ǵóroken!ǵóroken ○hóken, í.
Í !kuēĩ ttă, í !kām̄m̄ í !nă; āu í ssē ||kău whái
!ké!kēi. Í !kām̄m̄ í ǵú, āu whái !kĩttú-kă !hóaken-
(2556) !hóaken; í !kām̄m̄ í () tsăǵāiten, āu whái
tsăǵāiten-tă !uē!uē. Ttóiten á, í tá !kām̄m̄ !kām̄m̄;
(2539') * !kăiē "inside", !kállkättēnddē "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.

āu hā ttāi ttaū lkuaiiten !kām̄m; āu llgū wā é; āu
llkōin̄ yā lkuēitā; hā ttā li.

- (2557) Hé tī hīn̄ ē, () tchuēn̄ kā lnē bbāī í í. Hī lkū-g
lnē ttāi !gwé hō llē lnēin̄. Hé tī hīn̄ ē, í kā-g
lnē !kāgen̄ kkaū lkāu tchuēn̄ !nwá; āu í-g lnē
(2558) !kāgen̄ kkaū !han̄n̄ llā. Tá, tchuēn̄ ē, () hī
llkwāiyā, hī lké kā #kam̄○puā ttāī ssā; āu í-g
lnē llgaūā lnēin̄-tā !k'ān̄n̄ *; āu hī †, tī ē, í sshō
○puoin̄ ttēn̄-ā āu llkuoin̄nā-kā ○puoin̄. Au í !kēī
(2559) llāu, í () ○puoin̄ ttēn̄-ā, āu llkuoin̄nā-kā ○puoin̄.
Hé tī hīn̄ ē, í †āukī tā ○puoin̄○puoin̄ ttīn̄ āu
llkuoin̄nā; āu í lkuēittā, í llkam̄m̄. Tá, í lké tā-g
(2560) lnē llkam̄m̄, āu tchuēnyā lnē ttāī; āu () í-g lnē
llkam̄m̄ā lkī ssā tchuēn̄; āu tchuēnyā ttāī ssī
ddārarakenddāraken̄ hī !kwā!kwāgen̄. I-g lnē
llkam̄m̄ í llkāllkātū; hē ll'āuken̄ kā ttss'āmm̄-ā
(2561) hī; āu í-g lnē llkam̄m̄āin̄ llā. () Hé tī hīn̄ ē,
í lnē llkam̄m̄, í.

- Hé tī hīn̄ ē, !kāuken̄-○puoin̄nī †āukī ttā llgaūā-
llgaūā lētā lnēin̄, í; hī lkū kkañ, llgaūā llkāu
(2562) sshō; hī ssē !kwān̄ í; āu hī lnā tchuēn̄, () āu
tchuēnyā ttāiyā hē tī. Hī ssē !kwān̄ mmúmmū
í; tā, í lké tā, ssuēn̄ssuēn̄ tī kkañ, llkōēn̄ lkī hī;
āu hī kkañ llkāu sshō. Hé tī hīn̄ ē, í tā-g lnē
(2563) #kakkā í () lkāgen̄, tī ē, !kāukā llkōā lnā tchuēn̄.
Hīn̄ ē, hī lnē !kwān̄. Hī lnē lnē hē tī †; āu hī
lnē, tī ē, tchuēnyā ttāī !kēī ttā hī; āu !kōoken̄-
(2564) !kōokā lkuēi-ū, hī llka!llkam̄-mā. () Í sse ārrōkō
(2558') * lnēin̄ llkāē-tā !k'ān̄n̄, "the shade of the inside of the hut."
(2563') † Tī ē !kwāi, hē tī, "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.

† *llkabbo* explains that *llgū* means "de bloem tijd".

bbāi tchuēn, ǎu lkaó á, há llkam ttā; há tchuēnyǎ ttáiyǎ há. Tchuēnyǎ ttai !uhí-ttá, tchuēn ā há *; í ssē arrōkō llnūn hhó há; ǎu há !naunkō ttēn (2565) lhínyǎ. Í ssē !khē ákken ǎu () tchuēn, í ssē ǎúki !χuórrí lā !khé tchuēn; í ssē !χuórrí !uhí !khé tchuēn, tí ē, !χwē-lnā ná ttai !kēi !khē hí.

IX.—104.
B.

DOINGS AND PRAYERS WHEN CANOPUS †
AND SIRIUS COME OUT.

(Given in October, 1873.)

- (3348) !χam-kǎ-!kéten lní !kuáttēn-!kōugen, hīn †kákǎ
(3349) !khwā: “lnákkí ○hó lké; () n̄ !kwé !hō há, n̄ llká !kóitté, tā, !kóitté lkaṁmenya llχē; !kóitté ssań !karrakǎ hí; tā, há kǎ ǎāowǎ !hīn ssā; llkóin ssē llkákǎ † llkóá hí !kóitté tsaχǎu.”
(3350) !kúttoken !hīn ssā; !kéten () !kēyǎ hí !kāgen: “!kúttāu kǎn lké ssā;” hīn †kákǎ hí !kāgen: “Ū kkóǎ ssē llkā hí !kúttāu.” Hīn †kákǎ hí !kāgen: “!kú ddí χǎ ā lnā !kúttāu?” !kúkōken
(3351) †kákǎ !kúkkō: “Í () llká kǎ-g lnā !kúttāu.”
(2564) * á há = au ha-ha.

† Four names given by the Bushmen for Canopus are as follows: !kēissē; !kuáttēn-!kōugen; llkōāggǎ; llχē-tǎ-!kuáttēn-!kōugen.

‡ It is possible that llkákǎ should have been written llkállkǎ, 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; !kóĩn ssē !kǎĩkǎĩ lhā hí; !kúttāu ssē

(3352) ʔǎũkĩ ʔǎǔwǎ () lhĩn ssē.” !kúkōken †kákka hə
⊙puóh: “Hó ssā kkĩ ⊙hó !kwā lkē, n !kwé !hō
hĩ, n !ká !kóittē; !kóittē ssē !kō, !kē!kē !kúkkō
!ʔkóǎ-ggũ.”

!khwán hhó ssā hə ⊙hó !kwā, hǎn !kwé !hō hí.

(3353) () Hǎn !kǎ !kēn !kúttāu*; hǎn †kákka !kúttāu
ssē ddábbǎ !kē!kē !ʔkóǎ-ggũ. Hǎn !kúttēn; hǎn
!kúttēn !ʔkóǎ-ggũ, hǎn !kúttā !kúttāu; hǎn !nē
hĩ ǎ lí; hí ssē ddábbǎ !kē!kē hí !kǎgen. Hǎn

(3354) !gǎbbetēn tí () !kēn lí ĩ. Hǎn !gũ-ttĩn !puĩn.

Hǎn kǎǎn lhĩn, hǎn ssuēn; ǎ hǎn ʔǎũkĩ !kǎnnǎ
hǎn ttā; ǎ hǎn táttĩ, hə ttǎbbǎ kkĩ !ē !kúttāu,

(3355) ǎ !kóĩn-tǎ !kǎrraken!kǎrraken; !kúttāu ssǎn ()
!kǎrrǎkǎ lhĩn ssē.

!ké-tǎ-!kǎkaken !kǎgen kǎũ !ʔkǎ !ǎ; hĩn ttǎi
!kǎrrǎ ttē hí !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, ||*kábbó* 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) Ikágeṅ Ilkuṅṅ kǎ Ikū Ilkén, hhō ù !k'áũ ē Ilkaũ
tā, hhó ù hí; he, hí Ině í, Ilkén Ihin !k'áũ *
- (8055) ē Ilkhóë Iná. Hě hí Ine Ikhúí hí; hi Ine lé ()
Ilkhó hí, au Ilhò. He hi Ine !gwí tté hí, hi Ine Ikí
!kúitēn hí.
He, hí Ine !Ináũ, hí !kúitēn Ilā, hi Ine ttáí tǎũ
ttúrru Ikē, hí í ttúrru Ikē-ta-ttúken; hi Ine Ihin hí.
He hi Ine Ikí Ilá hi, au !Inéin.
- (8056) He () hi Ine !k'áitēn !kòǎ, † !k'áitēn kúí nṅǎ-
nṅain † hí. He, hi Ine !k'áitēn Ikē, hi Ine !ḡám-
ki !k'áitēn ddí kúí nṅainnain Ikē. He, hí Ine
Ilkhóë tté Iké au !k'áũ; he hí Ine Ilkállká !k'áũ. He
- (8057) () hí Ine Ilkállká !k'áũ, he hí Ine ddí kúí ákṅen
!wěí !k'áũ, he hí Ine ttèrri § !k'áũ, í. He, hí Ine
- (8055') * !k'áũ Ilkéllkéya !kaũökṅen ē Ikí tchueṅ ē Ilkhóá hí kakáitēn.
Hin ē, !k'áũ ē !k'é ddí !kòǎ, í, hi Ikí tchueṅ ē Ilkhóá hí. !k'áũ
Ine !kíya.
- (8056') !k'áũn !kíya, !k'áũ ē, !k'é !llé hí, hin !ken'!ken' hǒ, í. Hin
Iné ta: !kòǎ-ttú, í; au hin tátti ē, hi !ken', ddā !khá-ttú, í.
Hé ti hin ē, hi Iné ta: !kòǎ-ttú, í.
† !k'áũ ē, hi ddí !kòǎ, í.
- (8058') !k'áũ Ilkuṅṅ é; hin !ku !kòwa; !k'éteṅ !ku-g Ine !k'áitēn,
hin !kòwa. He, hi Ine hhùruṅen hí; hhùruṅen Ihin, !k'áũ
ē tt'ányǎ. He, hí Ine ttórottóro !hǒ Ilá, !k'áũ ē !uérriya.
Hin !nāũ, !k'áũ ē tt'ánya, hi Ine ttórottóro !uhí Ilkhó Ilá
hí, au !kí.
- (8056') † !k'áitēn ddí kúí Ilkhó !hù hí. Ilkuṅṅ !uhí Ilkhóá hí au !kí.
- (8057') § Hí Ilkuṅṅ tábba hí; hí Ilkuṅṅ tábba, ddí !kòǎ, 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')

- 1naũ, hi ddá !koǎ !khwí-lú, hi lne !kann!kann !kwā
 (8058) hhõ †gwāi, hi lne ttórokenttóroken () †gwāi. Hi
 lne !kann!kann, tté !a †gwāi. He, hi lne †ǰáinu
 kúí ákken !wēĩ †gwāi; hi lne tterriya ki !kaīten
 !koǎ. He hi lne †ǰánnu ha, †ǰánnu ha, †ǰánnu
 (8059) ha, ddí kúí ákken !wēĩ () ha, hiñ lne !kauáken
 !hõ !lá ha.* He, hi lne ddí !koǎ-⊙puǎ ā †enni, há
 hā ʼáuki ákken !ká ha. Hi lne !guĩ !koǎ au ssueñ,
 au hí ta, !koǎ sse ʼáuki !k'árraken. Hé t̄ken ē,
 (8060) hi () lne !guĩ !koǎ au ssueñ, au !koǎ !nauńko
 !káǎ, au !koǎ !kāgen !kò, !koǎ lí-ttúken !nauńko
 !káǎ; au hí ta, !koǎ sse !kò, au !koǎ !kí ssueñ.
 (8061) He, hí lne !kauáken !hõ !lá !koǎ; hi lne ddí ()
 !koǎ-⊙puǎ; hi lne ddí kúí ákken !wēĩ há. Hi lne
 !kauáken !ká !hõ !lá !koǎ-⊙puǎ au !koǎ !kérri; he
 hi lne hhó ssa, †gwāi-kǎ tí-kkō; hi lne !ǰámki
 !ká!ká hi. Hí lne t̄rri hí; hi lne t̄rri kúí ákken
 (8062) !wēĩ () hí; hi lne !hõ !ā hí. Hí lne !ǰámki
 ddí !koǎ-⊙puǎ-kkō, !koǎ-⊙puǎ a k̄iya. He, hí lne
 !kauáken !hõ !lá ha. Hí lne !naũ, !koǎ lne !kò,
 (8063) hí lne !ǰámki ddí !khou,† hi lne !ǰúí hi; hi ()
 lne !ǰúí hí, hi lne !ǰú kúí n̄ain̄ain̄ hí. Hi lne
 !gom̄m !khóë !khõ hí au !koǎ; he hi lne kkù !ē

(8059') * !kyañ ka, ha sse !kò.

(8062') † !khou tsaǰaiten !kyañ !hóaka; !k'éten !né ta, !khou ttǰĩ,
 ĩ, au !k'éten tátti, hi !hiñ !khou !ú.

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 !kàù or !àù. (See IX.—185, and also illustration.)

† (They) wish that it may become dry.

‡ The berries (*lit.* "the eyes") of the "Doorn Boom" are black (*i.e.* "black gum"). The people call them the dung of the "Doorn Boom", because they come out of the stem of the !khou tree.

A white gum, called !gùz, seems also to be found on this tree.

(8059')

(8062')

!khoa. Hi ine ikũ, au hiñ tátti ē, !khou ē †ǎ†áppem,*
hé !ké!kéya !kwāiē.

(8064) He, hí ine !naũ, wái () yǎ !ná, !kuĩ gwái ine
!khá wāi, hi ine !kuén lē wai !gāũ, au !kōā, he
!kuĩ gwái inē !kí !kùiten ||ǎúken; ha ine !kí !ā
||ǎúken au !neĩn.

(8065) He !kuĩ láiti ine !á () kkù lē ||ǎúken au !koǎ
!kǎñ. He, ha ine !ǎúā ||ǎúken; he, há ine !naũ,
||ǎúka !kā, ha ine !kí !hĩn !koǎ, au lí, há ine !keñn
!hĩn ||ǎúken, au !koǎ, he, ha ine !hó !koǎ, í; au há

(8066) ka, () ||ǎúka ssé kkũ sswēi.

He, há † ine ||ǎ, há !kam ssa !koǎ, he ha ine
kkù lē !khoa, ha ine !ǎúā ā.

He, hi †áuki ||ǎmki !k'áiten, † au !koǎ !kǎñ ā

(8067) !ká !khé, au hí ta, ha sse †áuki () !kí.

(8064') * Hiñ ine dēri !koǎ-ka tí ē !nùn, au hiñ ka, hé !khou, hí
sse kkũ †ǎ†ápp, au !koǎ-ka tí ē !nùn.

(8066') † !kuĩ gwáiya !ku tábba !kí wái-ta !nwā, ggaúru !kí hi.
!kuĩ láiti !ku tēri !kí !kwoñ!kwoñ.

(8066') † i.e. !k'áiten !kwāken.

!ǎm-ka-!k'éten íya, au hiñ tátti, hi †áuki !kí !kō. Hi !kyañ
(8067') !kou !hóā !kwá, au !kou ā !khē () !k'áũ, au hí ine !kañ-na
!kou a !kí ha !kéĩ, hi ine !k'áiten ā; !k'áiten, !kí !kwá; au hiñ
tátti ē, hí ta, hi sse !ǎúā ha, hí sse !kwáreten 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.

!han+kass'ō further stated that his wife, *Syúōbba-!kēn*, had been taught to make pots by *Kkōē-āń* (an elder sister of her mother, *!kyáōbba-āń*), and also by *!x'ū-āń* (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 Ihan†kass'ō.)

- (6083) Ikū Ikhúken ē ā; Ikhúken-ka tī ē, Ikkōu Ikhé ha tsĩ̄ngu. Ikhúken Iúkenlúkaken Ině ē ā, hé ē Iken-
Ikkēn ss'o tũ.
- (6084) N̄ ɔ'auki †énnā tī ē, whāi-ta () Ikuérri † Inũ é.
Inábbaken Ikuḡān ā ā, Ohóken Ikuḡān é.
Íten Ikū Inuḡāi Ikañn Iŋke lí ā. Hé tī hĩn ē,
liten Ině Ikká kaũĩn há-ka tī é ā. Hĩn Ině Ikhōu
Ihóaken.

IX.—185.
L.

IAŪ.

(Given in January, 1878, by Ihan†kass'ō.)

- (6082) Ikwáken Ikuḡān é; IkaũIkaũ é; Iḡān-ka-Ikuítēn Ikū
e dā ha. † Hān Ikū-g Ině tábba há; hān Ikū Ikkum̄
há, ō Iguára.
Ikuítēn Ikū ē, i hĩ hĩ.
- (6083') * Ikk'é-ta túken kan ē Ikoúwi hĩ.
(6084') † Hān Ikkóe Ikkhe ā, hān Ikkōuta Ikwá. Hān Ikkānya.
(6082') ‡ Ha Ikuḡān ddi, IkaũIkaũ ē Ikū, au Iguára.

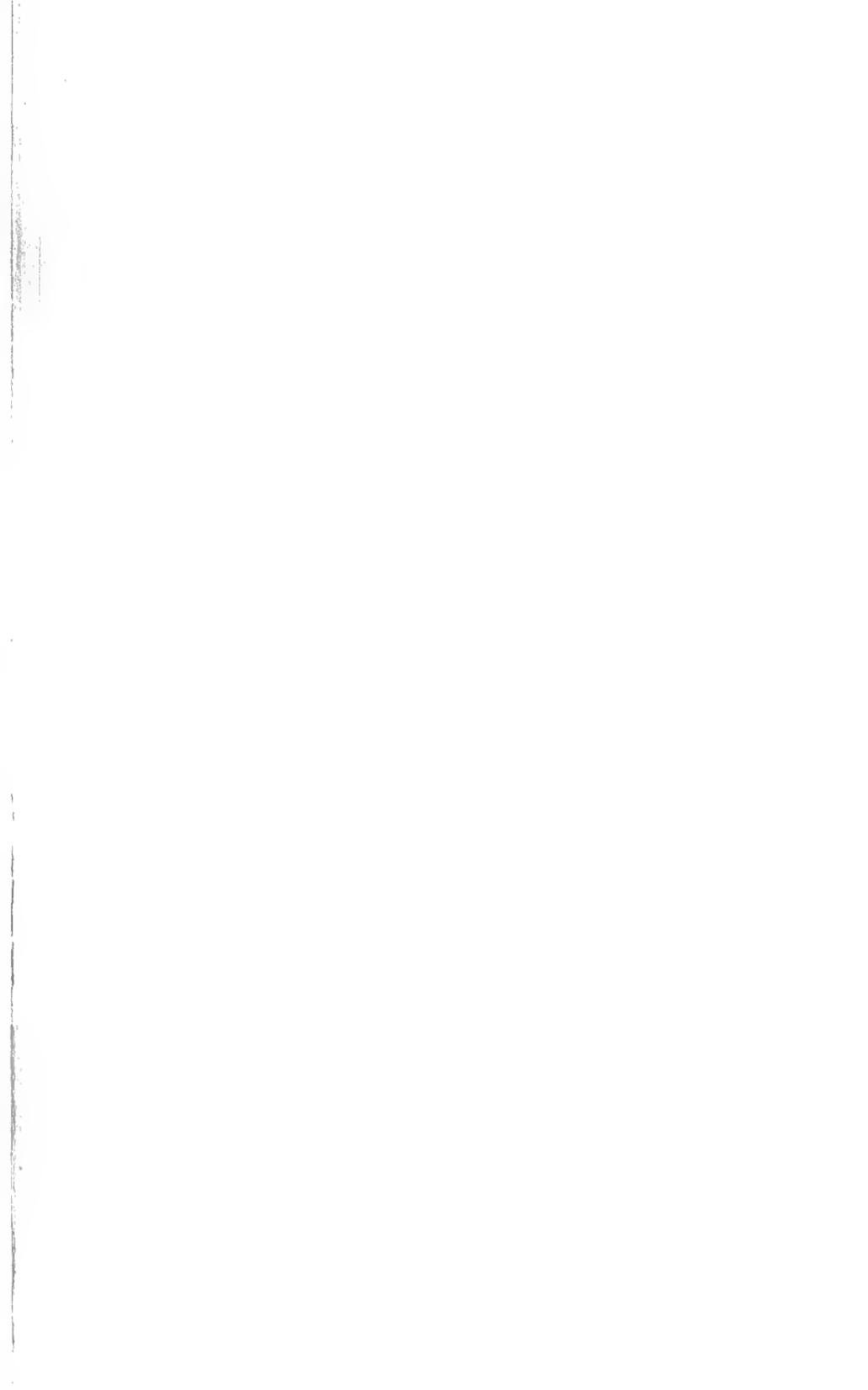


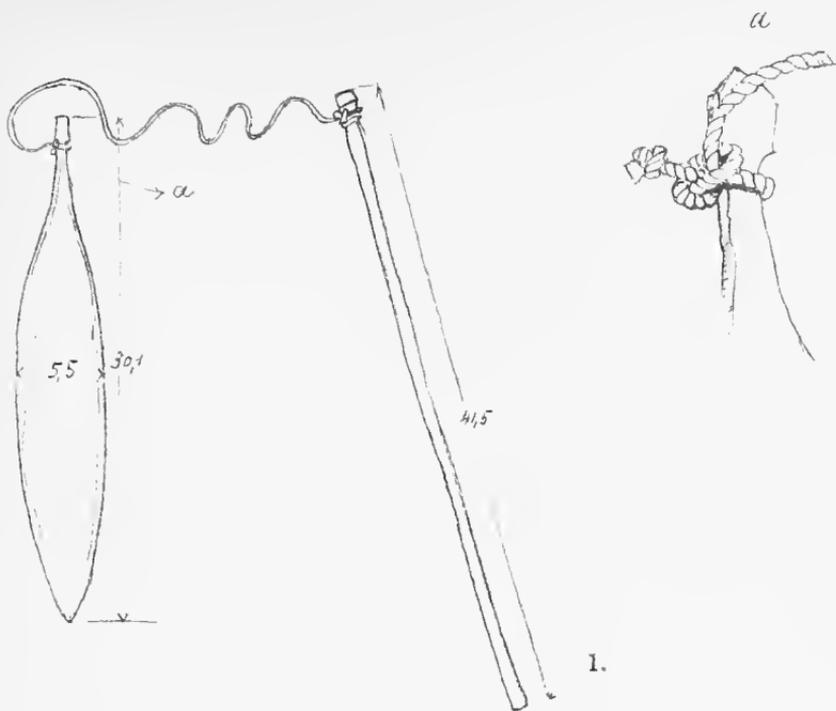
1.



2.

1. Plaything, made by the *!kui*. 2. The *!khū*, or Bushman Soup Spoon.
(Nearly half-size.)





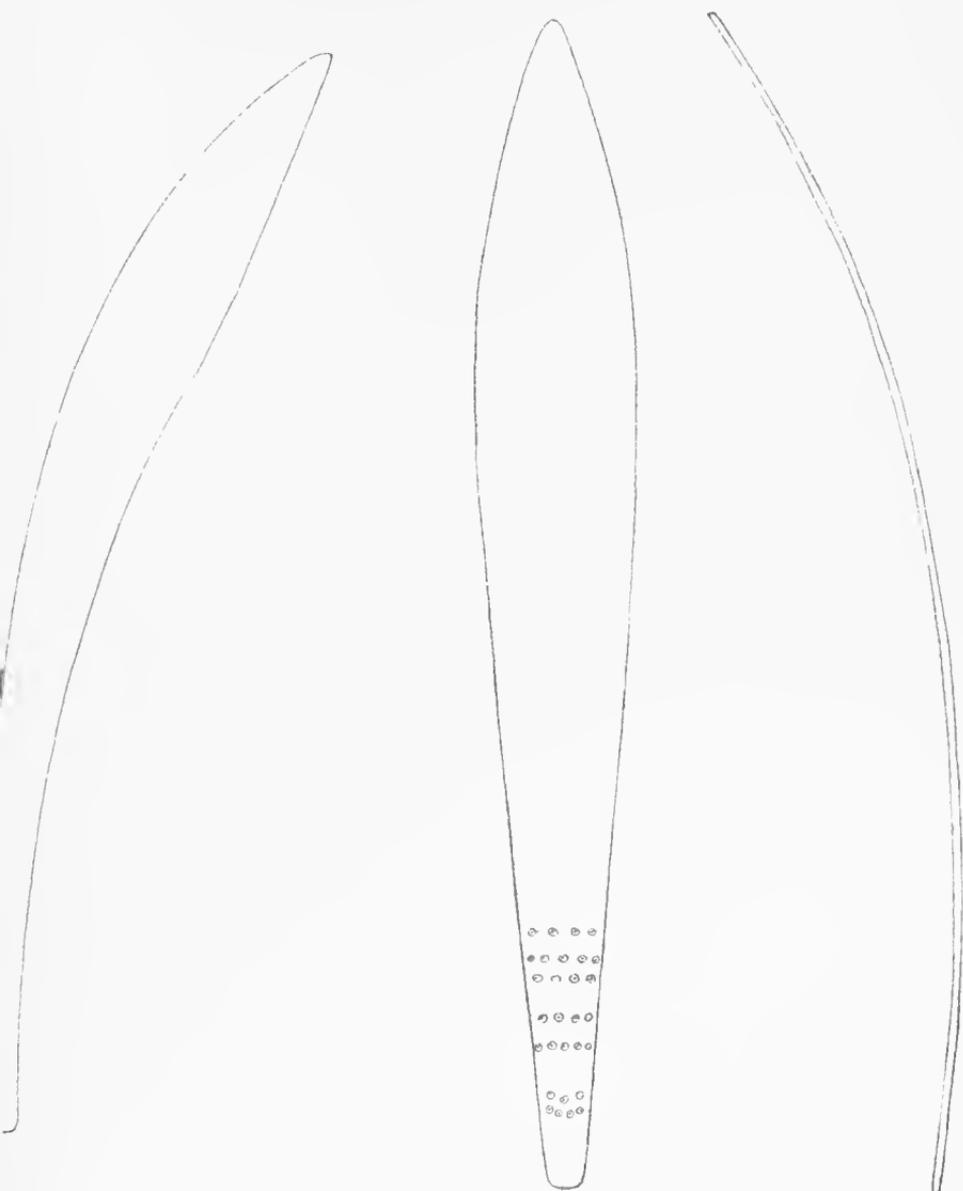
1.

Length of string in Fig. 1 = 48 cm., in Fig. 2 = 54 cm. Thickness of wood about 3-4 mm. The edges are sharpened.



2.

Instruments similar to *lgōn-lgōn*, made by the *!kwī*.



A shaped rib bone called !āñ, used for eating certain food.
($\frac{2}{3}$ of actual size.)



1. Arrow made by the !*kuñ*. 2. Bushman Arrow.
 ($\frac{1}{2}$ size.) ($\frac{1}{8}$ actual size.)

a. Section showing red marks by which the arrows are recognised by Bushmen.



March 2nd, 1879.

!kuiñ gwái, male steinbok.

!kuiñ |áiti, female steinbok.

!hán+kass'ò. Feb 28th, 1879.



!khwai |áiti, female gemsbok.

!khwai gwái, male gemsbok.

