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L. C. Lloyd.

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A
SHORT ACCOUNT
OF FURTHER
BUSHMAN MATERIAL
COLLECTED.

BY
L. C. LLOYD.

This Report concerning Bushman Researches, presented to both Houses of the Parliament of the Cape at Good Hope, by command of His Excellency the Governor.

LONDON: DAVID NUTT, 270, STRAND.

1889.



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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 Dīākwāin, from the Katkop Mountains, north of Calvinia, was with him, whom he hoped shortly to see joined by his former Bushman Teacher, Ikábbo. 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 Ikábbo had died on the 25th of the month previous. Dīākwāin, 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 Ikábbo, 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 Ikábbo, 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, Ikwabba-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 thanhkass'ō, son-in-law of Ikábbo, left Van Wyk's Vlei, on his way to Mowbray, in April, 1877, accompanied by his wife, Sūobba-likēin. 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 thanhkass'ō 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 thanhkass'ō'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 Mamasu, 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 *ikuu*), 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 *manni* 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 *tuma*, 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 *ikuu*. *tuma* 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 *ikuu*; 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 *ikuu*. 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 *ikuu*, 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.

S.B.F.

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 thanikass'ō. (L VIII.—11. 6978—7014, 12. 7065—7094, partly translated.)

M. & F.

6. *lō-ō-ka-ttū*, the Blue Crane, and the Girls of the early race.—By thanikass'ō. (L VIII.—29. 8526—8554, translated.)

M. & F.

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

copied from

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 thanikass'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 thanikass'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 *ikwámma*, 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 *ikhwái-hem* (the All-devourer) to the Mantis. The latter, by means of the Porcupine, invites *ikhwái-hem* to visit him. He comes, and presently swallows *ikwámma* and the Mantis. They are rescued by young *ikwámma* and another child, who cut the monster open. (L VIII.—20. 7812—7816, 22. 7906—7956.)—*ikhwái-hem* is stated, by thanikass'ō (on the information of his mother, *tyibbi-an*), to be the father of the Porcupine. (L VIII.—10. 6934 rev., Note.)

B. Music

copied from

10. The *ikwái-ikwái*, the Mantis, and the Children. The *ikwái-ikwái*, 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 *ikwái-ikwái*.—By thanikass'ō. (L VIII.—3. 6304—6322, 4. 6323—6333.)—A note to the above story was also given by thanikass'ō. (L VIII.—18. 7596, 7597 and 7595 rev.)

B. M.

11. *lōwá-nuntu*, whose grandchild is carried off by Elephants, and recovered by himself.—By thanikass'ō. (L VIII.—4. 6334—6413, 5. 6414—6455.)

12. The Mantis and *ikwámma* go out visiting together. The Mantis involves himself in a quarrel with a young "Dasse" (*Hyrax* . . .), and stones fall upon him and *ikwámma*. 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 thanikass'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; *ikwámma* and his companion being, in this instance, those who were found by the successful bird (*Corvus capensis*).—By thanikass'ō. (L VIII.—2. 6147—6157, partly translated.)

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

Sp. Lp.

M. & F.

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 than+kass'ō. (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 Ikwáma, 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 than+kass'ō. (L VIII.—10. 6939—6944, 11. 6945—6977, partly translated.)

15. Ikó-tê-igguá, 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 than+kass'ō. (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 Ikó-tê-igguá was also given by the same narrator. (L VIII.—2. 6230 rev.)

16. The Wildebeest, the Mice, the Quagga, and the Mantis.—By than+kass'ō. (L VIII.—30. 8651—8667, translated.)

17. The ikháii (a lizard of the Genus *Ayasa*) and his daughter, the Mice, and the Mantis.—By than+kass'ō. (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 than+kass'ō. (L VIII.—17. 7542—7549, 18. 7550.)

