

CAPE OF GOOD HOPE.

SECOND REPORT

CONCERNING

BUSHMAN RESEARCHES,

WITH A SHORT ACCOUNT OF

BUSHMAN FOLK-LORE.

BY

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Presented to both Houses of Parliament by command of His Excellency the Governor.

1875.

CAPE TOWN.

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CONTENTS.

PAGE.	
Letter respecting the importance of a speedy collection of South African Native Folk-lore	i
General Report	v
Short account of the Bushman Literature collected... ..	6
A. Mythology, Fables, Legends, and Poetry, §§ 1—62.....	6
I. The Mantis, §§ 1—14....	6-
II. Sun and Moon, §§ 15—21	9
III. Stars, §§ 22—26	10
IV. Animal Fables, §§ 27—35b	12
V. Legends, §§ 36—41	14
VI. Poetry, §§ 42—62	15
B. History (Natural and Personal), §§ 63—125	16
VII. Animals and their Habits,—Adventures with them, and Hunting, §§ 63—86	16
VIII. Personal History, §§ 87—96	17
IX. Customs and Superstitions, §§ 97—112a	17
X. Genealogies, Words, and Sentences, §§ 113—125	19
Acknowledgments	20

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Mowbray, February, 1875.

The Hon. CH. BROWNLEE, Esq.,
Secretary for Native Affairs.

SIR,—I have the honour to lay before you for the information of His Excellency the Governor and the Colonial Legislature a report concerning the progress of the Bushman Researches since 1873. With it is a short outline of the Bushman literature as yet collected, which will give some idea of its nature. Its richness has been a surprise even to me, although I have held the belief for many years that every nation, even the lowest, possesses an original literature, which is handed down from generation to generation.

Fortunate as we may consider ourselves in having been so situated as to be able to collect even thus much of the world of mind of a dying-out, and in many ways an exceptionally primitive nation, the thought cannot but strike us that there are also several other aboriginal nations in South Africa, which although probably not doomed to such quick extinction as the Bushmen, yet cannot under the now fast-increasing sway of civilization, stimulated by our mineral wealth, but lose rapidly much of that originality in their life and ideas, which is of such great scientific importance. And is it to be assumed that nations such as the Kafirs and their kindred races (Betschuana, Damara, &c.), and even the Hottentots, who all generally-speaking so far exceed the Bushmen in civilization, in political organization, and in forensic oratory, should possess a traditional literature so inferior in value to that of the Bushmen, as not to be worthy the trouble of being taken down and preserved? Nay, though very different perhaps in character, it is clear from what has been already collected, that the folk-lore of all these nations is of great scientific importance,—of first-rate importance for a correct knowledge of the native languages, and indispensable, if a true record is to remain of the original workings of the native mind, and of the ideas inherited from their ancestors, as well as of the spiritual state in which they were before the advent of Christian missionaries. That to ignore this pre-Christian world of ideas would be an act of injustice to these Missionaries, is the emphatic opinion of their true friend, Sir George Grey, who in the preface to his collection of Poetry of the New Zealanders (*Ko nga Moteatea*, &c., New Zealand, 1853, p. VI), says:—"Hitherto, with the exception of a few instances, such as in the case of Greece and Rome, the works of whose principal Pagan writers are still extant, nothing has been done in any country which Christian teachers have converted to show the full extent of the work which they accomplished. It is true that imperishable traces of what they taught and established are always left behind them; but it is rarely that anything remains to shew what they overthrew, and what consequently were the real nature and greatness of the dangers and difficulties against which they were forced to contend. It may be said that whilst one part of the work they accomplished still remains visible, the greatest and most difficult part is now lost to our knowledge and view. Hence men are too apt to undervalue their labours, and losing sight of what the world was without Christianity, altogether to misconceive the advantages that Christianity has secured to the human race. It is to be feared that there are too many who think that the world without Christianity was very much like what the world is with it."

To these words of so earnest a scholar (whose collections of New Zealand Native Literature as contained in the Library presented by him to this Colony fill many thousands of pages, and form, perhaps, one of the most important portions of his gift) I will add none of mine. But if we look around us in South Africa to see what has thus been done to preserve the original mental products of its highly interesting indigenous races, how little do we find accomplished! It is only in Natal that a really large collection of native folk-lore has been made by the Rev. Dr. H. Callaway, now Bishop of St. John's. Among our Frontier Kafirs a few legends were collected by two natives, both since deceased, namely, Wm. Kekale Kaye (whose manuscripts form part of Sir George Grey's gift), and the Rev. Tio Soga; but of the collections of the latter very little has been saved,—several pieces having apparently been mislaid or made away with at the time of his premature death. Of the rich treasures of Setsuana folk-lore we obtain some glimpses in Casalis ("Etudes," &c.), but very little in this language has as yet been accurately taken down from the lips of the natives. And although the collections of native literature in Hottentot and Damara (Otiyhereró), made by the Revs. Messrs. J. G. Krönlein and J. Rath, are very valuable, yet they comprise only a very small portion of what could be given in these languages.

You know, Sir, that in none of these other languages are there now such preliminary difficulties to be encountered as we have had to overcome in Bushman, all of them having been studied and written down by missionaries for years past. As there are thus Europeans to be met with (Missionaries or their children), and even Natives, who are thus Europeans to be met with (Missionaries or their children), and even Natives, who understand and are able to write fluently in these native languages (Kafir, Setswana, Otiherero, and Namaqua Hottentot).—we can be sure that with some encouragement many persons might be induced to devote some time and strength to the collection of the folk-lore of the nations among whom they are respectively living, *i tera kamatua i tera kula*, “from this old man, from that old woman” (beginning of motto to Sir G. Grey’s Poetry of the New Zealanders). But this must be undertaken at once, or it will be too late, if we want to retain pictures of the native mind in its national originality. Even now it is maintained by some observers that, as regards our Frontier Kafirs, it is already too late; but I believe that you, Sir, will agree with me in thinking that it is still possible to gather some portions of their old traditional lore, although much of it may already have sunk into oblivion. The case is similar with the Betschuana and Hottentots (Namaqua and Koranna) on the borders of our Colony.

I beg to assure myself that we are still in the position by prompt

We may, indeed, congratulate ourselves that a few "sticks and stones, skulls and energetic measures to preserve, not merely a few "sticks and stones, skulls and bones," as relics of the Aboriginal races of this country, but also something of that which is most characteristic of their humanity, and, therefore, most valuable,—their mind, their thoughts, and their ideas.

What would not the coming generations of Colonists give, if they could have opportunities such as ours for penetrating into the minds of the original inhabitants of this country! To understand this in some degree, one need only observe with what care the inhabitants of those countries in which the Aboriginal population has quite disappeared, collect every scrap of information possible regarding them. Yet, wherever, as in Tasmania, this has not been done at the proper time, how very scanty, unreliable, and unsatisfactory is all that, with the utmost effort, can be brought together!

There is, perhaps, no other country which like this Colony, with its three native races (Kafir and their kindred,—Hottentots,—and Bushmen), still contains at the present day such divergent, and at the same time, such primitive types of Aboriginal nations, languages, and forms of mind. On this account it is, scientifically speaking, of exceeding importance not to allow the mental life of the Aborigines in its uninfused primitiveness to become quite effaced, without making an effort to preserve an image of it, fixed in the truest manner in their own words. By making such an effort it is clear that we erect an enduring monument of the early mental and intellectual condition of our country, a monument worthy both of an enlightened Government and of a most

prosperous period in our colonial history. Nor will this claim any large outlay. A sum not exceeding a one-thousandth part of the annual revenue of this Colony, set aside for this purpose would, no doubt, go a good way towards the expenses of collecting, translating, and publishing a fair portion of the national traditional literature of our Aborigines.

May I hope that the Government and Parliament, of which you are a member, will find it practicable to do now for the cause of science that which cannot be done later. Of the practical good and importance of such a work in gaining an increased general knowledge of the thoughts and ideas of the Natives, you, Sir, are the best judge.

Leaving, therefore, this matter hopefully in your hands,

I have the honour to be,

Sir,

Your humble obedient servant,

W. H. I. BLEEK, Ph.D.

DR. BLEEK'S

SECOND REPORT CONCERNING BUSHMAN RESEARCHES, WITH A SHORT ACCOUNT OF THE BUSHMAN NATIVE LITERATURE COLLECTED.

1875.

In my last Report concerning the Bushman Researches, published in 1873, I mentioned that, unless the inquiries made by me regarding the whereabouts of the wives of the two Bushmen then with me proved successful, I feared that ere long the men would leave me. The younger (*tsakánta*) had been with me since the 29th of August, 1870, and the elder (*shábo*) since the 16th of February, 1871. In fact, it was only by the promise of a greatly longed-for reward that I could induce *shábo* (whose services as an excellent narrator were most valuable) to make up his mind to remain on with *tsakánta* through the winter. On the 15th of October, 1873, both *shábo* and *tsakánta* were, according to promise, sent to Victoria West, to find from thence their way back to their belongings. We have since heard of their safe arrival, through the kindness of Messrs. P. Watermeyer, C. St. L. Devenish, and the Civil Commissioner of Victoria West. Since then we have been informed that both the Bushmen have found their wives, and that the elder one, *shábo*, will return to us, leaving his still older wife *shwabba-an* behind him with their son, on account of her age rendering the journey too difficult for her. We regret this, as we had hoped that she would have given us a great deal of the information known only by the elder people, and especially by the old women.

Shortly after the departure of these two Bushmen I was fortunate enough to be able to get *sháni* to stay with me. He came on the 1st of November, 1873, and was, before Christmas, joined by his comrade *Diakwain*. As both of these Bushmen came from the Katkop Mountains, north of Calvinia (about 200 miles to the west of the homes of our former Bushmen, which were in or near the Strontbergen, lat. 30° S., long. 22° E.),—their dialect varies slightly; and their native traditions form an independent testimony to the substantial identity of the mythological stories, handed down to the present generation by their ancestors. *Diakwain*, especially, proved to be a good narrator, whilst *sháni* (whose father was a Koranna chief, and his mother a Bushman woman) understood and spoke both Koranna-Hottentot and Bushman equally well, and knew traditions belonging to each of these nations. By his knowledge of both these languages he enabled us to arrive at some not unimportant facts, which throw some light upon their mutual relations; but this is too involved and difficult a subject to appear even now near to a satisfactory solution. These two Bushmen could not be persuaded to remain with me longer than to the 18th of March, 1874; and their anxiety to rejoin their families was proved by their reaching Calvinia (270 miles distant) on the 30th of the same month;—of which Dr. H. Meyer kindly wrote me word. They returned to me, however, on the 13th of June, 1874, with *shwéitén tsá shén* (wife of *sháni*, and sister to *Diakwain*), and her two youngest boys, aged respectively six and two years. These were joined on the 25th October by her two elder sons, who had been until then left at Wellington. The maintenance of so large a family entailed a much increased expenditure, which was, however, unavoidable for the purpose of retaining for a time *shwéitén tsá shén*, who would not stay without her whole family. Her information, as that of the first Bushmanwoman accessible to us, was, of course, very desirable. *shwéitén tsá shén*, with her husband and children, remained with me until the 13th of January, 1875, when they all returned to Bushmanland, leaving her brother *Diakwain*, who has promised to stay here some time longer, and whom we hope soon to see joined by *shábo*.

The amount of Native Bushman Literature collected, has increased since our last Report from more than 4,000 to about 6,600 half-pages or columns (in seventy-seven volumes quarto);* of which more than one-third has been written down by myself. A large portion of these Bushmen texts has been translated with the aid of the narrators.

* As the printing of this Report (handed in to the Government in February last) has, through press of business, been delayed to the present month (May), we are able to state that the total amount of Bushman Native Literature collected is now about 7,200 half-pages, in eighty-four volumes.

From almost the whole of my own translated texts, the words have already been entered into a Bushman-English Dictionary, which now contains more than 11,000 entries, and from which, as well as from my older Dictionary, an Index or English-Bushman Dictionary (comprising already about ten thousand entries) has been compiled.

One of the stories, that of the Mantis turning himself into a hartebeest (*vide* below § 13), has been prepared for publication (as a first small text-book of the Bushman language), to be accompanied by a translation and vocabulary. But the want of the necessary type, and of means to procure it, has hitherto prevented the printing of any texts in Bushman.

A most curious feature in Bushman folk-lore is formed by the speeches of various animals, recited in modes of pronouncing Bushman, said to be peculiar to the animals in whose mouths they are placed. It is a remarkable attempt to imitate the shape or position of the mouth of the kind of animal to be represented. Among the Bushman sounds which are hereby effected, and often entirely commuted, are principally the clicks. These are either converted into other consonants, as into labials (in the language of the Tortoise), or into palatals and compound dentals and sibilants (as in the language of the Ichneumon), or into clicks otherwise unheard in Bushman (as far as our present experience goes),—as in the language of the Jackal, who is introduced as making use of a strange labial click, which bears to the ordinary labial click \odot , a relation in sound similar to that which the palatal click \ddagger bears to the cerebral click \uparrow . Again, the Moon—and it seems also the Hare and the Antelope,—substitute a most unpronounceable click in place of all others, excepting the lip click. (B XV. 1468 rev., L II.—37. 3356 and 3357.) Another animal, the Blue Crane, differs in its speech from the ordinary Bushman, mainly by the insertion of a *tt* at the end of the first syllable of almost every word.

It need not be said that, if it be by no means easy to write Bushman itself, the difficulty of taking down these animal speeches is by far greater, and before any attempt could be made to translate them into English or Dutch, they had first to be rendered into ordinary Bushman by our informants. The presence of these abnormal clicks in the different kinds of speech, points to the possibility, nay, even to the probability, of the former presence of many more clicks in the Bushman language than the five which are now to be found there.

Although I am fully conscious that, in our collections, we have, as yet, been able to gather only a small portion of the great store of Bushman traditional lore, and although, perhaps, even the greater portion of their mythological notions may still be unknown to us,—what has already been collected, may yet not unreasonably be supposed to give us a fair idea of the general character of Bushman mythology. And mainly on this account, I shall here, in my analysis of our collections, endeavour to give a short outline of the principal myths which we have met with among the Bushmen.

A. MYTHOLOGY, FABLES, LEGENDS, AND POETRY.

I. The Mantis.

The most prominent of the mythological figures is that of the Mantis, around which a great circle of myths has been formed. Besides his own proper name (*khaggen*) he possesses several others, and so also does his wife, whose most usual name is, however, *khunatufattgen* (*khunn* means the "Dasse," Hyrax). Their adopted daughter, the Porcupine (whose real father is a monster named *khwaû-heum*, the All-devourer, with whom she dares not live for fear of being herself eaten), is married to *khwámmahá*, and has by him a son, the Ichneumon, who plays an important part in Bushman mythology, particularly in advising and assisting his grandfather, the Mantis, and in chiding him for his misdeeds. The same mythological figure, *khaggen*, is also the most prominent one in the mythology of the Bushmen of the Drakensbergen, as related to Mr. J. M. Orpen. (*Cape Monthly Magazine*, July, 1874, pp. 1—13.)

1. In the arrangement of the myths regarding the Mantis, it has appeared to me most convenient to place first that one in which the Mantis takes away a shoe belonging to his son-in-law *khwámmahá*, and converts it into an eland, of which he makes a pet, placing it among the reeds, and going thither from time to time to feed it with honey. The Ichneumon is then sent out to discover why the Mantis brings no honey home, but as the Mantis puts him into a bag while he calls the eland from the reeds, the Ichneumon is at first unsuccessful; later, by the advice of his father, *khwámmahá*, he cuts a peep-hole in the sack. *khwámmahá*, on being told about the eland, shoots it, after they have enticed it with honey to come out of the reeds. The Mantis, going again, misses his pet, and weeps bitterly. Following its spoor, he sees blood, and later finds some Mierkats or Suricats (*Suricata Zenick*, or *Rhyzoma suricata*), together with another person, who is cutting it up. One

of the Suricats throws the Mantis violently down upon the horns of the dead eland. He, therefore (by piercing the gall of another eland), creates a darkness, into which he springs away; and returning home in pain, lies down, while the sun is still high. The Suricats cut the eland's flesh into slices, hanging it upon a tree to dry, and upon the same tree they hung their weapons and their skin clothing. In the night, while they were sleeping, this tree, laden with their possessions, rose up and passed through the air, descending where the Mantis lay. The Mantis and Ichneumon (upon awaking) took possession of their enemies' things. One of the Suricats (with only his girdle left, which he made into a tail) returned home to be stared at and questioned by his wife.

We have two versions of the above myth, one given by our old Bushman *Shábo*, who must in future be understood to be the narrator of all texts for which no other authority is given. (L II.—4. 489—493, 504—513, 515—519, still untranslated.) Another version, in the Katkop dialect, was handed down to *Diakwain* by his mother. (L V.—1. 3608—3683, all translated, and pp. 3608 and 3609 entered into the dictionary.) To this myth belongs also the account of the reasons for the colours of the gemsbok, hartebeest, eland, quagga, and springbok, given in the Katkop dialect by *Diakwain*. (L V.—3. 4071—4074, translated.)

2. The Ichneumon's speech, when the Mantis had deprived the Suricats of their possessions, is in the curious language in which the Ichneumon is supposed to speak, and in which all the clicks are converted into sounds like *te, try, ty, dy*, etc., and other modifications also take place. It is, probably, as yet unfinished. (B XXIV. 2251—2255, with translations into proper Bushman and into English, entered.)

3. The origin of the Moon is an episode in the story of the Mantis and his pet eland. When the Suricats, who were present at the cutting up of the eland, ill-treated the Mantis, he found upon a bush another eland's gall-bladder, and this (as mentioned above) he pierced and broke, thereby creating a darkness into which he sprang; but, being inconvenienced by it, he took off one of his shoes and threw it into the sky, with the order that it should become the moon. Thus the moon is red, because the shoe of the Mantis was covered with the red dust of Bushmanland, and cold, because it is only leather. We have two versions of this myth, a shorter one (L II.—24. 482—486, untranslated), and a longer one, in which a good deal of conversation is introduced (B II. 379—390, 421—428, III. 429—433, all translated and entered), of which the final speech of the Mantis, as treating of the reasons for the changes of the moon, is referred to the latter heading (§ 16).

4. Among the fights which the Mantis has with different personages and animals, one of the most interesting to the Bushman mind, is that with a being whose eyes are in his feet, instead of in his head, which is smooth. Its usual name is *igóhkwetantu*,—but it has others, one of which seems to be identical with the Bushman name for the Ignis fatuus. This personage, in the first instance, gives the Mantis a severe beating, but the latter, obtaining advice from his grandson, the Ichneumon, with regard to the proper method of attacking this foe, is ultimately victorious. Of this myth we have three versions; a short one (L II.—9. 935—966, translated), a long one (B II. 391—420, III. 461—500, XI. 1027—1119, XII. 1121—1170, XIX. 1805—1871, XX. 1872—1964, XXI. 1965—2058, XXII. 2059—2152, translated and entered as far as p. 1152, and again pp. 1805—1816, 1872—1910, 2060—2152, also translated and entered), and a third, in the Katkop dialect, from *Diakwain*, related to him by his mother, *Sháume-an*, which is a continuation of his version of the myth of the Mantis and his pet eland. (L V.—1. 3683—3700, V.—2. 3793—3861, translated.)

5. Another myth, running out of one of the versions of the myth of the Eland, is the account of a visit which *Ikrammasha* and the Ichneumon pay to the lion's house, and on which the Mantis accompanies them, but behaves, of course, in a mode appropriate to his mythological character,—whereby he incurs the wrath of the mother-lioness, and has to take flight. On his return home, he alarms his wife and adopted daughter by false reports of the death of his two companions, who, however, soon appear upon the scene, alive and hearty, laden with presents of quagga's flesh. (L II.—4. 519—529, II.—5. 530—546, of which pp. 519 and 520, 530—535 are translated.)

6. Then follows a description of an attack which the Mantis makes upon a Cat, which was quietly going along, singing a certain song about the Lynx, who had said that the Cat could not run as well as she did. (§ 42.) As the Cat manages to render it impossible for the Mantis to harm her, he has again to consult his grandson, the Ichneumon, in order to gain the victory. (L II.—5. 547—565.) A second version of the same story is a direct continuation of one version of *igóhkwetantu*. (L II.—9. 966—978, translated.)

7. The first version of the preceding myth is followed by a story describing how the

* This means that no written translation has as yet been made with the help of the narrator. The sense of the narrative is, however, sufficiently clear.

Mantis is tricked by the Great Tortoise. (L II.—5. 565—624, 8. 811—882, of which only pp. 811—869 are translated.) This is followed by a discourse upon the degrees of understanding possessed by various animals. (L II.—8. 882—892.) The story of the Great Water Tortoise, who deceived men belonging to the early race of Bushmen by feigning illness (told by *škaditga ta škēn*), appears to be a variation of the above-mentioned myth. (L VI.—2. 4055—4063.)

8. Most of the above-mentioned follies and ill-deeds of the Mantis are animadverted upon in a long rebuke, addressed to him by his grandson the Ichneumon. (L II.—9. 976—996, translated.) The Ichneumon then proceeds to comment upon some other doings of the Mantis, who—wanting to roast a little “Löffelhund” (*Proteles*)—is himself roasted by its incensed mother; and, escaping, dips his singed wings into the water, and comes forth a renovated Mantis. (L II.—9. 997—1002, 10. 1003—1051, translated.)