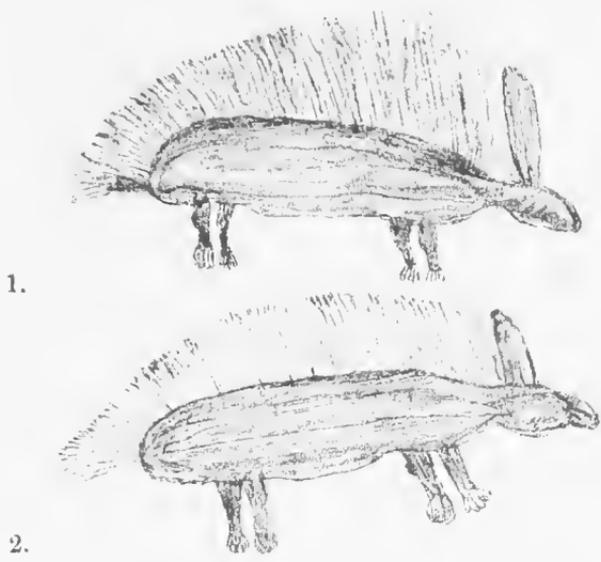
!hán+kass'ò, Feb. 28th, 1879.



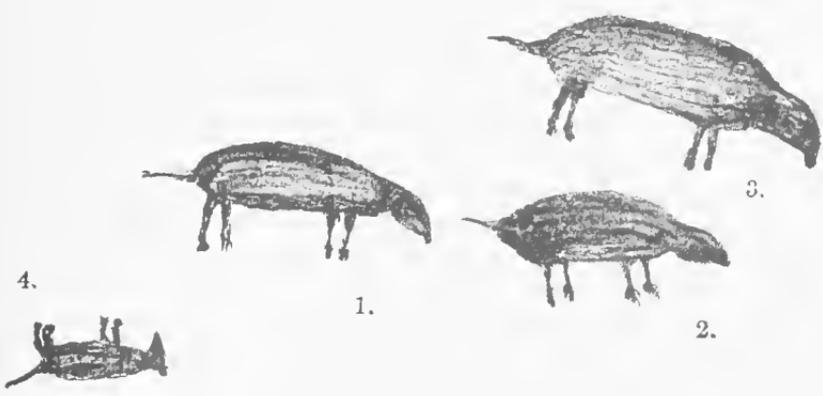
Wai |áiti, female springbok.

Wai gwái, male springbok

!hán+kass'ò, Jan 20th, 1879.



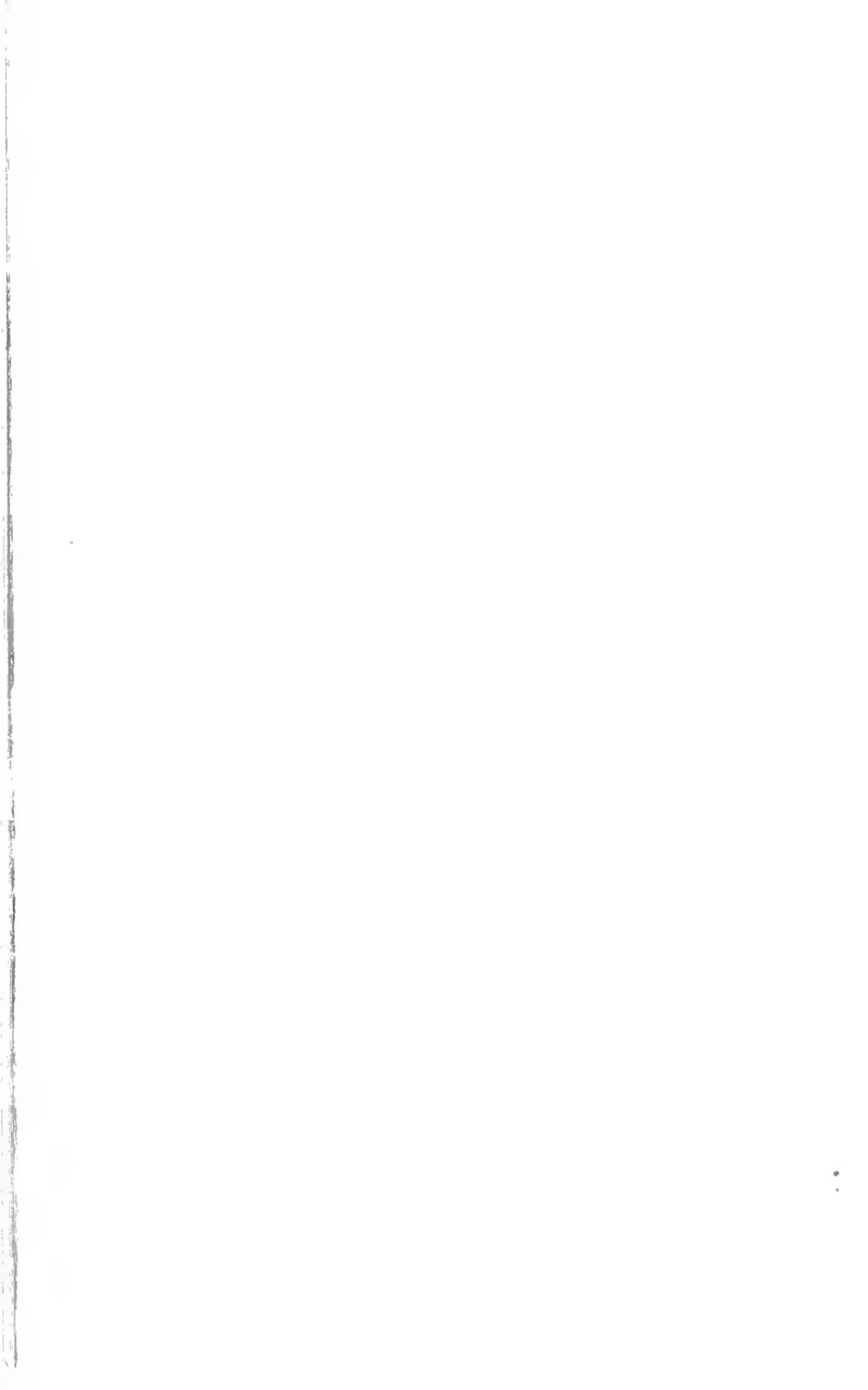
1. |χó gwāi, male porcupine. 2. |χó lāiti, female porcupine.
 Ihdñkass'ō, Nov. 24th, 1878.



|kq̄o, Suricata Zenick, or "Mierkat."

1 and 2, males; 3, a female.
 4, a jackal which chases them.

Ihdñkass'ō, Oct. 2nd, 1878.



IX.—184.
L.

THE BUSHMAN SOUP SPOON.*†

The hair of the Proteles is here, that part of the (6083) hair which is on the top of its back.‡ The roots of the hair are here, those which stick into the skin.

I do not know whether it is springbok's () (6084) paxwax § [which binds the hair on the stick]. This is the (wood of the) "Driedoorn"; it (the "Driedoorn") is a bush.

We scratch the fire together with it (*i.e.*, with the handle of the brush). Therefore, the fire burns, blackening this part of it. It becomes black.

IX.—185.
L.

THE SHAPED RIB BONE.||

A bone (it) is; a rib (it) is; a Bushman is the one (6082) who makes it.¶ He works it; he shapes it with a knife.

"Kambro" is that which we eat (with) it.

* Among some Bushman implements given to Dr. Bleek by a friend, was the brush of which a picture appears in the illustrations. ||*kábbo* recognized this at once as a Bushman "soup spoon"; and showed us, with immense pleasure, in what manner the Bushmen eat soup with it, and how well it can be used to take up the fat on the top of the soup, if rolled round in it.

† The men are those who bind (*i.e.*, make) them. (6083')

‡ Really along its back, the narrator explains.

§ It is in the flesh; it lies upon the bone. It is yellow. (6084')

|| See illustration.

¶ He works two ribs, with a knife. (6082')

IX.—190.
L.THE BUSHMAN DRUM AND DANCING
RATTLES.*(Given in January, 1878, by Ihan†kass'ō.)*

- (6127) Hi ʔkuḡaṅ ʔhĩn, ʔkauṅ ʔkhõ ʔhõ, õ ʔkoḗ ttú.* He
ē, hi ʔne ʔhĩn ʔkhõ ʔnũi, ī. He, hĩn ʔne †kē, kúii
- (6128) ta ʔkwī, ʔkoḗ ḡúḡũ, () ī; ʔũ hĩn tá ʔkoḗ ssē ʔwā,
ʔũ hĩ ʔnē ʔkaúken ʔkoḗ.
- ʔk'é-ta ttúken ssē ʔhĩnʔhĩn ʔkaũ ʔkhõ whāi ʔnuṅtu,
õ hĩ ʔnoḗʔnoḗ †; hi ssē ʔk'õä, ʔũ whāi ʔnuṅtukeṅ ʔne
- (6129) ʔwā; ʔkā () ti ē, whāi ʔnuṅtu ʔkuḡḡṅ ʔkuéi ũ,
ḗ, ʔká ti ē, ssí tá ʔkéríteṅ, ī. Whāi ʔnuṅtukeṅ
é; ssíteṅ ʔné ta ʔkéríteṅ, ī. Hĩn ʔkuḡḡṅ ʔwā, áken;
- (6130) ʔũ ssi ʔhĩn ʔkaũ ʔkhõä, ssi ʔnoḗ. () Hĩn ʔkuḡḡṅ
ʔwā áken, ʔũ ssi ʔhĩn ʔkaũ ʔkhõä ssí ʔnoḗ. Hĩn
ʔkuḡḡṅ ʔwā áken, hĩn ʔkuḡḡṅ ssákenssáken, ʔũ ssi
ʔnē ʔk'õä; ʔũ ssíteṅ ʔne ʔhĩn ʔkaũ ʔkhõä ssi ʔnoḗ.
- (6131) ʔkoḗ ā ʔk'é-ta ʔkāḡeṅ () ʔkaúka, hān ʔkuḡḡṅ ʔwā
áken. Hé ti hĩn ē, ʔk'é-ta ttúken ʔkuḡḡṅ ʔk'õä áken,
ī; ʔũ hĩn tátti ē, ʔkoḗ ā ʔk'é-ta ʔkāḡeṅ ʔkaúka, ʔkuḡḡṅ
- (6132) ʔwā áken. ʔkéríteṅ ē ʔk'é-ta ttúken ʔhĩnʔhĩn ()
ʔkaũ ʔkhõä õ hi ʔnoḗʔnoḗ ʔkuḡḡṅ ʔwā áken; ʔũ hān
tátti ē, ʔkui ʔāiti ā tába ttwāii, ha ʔkuḡḡṅ ḗ tába hĩ.
Hé ti hĩn ē, hĩ ʔkuḡḡṅ ʔwā ttwāii, ī; ʔũ hĩn tátti
- (6133) ē, hi ʔkuḡḡṅ () āken. Hé ti hĩn ē, hĩ ʔkuḡḡṅ ʔwā
ttwāii, ī; ʔũ hĩn tátti ē, hi ʔkuḡḡṅ āken.
- (6127') * Whāi-ta ʔhõ. Hĩn ʔku-g ʔne ʔkáʔká whāi ʔxóúḡũ, whāi
ttē-ta ttú; hĩn ē, hĩ ʔne ʔnāũ, hĩ ʔne ʔká, hĩn ʔne ʔhĩn ʔk'āũn
ʔkhõ hĩ, au ʔkoḗ ttú; he hĩ ʔne tātā ʔkoḗ, ī.
- (6128') † Hi ʔnoḗʔnoḗ ʔnāʔnā 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.

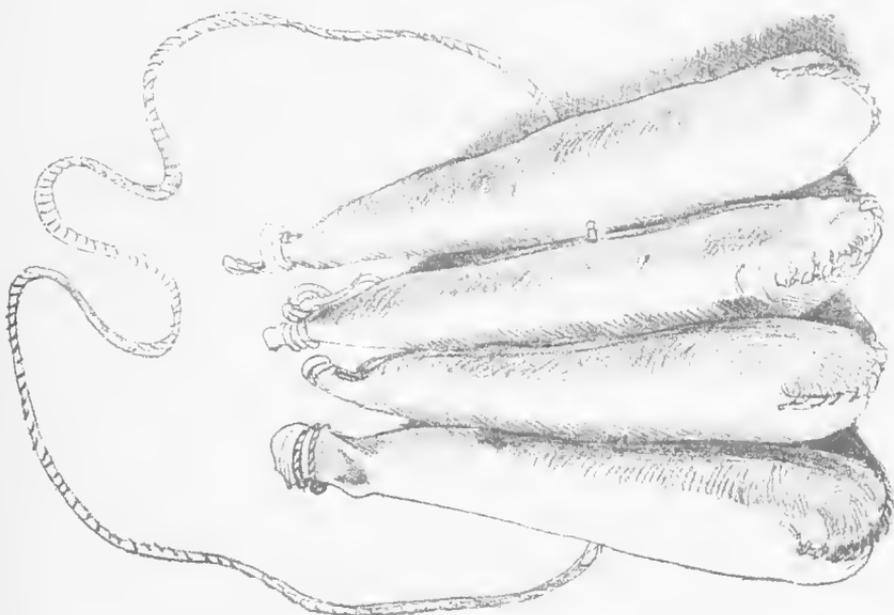
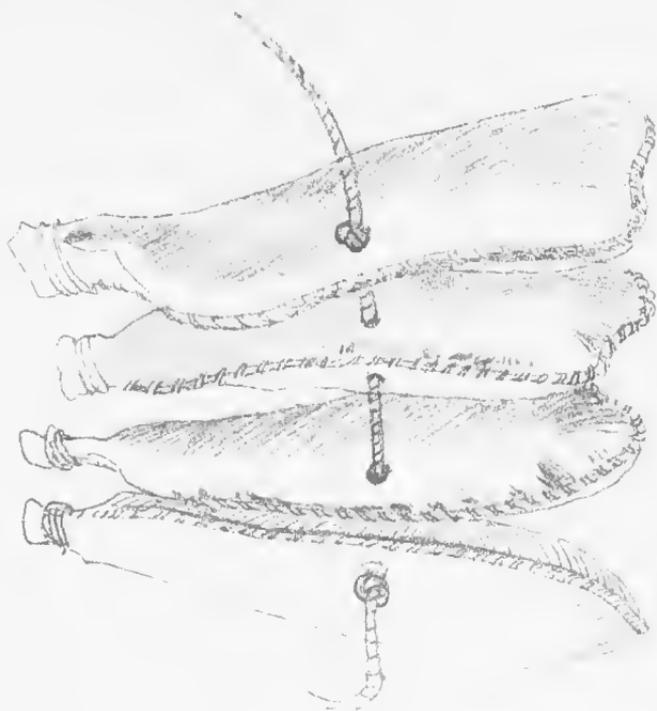
- (6133) !kuȳ lāiti !kuaṅ hō úi whai !nuṅtu-ka ttũ* ; he ē, hǎ lne †um̄m whai !nuṅtu-ka !koṅ, ǎ hǎn !kũ-g
- (6134) !ně !khō úi whai !nuṅtu-ka ttũ ; () au ha !nuṅtu-ka !koṅwan̄ ē, ha lne †um̄m hī. Hé ē, hǎ lne †um̄m hī, hě ē, ha lne !goṃm̄ !kī lē !k'ǎũ ē tt'áinya, ǐ.
- (6135) He ē, hi !ně !keṅ !kuēn, !kī lē !k'ǎũ, ǐ ; ǎ hīn () tǎ, whai !nuṅtũ sě !kō ; hī sě !kī lē !kérri tsaḵāiten, o hi !kī !hīn óá !k'ǎũ. He ē, hi lne !hīn !khō !núi-᠒puǎ, au whai !nuṅtu leṃm-ka tī-᠒puǎ, he
- (6136) ssiṅ () bbōken !khē, ǎ hīn !ně !hīn!hīn !hǎn !kérri tsaḵāiten, !kérri tsǎḵāiten sě ʎauki !hīn, ǎ whai !nuṅtũ. Hé, hīn !ně !keṅ!keṅ !khōu !khō,
- (6137) whai !nu!nuṅtũ, ǐ ; hě hī lne () !kīkī lē, ttwattwāinta !kauken, ē, !k'ě-ta ttúka sse !hīn!hīn !ǎu !kaū !khō whai !nu!nuṅtũ, au hi !noǎ!noǎ.

IX.—191.
L.THE USE OF THE !GÓIÑ!GÓIÑ, FOLLOWED
BY AN ACCOUNT OF A BUSHMAN
DANCE.*(Given in January, 1878, by !han†kass'ō.)*

- (6108) !k'ě !kuaṅ !kauken !góin!góin, !khóu sse ttēnya † !k'ě, !khóu sse !elēya !k'ě kuiten ǎ !kwéten!kwéten,
- (6133') * Tũ ā !kī !kúken.
- (6108') † !khōu !kwāi.

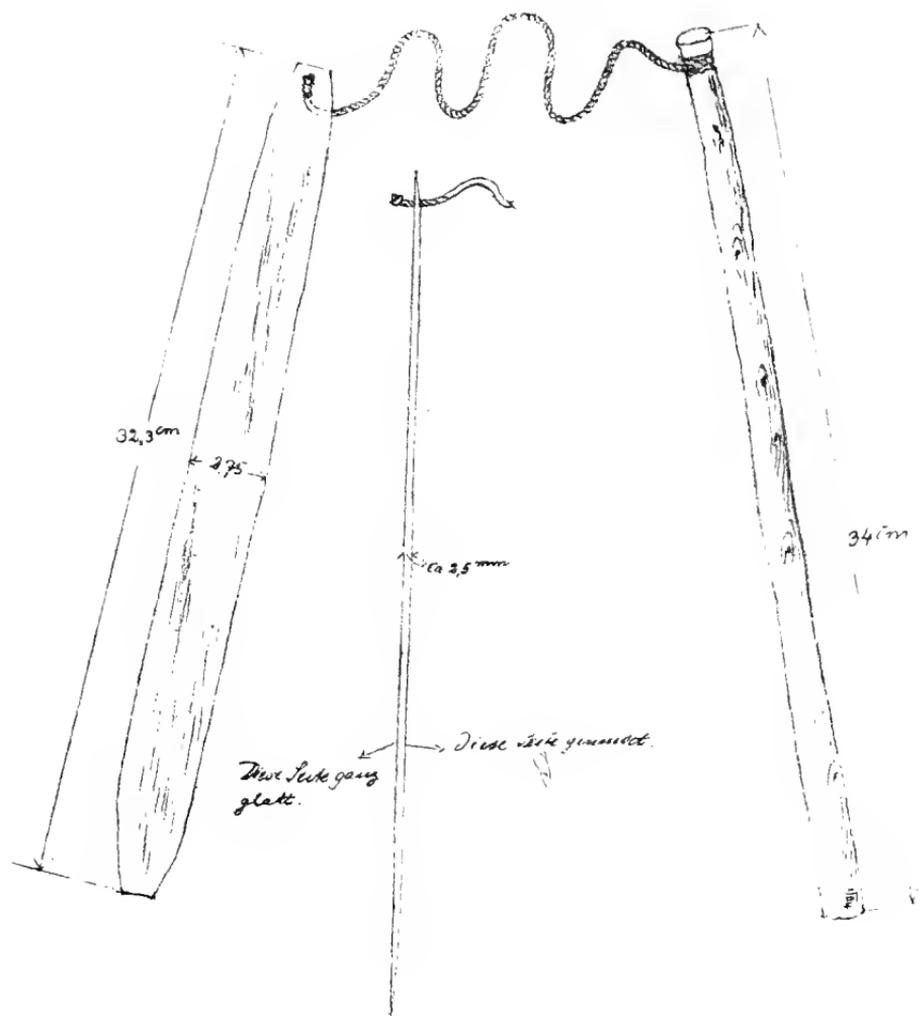
prepared and filled, are tied, in fours or fives, on to the top of each foot (on the instep), letting the men's toes appear below them.

- (6108') § To become abundant.



BUSHMAN DANCING-RATTLES.





Length of the (once-twisted) string = 40.5 cm.

!GÓIN-!GÓIN.

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 *||kérrri* † 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 *||kérrri* berries, so that the *||kérrri* 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 *!GÓÏÑ!GÓÏÑ*, FOLLOWED
BY AN ACCOUNT OF A BUSHMAN
DANCE.

The people beat the *!góïñ!góïñ*, (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')

(6109) () !k'e ssē-g lně hā !khōu. Hé ti hin̄ ē, !k'e !kauken
!gōin̄!gōin̄, ī; ǝ !k'étéŋ tá tī ē, !k'é-tā !khōu
sse !lēya !k'ě-kuiten̄ ǎ !kwéteŋ!kwéteŋ; !k'ě sse !ā
!khōu; hī sse !kū !khōu aũ !hó!hó.

(6110) Hě !k'étéŋ lně !kaṃmain̄ !khōu, ī. He () !k'ě
lně !kaṃmain̄ ti !kūiten̄ !khōu ǝ !nein̄, ī. Hě !k'ě
!kū !kí !la !kágēŋ !khōu, ǝ !nein̄, ī. Hé ti hin̄ ē,
!kágēŋ !ā !khě ǝ !kañ, ī, ǝ !nein̄. Hé ti hin̄ ē,

(6111) !k'é-tā () ttúken̄ !kí !ā !kágēŋ !khōu ǝ !nein̄, ī;
!kágēŋ ssē !ā hā; aũ hin̄ tátti ē, !kágēŋ ddóā
!kañ-a ǝ !nein̄; aũ hin̄ tā, !kágēŋ sse !hóā hi
!koǎ*; hi sse !k'óā, au !kákakēŋ lně !káuēnyā. Tā,
hi Ḃaúki !lgwíteŋ, aũ hin̄ tátti hi !kañ-a.

(6112) () Hě hī lně !k'óā, ī; aũ !kāka !hóā hě ǎ !koǎ.
Hé tíkēŋ ē, !kágēŋ !kuṃñ lně !hóā hi !koǎ; hin̄
!kuṃñ lně !k'óā. !k'é-ta ttúkakēŋ !kuṃñ ē lně !k'óā,

(6113) o !kákakēŋ !ne () !hāuwa, hě tátti, hi !kóēta !k'é-ta
ttúken̄, o !k'é-ta ttúkakēŋ lně ē, !k'óā; ǝ !kuí !aitī
ā !kwāi, hāñ lně ǎ !kauken̄ !koǎ; ǝ !k'é-ta !kágēŋ

(6114) ē !kwāiya, hin̄ () ē lně !kóēta !k'é-ta ttúken̄; aũ
hin̄ tátti, !k'é-ta ttúken̄ !kwāiya, he !k'óā.

Hé ti hin̄ ē, !lōin̄ !kuṃñ lně !hin̄, ǝ hin̄ !k'óā
(6115) !nā, aũ hin̄ tátti ē, hī !kuṃñ !káuēnyā. () Hé ti
hin̄ ē, !lōin̄ lně !hin̄, ǝ hin̄ !k'óā !nā; aũ hin̄ tátti
ē, !kágēŋ !kuṃñ lně !káuēnyā. Hé ti hin̄ ē, !lōin̄

(6111') * !kágēŋ ssē !lgwíta hě, o !kákakēŋ !ne !káuēnyā, !kágēŋ sse
!Ḃaṃ !hóā he !gōō, 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 !góìn!góìn, 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) !gōō for them, that they may roar.

- Ině Ikaĩ Iko shō hĩ Ikoũllkóutentú; * ō Ikaćakęn
 (6116) Ině Iki () Ikoã-ka Ikaũ. Hé ti hiń ē, ttúkęn Ině
 †kítęn†kítęn ō Ikaũ, ō Ikoã-ka Ikaũn Ině Iuhítā
 Ikağęn ħū, Ika ti ē, Ikağęn Iķē Ihaūwa ti ē; hé
 ti hiń ē, Ikoã-ka Ikaũ Ině Iuhítā Ikağęn ħū, ĩ. Hĩn
 (6117) tátti ē, hi ŋaũki () ttām⊙pua Ikaõ, tā, hi Iku
 Ikaõ Iwĩ. Hé ti hiń ē, hi Inoã-ka Ikaũn Ině
 Iuhítin Ikağęn ħū, ĩ; aũ hiń tátti ē, hi Ikuã Ikaõ
 (6118) Iwĩ. Hé ti hiń ē, hĩ () Ikićki hi Inoã-ka Ikaũ,
 ĩ, hě kōitęn Ihiń he InoãInoã, hiń kōitęn Iā Ié hi;
 ō hĩn Ikaõ Ikhē. Hĩn Iku Ikaõ Ikhē tā; ō Ikaćakęn
 (6119) Ině ē Ihaūwa, () o Ika'ē-ta ttúkakęn Ině ē Ikaõ
 Ikhē tā.

- Hé ti hiń ē, hĩ Ině ⊙puoin kĩ Iē Iloĩn, † ĩ; ō hĩn
 tátti ē, hi Ikuã Iwũ, ō hiń ddóã Ikaõ Ika; ĩ;
 (6120) ō Ika'ē-ta Ikaćakęn Ině Ika () Ikoã, ĩ. Hé ti hiń ē,
 hi Iku-g Ině ⊙puoin, kĩ Iē Iloĩn, ĩ; ō hĩn tátti ē, hi
 Ikuã Iwũ, ō hiń ddóã Ikaõ Ika. Hé ti hiń ē,
 (6121) hĩ Iku-g Ině ⊙puoin kĩ Iē Iloĩn, ĩ, au hĩn tátti ē, ()
 hi Ikuã Iwũ, o hĩn dóã Ikaõ Ika. Tíkęn Iku-g
 Ině tss'itęn, ō hiń dóã ⊙puoin Ika; aũ hĩn tátti ē,
 hĩ Ikuã Iwũ, ō hĩn dóã Ikaõ Ika.
 (6122) Hé ti hiń ē, Igaúē Iku ā, () hi Ině Iketęn Ikaúķęn
 ō Ikhōā, ā, Ikaúķęn ssē-g Ině Ikuēnya hĩ, hĩ ssē
 ŋwã; tā, hi ddóã Ikuã Iloĩnyã. Hé ti hiń ē,
 Ikaúķęn Ikuã Ině Ikağęn kaũ Ikuēnya hĩ, ō Igaúē-
 (6123) túķęn; hi sse ssá ŋwã. () Tā, hĩ Ikuã ddóã

(6115') * Ika'ē-ta túķęn Ikuã ē, Iloĩn Ikaĩ Iko ssiń hi Ikoũllkóutentú.

(6119') † Hĩn Iku-g Ine ⊙puoin au Ikuãna, au hiń tátti, Ikağęn
 Iku Ihińya hi ā Ikoã, au Iloĩn Iku Ikaćki Iē.

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.