19. The ikáin-ikáin, the Girls, and the Mantis.—By than+kass'ō. (L VIII.—3. 6271—6277, 6279—6303.) An explanation of the cry of the ikáin-ikáin is also given by than+kass'ō. (L VIII.—3. 6301 rev.); and a short description of the ikáin-ikáin, 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 Gemsbok.—By than+kass'ō. (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 than+kass'ō. (L VIII.—12. 7033 rev. and 7034 rev., Note, translated.)

II. Moon.

21. The Moon in search of his wife.—By than+kass'ō. (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 Diákwáin. (L V.—15. 5159—5168½, 16. 5169—5198, partly translated.)

23. The Moon is not to be laughed at.—By than+kass'ō. (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 Diákwáin. (L V.—21. 5643—5654.)

* The protection afforded by the Mantis to the Eland is also alluded to by Diákwáin, 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 thanhkass'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 Dīākwāin. (L V.—21. 5660—5668, partly translated, and 5661 rev.—5663 rev., Note.)

S.B.T. 27. What the Stars say.—By thanhkass'ō. (L VIII.—28. 8449—8452, translated.)

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

S.B.F. 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 Dīākwāin. (L V.—20. 5576—5580.) A note regarding the latter stars was given by thanhkass'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 thanhkass'ō. (L VIII.—10. 6879—6884.)

S.B.F. 30. The Story of Ikó-gñuñ-tára, wife of the "Dawn's-Heart" Star.—By thanhkass'ō. (L VIII.—27. 8393—8432, translated.) In a note, in English, after the same narrator, the younger sister of Ikó-gñuñ-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 thanhkass'ō. (L VIII.—32. 8859—8878, 8848—8852, 19. 7643—7656, translated.)

B. Music 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 thanhkass'ō. (L VIII.—32. 8821—8842, translated.)

g 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 Dīākwāin. (L VII.—1. 6031 rev. and 6032 rev.)

S.B.F. 34. The Son of the Wind.—By thanhkass'ō. (L VIII.—8. 6687—6708, translated.)

S.B.F. 35. †kágára and †hiuuna, who fought each other with lightning.—By thanhkass'ō. (L VIII.—30. 8637—8648, translated.) Under the heading of Natural History (§ 128), reference is made to a bird called the †kágára.

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 Dīākwāin, who had it from his father xiāttin. (L V.—25. 5993—5997, translated.) The Punishment of the Baboon, which appears to be a continuation of the above fable, was narrated to Dīākwāin by an older female relation, named Tuoboken †kūngu. (L V.—24. 5974—5991.) An explanatory note to the story of the Punishment of the

♂ Baboon was also given by Dfājkwāin, from information received from his mother, tkāmme-ān. (L V.—24. 5992, translated.)

S.B.F. 37. The Man of the early race, whose head was of stone, the Lioness, and the Children.—By thanṭkass'ō. (L VIII.—25. 8177—8197, translated.)

38. The Lioness and her adopted daughter, Tssi-*kuira-thin*.—By thanṭkass'ō. (L VIII.—24. 8084—8169, 8171 and 8172, 25. 8173—8176.)

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

40. The Quagga, who was poisoned by her husband, tkuinssikūōken.—By thanṭkass'ō. (L VIII.—29. 8603—8614, 30. 8615—8627, translated.)

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

42. The Antelope, the young Springbok, the Lynx, and the Partridge.—By thanṭkass'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 thanṭkass'ō. (L VIII.—27. 8351—8373, translated.)

44. The *ikūin* (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 thanṭkass'ō. (L VIII.—30. 8668—8670, translated.)

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

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

S.B.F. 47. The Mason Wasp (? genus *Lyrope*) who shot his wife for making a personal remark.—By thanṭkass'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 thanṭkass'ō. (L VIII.—8. 6709—6713, translated, and 6694 rev., Note.)—The Wind thought to be seen, in the form of a bird, by

S.B.F. the brother-in-law of the narrator when a child.—By thanṭkass'ō. (L VIII.—8. 6713—6724, translated.)