9. The account of the Mantis when he takes away the eggs of a certain fabulous bird, named *škaditga škēn škēn*, is very curious. This bird has the power of making one of its eggs (and also the brush- spoon with which the egg is eaten) adhere, in the most comical manner, to the mouth of the Mantis, as well as the whole load of eggs to his back, whence they cannot be removed until all the eggs are humbly carried back by the robber to the magic bird's nest. Of this story we have two versions,—a shorter one (L II.—6. 677—715, 7. 716—737, of which only pp. 716—737 are translated), the end of which (where the Mantis brings home real ostrich eggs) is prolonged into an account of “Ostriches and Bushmen,”—and a longer one, which *škaditga* had from his mother, *škaditga*; and which includes another discourse from the Ichneumon. (L II.—22. 1965—2042, 23. 2043—2134, 24. 2135—2212, translated as far as p. 2052, and again pp. 2135—2142.)

10. The visit of the Mantis to the houses of the Ticks,—who, excepting one boy, have hidden themselves away in the fleeces of their sheep,—evil thoughts of the Mantis with regard to this boy, who is left in charge of the pots of food which are upon the fire,—return of the Ticks,—their attack upon the Mantis,—his flight home,—his revenge upon the Ticks for their inhospitality and ill-treatment of him,—the consequent destitution of the Ticks, which is lamented by the relatives of the Mantis,—the monster *škaditga-hem* is now, by the wish of the Mantis, unwillingly summoned by his daughter, the Porcupine, to swallow for them a portion of the Ticks' flock of sheep,—his fearful appearance and unlimited voracity,—he swallows the Mantis, and the brave *škaditga* as well,—fiery trial of the young sons of the Mantis and *škaditga* by the Porcupine,—the monster *škaditga-hem* slain,—re-appearance of all the animals and things which had just been swallowed by him,—removal of the survivors from the place where he lay dead. (L II.—32. 2916—2965, 33. 2966—3057, 34. 3058—3149, translated.)

11. The monster *škaditga-hem*'s speech to the Mantis and the reply of the latter are given separately. (B XXIII. 2161—2210, 2234—2247, translated and entered.)

12. The pet springbok of the Mantis carried off by an Elephant, while the Mantis is in a hole, digging out sweet food for it,—the Elephant substitutes her own calf,—the inarticulate reply of the latter to the questions of the Mantis leads to the discovery of the deception,—the Mantis kills the calf and follows the spoor of its mother. He recognizes his pet, who is immediately swallowed by the mother Elephant,—dialogue,—entry of the Mantis into the body of the elephant, notwithstanding the attacks of her companions,—death of the elephant,—rescue of the young springbok,—triumphant departure of the Mantis with his pet, through the midst of the angry and threatening elephants.—This myth is in the Katkop dialect, and was told to *Diakucān* by his mother *škaditga*. It is partly written down by L. (B XXV. 2416—2424, 2429—2431, 2433 and 2434, XXVI. 2435—2473, all translated and entered.) Fragments of this myth were also dictated in two portions by *škaditga ta škēn*. (L VI.—1. 3883—3894, translated.)

13. To frighten some children, the Mantis assumes the appearance of a dead hartebeest, which is found, and cut up by the children,—they attempt to carry it home in pieces,—the parts move,—the head speaks,—the different members are dropped by the alarmed children, and form again into a whole;—the Mantis, who has now resumed his own shape, chases the children,—their escape. (B XXIV. 2281—2332, translated and entered.)

[13a. An account of the magic protection afforded by the Mantis to the Hartebeest and to the Eland (that to the latter being chiefly described here), dictated, in the Katkop dialect, by *Diakucān*. (L V.—6. 4411—4434, partly translated.) The same informant mentions some remarkable superstitions concerning the Hartebeest, whose head is said to resemble that of the Mantis; and also a curious charm made from the foot of the Hartebeest, and used by Bushmen women for their children as a protection against the Mantis. (L V.—6. 4414 rev.—4418 rev.)]

14. The originality of all the preceding myths, and the impossibility of their owing their origin to anything that the Bushmen may have heard from Dutch neighbours, will

be clear from the outlines of the stories given above. At the same time, the mythological character given to the Mantis in them, renders it natural that those among the Dutch who may have had any of these stories related to them by Bushmen understanding Dutch (or may have listened to them in Bushman,—for, there have been and still are some farmers' children who can speak Bushman), should have translated the name of the Mantis (*shogga*) with that of the "Devil." The above translation may also have tended to introduce some traits of the Christian idea of the Devil into the conception of *shogga* among those Bushmen who have intercourse with the Dutch. This renders it uncertain whether the idea, expressed by *shogga*, that the Mantis misleads Bushmen by putting evil and mischievous thoughts into their minds (really into the sides of their throats, where, according to Bushman notions, the thinking powers of man are to be found), may not be of modern and foreign origin. (L II.—4. 500—503.) *Vide Cape Monthly Magazine* for July 1874, p. 11.

II. Sun and Moon.

Although the Mantis is apparently the most prominent figure in Bushman mythology, and, at all events, the subject of the greatest number of myths,—yet it does not seem that he is the object of any worship, or that prayers are addressed to him. The heavenly bodies—Sun, Moon, and Stars—are, however, prayed to (*vide* §§ 58—60 and 104), and thus the Bushmen are clearly to be included among the nations who have attained to sideral worship.

15. The Sun, a man from whose armpit brightness proceeded, lived formerly on earth; but only gave light for a space around his house. Some children belonging to the First Bushmen (who preceded the Flat Bushmen in their country) were therefore sent to throw up the sleeping Sun into the sky; since then, he shines all over the earth.—We have two complete versions of this myth,—a short one (L II.—4. 487 and 488, 488a—k, 494—499, of which only pp. 487 and 488 are translated), and a longer one (L II.—35. 3150—3159, 3165—3236 rev.). Besides these, we have the beginning of a version in the dialect of Stuurman's Fontein, in the Karreebergen (B XXIV. 2262 and 2263, not translated); and a fragment in the same dialect (L II.—35. 3164, translated). Regarding a similar myth met with among some of the Australian Aborigines, *vide Cape Monthly Magazine*, February 1874, pp. 98—102.

16. 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 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.—This explanation of the Moon's changes is given in four versions; the longest of which (although as yet unfinished) is in a speech made by the Mantis, when he had created the Moon. (B III. 434—437, 432a—437a, 438—460, 501—514, IV. 515—526, 528—584, V. 585—590, XVI. 1497—1590, XVII. 1591—1688, XVIII. 1698—1711, 1725—1758; translated and entered as far as 1516.) The second version, written by L, is shorter (B I. 215b—215e, and re-written on 215bb—215ff, translated),—and so also is the third (L II.—1. 285—287, 2. 292, 4. 478—481, of which pp. 285—287 and 292 are translated). A fourth version mainly gives a description of the changes of the Moon, as observed, and shortly to be observed, at the time of narration, with an explanation of their causes. (L II.—6. 654—663, of which only p. 654 is translated.)

17. The Hottentot myth of the Origin of Death is also found in Bushman; but the Bushman form of it first related to us is very different from the Hottentot, be it more or less original. We have two versions of it. In the first, the Moon strikes the young Hare (whose mother is lying dead) with his fist upon its mouth, and tells it to cry loudly; for its mother will not return as he (the Moon) does, but is quite dead. (L II.—6. 664—670.) This version is followed by an explanation that the Moon has the power of talking, because he belongs to the Mantis, all of whose things talk. (L II.—6. 670—677.) In the second version (given by *sa-kúata*, and apparently unfinished) the Moon appears, at one time, to tell the little Hare that his mother will come to life again, and that, therefore, he need not cry; but the little Hare does not believe, and continues to cry, saying that the Moon is deceiving him. The Moon upon this becomes angry, and threatens to beat his mouth. Towards the end of the story, there is some Moon and Hare language, with its peculiar click; and also some remarks upon the mode of pronouncing it. (B XV. 1403—1482, of which pp. 1403—1458 are translated and entered.)

18. The veritable Hottentot myth of the "Origin of Death" is told in the Katkop dialect by *thakini*, whose father was a Hottentot; and, although the narrator says that he heard the story from his mother *Y'wa thak*, a Bushwoman, its Hottentot origin can hardly be doubted. Here, the Moon sends the Hare to men with the message of the renewal of life; but it reverses it into a message of death. The angered Moon then heats a stone, and burns the Hare's mouth, causing the harelip.—*thakini* told this story three times;—once in a very short version (B XXV. 2361—2364, translated and entered), secondly, in a little longer one (L IV.—4. 3886—3889, translated), and thirdly, in a still more extended one (L IV.—4. 3890—3900, translated).

19. Another different formation of this myth (twice told in the Katkop dialect) introduces the Moon's mother, who, according to the first version (begun by *thakini*, but mainly related by *Diakudin*), died in consequence of the wrong message delivered to men by the Hare; whereupon the angered Moon split the Hare's mouth with a stick, (L IV.—4. 3882—3885, translated.) According to the other version (entirely related by *Diakudin*, who had it from his mother *thakame-ai*), the Hare announces to the Moon the death of the Moon's mother, thereby causing his wrath, etc. (L IV.—4. 3886—3889, translated.)

20. The Moon becomes angry if people laugh at it, and goes into the sky (i.e. becomes eclipsed). When its anger has cooled, and its heart is "comfortable" again, it comes out. (L II.—35. 3154 rev.—3156 rev., translated.)—A Bushman child warned by its father not to look at the Moon as it rises behind the Mountain, for fear of arousing its anger, and causing it to become obscured. (L II.—35. 3157 rev., translated.) Added to this are the words of derision sometimes addressed, by Bushman children, to the Moon as it rises, making it angry. (L II.—35. 3158 rev., translated.)

21. A description of an Eclipse of the Sun, as a natural phenomenon, with hardly any mythological explanation. (B XXIII. 2211—2233, translated and entered.)

III. Stars.

22. Various statements are given with regard to the nature and movements of the celestial bodies. The first of these treats of the Moon and Stars, ending with the "Bushman-rice" Star Canopus (B I. 291—294, translated and entered); the second treats of Sun, Moon, and Stars (B II. 377—379, translated and entered); and the third, of the same (L II.—1. 214 and 215, translated).

The names of a number of Stars have been ascertained with the kind help of Mr. Maclear. Besides a separate alphabetical index to the Stars, the names of some are given in a supplementary list (B XXV. 2345—2347 and 2354, translated and entered); whilst another list in the Katkop dialect has not yet been identified on the map of the sky (L IV.—4. 3882 and 3901—3907, translated). Some stars possess several Bushman names, for instance Canopus, which has at least five (L II.—37. 3348). Among the stars which have been identified, the meaning of the names of those which follow, is quite clear:

Star-digging-stick's-stone or the Digging-

stick's stone of Canopus	= Achernar;
Male Lions	= Pointers to the Southern Cross;
Lionesses	= Alpha, Beta, and Gamma Crucis;
Male Hartebec	= Aldebaran;
Female Hartebec	= Alpha Orion;
Male Eland	= Procyon;
Eland's Wives	= Castor and Pollux;
Steinbok	= Magellan's Clouds;
Male Tortoises (hung upon a stick)	= Orion's Sword;
Three Female Tortoises (hung upon a stick)	= Orion's Belt; etc., etc.

23. A girl of the ancient race (preceding the Bushmen) wished for a little light, so that the people might see to return home by night. She, therefore, threw wood-ashes into the sky, which became the Milky Way.—This myth, which *thakini* heard from his mother *thak-ai* (L II.—28. 2505—2516, of which pp. 2505—2509 are translated), is followed by an account of the same girl, who, being vexed with her mother for giving her too little of a certain red edible root, threw up portions of it into the sky, where they became stars. (L II.—28. 2516—2520.)

24. A girl, when men should not have been looked upon by her for fear of harm to them, saw some people eating together at a rock-rabbit's house of branches. In consequence of this, they and the house, fixed by her looks, became stars in the sky, and are

now to be seen there as the Corona Australis.—This myth was told to *Shábbó's* mother by her own mother *Agri*. (L II.—37. 3333—3343, translated and entered.)

25. The Stars are divided into night stars and dawn stars. The latter are the subjects of some very fine and complicated mythological conceptions, of which we evidently possess, as yet, only fragments.—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 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 (*khúen*), 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 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.—Besides a short statement of the nature of the Dawn's-Heart, and of his child (L II.—2. 292 and 293, of which p. 293 is translated), we have two long pieces. The first of these begins with a short narrative of only eleven columns, and then gives a very long discourse from the Dawn's-Heart to his daughter, which treats not only of their own history and that of the lynx-mother, but also of the Sun, Moon, and Stars, and of the habits of different animals. More than one hundred columns (1548—1652) of his discourse treat only of lions and Bushmen, and it runs at last into a description of the doings of the jackals, which, however, has been brought under a separate heading, § 31. (L II.—15. 1432—1499, 16. 1500—1553, 17. 1554—1622, 18. 1623—1691, 19. 1692—1710, all translated, and pp. 1500—1553 entered.)

In the second piece, a longer narrative (of about 72 columns) is followed by very long conversations between the fugitive hyena with the burnt foot, and her mother and father, in which the mother hyena gives good advice respecting suitable marriages; and in which other things of interest to hyenas are discussed. This is, as yet, unfinished. (B V. 645—676, VI. 680—749, VII. 751—822, VIII. 823—894, IX. 895—920, 931—964, X. 965—997, translated and entered as far as p. 965.)

An episode in the myth of the Dawn's-Heart, called "The Black Crow calling the Jackal" (when she had been mocked by the Dawn's-Heart-child), is given separately, in a yet unfinished piece, in which the Jackal talks with its peculiar click. (B IX. 921—930, of which pp. 921—926 are translated and entered.)

A small, but interesting piece, including the address of the younger sister to the wife of the Dawn's-Heart, when she had been transformed into a lioness, was given by *la khánda*, who had heard it from a sister. (L I.—2. 160, translated.)

26. The (two) Lions, which was the name given to us (by our first informants) for the Pointers to the Southern Cross, were formerly men, and at the same time lions. (L II.—1. 277 and 278 translated.) One of them became a star, because a girl looked at him (*vide* § 38); and the other lion also became a star. They now stand silent, not far from the lionesses, who sit silent. (L II.—1. 237—240.) A shorter notice (B I. 303, translated and entered) refers also to this conception; but there is evidently much more mythological fiction connected with these lions than we know; and it is probably on this account that the meaning of what we have already noted down is not yet clear to us.—The names of the two lions are *Igu* and *khúé* to *thúu*. There are four birds mentioned in connection with them,—the *igt* and his wife the *ikt*, the *phao* and his wife the *ph'o* (or "Blue Crane"). The two husbands are killed and roasted by the lions,—the *igt* by *Igu*, and the *phao* by the other lion. The *ikt* saw what the lions did, and when offered some of her husband's flesh, refused it; but the Blue Crane accepted some of the flesh of the

flao. Both birds then went to fetch water. The Blue Crane, who had left her child (the little flao) behind her, returned home from the water, and was eaten by the lions; whilst the flao, who had taken her child (the little flao) with her, did not come back, and went away to the house of the Crow, which was on the branch of a thorn-tree, and to this she was pulled up by a thong made of gemstok skin. The Crow then made a fire, and heated stones. The lion flao, pursuing the flao, arrived under the thorn-tree, and begged to be pulled up. By direction of the Crow, the flao threw down a rope made of mouse's entrails, which, of course, broke, precipitating the lion into the fire, where he was roasted to death. The birds then departed from the thorn-tree; and the other lion (thánu ta thón), attracted by the smell of roasted flesh, arrived, and cut off a piece from his companion's thigh. Thereupon the lion flao (who apparently suddenly came to life again) jumped up, and asked for a piece of his own flesh, which they both devoured together. They then hunted for food, but in vain. They perceived, at last, a male tortoise, and, notwithstanding its advice, as well as the request of his companion to be allowed to share this repast with him, the greedy flao swallowed the tortoise down whole. In punishment of this, whenever the lion approached game or water, the tortoise told it to run away, or dry up; and when they came into the neighbourhood of human beings, the tortoise immediately called out to them to throw fire at the lion. Thus the two lions, while hunting together, could get nothing. They finally came to the house of an old woman who was lame, and lived with a little hare. These also managed to outwit the lions; and, at last, flao died of starvation. After his death, the other lion soon obtained food.

Besides a short account of the first portion of this remarkable myth (I. II.—1. 278—284), we have one connected account of it (I. II.—2. 305—323, of which pp. 305—318 are translated). We have also a separate account of the latter part of this, embracing the tortoise, the little hare, and the old woman, in the Katkop dialect (by *Diakkeñin*, who had it from his mother *thánu-as*), written by L. (B XXVI. 2487—2529, XXVII. 2530—2535, translated). It ends with the mother's advice to *Diakkeñin*, as a moral to the fable (B XXVII. 2535—2539, translated). Another version of the latter part, dictated by *taikáñin*, but not yet finished (B XIV. 1362—1392, translated and entered as far as p. 1370), contains a long speech made by the tortoise, with its peculiar pronunciation, in which the clicks are converted into strongly explosive labials.—A story which seems to be a variation of a portion of the above myth, gives the account of a man who, wishing to escape from a lion, cut off his sore leg, and ran successfully away upon the sound one. It was told by *tháñin ta thén*. (I. VI.—1. 3959—3969, translated.)

IV. Animal Fables.

27. Not only in the astrological mythology, but also in the world of Bushman Fable, the lion naturally occupies a prominent position. One fine fable relates how the hyena revenged itself upon the lion, who had grudged it food, by inviting him to its own house, and then, while feeding him with soup, inverting the heated pot upon his head, and beating him to death underneath it.—Of this fable we have two versions,—the second being probably the better of the two (I. II.—2. 361—368); whilst the earlier (I. II.—1. 257, 256 rev.—260 rev.) closes with the usual refrain respecting suitable marriages in animal life.

28. The fable of the lion who exchanged his chest (breast) with the field-mouse (which *taikáñin* had from his mother *Touken-as*) is as yet unfinished. (B XIX. 1778—1780, translated and entered as far as p. 1787.)

[28a. The Lion jealous of the voice of the Ostrich.—In the Katkop dialect, by *Diakkeñin*, who heard it from his paternal grandfather. (I. V.—5. 4320—4344.)]

29. A fable, somewhat similar to the Hotientot one of the lion and the jackal who went to shoot elands ("Reynard the Fox in South Africa," p. 3, etc.), was told in the Katkop dialect, by *tháñin* (I. IV.—1. 3486—3515, translated); from whose dictation another beginning of the same fable has also been written down (I. IV.—1. 3485, translated). A slightly different version, likewise given by *tháñin*, has only been hurriedly taken down in English. (I. IV.—1. 3484 rev.—3492 rev.)

30. An account of the doings of a family of lions (apparently a continuation of one of the Ichneumon's speeches, in the myth of the Mantis, § 8) gives a good deal of conversation of such a description as might naturally be ascribed by Bushmen to lions. (I. II.—10. 1051—1099, 11. 1100—1170, translated.)

31. "The Jackal and the Hyena" (in which piece there are interminable speeches by the jackal) contains many allusions to other fables, and really forms part of the lengthy discourse of the Dawn's-Heart, § 25. (I. II.—19. 1710—1759, 20. 1760—1855, 21. 1856—1948, translated.)

[31a. The "Jackal's Tower" (still visible as a "spitzkop" on the other side of the Zak River) gives rise to a "Jackal and Hyena" fable, told to *Diakwān* by his mother *thānne-ān*. (L V.—4. 4231—4252, 5. 4253—4265, translated.)]

32. A fable, in the Katkop dialect (told to *thān* by his mother *Yedā thā*), relates how the Ichneumon came to some mickats, or suricats (here called *y'arra*), who were cutting up an eland which one of them had shot, and how he disputed the prey with them, but unsuccessfully.—This is evidently a fable belonging to the series of myths of the Mantis. (L IV.—2. 3520—3533, translated.)

[32a. The vicious Water-tortoise and the charitable Ratel (*Mellivora*), a fable related to *Diakwān*, by his mother. (L V.—5. 4265—4291, partly translated.)]

33. The Anteater inquires from a flock of springbok ewes, one after another, whether her child is a female. Each mother answers that hers is a male, until, at last, a foolish springbok confesses that her child is a daughter. The anteater offers to hold the child, so that the springbok should eat some of the anteater's food. The latter then springs into a hole with the kid, and tells the mother, who is crying for her child, to go. The male springbok scolds his wife for having lost their child. The anteater then lays down the law with regard to the proper food for different animals, and that their marriages should be suitable. They all listen to the anteater, and also to the lynx, who repeats to them the anteater's words. In the discourse there is imbedded a fable about the knorhaan, relating how its head was burnt in the fire; but this requires further explanation. (L II.—3. 406—416.)—On account of her husband's anger, the springbok mother sends the lynx to recover her child for her. The lynx slips into the anteater's hole underneath the young springbok, and, pushing her out, runs off with her. The anteater, trying to follow, is caught in the bowstring of the lynx, as in a sling. Disengaging herself, she again proceeds to deliver to the lynx her important messages concerning the nature and habits of the different animals.

The above is a condensed account of our longest version of this fable, which has almost a right to be called a myth. (L II.—3. 383—475.) The place for the anteater's laws, which in this version is twofold, seems to be properly at the end.

In another version the daughter of the springbok, here named *thānko*, is stolen away by the lynx, who marries her. The anteater, who is told of this by the partridge, follows them underneath the ground; whereupon the lynx unlooses his bowstring and throws it down. The anteater's head is caught in it, and falling down, she is ordered by the lynx to become altogether an anteater, and to live in a hole. After this, the lynx takes back the young springbok to her mother, and becomes himself (by the order of the anteater) a lynx who eats springbok, and marries a lynx.—This account is again followed by the anteater's laws concerning the habits of various animals, such as the jackal, the "löffelhund" (*Proteles*), etc., who were, once upon a time, men. (L II.—2. 323—356.)

We have also a separate version of these laws or sayings of the anteater and lynx. (L I.—2. 138—150.)