- ǀōĩnyǎ. Hĩn ǀnǎu, ti ē, hĩ ǀkuaǎn dǒǎ ǀūwa. Hé
 tĩ hĩn ē, hĩ ǀǎuki ǀkhǒǎ hi ǀkuaǎn ē, sse ǀkēten
 ǀkaúken ǒ ǀkhoa; ǒ hĩn ǀhǎmm tá tĩ ē, hi ddǒǎ
 ǀkũ ǀnaúnko ǀūwǎ. Hé ti hĩn ē, hi ǀǎuki ǀkhǒǎ,
 (6124) hi ǀkuaǎn ē sse ǀkēten ǀkaúken ǒ ǀkhoa. () Au
 hĩn tátti ē, hĩ ddǒǎ ǀku ǀnaúnko ǀhǎmm ǀpuǒin ǀnǎ;
 aũ hĩn tátti ē, hĩ ddǒǎ ǀkũ ǀnaúnko ǀūwa. Hé ti
 hĩn ē, hi ǀǎuki ǀkhǒǎ hě ē sse ǀkēten ǀkaúken ǒ ǀkhoa.
 (6125) () Hé ti hĩn ē, hi ǀnǎu, hi ǀně ǀkhǒ, ǀ, hĩn ǀně
 ǀkēten ǀkaúken ǒ ǀkhoa, ǀ; aũ hĩn tátti ē, hĩ ǀkuaǎn
 ǀpuǒin, kǎiyǎ hĩ. Hé ti hĩn ē, hi ǀně ǀkhǒ, ǀ.
 (6126) Hé ē, () hi ǀně ǀkēten ǀkaúken ǒ ǀkhoa, ǀ. Hĩn
 ǀně ǀkákka ǀkaúken, hĩn ǀně kúĩ, hĩn ǀkákka ǀkaúken,
 ǀkaúken koǎ sse aũtau ǀkĩ ssa hĩ ǀkhoa, hĩ sse aróko
 (6127) ssǎ ǀwǎ. Tǎ, () hi ddǒǎ ǀōĩnya.

IX.—197.

L.

 PREPARATION OF THE FEATHER BRUSHES
 USED IN SPRINGBOK HUNTING.

(Given in December, 1878, by ǀhanǀkass'ǒ, from personal
 observation.*)

- (8073) Hĩ ǀkuaǎn ǀku ǀkǒũǀkǒũ ǀkhǒ ǀkǒǎken, ǀkamǀkamǀ
 ǀkhǒ ttǒĩ ǀkhũ, au ǀnǎbba. Hĩn ǀkhǒũ ǀkwǎĩ; he
 hí ǀně ǀkǎũ ǀkǎǒken ē ǀkĩya, hi ǀně ǀyaúwi † ǀkǒǎken-ka
 (8074) () ǀhǒken. He, hi ǀně ddi wǎĩ ǀnwaĩntũ-ka ttũ;
 hi ǀně ǀkǎũǀkǎũ ǀē, ttuǎttuǎin, ‡ he hí ǀně ǀkũ ǀkǒǎken.
 (8073') * ǀ ǀkuaǎn ka ssiĩ ǀkǒeũ, ǀ ǀkǒĩn ǎ ǀkǒũwi ǀkǒǎken.
 † ddi ǀkhǒũ ǀkĩ hĩ.
 (8074') ‡ “Riéme” ǀkuaǎn é. ǀhǎũǀhǎũ-ka ǀkaúken ǀkuaǎn é. ǀkuaǎn
 ǀkuaǎn ka, ǀǎ, ǀ.

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 (*Tsútsi*) roll the feather brushes. (8073')

† The red stones here meant, are $\|\bar{k}\bar{a}\bar{a}$; not *ttó*. At the "Philadelphia Exhibition," in November, 1875, *Dia!kwáñ* recognized red hæmatite as $\|\bar{k}\bar{a}\bar{a}$.

‡ Paint them red.

§ Thongs (they) are. The "children of thongs" (they) are. (8074')
The Korannas call them !yá.

Hi ine ikù !kóäken; hi ine !kén' !kuāin,* hi ine !kē !kuāin, hí ine !kanñ !kou ttē !kóäken, au (8075) !kuāin-ta !gōö, () au !kuāin-ta !gōöwa ine kkōiten lé !kóäken.

(8083½) () Mmáí, hi !kén, † ddí !khá-ttū-⊙puá; hi ine !khóë !khó lí tsaχaiten á. He, hí ine !kou !hō !kuāin, au lí tsaχaiten; au hí ta, !kuāinya ssiñ kkwē kkōiten, au !kuāin ḡáuki mmemmenñiñ; tā, !kuāin ssañ bbù lē !kóäken, au líya mmemmenñiñ, au hí mmemmenñinya, au hí !kā.

Hi !kuāin !kanñ !kō !kou !khóä, wái ttū, hi ine !kù !hóä !kou, au tí ē, !kóäken-ka !kwá!kwáḡen !ná (8083½ hī, au hí tā, () !gōöwà ssiñ í !hiñ, au ttóí !khú.
rev.)

TAKEN FROM IX.—198.
L.

THE MARKING OF ARROWS.

(Given in March, 1879, by !han†kass'ō, from personal observation.)

(8289) !χám-ka-!k'ě !kuāñ ē, †kétten † !nwā, § au hiñ ta,

(8290) hí ssiñ mmù †éññ !nwā, au () hí !χá-ĩ wái, au tí e !kwāi. He, hí !nāū, hi ine !kē-ĩ wái !noá, hí ine

(8074') * !ḡwā-kāū (the name of a little thorny plant, somewhat like juniper). Ha lúken ē, !k'é ta !kuāin, i, au hiñ tátti, hi ḡauki ttam⊙puá !ná. Hé tíken ē, !k'ě kkōiten hí au !kóäken. !k'éten !né ta !kuāin, í, au !ḡwā-kāū lú ē léta !k'āū.

(8083½') † !k'é-ta ttúken !kū !kén' au !khāiten ē ḡauki !kí !kwéten; hiñ !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-kú.

into (it); and they put away the feather brushes. They put away the feather brushes; they dig up $\text{||ku}^{\text{u}}\text{áin}$,* they roast (the stem of) the $\text{||ku}^{\text{u}}\text{áin}$, they lay the feather brushes over the $\text{||ku}^{\text{u}}\text{áin}$'s smoke, () while (8075) the $\text{||ku}^{\text{u}}\text{áin}$'s smoke ascends into the feather brushes.

() First, they dig † [with a stick pointed with (8083 $\frac{1}{2}$) horn], making a little hole; they put live coals into it. And they put $\text{||ku}^{\text{u}}\text{áin}$ upon the live coals, while they wish that the $\text{||ku}^{\text{u}}\text{áin}$ may smoke quietly, and not flame up; for the $\text{||ku}^{\text{u}}\text{áin}$ 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 (8083 $\frac{3}{4}$) 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 $\text{||ku}^{\text{u}}\text{áin}$, because it (8074') does not a little smell. Therefore, the people smoke the feather brushes with it. The people call the stem of the $\text{!}^{\text{w}}\text{á-kau}$, which is in the earth, $\text{||ku}^{\text{u}}\text{áin}$.

† Men dig with sticks which have no digging-stick stones (8083 $\frac{1}{2}$) (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 $\text{||ku}^{\text{u}}\text{áin}$ were put.

§ All the arrows.

(8289')

- ʔnāu, hi ʔne ttāi tǎu hōhō ʔnwā, hi ʔne mmù #eín
 ʔnwā. Hiń ʔné tǎ: “Á-ka ʔnwā kań ʔkhoa é, ta,
 (8291) hí-ta #kétten ʔku ʔkuẽi () ǔ.” ʔkúkkō ǎ há ʔne
 kúí: “Í, ń-ka ʔnwā kań ʔké.” Hi ʔne ʔǎá, hí ʔā,
 hó ʔnwā á. ʔkúkkō ǎ há ʔne kúí: “N̄-ka ʔnwā ʔkẽ
 ʔkhoa ʔké; tá, hi-ta #kétten ʔku ʔkuẽi ǔ.”
 (8292) () ʔkwǎě * ʔkuǎń é, hí ddi #kétten, í. Hi ʔne
 ʔkhoa tǔ tǔ, he hi ʔne ʔkańten ʔkéké tǔ, au ʔkwǎě;
 he ʔkwǎě ʔne ʔkhou ʔkì, í; hé ē, hi #kétten ʔnwā, í.

THE ADHESIVE SUBSTANCE USED BY THE BUSHMEN IN
MAKING ARROWS.

(Given in January, 1878, by ʔhań#kass'ō.)

- (6088) ʔkwǎńten ʔkuǎń é; ʔkuǎńri ʔkítten é. Hǎń ʔke-
 ʔkēya “pompoon”, hǎń kuérrekuérre. Ha ʔkítten
 (6089) ʔkǔ ʔkúíta; hǎń ʔkěʔkēya ʔkhoa. Ha () ʔkítten
 ʔáuki ttám#pua ʔkúíta; hí-ta ʔkúíten ʔkúítaken ʔke-
 ʔkēya ʔkwaiten. Hiń ʔné ǎ ʔgaúöken.
 Ssítten ʔku ʔháńńa ʔhó á; he ē, ssítten ʔné ʔkańń
 (6090) ʔkuń ʔho ʔgōě, í; () ö ssítten ká, há ʔkí ssě ʔuhí
 ssín ʔgōě; ssi ssě dí ʔkwǎi, í. He ssí ʔkǔ-g ʔné
 kuńkuń, ddi kúí tǎ lí hí; he ssi ʔku-g ʔné ʔk'áití,
 (6091) o hiń ʔné tǎ lí. He ē, ssí-g () ʔne ʔk'áitten ʔáo
 hí, í. He ssi ʔne í ʔkéi, ö ʔnábba; ssítten ʔne ʔkwa,
 í ö ʔnábba; ö ssítten ddi kúí kuérrekuérre há;
 o ssítten #í, tí ē, ssí ta ssi se ddi whái-tǎ ʔguátten-ta
 ʔkaúken.

- (8292') * Hi ʔkuǎń ka Harpís, í.

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."

*kwāě** is that with which they make the marks. (8292) They put *ttò* into (it), and they pound the *ttò* together with the *kwāě*; and the *kwāě* 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 *kwāě* †; it is *kuárrri* 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 *kuárrri*) 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 *kwāě* 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') *kwāě* 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 Diä!kwāin.)*

- (5161') N̄ ḡóǎ, hǎ kǎñ kǎ ssiñ ḡnāū, hǎ kǎ hǎ ssē ḡkuǎ, hǎ ḡnāū, há kǎ hǎ ssē ttāḡ, hǎ lkaḡ ḡkǎū, hǎ ḡnāū, hǎ ḡkōmm ḡhō ḡkǎū, ǒ lí-tǎ ḡkōḡkōiḡten, hǎ kǎkú:
- (5162') “ḡkǎbbi-ǎ ḡké!” ǒ hǎ () kǎ tchuēñ ḡkōḡkōiḡn ē, há ssiñ ḡkhǎbbō-ǎ ḡkí hē, há kǎ, hē ssē ḡkóǎ-ken ḡkhōē ḡnǎḡnǎ lí; ǒ hē ḡǎuki ttāḡ, hí hǎ. Tǎ, hǎ ḡnāū, há ḡǎ ḡkwēi ḡkwēḡkwǎ, hǎ ddi, hín kfé ssē ttāḡ, hí hǎ. Hē tí ē, hǎ ttāḡ hē, hē kǎkō ḡnē ḡǎuki áken;
- (5163') ǒ hǎ ḡēñ-nǎ, tí ē, hǎ ssiñ () ḡkhǎbbō-ǎ tchuēñ ḡkōḡkōiḡn, hē ḡǎuki áken. Hē tíken ē, hǎ ḡkwēi ḡkwǎñ, ddi, í; ǒ hǎñ ttǎ ḡkǎ tí ē, hǎ-g ḡnāū, hǎ ttāḡ, híǎ ḡkhǎbbō ā, hǎ ssiñ ḡkhǎbbō-ǎ hǎ, há kǎ ttāḡ ḡǎuki ssiñ ḡwǎ ḡhǎñnūwǎ.
- ḡḡē ē, hǎ ḡkén hē, hín ḡǎuki ssiñ ḡkwǎḡkwǎ hǎ
- (5164') ā, ǒ hē ttǎ ḡkǎ tí ē, hǎ () ḡkū ḡkhǎbbō-ǎ ḡkóǎken. Hē tíken ē, ḡḡē ḡǎuki kǎ ḡḡēyǎ ḡwǎ máma ā, í; ǒ ḡḡēḡten ttǎ ḡkǎ tí ē, máma ḡkū ḡkhǎbbō-ǎ ḡkóǎken; hē tíken ē, ḡḡē ḡkwēi ḡǒ, í.

IX.—211.

L.

CONCERNING TWO APPARITIONS.

(Related in January, 1876, in the Katkop dialect, by Diä!kwāin.)

- (5810) Ssi kǎñ ḡnāū ḡkhō ñ ḡhǎ, ǒ kkuérrekkuérre-ttúken. Ssiḡten ḡnē ḡnāū, ǒ ssiḡten kǎ ssi ḡnāū kkuḡḡten 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 lněin,
ē hě òà lhín hě. Hín ssān !nāu hĩ ñ, ǝ-g ñ lhá;

(5812) hě ssí ttāi !uhí hǝ llā () !k'ou, ī.

Hě ssí !auwi tss'á ā !khǝ !khwā-ǝpuā, ǝ hǎn
!uhí ss'ǝ !k'ou, ǝ hǎn !khóä hǎ !kwilkwí !käu tā,
ǝ hǎ !kwǎ!kwāgen.

(5813) Hě ñ !káχai Whāi-ttū küküi, hǎn () ttüttú ssí:
“!kǝköen yyü! Tss'á ddě χǎ !kē, !uhí ss'ǝ !k'ou?
Hǎ !khǝ !khwā-ǝpuā.” Hě !kweitēn-tā-!kēn küküi,
hǎn ttüttú ssí: “Ině !kǝköen yyü! Tss'á ddīn ā,

(5814) hā tss'á, hǎ !kū () !kēi !lougen !kwāyǎ !kuǐ ā?
Hǎn !khǝ hǎ !khīyǎ, !khí ā Ddiǎ!kwāin lhá sīn
!khīya hǎ.” Hě, ñ !káχai Whāi-ttū küküi, hǎn

(5815) !kē: “Ī, ñ !χǎ-ǝpuā wwé! () Tī kkan !kēi
!lougen !khǝ, tī ē, !kǎ lhǎ kǎ ssīn !kuēi-ú, ī.” Hǎn
!nāu, ssí ttāi llā, hǎn !khóä hǎ ssó kǝ !kǝköen, tī
ē, ssí lhín hě.

(5816) Hě !kū-ǎn küküi, hǎn !kē: () “!k'é !kē!kerritēn
kǎn kǎ ssīn #kákka kē, tī ē, !nū !k'e hhǎ kǎ !nāu,
!kē ā hě #nī !kuǐ ā, hín hǎ kǎ ǎ !kuǐ !uhí ssīn ī,

(5817) ī !nī hǎ. Úkēn !kuǎn #ēn-na, tī ē, hǎ () ttúko
!kuǎn ssīn !kī !khwā-ǝpuā ā #ēñi, hě tīkēn !kuǎn
ē, ũ !kú ssē á hi, ī ssē !kǝköen tss'á á !uhí ss'ǝ
!k'ou wǎ á, hǎ !kū !kwāi kwǝkkwǎn-ǎ !kuǐ, hǎ !nǎn

(5818) !kū !nǎ, () ũ !kuǐ.” Hě ñ küküi, ñ !kē:
“#kamǝpuā! Ñ kǎn ssē !nāu, ǝ kǎ !χǝóñnī !kam
ssā ñ-kǎ lněin, ñ ssē !kǝköen, tī ē, ñ !nǝ ssē !χǎ ñ
ssá !nī hǎ, ǝ há ss'ǝ.”

(5819) Hě () ssí llá hě lněin, ī. Hě ssí !au !nǎ!nǎ, ī,
ǝ !kē-kǎ ti-ǝpuā. Hě ñ küküi, ñ !kēyǎ hě 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-!kēn* [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 *Ddiä!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 *!kū-ān* spoke, she said: () "The old people (5816) used to tell me, that the angry people were wont to act thus, at the time when they took a person away, they used to allow the person to be in front of us, (so that) we might see it. Ye know that she () really had a very little child, therefore, ye (5817) should allow us to look at the thing which sits upon this salt pan; it strongly resembles a person, its head is there, () like a person." And I spoke, (5818) I said: "Wait! I will do thus, as I return to my home, I will see, whether I shall again perceive it, as it sits."

And () we went to their home. And we talked (5819) there, for a little while. And I spoke, I said to

* *Whāi-ttū* means "Springbok Skin".

- hě ॥khóá kǎn †i, ñ ʒǎu tǎñ, ñ kǎn ʔkúiten; tā
 (5820) ॥kóin̄ iē. Hě ñ ॥kuǎñ () Ině ʔkúiten, ī. Ñ ॥kuǎñ
 Ině †i, tī ē, ñ kǎñ ॥é, ॥kā, tī ē, ssī ssīñ ʔkuēī
 ʔkuǎñ, ssā, ī; ñ ssē ttauko ॥koēn, tī ē, ñ Inó ssē
 (5821) ॥ǎ, ñ Inī hǎ, ǒ hā ss'ó. Ñ ॥kuǎñ Ině ttauko ()
 ॥koēn, tī ē, hǎ ssīñ ss'ó hě; ǒ kǎñ †i, tī ē, Ǫhó
 ʔkū ss'ó ssīñ é. Ñ Ině ॥koēn, tī ē, ñ ʒǎuki Ině Inī
 hǎ, ǒ tī ē, hǎ ssīñ ss'ó hě. Hě, ñ Ině ॥kuǎñ ʔhum̄m,
 (5822) tī ē, () tss'á á ʔǎarra, ha Ǫǎ ʔkū ssīñ é.

- Tā, máma-ggú kǎ †kǎkkǎ kě, tī ē, ī hǎ ʔInāu,
 ʔgíten ē †nī ī, íten hǎ ʔInāu, ʔké ā, hě kífē ssē
 (5823) ʔkóākēn Ině ʔkī ttāī ī ā, () hǎ ʔkēten ā, ī ʔké-
 kkō hǎ Ině ʔuhī ssīñ í, ǒ hǎñ kǎ, ī ssē Inī hǎ, ǒ hǎñ
 ttā ʔkǎ tī ē, ha ʔnaúnko †i ī. Hě tíken ē, hǎ
 (5824) ʔgú * ʔnaúnkō kífē ʔkoēn ī, ǒ hǎñ ttā () ʔkǎ tī
 ē, hǎ ʔkī ʔkuǎñ ʒǎukī kǎ hǎ ttāī ǎū ttū í; tā, hǎ
 ʔgē ǒ í. Hě tíken ē, ī ʔnaúnko Inī hǎ, ī.

- Ñ ʔǎ ʔlǎ, † Mǎnssegn † Ině †kǎkkǎ ssī ā, tī ē,
 (5825) hǎ hǎ () ʔInāu, ǒ hǎñ ʔhǎñ-ǎ ttīñ, hǎñ hǎ ʔInāu,
 hǎñ ttāī ʔlǎ, hǎñ hǎ ʔlǎwī ʔkhwǎ-Ǫpuǎ, ǒ hǎñ
 hhityǎ § ǒ Ǫhó ʔǎǎ. Hě, hǎ hǎ kukkūī, hǎñ
 (5826) †i: 'Ñ-kǎ ʔkhwǎ ǎ ē () ss'ó ssīñ ʔkúǎ ʔgāuka ñ ?

- (5823') * Hǎ-kǎ tī ē, hǎ ʔnaúnko †i ī, hīñ ē, hǎ ssāñ ʔuhī ssīñ í, ī;
 ǒ ʔké ā ʔgíten ʔǎarra ʔkī ttāī hǎ, ā, hǎ ʔkēten ā, ha ʔkuēī
 ʔkuǎñ ddī, ā. Tǎ, mámaggú ʔkī †kǎkkǎ kě, tī ē, o í ʔkūken,
 ī ʔkélkékéyǎ tī ē, Inū-ʔk'e ddā hě; hě tā ʔkwǎyǎ hī ā, tss'á
 ā ʔǎarra.

- (5824') † Ñ ʔǎ ʔlǎ *is, the narrator explains, an abbreviation of*
 Ñ ʔkǎǎ ʔlǎ.

- ‡ Ñ ʔkǎǎ ʔlǎ-kkum̄m ʔhǎñ ē, †kǎkkǎ ssī ā, tī ē, hǎ Inǎ
 ʔkhwǎ ā ʔkū ʔhǎmmī hǎ. Hǎñ ʔkū kǎ hǎ ʔkúǎ ʔhīñ.

- (5825') § hhikǎ *or* hhityǎ *is, Díǎkwǎñ says, =* hhíten 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-kkum̄m̄*'s husband it was who told us, that he (5824') had perceived a child who was afraid of him. It wanted to run away.

Hăn ině ss'õ llgũ !k'ũĩ, õ hăn ss'õ ssĩn !gaũkã ñ.'
 Hě Mănsse hã kukkũĩ, hăn ðĩ, 'Ákkě ñ ttāĩ lkõ
 (5827) llě, ñ ssě llkõen !khwã ā ā, tĩ ē, () !khwã ddě
 inõ é.'

Hě Mănsse hã llkõen, tĩ ē, !khwã hã llnāũ, !khwã
 llkõen, tĩ ē, hã ttāĩ lkam̃ llā !khwã, hã ssě llkõen
 !khwã ā é, hăn hã llkõen, tĩ ē, !khwã hã Ÿwãĩ
 (5828) () hã !ham̃mĩ hã. !khwãĩ hã ssuēĩ-ã llũĩĩ hõ
 õhõ; !khwãĩ hã !k'áuru-ĩ; tiken hã Ÿwãĩ hã kã
 hã !kũŕě lhĩĩ. Hé hã hã llkuãĩĩ ttāĩ lhĩĩ llā, õ há;

(5829) hě !khwã hã () kkoãĩĩ lhĩĩ, ĩ. Hăn ttāĩ !k'áuru-ã
 lhĩĩ; han hã Ÿwãĩ hã kã hã !kũŕě lhĩĩ.

Hě Mănsse hã llkõen, tĩ ē, tss'á ddě inõ ā !khwã
 (5830) Ÿauki iné kã hã ssé hã ā; hě !khwã lkũ () Ÿwãĩĩ
 hã !ham̃mĩ hã. Hě hã hã kkuĩĩnĩ-ĩ !khwã, ĩ; õ
 !khwã llkõen !khē ā. Hăn hã llkuãĩĩ llkõen, tĩ ē,

(5831) !khwã látti-õpuá llkuãĩĩ é; hăn hã llkõen, tĩ ē,
 !khwã llkuãĩĩ () !kwãĩyã !kuĩ. Hăn llnāũ, tiken-
 tiken-kkuĩĩtĩ, * hăn Ÿauki !kwãĩyã !kuĩ; hăn hã
 lkũ-g ině kukkũĩ, hăn ðĩ, hăn lkũ ssě ŕũ ttũ !khwã.

(5832) Tā, !khwã ā lkũ !ham̃mĩ hã, () há lkũ á ā.
 Hě ha hã lkũ ttāĩ, õ !khwãĩĩ !khé kõ !k'áuru-ĩ.
 Hě !khwã hã llkõen, tĩ ē, hã ttāĩ ŕũ ttũĩ hã;
 hăn hã !k'ũ ssā, hăn ssuēĩ.

(5831') * Hăn llnāũ, llkē-kkõ, õ hã llkõen hã, hăn Ÿauki !kwãĩyã
 !kuĩ; tā, hã lkũ !ŕarra-ssě !kwãĩyã, tss'á ā !ŕarra. Hăn llkuãĩĩ
 !khõ !kuĩ, õ tĩ-kkõ.

have run after me? It seems to have lost its way, while it seems to have followed me.' And *Män'sse* thought: 'Allow me to walk nearer, that I may look at this child (to see) () what child (it) be.' (5827)

And *Män'sse* 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 *Män'sse* 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, Tssátssi.)

- (7457) Hĩ Ikuāñ tátti ē, Ikhwá-Ōpuā Iké ta dđĩ Ikerre, hé ti hiñ ē, Ikhwá-Ōpuā Ŷáuki ta hĩ kóro Iĩĩ, au hiñ tátti ē, kóro Ŷáuki ttāmŌpuā Ihañmì, tã, kóro
- (7458) () ka Iku Ikuŷe Ihiñ.
Ikaúeyáken ā, Ikhwá-Ōpuā ka há ha Iĩ, há a Ŷáuki Ihañmì, tã, Ikhwá-Ōpuā Iké-g Ine dđĩ Iĩ-ssã, au kóro Iĩ, hañ Ŷáuki Ine Igaũko Ihañmì.
- (7459) Hé tíken ē, i Ŷáuki ka-g Ine à Ikhwá-Ōpuā () kóro Iĩ, au íten tátti ē, kóro Iké ta Iku Ikuŷe ũ Iĩ, au ha Ŷáuki Iní í; au há Iku ì tòä ĩ Iñoã Iŷóroken, ha Iku Ikuŷe ũ, au ha Ŷáuki Ikwé sse.

Note added by the Narrator.

- (7457') Ha Iku ssiñ Ilañma Ikuñĩkuñĩ au Igáppem-ttũ, he Igáppem-ttũ wa-g Ine á ha Ikuñĩ. He há Ine Iké-ĩ Ikuñĩ, ha Ine Ihiñ Ikuñĩ, ĩ; he ha Ine Iki ttai Ikuñĩ, au ha Ikaññã au Ihou ā, ha Ihiñya Ikuñĩ á. Há Ihañma Iku IhiñIhiñ Ihõ Ikuñĩ; he, há Iñaũ,
- (7458') Ikuñya Ine Ikhãĩ () ha-ha Ihou, ha Ine Ikhõ-ĩ Ikuñĩ, he Ikuñyã Ine Ikhã-ĩ kóro.
- Há Ine Ŷáo kóro ttũ; he, ñ Ikoëttúkã Ine Ikuákken kóro ttüttũ; hĩ Ikuákken hĩ, hĩ tũmm 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 !'uá, ha !kĩkĩ ssā hĩ, ha !'āo hĩ.

He, ha !ne ddà !gáppem-ttū á !nuĩn, kóro-kă !nuĩn, au ha !ne !nwā !'uā-ka !nuĩn, !'uā ttū.

(7459') He, ha !ne !kĩ !lā, !gáppem-ttu á !nuĩn, kóro-ka !nuĩn, () au há tátti ē, !gáppem-ttūwā ā, á ha à !kuĩn. Hé tíken ē, ha !ne ddà !gáppem-ttu á !nuĩn; au ha ddá !gáppem-ttū ā !kuĩn !lkhĩ; hé tíken ē, ha !ne à !gáppem-ttū á !nuĩn, he !gáppem-ttū ā !ne !!χámki à ha á !koā, au ha lúka ñ !kóin á, kóro-ka !nuĩn. He, ñ !kóinyà !ne !kúiten, ĩ.