S.B.F. 49. A young woman of the early race is carried off by the Rain in the form of a bull.—By thanṭkass'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 thanṭkass'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 thanṭkass'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 Dfājkwāin. (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 Dfājkwāin. (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 Dfājkwāin. (L V.—13. 5023—5039, partly translated, and 14. 5040—5054.)

S.B.F. 55. The man (belonging to the early race) who ordered his wife to cut off his ears.—By thanṭkass'ō. (L VIII.—12. 7095—7097, translated.)

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

g were chased by Koranna-Hottentots.—By thanikass'5. (L VIII.—28. 8486—8506, translated.)

B. Music

g 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 thanikass'5. (L VIII.—25. 8251—8261, 26. 8262—8268, translated.)

g 58. kaññā, who warned the people in vain of the approach of a Koranna war party, and was the only one who escaped.—By thanikass'5. (L VIII.—26. 8269—8285, translated.)

g 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 Dñākwāin. (L V.—20. 5581—5591.)—A note, in English, after Dñākwāin, describes the place where the above-mentioned stone is to be seen. (L V.—20. 5580 rev.)

g 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 thanikass'5. (L VIII.—17. 7527—7541.)

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

g 62. The Girl who made *Leucis*, by throwing into the air the skin or peel of the *pkūssē* (.).—By thanikass'5. (L VIII.—7. 6622—6624.)

g 63. How the game became wild, through the doings of *pkoom tu hñ*.—In the Katkop dialect, by Dñākwāin. (L V.—19. 5457—5477.)

g 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 Dñākwāin. (L V.—23. 5881—5884, 5881 rev. and 5882 rev., partly translated.)—By thanikass'5, it was stated that the wild beasts were formerly men. (L VIII.—18. 7593 rev., Note.)

g 65. The *lgwiten* (*Canis variegatoides*), who belonged to the early race, and gave his wife lean pigs to eat, keeping the fat ones for himself.—By thanikass'5. (L VIII.—25. 8216—8231.)

g 66. A Koranna Commando destroyed, with its own weapons, by means of the *ñuā* (*Otocorys Lalandā*), in the days when he was a man of the early race.—By thanikass'5. (L VIII.—18. 7593—7595, 7602—7607.)

g 67. The Ratel (*Mellivora*), and the Girls of the early race.—By thanikass'5. (L VIII.—23. 8041—8053, partly translated.)

g 68. The *pkō'ū* (*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 thanikass'5. (L VIII.—13. 7158—7205.) In this story there is a great deal of repetition.

g 69. *lgwai*, who belonged to the early race, and killed his sister-in-law.—By thanikass'5. (L VIII.—25. 8198—8211.) A description of the dress of *lgwai* was given by the same informant. (L VIII.—25. 8211 and 8212, translated.)

S.B.T

g 70. The *ñnērru* (.). 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 thanikass'5. (L VIII.—28. 8507—8525, translated.) A description of the *ñnērru* was also given by thanikass'5. (L VIII.—28. 8525 and 8525 rev., translated.)

S.B.F

B. Music

g 71. The *pkhūū* (a lizard of the Genus *Agama*) who, when still a man belonging to the early race, brought home his own flesh as food.—By thanikass'5. (L VIII.—12. 7114—7118, translated, 13. 7119—7156.)

S.B.F

g 72. The death of the *pkhūū* (a lizard of the Genus *Agama*).—By thanikass'5. (L VIII.—14. 7206—7209, translated.)—Some explanatory remarks by the narrator follow. (L VIII.—14. 7210—7213, translated.)

S.B.F

73. The Moth (*Alosa Amasis*, Cramer), which was formerly a man.—In the Katkop dialect, by Däikwäin. (L V.—18. 5374—5389.)