A more concise version of the fable of the anteater, springbok, lynx, and partridge, in the Katkop dialect, was given by *thwān* to *thān*. (L VI.—1. 3916—3929, translated.)

In the anteater's laws it is to be remarked, that, in the directions given about marriage, some animals marry wives, others husbands. Therefore, it seems probable that some animals are commonly thought of as masculine, and others as feminine. This strengthens the presumption that Bushman originally belonged to the languages in which a grammatical gender of nouns existed. (Vide my remarks in the article "On Resemblances in Bushman and Australian Mythology," in the *Cape Monthly Magazine* for February 1874, pp. 98—102.)

[33a. The Anteater, and its handsome musical pet, the Lynx.—Related to *Diakwān* by his paternal grandmother *Thwānko* *thān*. (L V.—6. 4345—4377, translated.)]

34. A male ostrich is killed and carried home by a Bushman. One of its little feathers, stained with blood, is lifted up by a gentle whirlwind, and falls into the water; where it gradually becomes an ostrich. It leaves the water as a young ostrich, grows up, and returns to its wives as their revived husband. As such, he guards the nest against the attacks of the jackals and hyenas, who are thereby driven to seek for the nest of a she-ostrich who will not be fierce, and who runs away.—This is followed by a very lengthy and still unfinished dialogue between the hyena and the jackal in their flight, etc. (B XII. 1171—1213, XIII. 1214—1306, XIV. 1307—1336, translated and entered, and the words on the first twelve pages parsed on 15 pages folio.)

This idea of the revival of a dead male ostrich, in and through one of its little feathers, is also mentioned in other places, and is compared to the coming to life of the

Moon; whilst, with the exception of the Moon and the Male Ostrich, all other things mortal are said to die outright, and not to come to life again.

35. The quagga, who fed her hungry child with a piece of her own liver, and whose death was caused by her husband, the jackal, who put poisoned pieces of sharp bone into her food, because his relations said that he had married "meat." Her death was avenged by her own family.—In the Katkop dialect, by *skwēiten ta šken*. (L. VI.—1. 3898—3915, translated.)

35a. We have only the beginning of a fable, in which a Blue Crane and some Bushman girls play parts, and in which the Blue Crane talks Bushman in the manner said to be peculiar to him, i.e., by the addition of a *tt* to the end of the first syllable of almost every word. (B. XXIV. 2266—2271, translated as far as p. 2270.)

[35b. The Knorhaan (Brandkop) who married his sister.—Told to *Diogkedin* by his mother. (L. V.—5. 4292—4320, translated to p. 4298.) Apparently a version of the fable imbedded in the Antecater's Laws (§ 33).]

V. Legends.

36. One of the ancient people preceding the Bushmen brought home a lion's cub, telling his wife that it was a dog which his younger brother had given him, and that it was the whelp of a dog which killed gemsbok. She, however, knew that it was the son of a lioness, whose voice was known to her of old, and who was now heard roaring for her lost cub. The man called it by the name of *kyiise khuci iku*. Although, in hunting gemsbok, the man was well-frightened by his pretended dog, and had even to get his wife to throw fire at it on his return home, he still maintained to her that it was a dog. The wife prudently sent their little son with his father, when he went out early the next morning to hunt. After this, they went hunting gemsbok many times, the boy in fear and trembling, and his father in continual danger;—until one day the boy saw his father killed by *kyiise khuci iku*, who had now grown into a large young lion. He himself, after having seen the lion carry off his father's body, and lay it under a thorn-tree, with that of a gemsbok which it had also killed, makes his escape home. Upon her son's report of the death of her husband, and his warning to herself that the lion will soon be upon them, the widow goes away with her children to the house of her husband's father. On the following morning, the boy goes with his uncles to see what has been done to the deserted homestead. They sleep that night on a mountain above the old home, and the next morning, not seeing any lions, they visit the hut, the sticks of which are a good deal disturbed. They discover the spear of seven lions (viz., *kyiise khuci iku*, his parents, his two brothers, and two sisters). After a visit to the scene of the calamity, they stealthily retrace their steps home, and remove to a different place.

This legend is told with great epic breadth, in a very vivid manner, giving an excellent picture of Bushman life; and it is seasoned with many dialogues, in which the wife is a particularly characteristic speaker. (L. II.—26. 2320—2412, 27. 2413—2504, 29. 2507—2687, 30. 2688—2779, 31. 2780—2873½, of which pp. 2320—2343, 2507—2614, 2688—2873½ are translated.)

36a. An earlier race of people, who preceded the Bushmen in their country, is frequently mentioned by them in their legends. There is one in which a cunning woman of this race, who lived alone in a house underground, deceived and robbed *shuimamaka*. This was told in the Katkop dialect by *skwēiten ta šken*. (L. VI.—2. 4034—4053, translated.)—Another legend relates how a man of this early race was killed and eaten by a lion; and it is used to point out the folly of venturing to fall asleep when out alone in the field. Told also by *skwēiten ta šken*. (L. VI.—2. 4004—4025, translated.)

[37. The young man of the ancient race, who was carried off by a lion, when asleep in the field.—A very affecting legend, in the Katkop dialect, related to *Diogkedin* by his mother *khimma-an*. (L. V.—7. 4457—4525, translated.)]

37a. The Hottentot legend of a Bushman woman who transformed herself into a lion, as told by Sir J. Alexander, was translated, through the medium of the Dutch, by *tsakúata*. (B. I. 161—167, translated and entered.)—We have also a second version of this translation. (L. I.—1. 114—118, translated.)

38. By a glance from the eye of a maiden (probably at a time when she would be usually kept in strict retirement) men became fixed in whatever position they then occupied, with whatever they were holding in their hands, etc., and became changed into trees which talked. (L. II.—2. 295—305, translated.)

39. An account, apparently a legend, called in my first report "Stones which kill

the thrower," given by *tsakúta* in very early days (L I.—2. 125 and 126), wants revision and further explanation to render it intelligible.

40. Bushman women send out crows to ascertain what has become of their husbands, who have not returned from hunting; they hang fat round the necks of the crows as food for their journey. Hence the crows have white patches on neck or breast.—This tragic legend (the husbands having been killed) is in the Katkop dialect, told by *Diakwain*, as he heard it from his mother *shánu-an*, and is written down by L. (B XXVI. 2473—2486, translated.)—A curious version of this story, in the same dialect, given in three separate portions by *skwéiten ta shén* (L VI.—2. 3975—3996, translated), shows that it ought rather to be put among the fables.

[40a. The Owl and the Black Crow foretell the approach of the Lion.—By *Diakwain*. (L V.—9. 4689—4706¹, 4696 rev., and 4697 rev., with note respecting sorcerers who assume the shape of birds or jackals, on p. 4701 rev.)]

41. A note has been made, from *shábo's* information, of a story not yet written down in Bushman, telling how the Rain carried off a girl belonging to the First Bushmen (or the ancient people living before the Bushmen), who afterwards became a frog, her kaross being changed into a springbok, etc. Her people were also transformed. (L II.—37. 3335 rev. and 3336 rev.)—Versions of this transformation into frogs, ascribed chiefly to a new Maiden's acts of disobedience, are given in the Katkop dialect by *skwéiten ta shén* (L VI.—1. 3930—3958, translated), and by *Diakwain*. (B XXVII. 2609—2618, continued in L V.—2. 3864—3881, all translated.)

VI. Poetry.

Besides the short verses which we have enumerated below, it is not improbable that several of the larger mythological pieces are compositions, and ought perhaps properly to have been placed under this head. A further study of Bushman poetry and its peculiarities, must decide this question.

42. The Cat's song, before she was attacked by the Mantis, § 6. (L II.—35. 3237—3241¹, translated.)

43. The Jackal's song, in the peculiar Jackal dialect of Bushman, with its extraordinary click. (B XXIII. 2159, translated and entered.)

44. The song of the Canina Fox. (B XXIII. 2158, translated and entered.)

45. The Blue Crane's songs. (B XXIII. 2155—2157, translated and entered.)

46. Of the Old Woman's song, when she had eaten the hyena (§ 80), we have two versions,—one by *tsakúta* (L I.—2. 153, translated), the other by *shábo* (B XXIII. 2160, translated and entered.)

47. The Jackal and the Lion. (B I. 324 and 325, translated and entered.)

48. The Little Jackals, by *tsakúta*. (L I.—2. 123, translated.)

49. Jackal and Hare, by *tsakúta*. (L I.—2. 122, translated.)

50. The Jackal catches a Hare. (L I.—2. 122, translated.)

51. Hare-catching. (L II.—1. 261—264, translated.)

52. The Quagga. (L II.—9. 932, translated.)

53. The Gnu or Wildebeest. (L II.—9. 933 and 934.)

54. The Hartebeest. (L II.—9. 932, translated.)

55. The Gemsbok. (L II.—9. 930 and 931, translated.)

56. The Koorhaan. (L II.—9. 934 and 935.)

57. Of what appears to be an Incantation, reciting the names of different animals successively, we have several versions,—three by *tsakúta* alone. (B I. 249, translated and entered; L I.—2. 119; and L I.—2. 131 and 132.) One is given by *shábo* (L II.—1. 189—195, translated), and two others by some Bushmen at the Breakwater (B I. 197, translated; and L I.—2. 127 and 126 rev., translated.)

58. Prayer to the Moon, in two versions. (B I. 294 and 295, translated and entered; L II.—1. 219—222.)

59. Prayer to the Sun, in two versions. (B I. 315 and 316, translated and entered; L II.—1. 251.)

60. Prayer to a Star, probably to Canopus, the "Bushman-rice" Star. (L II.—1. 216 and 217.)

61. The "Return Home," original verses by *tsakúta*, with explanation by *shábo*. (B I. 216 rev. and 217 rev.)

62. The "Mother's last illness," and another song about being made captive, both composed by *tsakúta*. (L I.—1. 95 and 96.)—Another Bushman verse is given by him in two versions. (L I.—2. 120 and 123.)

B. HISTORY (NATURAL AND PERSONAL).

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

63. The Hyena, in defending from a lion the game (a gemsbok) which she is carrying home for her children, bites his thigh, so that he retires in pain.—By *Isakáata*, from the personal experience of his maternal grandfather *Isakáata-ego*, who was still living when his grandson left Bushmanland. (B V. 591—645, translated and entered.)
64. Lions and Giraffes, in two versions. (B I. 320—323, translated and entered; L II.—1. 255—257, of which pp. 255 and 257 are translated.)
65. The Jackals and the Lion. (B I. 324 and 325, translated and entered.)
66. The Leopard and the Jackal. (B II. 354, 355, and 353 rev., translated, and pp. 354 and 355 entered.)
67. How the Jackal feeds her children. (L II.—9. 927 and 928, translated.)
68. Habits of the Hyena. (L II.—9. 921—927, 928—930, translated.)
69. Habits of various Animals. (L II.—1. 201—213, of which pp. 209—213 are translated.)
70. What the so-called "Bushman-rice" (i.e. larvae of the ants) does, when the star Altair comes out. (L II.—37. 3344—3347, translated and entered.)
- [70a. Habits of the Bat and the Porcupine, etc.—By *Diakwáin*, from his parents. (L V.—6. 4378—4403, translated.)—Hunting the Porcupine, its habits and faculties, by the same. (L V.—7. 4436—4456, translated.)]
71. A Lion kills and eats a Bushman. (B I. 286—288, translated and entered.)
72. A Bushman killed by a Lion;—a search for the missing man;—removal of the rest to another place, for fear that the Lion should track them to their huts. (L II.—8. 892—907, 9. 908—920, of which pp. 908—920 are translated.)—The death of a relative of the narrator from the bites of a lion, is told in the Katkop dialect by *Isakáata*. (L VI.—2. 4010—4013, translated.)
73. The Hottentot story of a Bushman falling upon a Lion, as told by Sir J. Alexander, translated, through the medium of the Dutch, by *Isakáata*. (B I. 158—159, translated and entered.)—The same story independently told by *Isakáata*, with a conclusion which describes doings at the Bushman's home, after he had reached it in safety, etc. (B I. 325—333, II. 334 and 335, translated and entered.)
74. *Isakáata's* adventures with Lions. (L II.—2. 258—260, translated.)
- [74a. The name of the Lion not to be spoken by children.—In the Katkop dialect, by *Diakwáin*, from *Isakáata-ah*. (L V.—7. 4526 and 4526½, 8. 4527—4562, translated.)—Another version of this warning by the same. (L V.—8. 4563—4573, translated.)]
- [74b. A full-grown Bushman, whom the narrator knew, punished by a lion for having eaten forbidden portions of the lion's prey, as a child.—Told by *Diakwáin*. (L V.—8. 4574—4617½, 9. 4618, with notes upon 4616 rev. and 4617 rev.)]
75. How a Lion carried off the narrator's eldest brother, and wounded his father.—In the Katkop dialect, by *Isakáata*. (L IV.—1. 3453—3458, translated.)
- 75a. A Child who saved its sleeping parents from a lion,—a story told in the Katkop dialect by *Isakáata*. (L VI.—2. 4004—4009.)
76. The narrator's own hunting adventures.—He kills a hyena and her two young ones, and shoots some springbok which had been startled by a lion. The presence of jackals indicates the lion's whereabouts. In a general hunt, the lion is killed, but not before it has broken the knee-bone of a man, who dies from loss of blood. After his burial, the Bushmen remove to another place, so that the children may not be thinking of their father, and wanting to cry.—In the Katkop dialect, by *Isakáata*. (L IV.—2. 3534—3585, translated.)
77. A Leopard lays *Isakáata's* head open.—A short notice (B I. 285, translated and entered), and a full account (B II. 336—348).—N.B. The man recovered, although bearing marks to this day of the severe wounds inflicted by the leopard. His head has been photographed at Cape Town by Mr. Barnard.
78. A Leopard killed by *Isakáata* and his people. (L II.—1. 241 and 242, translated.)
79. The narrator's adventure with a Leopard.—In the Katkop dialect, by *Isakáata*. (L IV.—1. 3458—3464, translated.)
80. An Old Woman who was too weak to walk, was left behind by her people, when they, to escape starvation, travelled to another part of the country. She was afterwards picked up by a hyena, and carried off to the mountain on its back. But she contrived to kill it, and finding an old pot, she cooked and ate some of its flesh. From

this, she became so strong that she followed her people, and arrived in good condition among them, while they were still starving.—This popular story, which might perhaps be more properly put among the fables, was related by *Isakúnta*, as he heard it from his mother *Yodéga-an* (L I.—2. 151—158, translated), and also by *Skábo* (L II.—2. 369—382).

81. Of hunting the Hyena, we have three accounts: two of them by *Skábo*. (B I. 316—320, translated and entered; L II.—1. 252—255, translated.) A third account is in the Katkop dialect, by *Skáni*. (L IV.—1. 3465—3471, translated.)

82. Hunting the "Löffelhund" (*Proteles*) and Jackal. (L II.—1. 217 and 218, translated.)

83. The Flat Bushmen do not eat baboons, but the Berg Bushmen do so. (L II.—7. 798 and 799.)

84. The story of a Hottentot boy carried off by Baboons, as told by Sir J. Alexander, translated by *Isakúnta*. (B I. 171—177, translated and entered.)

85. Of Ostriches and Bushmen we have two accounts, a short one (B I. 295, translated and entered), and a long one which is a continuation of the myth (§ 9) of *Skáka* *Isakúnta* (L II.—7. 737—797, 800—810, of which pp. 737—770 are translated). In the latter account, pp. 780—782 treat of "Poisoned Arrows."

86. The Spider. (B I. 210, translated and entered.)

VIII. Personal History.

87. *Skábo's* Dreams of rain and their fulfilment.—When the rain has fallen, *Skábo* and his family store up water, and hunt springbok.—Removal to another water-pit, more springbok hunting, killing young porcupines, and digging out the anteater. (L II.—6. 625—633.)

88. *Skábo's* Capture and Journey to Cape Town are twice described by him. One of these accounts (L II.—1. 266—272, translated), the beginning of which is also given in another version (B II. 350, translated and entered), carries him only a part of the way; while the other narrates the whole journey down, as far as the Breakwater. (L II.—1. 242—250, translated.)

89. *Skábo's* journey in the railway train. (B II. 355—358, translated and entered.)

90. *Skábo's* visit to Dr. P. G. Stewart, to be vaccinated. (L II.—1. 275—277, translated.)

91. *Skábo* asks for thread. (L II.—12. 1171 and 1172, translated.)

92. *Skábo's* Dream of lions which talked, and also of his wife *Isakúnta-an*, who asked him why he had not yet returned to her.—This is followed by a description of his and *Isakúnta's* morning's work. (L II.—22. 1949—1964, translated.)—Another story explains how the lions talk as men, by putting their tails into their mouths. The sister of the narrator is said to have been thus addressed. This is told in the Katkop dialect by *Isakúnta* to *Skáni*. (L VI.—2. 4026—4033, not translated.)

93. *Skábo's* intended Return home.—He awaits the moon that he may return, and hear the Bushman stories. Here he works woman's work, while his comrades at home bear histories that travel; but he does not visit, as they do. The people down here do not talk his language; they visit their like, and are work-people who keep houses in order, and plant food. The Flat Bushmen visit and smoke at each other's houses, and listen to histories. On his return to Bushmanland, he intends to put his former house in order, and reassemble his children. He inherited his place, and brought his wife to it. (L II.—32. 2874—2925 rev., translated.)

94. The narrator's grandmother restored to life.—Related by *Isakúnta*. (L I.—2. 133, translated.)

95. An attack upon the narrator's master.—By *Isakúnta*. (B XVIII. 1685—1697.)

96. How a dog attacked the narrator.—By *Isakúnta*. (B XVIII. 1712—1724.)

IX. Customs and Superstitions.

97. Cutting off the top of the little finger, and piercing ears and nose. (L II.—2. 357—361.)

98. Stone-knives: in English only, after *Skáni*. (L IV.—1. 3481.)

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.—The beatings tell those who understand

[G. 54—75.]

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 waggon. 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. (L II.—28. 2531—2565, translated.)

[99a. Springbok will lead people to a lion. Their knowledge of distant things gained by their fine scent.—In the Katkop dialect, by *Diakodia*, from his parents. (L V.—9. 4619—4651, translated.)]

[99b. Death of the narrator's first wife, which was foretold by springbok and gemsbok.—By *Diakodia*. (L V.—9. 4653—4688, translated.) This is preceded by a note explaining the curious name of the son of a sorceress. (L V.—9. 4652 and 4651 rev., translated.)]

100. Superstition about Sneezing. (L II.—6. 634—653, translated.)

101. The Rain-maker is asked to milk a nice female Rain which is gentle, the rain-clouds being her hair. (L II.—24. 2213—2226, 25. 2227—2263, translated.)

102. Rain-making: told to *shibbo* by a Rain-maker who was his foster-father. (L II.—25. 2264—2319.)—An account of rain-making by means of dragging a water-animal over the land, in illustration of a Bushman painting copied by Mr. J. M. Orpen (*Cape Monthly Magazine* for July, 1874, frontispiece), was given, in the Katkop dialect, by *Diakodia*, who had it from his mother. (B XXVII. 2540—2608, the two first pages only translated.) The beginning of this was repeated by him (L V.—3. 4075—4085, translated), and two other accounts of rain-making were also given by him. (L V.—3. 4086—4121, translated.)

103. How an old woman asked a Chameleon for rain, and knew, from its way of looking, that rain would fall; as it indeed did that very night.—In the Katkop dialect, by *shisä*, who heard it from his mother *shä shä*. (L IV.—3. 3701—3737, translated.)—This is preceded by reasons for not killing the Chameleon, which came out of the sky. (L IV.—3. p. iv., translated.)

104. Bushman doings and prayers when Canopus and his grandmother Sirius come out. (L II.—37. 3348—3355, translated and entered.)

105. The Bushman Doctor or Sorcerer. (L II.—1. 273—275, translated.)—An account of these people was also given in the Katkop dialect by *Diakodia*. (L V.—3. 4122—4131), from whom we besides have two reports of cures performed upon himself. The first of these (L V.—3. 4132—4161, 4. 4162—4199, translated as far as p. 4183) includes a speech made by the sorceress; the second relates how she cured him when injured by a Kafir. (L V.—4. 4200—4230.)

[105a. Remarks upon sorcerers, their dress, etc. (in explanation of one of Mr. Stow's copies of Bushman paintings), by *Diakodia*. (L V.—10. 4744—4750, translated.)]

[105b. An old sorceress (a relative who befriended the narrator's family), her power of turning herself into a lioness, her pet springbok, etc.—By *Diakodia*. (L V.—10. 4707—4743, translated to p. 4717.)]

106. What a Maiden must eat and avoid. (L II.—28. 2520—2524.)—How a new Maiden is treated, has been told in the Katkop dialect, by *shäshä* (L VI.—2. 3997—4003, translated); who also narrates the use made by Bushman Maidens of a kind of red stone. (L VI.—1. 3970—3974, translated.)

[106a. What Maidens (and young men) must not say or do, to avoid the wrath of the Water.—By *Diakodia*. (L V.—6. 4377 rev.—4407 rev.)]

107. *Shä-shä*, a Bushman vegetable medicine, used also as a charm. (L II.—36. 3242—3261, translated, and as far as p. 3260 entered.)—How one man fights with another, having previously rubbed his own hands with *shä-shä*; and how he afterwards restores the man with whom he fought, by means of a fresh application of *shä-shä*. (L II.—36. 3262—3268, translated.)—The *shä-shä* in general use is not found upon the flats, but in the mountains near the Orange River, and in the mountains and rivers, generally speaking, throughout the country. When dug out by the Bushmen, they replant a part of it with a small piece of the root attached; and take the other roots in an old bag, hanging them up to dry opposite the house, etc. (L II.—36. 3269—3278, translated.)—The newly-brought *shä-shä* is feared by the women. (L II.—36. 3279—3286, translated.)