(7460) Hé tíken ē, ñ !kóin ta ssiñ !nāu, au há !ne !χáũä !kĩ kóro, ha !né ta: () “Áken ss'ó kă, i ta hĩ kóro !hĩ, tā, i !ké ta ddĩ !ĩ-ssa.” Hé tíken ē, ssi !'auki ssiñ hĩ kóro !hĩ, ĩ.

Tā, ñ !kóin !ké !'auki ssiñ hĩ kóro, hañ ka ssiñ !ku ĩ !χáũä ha !'puónddē kóro.

TAKEN FROM IX.—237._{L.}

!HÁRA AND TTÒ.

(Given in August, 1878, by !han#kass'ò.)

(7273') !hára !kuqñ ē !ké !hóaka; !k'éten ttamm-ĩ hi !nañ, ĩ; au ttògen !ne !kĩya, he !k'é !'auĩ hi enén, ĩ, āu hi !kaũ hĩ; hi !ne !kaũ hĩ, !kaũ hĩ, !kaũ hĩ, hi !ne !'auĩ hi enén, ĩ. Hi !ne !kaũ !hára, hi !ne ttamm hi !nā, au hi maĩ hi !kaũ ttò; * hi !ne maĩ hi

* The Dutch name, used for ttò, appears to be “Rooi Klip” or “Roode Klip”. A Koranna gave the name !nòu for it.

He again (?) killed (?) a jackal and an *Otocyon Lalandii*, he brought them (home), he skinned them.

And he made a kaross for *Igáppem-ttű*, a jackals' kaross, while he put on the *Otocyon* kaross, the *Otocyon* skin.

And he took the kaross to *Igáppem-ttu*, the jackals' kaross, () while he felt that *Igáppem-ttű* was the (7459') one who had given him the dog. Therefore, he made a kaross for *Igáppem-ttu*; while he made for *Igáppem-ttű* an equivalent(?) for the dog; therefore, he gave the kaross to *Igáppem-ttű*, and *Igáppem-ttű* also gave him a pot, while he rewarded(?) my grandfather for the jackals' kaross. And my grandfather returned home.

Then my grandfather used to act in this manner, when he was boiling a jackal, he said: () "Thou (7460) dost seem to think that we eat jackals' hearts? for, we become cowards (if we do so)." Therefore, we did not eat the jackals' hearts.

For, my grandfather used not to eat the jackal; he only boiled the jackal for his sons.

IX.—237.
L.

ᐃᐃÁRA AND TTÒ.

ᐃᐃára* is black; the people [having mixed it with (7273') fat] anoint their heads with it; while *ttò* is red, and the people rub their bodies with it, when they have pounded it; they pound it, pound it, pound it, they rub their bodies with it. They pound ᐃᐃára, they anoint their heads, when they have first

* A certain stone which is said to be both hard and soft.

Ḍ'auĩ hi eñéñ, au ttò. He, hi ine !káũ llhára, ĩ,
 (7274') hi ine ttám̄m hi lnā. () Hi ine ttám̄m kúĩ ákķen
 llwěĩ hĩ lnā, au hí ta, hi lná !khú wá sse llkhóë.
 He, hi ine !kùĩ, ĩ; au hí tátti, hi ttám̄m-ĩ hi lnā;
 au hí ta, !khúka sse !kũ llkhóë, hi lnā sse ddí kũ
 llkhó Ḍ'uérriṭen, au lhóäķenlhóäķen, au hi lnā Ḍ'au
 ttám̄m⊙puã lhóäka.

He hi ine !kùĩṭen, au hi ine !hiñ !kúkkó, au hí
 tátti, hi ine !kùĩṭen hi-ta llneĩñ; au hĩ #kákka
 !kúkkó à, !kúkkó sse ddá hi á llhára, hiñ kóá ttò.
 (7275') Tā, ha llḡámki () llá, láiti sse llá !kuákka ha
 llhóllhó; llhóllhó ē, ha sse llḡámki !kí ssa !kúkkó
 hĩ; au !kúkkó á sse llḡámki !kùwa ha á llhára,
 au !kúkkó wa !ḡóä llhára. He !kúkkó ine ssá,
 !kùwa ha llhára; au ha llḡámki !kuákķen, !kù
 !kíyã !kúkkó à llhóllhó; au ha #kákka !kúkkó à,
 !kúkkó koḡ ssañ llḡámki !kí ssā ha à llhára, hiñ
 ttò; tá, ha ā ssiñ llā !kúkkó, he ha Ḍ'auki ssañ ine
 (7276') ssé !kúkkó, () tá, !kúkkó ā ssañ ine llé ha; !kúkkó
 sse llá, !kã llhóllhó; au !kúkkówã !kí llá hã ttò.
 Hé tíķen ē, !kúkkó ka-g ine llḡámki ĩ; ha ine !kí
 llā !kúkkó, ttò, hiñ llhára.

llhára llkuḡañ wḡwḡṭen; hé tíķen ē, i lná ka
 Ḍ'arrāķen, ĩ; au hí tátti, hi wḡwḡṭen; hi ine
 Ḍ'arrāķen. Hé tíķen ē, !ḡám-ka-!k'ě tá kã, āũ
 lnúlnútátta #kákķen llná, “Há !kuĩ, há e !kḡo, áu

pounded the *tā*; they first rub their bodies with *tā*. 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 *tā*. 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 *tā*; 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 *tā* to her. Therefore, the other one also does so; she takes to the other *tā* 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, hī ɽāũ ákķen ʘká hĩ, au ʘhára; hĩ-ta lhóáķenlhóáķen.” Hī lné ta, “ ʘkáo ” á, “ Ha lnān (7277') () ɽáuki ákķen ʘká hĩ; ta, ha lná ʘkhóá ʘkhì.”

᠐hó ʘkuąn é, he lná ssí-ta ʘǰóë, hiń lně ě ʘkhì, hiń ʘkuĩya, ᠐hó ʘķerriten ʘkuąn é; hiń ɽáuki ttám᠐puá ʘkwaĩya, au ssí-ta ʘǰóë, hiń kóá ʘķérri, hiń ʘkhì.

HOW TTÒ IS OBTAINED.

(7275) Ttò ʘkuąn lná ʘkóũ, ttò ttú; ʘk'éten ʘkuąn ka, ttò ttú ʘkā ss'ó ʘkóũ, ʘk'éten lné ta, ttò ttú, ĩ.

(7276) ʘk'éten ʘhańmi hĩ, au () ʘk'éten tátti ē, ʘk'é ʘķé lná hĩ (ʘgiten). Hiń lné ddá lněĩn, ĩ. Hé tíķen ē, ʘk'é há ka, ʘkáu ttò, hĩ ɽāũ hĩ, au hí lné ʘǰóá ttò. He hi há lné lnáũ, au hĩ ʘlá ttò, hi há lné ʘķaiten-ĩ

(7279) () ttò ttú, au hí tă, ʘgíta sse ʘǰē, hí sse ʘá kkwē, ddí ʘķĩķĩ ttò, au hiń tátti ē, ʘgiten ʘķě ʘlenna ttò ttú. Hé tíķen ē, hĩ há ka ʘķěķķém ʘķáuöķen, hi

(7280) lné ʘķaiten-ă ttò ttú, au hí () ta, ʘgíta ssě ʘǰē, hi sse ʘá kkwē,* ddí ʘķĩķĩ ttò. He, hí lné ʘā, ddí ʘķĩķĩ ttò, ttò, ttò; hi lné ʘǰámķi ddí ʘhára, † hĩ lné ʘkũ ʘhára, hiń kóá ttò; he hí lné ʘķùiten.

(7280') * Tá, hi ssān ttānttān, au ʘgítā ʘķóen hi.

† ʘhára ttú ʘkuąn ʘķu ʘǰámķi ʘǰára sse ss'ó; ttò ttúwáķen ʘķu ʘǰámķi ʘǰára sse ss'ó.

head, which is surpassingly beautiful with the *Ḥára's* blackness." They say, "Handsome young man" to him, "His head () is surpassingly (7277') beautiful; for, his head is like the *!khì* tree."*

It is a tree which is in our country; it is the *!khì* tree; it is large; (it) is a great tree. They are not a little abundant in our country: the *Ḥérrì* tree and the *!khì*.

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 *Ḥára*; § they put away the *Ḥára* and the *ttò*, and they return home.

* The *!khì* 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 *Ḥára* 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 Ihañf-kass'ō, from his mother, Ixábbi-añ,
and from personal observation.)

(8374) Hiñ iku Inaũ, au !kú-kkō ttáiya, !kúkoken ɽaúki
Iné ta ha !kúiten, hiñ Ine !kùru,* au hi !koá, he
hi Ine !kólkó !hō !kē,† au !kùru!kùru, he !kú-kō

(8375) () Inaũ, ha Ine !kúiten, há Ine ssá !kó hĩ, au
Ineín. Ha Ine !koén Ineín, ha Ine !koén, !koén,
há Ine Inĩ !kē !kō !khé. He, ha Ine Inā !kē, há Ine

(8376) !koén !ké. Ha () Ine !xamki Inĩ !ké ă, ha
kañ !khē.

He, há Ine kúí: “!k'ě tañ ɽóä !koá !kam Ina
!khoa-ttu é.” He, há Iku-g Ine !kam Ina !khoa, au
há Inā, !koén !gaüé !k'ě, tĩ ē, !k'ě Inũ Inā Ineina

(8377) () há !khoa.

He, ha Ine !kaiten Inā !khoa-ka !káo;‡ ha Ine
!kōũ ssiñ, há sse ss'o ko !kōen, !koén !gaüé
IneIneí. He, há Ine Inĩ IneIneí, au IneIneíya

(8378) kañ !kúiten !khé. Ha Ine () !koén ss'ō, ĩ; líya §
Ine !kúiten !hiñ IneIneí, || au há !kōen ss'o. Hé,
há Ine kúí: “Ineín !kuāñ ddóä ā kañ!” He há

(8374') * Hi !kuāñ !kùru !hō hi !noá, au !k'au.

† !kuāñ !ken!kén lē !ké au !hóken.

(8377') ‡ !káo !kuāñ é, ā !khoa Inún ss'o há.

(8378') § !iten!ten !kuāñ !kúiten, hí-ka kù.

|| !ĩ !kuāñ !ku !yhi ss'o.

IX.—240.
*L.*SIGNS MADE BY BUSHMEN IN ORDER TO
SHOW IN WHICH DIRECTION THEY
HAVE GONE.

They (the Bushmen) are accustomed to act thus, (8374) when another man has gone away (and) does not return, they push their foot along the ground,* if they travel away; and they place grass † near the marks (they have made); and the other man () (8375) does thus, when he returns, he comes (and) misses them at the house. He looks at the house, he looks (and) looks, he perceives the grass standing upright. And he goes to the grass, he looks at the grass. He () also perceives the grass which stands (8376) yonder. ‡

And he exclaims: "The people must have travelled away to the water pool there." And he goes to the water, while he goes, looking (and) seeking for the people, (to see) whether the people have gone to dwell at () that water. (8377)

And, he goes, ascending the water's hill; § he sits upon (it), that he may, sitting, look, look seeking for the huts. And he perceives the huts, as the huts stand white yonder. He () sits, looking at (8378) them; the (smoke of the) fire || rises from the huts, ¶ as he sits looking. And he exclaims: "The

* They push their foot along the ground. (8374')

† (They) stick grass into the bushes.

‡ There are four pieces of grass, at a distance from each other, (8376') in the direction of the place to which the people have gone.

§ (It) is a hill, behind which the water is. (8377')

|| All the fires smoke. (8378')

¶ The fire is outside.

ine ūi, ha ine lkaṃ ḥā ḥneín, he ha ine !kúiten !khé
(8379) () ḥā ḥneín.

He !k'ě-kuítā ine kúí: "I ḥkǎ ḥkuṇṇ ddḡā !ké
ssā, ta, ha ā ka !kuēí ḡuǎ há ttáí; ta, !ḡōě-ss'o-!kuí
ḥkuṇṇ é, ha #èṇna !kḡā. Ḥa ssṇṇ !ku !kuēí !kǐ,
(8380) au ha !uhá !kò ḥneín. () Ḥa kḡā ssṇṇ !kú !kaṃ
sse !kḡā, ē ha !ku #èṇna ḥí. Tā, ú ssiṇ ka, ha
sse ḥḡwǐ !k'ǔ,* au ṇ ka, ṇ ḥké, í taṇ !kú sse !kḡā.

(8381) Úkḡṇ ssiṇ ta, ha sse ḥḡwǐ !k'ǔ, au ṇ ka () i taṇ
!kú sse !kḡā, i kḡā kǐ ḡáuki #kákka ha ā, tí ē, i ssṇṇ
!kḡā; tā, !kḡā ē ūí. Hé tǐkḡṇ e, i ine !kḡā, í."

(8382) I ḥkuṇṇ ka ḥḡámki !kō † ራḡōkḡṇ. Í ine kǎ, í
ḥkḡḡḡḡ ḥí, hi !ná kkérrukā ine !kuṇ létā, au ራḡó

(8383) !ú wa-g ine ḡ ḥkōḡ ḥná. He () í ine ḥḡǎ, í ḥā
kaṇ !ḡó ራḡó á. He, í ine !kúru !ḡó, au í tátti
i ḡáuki sse ḥḡǎ i ḥá !ḡó ራḡó-kò; au í tátti, i !ku-g
ine ḥkóákḡṇ !kḡā ḥā.

(8384) Hé tǐkḡṇ ē, !kú-kkó ka ḥnáḡ, au há ine () !kúiten
ssā, ha ine !kō ḥneín. Ḥa ine ḥkōkōḡṇ, he, há ine

(8380') * !ḡám-ka-!k'éṇṇ ē ta, "ḥḡwǐ !k'ǔ," au !ḡó ē !né ta,
"verdwaal."

(8382') † ḥkuṇṇ ḥkén !é ha au !k'ǎ.

ṇ ḥkuṇṇ tátti, ṇ kǎ ssiṇ ḥkōkōḡṇ ṇ !kóṇya !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, $\parallel gwí !k'ũ$, 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 Ɔhó; he, há lne kúí: “!k'ě llkuḡān ḡóā !kḡā
 !kḡā-ttũ é, tā, hĩ ē, hi lkō !khé !hóā, au tí ē !kḡā
 (8385) ss'ó hĩ. N̄ sse () !k'āi !kḡā, ñ ssiñ llā, ll̄kōen
 llḡáüē !k'ě !noā, au !kḡā, au tí ē, hĩ ss'o llāñ !kuá *
 hĩ, hiñ lne !ḡũ!ḡũ !hiñ hĩ.” He, há lne !kām llā
 !kḡā, ha lne !k'āi llā !kḡā. He, há lne llā ll̄kōen
 (8386) () !kḡā, ha lne lnĩ !k'ě !noā-ka !ḡḡāra, ha lne
 !kě-í hĩ, † ha lne !ḡāüḡken hĩ, !ḡāüḡken ki !ké llā
 hĩ au llneñ.

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 lhan̄kass'ō, from his mother,
 !ḡábbi-añ, and from personal observation.)

- (7961) !kuí llkuḡāñ ka llñā, há ḡḡāüwa llneñ, hã llñā,
 (7962) au () ha tā, tí ē, ha ḡáuki ttāñ, há sse lne llē
 llneñ, ha lne llkōü, au há ka, llneñ-ta !k'ě sse
 lnĩ !k'āü.

- He !kuí ā, ha !ḡōā-ì, § !kwǎ!kwǎ !khé, ha !ḡōā-ì,
 (7963) au ha tā, tí ē, llkōiñ yā ḡáuki () ttām Ɔpuǎ tā lí,

- (8385') * ll̄kuá!ll̄kuán !ku !ḡárra; !kuáäken !ku !ḡárra, llēñ ssiñ hé ti.
 (8386') † !k'ě !noā-ka !ḡḡāra é llā.
 (7961') ‡ !kúken !kũ é, !kuí ta llkōü, ā.
 (7962') § !kuí !há llkuḡāñ é; au há tátti ē, ḡwáiya ḡáuki !kúita; tā,
 há !ku ll̄kōen, tí ē, !k'ě-ta-küwa !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.

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, !kōiñya !ne !khī hĩ, au hi !k'úwa. Hé ē, hi !ne !lá !χóäken, au !k'ū !!χámki é. !k'ū-g !ne !hiñ, he hí !ne !kkuérre. Hé ē, hi !ne !lá !χóäken, (7968) ī; au hí kā !lá () !kkuérre, au hí !ssin !!hámma tā !ĩ; au hí tátti, hi !nauñko !khūka. Hé ti hiñ ē, hi !ne !lá !χóäken, ī; au hi !χáuki !ne tañ, hí !ssē !!ē !!nēin; hé !tíken ē, hi !ne !!ā !ssuēn, ī; hi !ne (7969) !!kou; !!kou () !!nēin-ta !k'é, au hí ta !!nēin-ta !k'é ya !ssē !!nĩ !k'áũ.

IX.—253.

L.

DEATH.

(Given in January, 1876, in the Katkop dialect, by Dialekwāin.)

- (5776) !kuáttēn !kkañ !!nāu, !!kē ā ī !ĩ ttáttēn !kūĩ ā, há !!kēten ā, !kuáttēn !!χám ttáttēn !kūĩ ā; ō (5777) !kuáttaken ttā !!kā tí ē, ī !ĩ () !khé !!χuónĩ. Hé !tíken ē, !kuáttēn ttáttēn !kūĩ, ī. Tā, !kuáttēn !kĩ !čēn-na !!kē ā ī !kūken ā. !kuáttaken !kákka !k'é- (5778) !kkuften ē !χáuki () !čēn-na, tí ē, ī !kūka.

- Hé !tíken ē, !k'é ká !!nāu, hē !!nā !kuáttēn, ō !kuáttā !kūĩ, hē kũ-!kú, hē !kē: “!kōenyũ, tss'á ddĩn (5779) ā, !kuáttēn !kūĩ ā? Í !kkañ () óä !ssē ttú !kum; tā, !kuáttēn ttáttēn !kūĩ. Tĩ ē !χáuki āken, hiñ !!khóä ddĩ ttĩnyā, tí ē !χárra; tā, !kuáttēn !kákka hí, tí ē, tí !kō!kōin ddĩ ttĩnyā, tí 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, hā !lkhōū !lkaū hhóā í, hă !lkérri.* !k'é kũ-kkú, hě !ǝkē: “Úken ǻāu tóā !hīn, ǝ !kuǻtten
- (5781) ssīn !kūi? () Hǻn !lkuǻǻn ssǻn !kákka hī, tí ē, í-kǻ !kuǻ !kūka.” !k'é kũ-kkú, hě !ǝkē, !hīn kkǻn ǻáuki ǝ tss'á ā ddaū-ddāū, tā, hă ǻáuki kǻ hă ssé
- (5782) ssé í !lnéin, ǝ () há ǻǻ !ǝn-nǻ; tā, tí ē, hă !ǝn-nǻ, í, hě ē, hă ssā í-tǻ !lnéin, í; ǝ hǻn kǻ, hă ssé ssá !ǝkēyǻ hī ā, tí ē, í-kǻ !kuǻ !kūkǻ.
- (5783) Hé tíken ē, () máma-ggú kǻ ssīn !lnāu, hē ttòā !hīn, ǝ !hīnyǻ !lkhōū !lkaū hǝ !lā ssí, hě kũ-kkú, hě !ǝkē: “Á kǻn kǻ, ǻ ssé !lǻ !kumm !khě, !kǻ
- (5784) !kǻ () ttǻí, tā, nǻ !ǝn-nǻ, tí ē, ǻ !lkuǻǻn ssǻn !kákka kě;” ǝ máma-ggúken !ǝkē, tí ē, kkuím ā, hă ssǻn !kákka, hă !kú ssé !ē !ǝkí-tǻ !khwā, tí
- (5785) ē, !kuǻ!kuǻtten !khē, !kóē tā () !khwā, í. Hé tíken ē, há-kǻ kũ-kkummi ssé !lǻ !ē hě. Tā, máma-ggú ǻáuki !kaūwǻ hě ssé ttú kkuím ā, hă ssǻn
- (5786) !kákka; tā, hě !ǝn-nǻ, tí ē, !hīn !lnāu, () !ǝkē ā, !kuǻ !kūken ā, há !ǝkēten ā, hă ssá í, ā, hǻn !kákka hī ā, tí ē, !kuǻ !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* ʌkē, ʎhīn ẽ tss'ā ā, ʎkū ʎnā ʎkhwā ā, () ʎ ʌkōen tchueñ-tā-kū ā. Hé tiken ē, hā #ēñ-nā, tī ē ddā, ī; ǒ hān ttā ʎkā tī ē, hā ʎkū ʎnā ʎkhwā
- (5788) ā, hā ʎkhó ʎk'ou, iten ʌkōen tchueñ-kā-kkū () ā; tchueñ ē ʎnā ʎgwāχū, iten ʌkōen hē, ǒ ʎkhwā, ǒ ʎ ʎkāu ʎkhē, ʎkhwā ttū ʎχāu. Íten ʌkōen, tchueñ-tā-kkū, ʎkuǎʎkuǎttaken ʎkhó ʎitenʎiten ē ʎkāʎká ʎkhē.
- (5789) () Íten ʎnāu ʎgā é, iten ʎnāu ʎkukkō *kkān* ttāi ʎuhā, iten ʌkōen hā, ǒ hā ttāi ʎkhóé hóá ʎkhwā. Tíken ʎkū ʎkhó ʎkuǒñña é, ǒ hā ttāi ʎnā ʎkhwā.
- (5790) Íten ʎkū ʌkōen () #kā hā. Tíken ʎkū ʎkhó ʎkuǒñña ā, ʎ ʌkōen, hān ttāi ʎā ā. Hé tiken ē, máma-ggú ʌkē, tī ē, ʎhīu ʎnāu, hā ʎnā, ʎkuí ā ʎkūkā, ǒ ʎkhwā, hā ʎnāu, ʎkhwétyān kki ssān é,
- (5791) () hā ʎnāu, hā #ēñ-nā, tī ē, í ē ʎké-kkō é, hā ʎkhóu ʎhīn hā ʎkhwā, hā ʎkhóu ʎkam ʎē ʎ, ǒ hān kā, hā ssē ʎá #kákka hī ā, tī ē, í-kā ʎkuí ʎkūkā.
- (5792) Hé kō () ʎkuǎttaken ʎkū ē, #kákka hī ā, ǒ ʎ ʎáuki ttū kkuṁṁ; tā, hé ʎkū ē, #kákka hī ā, hē, ʎ-g ʎnē ʎnāu, ʎ ssīn ttóá ʎhīn, iten ʎnē ʎχám ʎní
- (5793) ʎkuǎtten, iten ʎnē ʎkū ʎhāu () iten ttūi kkuṁṁ, ǒ ʎ ṁmm mmaĩ, ʎ ʎní hē; hē í ʎnē ttūi kkuṁṁ, ī; ǒ hé ssīn ʎkuēi ʎkuē, hē ddi, ǒ í.
- Tā, máma-ggú ʎkí #kákka ssī ā, tī ē, ʎkhwī-ʎkāgen
- (5794) ē ʎkhwā () ʎχāu hē; hē ʎkhwī-ʎkākān ʎnā hā ʎkhwā, hē ʎkhwā ʎχāuwā hē; ʎkhwī-ʎkāgen ē, ʎkhwā ʎuaityē. ʎkhwāgen ʎnē bbāiten ʎkhī hē; hīn ʎnē
- (5795) ddi ʎkuǎtten, ǒ hē () ʎkwāi ʎkí ʎχuǒñniyā. Hīn ʎnē ʎkū ddi ʎkuǎtti. Tā, máma-ggú ʎkí #kákka ssī-ssī ā, tī ē, ʎkuíʎā ʎnāu, ʎkhwā ʎχāuwā 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) dđí kúǐ ǀkhǒ ǀhó () ǀkweǐten-ttú * ē ǀkāgen
ǀkhóē ǀkhē ǀkhwā.

Í ē ǀáuki ǀēn-nǎ, íten kǐē sǔē ǀnǎū, ǒ ī ǀnǎ hē,
ǒ hé ǀkhóē ǀkhē ǀkhwā, ǒ ī ǀkōēn, tǐ ē, hé-kǎ

(5797) áken ǀkuēǐ-ǔ, í; () íten kǔ-kkúǐ, íten ǀǐ, 'ń kǎǎn
kǎn ǀǎ ǀkǎm ǀhǒ ǀkweǐten-ttú ē kǐē ǀkhóē ǀkhē
ǀkhwā. Tǎ, hē ǀáuki ttǎmssē áken.' Mǎma-ggúken

(5798) ǀkákka sǐsǐ-ǎ, tǐ ē, () ǀhó ǀkweǐten-ttú ǀkǔ
ǀnǎū, ǒ hǎ ǀkōēn, tǐ ē, sǐ ǀkǎm ǀǎ hǎ, hǎn ǀkǔ
ǀgǐ-ssǐn ǀkhwā ǀkǎē. Íten ǀnē sǐn kǎ, í ǀǐ, 'ǀhó

(5799) ǀkweǐten-ttú ē () sǐn ǀkhé, tǐ é ǎ, hē kǎ dđé?
Tss'á dđǐn ǎ, ń ǀáuki ǀnǐ hē ǎ, ǒ tǐ ē, hē ǀkuǎn
sǐn ǀkǔ ǀkhē, tǐ é ǎ?' Hǎn ǀkǔ ttchǎken ǀkhóē-

(5800) sǐn ǀkhwā, ǒ hǎ () ǀkōēn, tǐ ē, í ǀkǎm ǀǎ hǎ;
íten ǀáuki sǔē ǀnǐ hǎ, tǎ, hǎ ǀkǔ ǀē ǀkhwā.

Hē tǐken ē, mǎma-ggǔ ǀkēyǎ sǐ ǎ, sǐ kǐkǐōō

(5801) ǀáuki sǔē ǀkǎm ǀē ǀhó ǀkweǐten-ttú () é sǐ
ǀkōēn hē, hǐn ǀkhóē ǀkhē ǀkhwā, ǒ sǐ kǐ ǀkōēn,
hé-kǎ áken. Tǎ, ǀkhwǐ-ǀkāgen ē ǀkhwā ǀhǎūwǎ, hē

(5802) é, hē ǀkhǒ ǀhōken ǀkǎǐten-tú; () tǎ, ǀkhwǎ-kǎ
ǀkāgen ǀkǔ é, hē sǐ ǀkǔ ǀkōēn, ǐū ttúí hē.
Tǎ, sǐ ǀǎm ǀkéǀké hē, tǐ ē, hē dđǎ hē.