74. *Ökükentütünu* (Larva of *Alosa*), now a hairy caterpillar, belonged in former times to the early race of men which preceded the Bushmen in their country. His habit was to die and rise again from the grave in order to disinter and eat the bodies of young women whose illness and death had been caused by his curses.—By than+kass'ö. (L VIII.—15. 7307—7363, partly translated.)—A description of the *Ökükentütünu* of the present day, which is said to be found abundantly in Bushmanland, was given by the same informant. (L VIII.—15. 7312 rev.—7315 rev., translated.)

75. The *tnütünu* [*Cleonus glacialis* (?)] who, in the days when she was still a woman, danced and sung for the children, while their parents were absent from home. On one occasion, the people suddenly returned, and saw her dancing, with horns on her head, before she had time to remove and conceal them. The men of the family who, believing her to be handsome, had given her the springbok breasts, now wondered, seeing her real ugliness, that they should have deprived their wives of the fat meat for her sake.—By than+kass'ö. (L VIII.—9. 6786—6857.)

VI. Poetry.

76. The song sung by *ikū-tē-igünā* and by *iküggen*, when they desired to enter the fire unharmed, § 15.—Given by than+kass'ö. (L VIII.—11. 7018, 7020, 7029, 7030.)

77. The song of the Children after the death of the *ikwāi-ikwāi*, and the refrain of the Mantis, § 10.—Given by than+kass'ö. (L VIII.—3. 6305 and 6306, 6307.)

78. The songs of the Baboons in the story of The Mantis, his son, and the Baboons, § 5.—Given by than+kass'ö. (No. 1., L VIII.—11. 6981, 6983, 6986, etc.; No. 2., VIII.—11. 6996—6998, and 6995 rev.)

79. The song of the Striped Mouse, in the story of The Lizard and his daughter, the Long-nosed Mice, the Mantis, and the valiant Striped Mouse, § 17.—Given by than+kass'ö. (L VIII.—31. 8730.)—This song also occurs in the story of the Long-nosed Mice, the Beetle, the Mantis, and the valiant Striped Mouse, § 18, given by the same narrator. (L VIII.—17. 7549.)

80. The song of the *ikūū* (a lizard of the Genus *Agama*), in the story of The Lizard and his daughter, the Long-nosed Mice, the Mantis, and the valiant Striped Mouse, § 17.—Given by than+kass'ö. (L VIII.—30. 8671, 8672, 8679, 8688, 8697.)

81. Song of the Moon, when in search of his wife, § 21.—Given by than+kass'ö. (L VIII.—28. 8444 and 8445, translated.)

82. A song said to be sung by the star *igünā*, and by Bushman women, § 26.—In the Katkop dialect, by Däikwäin. (L V.—21. 5668 and 5669.) The song sung by *ikutten* (*kungen* (L V.—21. 5663 rev.) is apparently another version of the one mentioned above; two more being given by the same informant. (L V.—21. 5662 and 5663, 5665 and 5666.)

83. Sirius and Canopus.—Given by than+kass'ö. (L VIII.—28. 8468 and 8469, translated.)

84. The songs sung by the Young Woman of the early race whose breast was caught in a cleft of the rock, § 32.—Given by than+kass'ö. (No. 1., L VIII.—32. 8822 rev.; No. 2., 8841 and 8842, translated.)

85. The song of the Old Man, in the story of The Old Man, the Little Hare, and the Lions, § 33.—Dictated by *giri-ssē*. (L VII.—1. 6040 and 6040 rev.)

86. The song of the Lioness who brought up *Tsai-ikuāra-thin*, § 38.—Given by than+kass'ö. (L VIII.—24. 8089, 8090 and 8091, 8092, 8093 and 8094.)