108. An ignorant man having gone to dig up *shä-shä*, is discovered speechless and motionless, sitting among serpents, by the hole where he had been digging. By a skilful application of *shä-shä*, the snakes are driven away, taking with them the scent which had injured the man, but leaving the other scent with the plant in the hole. The man is (also by *shä-shä*) restored to speech and motion. (L II.—36. 3287—3332, translated.)

109. Different Bushman Medicines; where found; and their uses.—Only the names of these medicines are given in Bushman, and the remarks respecting them in English, after *shisä*. (L IV.—1. 3425—3440.)—These specimens were found in the hat of a

Bushman sorcerer, and were kindly furnished for identification by Mr. J. Gibb.—*nkábo's* names for the same specimens, with his remarks (in English only), are in a separate paper of 7 folio pages, to which *nkábo's* notes have been also briefly added, in red ink.

110. Bushman poisons: their names given in Bushman, but the remarks respecting them in English only, after *nkábo's*. (L IV.—1. 3472—3480.)

111. The *Grillus Capensis*, or "Kritje," roasted and mixed with puffadder poison and so-called "boomgift."—In the Katkop dialect, by *nkábo's*. (L IV.—2. 3516—3519, translated.)

112. Death.—The place to which the Bushmen go after death.—The various ways of dying, and of being killed.—A man is accidentally wounded by another, when they were both hunting springbok. Dialogue, in which the wounded man begs them to speak gently, not angrily, to the one who shot him. Unfortunate shots are believed to be due to such causes as the children at home playing on a man's bed, etc., and are ascribed to the remissness of the wives.—The dying man's last speech to his wife, in which he gives her advice, etc.—The widow's lament, in which she says that she should like to cry herself to death; and does not want to eat food. Her mother-in-law comforts her.—After the burial of the deceased, his widow returns home to her father, where her brothers receive her very well. She relates her sorrow to her family, and expresses her intention not to marry again, for fear of meeting with a husband who had not the good qualities of the deceased. A general conversation ensues, ending in an almost interminable description of springbok hunting, etc. (L II.—12. 1173—1243, 13. 1244—1314, 14. 1315—1396, translated.)—Whilst the above story touchingly illustrates an old man's conception of a woman's faithful nature, and her husband's trustfulness and charity,—another tale, related in the Katkop dialect by *nkábo's*, shews a woman's idea of a man's stupidity and distrust of his wife. A man cut his wife open, because he believed that she had been greedy, and then discovering, with great distress, that she was with child, tried in vain to repair the harm he had done, by pinning her together with a stick, thinking that she would live. (L VI.—2. 4064—4070, translated.)

[112a. Some Bushman children advised by their parents to be self-reliant in seeking food, in order to prepare themselves for the loss of their natural protectors.—Related by *nkábo's*. (L V.—6. 4404—4411, and 4410 rev.—4413 rev.)]

X. Genealogies, Words and Sentences.

113. A good many genealogical notes and portions of Bushman family history have been taken down. (B II. 349, 359 rev., 360—362, 364, 365, 368—373, 376, of which pp. 349, 360—362, and 364 are translated and entered; B XXV. 2352, 2414 and 2416, translated and entered; L III.—1. 476—506; L IV.—1. 3452 and 3453; L VI.—1. 3895 and 3896.) From some of these materials, and from other sources, twelve genealogical diagrams (in oblong double folio) have been compiled, each giving all the known ancestors of one individual, frequently extending four, and sometimes five generations back. A copy of these diagrams has been forwarded to be laid before the Right Honourable the Secretary of State for the Colonies, by His Excellency Sir Henry Barkly, in illustration of some Bushman photographs.

114. All the descendants of *nkábo's* paternal grandfather have been enumerated, with short personal histories in English, in a separate genealogical paper of 32 folio pages, closely written. An Index to the names contained in this genealogical list has been begun, and enumerates about 250 names (on 27 folio pages), although it has as yet only gone as far as p. 10 of the genealogy.—Similar genealogical lists of the descendants of *nkábo's* father, and also of *nkábo's* (the latter by L), have been begun, but do not extend beyond a few pages.

115. List of Bushmen at the Breakwater, their Bushman and Dutch names, by L. (2 folio pages.)

116. Rough draught of map of part of the country inhabited by the Flat Bushmen. (Double folio.)

117. Names of Animals, mainly identified at the Museum (B II. 358 and 359, 366—368, XXV. 2341—2344, 2349 and 2350, translated and entered; L II.—2. 288—291, translated; further, by *nkábo's* (L I.—2. 184—188, translated); and lastly in the Katkop dialect, by *nkábo's* (B XXV. 2381—2384, or 2424—2428, translated and entered; L IV.—1. 3448—3451, translated).—In the same dialect are also some names of animals, explaining the Bushman pictures copied by Mr. Schunke. (B XXVII. 2619—2621.)

118. Names of nine birds, with their descriptions written down in English, from some birds' eggs, not yet scientifically identified. (L II.—1. 182 and 183.)

119. The Bushman names for six Moths, also their scientific names, kindly furnished by R. Trimen, Esq.—Notes on their habits and habitat, given in Bushman, have been briefly put down in English. (3 folio pages.)

120. Sentences and Words (B II. 350—353, 363, translated and entered; L II.—1. 196—201, 250 and 251, translated; L II.—4. 476—478 not translated, p. 500 translated); further by *phokétsa* (B I. 67—157, etc., translated and entered; L I.—1. 1—94, 97—114, 118; 2. 120—130, 134—137, all translated, and pp. 1—6 entered).

121. Words and Sentences in a dialect of the Acheveld (probably East of Calvinia), from Adam Kleinhardt. (B I. 1—66, translated, and entered into a separate English-Bushman Vocabulary of 48 folio pages.)

122. Words in the Katkop dialect, from *thánsa* (B XXV. 2355—2360, translated and entered), from *phokétsa* to *shén* (L VI.—1. 3882, 3895—3897), and from *Diakétsa* (L V.—6. 4434 and 4435, 8. 4615 rev., 9. 4653 rev., etc.).

123. Words in the dialect of Staumansfontein, in the Kareeberg. (B XXIV. 2261 translated; L II.—35. 3160—3164, translated.)

124. Words in a Kalihari dialect, from *Yárrusha*. (B IX. 899 rev. and 900 rev., translated and entered.)—The words and sentences in a Kalihari dialect (*tsáisa*), furnished by the Revd. J. G. Krölein (on 7 octavo pages), are entered into an exhaustive Concordance (65 folio pages).

125. Koranna-Hottentot Words, with their Bushman and English translations, from *thánsa*. (B XXV. 2365—2373, 2375—2413, translated and entered; L IV.—1. 3482—3484, translated.)

I must not omit to mention that, at an early period of our Bushman studies, we were very materially assisted, in properly distinguishing the clicks and other sounds, by the Revd. H. Tindall, Author of a Grammar and Vocabulary of the Namaqua Hottentot Language. I have also to acknowledge the kind assistance of the Revd. J. G. Krölein, translator of the New Testament into Nama Hottentot, and of Dr. Theophilus Hahn.

The scientific names of some of the stars known to the Bushmen have been kindly furnished by Mr. Maclear, Assistant Astronomer Royal; and those of a number of animals have been supplied by Mr. R. Trimen, F.L.S., Curator of the South African Museum.

A collection of Bushman poems and charms, for which we are indebted to Mr. J. Gibb,—and one of Bushman implements, given by Mr. E. J. Dunn, have been very useful in eliciting information bearing upon the habits and superstitions of the Bushmen.

Bushman drawings and paintings have kindly been copied for me by Mr. Walter R. Piers, and by Mr. C. H. Schunke. The latter, in the first instance, sent me a fine collection of copies of pictures scratched on rocks, in the country of my principal Bushman informants; and, latterly, he forwarded a still more important collection of copies of paintings, discovered above the narrow entrance of a formerly-inhabited cave, near the Kammanassie Waggon-drift, and also upon some rocks in Ezelsjagdsport. Among the paintings from the latter locality, is one already portrayed by Captain (now Sir James) Alexander. The subject of it (the watermaidens), was explained in a fine old legend to Mr. D. Ballot (who kindly copied it for Mr. Schunke), by a very old Bushman still surviving in those parts. These pictures have all been deposited in the Grey Library, as well as those copied by Mr. J. M. Orpen, and chromo-lithographed in the *Cape Monthly Magazine* for July, 1874. The latter pictures, kindly presented through the Hon'ble the Secretary for Native Affairs, are of especial interest, on account of their mythological bearings. It is to be regretted that the rain-strokes in one of them, were omitted in the chromo-lithograph.

[The magnificent collection of forty-two Bushman paintings, copied from rocks and caves in the districts of Cradock, Albert, Queen's Town, Kaffraria, etc., by Mr. W. G. Stow, F.G.S., accompanied by nineteen of his drawings of Bushman pictures clipped into rocks in Griqualand West, has been most generously sent by him to us for inspection, from the Diamond Fields, by the kind aid of Lieut.-Governor R. Southey, and Governor Sir Henry Barkly. They are of the greatest possible interest, and evince an infinitely higher taste, and a far greater artistic faculty, than our liveliest imagination could have anticipated, even after having heard several glowing descriptions of them from eyewitnesses. Their publication, which we hope and trust will be possible to Mr. Stow ere long, cannot but effect a radical change in the ideas generally entertained with regard to the Bushmen and their mental condition. An inspection of these pictures, and their explanation by Bushmen has only commenced; but it promises some valuable results, and throws light upon many things hitherto unintelligible.]

I should not have been able to pursue these researches, had it not been for special facilities afforded to me in their pursuit by the Colonial Government and its officers, especially Governors Sir P. E. Wodehouse and Sir H. Barkly, the late Lieut.-General Hay as Lieut.-Governor, Messrs. R. Southey (as Colonial Secretary, and Lieut.-Governor of Griqualand West), Ch. Brownlee (Secretary for Native Affairs), W. T. Hawthorne and J. Dallas, the Revd. G. H. R. Fisk, and others.

To all these gentlemen I offer my sincere thanks for the aid so kindly and willingly rendered to me.

The valuable assistance which I have derived from the collections made for me (indicated by the letter L), as well as from the practical knowledge of the language acquired by the collector, may in some degree be understood by those who notice how great a share of the texts noted in my analysis bear that initial.

To the Government and Parliament of this Colony my thanks are due for the substantial aid afforded me towards defraying the expenses of these researches.

BUSHMAN MATERIAL

COLLECTED.



L. O. LEYD.

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, by command of His Excellency the Governor.

LONDON: DAVID NUTT, 270, STRAND.

1889.

SHORT ACCOUNT

OF THE

BUSHMAN MATERIAL

COLLECTED



L. C. FLOYD

This book is the property of the University of Cape Town and is to be used only for the purpose of the study of the history and culture of the Bushman people.

UNIVERSITY OF CAPE TOWN

1905

CONTENTS.

	PAGE
Letter to the Honourable the Secretary for Native Affairs	1
General Report	3
Short account of further Bushman Material collected	5
A. Mythology, Fables, Legends, and Poetry, §§ 1—109.....	5
I. The Mantis, §§ 1—20	5
II. Moon, §§ 21—25	7
III. Stars, etc., §§ 26—35.....	8
IV. Animal Fables, §§ 36—47.....	8
V. Legends, §§ 48—75	9
VI. Poetry, §§ 76—109	11
B. History (Natural and Personal), §§ 110—275	13
VII. Animals and their Habits,—Adventures with them, and Hunting, §§ 110—165	13
VIII. Personal History, §§ 166—176	16
IX. Customs and Superstitions, §§ 177—253	17
X. Words and Sentences, etc., §§ 254—275	25
Acknowledgments	28

CONTENTS

Letter to the Honorable the Secretary for Native Affairs	1
(General Report)	2
Short account of the Bushman Material collected	3
As regards the following Tables, Figures, and Plates	4
I. The Map	5
II. Bones	6
III. Bones	7
IV. Bones	8
V. Bones	9
VI. Bones	10
VII. Bones	11
VIII. Bones	12
IX. Bones	13
X. Bones	14
XI. Bones	15
XII. Bones	16
XIII. Bones	17
XIV. Bones	18
XV. Bones	19
XVI. Bones	20
XVII. Bones	21
XVIII. Bones	22
XIX. Bones	23
XX. Bones	24
XXI. Bones	25
XXII. Bones	26
XXIII. Bones	27
XXIV. Bones	28
XXV. Bones	29
XXVI. Bones	30
XXVII. Bones	31
XXVIII. Bones	32
XXIX. Bones	33
XXX. Bones	34
XXXI. Bones	35
XXXII. Bones	36
XXXIII. Bones	37
XXXIV. Bones	38
XXXV. Bones	39
XXXVI. Bones	40
XXXVII. Bones	41
XXXVIII. Bones	42
XXXIX. Bones	43
XL. Bones	44
XLI. Bones	45
XLII. Bones	46
XLIII. Bones	47
XLIV. Bones	48
XLV. Bones	49
XLVI. Bones	50
XLVII. Bones	51
XLVIII. Bones	52
XLIX. Bones	53
L. Bones	54
LI. Bones	55
LII. Bones	56
LIII. Bones	57
LIV. Bones	58
LIV. Bones	59
LVI. Bones	60
LVI. Bones	61
LVI. Bones	62
LVI. Bones	63
LVI. Bones	64
LVI. Bones	65
LVI. Bones	66
LVI. Bones	67
LVI. Bones	68
LVI. Bones	69
LVI. Bones	70
LVI. Bones	71
LVI. Bones	72
LVI. Bones	73
LVI. Bones	74
LVI. Bones	75
LVI. Bones	76
LVI. Bones	77
LVI. Bones	78
LVI. Bones	79
LVI. Bones	80
LVI. Bones	81
LVI. Bones	82
LVI. Bones	83
LVI. Bones	84
LVI. Bones	85
LVI. Bones	86
LVI. Bones	87
LVI. Bones	88
LVI. Bones	89
LVI. Bones	90
LVI. Bones	91
LVI. Bones	92
LVI. Bones	93
LVI. Bones	94
LVI. Bones	95
LVI. Bones	96
LVI. Bones	97
LVI. Bones	98
LVI. Bones	99
LVI. Bones	100

CAPE OF GOOD HOPE.

Third Report concerning Bushman Researches.

LONDON, 8th May, 1889.

THE HONOURABLE THE SECRETARY FOR NATIVE AFFAIRS.

SIR,—After a long delay, caused by some years of overwork and many of ill-health which have followed it, I have herewith the honour to lay before you, for the information of His Excellency the Governor and the Colonial Legislature, a report concerning the progress of the Bushman Researches from 1875 to 1884, together with a brief outline of the material collected.

I have the honour to be,

Sir,

Your humble obedient Servant,

LUCY C. LLOYD.

THIRD REPORT CONCERNING BUSHMAN RESEARCHES, WITH A
SHORT ACCOUNT OF THE BUSHMAN NATIVE LITERATURE
COLLECTED.

1889.

When, in February, 1875, Dr. Bleek's last Report concerning the Bushman Researches was sent in, a Bushman, named Dfajkwain, from the Katkop Mountains, north of Calvinia, was with him, whom he hoped shortly to see joined by his former Bushman Teacher, Skabbo. During many months, the arrival of the latter, whom Mr. C. St. L. Devenish, of Van Wyk's Vlei, had kindly undertaken to send down when an opportunity for so doing should occur, was vainly looked for, at Mowbray; and, at the end of February, 1876, a letter from Mr. Devenish informed us that Skabbo had died on the 25th of the month previous. Dfajkwain, who had continued at Mowbray after the death of Dr. Bleek (which took place in August, 1875), giving great assistance in the Bushman work, and looking for the arrival of Skabbo, left us, for Calvinia, on the 7th of March, 1876; having long been anxious to visit some members of his family whose home was in that part of the country and to obtain news of his children. He promised to return, later, if spared to do so. After remaining for some little time at Calvinia, in the service of Dr. H. Meyer, he went into the country (with another Native) in order to visit a sister; leaving a portion of his wages in his master's care; and intending, after three weeks' absence, to return, *via* Calvinia, to Mowbray. He did not, however, return to Calvinia while Dr. Meyer remained there; and all the inquiries so kindly made regarding him in that neighbourhood by Dr. and Mrs. Meyer proved unsuccessful.

After the death of Skabbo, endeavors were made to obtain the assistance of other members of his family; but, although some of them manifested their kindly willingness to help us, misfortunes and delays occurred; and, in January, 1877, his widow, Kwabba-an, whose help had been especially desired in these researches, also died on Mr. Devenish's farm. Finally, through the kind and persevering exertions of Mr. F. P. Pett, then Civil Commissioner of Carnarvon, and the kindly-exerted influence of Mr. Devenish, a Bushman, named thanikass'o, son-in-law of Skabbo, left Van Wyk's Vlei, on his way to Mowbray, in April, 1877, accompanied by his wife, Sjobba-likein. After a long detention at Beaufort West, caused by the illness of the latter, in which they met with the greatest kindness from the Civil Commissioner, Mr. Garcia, she died there; and thanikass'o reached Mowbray, alone, on the 10th of January, 1878. He proved to be an excellent narrator of Bushman lore, and a thoroughly efficient helper; remaining with us until nearly the end of December, 1879; when, to our great regret, he returned to Bushmanland. On the earlier portion of his journey he was befriended by Mr. Innes, C.M.G., and by the Civil Commissioners of Beaufort West and Victoria West; and of his reaching Kenhardt, Mr. J. H. Scott, Border Magistrate, was so good as to write us word. Our loss of thanikass'o's services in these researches was caused by our inability to obtain for him at Mowbray the presence of his only surviving child; notwithstanding efforts made during nearly two years to this

end, in which we were most kindly assisted by Messrs. Herold and J. N. P. de Villiers, Civil Commissioners of Victoria West, and several other gentlemen. As, on account of the death of his wife on the journey down, thanikass'ō had arrived without any companion with whom he could converse in his own language, we endeavored while he was with us to obtain the presence of a small Bushman family from the Diamond Fields; of which Mr. J. M. Orpen had kindly written us word. Both Sir Charles Mills and His Excellency Colonel Lanyon most kindly exerted themselves to help us in this endeavor; but, through an error as to nationality (probably made by some one at the Fields insufficiently acquainted with the clicking languages), to which, according to information received from Colonel Lanyon, later, a statement made by the Natives themselves appears to have contributed,* a family of Hottentots arrived at Mowbray, on the 24th of January, 1879, instead of the Bushman family we had desired to obtain. As these Natives reached us in poor condition, and had lost one child on the journey down, it was not possible to return them at once, in order to obtain the Bushman family in their stead; and, later, the health of the mother rendered a further delay needful. They were, finally, on the 13th of January, 1880, sent up to Kimberley; and of their safe arrival and finding employment, Mr. Innes, C.M.G., was so good as to write us word. From the father, Piet Lynx, a Koranna Hottentot from the neighbourhood of Mamusa, some additions to the small amount as yet accessible in Koranna-Hottentot were taken down, as well as a few pieces of Native literature.

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 *iku*), 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 *juanni* 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 *huma* and *Da*. The latter was very young at the time of his arrival; and was believed by the elder boys to belong to a different tribe of *iku*. *huma* left us, for an employer found for him by Mr. George Stevens, on the 12th of December, 1881, and *Da* was replaced in Mr. Stevens' kind care on the 29th of March, 1884. The language spoken by these lads (the two elder of whom, coming from a distance of fifty miles or so apart, differed slightly, dialectically, from each other) proved unintelligible to thanikass'ō, as was his to them. They looked upon the Bushmen of the Cape Colony as being another kind of *iku*; and thanikass'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 *iku*. 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 *iku*, 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 power

* When questioned about this, Piet Lynx explained, that, such as he were styled "Bushman-Hottentots" in that part of the country.

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.

It was also rendered possible for me, through the kindness of Mr. and Mrs. Cornuth, and of Mrs. van Zyl, respectively, to collect, during several months of 1877, some information from a boy, and in May, 1878, from a young woman, of mixed descent, from the neighbourhood of Lake Ngami; who were said to speak the (so-called) "Bushman language" of that part of the country. To most of the words and sentences given by the young woman, the corresponding terms, in Hottentot, were kindly added by the Rev. J. G. Krölein.

Besides the informants already mentioned, material has been taken down from a good many other Native sources; including several Natives who were with us for short periods only.

In Bushman, since May, 1875, the collections made amount to about 4534 half-pages or columns (in 54 volumes quarto); about 1776 of which have been translated into English, mainly with the help of the narrators. Dr. Bleek had also made much progress in dividing and sorting the entries for his Bushman-English Dictionary; upon which sorting he was engaged during the last weeks of his life, and had, on the last night, nearly completed. In the language of the !kuni, about 1233 half-pages or columns (contained in 15 volumes quarto) have been written down; about 1103 of which are accompanied by translation into English. Besides this, 62 half-pages (in two volumes quarto) were collected for me; 56 of which are translated; and three were kindly furnished by Mr. Black, who had, while in the interior, acquired some knowledge of this language. The collections made from the two Natives from the neighbourhood of Lake Ngami number about 104 half-pages or columns (including 28 of Setshuana also collected from the boy), in two volumes quarto; almost the whole of which is accompanied by translation into English.

A short account of the Bushman material, collected since Dr. Bleek's last Report was in the course of being printed, is given below.

A. MYTHOLOGY, FABLES, LEGENDS, AND POETRY.

1. The Mantis.

1. The Mantis and his son-in-law *tkwámama* are both to be seen in the rainbow; the Mantis uppermost and *tkwámama* underneath.—Related by *thantkass'ō*. (L VIII.—7. 6600 rev. & 6601 rev., translated.)