(5803) Hē tǐken ē, mǎma-ggǔ ǀnǎū, hé-kǎ () ǀǎm-kǎ-
ǀǎtyǐ, hǐn ǀáuki kǎ hē sǔē ǎ hē sǔē ttǎǎ-ǎ ttǐn, ǒ
ǀkhwā kǎū-ǎ sǎ; tǎ, hē ǀkǐ ǀhǎmmǐ, tǐ ē, ǀkhwā

(5804) ǀǎm kǎ ǀkhwā sǔē bbǎten ǀkhǎ hē. () Tǎ, ǀkhwā
ǀkǐ ǀkǔ é, tss'á á ǀkǔ ǀnǎū, hǎ kǎū ǀkhē hē tǐ,

(5795') * ǀkǎmmē-ǎn ǐóǎ ǀbbē-ttú, hǎn á hhǎ òǎ ǀkákka mǎma ǎ,
ǒ ǀhó ǀkweǐten-ttú ē ǀkāgen ǀkhóē ǀkhē ǀkhwā, hǎn ǀkēyǎ
mǎma ǎ, tǐ ē, mǎma ǀkhóǎ kǎn ǀǐ, mǎma ǀǎū sǔē ǀǎm dđí

(5796') ǀhó ǀkweǐten-ttú, ǒ () mǎma ǀáuki ǀhǎmǐ ǀkhwā.

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

* †*kā́mē-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 lkū !khoū ī !kwāī, hǎn lkū bbāiten lkī lhīn,
 (5805) ǒ tī ē, hǎ kkan̄ () kkaū̄ !khē hē. Hǎn lkū kan̄
 bbāiten lkī ī, ǒ hē tī; hē tiken ē, máma-ggú
 †kákkā ssī ā, ssī ssē llnāū, !khwā kkaū-ā lkī llā ǒ
 (5806) ssī, ssī () ttāī !kholē hhóä !khwā, ssī ssē llnāū, ssī
 llkōen̄ tī ē, !khwā bbāiten, ǒ !gwāχū, ssī ssē
 óró-kō !kwé llē, tī ē, !khwā bbāiten, ī; !khwā ā
 (5807) ssīn̄ kǎ, hǎ () !χē-ā kō lkhá ssī. Hǎ ssē llnāū,
 (ǒ) hǎ !kweítā kī ssīn̄ ggaūwǎ ssī, ssī ssē !kwé llē,
 ssī ssē llkōen̄ lkī !χuónnyǎ ssī ā, hǎ !kweiten̄;
 (5808) tā, ssī () tsǎχáū lkī llχám †χī llkellkēyǎ hǎ
 !kweiten̄. Hē tiken ē, tī llχám †wǎn hǎ !hammī
 ssī tsǎχáū, ǒ hǎn ttā llkǎ tī ē, ī lkū oroko !kwé
 (5809) llā hǎ. Hē tiken ē, hǎ lnē () llkoū hhō í, ī;
 ǒ hǎn ttā llkǎ tī ē, hǎ lkī !uerriten̄ ī tsǎχáū ē †χī
 !uhí-ssīn̄ hǎ. Hē tiken ē, hǎ !khaī lhīn̄ ī, ī; hǎn
 llán̄ kan̄ ssuēn̄ !k'áū, ǒ hǎ †áukī lkhá í.

THE RELATIONS OF WIND, MOON, AND
 CLOUD TO HUMAN BEINGS AFTER
 DEATH.

(Given in August, 1875, in the Katkop dialect, by Diá!kwāin, who
 heard it from his parents and observed it himself.)

- (5147) !khwé ttān̄ llnāū, í lkūken̄, í-kǎ !khwé-ten̄ tchūī;
 tā, í ē !kuí, ī lkī !khwé; iten̄ kǎ !kuāgen̄, ǒ ī lkūkǎ.
 (5148) Hē tiken̄ ē, !khwé kǎ llnāū, () ī lkūkǎ, !khwé ddī
 !k'áū, ǒ hǎ kǎ, hǎ ssē tchú, hhō ttú, ī !noǎ, ē,
 í ssīn̄ ttāi-ā ttīn̄, ī; ǒ iten̄ †áukī !naunkkō ttē lkǎ,

here, it smells our scent, it lightens out of the place where it () rains. It lightens, killing us at (5805) this place; therefore, mother and the others told us about it, that when the Rain falls upon us (and) we () walk passing through the Rain, if we see (5806) that the Rain lightens in the sky we must quickly look towards the place where the Rain lightens; the Rain, which intended () to kill us by stealth. (5807) It will do in this manner, even if its thunderbolts* have come near us, (if) we look towards (the place where it has lightened), we look, making its thunderbolts turn back from us; for our () eye also shines (5808) like its thunderbolts. Therefore, it also appears to fear our eye, when it feels that we quickly look towards it. Therefore, it () passes over us on (5809) account of it; while it feels that it respects our eye which shines upon it. Therefore, it goes over us; it goes to sit on the ground yonder, while it does not kill us.

THE RELATIONS OF WIND, MOON, AND CLOUD TO HUMAN BEINGS AFTER DEATH.

The wind does thus when we die, our (own) wind (5147) blows; for we, who are human beings, we possess wind; we make clouds, when we die. Therefore, the wind does thus when () we die, the wind (5148) makes dust, because it intends to blow, taking away our footprints, with which we had walked about while we still had nothing the matter with

* Black, pointed, shining stones, which only come from the (5807') sky when it lightens. They disturb the ground where they fall. They are called !*khwā* !*kwéiten* (the Rain's thunderbolts).

- (5149) hē, i ɲoǎń ē, () !khwé kǎ hǎ tchú hhō ttū hě, hě kǎ ssǎń †kǎ tā. Tā, tǐ ssǎń !kǎhó, i ɲaúńkkǒ !k'áúwǎ. Hé tǐkɛn ē, !khwé kǎ hǎ tchú, !kǎm ttū, i ɲoǎ, í.
- (5150) () Hé tǐkɛn ē, i !kwǎ * ɲnāu, í !kūkɛn, hǐn ɲuhí-ssǐn !gwǎǰǰ; hǐn !kǎin, ɲuhí-sshō !gwǎǰǰ, ǒ í !kūkǎ.
- (5151) Hé tǐkɛn ē, máma kǎ ssǐn ɲnāu, () !kǎ!kǎrro wā ttēn ssā, !kǎ!kǎrro wā !kǒrro !khē. Mǎma kǔ-kkú, hǎ ɲkē: “!kǎ!kǎrro kǎn !kǎmmǎinyǎ !k'é
- (5152) ē !kūkǎ.† Tā, ú !kū ē, ɲkōen, tǐ ē, () hǎ !kueí !kuǎn, ttā, í; hě hǎ !kǒrrǒ ttā, ǒ hǎn ttā !kǎ tǐ ē, hǎ !kǎmmǎin !khā hǎ, ǒ !k'é ē !kūkǎ. Hé tǐkɛn
- (5153) ē, () hǎ !kǒrrǒ ttā, í. Hǎn ɲáuki ǎ !k'áurú; tā, hǎ !kú ǎ ɲkóáken-kǎ !kǎ!kǎrro. Úken kǎ, ú ssé ttú kkuǎm, ǒ !kǎ!kǎrro !kueí !kuǎn, ttā. !kuɲten
- (5154) () !kuǎń ā !kūkǎ, hǎ !kǎ!kǎrro !kǎmmǎinyǎ hǎ. Hé tǐkɛn ē, ú !kuǎń kǎ, ú ssǎń ttú, tǐ ē, kíē ddā, ǒ !kǎ!kǎrro !kueí ú.”
- (5155) Í () ɲnā-!khú, hǐn kíē ssǐn !kǎhó !kuǎgen, ǒ í !kūkǎ, tǐ ē, i !kueí ɲókɛn !kuǎgen, í. Hé tchueńyǎń
- (5156) ē, !kwáiyǎ !kuǎgen; () hě, i kǎn †í, !kuǎgen ǎ.
- (5150') * Mǎma hǎń kǎn †kǎkka ké, i ɲnāu, i ɲgáúǎ ssǐn, ǒ tǐkɛn ɲáuki ttē kǒ, ttǎ í, ǒ tǐkɛn ttǎmssé ttǎ í, itɛn ɲné ttǎ, tǐ ē, !kuǎńná ttǎń, hǎ ttǎ í. Íten ɲné kǔ-kkú, itɛn †í, 'Ákké
- (5151') ń ǎmm ɲgáúǎ !khō ssǐn ǒhó; tā, () !k'óin tsaǰáú ɲáuki ttǎmssé ttǎ í; ń ssé ǎmm ɲgáúǎ ssǐn.' Íten !kuǎgen, i ɲɲǎń-ńń !hǐn; ǒ tǐ ē, i ɲgáúǎ ssǐn, ǒ tǐkɛn ɲáuki ttǎ í. Hé tǐkɛn ē, i !kuǎgen, í. Tā, tǐ ē, !kuǎńna kwókkwǎń é, í, hǐn ē, i ɲgáúǎ ssǐn, í.

† 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'áurä*; 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."

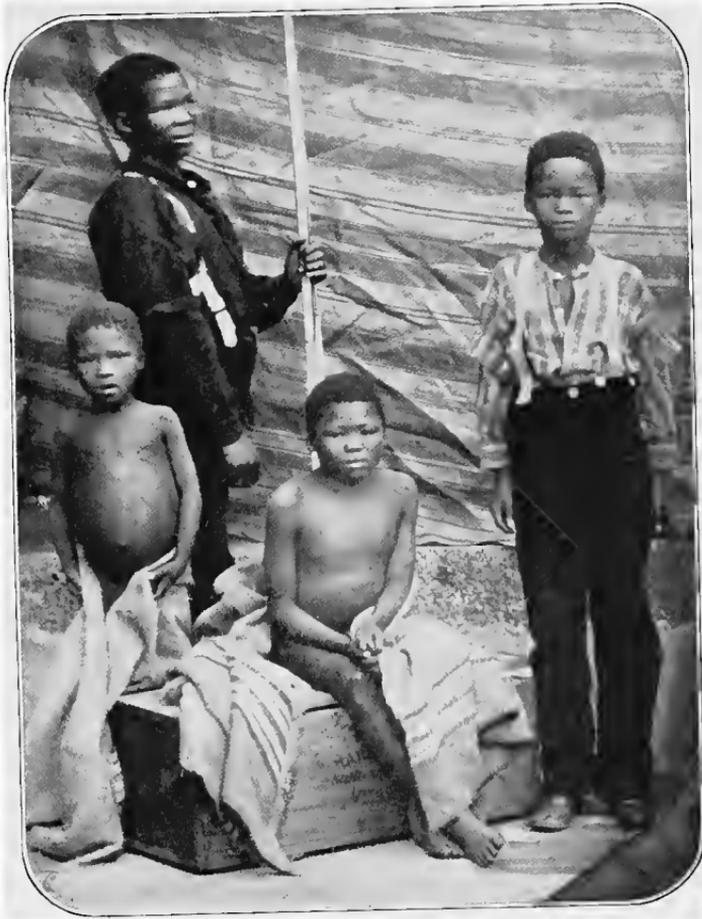
() The hair of our head will resemble clouds, (5155) when we die, when we in this manner make clouds. These things are those which resemble clouds; () (5156) and we think that (they) are clouds. We, who do

* 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 not a little hot; I will sit a little while in the shade;' (then) (5151') 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 ɽáuki †ěñ-nǎ, íten ē lkuéí-ddáken †í, tí ē,
 lkuāgęn é. Í ē †ěñ-nǎ, íten lnaú, í llkóenya, tí
 (5157) ē, hě lkuéí-ú, í, () íten †ěñ-nǎ, tí ē, lkuí-kǎ
 lkuāgęn é; hǎ lnā-lkhú é. Í ē †ěñ-nǎ, íten ē
 lkuéí kkūi, íten †í; ǒ íten ttā, llkǎ tí ē, í lkí
 (5158) mmū †ěñn, lkuāgęn, () tí ē, lkuāgęn lkuéí ɽóken,
 lkuāgęn, í.
-

not know, we are those who think in this manner, that (they) are clouds. We, who know, when we see that they are like this, () we know that (they) (5157) are a person's clouds; (that they) are the hair of his head. We, who know, we are those who think thus, while we feel that we seeing recognize the clouds, () how the clouds do in this manner form (5158) themselves.



Inanni, Tamme, lúma, and Dã.

APPENDIX.

A FEW !KUN' TEXTS.

I. Iḵuḗ.

THE DOINGS OF IḵUḖÉ ARE MANY.

(Given 18th March, 1880, by Inañni.)

- (9402') Iḵuḗ tába ti †khì; ta lkuä úwa ine-é, ta †khì; ta m ba bá Kárù ti lkoá me Iḵuḗ tába, ta Iḵuḗ tába ti †khì.

VARIOUS TRANSFORMATIONS OF IḵUḖÉ.

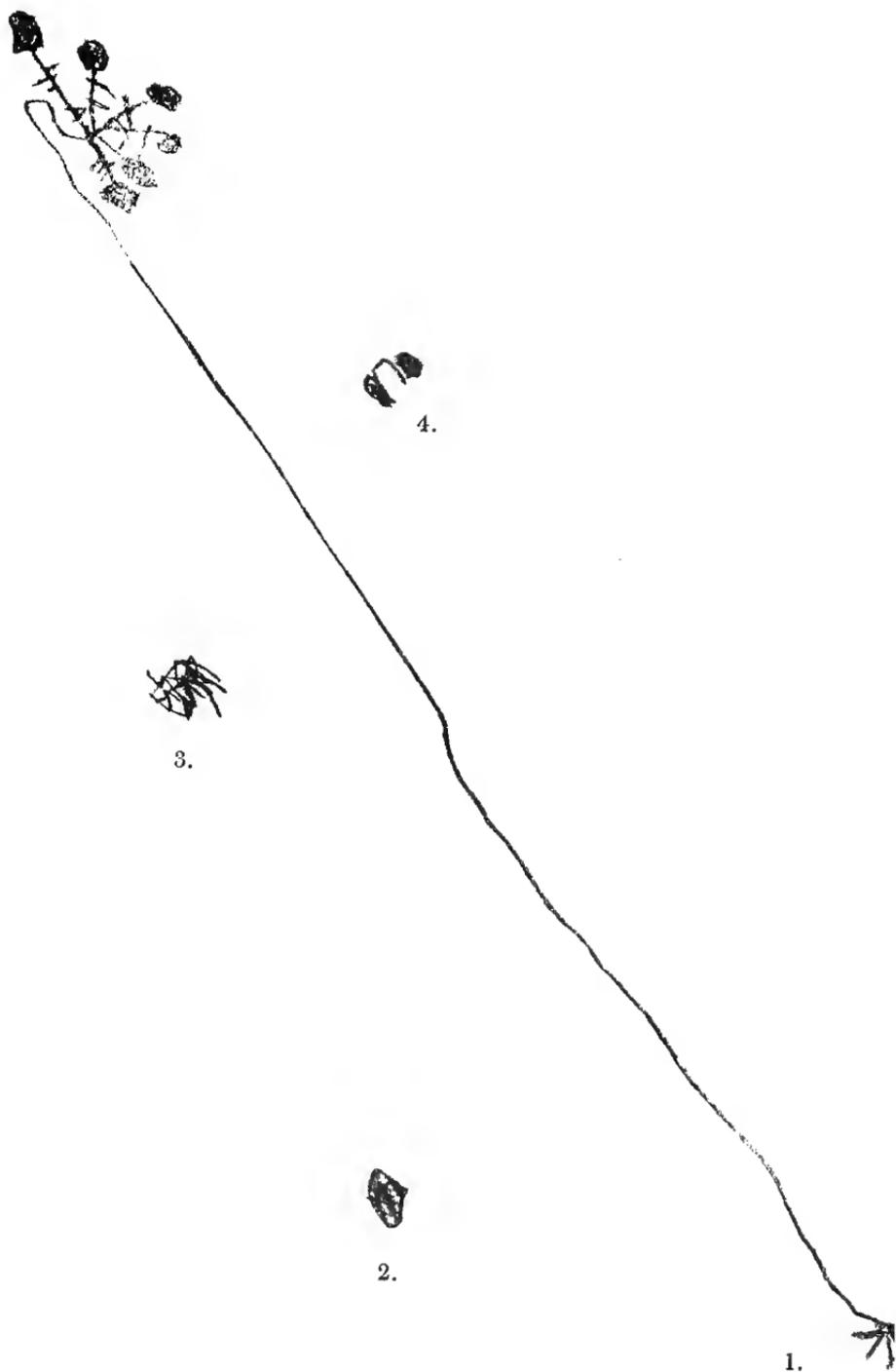
1. IḵUḖÉ AS INÁḶANE.

(Given in March and April, 1880, by Inañni, from his paternal grandfather, Kárù.)

- (9348') lkaṃ ti lgi, Iḵuḗ ti é InáḶane; tsába ti mím Iḵuḗ; Iḵuḗ e InáḶane. lkaṃ ti †naú, Iḵuḗ ti e Iḵuḗ; ta ti shù, tá ti tsá. lgu Inĩ, ta Iḵuḗ shù, ti tsá; kuḗ-ssiñ ti dzhó; ta lkaṃ lgi, ta Iḵuḗ e InáḶane tañki, InáḶane Inũ lne llá, é lkañ. Ta lgu Inĩ, Iḵuḗ lkuä e lkañ, tá e Iḵuḗ, ta shù.

2. FURTHER CHANGES OF FORM.

- (9381) lkaṃ lgi, ta Iḵuḗ e dui; * ta lkaṃ †naú, ta Iḵuḗ
 (9382) e Dáma, ta shù; ta lkaṃ lgi, ta Iḵuḗ e Iḵuḗ, ()
 ta lu Inuḗrre tañki, tá e sháò; † ta lkaṃ †naú,
 (9876') * Dui gó dzhaó; ha Iné-ssiñ lkañ; lkaṃ tañki, ha Iné-ssiñ
 Inuúma, ha Iné-ssiñ ti lga.
 (9382') † Sháò e lkañ lnu †gä-ñ, llkellkéya lkuñi.

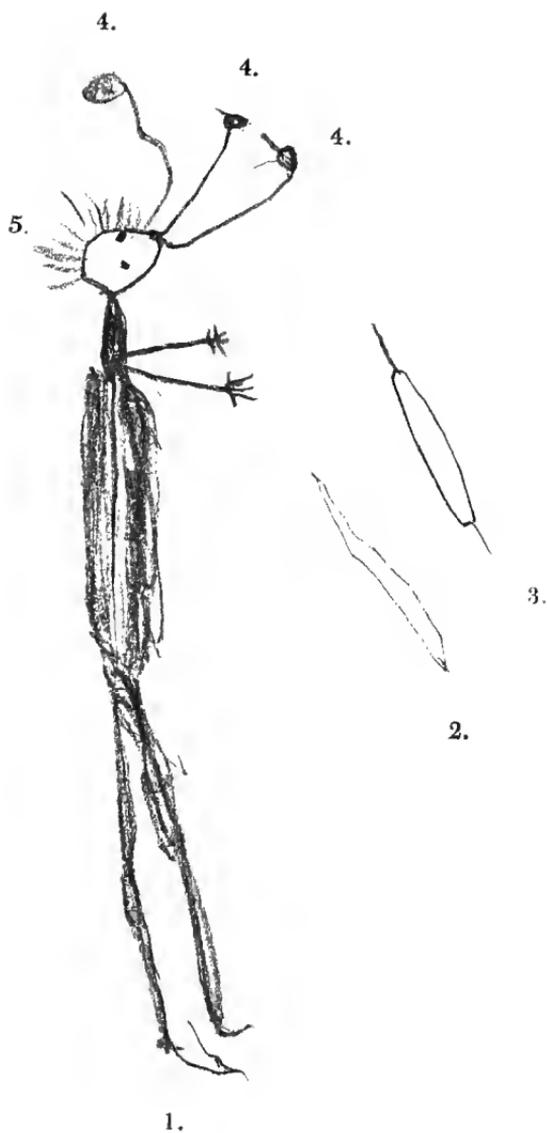


1. 'Xyé as a tree by day, and himself by night. 2. 'Xyé tui.
 3. 'Xyé dää. 'Xyé's fire. 4. 'Xyé tohú. 'Xyé's hut.



1. $\text{I}^{\text{X}}\text{yo}$ as $\text{In}^{\text{d}}\text{Xans}$, Y^{d} $\text{In}^{\text{d}}\text{Xans}$, ground $\text{In}^{\text{d}}\text{Xans}$.
2. The place at which $\text{I}^{\text{X}}\text{yo}$ went into the earth when he became a $\text{In}^{\text{d}}\text{Xane}$.
3. A spot where water had been.

Inanni, Sept., 1880.



1. !χ_ué.

2. { !χ_ué ||naú taéma.
 !χ_ué's little bow.

3. !kúru, quivor.

4. !nd_χano, which grew out of his teeth.

5. { ‡no‡nébbi !Yúissín.
 wood pigeon's feathers.

!nanni, *Mars* 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 *dyi*; * 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 *sháò*; † and the sun

* The flower of the *dyi* is light-coloured; its fruit is green; (9876') another day, (when) its fruit has ripened, its fruit is red.

† The *sháò* is a tall tree, like the !*kuú* (palm?). (9382')

ta lɣuḗ e Góba, ta shù; ta lkaṁ lgi, ta lɣuḗ e Ináɣane.*

3. IɣUḘ AS A IIGUÍ TREE AND AS A FLY.

(9392) lkaṁ ɤnaú, ta lɣuḗ e lɣuḗ, ta shúwa ɣá, ta ti tsá, úwă Ine-é, tá ti shúwa ɣá, ta ti tsá. Ta lkaṁ lgi, ta lɣuḗ saú, ta kóó ta Inú, ta ssiṁ lkaṁ, lkaṁ tséma, tá e lguí, tá e lkaṁ.

(9393) Ta, ha zaú ssiṁ lguí, ta () lkuá tshá lguí, ta sé ti gú lguí Iné, ta lguí kuaṁna; ta lɣuḗ e dzoă-dzoă. Tá ha zaú lkaúwa ha le kuḗ ɣá, tá ti tchiṁ-a lguí, ta l!kè. Ta lɣuḗ e dzoă-dzoă, ta lkuwa lē.† Ta ha

(9394) zaú lkaúwa lè kuḗ ɣá, tá ti tchiṁ-a () lguí.‡

4. IɣUḘ AS WATER AND AS OTHER THINGS. IN HIS OWN FORM, HE RUBS FIRE AND DIES.

(9404) lɣuḗ e lguí; ta lguí e lkaṁ lkhó-ă. Ta ɤnɤnɛbbi ti mím lkuí Iné-ssiṁ. Ta lɣuḗ e góru, ta shúwa

(9382') * Ináɣane shù ɣá; Ináɣane taṁki ti e lkaṁ; Ináɣane ti ɤkhi. lkaṁ Ináɣane Iné-ssiṁ dzhāō. lkaṁ Ináɣane Iné-ssiṁ Inu Ine llá; ta ɣá Ináɣane Iné-ssiṁ tséme, ta ti l!kéllkɛya lkuí Iné-ssiṁ, ti l!gá, ti tséme, ta ɤkhi.

(9393') † Ta ha lkuwa góò, ta gó l!koá. l!e l!kú e góò.

(9395') ‡ lguí e lkaṁ. Djú ti mm lguí, lguí Iné-ssiṁ. Djú lkuá lúwa lguí kuḗ ɣó, ta Inú ti mím luhá lguí. lguí ti ɣéi l!khu-ssiṁ.

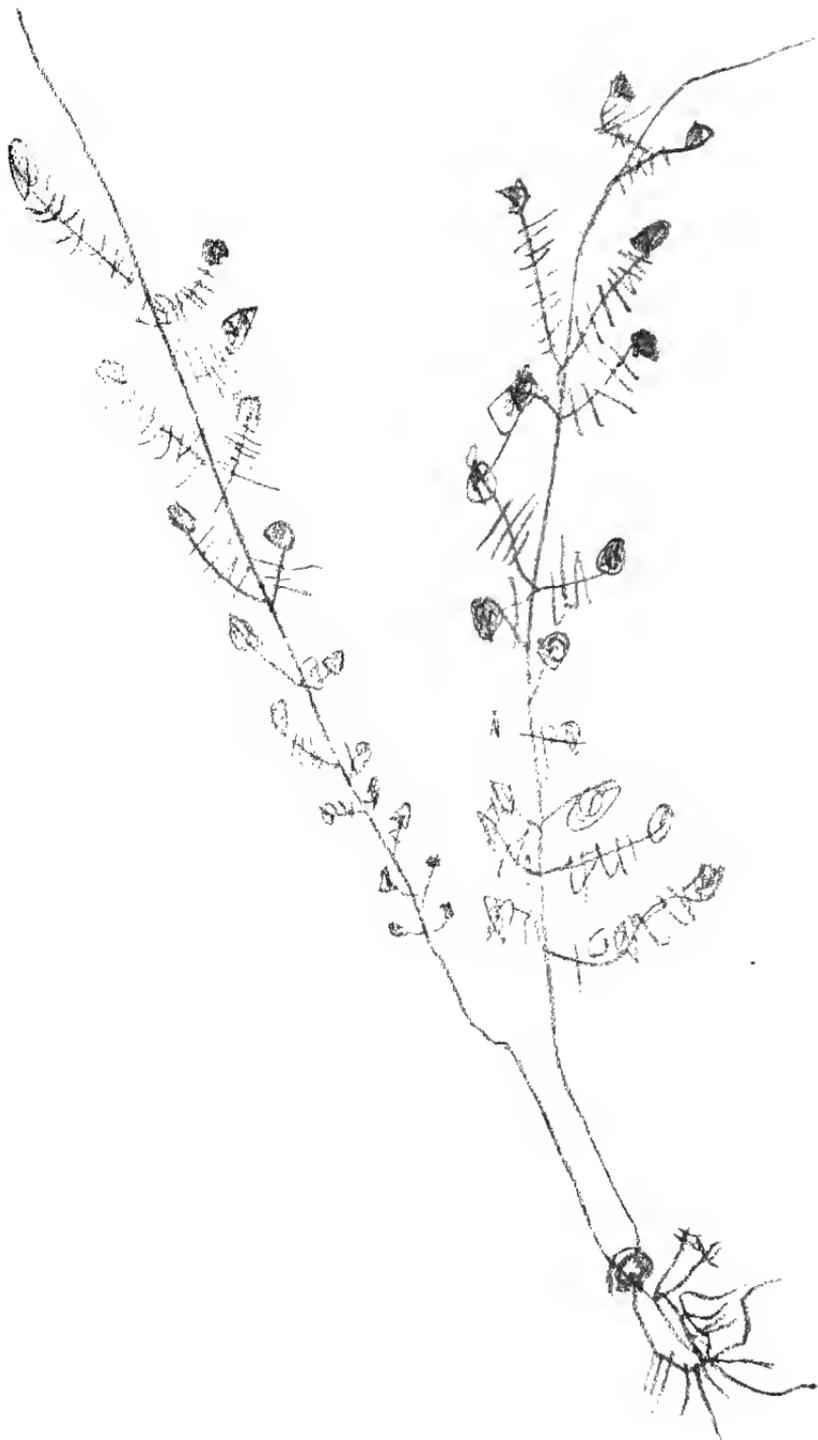


ixmé e Hgui.

ixmé is a Hgui-tree.