87. The song of the Quagga's Children, § 40.—Given by thañtkass'õ.
(L VIII.—30. 8615, 8616 and 8617, translated.)
88. The song of the Rhinoceros Mother, § 41.—Given by thañtkass'õ.
(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'õ. (L VIII.—5. 6464, 6469, 6472.)
90. The Antenter's song, § 42.—Given by thañtkass'õ. (L VIII.—29. 8576.)
91. The song of the "Knorhaan Brandkop" (*Otis afra*, Lin.).—Given by thañtkass'õ. (L VIII.—1. 6138 rev., translated.)
92. The song of the Ostrich as she carried off *thainyatara*, § 45.—
Given by thañtkass'õ. (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'õ.
(L VIII.—25. 8260 and 8261.)
94. The song of the *huñ* (*Otocorys Lalangdū*), § 66.—Given by thañtkass'õ.
(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 *ikeñ* (*Zorilla striata*), § 68.—Given by thañtkass'õ.
(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 *ñerru*, § 70.—Given by thañtkass'õ. (L VIII.—28. 8516, 8517, translated.)
97. The song of the Lizard's little son, § 71.—Given by thañtkass'õ.
(L VIII.—13. 7144, 7156—7158.)
98. The songs of the *ikhūi* (a lizard of the Genus *Agama*).—Given by thañtkass'õ. (L VIII.—3. 6259 rev., untranslated; 14. [§ 72] 7206, 7207, and 7206 rev., translated.)
99. The songs of *khūkenlūlūnu* (Larva of *Aloa*), § 74.—Given by thañtkass'õ. (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 *ñuturu* [*Cleonus glaciatus* (?)], § 75.—Given by thañtkass'õ. (L VIII.—9. 6786 and 6787.)
101. The song of the Springbok Mothers, § 42.—Given by thañtkass'õ.
(L VIII.—29. 8560 rev., translated.)
102. The song of the elder Lion-Slayer, § 150.—Given by thañtkass'õ.
(L VIII.—18. 7568 and 7569, 7573.)
103. The song of the younger Lion-Slayer's children, § 150.—Given by thañtkass'õ. (L VIII.—18. 7573 and 7574.)
104. The song of the Girl who became a Baboon's wife, § 149.—Given by thañtkass'õ. (L VIII.—18. 7619.)
105. The song of the Baboon who married a Girl of the early race, § 149.—
Given by thañtkass'õ. (L VIII.—18. 7611, 7613, 7615, 7616, 7617.)
106. The song of *khābbo*, after the loss of his tobacco pouch, § 170.—
Given by thañtkass'õ. (L VIII.—1. 6137 rev., translated.)
107. The song sung by Bushmen to the *Phylloxera paradoxa*, or "Withered-Leaf" Insect, § 196.—Given by thañtkass'õ. (L VIII.—9. 6776, 6777.)
108. The "Broken String." Sung by *khū-ttiñ*.—In the Katkop dialect, by *Dūkwain*. (L V.—15. 5101—5103, translated.)
109. The song of *ñūñuñmāñkūiten*, § 242.—Given by thañtkass'õ.
(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 Dīlkwāin. (L V.—24. 5967—5973.)

111. The nests of some Mice.—Described by than+kass'ō. (L VIII.—12. 7039 rev. and 7040 rev., Note, translated.)

112. The dwelling of the Porcupine.—By than+kass'ō. (L VIII.—16. 7428—7431.)—The ūkuārri, 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 Dīlkwāin. (L V.—12. 4960 rev. and 4961 rev., Note, translated.)

114. The real name of the Lion should not be spoken by children.—By than+kass'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 Dīlkwāin. (L V.—21. 5638 rev., Note.)

116. A description of the habits of the "Hunting Leopard," given, in the Katkop dialect, by Dīlkwāin, 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 than+kass'ō. (L VIII.—14. 7229 rev. and 7230 rev., Note, translated.)

118. The food of the kù (. . .)—By than+kass'ō. (L VIII.—28. 8494 rev., Note.)

119. The drinking and feeding of Cattle.—By than+kass'ō. (L VIII.—1. 6058—6060, translated.)

120. Concerning the horns of various Antelopes, etc.—By than+kass'ō. (L VIII.—22. 7992 rev. and 7993 rev., Note, translated.)

121. Doings of the Springbok.—By than+kass'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 than+kass'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 than+kass'ō. (L VIII.—22. 7960 and 7961, translated.)