2. The names of the wife, son, and daughter of the Mantis.—By *thantkass'ō*. (L VIII.—1. 6137 rev.)

3. The three children of the Mantis.—By *thantkass'ō*. (L VIII.—12. 7074 rev.—7076 rev., Note, translated.)

4. The Mantis (*ikaggen*) makes and brings up a young eland. *tkwámama*, who is informed of its existence by the *lelmeumon*, kills it, to the grief of *ikaggen*. The latter, having pierced the gall of the dead eland, takes an ostrich feather to wipe it from his eyes; which feather he then throws up into the sky, ordering it to become the moon. A description of porcupine hunting, in which the moonlight is of service, follows.—This story, which *thantkass'ō* had from his mother, *txibbi-an*, throws light upon one or two points which had remained somewhat obscure in the versions earlier collected. (L VIII.—6. 6505—6595½.)

5. The son of the Mantis is killed by the Baboons, and restored to life by his father.—This piece contains specimens of the manner in which the Bushman language is supposed to be spoken by baboons.—By than+kass'ō. (L VIII.—11. 6978—7014, 12. 7065—7094, partly translated.)

6. *ḡ-ḡ-ka-tti*, the Blue Crane, and the Girls of the early race.—By than+kass'ō. (L VIII.—20. 8526—8554, translated.)

7. The Frog, the Blue Crane, the Frog's husband, and the Beetle.—By than+kass'ō. (L VIII.—32. 8812—8820, partly translated.)

8. The Blue Crane, the two Lions, and the Mantis. In this story, the Blue Crane, while searching for the Frog's husband, is killed and eaten by the Lions, and restored to life by the Mantis.—By than+kass'ō. (L VIII.—32. 8794—8811, translated.)

9. The Mantis visits the abode of the Ticks, attempts to take some of their food, and is well beaten by them. He flies away, goes into the water, and returns home; where he is pitied and lectured by the Ichneumon.—By than+kass'ō. (L VIII.—3. 6236—6258, 6267—6269.) In a further account of the Mantis and the Ticks, given by the same narrator, the Mantis pays a visit to the houses of the Ticks, is worsted by them, and escapes. Having been counselled by *ḡwámma*, through the young Ichneumon, he goes again to the Ticks, gets the better of them, and brings their sheep home. (L VIII.—20. 7790—7811.) This is followed by an account, given by the same narrator, of the visit of *ḡkhwái-hemm* (the All-devourer) to the Mantis. The latter, by means of the Porcupine, invites *ḡkhwái-hemm* to visit him. He comes, and presently swallows *ḡwámma* and the Mantis. They are rescued by young *ḡwámma* and another child, who cut the monster open. (L VIII.—20. 7812—7816, 22. 7906—7956.)—*ḡkhwái-hemm* is stated, by than+kass'ō (on the information of his mother, *ḡábbi-á*), to be the father of the Porcupine. (L VIII.—10. 6934 rev., Note.)

10. The *ḡkwái-ḡkwái*, the Mantis, and the Children. The *ḡkwái-ḡkwái*, who was formerly a man, and is now a bird (in appearance somewhat resembling a "duiker"), comes, during the absence of their parents, to kill the children. They are defended by the Mantis, who causes the death of *ḡkwái-ḡkwái*.—By than+kass'ō. (L VIII.—3. 6304—6322, 4. 6323—6333.)—A note to the above story was also given by than+kass'ō. (L VIII.—18. 7596, 7597 and 7595 rev.)

11. *ḡwá-ḡmuntu*, whose grandchild is carried off by Elephants, and recovered by himself.—By than+kass'ō. (L VIII.—4. 6334—6413, 5. 6414—6455.)

12. The Mantis and *ḡwámma* go out visiting together. The Mantis involves himself in a quarrel with a young "Dasse" (*Hyrax* . . .), and stones fall upon him and *ḡwámma*. The latter, upon whom they lie loosely, is first rescued; while the Mantis owes his rescue to the entreaties of his wife, who prevails upon the people to take him out.—His teasing and troublesome ways are much blamed.—By than+kass'ō. (L VIII.—2. 6165—6193, and 6195.)

Another version of the story of the Crow Messengers (§ 40 in Dr. Bleek's "Brief Account of Bushman Folk-lore," Cape Town, 1875) appears, here, in connexion with the adventure related above; *ḡwámma* and his companion being, in this instance, those who were found by the successful bird (*Corvus scapularis*).—By than+kass'ō. (L VIII.—2. 6147—6157, partly translated.)

By the same narrator was also given the Rescue of *ḡwámma* and the Mantis, and their return home. The Blue Crane, who is the elder sister of *ḡkaggen*, pities his sad condition.—Specimens of the peculiar manner in which the Bushman language is spoken by the wife of *ḡkaggen*, and by the Ichneumon, respectively, are here given. (L VIII.—2. 6196—6231, 3. 6232—6236.)—A note regarding the *ḡkam-ḡkwé*, a member of the party which went to the rescue of *ḡwámma* and his companion, was also given by than+kass'ō. (L VIII.—2. 6195 rev. and 6196 rev.)

13. The Mantis and Koro-tuften. The Mantis learns from Koro-tuften how to obtain "Bushman-rice" (i.e. *larvae* of the ants) with ease; but, acting ungratefully towards his instructor, he soon loses his newly-acquired power.—By thanikass'o. (L VIII.—10. 6885—6939, partly translated.)—A note, by the same informant, states that Koro-tuften was formerly a man of the early race. (L VIII.—10. 6885 rev., translated.)

14. The above piece is followed by the account of a visit paid by ikwám-maia, with the young Ichneumon and the Mantis, to the abode of the "Löffelhund" (*Proteles*); where the Mantis again gets into trouble. (This misadventure is mentioned in § 8 of Dr. Bleek's "Second Report concerning Bushman Researches," already referred to.)—By thanikass'o. (L VIII.—10. 6939—6944, 11. 6945—6977, partly translated.)

15. ikú-tê-igáúá, who could enter fire unharmed, enables the Mantis to do the same. The ingratitude of the latter to his instructor again brings him into trouble; and his newly-acquired power deserts him.—By thanikass'o. (L VIII.—11. 7015—7031, 12. 7032—7064, partly translated.)

This adventure appears to have taken place later than that with Koro-tuften.—A note regarding ikú-tê-igáúá was also given by the same narrator. (L VIII.—2. 6230 rev.)

16. The Wildebeest, the Mice, the Quaggas, and the Mantis.—By thanikass'o. (L VIII.—30. 8651—8667, translated.)

17. The ikhâh (a lizard of the Genus *Agama*) and his daughter, the Mice, and the Mantis.—By thanikass'o. (L VIII.—30. 8671—8702, 31. 8703—8736.)

18. The Mantis, the valiant Striped Mouse [*Mus Pumilio* (Common Striped Field-Mouse of the Cape)], the other Mice, and the Beetle (.)—By thanikass'o. (L VIII.—17. 7542—7549, 18. 7550.)

19. The ikâin-ikâin, the Girls, and the Mantis.—By thanikass'o. (L VIII.—3. 6271—6277, 6279—6303.) An explanation of the cry of the ikâin-ikâin is also given by thanikass'o (L VIII.—3. 6301 rev.); and a short description of the ikâin-ikâin, as a bird existing in Bushmanland at the present day, is referred to (§ 137) under the heading of Natural History.

20. The Mantis; his affection for certain animals. His habit of turning himself into a Hare, in order to protect the Gensbok.—By thanikass'o. (L VIII.—23. 8036 rev.—8038 rev., Note, translated.)—By the same narrator was given an account of the doings of the Mantis when an Eland has been wounded.* (L VIII.—23. 8033—8039, translated.)—It was also stated by him that the Bushmen were formerly Springbok, and were changed into Bushmen by the Mantis. (L VIII.—4. 6365 rev.)—The Mantis is further said, by the Bushmen, to have given places their names.—By thanikass'o. (L VIII.—12. 7033 rev. and 7034 rev., Note, translated.)

II. Moon.

21. The Moon in search of his wife.—By thanikass'o. (L VIII.—28. 8443—8445, translated.)

22. A version of the Moon and Hare story (which treats of the Origin of Death), preceded by a prayer, addressed to the young Moon.—In the Katkop dialect, by Dfajkwain. (L V.—15. 5159—5168½, 16. 5169—5198, partly translated.)

23. The Moon is not to be laughed at.—By thanikass'o. (L VIII.—28. 8441—8443, 8446, translated.)

24. The Moon is not to be looked at, when game has been shot, for fear of evil consequences.—In the Katkop dialect, by Dfajkwain. (L V.—21. 5643—5654.)

* The protection afforded by the Mantis to the Eland is also alluded to by Dfajkwain, in "Rules to be observed when an Eland has been shot, etc." (See § 161.)

25. A certain white substance found upon a bush, formerly said to proceed from the Moon.—By than+kass'ō. (L VIII.—23. 8040 rev., Note, translated.)

III. Stars, Etc.

26. The Stars were formerly people.—Some details regarding their singing.—The opening of flowers from their buds compared with the former ways of the stars.—In the Katkop dialect, by Dfākwāin. (L V.—21. 5660—5668, partly translated, and 5661 rev.—5663 rev., Note.)

27. What the Stars say.—By than+kass'ō. (L VIII.—28. 8449—8452, translated.)

Bushman names for Stars.—Given by than+kass'ō. (L VIII.—32. 8826 rev., 8842 and 8843, 8841 rev. and 8842 rev., partly translated.)

28. The great star Igāunū, which, singing, named the stars. By the position of certain stars, named by Igāunū, the porcupine knows the time for returning home.—In the Katkop dialect, by Dfākwāin. (L V.—20. 5576—5580.) A note regarding the latter stars was given by than+kass'ō. (L VIII.—13. 7119 rev.)

29. A Girl being angry with her mother, because the latter asked her for a certain kind of food which she had put to roast in the fire, threw it, with the wood-ashes that were upon it, into the air. The food was changed into stars, and the ashes became the Milky Way.—By than+kass'ō. (L VIII.—10. 6879—6884.)

30. The Story of Ikó-gñuin-tára, wife of the "Dawn's-Heart" Star.—By than+kass'ō. (L VIII.—27. 8393—8432, translated.) In a note, in English, after the same narrator, the younger sister of Ikó-gñuin-tára is stated to belong to the early race (which preceded the Bushmen in their country). (L VIII.—6. 6546 rev., Note.)

31. The Two Lions, the Lizards, the Blue Crane, the Rhebok, and the Crow.—By than+kass'ō. (L VIII.—32. 8859—8878, 8848—8852, 19. 7643—7656, translated.)

32. The Young Woman of the early race whose breast was caught in a cleft of the rock. Her escape from the Two Lions.—By than+kass'ō. (L VIII.—32. 8821—8842, translated.)

33. The Old Man, the Little Hare, and the Lions.—Related by *giri-ssē. (L VII.—1. 6032—6040, partly translated.) A fragment of the above story was also related by *giri-ssē. (L VII.—1. 6031, translated.) Explanatory note in the Katkop dialect, by Dfākwāin. (L VII.—1. 6031 rev. and 6032 rev.)

34. The Son of the Wind.—By than+kass'ō. (L VIII.—8. 6687—6708, translated.)

35. *kágara and tháunu, who fought each other with lightning.—By than+kass'ō. (L VIII.—30. 8637—8648, translated.) Under the heading of Natural History (§ 128), reference is made to a bird called the *kágara.

IV. Animal Fables.

36. In former times, when animals were people, the Baboons were jealous of a young Quagga woman, who lived with them, on account of the notice attracted by her great size. For this reason, as well as for her fatness, they killed her; telling the other people that her flesh was that of a young gemsbok.—In the Katkop dialect, by Dfākwāin, who had it from his father xiättiū. (L V.—25. 5993—5997, translated.) The Punishment of the Baboon, which appears to be a continuation of the above fable, was narrated to Dfākwāin by an older female relation, named Ttyobboken káugn. (L V.—24. 5974—5991.) An explanatory note to the story of the Punishment of the

Baboon was also given by Dfākwāin, from information received from his mother, *thān-kass'ō*. (L V.—24. 5992, translated.)

37. The Man of the early race, whose head was of stone, the Lioness, and the Children.—By *thān-kass'ō*. (L VIII.—25. 8177—8197, translated.)

38. The Lioness and her adopted daughter, *Tsai-kuān-shūn*.—By *thān-kass'ō*. (L VIII.—24. 8084—8169, 8171 and 8172, 25. 8173—8176.)

39. The Lion, the Jackal, the *Chersina angulata*, and the Hyena.—By *thān-kass'ō*. (L VIII.—25. 8232—8251, translated.)

40. The Quagga, who was poisoned by her husband, *ikūnissikānōken*.—By *thān-kass'ō*. (L VIII.—29. 8603—8614, 30. 8615—8627, translated.)

41. The Rhinoceros and her daughter's suitors.—By *thān-kass'ō*. (L VIII.—5. 6456—6504, partly translated.)

42. The Anteater, the young Springbok, the Lynx, and the Partridge.—By *thān-kass'ō*. (L VIII.—29. 8561—8602, partly translated.)

43. The Vultures, their elder sister (who was a girl of the early race), and her husband.—By *thān-kass'ō*. (L VIII.—27. 8351—8373, translated.)

44. The *ikūn* (formerly a man of the early race, and now a little bird which is said to resemble the *Lanius Collaris*), the Ostrich, and the Lizard.—By *thān-kass'ō*. (L VIII.—30. 8668—8670, translated.)

45. The Ostrich who ran away with *thān-kass'ō* (.) and gave him as a husband to her daughter.—By *thān-kass'ō*. (L VIII.—30. 8628—8636, translated.)

46. The *ikūn* (a Lizard of the Genus *Agama*) who would not listen to the advice of his wife, and was carried off by a lion.—By *thān-kass'ō*. (L VIII.—18. 7626—7638, 20. 7728—7745.)

47. The Mason Wasp (? genus *Lyrops*) who shot his wife for making a personal remark.—By *thān-kass'ō*. (L VIII.—12. 7098—7103, translated.)

V. Legends.

48. The Wind was formerly a man, but is now a bird, and lives in the mountain.—By *thān-kass'ō*. (L VIII.—8. 6709—6713, translated, and 6694 rev., Note.)—The Wind thought to be seen, in the form of a bird, by the brother-in-law of the narrator when a child.—By *thān-kass'ō*. (L VIII.—8. 6713—6724, translated.)

49. A young woman of the early race is carried off by the Rain in the form of a bull.—By *thān-kass'ō*. (L VIII.—16. 7434—7448, partly translated.)

50. The Rain, in the form of an Eland, shot by one of the early race of people (which preceded the Bushmen in their country). The disasters which followed.—By *thān-kass'ō*. (L VIII.—16. 7461 and 7462, 17. 7463—7472.)

51. The Girl (of the early race) who killed the Children of the Rain; bringing, thereby, severe punishment upon herself and those who lived with her.—By *thān-kass'ō*. (L VIII.—17. 7473—7519.)

52. The Maiden who would not listen to her parents, and was punished, together with those around her, by the angry Rain.—In the Katkop dialect, by Dfākwāin. (L V.—20. 5612—5617, translated.)

53. The disobedient Maiden who was taken up in a whirlwind, by the agency of the angry Rain, and became a great snake.—In the Katkop dialect, by Dfākwāin. (L V.—13. 4981—5022, partly translated.)

54. The young man (of the early race) who was changed into a porcupine. He is said to be the brother of the girl in the preceding legend.—Remarks regarding the porcupine follow.—In the Katkop dialect, by Dfākwāin. (L V.—13. 5023—5039, partly translated, and 14. 5040—5054.)

55. The man (belonging to the early race) who ordered his wife to cut off his ears.—By *thān-kass'ō*. (L VIII.—12. 7095—7097, translated.)

56. The two brothers, of the early race, who collected ostrich eggs, and

were chased by Koranna-Hottentots.—By thanthkass'ō. (L VIII.—28. 8486—8506, translated.)

57. The youth of the early race, who saved the lives of the people at home by warning them of the approach of a Koranna war party.—By thanthkass'ō. (L VIII.—25. 8251—8261, 26. 8262—8268, translated.)

58. Ikaññā, who warned the people in vain of the approach of a Koranna war party, and was the only one who escaped.—By thanthkass'ō. (L VIII.—26. 8269—8285, translated.)

59. The young man who was changed into a stone, while playing upon a musical instrument, by being looked at by a new maiden.—In the Katkop dialect, by Dfākwāin. (L V.—20. 5581—5591.)—A note, in English, after Dfākwāin, describes the place where the above-mentioned stone is to be seen. (L V.—20. 5580 rev.)

60. A young man of the early race is put, by the children, in their play, into the skin of a small, mouse-like animal. He becomes a lion, and kills his sister-in-law.—By thanthkass'ō. (L VIII.—17. 7527—7541.)

61. The new maiden who ate the marrow out of the thigh-bone of the ostrich.—In the Katkop dialect, by Dfākwāin. (L V.—18. 5406—5418, partly translated.)

62. The Girl who made Locusts, by throwing into the air the skin or peel of the *ikūssē* (.).—By thanthkass'ō. (L VIII.—7. 6622—6624.)

63. How the game became wild, through the doings of *ikomun ta hā*.—In the Katkop dialect, by Dfākwāin. (L V.—19. 5457—5477.)

64. Before the Bushmen existed, the Baboons were men; and the Quagga also was a person. They are said still to resemble human beings in a portion of their internal structure.—In the Katkop dialect, by Dfākwāin. (L V.—23. 5881—5884, 5881 rev. and 5882 rev., partly translated.)—By thanthkass'ō, it was stated that the wild beasts were formerly men. (L VIII.—18. 7593 rev., Note.)

65. The Igwiten (*Canis variegatoidea*), who belonged to the early race, and gave his wife lean pigs to eat, keeping the fat ones for himself.—By thanthkass'ō. (L VIII.—25. 8216—8231.)

66. A Koranna Commando destroyed, with its own weapons, by means of the *huā* (*Otocorys Lalandi*), in the days when he was a man of the early race.—By thanthkass'ō. (L VIII.—18. 7593—7595, 7602—7607.)

67. The Ratel (*Mellivora*), and the Girls of the early race.—By thanthkass'ō. (L VIII.—23. 8041—8053, partly translated.)

68. The *ikō'ā* (*Zorilla striata*) who, in the days when he was a man belonging to the early race of people, made himself small, by cutting off his own flesh when in want of food.—By thanthkass'ō. (L VIII.—13. 7158—7205.) In this story there is a great deal of repetition.

69. Igwai, who belonged to the early race, and killed his sister-in-law.—By thanthkass'ō. (L VIII.—25. 8198—8211.) A description of the dress of Igwai was given by the same informant. (L VIII.—25. 8211 and 8212, translated.)

70. The *tnērru* (.). This bird was formerly a woman, and married a man of the early race. His thoughtless conduct caused her to leave him and return to her mother's house.—By thanthkass'ō. (L VIII.—28. 8507—8525, translated.) A description of the *tnērru* was also given by thanthkass'ō. (L VIII.—28. 8525 and 8525 rev., translated.)

71. The *ikhāū* (a lizard of the Genus *Agama*) who, when still a man belonging to the early race, brought home his own flesh as food.—By thanthkass'ō. (L VIII.—12. 7114—7118, translated, 13. 7119—7156.)

72. The death of the *ikhāū* (a lizard of the Genus *Agama*).—By thanthkass'ō. (L VIII.—14. 7206—7209, translated.)—Some explanatory remarks by the narrator follow. (L VIII.—14. 7210—7213, translated.)

87. The song of the Quagga's Children, § 40.—Given by thañtkass'ō.
(L VIII.—30. 8615, 8616 and 8617, translated.)
88. The song of the Rhinoceros Mother, § 41.—Given by thañtkass'ō.
(L VIII.—22. 7957 and 7958.)—A still shorter version was given by the same informant. (L VIII.—5. 6478.)
89. The song sung by the younger Daughter of the Rhinoceros, § 41.—
Given by thañtkass'ō. (L VIII.—5. 6464, 6469, 6472.)
90. The Antenter's song, § 42.—Given by thañtkass'ō. (L VIII.—29. 8576.)
91. The song of the "Knorhaan Brandkop" (*Otis afra*, Lin.).—Given by thañtkass'ō. (L VIII.—1. 6138 rev., translated.)
92. The song of the Ostrich as she carried off *thainyatara*, § 45.—
Given by thañtkass'ō. (L VIII.—30. 8632, 8633, 8634, and 8635, translated.)
93. The song of the Youth of the early race who warned the people at home of the approach of a Koranna war party, § 57.—Given by thañtkass'ō.
(L VIII.—25. 8260 and 8261.)
94. The song of the *Ngā* (*Otocyon Lalandi*), § 66.—Given by thañtkass'ō.
(L VIII.—18. 7593, 7594, 7595, 7602, 7603.) A curious call (made while quickly agitating the tongue of the performer), repeated at different musical intervals, alternates with the words in this song.
95. The song of the *Ikqā* (*Zorilla striata*), § 68.—Given by thañtkass'ō.
(L VIII.—13. 7159, 7161 and 7162, 7164, 7167, 7170, 7173, 7176, 7179, 7182, 7185 and 7186, 7188 and 7189, 7191 and 7192, 7195, 7199, 7203.)
96. The song of the *therru*, § 70.—Given by thañtkass'ō. (L VIII.—28. 8516, 8517, translated.)
97. The song of the Lizard's little son, § 71.—Given by thañtkass'ō.
(L VIII.—13. 7144, 7156—7158.)
98. The songs of the *khāli* (a lizard of the Genus *Agama*).—Given by thañtkass'ō. (L VIII.—3. 6259 rev., untranslated; 14. [§ 72] 7206, 7207, and 7206 rev., translated.)
99. The songs of *ikukentūnu* (Larva of *Aloa*), § 74.—Given by thañtkass'ō. (L VIII.—15. 7311 and 7312, 7316—7318, 7319—7321, 7324 and 7325, 7332—7334, 7343 and 7344, 7355—7358, partly translated.)
100. The song of the *ndituru* [*Cleonus glaciatus* (?)], § 75.—Given by thañtkass'ō. (L VIII.—9. 6786 and 6787.)
101. The song of the Springbok Mothers, § 42.—Given by thañtkass'ō.
(L VIII.—29. 8560 rev., translated.)
102. The song of the elder Lion-Slayer, § 150.—Given by thañtkass'ō.
(L VIII.—18. 7568 and 7569, 7573.)
103. The song of the younger Lion-Slayer's children, § 150.—Given by thañtkass'ō. (L VIII.—18. 7573 and 7574.)
104. The song of the Girl who became a Baboon's wife, § 149.—Given by thañtkass'ō. (L VIII.—18. 7619.)
105. The song of the Baboon who married a Girl of the early race, § 149.—
Given by thañtkass'ō. (L VIII.—18. 7611, 7613, 7615, 7616, 7617.)
106. The song of *thakābo*, after the loss of his tobacco pouch, § 170.—
Given by thañtkass'ō. (L VIII.—1. 6137 rev., translated.)
107. The song sung by Bushmen to the *Phyllomorpha paradoxa*, or "Withered-Leaf" Insect, § 196.—Given by thañtkass'ō. (L VIII.—9. 6776, 6777.)
108. The "Broken String." Sung by *xāli-ttiā*.—In the Katkop dialect, by *Dhākwāin*. (L V.—15. 5101—5103, translated.)
109. The song of *thūmumakuiten*, § 242.—Given by thañtkass'ō.
(L VIII.—29. 8555, 8556, 8557, 8558, translated.)