(The Hgui is a tree about the size of a loquat-tree, bearing edible fruit, which is eaten raw.)

Inanni, March 17th, 1880.



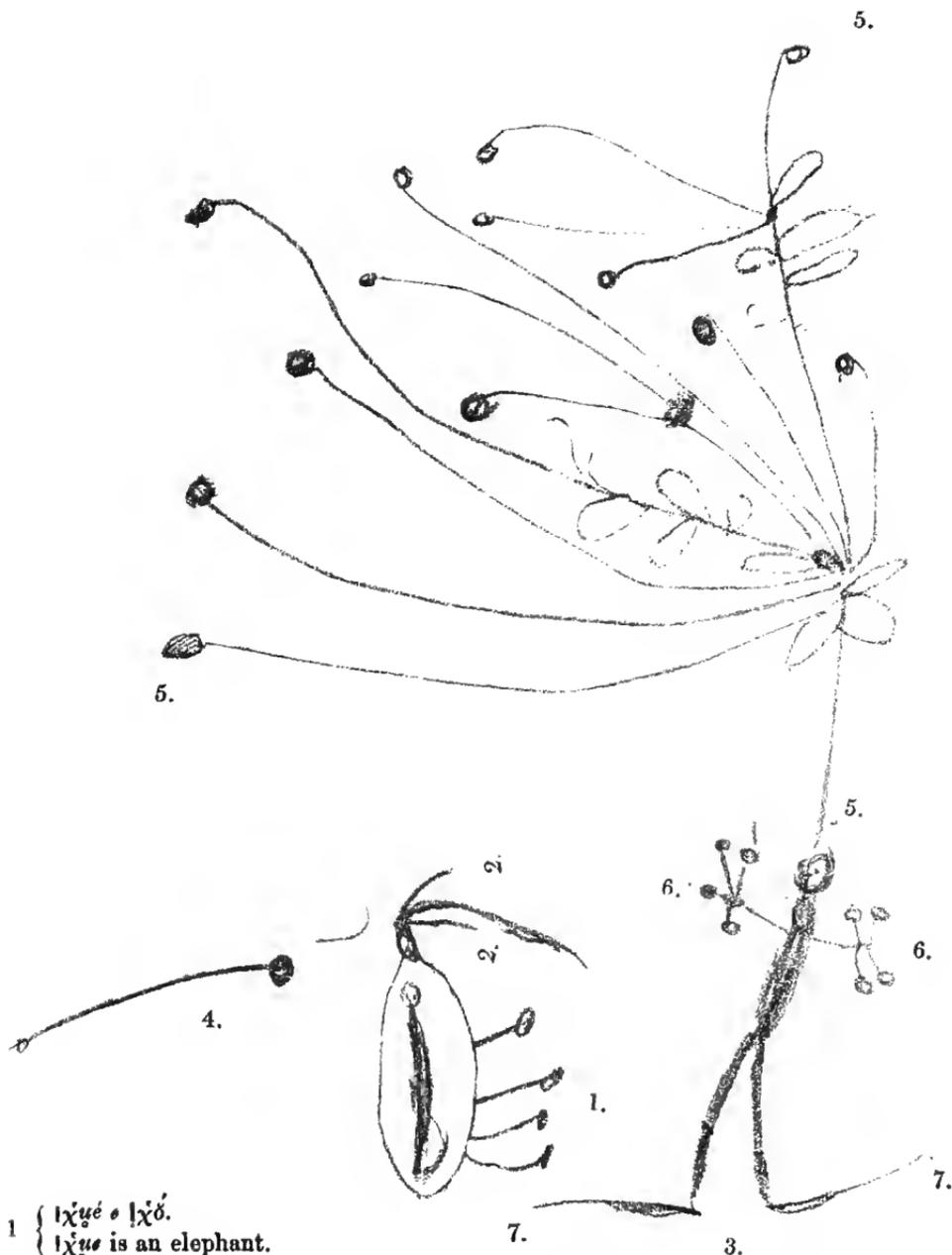
Ιχμέ ο Ικουί. Ιχμέ is a Ικουί-tree.



!χyé o !kǎñ-a; tá o !kañ tséma yñm; ta !küä o !χyé.

!χyé is a !kǎñ-a, a little food-bearing tree, for he is not !χyé.

!nani, May 19th, 1880.



1 { $l\chi'ye \text{ o } l\chi'o$.
 $l\chi'ye$ is an elephant.

2. His tusks.

3 { $Ha \text{ dza'u ssi'n ha, ta ko'd, ta t'aba}$
 gim .
 His wife sees him, and is afraid.
 She prepares food.

4 { $Ha \text{ dza'u } \ddot{f}ne-gim \text{ ha } kye \text{ } |ga'uru$.
 His wife beats him with a knob-
 kerry.

5. $\ddot{n}llk'd'$ (the name of a certain large
 food tree).

6. The wife's hands are $|kan'$ -a fruit;
 the $\ddot{n}llk'd'$ tree grows out of
 her head.

7. The wife's long great toes.

set, and !*χ*u^é was a Makoba, and lay down; and the sun rose, and !*χ*u^é was a !*nǎχane*.*

3. !*χ*UÉ AS A !GUÍ TREE AND AS A FLY.

The sun set, and !*χ*u^é was !*χ*u^é, and lay upon (9392) the ground, and slept, was alone, and lay upon the ground and slept. And the sun rose, and !*χ*u^é 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*u^é was a fly. And his wife laid herself upon the earth, and cried about the !*guí*, and died. And !*χ*u^é 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*u^é was water; and the water was (in) the (9404) shadow of the tree. And the wood pigeons ate

* (One kind of) !*nǎχane* lies upon the earth; another (kind of) (9382') !*nǎχane* is a tree. The !*nǎχane* are numerous. The fruit of the tree !*nǎχane* is yellowish. The fruit of the tree !*nǎχane* is large; and the ground !*nǎχane* fruit is small, and resembles the !*kuì* 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 llgú.* Ta
 (9405) †ne†něbbi ssiń llgú, ta () káuwa llgú ǀá. Ta lǀúé
 tába llé lnũ lne llá, llkellkéya llnoā, ta ka gú
 †ně†něbbi. Ta †ně†něbbi lgé ti mím llgú, ta llé †
 kǒ ó, ta lné †ne†něbbi tsí, ta †ne†něbbi ti tchiń;
 ta †ne†něbbi tańki lkǎ ù.

Ta lǀúé e lǀúé, ta saú, ta gú †ně†něbbi, ta ti
 (9406) suǎ †ně†něbbi ǀǀuí-ssin, ta shǀúé †ně†něbbi ()
 ǀǀuí-ssin, ta shúwa ǀá. Ta llgú kyoóna, ta há
 e lǀúé; ta shǀúé †ne†něbbi ǀǀuí, ta shúwa ǀá.
 Ta saú †ne†něbbi tań-a, ta shú. Ta shushú, ta
 saú, ta lgé lǀá †ne†něbbi tań-a, kǀe dǎ-á.

(9407) Tá ti mím †ně†něbbi, ta s'á Dǎma, () ta saú.
 Ta llkóā shá Dǎma, ta Dǎma ssiń ha. Ta ha
 kam-mǎ ǀá. Dǎma lge ǀǎru ha, ǀǎru ha, lkúā
 ssiń ha. Tá e tséma, ta e lnũ-érre; † ta Dǎma

(9408) llgǒ dǎba ssiń lnũ-érre llkúwa lkǎń, ta () há ssiń

(9404') * lkúā e llgú lnũ lne llá, tá e llgú tséma, ǀá llgú.

(9405') † lǀúé e llé (e gǒ), ta tséma, ta lné †ne†něbbi. llé lnũ lne
 llá, e llnoā, ta gú †ně†něbbi; tá e lǀúé.

(9407') † Tsába tséma.

the fruit of the *!kũĩ*. And *!χu'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 *!χu'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 *!χu'é* was *!χu'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 *!χu'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 *!hãĩ-⊙puá* 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.

‡ *!χu'é* was a grass which is (called) *gò*, and (is) small; and bit (9405') the wood pigeon. Large grass, which is (called) reeds, took hold of the wood pigeon; and was *!χu'é*.

§ A (certain) little bird.

(9407')

Dáma, tá ti tchiń.* Tá ka é !k'ú Igă !gú, (ta ti shá 𐌆). Ta ha kye: “Yé-he! Yé-he! Yé-he!” Ta Dáma sǎ-á; ta 𐌆áru ha, 𐌆áru ha, 𐌆áru ha, ta !kúä ssiń ha, ta !ka ù.

(9409) () Ta !lköǎ † !ká shá ha táí !nuéerre, ta ssiń ha bá, ta !kúä e !nú-érre, tá e !ǰúé, ta !!kè.‡ Ta ha bá ú ha, ta !ge ssiń ha, ta há !!kè. Ta ha bá !!koya ù; tá ha !kúä !!kè, tá e !ǰúé, ta saú. Ha dzoń ha bá: “M bá woō!” ta ha bá dzoń ha, ta kye: “Me !!há woō!” ta ha dzoń ha bá kye kà !nĕ-ĕ, tá ti tchiń: “†nō! †nō!” ta shá ha táí !nuéerre.

(9410) Ta () ha bá ssiń ha, ta ti !ǰúerri ha. Ta ha sǎ-á ha bá. Ta ssiń ha bá, ta !!kè; tá e góru, ta shù, shùwa 𐌆.

Ta ha bá ssiń ha, ta kye: “Mĕ !!há !ǰúé é, tá (9411) !kúä e djú tańki, tá e me !!hǎ; () ta ssiń mĕ, ta !!kè. Tá ti †nú !kań dǎ-á, ta ssiń me, ta !!kè; ta !kúä e djú tańki, ta e me !!hǎ, tá e !ǰúé. Ta ná ti ù me !nuéerre, ta !kúä ssiń me !!há, ta

(9408') * Ta !lkóǎ tchiń: “Tsuáí! tsuáí! tsuáí!” Dáma dába ssiń ha, ta há e !nú-érre.

!ǰúé e !nú-érre, tá ti tchiń. Ha !kúä e !nú-érre !nĕ-é; tá e !nú-érre †khi.

(9409') † Ha !kúä e !nú-érre †khi, tá e !nú-érre !nĕ-ĕ, ta ù ha táí !nuéerre.

‡ Ha !!kuńna !ngé tséma, loù !nōō, loù-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, !χúé) flew away.

() And (he, !χúé) † flew, coming to his mother's (9409) country, and saw his father, and was not a !nū-érre, but was !χúé, 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 !χúé, 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: "‡nò! ‡nò!" 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, !χúé! 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 !χúé. For, I went (?) away to my country, and did not see my child; and to-day,

* And (he) cried: "Tsuáí! tsuáí! tsuáí!" (Two) Ovahereró (9408') children saw him; for he was a !nū-érre.

!χúé was a !nū-érre, and cried out. He was not one !nū-érre; but was many !nū-érre.

† He was [now] not many !nū-érre, but was one !nū-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) Ikaṃ e, ná ti ssiṃ me !!hǎ, () ta me !!hǎ ti #nù dǎ-ǎ, !kaṃ tséma dǎ-ǎ; * ta me !!hǎ ti #nù, ta ssiṃ me, ta !!kè. Tá e !χué; ta Ikuá e djú taṅki, tá e !χué. Ná ti koá me !!hǎ, ta me !!hǎ ti !!kè.
- (9413) Ná ti ù me !nuérre; () ta me !nuérre #χǎ, ta !nuē #khí, ná ti ù me !nuérre, Ikuá ssiṃ me !nuérre, me !nuérre #χǎ. Ta Ikaṃma é, ná ti ssiṃ me !!hǎ, ta me !!hǎ e !χué, tá ti tábba dǎ-ǎ, !kaṃ tséma
- (9414) dǎ-ǎ, tá ti mím tshána, () ta #nù dǎ-ǎ, ta ha !gaussiṃ kwì, ta há ti tchiṃ, ta ssiṃ me, ta !!kè; ta ná ẽ !χé-!n'ù, ta me !!hǎ !χué ssiṃ me, ta !!kè; ta ná ti koá me !!hǎ. Ná ti ù me !nuérre, me !nuérre ka e #χǎ.
- (9415) “Ta me !!hǎ e dju () taṅki; ú ā ssiṃ me !!hǎ. Ta shχué #ně#něbbi !D'wí; ta me !!hǎ ssiṃ me, me !né kuě #ně#něbbi !D'wí, #ně#něbbi !D'wí #khì, ta há e #ně#něbbi sá. Ta Ikaṃ é, ná ti koá me !!hǎ,
- (9416) () tá ti ú me !nuérre.”
- Ta ù ha !nuérre; ha !nuérre !kú e !noā; tá e !num, !num !nu !ne !lá. Ta há ti ù ha !nuérre.
- (9412') * !kaṃ !kú e !n'áú-!kuṃm; tá e !kaṃ sǎ; dǎ-ǎ !kaṃ #gǎǎn; tséma ta ñ#gǎǎn, !kellkéya !noā. !kaṃ taṅki ti shu ǎ; ta há ti !χuṃ-a !kaṃ taṅki kye !lé; ha ti #núru dǎ-ǎ, dǎ-ǎ ti #náúwa !lé; 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 1χu'é; and is not another person, but is 1χu'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 1χu'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 1χé-lln'ù, and my child, 1χu'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 llnoā; it is a mountain, a large mountain. And he went away to his (own) country.

* The tree's name was ln'au-lkunim; 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 Ináini, who heard it from his father,
Yá-llné.)

(9436)

!kǎ!kárushé!
Hái !ka!kárushé!
Hái háí,
!kǎ!kárushé!
!ka!kárushe oʻwí mi!
Hái háí,
!kǎ!kárushe!
Oʻwí me kue tshì.
Hái háí!

(9436')

() lkam ti lgi,
Má ti oʻwí mi,
Ná ti umm tshí.
Má ti oʻwí mi kue tshí tséma,
Ná ti umm.
Hái háí,
!kǎ!kárushe!

(9450') * É ti ssiú llnuái, é ti oʻwí !kǎ!kǎrrishē, é ti dzoń lóu
llgó !khú.

llnuái 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 *!kä!kârrishē*; we sound the male antelope's horn.

We call the small moon *!kä!kârrishe*; (but) women call (it) *!kä!kârribe*.

IX. *Customs and Superstitions.*

THE TREATMENT OF THIEVES.

(Given in 1881, by Inanni, from his paternal grandfather, Kárù.)

(9848) !kuñ záu ti tchá, ha bá sa ha táï lküä kuóna, e ti gú ha, e ti lá ha kye ha táï, sá ha bá; ta ssiñ #khì ti ù, ssiñ !nuérre. Ha tchá-tshi, e ti gú ha,

(9849) e ti () !ká, e ti lá dzhú tañki, !ká lá dzhú tañki, kye dzhú tañki tshí. Ta ti oʷwí dzhú tañki: “Me zau tchá i tshí ka é a; i tshi dzhá ka é, me záu tchá. Ta, ú a lá me záu kye ha bá sã ha táï.

(9849') () Ta me zau tchá tshi dzhá ka é.”

Ta dzhu tañki ti sã-á, tá ti !ná: “Ñ-ñ; !kuñ a záu.” Ta, é ti sã-á, ti !ná: “Ñ-ñ; ú a !küi sã-á i, ta !küi !kuñ me záu; ta me záu to ù, ta !geya ha bá sá ha táï; ta #já; ta !úwa ha !nuérre, ta ú a !küi !kuñ me záu.”

Ta dzhú tañki ti tchiñ, ta é ti sã-á; ta e !á ti kwí, ta é ti ù; é ti oʷwí dzhú tañki: “M ù, !gě, (9850') ú a !kuñ me záu, () !kuñ me #kuñm, !kuñ me !úsau; !kuñ me ttχùn-!gamma.”

(9850) () !kam !ne-é záu gúwa tshí, e ti ssiñ tshí, e ti gú tshí. Záu ti oʷwí é: “Me !káo, ssiñ me tshí dzhá ka é, ú a tchá.” * Ta é sãá; ta é kye:

(9850')

* !kuñ-de !küi kóá.

THE TREATMENT OF THIEVES.

If a !kunⁱ 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 !kunⁱ woman is not afraid.

(9850')

- (9851) “Me zau, na a tshi n̄ a ssiñ̄.” () Ta dzhuára ha ;
 ta ha ti gú, ta ti lá é. Ta é ti gú, ta lúwa e !nué ;
 ta há ti tchiñ̄ : “Ná me tshí, yé-hě ! Me !káo ! ná
 me tshí, yé-hě !” Ta, é ti !ná : “Ñ-ñ̄ ; me záu,
 (9852) n̄ a () !kúí sǎ-ǎ á ; ta dzhú dúre ti !kuñ̄ mě ; ta
 na ti lá dzhú dúre kye dzhu dúre tshí. Me záu,
 n̄ 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 ssiñ̄ dzhú tañki tshí, ha !ḍá ti kwi, ta
 (9854) ha ti !kuñ̄ ha ; () ha ti !kuñ̄ ára ha záu.*

Dzhú tañki ti oḍwí ha : “Ñ-ñ̄ ; té !kuñ̄ ára
 a záu.” Ta, ha ti !ná : “Ñ-ñ̄ ; n̄ a !ná tchá ; ta
 me !ḍá kwí ; ta n̄ a !kuñ̄ me záu ; !ne té oḍwí mě ;
 !kam̄ ma é i kḡá mě.”

-
- (9855) Záu-dába, zau táí ti !kè, záu dába e dába !ně-é,
 ha ti géya dzhú tañki tchú. !kam̄ tañki, ha ti tchá,
 dzhú dúre é ha lú ssiñ̄ tchú ti gú ha, ti lá ha
 (9856) dzhú tañki, dzhú () tañki ti !kuñ̄ ára ha, ta ti

- (9854') * !koú ha tḡá !kuñ̄ ha záu ; ha tḡá !kuñ̄ 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 kꞑe tchú, ta ti kú-ù, ñké ya kꞑe dǎ-ǎ, ta há ti ñké ára, ta dzhú tañki ti débbi tchú.

(9857) Tá ti oꞑwí dzhú, () dzhú é, he lá ssiñ kꞑe záuwa é he tchá, sa ñkuñ záu, sa ti oꞑwí: “É kú-ù ñkuñ záu kꞑe dǎ-ǎ, lúwa zau kꞑe tchú, ta kú-ù

(9858) ñkuñ záu. Iné tē ñkáowa () e kꞑe záu.” Ta, dzhu tañki ti ñná: “Ñ-ñ; e ñkúí ñné í; ta, é ti ñná; ta záu e * dóá ti tchá; ta é ñkúí ñné í; ta é ti sǎ-ǎ, ta e ðá ti dzhá.”

(9859) ñgöö ti tchá, e ti ñkuñ, é ti tǵá ñkuñ-a ñkou, † ta ñkúí lúwa dǎ-ǎ; ta ti ñkuñ ára kꞑe ñkou. Zau ñne-é, é ti kú-ù, kú-ù lúwa dǎ-ǎ.

(9860) Dába ti tchá, e ti ñné ñhá dába; ‡ ta ñkúí ñkuñ dába.

Ñkam tañki, dába ti ñkan, dába ti tchá, é ti ñná,
(9861) e ti ñkuñ dába; § lá dzhu dúre () kꞑe dába, ta sá ti ñkuñ ára há.

(9858') * E kꞑá ha ñkú, ta ñkúí oꞑwí ha ñkú; oꞑwí ñhá ha. É ti kꞑá dzhú e, e ñkuñ, kꞑé ha ñgan-a.

(9859') † ñkou †khi, ñkúá e ñkou ñné-é; dzhú †khi ñkou; dzhú †khi ti tǵá ha.

(9860') ‡ Ta ti kꞑá dába tsēma tchá.

§ Ta ti kꞑá ha ñkú, ta ti oꞑwí ha ñkú kꞑe dába. Dzhu e, é ñkuñ ára, é ti kꞑá ssiñ ñkú; é ti ñkúí oꞑwí ssiñ ñkú.

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 11kǒ-ǎ sá, kụe dǎ-ǎ; débbi ti o'wí é: “É ku-ú 11kǒ-ǎ dzhu sá kụe dǎ-ǎ.” É ti sǎ-ǎ, é ti kụe: “N̄; (9863) e 11nǎ tchá.” Tá ti () †gum̄m.† Ta sá ti kụe: “É ku-ú dzhú sá; i té 11né é.” É 11á ti dzhá, ‡ ta é ti gé. Ta ti o'wí ssiń: “É m 11kǎ 11nǎ tchá, ta kọá tchá; ta 11kúí tchá.” Ta, sá § ti sǎ-ǎ, ta (9864) () ti kụe: “N̄.”

Ta é ti lá ssiń ka 11ǒ 11gǒ tsaú, ta sá ti ú ssiń tchú. Ta, 11kam̄ tańki, sá ti lá Gǒba. Ta Gǒba ti lá ssiń kụe gǒmi 11gǒ 11nǎ-é, sa wa-†nǎ; ta sá ti (9865) lá é; ta é ti 11kuń; () ta ụm̄m ǎra, ta ssiń débbi ssiń tchú, ta é o'wí dzhá ssiń: “I débbi i tchú, lá e kụe wá-†nǎ; 11ne tǎ lá e kụe gǒmi 11nǎ-é; e 11nǎ tchí 11nǎ-é; e 11kúí ụm̄m tchí 11nǎ-é; ta e ti ụm̄m tchí sá.” Ta sá ti sǎ-ǎ, ta ti zǎń; ta sa débbi ssiń tchú.

Ta, é ụm̄m ǎra gǒmi; ta sá o'wí é: “I ụm̄m

(9861') * 11kúá e dzhú dúre, ta e é dzhú tańki.

(9863') † 11kúá e é †khì, ta e é 11nǎ-é, ta o'wí ka.

‡ E †khì 11á-ssiń ti dzhá.

§ Ssiń †khì.

(9864') 11 Dzhú tańki †khì ti sǎ-ǎ 11húya, ta dzhú 11nǎ-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 kuë !ǰó () tsaú.” Ta, é ti sä-ǎ; ta e !ǰá ti dzhá. Ikaám ti Iǰí, ta é débbi é tchú.* Ta Iǰé oǰwí dzhú tańki, e géya e tchú, e dzhuwa,
- (9867) e oǰwí ssiñ: “M lá dzhu kuë !ǰó () tsaú.” Ta dzhú tańki ǎ é dzhú ti sä-ǎ; ta é ti lá ssiñ kuë wá-†ná.

THE IǰÚ.†

(Given in August, 1880, by Inañni, from his paternal grandfather, Kárù, and from personal observation.)

- (9573) !kuñ zaú ti kọá tshísi é, Ikuí gú. Iǰǰò ti gú. !kuñ dába tséma e zaú-ma Ikuí gú tshí é; tá ti
- (9574) kọā. Tá ha táí ti oǰwí ha: “Tshí é, a kọā () m táí.” Ta dába ti sä-ǎ, ti kọá tshí; ta dába Iǰǰó-ma Ikuä kọá tshí, ti gú tshi, ti teñne, teñne ha bá kuë tshí.

Ta ha bá ti Ilniñ-a † tshí kuë ǰǎ, ta Ikuí ssiñ

(9575) tshí, ha ti () ù. Ta ha bá ti Ilná: “Ú m bá.” §

- (9866') * E umm toá gómi, ta lu ssiñ tchú, ǰáru wá-†ná; ta sá lá e kuë wá-†ná.
- (9576') † Ikañ Iku e Iké, tá e umm Ikhá; Ikuä e Ikañ Iuhá. Ikañ Ine-é, é ti tába tshí.
- (9574') † Tshí Ine-é ná ti oǰwí Ilniñ; tshí †khi ná ti oǰwí Ilniñ-a.
- (9575') § Dzuyáya ha Ilhã, ta ha Ilhã e Iǰǰó-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 *kanzuáí*.

‡ (When putting down) one thing, I say !niñ; (when putting (9574’)
 down) several things, I say !niñ-a.

Dába sí, ta !ká ú, Igéya ha táí, o'wí ha táí:
 'M táí, ná !lǵú.' Ta dába !ká Igé o'wí ha táí:
 "lá m bá kye !lǵú."

(9576) Ta ha táí #é () !lǵú kye !nó; umm !nóö; ta lá
 ha !lhǎ kye !lǵú; ta ha !lhǎ !lke !lǵú, ti teñe ha
 bá kye !lǵú. Ta !lǵú #náu, ta shā ǵá; ta ha ssiñ,
 tă ti tchiñ: "M bá! !lǵú shá éhe! M bá! !lǵú

(9577) shá éhě!" Ta ha bá sǎ-ǎ ha, ta !ká !gě () gú
 ha. Ta ti !héri ha !lhǎ, !ǵí !kañ tséma, ta !héri
 ha !lhǎ; ta !kañ tséma e shána. Tá ha !lhǎ o'wí
 é: "M bá, té #něámme me, yéhe! M bá, té
 (9578) #něámme me, yéhe! M bá, te () !héri me, yéhe!
 M bá, té !héri me, yéhe!"

Ta dzhu* gú ha, ha táí !gé gú ha: "M tai,
 me !lhǎ, yéhe! M táí, me !lhǎ, yéhe! M táí, me
 !káo ti !héri me !lhǎ, yéhe!"

(9579) () Ha bá !ge gú !kúru, ta n!ǵá !kaū, ta lúwa
 ha !kaú kye ha !náu; ta dzhú ti !k'óu. Ta ha
 ssiñ !há ha zaú kye !kaū; ta ha !kaū e !núbbo,
 tá ǎ !ǵi.† Tá ha zaú tchiñ, ta !né !kaū. Ta ti
 (9580) tchiñ; ta ha lúi-sau tchiñ: "() M táí, me #kuñ

(9578')

* !kúá e !nǵí, ta e zaú-ssiñ.

(9579')

† !kaū sá, ha ssiñ !há ha zaú.

(to his looking on, and says): "Go, my father!"*
 The child laughs, and runs off, goes to his mother,
 (and) says to his mother: "My mother! give water."
 For the child ran, coming (and) saying to his mother:
 "Give my father water."

And his mother took () water (from the pot) with (9576)
 a gourd(?), the skin of food; and gave her child
 water; and her child carried the (vessel of) water
 in his hands, carried water to his father. And the
 water (vessel) fell, and (the water) poured upon
 the ground; and he (the boy) saw, and cried out:
 "My father! the water pours down, oh dear!
 My father! the water pours down, oh dear!"
 And his father heard him, and ran, coming () to (9577)
 take hold of him. And (he) beat his child, broke
 off a little stick, and beat his child; and the little
 stick was a *shána*. And his son's speech was this(?):
 "My father! leave off beating me! oh dear! My
 father! leave off beating me! oh dear! My father!
 leave off () striking me! oh dear! My father! (9578)
 leave off striking me! oh dear!"

And the people † took hold of him, his mother
 came to take hold of him (saying): "My mother!
 my child! oh dear! My mother! my child! oh
 dear! My mother! my husband is striking my child,
 oh dear!"