123. Other names for the Eland, the Hartbeest, the Anteater, and the Ostrich.—By than+kass'ō. (L VIII.—27. 8433, 8435, and 8432 rev., translated.)

124. Another name for the Quagga, with its explanation.—In the Katkop dialect, by Dīlkwāin. (L V.—25. 5994 rev. and 5995 rev., Note, translated.)—A resemblance between the Bushmen and the Quagga was also mentioned by Dīlkwāin. (L V.—25. 5994 rev., Note, translated.)

125. Another Bushman name for the Secretary Bird.—By than+kass'ō. (L VIII.—2. 6146, translated.)

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

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

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

129. The *thāroken-thāroken* (*Telephonus* . . .): a description of this bird, in English, after Dāikwāin. (I V.—24. 5988 rev., Note.)

130. The *Kwākuwa* (*Otus afra*, Lin.).—By than̄tkass'ō. (L VIII.—1. 6139 and 6140, translated.)

131. The *thāerre-thāerre* (*Tinnunculus rapacoides*).—By than̄tkass'ō. (L VIII.—7. 6596—6600, translated.)

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

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

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

135. The *thābbi* (. . .). This bird, not yet identified, is used for food by the Bushmen.—By than̄tkass'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 than̄tkass'ō. (L VIII.—10. 6884 rev., Note, translated.)

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

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

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

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

141. A particular name used to denote an Ostrich which has very young ones.—By than̄tkass'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 than̄tkass'ō. (L VIII.—1. 6077, translated.)

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

144. The *thāukēnūitann* [Larva of *Alos*, a genus of Arctiidae (Tiger Moths)].—Briefly mentioned by than̄tkass'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 than̄tkass'ō. (L VIII.—31. 8744—8754.)—The *thābba-thā* (*Aceridium ruficornis*, Burmeister).—In English, after than̄tkass'ō. (L VIII.—7. 6599 rev., Note.)—The *thā* (sort of *Aceridium*).—By than̄tkass'ō. (L VIII.—8. 6688 rev., Note, translated.)

146. The *thāho ka thāerri-sāik'ān* (*Scelopendra*).—By than̄tkass'ō. (L VIII.—1. 6074—6077, translated.)

D. B. F.

147. The adventure of Ikāi-ū with a family of Baboons.—By ^{thantkass'ō} ~~thantkass'ō~~. (L V.—23. 5890—5901.)

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

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

150. The men who armed themselves with bones and hunted Lions.—By thantkass'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 Dāikwāin. (L V.—12. 4890—4926, partly translated.)

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

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

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

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

156. kī-kkuin (sister of Dāikwāin) 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 Dāikwāin. (L V.—11. 4869—4889½, partly translated.)

157. Adventure of a Bushman girl, named Tai-tehpen (first cousin to the narrator), with a Lioness which had young cubs.—In the Katkop dialect, by Dāikwāin. (L V.—12. 4927—4980½.)

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

159. A certain Bushman, while hunting a Gemsbok, managed to step among his own arrows, and was wounded by a poisoned one, from the effects of which he died.—By thantkass'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. pōn and the Steenbok (*Antelope Tragulus*).—By thantkass'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 Dāikwāin. (L V.—16. 5206—5260, 17. 5261—5300.)—Further observations; related by the same informant. (L V.—21. 5680—5697.)

—Ditto (mānna-ssē); by the same. (L V.—17. 5301—5316, partly translated, and 5345 rev.—5348 rev., Note.)—Information concerning the observance of mānna-ssē, particularly with regard to the treatment of bones, etc., was also given by thantkass'ō. (L VIII.—14. 7267 rev., 7260—7275, translated.)

—Ikābbo'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 Dāikwāin, 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 Dāikwāin. (L V.—17. 5317—5353, 18. 5354—5363.)—Further observations; 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

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C. B. III

L. B. F.
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J. B. F.

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L. B. F.