B. HISTORY (NATURAL AND PERSONAL).

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

110. Baboons.—Their usual long life and good health.—In the Katkop dialect, by Dījkwāin. (L V.—24. 5967—5973.)
111. The nests of some Mice.—Described by thantkass'ō. (L VIII.—12. 7039 rev. and 7040 rev., Note, translated.)
112. The dwelling of the Porcupine.—By thantkass'ō. (L VIII.—16. 7428—7431.)—The *ikuārri*, found in Bushmanland, and eaten by the Porcupine, is also mentioned by the same informant. (L VIII.—8. 6687 rev., Note, translated.)
113. The different dispositions of the Lion and Lioness.—In the Katkop dialect, by Dījkwāin. (L V.—12. 4960 rev. and 4961 rev., Note, translated.)
114. The real name of the Lion should not be spoken by children.—By thantkass'ō. (L VIII.—23. 8075 rev. and 8076 rev., 8078 rev., translated.)
115. The method of hunting pursued by the Leopard.—In the Katkop dialect, by Dījkwāin. (L V.—21. 5638 rev., Note.)
116. A description of the habits of the "Hunting Leopard," given, in the Katkop dialect, by Dījkwāin, in the course of an explanation of No. 1. of Mr. G. W. Stow's collection of copies of Bushman paintings. (L V.—21. 5629—5642.)
117. The intelligence and timidity of the Jackal cause great amusement to the Bushmen.—By thantkass'ō. (L VIII.—14. 7229 rev. and 7230 rev., Note, translated.)
118. The food of the *ikū* (. . .).—By thantkass'ō. (L VIII.—28. 8494 rev., Note.)
119. The drinking and feeding of Cattle.—By thantkass'ō. (L VIII.—1. 6058—6060, translated.)
120. Concerning the horns of various Antelopes, etc.—By thantkass'ō. (L VIII.—22. 7992 rev. and 7993 rev., Note, translated.)
121. Doings of the Springbok.—By thantkass'ō. (L VIII.—14. 7249—7255, translated.)—Springbok, a habit of the, described by the same informant. (L VIII.—25. 8236 rev., Note, translated.)—The manner in which the Springbok mothers call to their little ones, and are answered by them, was also described by thantkass'ō. (L VIII.—14. 7236—7240, translated.)—From the same source are two short descriptions of the mode of growth of the horns of the male Springbok. (L VIII.—10. 6892 rev. and 6893 rev., Note, and 14. 7250 rev., Note, the last only being translated.)—The names and positions of different bones in the Springbok were likewise given by the same informant. (L VIII.—14. 7266 rev.—7268 rev., Note, partly translated.)
122. The Steenbok's care of her offspring.—By thantkass'ō. (L VIII.—22. 7960 and 7961, translated.)
123. Other names for the Eland, the Hartbeest, the Antelope, and the Ostrich.—By thantkass'ō. (L VIII.—27. 8433, 8435, and 8432 rev., translated.)
124. Another name for the Quagga, with its explanation.—In the Katkop dialect, by Dījkwāin. (L V.—25. 5994 rev. and 5995 rev., Note, translated.)—A resemblance between the Bushmen and the Quagga was also mentioned by Dījkwāin. (L V.—25. 5994 rev., Note, translated.)
125. Another Bushman name for the Secretary Bird.—By thantkass'ō. (L VIII.—2. 6146, translated.)

126. The cry of the Owl.—By thañtkass'ō. (L VIII.—7. 6622, translated.)

127. The *ikā kǎu* (*Saxicola Castor*), a little bird, found in Bushmanland, said to jeer at the wild cat, when it sees the latter lying asleep.—By thañtkass'ō. (L VIII.—1. 6085, 6084 rev. and 6085 rev., translated.)

128. The call of the Kǎru *ikāitau* (*Lanius Collaris*).—Given by thañtkass'ō. (L VIII.—23. 8072.)—A bird, called by the Bushmen *ikāgara*, and said to resemble the Kǎru *ikāitau*, was also mentioned by the same informant.—In English, after thañtkass'ō. (L VIII.—21. Inside cover in front.)

129. The *ikōroken-ikōroken* (*Telophonus* . . .): a description of this bird, in English, after Dǎikwain. (L V.—24. 5988 rev., Note.)

130. The *Kwǎkura* (*Otis afra*, Lin.).—By thañtkass'ō. (L VIII.—1. 6139 and 6140, translated.)

131. The *ikuērre-ikuērre* (*Tinnunculus rapicoloides*).—By thañtkass'ō. (L VIII.—7. 6596—6600, translated.)

132. The *ikuerriinā* (. . .). This bird is said, by the Bushmen, to be closely connected with the rain.—By thañtkass'ō. (L VIII.—20. 7763 and 7762 rev., Note.)

133. The *ikēri* (. . .). Information regarding this bird, said to eat locusts, was given by thañtkass'ō. (L VIII.—10. 6858—6860, translated, and 20. 7764—7767.) A note in English, after thañtkass'ō, also refers to it. (L VIII.—7. 6672 rev.)

134. The *thārriiten* (. . .). This bird, which is stated to resemble in size the *lyāgen* (*Corvus scapularis*), is said to eat locusts, and flesh.—In English, after thañtkass'ō. (L VIII.—15. 7310 rev., Note.)

135. The *ikābbi* (. . .). This bird, not yet identified, is used for food by the Bushmen.—By thañtkass'ō; also in English after the same informant. (L VIII.—1. 6085, 6084 rev., the Bushman being translated.)

136. A short description of the *Kōro-tuften* (. . .) was given by thañtkass'ō. (L VIII.—10. 6884 rev., Note, translated.)

137. The *ikāin-ikāin*, a description of, in English, after Dǎikwain. (L V.—23. 5870 rev., Note.)

138. The *ikāinyatara* (. . .), in English, after thañtkass'ō. (L VIII.—16. 7387 rev., Note.)

139. The *ikliten-ikliten* (. . .), a bird which eats "Bushman rice."—By thañtkass'ō. (L VIII.—11. 7009 rev., Note, translated.)

140. *Tū-tūtten* (. . .). The nests of these very small birds are described by thañtkass'ō. (L VIII.—25. 8213—8215, translated.)

141. A particular name used to denote an Ostrich which has very young ones.—By thañtkass'ō. (L VIII.—10. 6859 rev., Note, translated.) A name used by the Bushmen for an ostrich egg found by itself, was given by the same informant. (L VIII.—2. 6143 rev. and 6144 rev.)

142. The "Water Tortoise."—By thañtkass'ō. (L VIII.—1. 6077, translated.)

143. The *igāunū* (. . .).—In the Katkop dialect, by Dǎikwain. (L V.—21. 5670—5679.)

144. The *ikūenūūnu* [Larva of *Aloa*, a genus of *Arctiidae* (Tiger Moths)].—Briefly mentioned by thañtkass'ō (L VIII.—1. 6074 rev., Note, translated), and, later, more fully described by the same informant. (L VIII.—15. 7312 rev.—7315 rev., translated.)

145. Locusts.—By thañtkass'ō. (L VIII.—31. 8744—8754.)—The *ikābba-ikāi* (*Aceridium ruficornae*, Burmeister).—In English, after thañtkass'ō. (L VIII.—7. 6599 rev., Note.)—The *juā* (sort of *Aceridium*).—By thañtkass'ō. (L VIII.—8. 6688 rev., Note, translated.)

146. The *ikhoā ka ikēri-ssik'āū* (*Scolopendra*).—By thañtkass'ō. (L VIII.—1. 6074—6077, translated.)

147. The adventure of ikhūi-ā with a family of Baboons.—By thañkass'ō. (L V.—23. 5890—5901.)

148. The Baboons, and ñgābbiten-ñgābbiten. His narrow escape from them.—In the Katkop dialect, by Dñākwāin. (L V.—24. 5930—5947.)

149. The girl who became a Baboon's wife.—By thañkass'ō. (L VIII.—18. 7608—7625.)

150. The men who armed themselves with bones and hunted Lions.—By thañkass'ō. (L VIII.—18. 7551—7572.) Further details, by the same narrator. (L VIII.—18. 7573—7588.)

151. The Bushman who sought shelter in a cave from the rain, and found a Lion there before him.—In the Katkop dialect, by Dñākwāin. (L V.—12. 4890—4926, partly translated.)

152. The adventure which káuū-ddōro had with a Lion; preceded by an account of the Bushmen's fear of this animal.—By thañkass'ō. (L VIII.—20. 7767 rev.—7773 rev., 7774—7785.) The scene of káuū-ddōro's adventure, described by the narrator. (L VIII.—20. 7786—7789.)

153. ðāu-xu, an old Bushman, who died from the bites of a Lion.—In English, after Dñākwāin. (L V.—23. 5856 rev., Note.)

154. ñyāōbbeten, who was killed by a Lion, and carried to some water; afterwards called by her name.—By thañkass'ō. (L VIII.—14. 7218—7220, and 7215 rev., Note, translated.)

155. ñākāraken, killed by a Lion, and carried by him to a grove which still bears her name.—By thañkass'ō. (L VIII.—15. 7364—7375.)

156. ā-kkuūm (sister of Dñākwāin) warned of danger, while on her way from the place now called Kenhardt, by the ways of an owl, and afterwards followed by a Lion.—In the Katkop dialect, by Dñākwāin. (L V.—11. 4869—4889, partly translated.)

157. Adventure of a Bushman girl, named Tai-teheñ (first cousin to the narrator), with a Lioness which had young cubs.—In the Katkop dialect, by Dñākwāin. (L V.—12. 4927—4980.)

158. The fatal adventure of kkwāikwā and his companion with a Leopard.—Advice concerning Leopard-hunting follows.—In the Katkop dialect, by Dñākwāin. (L V.—18. 5419—5444, partly translated.)

159. A certain Bushman, while hunting a Gembok, managed to step among his own arrows, and was wounded by a poisoned one, from the effects of which he died.—By thañkass'ō. (L VIII.—31. 8775—8788.)—A little information regarding some of the relatives of this unfortunate man was added by the narrator. (L VIII.—31. 8774 rev., Note.)

160. ðēn and the Steenbok (*Antelope Tragulus*).—By thañkass'ō. (L VIII.—22. 7959 and 7960, translated.)

161. Hunting:—Favorable and unfavorable omens in Hunting.—Certain things to be avoided when game has been wounded.—In the Katkop dialect, by Dñākwāin. (L V.—16. 5206—5260, 17. 5261—5300.)—Further observances; related by the same informant. (L V.—21. 5680—5697.)—Ditto (ñāūna-ssē); by the same. (L V.—17. 5301—5316, partly translated, and 5345 rev.—5348 rev., Note.)—Information concerning the observance of ñāūna-ssē, particularly with regard to the treatment of bones, etc., was also given by thañkass'ō. (L VIII.—14. 7257 rev., 7260—7275, translated.) ñkābbō's different treatment of bones was mentioned by the same informant. (L VIII.—14. 7271 rev. and 7277, Note, translated.)—It was further stated, by Dñākwāin, that, the Bushmen do not allow their shadow to fall upon game which lies dying. (L V.—18. 5359 rev.—5361 rev.)—Rules to be observed when an Eland has been shot, etc.—In the Katkop dialect, by Dñākwāin. (L V.—17. 5317—5353, 18. 5354—5363.)—Further observances; related by the same informant. (L V.—18. 5364—5373.)

The above-mentioned material is here placed under the head of Hunting, as it relates to it; although it might perhaps be more properly classed among

Customs and Superstitions.—It should also be remarked, that, the first account, given by than+kass'ō, of the treatment of bones is particularly curious; and may also possibly prove interesting to the student of early remains in Europe.

162. A Baboon, when hit by an arrow, is said to draw it out, and prepare to shoot back at the assailant. A means of averting this, recommended, by the elder men, to the narrator.—In the Katkop dialect, by Dūkwāin. (L V.—24. 5917—5924.)

163. Porcupine Hunting, &c.—By than+kass'ō. (L VIII.—16. 7376—7400, translated.)—The treatment of the quills, stomach, and entrails of the Porcupine, described by the same informant. (L VIII.—16. 7431—7433.)—The division of the flesh of the Porcupine (L VIII.—16. 7409—7417), and the treatment of its bones (L VIII.—16. 7402—7405) were further described by him.

164. Springbok Hunting, which succeeds the breaking up of the rain.—By than+kass'ō. (L VIII.—7. 6602—6605, 6607—6621, translated.) This piece is preceded by mention of a second name by which the rainbow is known to the Bushmen.—Wind, weather, and Springbok Hunting; by the same informant. (L VIII.—14. 7221—7235, translated.)—Springbok Hunting; by the same. (L VIII.—14. 7254 rev., 7255 rev., 7256—7259, Note, translated.)—Some doings of the Springbok and Springbok Hunting; by the same. (L VIII.—14. 7241—7249, translated.)—Tactics in Springbok Hunting; by the same. (L VIII.—23. 8067—8072, translated.)—Calling to the wounded Springbok, etc.; by the same. (L VIII.—26. 8286—8289, translated.)—A little child to be sent to a place where a crow (*Corvus scapularis*) sits, in order to discover whether a springbok, shot by one of his elders, lies there.—Also by than+kass'ō. (L VIII.—2. 6157—6164.)—A white Springbok not to be killed.—By the same informant. (L VIII.—22. 7994, translated.)—After the death of a companion, the Bushmen are wont to be unsuccessful in Springbok Hunting. Certain remedial measures resorted to.—Given by the same informant. (L VIII.—14. 7281—7286, translated.)

165. Locust Hunting, etc.—By than+kass'ō. (L VIII.—10. 6860—6878, partly translated.) A long discourse upon Locust Hunting, Locusts, etc., was also given by the same informant. (L VIII.—7. 6624—6686, 6623 rev.—6627 rev.)

VIII. Personal History.

166. How than+kass'ō's pet leveret was killed. (L VIII.—14. V rev.—7213 rev., 7214, translated.)

167. The occasion upon which the story of "The Girl who killed the Children of the Rain" (§ 51) was related to than+kass'ō. (L VIII.—17. 7520 and 7521, translated.)

168. The objection of than+kass'ō's grandfather to have the springbok disturbed, by other hunters, where he lived. (L VIII.—31. 8765—8769, translated.)

169. The drought which caused than+kass'ō's grandparents to starve. (L VIII.—17. 7522—7526.)—The death of their son, Kkufri-tū, from a different cause. (L VIII.—11. 6978 rev. and 6979 rev., Note.)

170. The loss of Kkábbo's tobacco pouch.—Related by than+kass'ō. (L VIII.—1. 6138, translated.)

171. Igi-ah and her employers.—Related by than+kass'ō. (L VIII.—19. 7657—7670, partly translated.)

172. The Flood at Victoria West.—By than+kass'ō, whose wife was present. (L VIII.—23. 8011—8017, translated.)

173. than+kass'ō's account of the return of His Excellency Sir Bartle Frere to Cape Town. (L VIII.—28. 8474—8485, translated.)

174. thanhkass'õ's Dream of a gang of prisoners. (L VIII.—23. 8080 rev. and 8081 rev., translated.)

175. The narrator was playing upon a musical instrument, one night when it rained and lightened, and did not desist when asked by his mother to do so. A violent storm came on, and a stone in front of the hut was shivered to pieces.—In the Katkop dialect, by Dñikwāin. (L V.—20. 5623, 5625—5628, 22. 5720—5727, partly translated.)

176. The departure from Calvinia of Dñikwāin and "Jan Plat."—Related by the latter. (L VII.—1. 6046d and 6046e, translated.)—Further information in English, after the same narrator. (L VII.—1. 6046e rev., Notes.)

IX. Customs and Superstitions.

177. Cutting off the top of the little finger.—A little information upon this subject was obtained from an old Bushman woman, who stated that it is done by a reed, before a child sucks at all; and is thought to make children live to grow up.—Partly in Bushman by and partly in English after hākən-an. (L XXI. 10404 and 10403 rev., the Bushman being translated.)

178. Huts made by the Bushman women.—The shelter for them made by the men.—By thanhkass'õ. (L VIII.—12. 7111 rev. and 7112 rev., Note, translated.)

179. Making fire with two pieces of stick.—By thanhkass'õ. (L VIII.—28. 8471 and 8472, translated.)

180. The manner of carrying firewood.—By thanhkass'õ. (L VIII.—15. 7360 rev. and 7361 rev., Note.)—The different methods in which things are carried by men and by women.—By the same informant. (L VIII.—16. 7396 rev., Note, translated.)

181. The preparation of tinder.—In the Katkop dialect, by Dñikwāin. (L V.—10. 4761 rev.—4764 rev., Note, translated.)—Tinder-making.—By thanhkass'õ. (L VIII.—28. 8472 and 8473, translated.)

182. The making of Clay Pots.—By thanhkass'õ. (L VIII.—23. 8054—8067, translated.)—Fragments of Pottery.—By the same. (L VIII.—27. 8436 and 8437, translated.)

183. Stone-knives.—By thanhkass'õ. (L VIII.—27. 8434, translated.)—Reed and stone used for cutting purposes.—By the same. (L VIII.—26. 8313 and 8314, translated.)—The power of cutting possessed by a reed and by quartz.—By the same. (L VIII.—21. 7826 rev. and 7827 rev., Note, translated.)

184. The kkhū, or Bushman soup spoon. This is a brush of native manufacture, the stem of which is also used to scratch the fire together.—By thanhkass'õ. (L VIII.—1. 6083 and 6084, translated.)

185. The fū, or shaped rib-bone, used by Bushmen in eating certain food.—By thanhkass'õ. (L VIII.—1. 6082, translated.)

186. Mat sieves said to be generally made by the Bushmen; but, skin sieves by the Grass Bushmen and the Koranna-Hottentots.—In English, after Dñikwāin. (L V.—25. VI Note.)—Sieves supposed also to be used by the early race.—By thanhkass'õ. (L VIII.—27. 8391 and 8392, translated.)

187. The digging-sticks used by men are not weighted with stones.—By thanhkass'õ. (L VIII.—23. 8083 rev., Note, translated.)

188. Bone needle, made from bone in fore leg of springbok.—In the Katkop dialect, by Dñikwāin. (L V.—10. 4765 rev., translated.)

189. The mode of preparation of the mǎbble (. . .), made from the tail hair of various animals.—By thanhkass'õ. (L VIII.—11. 7005 rev.—7007 rev.)

190. The Bushman drum, and dancing-rattles. Mode of preparation of the latter, by the women.—By thanhkass'õ. (L VIII.—1. 6127—6137.)

191. The employment of the *lgōñ-igōñ*,* followed by the account of a Bushman dance, in which the men dance, one woman beats the drum, and the rest of the women sit, clapping their hands for the dancers.—By thanthass'ō. (L VIII.—1. 6108—6127.)

192. A certain Bushman dance, or game, called *khū*, in which the women clapped their hands, for the men, while the latter nodded their heads.—By thanthass'ō. (L VIII.—27. 8414 rev., Note, translated.)—The *khū* is mentioned in the Story of *khō-ginūn-tāra*, wife of the Dawn's-Heart Star; and was also described, by two of the elder women, to the informant; who had himself not witnessed it.

193. *Squken*.—A game played among the Bushmen, in which both sexes appear to take part.—By thanthass'ō. (L VIII.—26. 8335—8350.)