() His (the child's) father came and took (his) (9579)
 quiver, and drew out an arrow, and put his arrow
 upon his bow; and the people (*i.e.*, the women)
 called out. For, he took aim at his wife with (two)
 arrows; for his arrows were a *lnúbbó*, and a $\text{||}\dot{\chi}i\ddot{\ddot{z}}$

* (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')

ssiñ llhá me #χé kye' llkaũ sá, yéhě!" Ta !kaúwa lé, ta shù ɔ́ǎ, ta ti tchiñ; ta dzhu lge gú ha, ta oɔ́wí ha: "llná tchiñ."

Ta ha llná: "Ñ ñ! me #kuóm ssiñ llha me #χé kye llkaũ sá; yéhě!" Ta dzhú gú wa; ta ha lkúä sä-ǎ dzhú, ta llná.

#KAO ɔ́ǎ.

(Given by Tamme in 1880.)

(9298) !kũ ti #kaówa !num kye' ɔ́ǎ. M ba táí ti #kaówa !num kye' ɔ́ǎ. Há ti oɔ́wí: "#naúwa llgú! #naúwa llgú!" Ta tohí ti #naúwa llgú.

llgó ti lkúä #kaówa !num ɔ́ǎ. Záu ti #kaówa !num ɔ́ǎ.

(9299) () M ba táí ẽ ñ-llná. M táí bá e Tamme tséma; ta m taí táí ti e !káro-lln'ǎ. M bá bã bá ti ẽ Tamme lnũ lně llá.

SNAKES, LIZARDS, AND A CERTAIN SMALL ANTELOPE, WHEN SEEN NEAR GRAVES, TO BE RESPECTED.

(Given 25th October, 1881, by !nanni, from his paternal grandfather, Kárù.)

(9957) #iñ-a e ttuúmma !kóro, e lkúí !kuñ, ta e e !nú-í, e llké, llkéya #iñ-a.* Ta, e lkúí !kuñ; ta ti koá.

(9957') * E tañki, e llgóö, ha llké, há tí e #iñ-a; ta ha #iñ-a ti e llgañ-a. #iñ-a !né ha, há llké, há e #iñ-a.

Záu llké luhá, záu kyoónna #iñ-a. #iñ-a !né zau, záu llké, zau e #iñ-a. Zau llké luhá, ha llgañ-a e llgañ-a luhá.

(9958') llgóö ti llké, ha tañki e llgañ-a luhá, ha tañki ti e #iñ-a; ti tumma ha ɔ́ǎ; ta ha llgañ-a luhá ti ú.

!χó !kuñ ha, ti e #iñ-a lně-é; ta ti e #né-ko, tá ti dzhó; ta !kúä e #iñ-a tañki; ta ha !ɔ́ǎ 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 *N̄-llná.* (9299) My mother's father was Little *Tamme*; and my mother's mother was !*káro-lln'á.* My father's father's father was Great *Tamme.*

SNAKES, LIZARDS, AND A CERTAIN SMALL ANTELOPE, WHEN SEEN NEAR GRAVES, TO BE RESPECTED.

A snake which is near a grave, we do not kill, (9957) for, (it) is our other person, our dead person, the

(9958) Ta lkań #kh̀, é ti ssiń ha, e () lkúĩ lkuń, ssiń ta ti llná.

lkań tańki, e ssiń tsǵǵǵ, e lnábba tsǵǵǵ, tsǵǵǵ lǵéya e tańki ǵǵ, e ti koá tsǵǵǵ, lkúĩ lkuń tsǵǵǵ, ti llná tsǵǵǵ.

(9959) () E ssiń lóu, lóu tuńma e tańki lnuérre, lnuérre é, he e tańki llkéya, e ti koá lóu; ta lóu lkúä e lóu luhá. Ha llkuńm ti llkóǵ tsēma, ha e dzhu e llkéya, tá e llǵań-a lóu. Tá ti e lóu llǵóö; 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 lnańni, from his paternal grandfather, Kárù, and from personal observation.)

(9952) llhĩń, e lnuérre llě #ĩń-a. E #ně-ǵańm ha, ha ti é ha lǵù, ha ti lá e kǵe ha lǵù; 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 #ně-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 !kuú* ha. Ta ti llná; ta ha ti shù, shú, shú, tsaú, ù ára.

- (9953) Ta lkam tañki, e ssiñ ha, () ha lkúí lá e kye ha !gù, e ti †ne-añm ha, é ti !kuú ára ha, ta ti llxuñ ára, lkúä llké (lkúä umm).†

lkam tañki, ha ssiñ é, e shá ha, shá ha, shá ha, !géya ha; ha lá e kye ha !gù; e kọá, é lkúä !kuú

- (9954) () hã, e ti !ká ù.

lkam tañki, e ssiñ ha, ha ówa llgú,—!kañ llgú,— e t'umma ha, e †iñ 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 †iñ e †ne-añm ha, ha ti lá ha !gù kye é, e ti shé, é ti ù, ta ha lně-é ti shù.

Ta záu ti !gé, zau ssiñ ha, ta ti kyarra †nó, ta ti llxuñ; ta ha ti shé; † ta ti shúwa ha !gù kye

- (9956) ɔá. Ta zau ti !kuú ha, () ti llxuñ ha.

Dzhu tañki ti llké, e lkúä sã-á ssiñ †nuá, † e ssiñ llhĩñ, ti lá ha !gù kye é, e ti kọá llhĩñ, tá ti tchiñ.

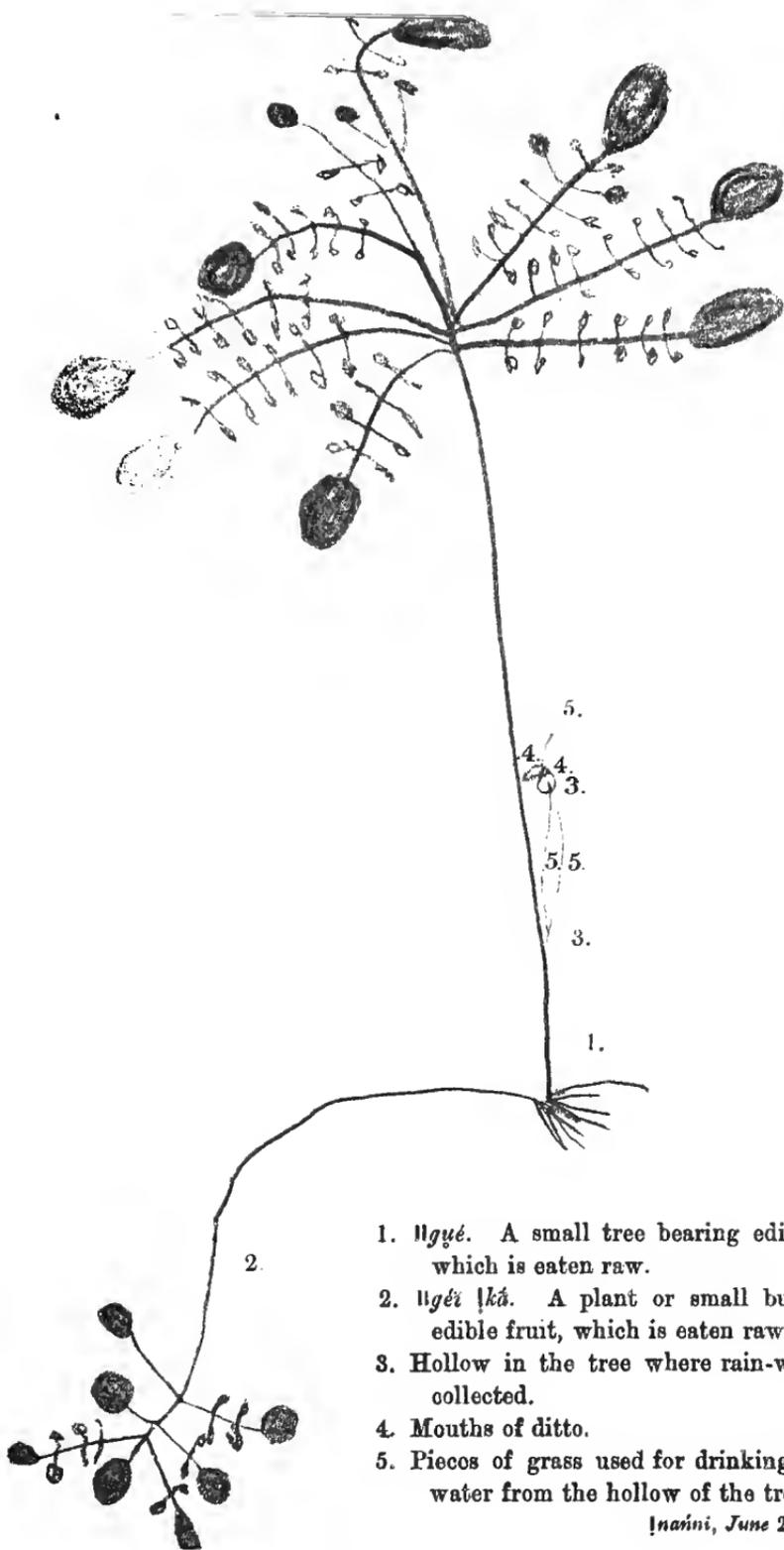
- (9952') * Ta ti oɔwí dzhú e, he géya tchúwa, tá ti kye: “N a ssiñ llhĩñ, ta †ne-añm llhĩñ, ta llhĩñ llná, ta lá me kye ha !gù; ta n a kọá llhĩñ, ta lkúä !kuú llhĩñ, ta !ká ù.” Ta zaussin †khi ti sã-á, ti tchiñ.

- (9953') † Ta lkam tañki, ha shu dzhá, é ti shxó ha, ta ti !nú-árra ha llkhá, ta ti llké ha !nóö; lá Góba kye ha !nóö.

- (9955') † Ha ti ssiñ záu, ha ti é ha !gù. Ha ti ssiñ záu †nó, ha ti kọá; ta záu ti tábba †nó kye !nai †khi; ta llkhu dzhá; ka †á †gãñ.

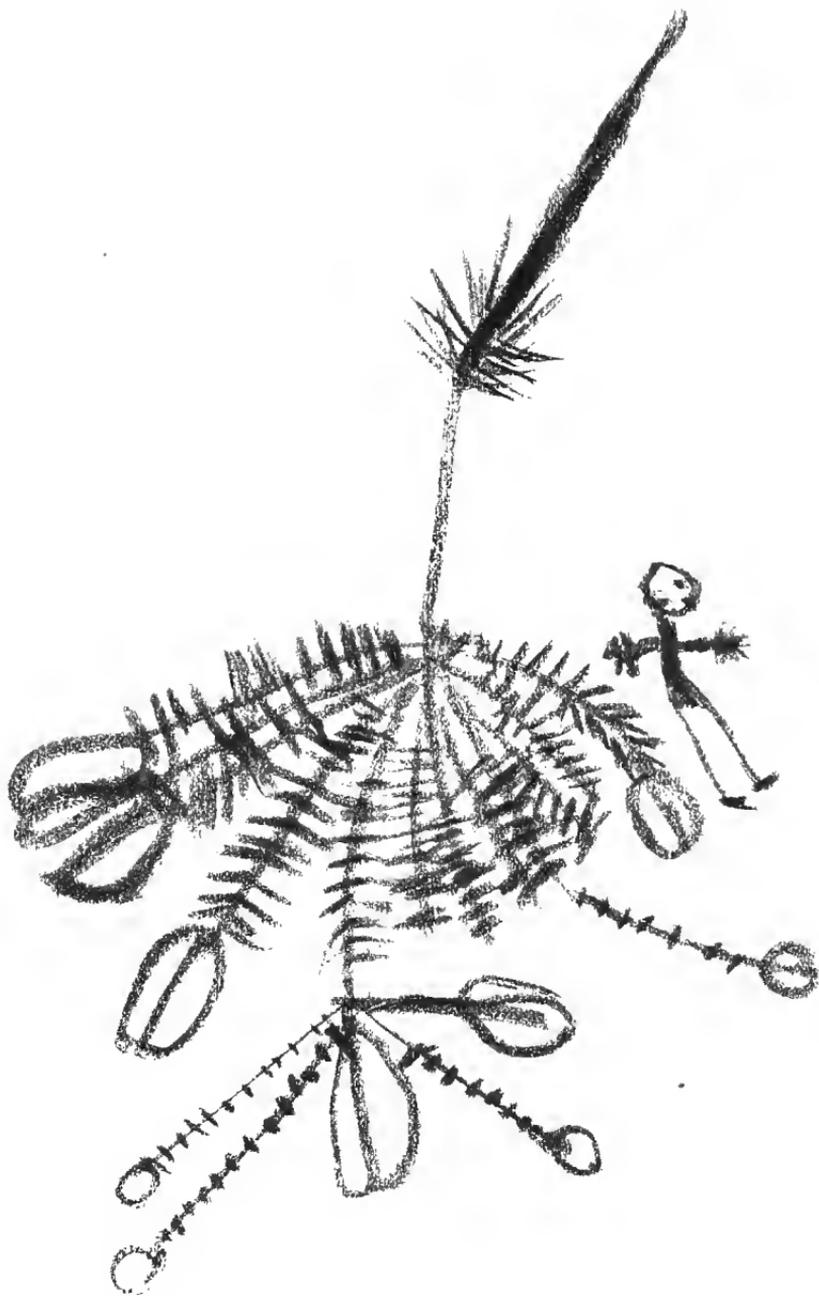
- (9952') * And (we) tell the people who are at home, and say: “I saw a llhĩñ, and struck the llhĩñ; and the llhĩñ objected, and gave me its belly; and I was afraid of the llhĩñ, and did not kill the llhĩñ, but ran away.” And many women hear, (and) cry.

- (9953') † And, another day, (when) it lies nicely [not turning up its belly at us, in a hollow manner, while it lies on its back], we skin



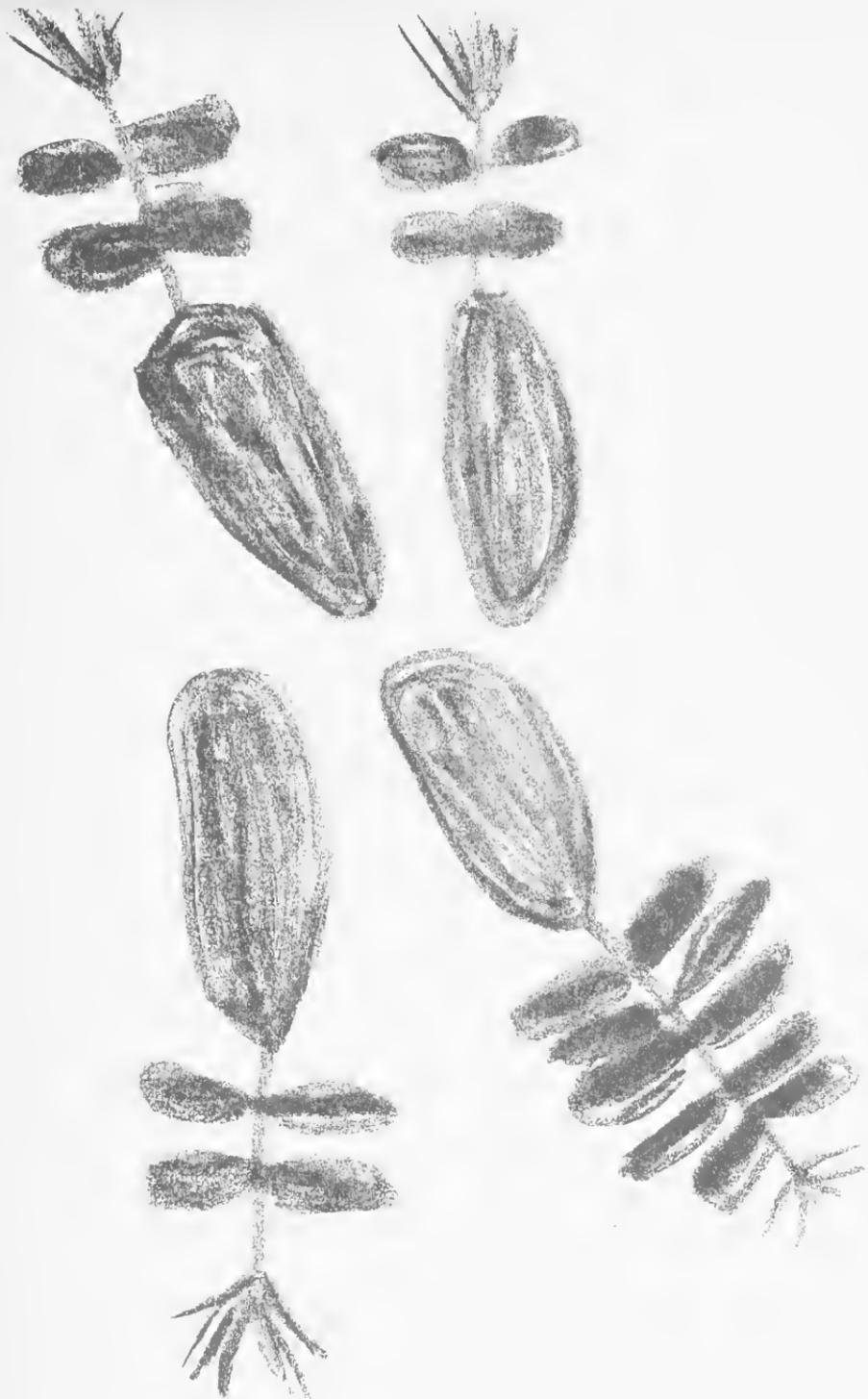
1. *Ngyé*. A small tree bearing edible fruit, which is eaten raw.
2. *Ngéi ká*. A plant or small bush, with edible fruit, which is eaten raw.
3. Hollow in the tree where rain-water has collected.
4. Mouths of ditto.
5. Pieces of grass used for drinking out the water from the hollow of the tree.

Inani, June 25th, 1880.



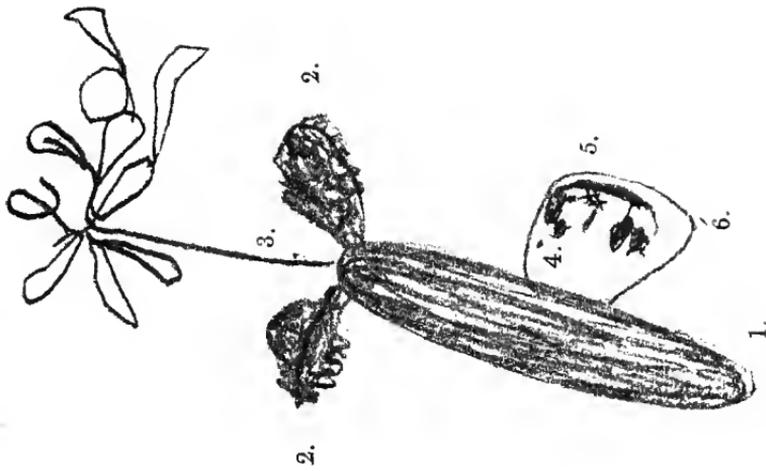
A little child asleep during the heat of the sun, in the shade of a tree (174).

Inanni, Jan. 25th, 1880.



{ gan | ganni } Found in the " Benza " country.
 { gan | gannish } (The fruit is boiled and eaten.)

gnanni, Dec. 13th, 1879.



- 1 { *!kórró*. 2 { *!káá*. 3 { *!kán*.
grave. } earth. } tree. *zán-ú* (the name of the tree, the berries and gum of which are eaten).
- 4 { *!nyé*. 5 { *!lé*.
bag (the dead man's bag which is placed underneath his head). } the dead person.
- 6 { *!gáábbé*.
the little chamber or hole at the side of the grave, where the body is placed. *Inami*. July 30th, 1880.



Pieces of wood, shaped by the *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.

Inanni, April 18th, 1880.



The plant climbs or lies on the ground; it has long branches and a small white flower.

1. *Igoñllindé*, a root eaten by the *!kani* generally, as food.

(It appears also to be eaten as the *sole* food of those who have shot an eland, until the animal is dead.)

Tamara, June 11th. 1881.



1. *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 *!min* (the olard), but not by the *!kui*.



1.



2.



3.

1. ǵ'á.

A wild animal which eats
the antelope, also Bushman
women and old men.

2. ǵóú.

A fish, called *ǵárró*.

3. ǵ'á.

A tall tree which bears sweet-
smelling flowers.

gives us its belly, we fear it, and go away, and return home; while (we) do not kill * it. For (we) let (it) alone; and it lies, lies, lies; arises, (and) goes away altogether.

And, another day, (if) we see it (and) () it does (9953) not give us its belly, we beat it, we kill it altogether, and throw (it) altogether away; (we) do not keep (it) [do not eat it].†

Another day, (when) it sees us, (as) we approach it, approach it, approach it, (and) reach it, (and) it gives us its belly, we are afraid, we do not kill () it, we run away. (9954)

Another day, we see it, (when) it is in the water—tree water‡—we are near it, we think that we will drink water, we see its body, (when) it is in the water, (and) it sees us, it quickly(?) goes out of the water, and lies upon the ground. We () think (9955) that we will strike it, (and) it gives us its belly, we turn back, we go away, and it alone lies (there).

And (if) a woman comes (and) the woman sees it, (she) unloosens (her) skin necklace, and (gently) lays (it) down; and it turns,§ and lays its belly upon the earth. And the woman kills it, and () throws (9956) it away.

(If) another person dies, (and) we have not heard his news,|| (and) we see the !hĩñ turning its belly towards us, we are afraid of the !hĩñ, 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 !nuñm and †nuá 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.

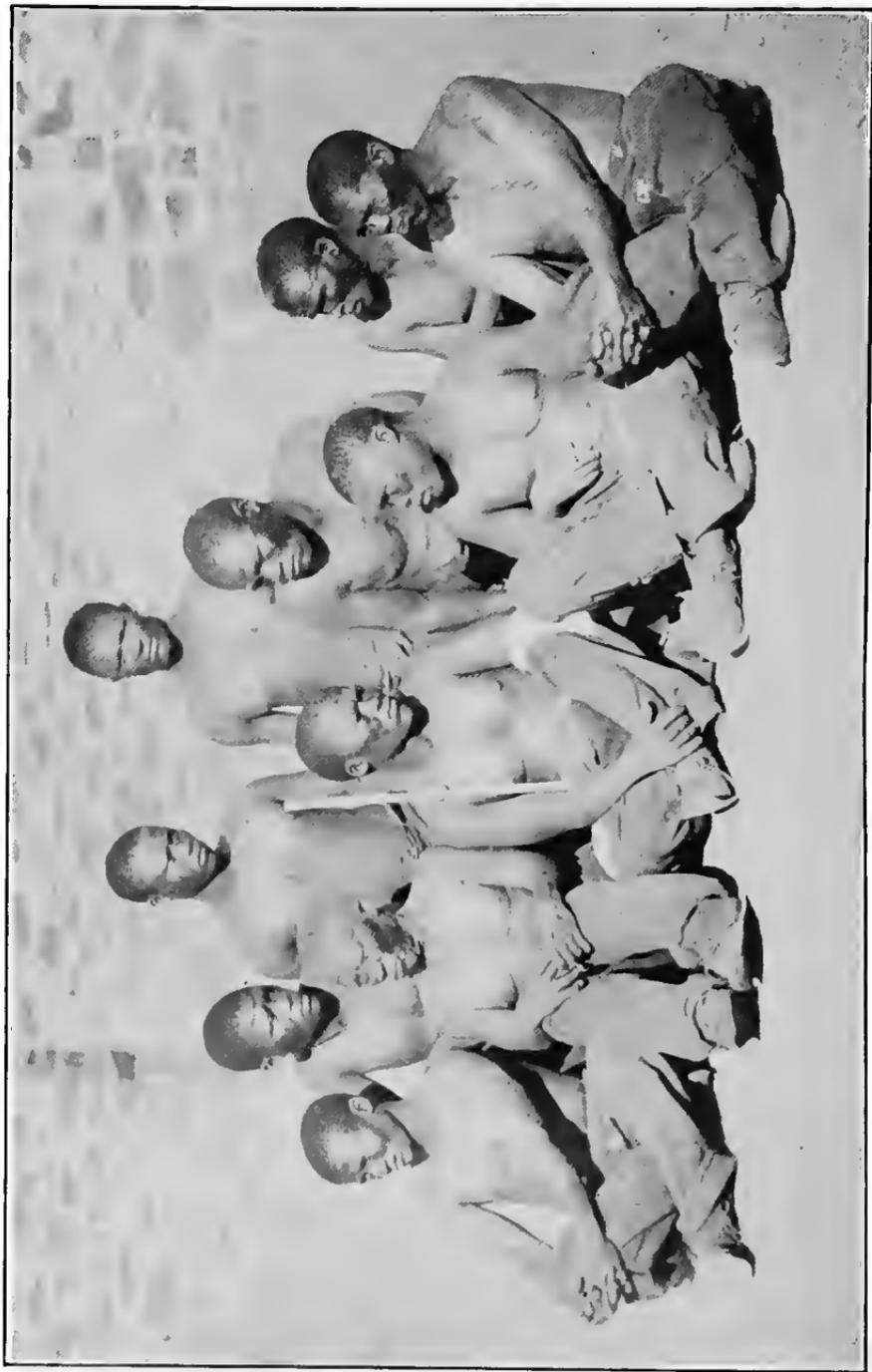
It is possible that the Bushmen and Hottentots were originally one race, and that their languages are of common descent; but in any case they must have had a separate existence for many thousands of years; and until their relationship has been proved (which is not yet the case) it will be most in accordance 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.”