Customs and Superstitions.—It should also be remarked, that, the first account, given by than̄kass'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 Dūḡkwāin. (L V.—24. 5917—5924.)

163. Porcupine Hunting, &c.—By than̄kass'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 than̄kass'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 (*Coccyzus scapulatus*) sits, in order to discover whether a springbok, shot by one of his elders, lies there.—Also by than̄kass'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 than̄kass'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 than̄kass'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 than̄kass'ō. (L VIII.—17. 7520 and 7521, translated.)

168. The objection of than̄kass'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 than̄kass'ō's grandparents to starve. (L VIII.—17. 7522—7526.)—The death of their son, Kkufiri-ttā, from a different cause. (L VIII.—11. 6978 rev. and 6979 rev., Note.)

170. The loss of Kūbbō's tobacco pouch.—Related by than̄kass'ō. (L VIII.—1. 6138, translated.)

171. Igū-ān and her employers.—Related by than̄kass'ō. (L VIII.—19. 7657—7670, partly translated.)

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

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

174. *thantkass'o'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 *Düßkwain*. (L V.—20. 5623, 5625—5628, 22. 5720—5727, partly translated.)

176. The departure from *Calvinia* of *Düßkwain* 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 Superstitious.

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 *byäken-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 *thantkass'o*. (L VIII.—12. 7111 rev. and 7112 rev., Note, translated.)

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

180. The manner of carrying firewood.—By *thantkass'o*. (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 *Düßkwain*. (L V.—10. 4761 rev.—4764 rev., Note, translated.)—Tinder-making.—By *thantkass'o*. (L VIII.—28. 8472 and 8473, translated.)

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

183. Stone-knives.—By *thantkass'o*. (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 *ikhā*, or Bushman soup spoon. This is a brush of native manufacture, the stem of which is also used to scratch the fire together.—By *thantkass'o*. (L VIII.—1. 6083 and 6084, translated.)

185. The *ññ*, or shaped rib-bone, used by Bushmen in eating certain food.—By *thantkass'o*. (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 *Düßkwain*. (L V.—25. VI Note.)—Sieves supposed also to be used by the early race.—By *thantkass'o*. (L VIII.—27. 8391 and 8392, translated.)

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

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

189. The mode of preparation of the *ñäbä* (.), made from the tail hair of various animals.—By *thantkass'o*. (L VIII.—11. 7005 rev.—7007 rev.)

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

191. The employment of the *igōm-igōm*,* 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 than+kass'ō. (L VIII.—1. 6108—6127.)

192. A certain Bushman dance, or game, called *ikū*, in which the women clapped their hands, for the men, while the latter nodded their heads.—By than+kass'ō. (L VIII.—27. 8414 rev., Note, translated.)—The *ikū* is mentioned in the Story of *ikō-guini-tara*, 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. *Sauken*.—A game played among the Bushmen, in which both sexes appear to take part.—By than+kass'ō. (L VIII.—26. 8335—8350.)

194. *tgēbbi-ggū*.—This evidently favorite amusement among the Bushmen seems to take place at night. A woman, well-versed in the various kinds of *tgēbbi-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 *Dāikwāin*. (L V.—25. 6005—6007, 6006 rev. and 6007 rev., Note.)—The Bushmen are said to have learnt the *tgēbbi-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 *Dāikwāin*. (L V.—23. 5884—5890.)—The *tgēbbi-gū*, as performed among the Grass Bushmen, was described by than+kass'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 than+kass'ō. (L VIII.—31. 8737—8740, translated.)

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

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

198. Arrow making, and Arrow poisoning.—By than+kass'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. 6085 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 "Tani-beseh" (.).—By than+kass'ō. (L VIII.—23. 8059 rev., translated.)

200. The mode of shooting practised by the *ināsa* Bushmen.—By than+kass'ō. (L VIII.—22. 7972—7974.)

* The *igōm-igōm* 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 page, the above-mentioned quarrel between the Lion and the Ostrich in the game of *tgēbbi-gū* is related.