194. *†gēbbi-ggū*.—This evidently favorite amusement among the Bushmen seems to take place at night. A woman, well-versed in the various kinds of *†gēbbi-ggū*, leads the song, in which she is followed by the other people. A certain woman is mentioned (who appears, however, to be of Namaqua origin), who used to sing, sounding like the ewes in search of their lambs, and, also, like many partridges when intending to drink.—In the Katkop dialect, by *Dfūkwañ*. (L V.—25. 6005—6007, 6096 rev., and 6007 rev., Note.)—The Bushmen are said to have learnt the *†gēbbi-gū* from the Baboons; by whom it is still believed to be played. It was formerly, it is said, played also by the Ostrich and the Lion; but, they fought, and lost the power of playing it, becoming merely wild animals.† The Baboon, on the contrary, still understands like a man, and speaks, sounding like one.—In the Katkop dialect, by *Dfūkwañ*. (L V.—23. 5884—5890.)—The *†gēbbi-gū*, as performed among the Grass Bushmen, was described by thanthass'ō. (L VIII.—22. 7978 and 7979, translated.)

195. The admiration of Bushman women for the horse.—The sound of the cantering of horses imitated by them.—By thanthass'ō. (L VIII.—31. 8737—8740, translated.)

196. A game played with the *Phyllomorpha paradoxa* or "Withered-Leaf" Insect.—By thanthass'ō. (L VIII.—9. 6775—6785, partly translated.)

197. How the Feather Brushes used in springbok hunting are prepared and smoked.—By thanthass'ō. (L VIII.—23. 8073—8075, 8083½ and 8083½ rev., translated.)

198. Arrow making, and Arrow poisoning.—By thanthass'ō. (L VIII.—26. 8293—8302, 8315—8334, translated.)—Two kinds of Arrow.—By the same. (L VIII.—10. 6923 rev. and 6924 rev., Note.)—Arrow heads, etc.—By the same. (L VIII.—1. 6086 and 6087.)—Description of the spur, or barblet, sometimes added to the Arrow shaft by Bushmen.—By the same. (L VIII.—31. 8770—8773, and 8767 rev., Note, translated.)—The adhesive substance used by Bushmen in making Arrows.—Preparation thereof.—By the same. (L VIII.—1. 6088—6091.)—The marking of Arrows.—By the same. (L VIII.—26. 8289—8292, translated.)—Arrow Bags.—By the same. (L VIII.—30. 8663 rev., Note, translated.)

199. Bows made by Bushmen from the "Taibosch" (.).—By thanthass'ō. (L VIII.—23. 8059 rev., translated.)

200. The mode of shooting practised by the *inusa* Bushmen.—By thanthass'ō. (L VIII.—22. 7972—7974.)

* The *lgōñ-igōñ* consists of a (variously-sized) blade of wood, attached, by a little cord, to a short stick. The latter is held in the hand of the performer, and the blade of wood (attached to the string) is then, by means of the stick-handle, whirled about in the air, producing a strong whirling sound. When several of these instruments are used at a time, a considerable effect must be produced.
† On page 12 of Dr. Bleek's "Second Report concerning Bushman Researches" (Cape Town, 1875), mention is made of a fable (§ 28a.) entitled, "The Lion jealous of the voice of the Ostrich." In this piece, the above-mentioned quarrel between the Lion and the Ostrich in the game of *†gēbbi-gū* is related.

201. Ceremony to be performed by a Bushman maiden, in order that her father's dog may hunt well.—The bone of the upper part of the fore leg of an animal which has been killed by a dog, is not to be hit.—In the Katkop dialect, by Dñikwain. (L V.—20. 5594—5604.)—A fragment, regarding the ceremony to be performed by the maiden, was also given by Dñikwain. (L V.—20. 5592 and 5593, translated, and 5591 rev., Note.)

202. Chippings of Gemsbok, Quagga, Ostriches, etc., executed by xñä-ttiü (father of the informant), to be found at a place (not yet identified) called [kññ; where these animals used formerly to come to drink.—In English, after Dñikwain. (L V.—24. 5963 rev., Note.)

203. Explanatory remarks concerning copies of Bushman Paintings and Etchings, collected by Mr. H. C. Schunke and deposited in the Grey Library.—Partly in Bushman by and partly in English after thanthass'v. (L VIII.—1. 6054—6057, 6061—6073, the Bushman being translated.)—An explanation of No. 2 of Mr. G. W. Stow's collection of copies of Bushman Paintings was given, in the Katkop dialect, by Dñikwain. (L V.—22. 5739—5742, translated.)—Remarks concerning copy of Chipping, No. 4.—By thanthass'v. (L VIII.—19. 7639—7642, translated.)—Explanation of a good many of the copies of Bushman Paintings, collected by Mr. Stow, was noted down (chiefly in English) after the information of some adult and elderly Bushmen and Bushman women who came from Salt River to Mowbray, in 1884, for the purpose of seeing them (L XX. 10383—10390). Also, from two of the above-mentioned party. (10392—10395, and 10391 rev.—10395 rev.; beginning upon 10391 rev.)—Remarks concerning copies of Bushman Paintings, given by Colonel Durnford to His Excellency Sir Bartle Frere.—By thanthass'v. (L VIII.—22. 7969—7972, 7974 and 7975, 7983—7993, 23. 7995—8004, partly translated.) A few notes in English regarding these Pictures were also made from the information of the party of Bushmen mentioned above. (L XX. 10397.)

204. Bushman Presentiments, etc.—A feeling which tells us something that happens in another place.—In the Katkop dialect, by Dñikwain. (L V.—19. 5504 rev., Note.)—The approach of strangers causes us to become drowsy.—By thanthass'v. (L VIII.—4. 6379 rev. and 6380 rev., translated.)—The near approach of a "Commando" is heralded by a mist.—In the Katkop dialect, by Dñikwain. (L V.—16. 5199—5205.)

205. Baboons are said to speak the Bushman language; and to possess wives.—Their use of Ss'gñä, which informs them of matters otherwise unknown to them.—In the Katkop dialect, by Dñikwain. (L V.—24. 5924—5926, 5923 rev.—5925 rev.)—By the same informant was further described the value attached, by the Bushmen, to Ss'gñä found in the possession of Baboons; also its great use to the latter.—The hair of the Baboon considered as a charm. (L V.—24. 5957—5967.)—The name of a Bushman seems to be known to a Baboon, even when the latter beholds him for the first time.—In the Katkop dialect, by Dñikwain. (L V.—24. 5927—5929.)—Baboons not to be answered, when they address a Bushman in the early morning on his way to the hunting ground. They must, also, be alluded to in a very guarded manner, lest they should know that they are being spoken of.—In the Katkop dialect, by Dñikwain. (L V.—24. 5902—5910, partly translated, 5905 rev. and 5906 rev., Note.)—A means of defending a dog from a Baboon, by telling him that it belongs to a young woman.—By the same informant. (L V.—24. 5948—5956.)—Certain cuts to be made upon the bow, when a Baboon has been killed.—A similar ceremony to be observed with regard to the Hyena.—A Baboon, when killed, resembles a man, in "making cloud."—In the Katkop dialect, by Dñikwain. (L V.—24. 5911—5916, 5911 rev., Note.)—The Baboons are also said to assemble together and play at the tñgñbi-gñ, at night, like the Bushmen; singing like the Bushman women, and imitating the songs which they have heard the people sing.—By the same informant. (L V.—25. 5998—6005.)

206. The Lion.—Power over the time of sunset, and over the water-skins of the Bushmen, possessed by him.—Flies tell him that a Bushman intends to fetch water, to-day.—Caution in fetching water is recommended.—In the Katkop dialect, by Däjkwäin. (L V.—11. 4869 rev.—4879 rev.)—The coming of an owl is considered as a sign of the approach of a Lion.—An insult offered by a little child, to a fly, is reported by the latter to the Lion, as disrespect shown to himself. This, the Lion waits to avenge, until the child is older.—By thañtkass'ö. (L VIII.—23. 8058 rev., 8060 rev., 8078—8080, translated.)—When the Lion is coming, he is preceded by an apparition which resembles a real lion.—By thañtkass'ö. (L VIII.—6. 6576 rev., translated.)—The Lion is believed to possess the power of assuming other forms.—By the same. (L VIII.—23. 8075—8077, translated.)—The Lion can transform itself into a man.—By the same. (L VIII.—18. 7630 rev., Note, translated.)

207. The Wild Cat believed to possess the power of turning itself into a lion.—By thañtkass'ö. (L VIII.—23. 8080—8083, and 27. 8399 rev., Note, translated.)

208. The reason why the Ostrich is represented as speaking without making use of a click.—By thañtkass'ö. (L VIII.—30. 8628 rev. and 8629 rev., Note, translated.)—The male Ostrich believed to possess the power of returning once to life.—By the same. (L VIII.—31. 8750 rev.—8752 rev.)—Successful Ostrich hunting foretold by the coming of a moth (*Celaena reusigma*, Walker).—In the Katkop dialect, by Däjkwäin. (L V.—18. 5390—5405.)

209. The dream of Däjkwäin, before he received news of his father's death. Further omens, etc.—In the Katkop dialect, by Däjkwäin. (L V.—15. 5110—5146.)

210. Mode of getting rid of the evil influence of bad dreams.—In the Katkop dialect, by Däjkwäin. (L V.—15. 5160 rev.—5163 rev.)

211. Apparition seen by the party returning from the burial of the narrator's wife; followed by the account of an apparition seen, on another occasion, by the narrator's brother-in-law.—In the Katkop dialect, by Däjkwäin. (L V.—22. 5810, 23. 5811—5832, partly translated.)

212. Sneezing believed to be a sign that the name of the person who sneezes has been uttered.—By thañtkass'ö. (L VIII.—18. 7594 rev. and 7595 rev., Note.)—Sneezing in the early morning considered to be unfortunate.—In the Katkop dialect, by Däjkwäin. (L V.—21. 5654 rev. and 5655 rev., Note.)—Sneezing to be avoided when game has been wounded.—How to obviate the ill effect of a Sneeze.—By the same informant. (L V.—21. 5654—5659.)—How to destroy a Sneeze.—By the same. (L V.—21. 5658 rev., Note.)

213. The crying of the Wind believed to forebode evil.—In the Katkop dialect, by Däjkwäin. (L V.—23. 5841—5845, translated.)—The crying of the Wind tells the beasts of prey where to find people; and, when it blows strongly, they can approach the dwelling unheard, etc.—By the same informant. (L V.—23. 5846—5857, partly translated.)

214. Wind-making; followed by a long discourse upon springbok hunting.—By thañtkass'ö. (L VIII.—8. 6725—6769 rev.; the first five pages only being translated.)—A certain old woman, named Ixññññ-ixññññ, who had power over the Wind.—In the Katkop dialect, by Däjkwäin. (L V.—23. 5842 rev.—5844 rev., 5845, 5845 rev. and 5846 rev., partly translated.)—The protection extended by the Wind to Ixññññ-ixññññ.—By the same narrator. (L V.—23. 5862—5871.)

215. Wind and Weather.—The Four Winds.—By thañtkass'ö. (L VIII.—1. 6096—6101, partly translated.)—Names for certain Winds.—By the same. (L VIII.—13. 7196 rev.)—The winds which are supposed to appertain to different persons.—By the same. (L VIII.—28. 8459—8465,

translated.)—Some beliefs of the Bushmen with regard to clouds and wind, etc.—By the same. (L VIII.—18. 7589—7592.)—Clouds.—Preparations to be made for the coming rain; the springbok to be watched for, etc.—By the same. (L VIII.—23. 8018—8029, translated.)—Horns to be burnt, when the weather looks very threatening.—By the same. (L VIII.—23. 8030 and 8031, translated.)—The hail considered to be the legs of the rain.—By the same. (L VIII.—7. 6652 rev., Note, translated.)—Thunderbolts: in English, after Däikwain. (L V.—22. 5806 rev., Note.)

216. The Rain believed to be ridden by sorcerers.—By thanikass'ō. (L VIII.—27. 8399 rev. and 8400 rev., Note, translated.)—When the Rain is angry with any one, people may be carried off in a whirlwind, and various transformations effected.—The young women should propitiate a water pit, by means of "buchu" and ttd. (See § 237.)—By the same informant. (L VIII.—16. 7418—7428.)—The khāū (a lizard of the Genus *Agama*), which interferes with the coming of the rain-clouds.—Springbok hunting follows the rain.—By the same. (L VIII.—3. 6232 rev.—6234 rev., 6259—6266, 6269—6271.)—Certain serpents and tortoises supposed to be kept in store by the Rain.—By the same. (L VIII.—16. 7431 rev. and 7432 rev.)—For fear of arousing the wrath of the Rain, a certain kind of tortoise is not to be eaten by young unmarried men and women.—The Rain to be addressed when it appears to be displeased.—By the same. (L VIII.—26. 8303—8309, translated.)—The manner in which the Rain is addressed by the old men.—By the same. (L VIII.—26. 8304 rev. and 8305 rev., Note, translated.)—Different kinds of rain. The children to hide from rain that is likely to be strong, for fear of the lightning.—By the same. (L VIII.—9. 6813 rev.—6815 rev.)—Young, unmarried women and girls must hide themselves from the rain.—By the same. (L VIII.—23. 8032 and 8031 rev., translated.)—We should not allow a maiden to snap her fingers at us; the wrath of the Rain against us being thereby aroused.—In the Katkop dialect, by Däikwain. (L V.—20. 5618—5622, 5624.)—The Rain is angry with us, if we talk to a maiden against her wish.—By the same informant. (L V.—20. 5608—5612, translated.)

217. Drought.—By thanikass'ō. (L VIII.—1. 6102—6106, translated.)—Frogs are not to be killed, lest drought ensue.—An exhortation, to the Bushmen, to be careful of food in time of plenty, is followed by a description of the jackal's doings with regard to food, etc.—By the same informant. (L VIII.—16. 7449—7451, 7448 rev.—7450 rev., translated, and 7452—7456.)

218. Rain-making.—By thanikass'ō. (L VIII.—1. 6093—6095, translated.)—The Rain Sorcerer, ikunn.—In the Katkop dialect, by Däikwain. (L V.—22. 5743—5754.)—Information regarding ikunn was also given by thanikass'ō. (L VIII.—20. 7746—7749, partly translated.)—ikunn, who possessed locusts and rain, and was entreated for rain by a relative of the narrator.—By the same. (L VIII.—7. 6639 rev.—6646 rev.)—ikunn and other old men dream of rain, which speedily comes.—By the same. (L VIII.—23. 8005—8010, translated.)—A mode of addressing the Rain, in order that it may fall gently.—By the same. (L VIII.—23. 8008 rev., translated.)—The Rain-maker and Sorcerer, ikāūnu.—By the same. (L VIII.—31. 8759—8762, 8743 rev., 8748 rev., partly translated.)—A dead Sorcerer, named tuihikūten, asked by the narrator's father for rain; which speedily came.—In the Katkop dialect, by Däikwain. (L V.—14. 5068 rev.—5078 rev.)

219. What Bushmen do when an eclipse of the sun takes place.—By thanikass'ō. (L VIII.—28. 8438—8441, translated.)

220. The shade not to be sat in, unless it is really summer.—In the Katkop dialect, by Däikwain. (L V.—15. 5149 rev. and 5150 rev., translated.)

221. Falling Stars.—Certain ceremonies in connection with them.—In the Katkop dialect, by Dfäkwäin. (L V.—19. 5478—5483, 5481 rev.—5483 rev., Note.)

222. Prayer to the Stars.—By than+kass'ö. (L VIII.—28. 8447—8449, translated.)—Prayer of the narrator's grandfather to the star Canopus.—By the same. (L VIII.—28. 8452—8458, translated.)

223. The Bushman Doctor or Sorcerer (who may be of either sex).—By than+kass'ö. (L VIII.—20. 7757—7762, 7768—7774.)—Remarks upon sorcerers, their dress, etc. (in explanation of one of Mr. Stow's copies of Bushman paintings), by Dfäkwäin.* (L V.—10. 4750, 4753—4757, translated.)—A curious description of a dance and other doings of sorcerers was given, by the same informant, in explanation of No. 3 of Mr. Stow's copies of Bushman paintings. (L V.—22. 5755—5775.)—Further details regarding sorcerers (suggested by Mr. J. M. Orpen's copy of Bushman paintings†) were also given by Dfäkwäin. (L V.—25. 6008—6013.)—Sorcerers shoot with invisible arrows, causing illness.—The sick man.—The aid of the old women to be sought.—By than+kass'ö. (L VIII.—14. 7287 and 7288, translated; 15. 7289—7293, partly translated.)—The sorcerers see a handsome person, and cause him to be ill. The dogs cannot sleep for barking at the sorcerers, and the sick man dies, although he has been doctored.—Given by the same informant. (L VIII.—15. 7298—7303.)—The form of a jackal, or of a little bird, is sometimes assumed by friendly sorcerers.—In the Katkop dialect, by Dfäkwäin. (L V.—14. 5055—5078.)—Some sorcerers are said to eat the flesh of the dead.—By than+kass'ö. (L VIII.—15. 7304—7306.)—A dead sorcerer becomes a star.—The power of a sorcerer.—He changes himself into a jackal, and goes to find out what is detaining his people, when they do not return home.—In the Katkop dialect, by Dfäkwäin. (L V.—19. 5506 rev.—5512 rev.)—When a sorcerer dies, an earthquake takes place, and a star shoots.—Even when asleep, a sorcerer knows what is going about in the night; and takes care of the people, defending them from other sorcerers.—By the same informant. (L V.—19. 5531—5536.)—At the death of a sorcerer, his heart falls (as a shooting star) out of the sky and goes into a water pit.—The doings and power of sorcerers, etc.—By the same. (L V.—19. 5483—5505.)—Further details concerning what occurs at the death of a sorcerer, and concerning the harmful and beneficial doings of sorcerers, were also given by the same informant. (L V.—19. 5506—5530.)—The power of Game Sorcerers continues after death.—Prayer addressed to them by the mother of narrator.—By the same. (L V.—11. 4801 rev.—4809 rev., partly translated.)—The locusts (with the locust birds which accompany them) are set free by Sorcerers.—Stones not to be thrown at the locusts.—By the same. (L V.—21. 5708—5719.)—Also, by than+kass'ö. (L VIII.—31. 8754—8758.)—A springbok Sorcerer, named Iguerriten-ddé, was mentioned by than+kass'ö. (L VIII.—22. 7974 rev.)—The power over ostriches possessed by Ighérré (maternal uncle of Dfäkwäin).—This is followed by a long discourse concerning successful and unsuccessful hunting, as well as by a prayer, addressed by the mother of the narrator to the dead, that her husband's hunting might prove more fortunate. The result of this prayer is described.—Allusion is also made to the belief that unsuccessful hunting may forebode danger to the hunter.—In the Katkop dialect, by Dfäkwäin. (L V.—10. 4778—4795, 11. 4797—4808, partly translated.)—Skábbo (father-in-law of than+kass'ö) was a mantis's man (*i.e.*, believed to possess these insects).—By than+kass'ö. (L VIII.—23. 8033, translated.)—The sorcerer Inuiküiten.—In the Katkop dialect, by Dfäkwäin. (L V.—15. 5079—5101, 5104—5109, partly translated.)

* The continuation of § [105a, in Dr. Bleek's "Second Report concerning Bushman Researches," already referred to.

† Published in the *Cape Monthly Magazine* for July, 1874.

224. Various modes of cursing in use among the Bushmen.—By *thantkass'o*. (L VIII.—31. 8741—8743, partly translated.)—A man, who has missed his aim in shooting, throws springbok bones, in order that another man may do likewise.—By the same. (L VIII.—11. 7010 rev., Note, translated.)

225. Certain names not to be uttered.—By *thantkass'o*. (L VIII.—23. 8071 rev., translated.)

226. Certain kinds of Food, used by Bushmen.—By *thantkass'o*. (L VIII.—1. 6107, 18. 7598—7601.)—Meat made into meal, when springbok are plentiful.—By the same. (L VIII.—32. 8828 rev., Note, translated.)

—Fat; division of into small quantities.—By the same. (L VIII.—12. 7108 rev.—7110 rev., Note, translated.)—A description of the preparation of Meal, from the *khuru* (. . .) berries, was given, in the Katkop dialect, by *Diaikwain*. This is said to have been done formerly by the quagga, in the days when she was a woman, and carried a sieve. (L V.—25. 5997 rev.—6001 rev., Note, partly translated.)—The *khouri* (. . .), a certain vegetable food, used by Bushmen.—By *thantkass'o*. (L VIII.—10. 6869 rev. and 6870 rev., Note, translated.)—The *koā* (. . .), a root eaten by Bushmen.—In the Katkop dialect, by *Diaikwain*. (L V.—13. 5006 rev.)—The ill effects of eating *kuū* (. . .) were mentioned by *thantkass'o*. (L VIII.—7. 6679 rev., Note.)

227. A particular kind of food to be eaten when game has been wounded.—In the Katkop dialect, by *Diaikwain*. (L V.—21. 5687 rev., Note.)—Certain kinds of food not eaten by adults.—By *thantkass'o*. (L VIII.—30. 8649 and 8650, translated.)

228. Little children, among the Bushmen, are not allowed to eat the heart of the Jackal, on account of its great timidity. The heart of the Leopard may, on the contrary, be eaten by them.—By *thantkass'o*. (L VIII.—16. 7457—7459.)—A description of some barter, containing allusion to the ill effect of eating Jackals' hearts, was given by the same narrator. (L VIII.—16. 7456 rev.—7458 rev., 7460, Note.)

229. The flesh of the Lynx not eaten by Bushman women.—By *thantkass'o*. (L VIII.—12. 7103—7113, translated.)

230. Different customs concerning the eating of the Porcupine.—By *thantkass'o*. (L VIII.—6. 6590 rev.—6594 rev.)—Certain persons not allowed to eat the tail of the Porcupine.—By the same. (L VIII.—16. 7405—7409, 7408 rev. and 7409 rev.)—A part of the Porcupine is used to prevent the evil consequences of eating *kuū*.—By the same. (L VIII.—16. 7450 rev., Note, translated.)