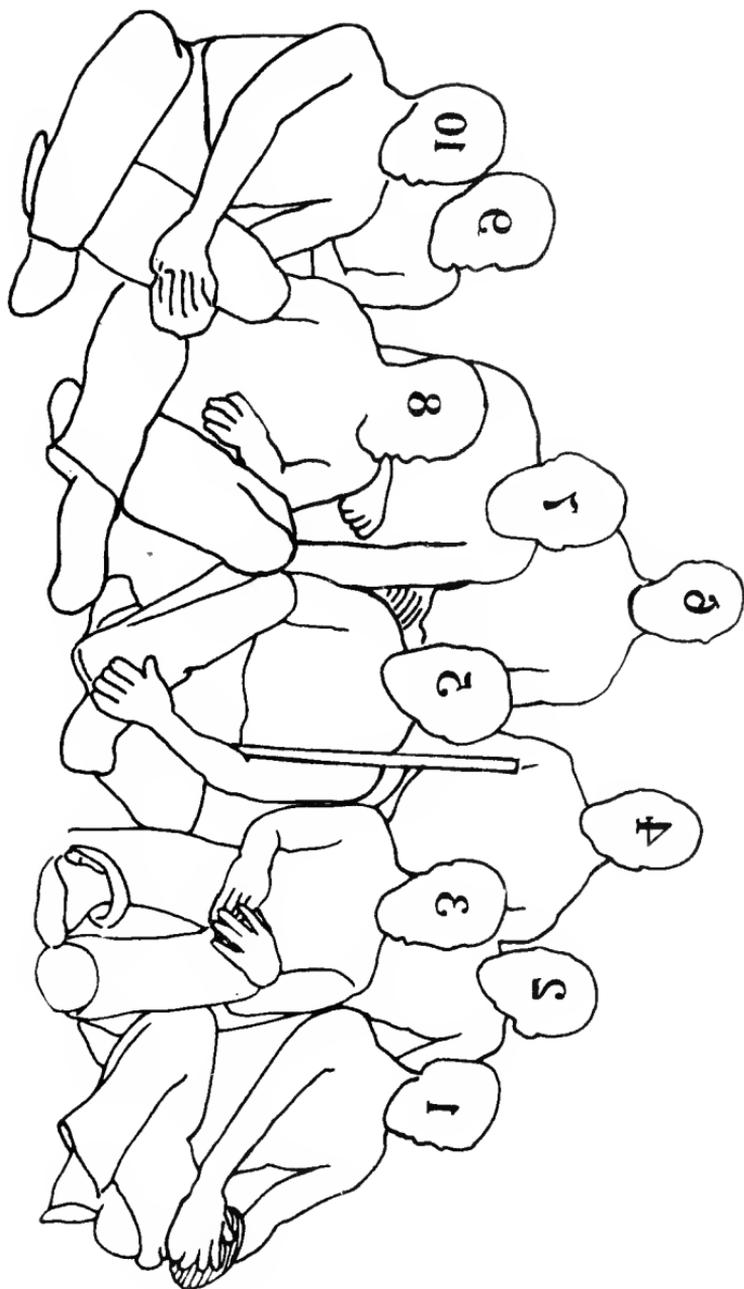
The Bushmen represented here, belong mostly to the Strontbergen (Lat. 30° South, Long. 22° East of Greenwich) and to the near neighbourhood of these mountains, or to the country intervening between them and Kenhart, particularly to the Hartebeest River. A few only had been living at greater distances 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.

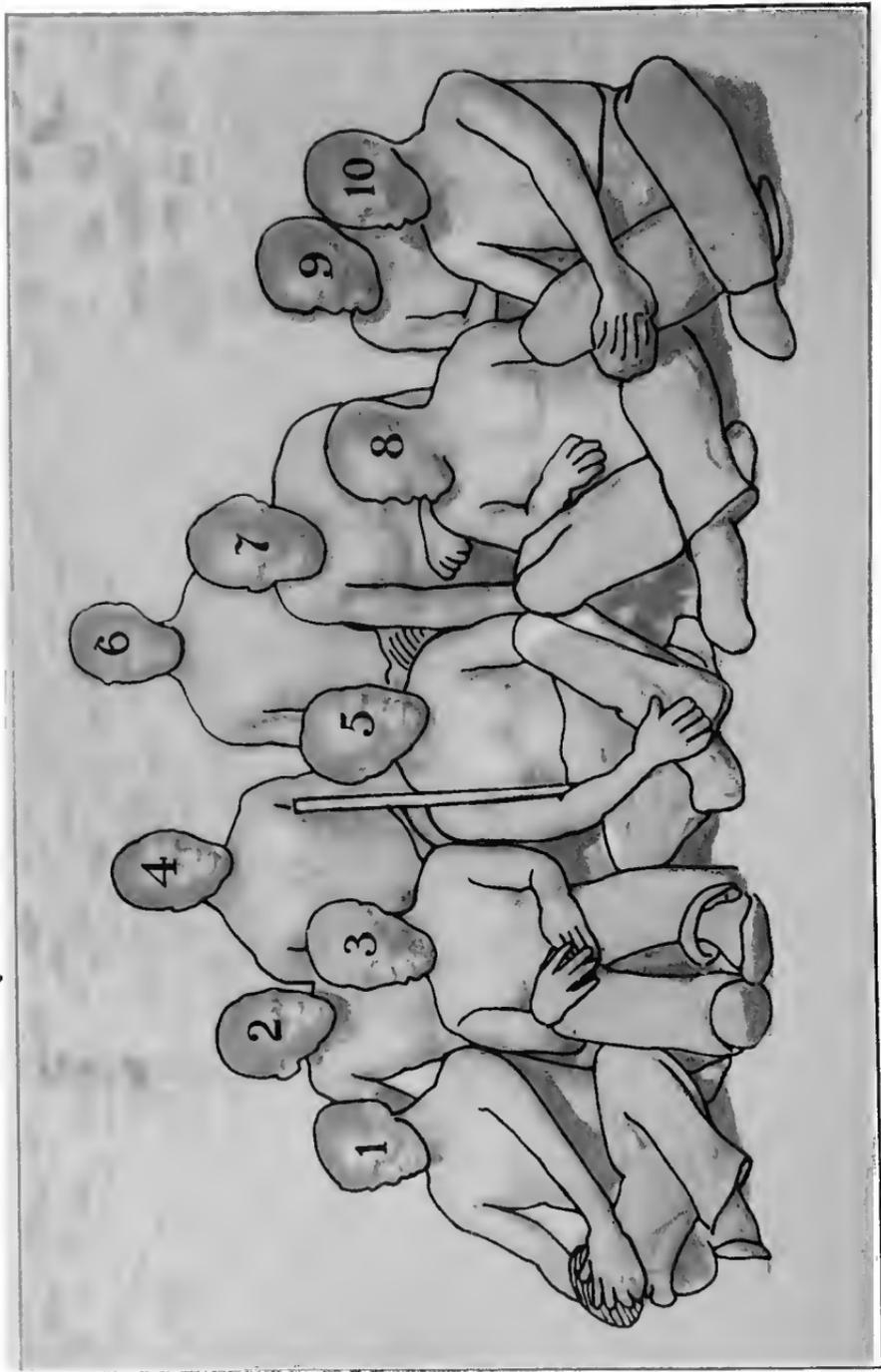
* There are some so-called Bushmen, who are merely impoverished individuals of other nations (Koranna, Betschuâna, &c.) who having lost their cattle have entered on the life of Bushmen. These, of course, do neither physically, nor in language, and ideas, belong to the Bushman nation.



BUSHMEN. *a.*

Photographed at the Breakwater Convict Station, Cape Town, about 1871.



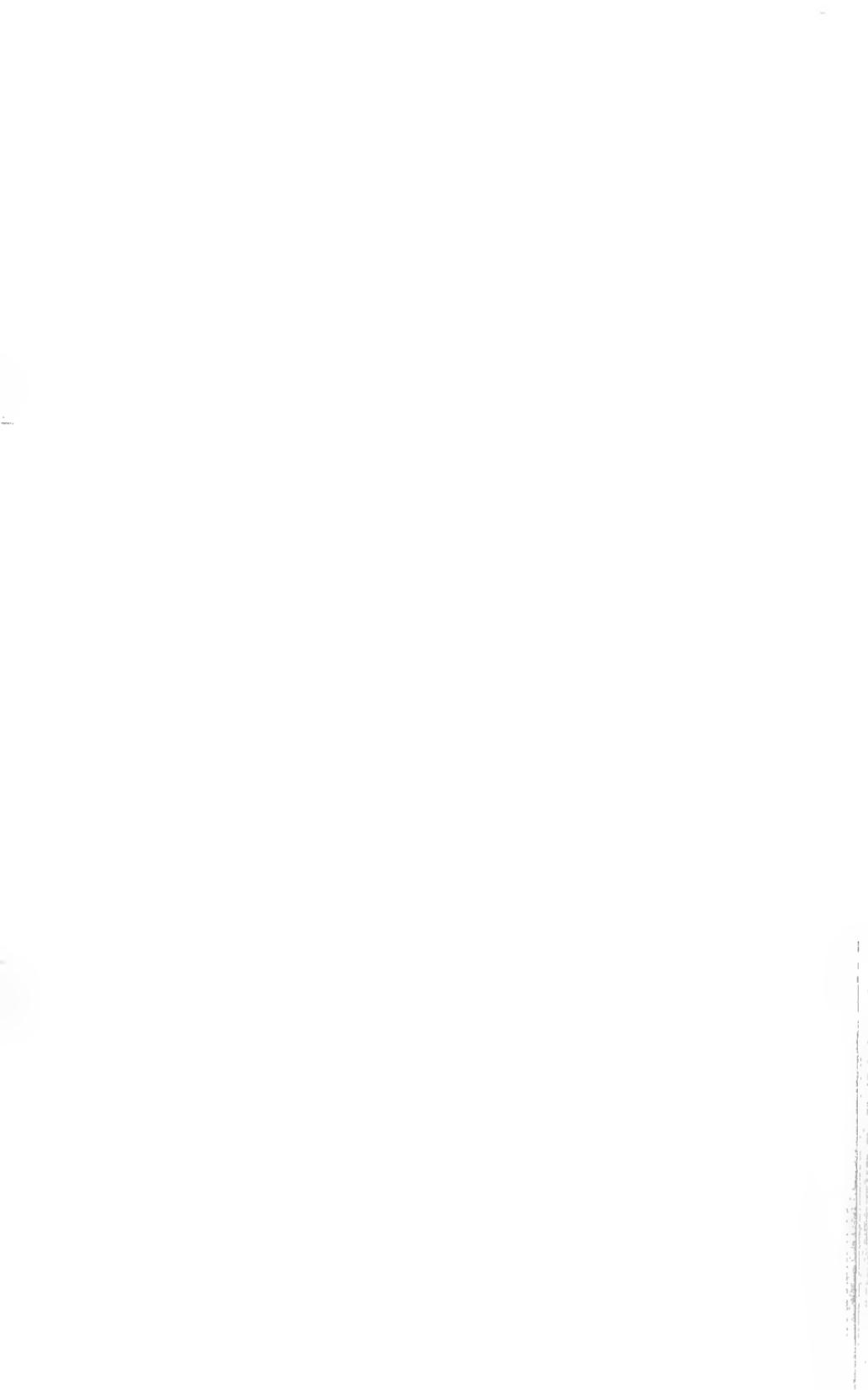


KEYSTONE GROUP ^a

Photographed at the Breakwater Convict Station, Cape Town, about 1871.



BUSHMEN. *b.*
Same men as the preceding.





Ilkábbo.

Photographed at the Breakwater, 1871.



Ilkábbo.

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 <i>ch</i>
Ƴ	„	a strong croaking sound in the throat
Ƀ	„	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.

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The Native Races of South Africa

A History of the Intrusion of the Hottentots and Basutu into the Hunting Grounds of the Bushmen, the Aborigines of the Country, with numerous Illustrations. By GEORGE W. STOW, F.G.S., F.R.G.S. Edited by GEORGE MCCALL THEAL, Litt.D., LL.D., Author of Eight Volumes *History of South Africa*. Royal 8vo. 21s. net.

“In collecting and arranging the native traditions of the migrations he has established beyond question what has been generally accepted for some time. It is in his exhaustive and sympathetic study of the Bushmen that the chief value of the book lies. The common fallacies that they are naturally a race of untamable savages, incapable of friendliness or gratitude, prone to acts of incredible cruelty, living a bestial life without social order or any form of government, and utterly incapable of improvement, were, as he shows, drawn only from the Bushmen who had been driven to despair by ill-treatment. In their natural state they were a gay little people, fond of music and ceremonial dancing, passionately attached to their ancestral caves, which they decorated with commemorative paintings, not unfriendly to strangers who did not poach upon the hunting grounds which had been their undisputed property from the distant past.”—*Times*.

“We can only recommend the work highly to all interested in ethnological points. In the descriptions of the social condition of the Bushmen we find things that remind us of French life as depicted by a Parisian journalist. What is said concerning the dances is of special interest to students of primitive culture. To such indeed there is scarcely a page without a message. The reproductions of the Bushmen paintings are marvellously interesting, and the illustrations of stone implements, Basutu wall decorations, musical instruments, weapons, pipes, and copper castings add greatly to the value of a work of singular interest.”—*Notes and Queries*.

“The book is of uncommon interest to students of ethnology, and its value is greatly enhanced not merely by explicit statements of old tribal relationships and manners, but by illustrations which vividly pourtray not a little that is typical of races of men who seem destined to go to the wall in consequence of the inevitable march of modern progress.”—*Standard*.

“This valuable work deals historically rather than descriptively with the native races, Bushmen, Hottentots, and Basutu, but for all that there is much information for the anthropologist, especially with regard to the Bushmen. An especially valuable feature is the map showing Mr. Stow's conclusions as to lines of tribal migration which, if criticizable in detail, is none the less of the highest importance. For the get-up of the work it is impossible to find anything but praise. Both print and illustrations are excellent and there is an index of over fifty pages; not only so, but in contrast with anthropological works issued by some firms the index has been prepared by some one who knew what was wanted.”—*Folk Lore*.

“A volume, portly in size, well-printed and effectively illustrated, which, though not ideal in arrangement, must be of singular interest to anthropologists and folk-lorists. The most remarkable race—the Bushmen, their habits and weapons, social customs, beliefs, superstitions, methods of hunting, etc., are described and must be regarded as a contribution to

anthropology of permanent value. The remainder of the book, which deals with the intrusions of the Hottentots and Basutu, is of somewhat less importance, although like the earlier part of the volume, it abounds with new matter, most useful both to historical and anthropological students. Fresh light is thrown upon, among other things, problems connected with the mixture of races. The many illustrations add greatly to the usefulness of the book."—*Antiquary*.

"In 1848 Mr. Stow set to work to gather together reliable information regarding the manners and customs and the early history of the various tribes inhabiting the country. The results of his researches are most ably set forth in this work, which is the most valuable and complete, so far as the Native races of South Africa are concerned, which has yet appeared. The illustrations of Bushman art add considerably to the general value and utility of the work."—*Journal of Royal Colonial Institute*.

"The work is of great value. Nearly half of its 560 bulky pages deal exclusively with the Bushmen. The second half or more dealing with the Hottentot and Basutu encroachments is less satisfactory. But for all that the latter, scarcely less than the earlier chapters, abound in new and useful information for all who will take the pains to search it out."—*Athenæum*.

"Mr. Stow's work is valuable and interesting although it is by no means a complete history, or even an attempt at such, of the whole Basutu race. It is a sufficient apology for the Bushmen. It glances at every phase of his tribal life. It reproduces in excellently printed chromolithographs specimens of the various cave paintings to be met with where Bushmen have wandered, reproductions which one ventures to think are more representative of Bushman art than the copies presented by Dr. Bleek to the British Museum. It gives examples of Khoi Khoi folk tales; some of them new, others again extracts from the works of older writers, from whom Mr. Stow had borrowed wisely."—*Speaker*.

"Mr. Stow's work will live. It will be as a fruitful vineyard for those who follow, for it is packed with good things that were acquired with infinite patience in the course of his 36 years of residence in the country."—*Yorkshire Post*.

"There can be no two opinions as to the value of the contents. It represents the results of many years of minute observation and laborious research into a world which is rapidly vanishing. The book is a storehouse of information on which every future student of South Africa will draw. A special word of praise must be given to the excellent index."—*Manchester Guardian*.

"Mr. Stow's work is a monument of patient and careful research made at a time when primitive customs had scarcely been touched by contact with the white man, and when the tracks of the great race movements were still comparatively clear. It is therefore one of the most valuable of recent additions to the study of ethnography."—*Glasgow Herald*.

"By far the most complete work hitherto put before the public on this subject, the book is at the same time, and in spite of its bulk, of absorbing interest from cover to cover. The work will for all time be referred to as one of authority on its subject."—*British South African Gazette*.

"This is a very important work which in some portions will probably rank as a classic on African ethnology. No such admirable picture has ever been drawn before of the Bushmen's mode of life, his physical structure, beliefs, and surroundings. The book is one to which it is impossible to do full justice in a review. Would that there were more Stows in the African world to produce such splendid studies of vanishing and altering peoples."—Sir H. H. Johnston in *Geographical Journal*.

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BY

GEORGE McCALL THEAL, Litt.D., LL.D.

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“ Dr. Theal’s works are always full of the information required by the student in piecing together the threads of history and forming an idea of the people who made it. His several volumes cover most of the historical periods relating to South Africa of which any records exist, and it is only by penetrating zeal that he has unearthed these records and given them to us in a connected form. The chief interest in this volume centres in the collected light which the author throws upon the ethnography of the aboriginal races, more especially upon the Bushmen and Hottentots, for

they are practically dead races. It is assumed that the Bushmen migrated at a remote period to South Africa. Of their pursuits, conditions, customs, and characteristics much of interest will be found in the book. They were incapable of civilisation, yet possessed the singular faculty of mimicry and the power, inherited by no other tribe, of animal painting, of which remains are to be found on cave walls in most of the Colonies. Similarly the author traces the characteristics of the Hottentots—imaginative, musical, happy people, who were unable to rise beyond a low level and were doomed to be submerged in the flood of immigration by a higher caste. Concerning the Bantu Dr. Theal has much to say which other contemporary writers confirm from different aspects. He contributes, however, some entertaining features about the Ovaherero, of whom little is known.”—*Times*.

“It is impossible in a brief notice to give but a faint idea of the wealth of matter in this book. Dr. Theal has devoted his life to the collection of material for his various South African histories, and presents the results of years of research work in a well-ordered narrative. To the antiquary, the anthropologist, and the folk-lorist, the earlier chapters of the volume before us offer a wealth of material. The later chapters, being more purely historical, have a more limited interest; but those which deal with the life, the customs, games, weapons, implements, and lore and practice of every kind, of the aboriginal Bushmen, of the Hottentots, and of the various tribes of the Bantu, who are supposed to have migrated from the north, are of great and lasting scientific importance. The five chapters, especially, which treat of the Bantu race, of the movements of their tribes, of their religious ideas, traditional law, witchcraft, chants and musical instruments, marriage and other customs—some very horrible—folk-lore, industries, manufactures—they were workers in various metals—games, manners, and so forth, are all of extraordinary interest. Such work as Dr. Theal’s must be for the most part its own reward, but it earns the grateful thanks of scholars and students, and of all who can appreciate the value of such unselfish and unremitting labour and research as must have gone to the making of the volume before us.”—*Antiquary*.

“The book is of fascinating interest, not only to the historical student, but to anyone interested in the early stages of human development and thought. The book is one which should be included in the library of every South African, and everyone interested in South Africa.”—*African World*.

“This volume deals especially with the Portuguese in South Africa before the close of the seventeenth century from the year 1505 to 1700. The first chapters deal exclusively with the original inhabitants of Southern Africa, and a great deal of valuable information is rendered accessible regarding the original Bushmen who occupied the greater part of South Africa until a century or two before the discovery of the Cape of Good Hope by Europeans, when they were deprived of a considerable portion of it by the people, known to us as Hottentots and Bantu, who came down from the North.”—*Journal of the Royal Colonial Institute*.

“Dr. Theal’s great work on South Africa is well known. It is, indeed, in many aspects, a standard authority on the subject. The present volume gives an elaborate and scholarly account of the native races—Bushmen, Hottentots, Bantu—together with the Arab and Persian settlements in S.E. Africa. The author’s profound and extensive learning is beyond question, and in these earlier volumes of the history of Africa, at least, there need be no doubt as to the historian’s impartiality.”—*Standard*.

“Of both Hottentots and Bushmen Dr. Theal gives an account which is hardly less valuable, though rather shorter, than those contained in that monumental work by the late Mr. G. W. Stow, which Dr. Theal himself so ably edited a few years since. Regarding the Bantu, the author commits

himself little beyond accepting their own statement that they came from the Far North, of which, indeed, there is abundant historic evidence. Of the various tribes, however, he gives a good account, and upon tribal customs and beliefs much light is thrown by the relation of numerous incidents and superstitions."—*South Africa*.

"Dr. Theal's fairness and accuracy as a historian have long been recognized, and in the present volume he makes acknowledgment of the encouragement and assistance which he received from prominent men at the Cape."—*Westminster Gazette*.

"This scholarly record of the settlement of South Africa prior to the British conquest should prove invaluable to the student and, we would add, to the writer of fiction who uses South African backgrounds."—*Natal Witness*.

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"It presents a narrative of events in great detail, and every page provides evidences of painstaking and diligent research and that indefatigable industry which characterizes the author, who, as Colonial historiographer and a former Keeper of the Archives of Cape Colony, has had every facility at hand for compiling an authoritative and notable work."—*Notts Guardian*.

Some Opinions of the Press on

The History of South Africa since 1795,

Vol. V

"There is no gainsaying the care with which Dr. Theal has collected and stated his facts or the fair-minded spirit in which he has sought to draw his conclusions. A valuable feature of the present work is the list of printed books and pamphlets containing information on South Africa in recent times, and a chronological list of events brought down to 1860, which between them occupy thirty pages."—*Scotsman*.

"A great deal of what Dr. Theal narrates is extraordinarily interesting. The chapters which are the most attractive are the first seven chronicling the domestic events of Cape Colony."—*Times*.

“Probably it will become recognized that the author’s standpoint is really the South African one, and this being the case, his works are assured of a permanent and ever-growing appreciation in the country with which they deal, and where, despite Dr. Theal’s international reputation, they should be most read.”—*South Africa*.

Extract from the Appendix to Vol. III of
History and Ethnography of South Africa

NOTES ON BOOKS

Records of South-Eastern Africa, nine demy octavo volumes, each of over five hundred pages, published in London from 1898 to 1903. These may be seen in the great libraries of Europe and Canada, as well as in South Africa. They contain a large number of Portuguese records copied from the originals, extracts from old Portuguese histories, the whole of the African portion of the *Ethiopia Oriental* of Dos Santos, and much more, together with English translations of them all, and a number of documents and extracts from ancient books in French, Dutch, and English, with a copious index of the whole. These volumes had their origin in the following manner:

The Right Honourable Cecil John Rhodes was Prime Minister of the Cape Colony, and as such secretary for native affairs. I was chief clerk in the native affairs department, a portion of my duty consisting in preparing documents, condensing masses of correspondence, etc., etc., for the use of my head. One morning he asked me if I knew anything about Francisco Barreto’s expedition into South Africa. I told him all that I knew of it, which was very little more than the short account given by De Couto. After a few questions on other subjects, he said I could be much more usefully employed in collecting information upon the past than in doing mere routine work in the office, and at once he issued instructions that I was to be detached for special duty. He asked me to go out to Groot Schuur that afternoon, when he would tell me what he wanted and would show me some books he had just received from England.

That afternoon I went to Groot Schuur, when Mr. Rhodes told me he wanted me first to get out a history of South Africa in Dutch, as he had promised some Members of Parliament to have that done. Next he wanted me to collect all the information that could be got upon Francisco Barreto’s expedition, and lastly I was to try to find out something about the early movements of the Bantu tribes. I said that would take me to Europe, possibly to Cairo, and probably to Goa and East Africa. He merely replied, “well, there are plenty of steamers.” Further instructions I had none. I asked him for them some days later, when he said “do the work, and do it as well as it can be done, that is all”.

Before I could leave South Africa Sir Gordon Sprigg succeeded Mr. Rhodes as Prime Minister of the Cape Colony. He desired me to carry out the instructions I had received, and as I began to be afraid that I might not find anything, in which case people might say I was doing nothing for my salary, at my request he gave me the copying and publication of the early English colonial records in London. This then was the work that I relied upon to show that I was doing something, but the other was the real object of my mission to Europe.

The Yellow and Dark-skinned People of Africa, South of the Zambesi

A Description of the Bushmen, the Hottentots (and particularly the Bantu). With fifteen plates and numerous Folk-lore tales of these different people. By GEORGE MCCALL THEAL, Litt.D., LL.D. 8vo. 10s. 6d.

“The re-issue of Dr. Theal’s history being now completed, he has brought together in a compact and handy form the ethnographical information previously scattered through his eight volumes. While doing this he has added so much as to make virtually a new book, for which all students will be grateful. Dr. Theal’s industry, patience, and fairness are beyond all praise. The conceptions of agriculture, not as a drudgery imposed on women, but as their prerogative by virtue of discovery, and of a supposed mysterious connexion between their nature and the productiveness of the earth, focusses the facts in an entirely new light.”—*Athenæum*.

“Although his account of the fast vanishing Bushmen and Hottentots is clearly and brightly written, he does not seem to have much that is new to say of them. In dealing with the various Bantu stocks, Dr. Theal possesses the great advantage of many years’ personal acquaintance with them. This lends great vividness to his description of their manners, and allows him to speak as a first-hand authority in discussing the character of their minds.”—*Westminster Gazette*.

“The subject is highly interesting, and a perusal of the work, which is illustrated throughout, is to be recommended to all who desire to become acquainted with the habits and peculiarities of peoples about whom few have more than a vague knowledge.”—*African Journal of Commerce*.

“By using all the information at command, Dr. Theal has constructed a consecutive history of the changing peoples that have successively swept over the face of the country. The object of his work is to examine the evidence, to discuss the peculiarities of these several branches which in South Africa are represented by the Bushmen, the Hottentots, and the Bantu, of whom the last are incomparably the most important. The description of this race, the account of their folk-lore, the military organization, the amusements and occupations, make an interesting story.”—*Protestant Evangelical Mission Record*.

“Dr. Theal’s book is an exceedingly useful addition to the surprisingly small collection of literature on this important subject.”—*United Empire*.

“Ethnographical and folk-lore students will be grateful for the labour which has thus collected and arranged so much valuable material. It is a storehouse of ethnographical and folk-lore detail. The book may be regarded as mainly a monograph on the Bantu people, such a monograph as only Dr. Theal could have written.”—*Antiquary*.

“The thanks of ethnologists and those who are interested in the manners, customs, beliefs, and history of the races of South Africa are due to Dr. Theal for culling the chapters on ethnography from his monumental *History of South Africa*, and presenting them with the additional matter in a handy volume. This book is the best general account of the Bushmen, Hottentots, and Southern Bantu that we possess.”—*Morning Post*.

“First of all it is a most agreeable book to read. Dr. Theal has quite the gift of descriptive writing. Next it is a book packed with reliable information, for Dr. Theal scarcely yields to Mr. Sidney Hartland in scientific equipment

for the study of the Bantu, and then all the facts are so admirably arranged, and the index is so exhaustive, that its facts can be used for the larger study of religion in a moment. We can imagine the joy with which Dr. J. G. Frazer will receive it. For many a day it will remain the standard authority on the South African natives."—*Expository Times*.

"Dr. Theal has written a book of absorbing interest. It is no exaggeration to say that Dr. Theal has written a book which will for long contain the last word on the South African native races."—*Academy*.

"The time of publication is opportune since the Union of British South Africa has vested in one Government the responsibility for administering the native races of the sub-continent. This volume is a storehouse of facts. Dr. Theal is an authority on Bantu folk-lore and gives specimens of this and of Hottentot and Bushman stories."—*Saturday Review*.

"As a general view of the native races, their migrations, customs, and mental activities, it may be commended as forming an excellent introduction to more detailed study."—*Folk Lore*.

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