231. A certain small portion of the flesh of the Hare is refrained from by the Bushmen.—In English, after *thantkass'o*. (L VIII.—27. 8398 rev.)

232. The tip of the tongue of the Springbok is not eaten by children.—In the Katkop dialect, by *Diaikwain*. (L V.—25. 6025—6030, partly translated.)

233. A certain portion of the Ostrich not to be eaten by children.—In the Katkop dialect, by *Diaikwain*. (L V.—20. 5573 rev. and 5574 rev.)—The mouth of an Ostrich egg-shell not to be left open.—By *thantkass'o*. (L VIII.—25. 8234 rev. and 8235 rev., translated.)

234. One kind of Tortoise, said to belong to the Rain, is to be eaten by a very old woman.—By *thantkass'o*. (L VIII.—21. 7843—7845, translated.)

235. "Bushman rice" may be dug by both men and women.—By *thantkass'o*. (L VIII.—10. 6888 rev., Note.)—*khaken*, a food resembling "Bushman rice," is also used by Bushmen.—By the same. (L VIII.—9. 6789 rev., Note, translated.)—That *khaken* above which a certain fungus grows is given to the old people.—By the same. (L VIII.—11. 6945 rev.—6954 rev., translated.)

236. The Bushman's opinion of snuff-taking.—By *thantkass'o*. (L VIII.—26. 8266 rev. and 8267 rev., translated.)

237. Anointing with perspiration.—By *thantkass'o*. (L VIII.—10. 6887 rev., Note.)—The Bushmen anoint their heads with *thara* (which is black and sparkling), mixed with fat; and rub their bodies with *ttô*.—By the same. (L VIII.—14. 7272 rev.—7276 rev., Note, translated.)—*Ttô*, or "Roode Klip," is dug out from the mountain side. Precautions to be taken against sorcerers upon these occasions.—By the same. (L VIII.—14. 7275 and 7276, 7279 and 7280, translated.)

238. Forms of Salutation used by Bushmen.—By *thantkass'o*. (L VIII.—32. 8853—8857, 8852 rev., translated.)

239. Inquiry regarding name and dwelling-place.—In the Katkop dialect, by *Däjkwain*. (L V.—19. 5448—5452.)

240. Signs made by Bushmen in order to show the direction in which they have gone.—By *thantkass'o*. (L VIII.—27. 8374—8386, translated.)—A Bushman, who becomes faint from the heat of the sun on his way home, throws earth into the air, so that those who are at home may see the dust, and come to help him.—Given by the same informant. (L VIII.—22. 7961—7969, translated.)

241. The Wife's Parents.—By *thantkass'o*. (L VIII.—32. 8843—8845, translated.)

242. Manner of carrying a young baby in use among Bushman women.—Partly in Bushman by and partly in English after *thantkass'o*. (L VIII.—27. 8406 rev., Note, the Bushman being translated.)—A ceremony performed with the *Brachycerus* (African Ground Weevil), in order to preserve young babies from convulsions.—In the Katkop dialect, by *Däjkwain*. (L V.—23. 5833—5840, translated.)—The *Brachycerus* used to cure illness in little children.—By *thantkass'o*. (L VIII.—21. 7822—7825, translated.)—A reed necklace employed as a remedy for a little child suffering from a cold.—By the same. (L VIII.—21. 7826 and 7827, translated.)—How to relieve a little child from the alarm caused by the sound of an earthquake.—In the Katkop dialect, by *Däjkwain*. (L V.—22. 5728—5735, translated.)—The handsome child, who is ill, is not to be sent to fetch water.—By *thantkass'o*. (L VIII.—15. 7296—7298.)—Gargling forbidden, by the Bushman mothers, for fear of evil consequences.—In the Katkop dialect, by *Däjkwain*. (L V.—20. 5569 rev. and 5570 rev.)—The children must not allow their shadows to fall upon other persons in the early morning.—By the same informant. (L V.—22. 5735—5738, translated.)—*jujuhuuma-kyften*, who fetches crying children.—By *thantkass'o*. (L VIII.—29. 8555—8560, translated.)

243. Stones must not be thrown at the *kuerri-ma* (a little bird which is supposed to belong to the Rain).—The evil effects of so doing exemplified in the case of the narrator's cousin.—In the Katkop dialect, by *Däjkwain*. (L V.—21. 5698—5707.)—If stones are thrown at the *kuerri-ma*, the arm of the thrower is said to become affected by illness.—By *thantkass'o*. (L VIII.—31. 8764 rev., Note, translated.)

244. The *ikroken-ikroken* (*Telophonus* . . .) must not be mocked by the Bushman children. The result of so doing described.—In the Katkop dialect, by *Däjkwain*. (L V.—25. 6014—6024, partly translated.)—The *ikroken-ikroken* is said also to know what is passing at a distance, and to come and tell things to the Bushmen.—Partly in English after and partly in Bushman by the same informant. (L V.—25. 6021 rev. and 6022 rev.)

245. Locust birds not to be molested; etc.—By *thantkass'o*. (L VIII.—31. 8763—8765, 8763 rev. and 8764 rev., translated.)

246. In a peculiar state of the atmosphere, in which sounds can be heard at a considerable distance, sitting, instead of standing, is recommended; for fear of evil consequences.—Standing over those who are sitting, on account of its injurious effects, is also objected to, etc.—In the Katkop dialect, by *Däjkwain*. (L V.—20. 5559 rev.—5568 rev.)—Standing in the early

morning objected to. Its evil effects in the case of $\gamma\delta\text{-l}\ddot{o}$.—By the same informant. (L V.—20. 5562—5571.)—One person not to stand over another in the early morning.—By $\dagger\text{giri-ss}\ddot{e}$. (L VII.—1. 6045 and 6046, translated.)

247. Brief mention is made of a kind of blue mist, which resembles fire-smoke, and is illness.—In the Katkop dialect, by $\text{D}\ddot{a}\text{f}\ddot{u}\text{k}\ddot{w}\ddot{a}\text{in}$. (L V.—20. 5557—5561.)

248. What the Grass Bushmen do when angry.—Karosses not to be beaten upon the ground, for fear of causing illness, and for fear of sorcerers.—A way in which the latter cause illness is here mentioned.—In the Katkop dialect, by $\text{D}\ddot{a}\text{f}\ddot{u}\text{k}\ddot{w}\ddot{a}\text{in}$. (L V.—20. 5537—5556.)

249. Certain spots, where the jackal, or the hyena, has been, avoided by Bushmen, for fear of skin disease.—By $\text{thantkass}\ddot{u}$. (L VIII.—23. 8584 rev.—8587 rev.)

250. Illness, for which the Doctor is called in, believed to be caused by butterflies.—The narrator's personal experience of this.—Bushmen children not allowed to throw stones at butterflies.—By $\text{thantkass}\ddot{u}$. (L VIII.—20. 7753—7756, 7752 rev. and 7753 rev.)

251. Snake Poison.—By $\text{thantkass}\ddot{u}$. (L VIII.—23. 8040 and 8041, translated.)

252. The $\text{lgw}\ddot{e}$ plant (.), from which poison is derived.—Partly in Bushman by and partly in English after $\text{thantkass}\ddot{u}$. (L VIII.—7. 6603 rev.)

253. Death.—The stars know the time at which a Bushman dies, and the fall of one announces, to those who are not aware of it, that something bad has happened. When, after this, a "Hammerkop" (*Scopus umbretta*) flies, calling out, over the Bushmen, the people know that some one belonging to them has died.—Girls who have been killed by lightning are changed into stars.—Girls who have been taken away by the water become like a beautiful water-flower, which will not allow itself to be plucked, and disappears when approached. Such flowers must be let alone.—The place in the sky in which lightning appears should be looked at, so that the lightning may not kill us by stealth.—In the Katkop dialect, by $\text{D}\ddot{a}\text{f}\ddot{u}\text{k}\ddot{w}\ddot{a}\text{in}$. (L V.—22. 5776—5809, partly translated.)—The human heart is believed to fall down at death. A star likewise falls.—By the same informant. (L V.—22. 5731 rev.—5733 rev., Note, translated.)—The relations of wind, moon, and cloud to human beings after death, etc.—By the same. (L V.—15. 5147—5158, partly translated.)—Rain follows death.—The method of protecting the grave.—By $\text{thantkass}\ddot{u}$. (L VIII.—28. 8465—8467, translated.)—The names of those who are dead must not be uttered by the children at night.—By the same informant. (L VIII.—26. 8310—8312, translated.)

X. Words and Sentences, &c.

254. Mountain Bushmen.—By $\text{thantkass}\ddot{u}$. (L VIII.—22. 7982 rev.—7984 rev.)—Regarding Mountain Bushmen.—In English, after the same informant. (L VIII.—26. 8280 rev.)—Explanation of a name applied to certain River Bushmen.—By the same. (L VIII.—31. 8741 rev., Note.)—Eastern Bushmen.—By the same. (L VIII.—31. 8747 rev.)—The Grass Bushmen.—By the same. (L VIII.—22. 7968 rev. and 7969 rev., 7976 and 7977, 7980 and 7981, 7980 rev. and 7981 rev., partly translated.)

255. A name applied by Bushmen to Koranna Hottentots and by the latter to Bushmen.—Two names used by Bushmen for Kafirs.—By $\text{thantkass}\ddot{u}$. (L VIII.—26. 8281 rev., Note, translated.)—Concerning certain Kafirs from the northern side of the Orange River.—By the same. (L VIII.—27. 8387—8390, translated.)

256. Regarding some Bushman dialects.—By than+kass'5. (L VIII.—19. 7672—7675.)—The verbs used to distinguish four of the five clicks in ordinary use among the Bushmen.—By the same. (L VIII.—31. 8727 rev.)—How a parrot can make the lateral click like a person.—By the same. (L VIII.—29. 8556 rev., Note, translated.)—A Bushman's definition of the difference between the Bushman and European method of articulation.—By the same. (L VIII.—29. 8528 rev., Note, translated.)

257. Names of various Bushmen and Bushman women, with information regarding them.—Partly in Bushman by and partly in English after than+kass'5. (L VIII.—1. 6978—6981, 4. 6370 rev., Note, 11. 6969 rev., Note, 14. 7278 and 7277 rev., 20. 7749 and 7750, 7750 rev., 7748 rev. and 7749 rev., 27. 8437, 8435 rev. and 8436 rev., 31. 8744 rev., 8772 rev., 32. 8808 rev., the references in 31. and 32. being translated.)—The names of some Bushmen.—Given by the same informant. (L VIII.—13. 7195 rev.)—Information regarding narrator's family.—In English after and in Bushman by than+kass'5. (L VIII.—1. 6052 and 6053, 19. 7671, 26. 8302 rev.)—Further, by tšäken-an. (L XXI. 10404.)—Information was given, by Däikwäin, regarding Kükken-kükken, an old Bushman woman; said to be a very good songstress, and still living in 1874.—In English, after Däikwäin. (L V.—19. 5535 rev.)—Regarding various Bushmen.—Partly in English after and partly in Bushman by the same informant. (L V.—21. 5702 rev. and 5703 rev.)—Resemblance between tšäfäfä-tšäfäfä and an ostrich.—In the Katkop dialect, by Däikwäin. (L V.—23. 5858—5862.)—The son of tšäfäfä-tšäfäfä.—By the same informant. (L V.—23. 5860 rev. and 5861 rev., translated.)—Information regarding the family of "Jan Plat" (a mixed Namaqua Hottentot and Bushman) was taken down, in English, after Däikwäin. (L V.—23. 5872, 5871 rev. and 5872 rev., 25. 6006 rev., Note.)—"Ruyter" (a relative of the preceding).—In the Katkop dialect, by Däikwäin. (L V.—23. 5873—5880.)—Names of three Bushmen and another Native, who were at the Breakwater Convict Station in 1875, together with a little information regarding them.—Taken down in English. (L V.—19. 5445—5447, 5453—5456.)—Name, etc., of a Bushman at the Amsterdam Battery, in 1879. (L VII.—1. 6046g.)—Names, and a little information regarding some North-Eastern Bushmen, who were at the Breakwater in 1880.—In English, after tšäbbétän and his companions. (L XV.—1. 10293, 10311.)—Some further information regarding these natives was most kindly supplied by the Rev. Mr. Fisk.—Names, and some information regarding a tšäba Bushman and a Colonial Hottentot who were at Cape Town in 1880. (L XVI.—1. 10318, V rev., 10318 rev.)—The Names of some Bushmen who were at the Breakwater in 1881 and later, and of others at the Cape Town Prison, in 1883, with a little information regarding them. (L XVII. XVIII. and XIX.—1. 10333, 10343—10348; 10341 and 10342.)—Name and other information regarding "Friedrich Hortnoop," a relative of Däikwäin's. (L VII.—1. 6046f, 6046i, 6046k rev.)—Some Names were taken down and a little information collected from some of the Bushman families who were at Salt River in 1884. (L XX. 10364—10377, 10379—10382, XXI. 10403, 10405 and 10406, 10405 rev., 10412 rev., 10414 and 10413 rev.)—Information regarding tšäfäfä and his relatives.—In English, after tšäfäfä, 1885. (L XVII. XVIII. and XIX.—1. 10350, 10362, 10349 rev.)

258. Explanation of various personal names was given, in the Katkop dialect, by Däikwäin. (L V.—10. 4751—4754, 4758—4777, 18. 5373 rev., 5418 rev., 19. 5505 rev. and 5506 rev., 20. 5572 and 5573, 5605—5607, translated.)—Also, by than+kass'5. (L VIII.—1. 6092 and 6093, 28. 8470, translated.)—Further, in English, after the same informant. (L VIII.—23. 8074 rev., Note.)

259. Bushman terms for various degrees of relationship.—Given by than+kass'5. (L VIII.—31. 8788—8790, 32. 8792 and 8793, 8845—8847,

translated.)—Terms for various relationships by marriage.—Given by the same informant. (L VIII.—12. 7067 rev. and 7068 rev., 32. 8794 rev., translated.)

260. Parts of the body.—By Mañ-tonno. (L XXII. 10407—10413, translated.)—Ditto.—By thañkass'ō. (L VIII.—1. 6050 and 6051, 7. 6598 rev.)—Names for certain bones, etc.—By the same. (L VIII.—16. 7401 and 7402.)

261. The part of Bushmanland formerly occupied by Ikábbo.—Given by thañkass'ō. (L VIII.—14. 7215—7217, translated.)—The dwelling-places of tñain [khē].—By the same. (L VIII.—17. 7519 rev., Note, translated.)—Explanation of the Bushman name for a certain rock, with a description of its situation.—By the same. (L VIII.—20. 7751 and 7752.)—The second name of the Orange River.—In the Katkop dialect, by Dñjkwāin. (L V.—21. 5630 rev., Note.)

262. Names of Animals, mainly identified at the South-African Museum.—Given by thañkass'ō. (L VIII.—2. 6141—6145, 9. 6770—6775, 21. 7817, 7819—7821, 7842 and 7843, 7846, 31. 8790 rev. and 8791.)—Names of Animals, given by the same. (L VIII.—1. 6047—6049, 21. 7828—7830, 7834, 7836—7838, 7841, 23. 8068 rev., 8070 rev., 25. 8260 rev., 32. 8811 rev., 8875 rev.)—Names of Animals, etc., mainly identified at the South-African Museum, were also given by a mña Bushman; many of the corresponding terms being supplied, in Hottentot, by a Colonial Hottentot, his companion.—By tñauxa (XVI.—1. 10319—10332), and [khainumūp] (XVI.—1. 10318 rev.—10330 rev.), translated.

263. Names for portions of the body of an animal.—By thañkass'ō. (L VIII.—31. 8774, 8772 rev. and 8773 rev.)

264. Names of Trees and Plants, and other information regarding them, given partly in Bushman by and partly in English after thañkass'ō. (L VIII.—14. 7219 rev. and 7220 rev., Note, translated, 18. 7552 rev.—7554 rev., 21. 7830—7833, 7835, 7847, 23. 8061 rev., 8062 rev. and 8063 rev., 8073 rev., 29. 8601 rev., 8606 rev., 8613 rev., 30. 8637 rev., 31. 8728 rev., 8790, 8791, 8789 rev.)

265. The Bushman names for a few Stones were given by Dñjkwāin (L V.—20. 5574 and 5575), and by thañkass'ō (L VIII.—21. 7818, 7834).

266. Names for Colours, etc.—Given by thañkass'ō. (L VIII.—7. 6601, 6606 and 6605 rev., translated, 24. 8170.)

267. The names for the Four Seasons.—By thañkass'ō. (L VIII.—31. 8761 rev., Note, translated.)

268. The names for August and September were given by Dñjkwāin, by whom it was also stated, that, the names for all the months are known to the old people.—In the Katkop dialect. (L V.—10. 4796, translated.)

269. A few Verbs.—In the Katkop dialect, by Dñjkwāin. (L V.—24. 5920 rev., translated.)

270. Words and Sentences.—Given by *giri-ssē. (L VII.—1. 6041—6044, translated.)

271. Words.—Given by xu gwai. (L VII.—1. 6046g—6046j, translated.)

272. Words and Sentences in a North-Eastern Bushman dialect.—Given by khabbētn. (L XV.—1. 10293—10317, and 10296 rev., chiefly translated.)—For a few of the above, the equivalents in a dialect of the Setshuina species were supplied by some of the Bushmen who were present. (L XV.—1. 10304 rev. and 10305 rev., 10308 rev.—10310 rev., 10312 rev.—10316 rev.)

273. Words and Sentences.—Taken down from three Bushman Prisoners at the Breakwater, two of whom were of mña extraction. (L XVII. XVIII. and XIX.—1. 10334—10340, translated.)

274. Words and Sentences.—Given by "Jan Plat." (L VII.—1. 6046a—6046c, translated.)

275. Words and Sentences.—Given by *xuñ-iná*, who came originally from the neighbourhood of the Langeberg, near the Orange River. (L XVII. XVIII. and XIX.—1. 10351—10362, 10363, translated.)

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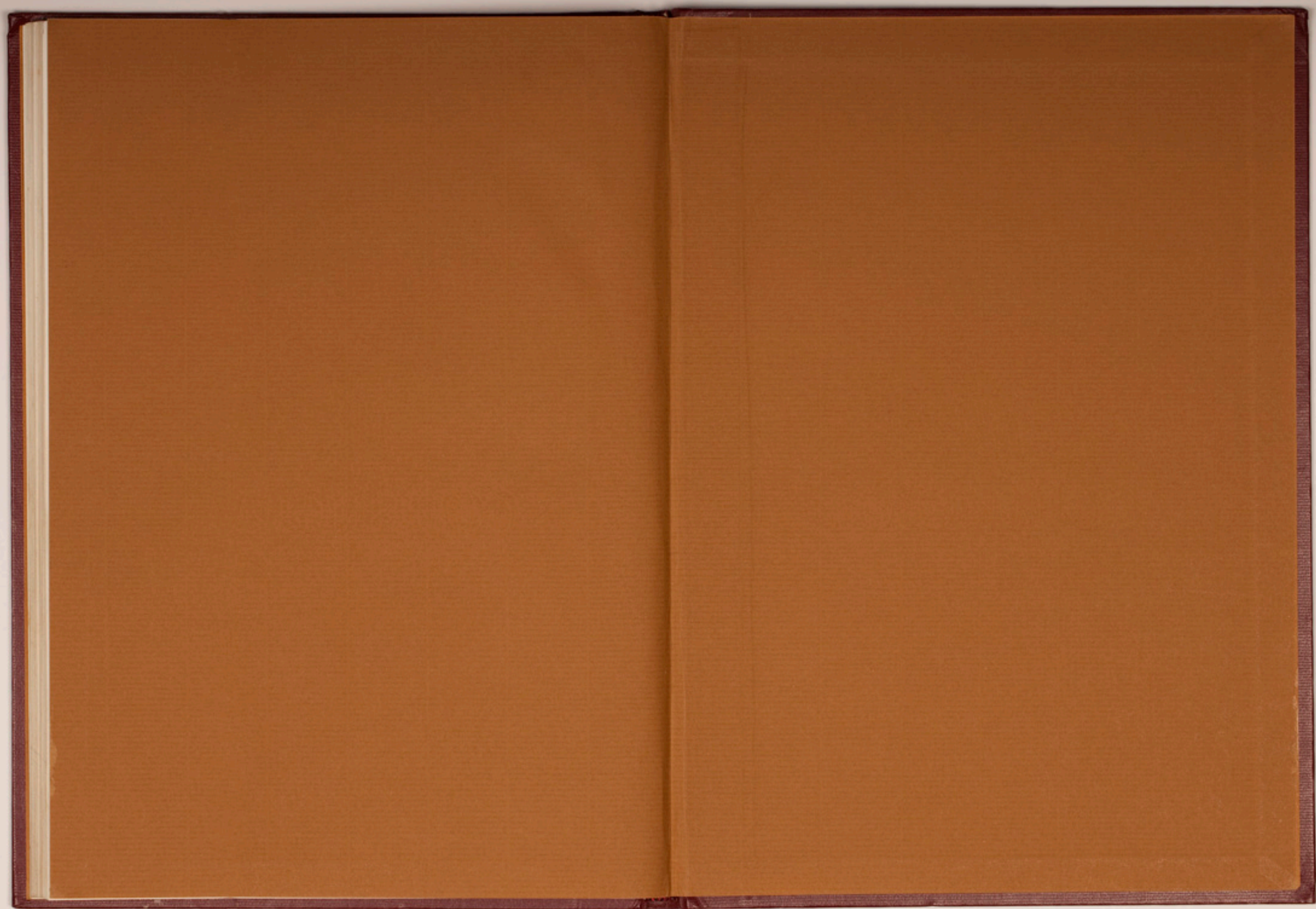
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REPORTS OF BLEEK AND LLOYD

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